

**THE FUTURE OF
COMMUNICATION
AND CULTURAL IDENTITY
IN AN INTERDEPENDENT WORLD**

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

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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 Henquet**, 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.
 - a) 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 judgement 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 Pecci 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 equitable 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 UN

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 1972 and it was an important indication 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 Vth 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 (VIth 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 over and above the previous criterion on the basis of

- 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 that instead of moving toward an interdependent 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 as always outstanding and it is with deep regret that I mention in the introduction to the proceedings of the VI WFSF 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 Hatem 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 (WFSF) 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 Uvais Ahamed and it should be viewed in the light of the fact that the Asian society is essentially multilingual and multiracial The same author stressed how in developing countries predominantly rural communication media are urban oriented while they are usually used by rural living 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 Soedjatmolo 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 energizer for economic growth With this 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 different susceptibility of 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 continuous Western domination and one where 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

COMMUNICATION CULTURAL IDENTITY IN AN INTERDEPENDENT WORLD

by
UVAIS AHAMED

Amílcar 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 choosing 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.

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 Multi lingual and Multi cultural.

In as much the Universal Declaration of Human Rights provides for individual's 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 it 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 generality 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 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 no 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 Opubar 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 personality is as important as the personality of an individual or a group. Mircea Maitza, in an interview with the editor of UNESCO Features, while pointing out that culture is the chief instrument in the creation of a people's identity, very aptly remarked that the assertion of a nation's personality corresponds in 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, seldom was there a rejection of the old imperial system. But the majority of the people in these colonies, however, 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 master attempted to present to their countrymen an alien culture. Not only did the assuming 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 Clitty, 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 large 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 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 power 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 cinderella 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 us 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 the non aligned 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 beginnings and rationale to the people. While doing so they have also to receive process and transmit cultural and social values without giving use 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 Braddon 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

to be made making optimum use of the communication media to preserve these forms. Otherwise it would mean an irreparable loss to the community and as Mircea Malitza would say it is a loss of the chief instrument of cultural identity.

A few days before I left Malaysia celebrated her National Day and the theme of the year's celebration was 'Kebudayaan Sendi Perpaduan' which means Culture is the Cornerstone of Unity. In a stirring address to the nation the Prime Minister of Malaysia, Datuk Hussein Onn declared: 'A nation must have a culture. A nation without a culture is like a man without character. Culture plays an important role in the building of a nation. It is culture that gives a nation its distinctive identity. We cannot build our nation without unity and culture is one of the means — an important means — of achieving it.'

Obrebski's investigations in Polesie demonstrate that the feeling of homeliness is something obvious taken for granted. This homeliness is not expressed directly, what is emphasized are not the group's own characteristics but those of neighbouring groups — strangers. This image is built 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 amitiés use the same technic of making jokes and finally those whose language independently of local differences is euphonic i.e. sounds similar to the cultural code of the partner does not provoke funny associations misunderstandings () Strangers are those who do not meet this conditions. 4 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 a 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 its confirmation in many anthropological sources. 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 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 stereotype has become an attractive topic of studies in sociology, social psychology, logic and epistemology. However different and diversified the approach to and continuations of Lippman's would be two of his concepts

J. OBREBSKI, *Pole in ethnography*, Poles, p. 8
 D. KATZ, *Imagery in Social Psychology*, p. 280—290
 W. BUCHANAN, *H. CANTRILL*
How Nations Deal with Strangers, U. of Chicago Press, 1953
 W. R. LAMBERT, *On the Psychology of Stereotypes*, *Journal of Social Psychology*, 1959, n. 2, p. 157—161
 T. NEVCOUBE, *Social Psychology*, New York, 1959
 G. W. ALLPORT, *The Nature of Prejudice*, New York, 1958
 P. HOFSTÄTTER, *Die Typen der Nationalcharaktere*, *Journal of Social Psychology*, 1957, n. 46, p. 729—743

are still alive and find ready followers. The first concerns the role of stereotype in the process of reception 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 originated 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?" is 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 autodeinition 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 confine 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 we do not hold its stereotype⁷

Another case of reducing of 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 Klineberg 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 (ex a stereotype of industrious German)⁸

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 of culture reflecting feelings of homeliness 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 those 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 Klineberg 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 Obrebski 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 motive long forgotten in later sociological studies on the stereotypes that is to that most concise formula by Lippman — stereotypes are pictures in our heads This formula evokes a great similarity of stereotype to symbol Stereotype like symbol does not has 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 sign⁹ represents

⁷ A SCHAFF *Skic z fl of i j yka* (Es ay on ph losophy of lan ua e) Warsaw 1957 p 116—117

⁸ O KLINEBERG *T n i Aff i ng I te at nal Und r i and ng A Surney of Resea ci* Soc al Science Council Bulletin 62 N w Yo k 1950

We use h r the concept of symbol n C G Jun and M Eliad understand n as well as P Ri o s d f e ent at on bet een symbol and s gn See P RICOEUR *Sy ole d mne a per s r Esp it n o 8 1959*

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 imagivative with no reference to reality and thus would not be a symbol¹⁰ 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 Narrinyeri the name of Innuut was adopted by Eskimo from Greenland Tlinkit — is the name of the tribe of the North American Indians African Hotentots call themselves Khoon Khoon According to H Vambery Turkish tribes had in the past a special word to denote homo — it was Turk derived from Toruk meaning a creature man in general¹¹

Opposition people — not people has its 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

¹ Dem Symbol aber komnt d ese Doppelcha akte des Realen und I ealen zu Es wa k n Symbol w nn nu eal wa e denn dann a s ne reale E sche nung die n cht symb lisch se n konnte Symb l ch kan aber nu s n was in einen auch noch das andere einschlus t Wenn es i eal a e s wa e e n chts al e n le e Imaginat on d e ch auf n chts Reales be g und a auf d ese We s auch ke n Symbol C G JUNG *Psycholo g sch Typ n Zu ch 1960 p 118*

¹ S CIZZEWSKI *P ac Ethol g zn* (Ethnologi al Wo ks) vol IV ed A Kut ebianka Wa saw 1936 p 75 See also H VAMBERY *D p m tw Cultu des Turko tatar schen V lkes a f Grund sp a hl ch r Vo chu n e o tet v n* Le p g 1879

Hastings¹² explains this Chinese correspondent of Greek barbaros and Latin barbarus as foreign devils

Opposition 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 snake¹³ All that is similar to Medieval stories on foreign peoples exposing animal motives So is the XII century mythological relation on the Kingdom of lan located in Central Asia inhibited by one-eyed horned people or those who have the eyes on both sides of their heads centaures fauns giants cyclopes¹⁴ In Polish folklore to our days have survived the proverbs about a Mazur¹⁵ born blind like a pup We find the same proverbs in Germany where similar blindness is attributed to the people from Hessen Schwaben and Westfalen¹⁶

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

Stereotype definition of strangeness relied also on the costume In Polish folklore 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 Wiranarasmhadewa from the dynasty of Hojosal 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 Hindu cap Can we suppose then that Yama took the silhouette of Marco Polo who visited India in 1288 and inspired the artist with his outlook¹⁷

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 fulfil unknown mission What was this mission like? Tribal myths give various

1 Hast ngs Encyclopaed a of Relig on and Eth cs Ed nbou gh 1920 p 884
S GEORGIEVSKIJ *M t ě sk je vozre ja m ty Kıtajc v* (Mytholo cal o tlooks and myths of the Ch nese) Pet sburg 1892

4 See among others S BARRING Gould C us *Myth of tl M dale 4g* London 1897
15 Com c t ad t on connected th the Ma u s — nhab tants of Ma o a eg on — f nds ts reflex on n Old Pol sh l t ature and n Pol sh folklo Ma o a stood n elat on to the areas of old Poland as a s parat g on unde developed econom ally and cultu ally Th s reg on had ema ned n loo e lat ons w th the othe lands of the Polish I ngdo n up to the XIII ce tu y

d e We tfalen s nd w e d e Hunde neun Tage bl nd sobald sie abe u sehen ange fangen haben gucken s r du n e n e genn s B ett — enn es ein Loch hat (F SEILER D t s le *Spr chw rie hu de* Munchen 1922 p 297—301)

7 M K BYRSKI *Upadek Wıśwan try* (Decl ne of W swam t a) n Obrazy ś ata b alvch (The Images of the World of the Wh tes) ed A Zajac ko sk Wa sav 197 p 14

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 world¹⁸

Severe 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 brillacy and zest by C Levi Strauss the communion () of monks of the Saint Heronimus 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 questionadors were asked the question aming at finding out whether in their opinion Indians <would have been able to live independently on the level of Castilian peasants> All answers were negative <Eventually their grand sons would but tribesmen are so v crous> () 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 that Indians are 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 human¹⁹

The emphasis put in the interpretation on such 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 light²⁰

W LEOPOLD A ZAJACZKOWSKI *Czarni p trz* (The Blacks ar look n) b d m p 138

De toutes ces omm s ons la plu justement celeb celles de mo n s de lo dre de Sa nt Jé ome ément a la fo pa un crupul () t par le jou qu elle jette sur les att tudes mentales de l époque Au cours d une v r table enquete psycholo soc olog que conę selon l s canons les plus modernes on avat soum les col ns à un qu st omma e destiné à sa o s selon eux le Ind ns ta ent ou non capables de v e pa eux m nes comme des paysans de Cast ll Toute les épon es fu ent n gat es A la gueu pe t etre leu pet ts nfa ts encore les nd g ne sont ls s p ofondément v c eux qu on peut en douter () Et comm conclus on unan me Il vaut m eux pour l Ind ns dev dcs homm s esclia es que de este des a inaux l bres () Au m m moment () le Ind ens s employa e t à captu er d s blancs et les fa re pé pa mme s on pu s m nta nt p ndant d sema nes la ga d a tou des moy af n d avo r s l éta ent on non soum s à la putréfact n De cette compara son ent e les nqnetes s dégaigent d ux conclus on les blancs nvoqua ntl s sc ences soc ales alo s que les Ind ens ava nt plut t conf an e dans les sc enc s natu elle et tand s que le blancs p oclama ent que les Ind ens éta ent des b te les seconds se contenta ent de soupçonner les p em s d et e des d eux A gnoran e égale le de n p oc d éta t ce tes plus d gne d hommes C LEVI STRAUSS *Tr tes Tropique* Plon Pa s 1955 p 67—68

2 Hast ngs Encyclopaed a p 884

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 hands — he did not know that the skin of his face was radiant after speaking with Yahweh. And when Aaron and all the sons of Israel saw Moses the skin of his face shown so much that they would not venture near him. But Moses called to them and Aaron with all leaders of the community came back to him and he spoke to them and then all the sons of Israel came closer and he passed on to them all the orders that Yahweh had given him on the mountain of Sinai. And when Moses had finished speaking to them he put 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 he came out he would tell the sons of Israel what he had been ordered to pass on them and the sons of Israel would see the face of Moses radiant. Then Moses would put the veil back over his face until he returned to speak 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. It evokes many elements of numinotic experience the structure of which and the tensions between rational and irrational studies Rudolf Otto²¹. 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 numinotic experience dominates the spirit of seriousness. The deity is strange and inconceivable and this sets the limits to the penetration of symbol. Stereotypes on the other hand about the strangers do not know these limitations. One of the characteristics is the emphasis on dullness abnormality, queeriness 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, tis no great matter there.
Hamlet: Why?

Clown: T will not be seen in him there, there the man are as mad as he (W. Shakespeare, Hamlet, Prince of Denmark, Act V, Scene I)

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 technic. Following this technical meaning we can accentuate the difference between symbol and stereotype. Stereotype is a matrix — we read in a dictionary — being a reversal of a type setting or a cliché, it serves to 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

R. Otto, *D. H. I. g. U. d. I. c. i. d. I. d. de Göttl. h. u. d. e. I. erhalt*
z. m. Rat. or. l. (1911)

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 accentuated in the stereotypes held about strangers manifest the spheres of culture in which focus every day feelings of strangeness in direct contacts. These are language, costume, 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 semiotic. The latter was accentuated by the Obrebski'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, enables the communication among its members and conditions identical 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.²² 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 sub languages (professional, criminal, youth jargons, lingo, etc.) and separate dialects of particular social classes and strata. The language in its instrumental functional aspects very rarely reaches semiotic 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 jadeite in China by Mircea Eliade. It (the jadeite) has a value of symbolic language in the sense that the number, colour and composition of the jadeite 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. From this point of view the symbolism appears to be a language

²² B. Uspienski, *Historia symbolica*, Mate al. sesoju nogo smpo, uma po vtor čnym model u usč m s stemam. Unive s ty of Ta tu 1974, quoted after Polish translation. Teksty, n. 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 psychic situation of a symbol bearer as well as his attitude toward the society and Cosmos (certain jadeits or batics are worn in the spring on the eve of some agricultural works on the day of aquinox or solstice 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 identity²³

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 Rockets Punk etc

Religion It is the domain most difficult to access in an ordinary feeling of diversity it is built with stereotypes and superficial knowledge of beliefs convictions strange ceremonies — the knowledge able to penetrate under 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 raised 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 the 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 fulfil 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 and achievements 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

²³ le jad a en m me temps aleur de langag symbol que en ce sen q e le nomb la couleur et la d spo t o des p e es de jade po tées pa une per on e ne se bo nent pas a sol da ser cett pe sonne avec le Cosm s o les Sa sons ma s qu elles en p oclament e aut e l dent te et pre e t par exemple q l s ag t d une jeune fille d une femm mar ée o d une veu e appa tenante a t l classe cal et a telle fam lle a tell gon et dont le f anc ou l époux e t n oyage etc De m me encor da l le de Java le symboli me des dess ns et des couleu s du bat k p oclame le s xe et la s tuat au s c ale du sujet qu le porte la a so et l occa on ou l est port () A cet ega d le symbol s se p es nte comme un c lan gage ya la pa t de tous les memb es de la communaut et naces bie a x étrange s ma s n tout cas un(langage) exp mant s multan ment au meme deg la ondit on soc al h sto que et psych qu de la pe s nne qu po te le symbole t ses appo ts avec la soc éte et le Cosmos () ce ta ns jadeu ou bat k se po tent au p ntemp à la ve lle des t avaux ag coles lors de l ég oxe ou du olist ce etc Bref le symbol sme vestimenta e sol da se la p sonne huma ne d un pa ta ec le Cosmos et de l aut e a la communauté dont elle fa t pa te en p oclament d ct m et aux yeux de chaq memb e de la communauté son de tite p ofonde M ELIADE *T a t e d h t o r d s l g o* Payot Pa s 1953 p 384

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 tries to attain logical and semantic precision The East rates very high the non verbal communication seeks ontological penetration of the words 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 essence than the symptoms of these convictions and beliefs We can appreciate here a great role these disciplines which seek the answer to the question — What unites us and what differs? can play in socialization and education — history 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 parallelly 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 René Dubos²⁴

A guide post to mutual understanding among the people of various cultural traditions can be that penetratingly sensed English word **understanding** 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 of 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 Elhad 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 mind²⁵

²⁴ R DUBOS *S H m a A m l * York 1968 p 61

M ELIADE *Im ges at d Sy bols St de R l g i o* Sy b l s ; t ansl Ph Ma ret Ne y k 1961 p 17—18

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 of a given individual but rather by cultural patterns decisive for the order of his successive social roles and stages of initiation into social and moral rules, manners, knowledge of the world, practical skills.⁹

Very few people were given an opportunity to build their cultural identification on other foundations: clergy elite of these religions or denominations that constituted great international systems were among them but only if they were given supra-national assignments. It is easy to imagine that Mongol lama felt more at home in a monastery of his order in Lhasa than in the yurt of 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 material objects as in his own Mongolia: he read the same books and followed the same daily schedule. With equal easiness we can imagine that Medieval monk from the land of Vistula river felt more at home in a monastery of the same order upon Loire than 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 choice. In Europe ethnic groups consolidated into nation-state bodies and in North America grew a new phenomenon: multi-ethnic body which was thought to become a homeland of its citizens. The fates of cultural identification of the people of the United States turned out to be far more complex than it had been expressed in this formula.¹⁰ Migrations made it possible to choose among groups grow into them become naturalized as it used to be 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 origin. From this melting pot of diversity emerged new stereotypes of strangers and new formulae to define ours. In this way has been coined that very American acronym WASP (White Anglo-Saxon Protestant) to define the elite of this society, so has been coined a derogatory acronym PIGS (Poles, Italians, Greeks, Slavs) to define non-speaking English immigrants making the majority of working classes in that country.¹¹

Much time can elapse before a conscious striving towards integration of ethnic roots with the spirit of civilian commitment to the new society

⁹ D. MARKOWSKI, *Rodzaj i IV placi s wzej k j — c glosc* (Fan y n Ru al Con muniti — Cont nuty and Change) Wa sa 1976

¹⁰ S. J. CHALASINSKI, *Klit a am ykarsk* (Forma s k lit j n od w j w Sla tach Zj d jcl Ameryki (Ame ican Cultu e the Unt d States of Ame a) Wa sa 1963

¹¹ S. S. BRATKOWSKI, *Oddl j cy s koryie t* (Cont nent h d ft a ay) Wa sa 1978

will have become visible. By then Rene Dubos would dedicate his book *So Human an Animal* in the following manner: "To the skies of the Ile de France and of the Hudson River Valley. In the Foreword he would write: 'I have written this book in the faith that it is possible to deal scientifically with the living experience of man. The problems I have met while integrating my French heritage with the rich experience of my American life have given me the conviction that each one of us can consciously create his personality and contribute to the future by using what the world of the present offers him to convert his hereditary and experiential past into living reality.'³

This sort of serene harmony in integrating ethnic heritage with the experience of American life is not to be found in James Baldwin's. Asked in the talk with the editor of *Lit* monthly whether in his usage of English he had a feeling of using his enemy's weapon, Baldwin replied: "Much time had elapsed before I realized that I was not actually speaking with my master's voice before I had realized they did not understand either my talking or my father's. They do not understand our songs, our music, Louis Armstrong; they understand absolutely nothing. People who read but <Time> or <Life> are not able to understand what we Blacks are talking about. And further he would say: 'I was proud when in Africa people asked me what was my native tribe, what country of East Africa I was coming from. I was deeply moved () It was something flowing from a very strong stream of energy that kept me up and virtually made me <be>'. That stream was nearly mythical."³³

Note another line of possible today cultural identification by choice. Nowadays there are many people engaged into international business life working in international organizations participating in ideological and religious movements of international range, people engaged in solving what is called by the Club of Rome the *problematique humaine*. These people spend their life travelling to various corners of the world, occupy apartments that do not differ much from each other, meet people preoccupied as themselves with selected problems of global scope, speak more often English than any of their respective native tongues. They belong to various elite groups, moral, intellectual, managerial, etc.

However, an overwhelming majority of the world population considers both their private problems and international affairs in terms of their own nationality or even ethnicity. Significance of the nation as such a reference point finds its reflection in results of an international comparative study on images of the world in the year 2000. In the conclusions of this book the authors write: "there is much more variation between than within nations () It is not longer the individual who is the actor; it is the nation — or at least so people believe. The serious issues such as peace and war are seen as belonging to the sphere of international relations and similarly the major issues of long term future development to politics at nation level. When people are confronted with such issues they wittingly or unwittingly think and speak of the situation in which they think their nation finds itself. They are reflecting conscious and subconscious perceptions of their own nations

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 a salient actor for a long time to come. As for space, when we say < nation > we really mean < groups of nations > — for the analysis has certainly not only shown heterogeneity between groups of nations, but also certain homogeneity within these groups.³⁴

The results of the above studies do not help answer the question how the recognition of the situation of one's own nation in 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.

³⁴ J. GALTUNG, H. ORNAUER, H. WIBERG, *Conclusions (n) Images of the World in the Year 2000*, ed. H. Ornauer, H. W. Berg, A. S. nsky, J. Galtung, Mouton, The Hague — Paris, 1976, p. 574—577. The investigation included samples of people aged from 15 to 40 years in 11 countries: Czechoslovakia, Federal Republic of Germany, Spain, Great Britain, India, Japan, Norway, Netherlands, Poland, Finland, Yugoslavia.

We accept also a syndrome of indicators in the scale from 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 developments.³⁵ 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: In the past, 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, economic potential, culture, etc. In such a system, the growth of any one part depends on the growth or non-growth of others.³⁶

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 forums for discussions on these issues. Many of these debates raise vivid controversies, like for instance, the limits of acceptable experiments and manipulations in genetics, ethical 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 in demographic balance, 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 solutions. 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 does not want to identify 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

M. MESARIVIC, E. PESTEL, *Mankind at the Turning Point*, The Second Report to the Club of Rome, New York, 1974, p. IX.

³⁵ Ibidem, 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 ³⁷

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 can not 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 This 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 ³⁸

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 population in Federal Republic of Germany was found among three most engaged in the peace problems youth samples in the world Opinions and attitudes in particular questions can not be unequivocally interpreted but the answers to the question What is need to obtain 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 ³⁹

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 the country while being least developed in Scandinavia enjoys a great international prestige carries on pronatalistic policy and at the same time — recognizing basic human rights in the sphere of family planning — is not resorting to any restrictions in this area etc As it seems similar kind of identification can be found in every country

³⁷ P RIPKEN Zu E f hr ig (n) A SACHS H BERNSTEIN D G s tze der Aparthe d Suddeches Af ka B nn 1976 p 1—2

(n) Image of the World 173
³⁸ T KUTSCH H ORNAUER R pl t n n a N t o Th F d ral R p blic f Germany
³⁹ Ib dem p 181

Ethnicity — globalism

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 to 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 feel their own language specific and parallelly also a specificity of other languages It can be easily observed in the contacts of the inhabitants of German speaking cantons of Switzerland with the Austrians If the same language use by two autonomous societies of the same ethnic origin brings about communication problems how much greater then they must be in the situation when the same English language is used as a means of communication between inhabitants of Central Africa and 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 le franglais encouraging at the same time to learning English

People participating in international organizations and movements are very much aware of this linguistic duality At the seminar organized by 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 every national Planned Parenthood Association should find the best term in its own language taking into account tactical and linguistic factors ⁴⁰

R gonal Council Sem na IPPF E ope Reg on Ista 1 b 1 3 June 1978 Report of d sc sion Group D p — §? (m mo aph d)

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, refraining from eating of the other, taboos of some of them, interdictions and recommendations concerning the circumstances 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 from physiological point of view was universal, many recommendations and limitations motivated 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.⁴¹ They are derived from the knowledge of biological nature of man. They work on such indicators like for instance quantity of protein. Dietetics, 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 foodstuffs and 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 compilations 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 sacred 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 materials and blue jeans worn parallelly with so called official man'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.

Apparently so 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 still not universal.

See FAO reports

phenomenon. We do not mean here the attitude of passive tolerance but the attempts to penetrate and understand the essence of the religion of other people. It may even find its expression in the care of maintaining religious ethical identity of the Others.

Let us recall here a hero of Confessions of a Clown by Heinrich Boll. In one of his internal dialogues with Maria, who by then is gone, he asks her and himself a question whether another partner would have taken enough care of her as to wake her up on Sunday morning and send her to the church.

Eagerness for mutual understanding manifests not only in relations among the confessors of different religions but also in the relations believers non believers. The later discover in religious belief another expression of their own questions and strivings or find in religious ceremonies and practices values and usefulness of psychotherapeutic assistance.⁴² On the other hand various religious systems in their recent interpretations become open enough to understand the experiences of non believers, this openness makes it possible to them to search for God in spiritual life and in the activities of non believers.

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 their grounds, deprived of their former contents.⁴³

Inter-group relations (among ethnic groups, nations) still remain the area of functioning of many old and newly created stereotypes. Their shallowness is evident and therefore the scientists try to turn them down, preventing 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 reducing 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.

⁴¹ For example the investment of the Institute of Psychiatry, London Centre de Médecine Psychosomatique, Déjeune

⁴³ Perhaps the echoes of sacralization/demonization of the stranger could be found in psychological regularities of the process of establishing relationships (friendship, love, marriage) between partners from very emotive forms of each other's cultures.

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 unity of fundamental human values manifested differently in behavioural patterns — these are necessary conditions for that.

So far however the way of formulating global problems as well as international activities have not abandoned the old forms of ourselves them — approach this can be read 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 nations societies or countries is being put into hierarchic systems. Official term developed and underdeveloped having been in use until recently provided a garish 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 and starvation. It is true that uncontrolled population growth can not be positively noted too. Nevertheless in our quest for solutions we can resort either to the activities closer to you approach or to ourselves them approach. 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 1974 witnessed 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 your 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 inhuman. 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.⁴⁴

Thus using double moral standards was dealt with at Istanbul IPPF Europe Region seminar in 1978 the topic of which was 'Ethical and Planned Parenthood'. One of the working groups dealt with 'Ethical aspects of the promotion and distribution of planned' parenthood methods working on

⁴⁴ D. Marlo ska took part in this conference as one of the Polish representatives acting also as a representative of the Polish group.

the paper and under the guidance of Thorsten Sjøvall. In his paper Sjøvall 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 a much more extensive and very critical debate over the mass media on the large scale distribution of breast milk substitutes in developing countries for which a specified Swedish firm was directly blamed.⁴⁵

The working group in its Report of discussion claims that we proceeded to deal with what we have chosen to call () Cautionary Chronicles. They were three in number () The first Chronicle concerned prostaglandin press releases. A report in People Magazine about eighteen months ago told of a very small clinical trial in Sweden of these abortifacients and went on to quote their discoverer as urging a larger study on 2,000 women seeking abortion in developing countries where he said the drug must be useful because of a 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 the same substance which just two months ago was refused approval as a contraceptive by the American Food and Drug Administration 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.⁴⁶

The ourselves and them 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'. Them — 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 reveal something of the outsider's understanding of peasantry and peasant life. These views with their tremendous discrepancies underline the attitudes ideologies and policies directed towards the peasantry in the contemporary world.⁴⁷

⁴⁵ Ethics and Planned Parenthood. See also the experiences of the Swedish Association for Sex Education IPPF Europe Region Seminar 1978 (mimeographed). Ethical Aspects of Promot on and Distribution of Planned Parenthood Method Regional Council Seminar IPPF Europe Region Istanbul 1978 Report of Discussion (mimeographed).
⁴⁶ Ed T. Shan n. Penguin Modern Sociology Reading 1971 p. 367—422 quoted in argument p. 367.

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 the year 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 it is seen as remote and because it is seen as remote it is left to the elites to handle.⁴⁸

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.⁴⁹

Needless to prove that in the future that would be more 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 vivid negation of traditional prejudices but their positive programme 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 division 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 you approach to implement the model of unity in pluralism.

⁴⁸ J. GALTUNG, H. ORNAUER, H. WILBERG, *Conflict*, p. 2/6—5/.

⁴⁹ *Ibid.* m. p. 578.

IDENTITY CULTURE AND COMMUNICATION FUTURE

by

JIM DATOR

Buckminster Fuller has said I seem to be a verb an evolutionary process—an integral function of the universe I too 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 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 am 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.

Strictly speaking the empirically observable entity is the individual. The collective group can be regarded as an empirical entity only because the individuals act in the name of the collective and identify themselves with the collective by raising

As time progresses, the social environment has become more and more complex, ways to enhance and maintain the old and new. Complicated things that people live today are going to be alive (ibid. p. 240)

Such an interpretation—though far from being universally accepted by all anthropologists and certainly totally contrary to the myth of the Hobbesian state of nature propagated by the apologists for civilized survival societies of the past 10,000 years—does have some considerable support. See for example Marshall Sahlins' *STONE AGE ECONOMICS*.

Civilization destroyed most primitive identity societies and forced men to behave aggressively and exploitatively contrary to their instincts for cooperation and friendly game-like competition.

Now civilized survival society is coming to an end for some people in some parts of the world, Glasser believes. Now it is possible to look forward to a civilized identity society where in a situation of relative material sufficiency based upon high technology and the good aspects of civilization (rather than the primitive technology and pre-civilized forms of the relatively materially abundant survival identity society of the late Stone Age) people can again be concerned primarily with the development of their own personal identity and pleasures, the aggressive discontents of civilization being forever put aside.

Glasser's view is frankly romantic and in consideration of the browning rather than the greening of America (if that Reichian vision was anything more than a monumentally stupid piece of self-depiction in the face of the terror being wrought systematically and globally by American imperial structures while the middle class love children danced) I could not blame you if you were simply to smile at my naivete for even mentioning such a preposterous and out-of-date vision of the future.

But I do believe it to be more nearly true than the now more currently fashionable conservative utopias or ecstatically presented dystopias.

Glasser is of course not alone in seeing the present as a time of great and permanent discontinuity. This is the stock-in-trade of many futurists and Post-World War Two futures studies came into existence in large measure because some people began to recognize that the future isn't what it used to be. I chose Glasser out of many other people who believe that we are in a period of enormous and rapid transformation because he especially centers on the factor of identity and because he places the changes of the present and the future into an elegant evolutionary framework thus enabling us to stand out of time as it were and see the possible flow of human experience both backward and forward. This is my preference as well (See for example my paper for the International Future Research Conference in Kyoto in 1970, *A Framework for Futuristics in Hawaii* in *Challenges from the Future* Vol. I (Kodansha 1970)).

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

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 most important thing we are going to have to use for some time to come? (he quotes a World Bank net statement as saying) We are going to have to convince our people that they are a nation. And this is indeed the first demand usually made on the communication system of a new nation. The idea of nationalness and unity must be implanted as far as possible. Communication must help to control the centrifugal tendencies that are always threatening unity.

All the farther along the path of development a country finds that it can use communication to implant and extend the idea of change to raise the aspirations of its people so that they will want a large economy and a modern society.

When the idea of change is once implanted then it is necessary to teach many new skills—firstly to encourage hygiene to paragon a motor car. And then comes necessary to mobilize the people for participation in the great effort to persuade them to be active in the program to take part in planning and governing to tighten their belts, harden the muscles, to prolong the wait for the roads (in Daniel Lerner and Wilbur Schramm eds. *Civilization and Development: A Study of the Process of Modernization* (New York: Oxford University Press, 1967), p. 181).

If the same volume, Daniel Lerner puts it even more interestingly:

The process of international development cooperation thus conceived is essentially a communication process. In the precise words of Karl Marx, the more advanced countries pressure the less developed countries to participate in that way.

Thus precisely the function of the Western model—to convey to the developing Eastern nations a hierarchical model (or pattern) of what they may become. It is the developing nations that will then determine the aspects of the present to be self-image, the component of the model they shall adapt, transform and which plan of a total, all best accomplish the transformation in terms of indigenous conditions.

These national organizations of the high level. It involves nothing less than recombination of the social and cultural elements of ideas about the end and means of social organization—the shaping and handling of human values according to a common model that emerged in the West in past and may be transformed proved in the Eastern future. Had Karl Marx followed through the implications, if not on he would have foreseen more accurately our global situation today and established his right to be known as the father of international communication (ibid. p. 170f).

Lerner is quick to point out that there is absolutely

no ethnocentrism in the West. He speculates to formulate the development of the West and act in terms of the West in model. The West in model. The West model exhibits certain components and sequences. These are global. These relationships as historical fact appeared in all development of the West—but not those of Western countries that failed to modernize. The significance of the West in model is therefore its generality as a development model not its particularity for the geopolitical region called the West (b d 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 in Iran told me years ago. The movies are like a teacher to them. They tell us what to do and what not to do. I could hypothesize that more than any other single factor in the mass media are the motives of the revolution of the 1950s which has become visible in the old days. They are teaching people to value empathy and to learn from our experience how to apprehend and evaluate the new and strange. Communication thus stimulates the challenge to which development must now respond (b d p 174). See *Smilga's statement* by the people in L. Canby's *Communist cat on and political development* Princeton University Press (1963).

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 perceptive critics from within the United States itself has been Herbert I. Schuller who in a recent book *Communication and Cultural Domination* (International Arts and Sciences Press 1976) makes clear that

The flow of information and communication at once a non-competitive and a competitive process to the socialist organization—follows the national division of labor which itself is determined by the structure and practices of the state capitalist states. Those economies in which the most powerful media information combine monopolize and direct the stream of information through transmission. The international affairs of television and radio are dominated by a handful of industrial states mostly market organized. The content of the international distribution of films is concentrated and has been in the grip of American capital for more than fifty years. International press and television news flows also are under the control of a few Anglo-American agencies and corporations. So too are mass circulation news and opinion magazines, comic books, book translations, encyclopedias, and even toys and games. These are part of the international traffic in mass and information commodities directed largely by a few commercial corporations in the advanced industrial countries. The United States is particularly dominant.

The flow of information dominates the prevailing pattern of international exchange of information. It legitimates and reinforces the capability of a few dominant economies to impose their cultural definitions and perspectives on the rest of the world. See also Schuller *Mass Communications and American Empire* (A. M. Kelley 1969) and *The Mind Managers* (Beacon Press 1973).

For complete documentation by others of the point Schuller makes here in summary see Alan Wells *PICTURE TUBE IMPERIALISM?* (Orbis 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* (Praeger 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 passive channel—through which the free flow of information may take place. See especially his Chapter 5. Multinational Empire Building which includes a section entitled Television. The Ambassador of American Military Industrial Interests. 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 films). 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 esthetic and emotional ends of scenes and episodes coincided precisely with the legal timing for commercial advertisements but also and most interestingly of all a new action style of film production was developed which by now clearly distinguishes telefilms from films made for theatre viewing. But Bunce suggests this new esthetic 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 create a permanent domestic and international market simultaneously a developed market as defined in definition and conventionally means as much as possible. Any dependence upon dialogue. The formula usually guaranteed that the product could be interchangeable among cultures with only a minimal barrier. It also meant that telefilms could be cast over helmets in an advanced race. Many of the unexplained appeals inherent in any sample. Maclean's story line (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.

Finally, Kaarle Nordenstreng and Tapio Varis. *The Nonhomogeneity of the National State and the International Flow of Communication*. In George Gerbner 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 nations are understood to be nonhomogeneous in their characteristics, development can no longer be seen as a simple and positive national unity at the mercy of the abundant supply of the manufactured products (TV Programs) of the developed countries. In fact the

After many 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 conclusions are statements as to the social effect of the media however sociologists they may look or sound are in fact without a basis in social science They are at best reasoned interpretations of the sociological evidence at worst past sanitizing behind pseudo scientific baggage (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 verge (p 21)

The Culturalists

Winston is basically sympathetic to the sociologists 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 is as old as the mountains of mass communications It represents an attempt by educated elitists to dominate terms with each system of communication as they have introduced over the last century and a half The ultimate reliance on sociology his to y liberate society and a tactic of appeal to the masses and in these disciplines the predominant attitude towards the mass media is as always been one of sneering disdain (p 47)

Winston summarizes the culturalists' bill of particulars against the mass media as follows

The thing of the culturalists characterizes the mass media as esoteric debasing simplistic escapism and mass production They create artificial standards for the natural culture especially aesthetic values and so insulate themselves from the man and as frequently as the body as evidenced by nineteenth century capitalism The media is a cause they must appeal to the mass and therefore offend the steely walled-minded but unevangelical bourgeoisie of the future In fact the media obeys all of optimum offensiveness and thus lack any kind of authenticity The penetration of material especially on television tends to total valuation Juxtapositioning destroys audience capacity for determining the latent importance of one program or one theme with a purpose aimed against the The process is doubly effective in the eyes of the old hierarchy and perhaps a deadly one All experiences are reduced to a formula and thus become non-calculable dead The media hardly attitudinally a cultural matter They do not care for the quality of the medium but for the name of it They are thoughtless and they do not care merely but they are much better realists than the social scientists and they do not tolerate the people themselves could produce better material But the need is only on sickness

and glances to maintain the hold They play on people's weakness The media lack integrity and the ability to force us out of ourselves They do not constitute a reactive work (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

They are perpetuated by the slightest naive information and therefore by and large valueless as an approach to the media They are in fact of even less use than the careful nonconclusiveness of the sociologist (p 56)

One of the most glaring weaknesses of the culturalists — aside from their own general lack of direct experience with the production of mediated state — 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 inroads of the very trivializing mass media

Thus from the point of view of today's embattled culturalists what is at stake is the great and catholic traditions of the West but a mechanically followed notion of the best that has been thought and said in the world by a narrow group of middle class 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 naivety their naivety 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 uninformative 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

Against this background of mistaken analysis the culturalist views the future with alarm But his alarm is equally ill-founded (p 64)

Thus Winston rejects the analysis of the media made by both the sociologists and the culturalist The culturalist attempt to enlarge the canon has foundered on the essential literacy of that canon and the intrinsic post-literacy of most of the facts of the media We need to find a new language (p 71)

While it has not been specifically planned to be compatible with the consumer society my prediction is that the arrival of new communications technologies will be accelerated because they are consistent with the consumer society ethic for two reasons

a) While the number of laid copy publications at one might multiply the volume of had copy publications

b) All of the other services will obviously have an impact on such things as travel, physical distance and physical plant

Effect on funds transfer, advertisement, the installed base of word processing and text editing equipment, computer to computer communications will bring the age of electronic mail to the business community

A switched telephone system along with an in-home microprocessor with an alphanumeric keyboard will be commercially supported by

— Existing revenues from telephone and CATV subsidies

— Part of the hardware standard equipment in our TVs sets

— A portion of disposable income that is currently spent on video games, channels, etc etc

— Revenues from additional services

— Teleshopping

— Electronic mail

— Electronic newspaper

— Pay TV

— Classified advertising

— Interactive educational television

— Access to database publishing files

— Meter reading and security services

— More complicated and varied video games

— Electronic fund transfer

For the reasons I've mentioned advertising revenues will play a lesser role in supplying the economic base for much of the media publishing and broadcasting in particular. Whether video games, video discs, database publishing, pay TV, etc. individual duals will be making as significantly large a contribution but on in the future to the sources from which they obtain the information and entertainment

Among other things I've concluded from all of this that we should shift our priorities to fostering a Canadian film production industry as opposed to the emphasis on broadcasting

Broadcasting is simply a means of delivery. Like the newspapers of the 40s and radio in the 50s television in the 70s has probably reached its peak as a medium. However whatever constitutes the media mix in the 80s — commercial broadcasting, public broadcasting, pay TV, video discs, video recorders, etc. — the kills of content and overall information/entertainment products will be of paramount importance if we are still going to be anxious to encourage Canadian creative talent maintain a sense of Canadian identity and Canadian culture

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

Television is a function of the society as a whole. It changes as the society changes. We can reasonably presume for one thing that we have come to the end of the economy of abundance based on increasing production and increasing consumption of materials and energy sources. It also seems reasonable to say then that as the society continues to shift

from an energy exploiting production system to an energy scarce consumer oriented one commercial television will become less viable. Commercial television has prior to this — and has to be — profited making depends upon expanding industrial production and extensive consumption of products and services. It cannot and will not see itself primarily as a service dedicated first to the needs of its audience. It has never demonstrated any flexibility in responding adequately to new cultural, social and class demands or in developing new media institutions

The future issue in my opinion is not whether the commercial system will further the development of a better society or society be left of present day values. The question will be whether or not the commercial system can sustain itself at all in the changing circumstances. Commercial television may well be a reflection of a rare and by necessity lagging behind (Richard Moore, *Public Television Programming as of the Future: A Radical Approach* in Douglas Cater and Michael Nyhan, eds. *The Future of Public Broadcasting*, Praeger, 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 threefold list of communication media (*Aspects of Innovation*, TELECOMMUNICATIONS POLICY, June 1977, p. 197)

Communication Media

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 will misuse 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 posit universal statements about 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 individualistically 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 years ago, nearly 100 years ago, motion picture nearly 100 years ago and television 50 years ago. While there is always a large gap 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 literacy modes. I maintain that one of the reasons the electronic media are able to sweep the consciousness (and hence imperialize the identities) if that is in fact that they do of people in all parts of the world is the incredible and almost total media literacy (and 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 study, via a vast 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 one's 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 Style, 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.

rather than only adapt to those which were developed by other people more or less on the basis of their own heritages and preferences

3 However more importantly I would not deny the probability that such a policy would result in a feedback system which itself greatly change myself and my community I would not pretend that my identity — nor that of my community — was fixed permanent or precious beyond further modification by a living interaction with new experiences and ideas While the direction of such modification should be the object of considerable personal reflection and interpersonal consideration and guidance my own tendency would be to risk the new rather than hold on to the old Moreover while I would certainly seek to ferret out and purge those aspects of new and emerging communication systems that were too blatantly culture bound — and especially those that were too intimately interconnected with commercial values to permit their utilization in the service of other values — nonetheless I would not on principle reject any technology or system simply because it came from another culture or because it was somehow connected to someone's interest in a profit motive

4 And most importantly of all I would encourage all around to understand that this interactive process was likely to result in the creation of what might eventually be considered to be a global culture of mutual interdependence But I do not mean that I expect to see a homogenous society as a result To the contrary and in spite of many powerful forces specifically working against this — forces of the progressive left as much as the reactionary right who somehow seem to be unified in their desire to prevent it — I believe the tendency and probable ultimate outcome of this and many similar future interactions to be a movement away from group other nation-culture identity formation and towards individual identity formation and reformation on the basis of one's biological predisposition cultural heritage personal life experiences and mediated examples

I do not see this as utopia but neither do I see this as inhuman chaos Moreover I see this as a world so significantly different from any person's or culture's experiences of the present that I can truthfully conclude that we are all aborigines in a new world No one has a leg up on this future most certainly not the presently developed countries who are so locked into obsolete industrial based group-oriented and printmediated structures and values Indeed I fully expect the future to belong to that Third World area which can grasp the essence of this future hold it up to the light of its own diverse cultural heritage and cast an alburning image before the rest of the world

Will that be you?

DEVELOPMENT OF MASS MEDIA COMMUNICATION AND THE INFLUENCE ON CULTURAL AND MENTAL LIFE OF THE PEOPLE

by

A H ÈL KOUSSY

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 U S A 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 T V 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 a 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 T V We can even hold our rural forums and teleclubs 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 literacy classes can be held with successful results

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 9 years old has now been surpassed. It makes us visualise the possibilities in the future of telecommunication bringing people so closely in contact with each other that it replace travel to a great extent. It was the expression by the late De Silva voiced for 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 all 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 its **growing power**. A third aspect is the **pervasiveness** of the influence from a few sources. As an example there are a few news agencies almost monopolising the collecting and the 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 for the circulation of news inside a country or a region and the dissemination of news about the country of the world are controlled by the news about the developing countries transmitted at present to them 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 five 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 is to quote Juan Somavia: "There has been the way in which the action of the OPEC countries has been presented (as responsible for world inflation) as wrecking the International Economic System as irresponsible in the use of power conferred upon 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."

Juan Somavia (in the *Development Dialogue 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-emphasizing or under-emphasizing by isolated incomplete statements, by omission and silence by implication, by preconditioning and creating unfounded fears and misgivings. It is true that while developing countries complain

Continuing education and refresher courses can be given to teachers, doctors, engineers, mothers, fathers, husbands, wives, youth 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 non-formal and the informal levels 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, simply because it is unidirectional and because it imposes its material on the defenseless passive receivers who cannot give the feedback which could modify the 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 quilt 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, i.e. 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 interpersonal field 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 **Symphonic** 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 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 facsimile 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 and to all the information needed in Nairobi from Paris. Answers from Paris to all the questions posed

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 the TV and the cinema we find 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 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 unidirectionality 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 honorably and courageously resisted Some of this is still in practice but it sometimes happens at present that the powerful nations in the name of aid whether economic cultural educational or informational dominate in a more penetrating manner the values the thoughts the skills 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 oneness of the source and the unidirectionality of emission the information or message performed reflects the concerns 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 since the important issue is the influence on the mentality the behaviour and the attitude of people

To study the influence of mass media on the mentality of people is not an easy task In order to quantify or encompass the influence you have to control a large number of variables which are not readily accessible You have to have a large number of member audiences of both sexes of all ages of different levels of education and of different backgrounds

You also may have to expose them to the same program for the same length of time You also have to be sure that they themselves pay attention and perceive with the same interest the same depth and the same breadth That is why field researches of an experimental nature were limited There are nevertheless researches for example on the reactions of children to TV in England by Hilda Hamelweit (1958) There is also the famous research carried out by the U S A department of Health Education and Welfare The report on this research came out in 1972 in 6 volumes The main question was whether violence depicted on the TV was the cause of violent

behaviour in American children and adolescents The results show that the aggressive behaviour was not a direct result of watching violence but it was related to the individual's predisposition or vulnerability These two pieces of research given here as examples were carried out to find out the influence of mass media within cultures We can start by dividing the field into two the within cultural influence and the cross cultural influence Although we found that mass media as such has not a direct influence of weight in the within cultural research it is asserted by some sociologists that with the decline of the authority in the nuclear family and the increase of large scale technological industrial and modernization advance mass media is becoming an important factor in socialization Also recent social psychology in referring to the individual audience member talks about the individual who is alienated or psychologically isolated from others Such a person is usually unable to defend himself against the messages communicated by the new mass media Such messages may be attitudes ideas concepts or even ideologies Some of those psychologically alienated succumb to propaganda or even to indoctrination

As we talk about individuals who cannot resist outside influence who easily succumb to it and who are highly vulnerable and largely suggestible we can also talk about a vulnerable culture whose people are suggestible or susceptible to outside influence The main characteristic is therefore vulnerability or predisposition People as we know are not suggestible 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 behaviour change is possible This has already been rigorously demonstrated by Prof W M Stephenson in his famous work *The Play Theory of Mass Communication* For the one and the same person we find that some aspects of behaviour are changeable and some are not We also find differences between one person and another Some persons are on the whole more suggestible than others At this point we find factors related to education to maturity to intelligence to experience to background and others There are a few researches on cross cultural effects as related to communication Of these we may mention those by Asgoud 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 their 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 foreigner

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 disintegrate 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 crow nor like a beautiful peacock

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

At the international level UNESCO has always been leading helping the developing countries to promote their mass media and to mobilize it for their own development UNESCO is at present busy with the problem of closing the gap between the industrialized 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 participation 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 the 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 primitive 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 persuaded or 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 converted 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 toward 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 followed by familiarity and later followed by positive interest

Carpenter concludes by saying

I think media are so powerful 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 amiably 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 amiably together The together mess here is 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 movement in the last three decades have also been developing each its own system

The communication policy leads to the establishment of guide lines to assist the communication systems of a country to operate towards the realisation of national goals Such guideline 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 old buildings of their music their poetry their proverbs their manners and customs their attitudes towards the elders the rulers 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 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 inside 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 teaching society.

Again it is the duty of a country to provide other countries with palatable and enjoyable material 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 delinquents I used to be shocked at their callousness or misbehaviours but when I went deeper into their lives I used to accept them and even love them. Such acceptance helped as an effective remedy. 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 effort 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 praising a certain style of dress but it is 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 amiable 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 statements of the prophet Mohamed 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 festivities 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 knit 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 types 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, the demands and the need of the various communities of the minorities. It should take into consideration the variations in religion in 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 had watched after the lapse of a few weeks or so. We would like to reach a feedback arrangement similar to what we get in live situations of interpersonal interactions. This I think is not 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 more loyalty and more involvement with 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, criticise and select. This means we want the audience to view the programmes intelligently. Again this means that our system of educations based on the one way traffic from teacher to student has to be radically changed. The dictator dictated to, relationship pervading millions of class rooms today have to be transformed into meetings in where 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 systems should be more active than passive and should produce masters not slaves. If this happens and if it is tried with mass media programmes it would produce an audience who can follow programmes selectively and intelligently. That is how we visualise the openness to external and internal program.

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

decisions yet here is a gap between the spoken language and the standard language. There are also dialects. In this case the Arab countries should come to an agreement related to language planning or language policy which could be followed in mass media in the various educational patterns and in official documentation and correspondence. Such policy would facilitate education since Arabic is the medium of instruction at all levels. Or at least should be. It would also help the fortification of the national unity of the Arab unity as well as the preservation of fortifications of cultural identity.

Language planning and language policy are gaining weight in most countries of the world. The East West Centre in Honolulu with its East West Culture Learning Institute is taking good case of this question and issuing a newsletter reflecting the questions in different parts of the world.

Language as a medium of information as a cultural aspect and as a cultural vehicle of culture is of tremendous importance at the present issue.

To sum up I must say that I have referred to some educational objectives but I have not shown how to realize them. In fact the question of what education can do in relation to mass media with the object of strengthening cultural identity and the strengthening of global interrelatedness at the same time needs a number of conferences at the various levels to handle it.

THEORY AND PRACTICE OF CULTURAL DIPLOMACY

by

UMBERTO GOPI

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It has been stated with regard to the diplomatic utilization of culture that a major society in the second half of the twentieth century that fails to develop a systematic body of thought about this new dimension of international relations is like a seventeenth century society that failed to give careful attention to the role of commerce overseas (C Frankel **The Neglected Aspects of Foreign Affairs**)

If this is correct — as we believe — a study that aims also at having operative goals must begin with as thorough an analysis as possible of the concepts used. Let us first examine the concept of **culture**. It has a vertical connotation (high culture) and a horizontal connotation (basic culture). In both cases however reference is made to explicit knowledge either sought or imposed to an awareness whose limits and content are quite clear.

We shall call these two the narrow concepts of culture. Because it also has a global connotation (culture in the anthropological sense) we shall call this the wide concept of culture. In this acceptance **at most** culture is that which remains when all is forgotten. In this sense all human groups even the most primitive have a culture.

UMBERTO GOPI teaches I t at onal R lat o n tl U ve ty of Flo ence h e he s tle D ct of the D partm nt of P lt l Scenc He teach al o n cou ses of the I st tute of D ploracy of th M n t y of Fo gn Affa s R me He autlo of *L orga z z c it ta l d ll S d \ ll \ U Ron 1968 La d pl a a c it l mult t r le dell I ta* 1970 and othe wo k H co autho and d to of Rela on nt naz nal m tod e te n che d anal 197 \atu e or entam nti delle r cerche sulla pace Tecn che d anal s pe le dec s omi pol t che d conom he Anal s s stem a e p s one in pol tica este a 1978

Culture and cultures

The fact that many such cultures exist demonstrates that culture is that which systems analysis 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 alteration of surroundings and the subjugation of nature and also in so 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 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.² Thus Rickert can speak of culture as the historical realization of values.³

Now the normative validity of these does not in the least presuppose their absolute character but () on 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.⁴ 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 relativity 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.⁶ And this is why such relations will become increasingly more important in the future.

Also considering the necessity of setting up a new model of development (vd 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 systemic 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

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policy. For this category of nations to carry on a serious foreign policy almost always implies implementing a correct cultural policy. Moreover, notwithstanding the risk — certainly present — of intercultural communications leading to misunderstanding by virtue of their own nature,⁷ there is no doubt that an emphasis on the cultural aspects of foreign policy would still constitute a step forward in the search for peaceful relations between nations.

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.⁸ 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 point of view because the necessary augmentation of international cultural relations can be and often is at the origin of many conflicts.

Logic Used and logic Reconstructed

A particular psychological structure is in fact at the basis of the various cultures and of that which forms their content. This psychological structure (which is an implicit Weltanschauung) is difficult to communicate to others. All too often when the cultural elements of a group are taken in they are interpreted according to one's own frame of reference according to the psychological structure characteristic of the group. International misunderstanding is unfortunately not a question of bad faith. The problem is much more serious and is related to the technical incapacity of our mental structure to perceive something if it is not congenial to our idea of reality.⁹ Logic in fact is also a function of environment. And the logic used by a certain culture is always different from its reconstructed logic (hypothesis or theory of such culture).

⁷ ADDA BOZEMAN *The Future of Law and Order in a Multi-Cultural World* report prepared for the Fifth Maxwell Institute. The United Nations and International Law, 1968, p. 37.

⁸ See also MICHAEL J. FLACK *Cultural Diplomacy: Blind Spot in International Affairs* in *International and Cultural Exchange*, Winter 1972-73, p. 12-17. U.S. Advisory Commission on International Educational and Cultural Affairs, Department of State, Washington, D.C. 20520.

⁹ Cf. JEAN FOURASTIE *Ideas Majoris Paris* 1966, p. 180.
¹⁰ EDWARD T. HALL *Il linguaggio nascosto* Milan 1972, p. 34.

It is virtually impossible to transmit the understanding of a culture to someone who has not gone through the same experience.¹⁰ In fact culture controls behaviour in profound and persistent ways many of which are outside of awareness and therefore beyond the conscious control of the individual. Recent studies however have given new hope. Edward T. Hall on the subject of the globality of culture as a form of communication has perfected techniques taken to a great extent from linguistics in order to learn to understand those aspects of communication that are outside of awareness. But the final aim of the study of other cultures will be to reveal to us something more on how our cultural system functions.

Levels of the Cultural and 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 behaviour. Now if the formal processes with time become identified with the natural process — and already this rigidity has its inconveniences for intercultural relations — the informal ones are even more dangerous if they are not brought to a level of awareness. This indication 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, be considered natural and therefore become in turn difficult to transmit. The most delicate problem to solve for the better development of intercultural relations however still consists in bringing the informal (situational) framework to the level of awareness. This is where the greater problems are found and it is from here that conflictual 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 per se 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 history¹¹ lies — as has been said¹² — 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 competition 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 identification cards.¹³

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 if with much hesitation 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. Herz says¹⁴ concepts and terms such as sovereignty 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

¹¹ Various Authors *National Programs of International Cultural Relations* International Conciliation n 462 1950 p 302—303

¹² G. VEDOVATO at the XI G.C. of UNESCO n Information Bulletin of the National Italian Commission to UNESCO 1—2 1961 p 31

¹⁴ JOHN H. HERZ *International Politics*, *The Atomic Age* Columbia University Press 1959 p 49

a 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.¹⁵ 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 outside 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.¹⁶ 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 *The Lagrange Mission* in Herrert E. Davis (ed) *Pioneers in the World* Oxford University Press 1944 p 241. Also in the early days (of the League) there was hostility to attempts for furthering collaboration in scholarly and scientific work. Diplomats objected that such matters lay in the exclusive domain of each country to be regulated by its system and they especially urged this view in regard to programs of education. This attitude was buttressed by the feeble independence of nations and by the fierce jealousy of old powers.

C. K. OGDEN and I. A. RICHARDS *The Meaning of Meaning* New York 1959 reprinted by Adda Boeman in *The Future of Law and Organization in a Multicultural World* report prepared for the Fifth Maxwell Institute. The United Nations and International Law. Kasteel Oud Wassenaar. Holland 25—30 August 1968.

As has been said¹⁷ 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 says¹⁸ 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 Haigh¹⁹ 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 declined 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 propaganda²⁰

This 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

¹⁷ C FRANKEL *The Neglected Aspect of Foreign Affairs* Washington 1966 p 68
¹⁸ *Op cit* p 71

¹⁹ A HAIGH *What is Cultural Diplomacy?* reprinted from the UNESCO Handbook of International Exchanges Paris 1963 p 2

²⁰ Thus HAIGH *op cit* p 3

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 receiving 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 context²¹ 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 action 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 activity 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

²¹ See Information Bulletin of the Italian National Commission to UNESCO 1—2 1961 p 30—35

Cultural Relations and Cultural Diplomacy

Thus we must distinguish between cultural relations and cultural diplomacy.²² Haigh's third category, if taken in a teleological sense and there fore either formally bilateral or multilateral, is definable only 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 tout court which is 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 conceiving peace, negative and positive,²³ as a strategic objective 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 **Keynesian** and this also clarifies definitively the duty of the others. As to 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

²² It is interesting to recall in this regard that *Je voudrais Mercant 4 Mod I f I te national and Intercultural Communism* in the International Act on Cultural Relations, vol. 4, 1978, p. 39-52, proposes a model of which the result would be that four main areas of communication among nations and people exist and they are:

1) international communication (I.C.) 2) political international communication (P.I.C.) 3) national communication (I.C.L.) 4) cultural international communication (C.I.C.)

Aording to the author, I.C. is an international communication which may affect national states. P.I.C. is political international communication which may affect national states. I.C.L. is international communication between people of different cultures in which cultural values affect the communication. On the other hand, the outcome of the interaction of I.C. is international communication between people of different nationalities. The case of P.I.C. and C.I.C. of the communication can not convincingly argue political significance in the first case, although cultural values affect the interaction in the second case, the communication falls back into the type I.C. (p. 51).

We are not completely convinced that such a distinction is exact especially when Merchant emphasizes that international and intercultural communication are different in their fundamental nature. They differ because politics and culture are different. Clearly culture and politics differ because the former deals with cultural values and the latter involves national interest consequently political international communication and cultural values differ (p. 48-49).

According to the author, it is too simple to make clear distinctions between politics on the one hand and culture on the other. All politics in fact deal with cultural values contrary to that Merchant claims.

Our distinction between cultural relations and cultural diplomacy is different as I hope is evident from the text.

The expression cultural diplomacy itself indicates the political utilization (in the sense of foreign policy) of culture. The distinction is not then as a teleological one, not one of contents intrinsic to a whole of activity. But I am also willing to admit that perhaps beyond the apparent differences of a fundamental nature, Merchant's thought and mine are not so far apart one from the other.

²³ Cf. U. GORI, *Istuzioni scientifiche per lo studio dei problemi della pace*, Annali della Facoltà di Giurisprudenza, Università di Macerata, 1971, p. 377 ss.

decreasingly integrated person of the near future,²⁴ 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 though according to this hypothesis the outward action joins 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 objected 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.²⁵

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 of those²⁶ 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 — as we have said — cultural relations have become at least in a certain definition 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 and affirmation to 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 after all merit 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 a technical 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'homme occid. et 1970*, n. Bulletin Sede Supplement Futurales, no. 17, 20 November 1961.
Cfr. U. GORI, *Diplomazia culturale e futuro*, n. Futurales, 11 1969, p. 57.
See F. TAMASSIA, *La politica culturale e la diplomazia*, n. Lo Spettatore Internazionale, IV, 2, 1967, 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 the traditional sense of foreign policy it does not serve to explain Italian activity in 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 concept of aspirational interests. As we have elsewhere proposed²⁷ interests that are on the level of aspirations have their roots in history and ideology () can be mutually contradictory and are usually projected in far off 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 specific 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 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 multilaterality

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 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 establishment of data banks and forecast and programming offices as well as the systemic 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 **being** increasingly more (also as the necessity to react to the obsession of **having** more) we have no choice

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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 preposition 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 interdependences 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 states²⁸

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

Governmental actors (G1)	G1 G2	G1 N2	G1 C2
Non governmental actors (N1)	N1 G2	N1 N2	N1 C2
Cultures (C1)	C1 G2	C1 N2	C1 C2

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) often establishes a continuity of relations in periods of political cooling
- 3) allows graduality in the inversion of tendencies (e.g. ping pong politics)
- 4) supplies information capable of rationally qualifying future political choices
- 5) allows the justification of demands for the covering of roles which exceed the material capacities of the state²⁹ (as France well knows how to do)

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As far as the utilization in internal policy is concerned cultural relations can have a symbolic function that has significant influence on political support (politics in the Eastonian sense of distribution of resources and values)

- 1) can content internally frustrated groups with external satisfactions
- 2) can serve as a mechanism in order to sensitize public opinion towards certain values
- 3) tend to reinforce with subtle processes the legitimacy of political systems based on popular consent
- 4) can be in synthesis an instrument for internal stability and political flexibility with regard to changes in the international system³⁰
- 5) 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

operative and disaggregate the objectives in concrete programs and subprograms 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

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 the representative of a political system. It is obvious that such objectives should not be hazy and all inclusive but should be articulated in order of political priority. It is therefore the task of the governing spheres to render operative and disaggregate the objectives in concrete programs and subprograms with the constant cooperation of cultural and labor forces

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 technical field the field of economics etc should be aimed at the further modernization of our societies. This should be accomplished without neglecting the other model of cultural policy that one oriented towards multilaterality in the teleological sense. Our progress would thus truly be complete and in harmony with the necessary premises for international peace not conceived only in the negative sense but as a situation in which all human rights historically recognized as such can be enjoyed by each of us and all the human race

³⁰ One should concede that PENDBERGAST says p c t p 694-95 The domestic political sees of cultural relations remain generally recognized or at least unarticulated. No doubt it would be impossible to see the domestic symbolic and expansive impact of a public policy which is adopted for purposes of external efficiency. Political acts retain symbols as follows: that the final or essential part of the analysis (symbols)

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 organs 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 a 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 2 000 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 2 000 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 the amendment of examination systems as well as the idea 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 vocational training centres for the graduation of skilled workers A strategy has also been elaborated for the training of technicians until the year 2 000 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 2 000

— 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 2 000 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 2 000 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 experiment 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

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 with E. Winner¹ 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 (la technique) is the totality of methods rationally arrived at and having absolute efficiency in every field of human activity.² It can be said that in general terms in every society technology can be defined as the set of material tools knowledges 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 society.

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 explicitly stated 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.

¹ WINNER L. *A to om T / nol gy*. The MIT P ss Cambridge Massachusetts 1977
ELLUL J. *Th T h olog cal so ty*. Alf d A Knopf 1964

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 social information.

What makes this form of communication specially effective is its subtlety: the fact that the information it carries is not explicit and acts on the receiving society by modifying its productive organizational social and consumption patterns even before its cultural implications are fully realized. In A. Reddy words technology can be considered to resemble 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.³

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 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.⁴ 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 obliteration 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 can not 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 transference.

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 with some terminologies — 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

³ REDDY A. X. *Backgrou d and conc pt of app pr ate technology*. Paper presented at the Approp iate Technology Workshop. Ap 124—25 1978. Karnataka State Council for Science and Technology. India. A. S.

⁴ See for instance *Development Dialogue*. Information and the New International Order. Dag Hammarskjöld Foundation. Uppsala, Sweden. 1976. No. 2.

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 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.⁵ 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 contest among 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 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

⁵ See for instance HOBBSAWN *The Age of Reformation 1789—1848* The New American Library New York 1964 p 47.—Blackett PMS in *The Science of Science* Penguin Books 1964. ASG LORD BOWDEN in *Principles of Science Policy* OECD Paris 1968 p 22.

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.⁶ The indiscriminated acceptance of western technology has its roots in other factors besides efficiency and we will try to analyse 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 ultimately on the goals and values of the society involved.

The prevailing concept of development originated to a great extent on the conditions of post second World War Europe.⁷ 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 path followed in the past by the now 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 dictum communism is electricity reflects the same nineteenth 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 help service paid to their cultural achievements — in relation to their relevance to the prevailing 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 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.

⁶ See for instance FURTADO C. *Development and the Role of the State* IAEA/PES Round Table Warsaw June 1978.
⁷ STREETEN P. *Development and the Role of the State* IAEA/PES Round Table Warsaw June 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 psychology 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.⁸ 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 behaviourism. To sum up the results of this approach to the nature of man and to avoid unnecessary repetitions we can quote Bertalanffy: Referring to modern (western) psychology he says: Hypothetical mechanisms intervening variables auxiliary hypothesis have been introduced without changing the basic concepts or general outlook. I don't care a lot whether professor A, B or C have modified Watson, Hull 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 all-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 stupefying him by a perverse system of education in short dehumanizing him even farther by means of a sophisticated **psycho-logical technology**.⁹

It would be unfair to say that this mechanistic outlook is the sole contribution of the modern western world 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 being a scientific psychology as its real scientific basis is to say the least very weak.¹⁰ 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 dehumanized society to a mere personal problem of maladjustment so conceived the disease is individual not social and the new psychological technology supposedly offers the cure by readjusting the individual to his society.¹¹

⁸ Quoted by KOESTLER A. *The Ghost in the Machine*. Picado Pan Books 1975 London.
BERTALANFFY L. *Psychology in the Modern World*. Henry Weinstock Memoirs on Letters
New York 1967 (translations in French).

¹¹ See for instance BATESON G. *Steps to an Ecology of Mind*. Paladin 1973. KOESTLER A.
p. cit.

The conception of man embodied in modern psychology is not unfortunately a prerogative of capitalism. It permeates most of marxist socialist regimes sterilizing to a great extent a doctrine born for the liberation of man. It seems to be associated more than 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-political 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 in 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 structure was 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 the so called dual societies. In these countries there is a modern or more appropriately a rich sector and a traditional or poor sector. The former in most countries comprises between five and thirty per cent of the population is predominantly urban, 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. Devoid of any political and economic power, they receive those 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 transference of technology is a powerful means of communication that is a central element in a process that is obliterating the cultural identity of the Third World countries. It is evident too that this one-way intercultural communication is only possible because the modern or rich 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 cultural interchange be modified? Obviously the problem can not be stated in terms of an hypothetical coming back to the original state 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-way 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 unilateral 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 inside in the past. However, those critical analyses were always restricted to individuals or small groups — artists, philosophers, dissident 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, its main influence was on 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 underdeveloped countries. Despite its limitations, this approach contained two basic ideas that although not 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 secondly 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 those 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 western 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 that time, there was a general belief in the basic values of western society and above all a seemingly unshakable conviction on 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 for 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 psycho drugs, the possible implications of the 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, interpersonal 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 irreversibly the conviction that the way of development of the western world in the last two centuries is the best possible one or, at least, is the one inexorably and unilinearly 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 conception of life manifested through values social and interpersonal relationships philosophy and religion. It is the growing awareness 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 provision 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 process of decolonization the emergence of China as a big power and a new option of development the liberation wars Vietnam Algeria Cuba the portuguese colonies the creation of OPEC through which for the first time in modern history a group of developing countries can influence the very 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 either that the Third World can make substantial cultural contributions to the western world. This process of mutual fertilization could be one of the basis 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 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.

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 generation and transference of technology. Only through this process of endogenous change technology can become again 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 whole world, replacing hierarchical technology by a democratic one.

The adaptable animal

The worst thing about humans -- and about domestic as opposed to wild animals -- is 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 every day. How do these variations affect us? Do the heights make us giddy and the plains depress us? Do our ears buzz and stomachs turn at each rapid change? Much would lead us to believe that this is the case.

Researchers in the behavioral and the social sciences emphasize more and more that 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 specially 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 adrenalin content in the blood.

Tendencies toward increasing overstimulus 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 unequally divided. 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 inattentive? 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 credible that even now in Sweden, the vent non-fth wldsmost enlight ened democ ac e an elect on feudal m s accept d—an xt emely undemoc at c system f ad o and t i v s on

Rob t 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 TV. 6% possess colour sets.

Almost half (between 42% and 50%) of our real leisure time (when were 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 $\frac{1}{2}$ 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 drink coffee eat 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's aim should be to increase the amount of time we spend listening to the radio or watching TV We already spend enough time doing that and many consider radio and TV to be barriers of other activities for social life and generally being 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 1 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 definitely had an effect on social life in Sweden Åke Daun ethnologist describes life at Batskarsnas 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 things became almost desolate with not a soul to be seen outside anywhere Everybody 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 In the past people always came to see me and I used to pop into the neighbours for a chat myself Now nobody knocks at my door and there's no point 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 for the common experiences information and the eye to the world it has also created A good deal of research and lively debates are taking place on that score

But it is well worth noting that while there still was a choice for example in 1951 when a survey was carried out it was plainly the authority of technology that took command Television in Sweden was never questioned (SOU 1954 32)

The greatest problems facing television are primarily and finally economic ones However it is important not to be blinded by them On the contrary television must be regarded as a new and meaningful factor of scientific progress which is rapidly changing the bases of our civilisation

Behold the technological imperative!

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 a more active perhaps more critical response? We don't know and we never will

We do know 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?

50 years ago in 1907 of all countries
selected at the end of the year We talked to
each other We listened We read Sometimes
we exchanged letters Today the mass
media spread the important messages to
people throughout the world the chance to
speak in the United States they have
to maintain the traditional personal
relationships

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 screened newspapers are being investigated One cable grid (expensive but already existent 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 correct 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 to shape media products into saleable 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 others 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 embitter our feelings, 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 be guided and developed 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 Ingelstams 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.

Therein lies a strong challenge. Its significance is even more apparent if we also examine the subject matter which the present dimensions of choice offer. Of course this has its effect. Love lives by the sight of love, wrote Sara Lidman in a remarkable article published in *Dagens Nyheter* last Spring.

Assault lives by the sight of assault. There is nothing undemocratic about this pattern. Rather, there is illustrated the fact that the nature of a civilisation is largely dependent on those qualities its members cultivate together.

Acknowledgments: This paper relies heavily on material and ideas from the book *all* by MARGARETA INGELSTAM and ANNE MARIE THUNBERG. For a full account of the reader is referred to ANNE MARIE THUNBERG's *Constitution S. al Ogam at o: H ma so c* — Introduction to the *Report from the Research Society* (The Individual in the Information and Communication Society) (Committee for Future Oriented Research of the FRN, Fack S 103 10 STOCI HOIM). ANNE MARIE THUNBERG's *The Communication Society* (To appear in English) MARGARETA INGELSTAM *Whether V do? — TRU 1977* (Utbildningsradon Fack 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. Manmade 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, cultural, 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 of ultu al pl al sn xp essed as ethn c d nt ty w th a een pha on local ty ab a d othe ltu sp c f c patt n and n the nat onal self dete m nat n move e ts
- the real ty of l bal nte depe dence a id the consequent demands fo adequ t om cat ons capab l ty f deal ng th m t al and o ld scale problems in a ea uch a pop lat o f od e r gv s u ty a d health
- the de lopment of the capab l ty to nvent v tu ally any co mmun cat n t tch lo y a d de elop the elated sou ces equ ed to se ve human commun cat on needs

HARIS L S RICHSTAD J R g l t C mu t cat Fa ework for U E ol t on fa
Fa World C n m ic t on s P l y Pap s fo Inte nat onal Cong s of Commun cat on
Sc ces W Be l June 3 1977 p 27

To these one might add as underlying these shifts the emergence of a new kind of information and communication environment whose invisible and largely transnational networks constitute a radically changed global context within which the problems of individual and national cultural identities require to be considered.

The critical interaction

When we refer to the global impacts of communications today we are really describing the convergent effects and interweaving of two strands of technological development: electronic information processing by computer and telecommunications.

Each of these separate developments in its own way constituted a revolution in our capacities to handle and transmit information — at greater speeds with greater precision and with the capacity to deal with vastly greater quantities of information than the unaided human senses.

a) **Computers** in less than two decades have gone from large scale centralized super adding machines used mainly for specialized purposes to worldwide networks of shared systems and the individual ubiquity of the programmable pocket calculator and digital wristwatch.

The main trends in this area are still towards smaller, faster and cheaper technologies. Recent developments in micro miniaturized integrated circuits give enormous gains in performance and reliability with dramatic decreases in size, energy, manufacturing and processing costs. Such tiny microprocessors now rival the capacity and performance of the room sized computers of twenty years ago.

Via these developments the extended use of computers and their ancillary systems has pervaded many different areas of human activity, particularly in the technically advanced societies. Large areas of production services 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, recreation and culture on trade and political governance and on individual attitudes and social institutions.

b) **Telecommunications** has developed through earlier telegraph, 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 of communications — cinemas television radio magazines and newspapers — have become a unique cultural environment transmitting human symbolic expressions and expectations transnationally. In combination with transportation they carry around the world a vast range of diverse products with accompanying social and cultural ideas which cut across impact upon and change local cultures with increasing rapidity. Changes in clothes music cosmetics and chemistry are all as rapidly diffused with 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 have 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 first Industrial Revolution.

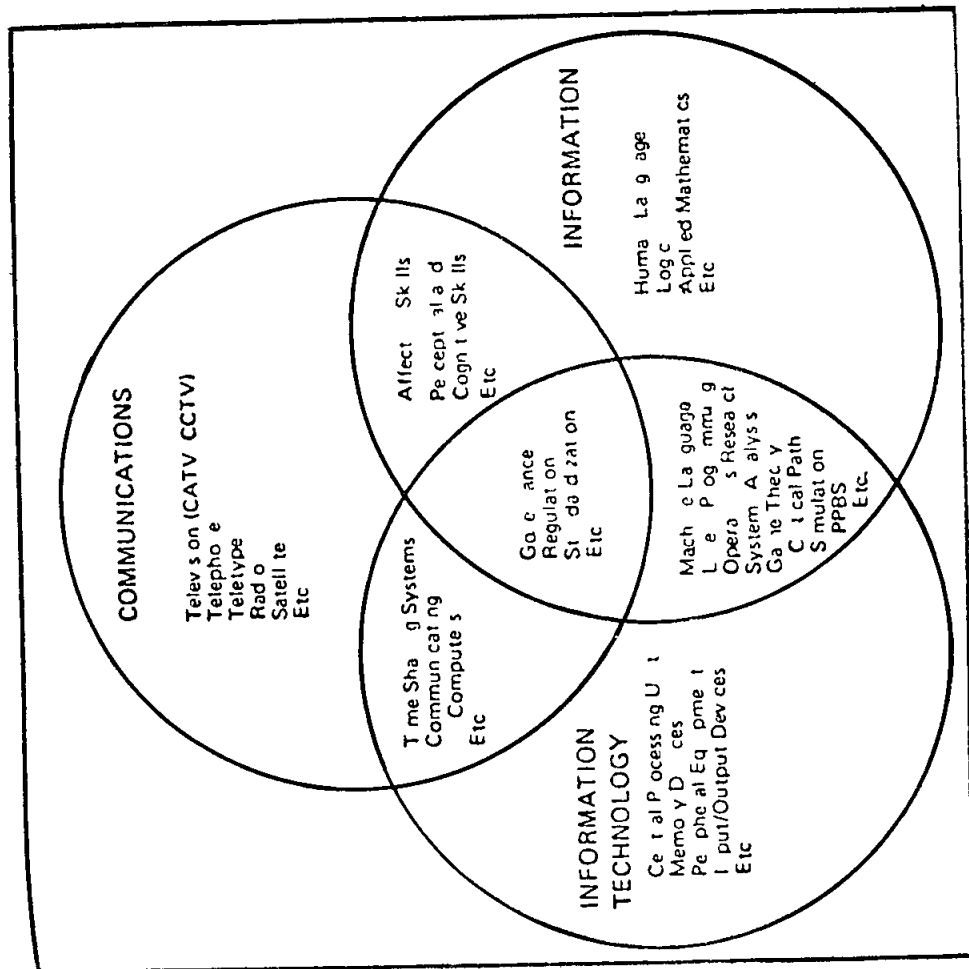
It is not just the computer and its impacts on telecommunications alone with which we are concerned here but with the convergence and interaction — and the ways in which they combine together to create a radically new information and communications environment.

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 — but both strands have a common basis in the general development of electronics reproduction and communications of information as characterising the new environment. This includes an expanding capacity for the swift low cost electronic transmission of sound image or other forms from anywhere to anywhere plus their storage reproduction and processing in various ways. Recent technical developments such as the digitized transmission of graphic and audio inputs image technology holography and facsimile portend 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 of the two technical strands of development shown is synergetic in its effects i.e. might not be predictable by considering either strand in isolation. The

FIGURE 1



The interaction of information and communications technologies (From JOHN McHALE *The Challenge of Information* Westview Press, Vol. 4, Westview Press, 1976)

behaviour of the whole is greater than the sum of its parts. The changes in modalities of communication (noted at the bottom of Fig. 1) are very important in terms of impacts on cultural forms and identities. Inherent in these changes is a shift from the traditional paradigm of linear sender-receiver communication to one which is multi-model interactive and more participatory in its potentials.

In this new information and communications environment we are faced with the emergence of a fusion of technologies which not only amplifies our capacities to deal with our social and physical environment but by which also reshapes the information content and perceptions of society — in ways that our conventional wisdom and traditional means may not be able to

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 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 their perception evaluation and use i.e 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 gain 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 resources use e.g. in 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 derived from 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 depletive 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 Pre industrial Society essentially based upon a natural as a game against nature in which the essential ingredients are

An Industrial Society so gained primarily a sound energy and the use of energy for the productivity of good

A Post Industrial Society so an educated information and the utilization of information on the basis of organizing the flow of knowledge it is a society uniquely dependent upon the completion of the ethical knowledge No energy has always been dependent upon knowledge in order to go on But this only in the last decade that have become uniquely dependent on the codification of the ethical knowledge in order to know how we are

McHALE JOHN *The Changing Information Environment* Environmental Studies Vol 4 Westview Press Boulder Colorado Fall 1976 P 22

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 electronic industries are much less resource depletive extremely economical in its energy uses and have relatively low environmental impacts Its products and services trend towards ephemeralisation through decreasing use of material and energy inputs per function and in the successive 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 identity sustaining 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 computerized and passive spectators in a media world or in more utopian vein as allowing individuals to tap in to 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 impalanced for rich and poor — for those more advantaged by income and education 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 depersonalize and denature the range of interpersonal contacts In many senses however this process has been going on since the introduction 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

groups. The increase in options and choices entails a greater variety of individual and group responses and value preferences. There 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 saturation of commercial control and saturation of various media and of the politicization of cultural menus 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 vehicles 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 emerging 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 advances 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 bio-feedback techniques may be primitive forerunners of electronically enhanced telepathy or of transmissible sensory and emotional experience inducible 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 either 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 computerised 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 archaeology and geography have been extremely innovative in their use of data processing radioactive carbon dating photogrammetry and multispectral aerial and satellite scanning of terrain.

To this one might append a wry anecdote from one author's comment on his visit to a learned colleague.

He sat in a conditio studiorum. Behnd h n was a hgl f del ty pho ograph a d reco d l b a y that b ought h m the cho c st mus c of thre centu e. On th de k befo e h m as the m crofl m of an anc ent E ypt an papy u that he had obta ned by a rout ne equest through h s un e sty l b ary. He de c b d a ten day t p he had just tak n to London Pa s and Ca o to confe on ecent ar haeolog cal d cove es.

When asked hat he wa o k ng on at the m ne t the p of sso r sa d

An essay for l t rar jou nal on the u d luted ev ls of mode n technology (2)

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 formally 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 old versus the new.

One need not seek for some internal consistency within such a 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.

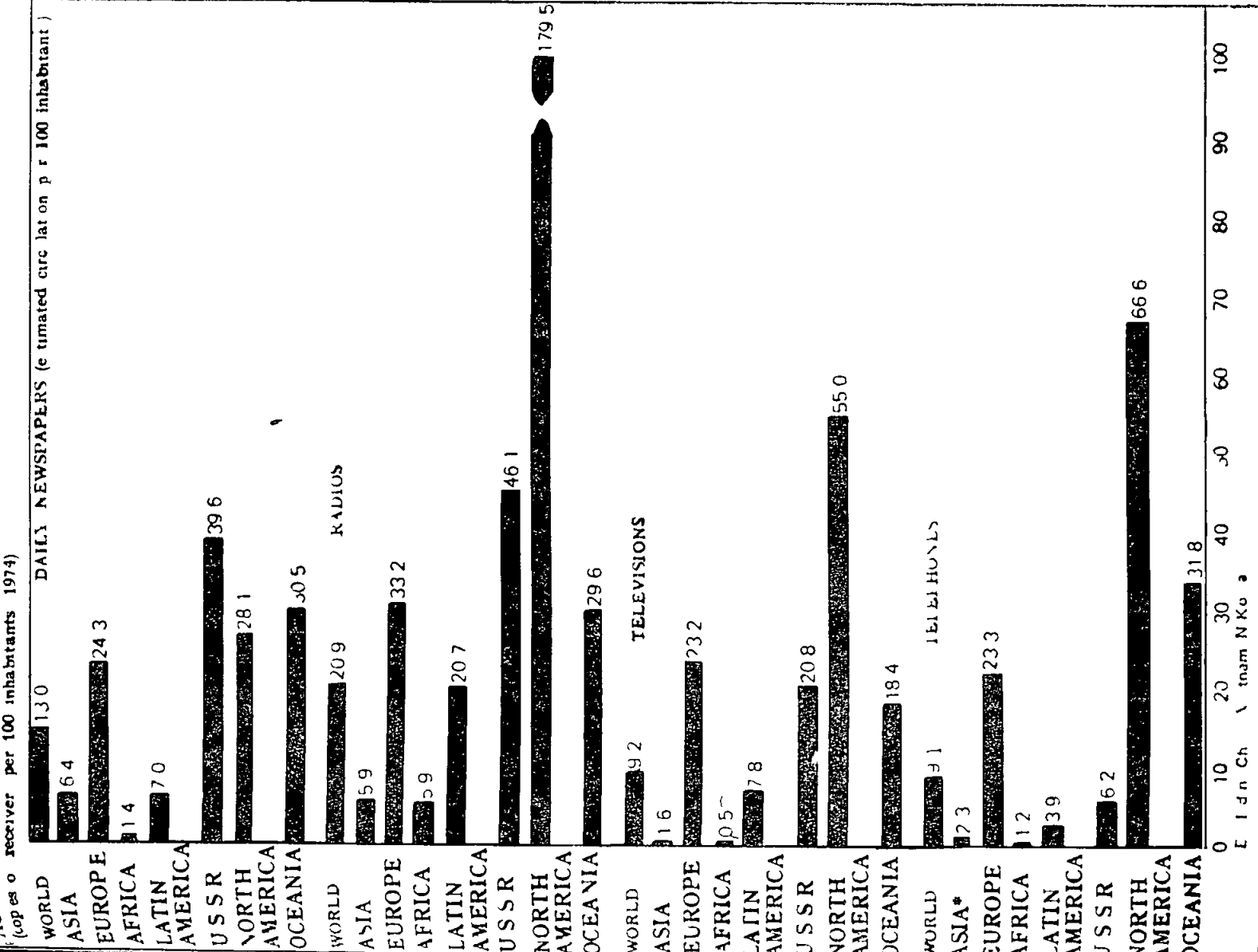
The role of cultural agents of whatever field whether privately or publicly oriented is therefore part of a larger movement of sensitizing and alerting their contemporaries to these enlarged possibilities and wider experiences of the human condition.

Communications in development

We should emphasise 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

³ GARDNER JOHN W *Self R n wal* published by Harper and Row New York 1964

ACCESS TO WORLD COMMUNICATION CHANNELS



UNESCO Statistical Yearbook, 1976 UN Statistical Yearbook, 1976

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. Dependent on them are the capacity of the society to organise itself to create development 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.

What is sentally called for is the transformation of the village from a traditional society to a modern one. It is capable of a radical expansion of its role in the development of each nation. It is the role of the village that is the most important in the development of the nation. It is the role of the village that is the most important in the development of the nation. It is the role of the village that is the most important in the development of the nation.

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

- to offset the undue migration to cities by stimulating and revivifying 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 decentralizing communications via more locally produced and nationally diffused program
- 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 of course to 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.

4 SOEDJATMOKO National Policy Implementation Model (National Development Planning Agency Indonesia) Paper for Seminar on Implementation of the Model National Development Council for Development Cooperation, The Hague Feb 24 1978 pp 13 14

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)

FIGURE 7

Television sets and TV and encoders in the world
 Form Television on the way street Mass Communication
 Report No. 70 UNESCO by Kalle Nordenstam and Tapio Vaisala p. 13

Area	Number of TV sets (in millions) All countries	Sample of 50 Size (millions)	Estimated and Size (millions)
North America	96.2	96.2	205.0
Latin America	16.8	8.0	77.5
Western Europe	81.9	63.5	246.4
Eastern Europe	45.3	42.3	221.1
Asia	30.0	29.2	120.3
North Africa	2.6	1.5	12.0
World figures (approx.)	273.0	240.8	883.9

Compiled from BBC Handbook 1972 and from figures gathered by USIS and released to the author

- a Of which 89.0 million in the United States
- b Of which 23.0 million in Japan
- c In India, North Africa

Into sources as cited and compiled by JOHN McHALE in *The Challenge of Information*, *Electronic Press* 1976, p. 96

This is not only a question of access to channels and receivers here but of their cultural content. Due to lack of facilities personnel and investment many countries rely to a large extent on others for their program. The U.S., China, Japan and the Soviet Union are the main exceptions. The dominance of U.S. programs in many parts of the developing world is an example — the U.S. television series *Bonanza* is viewed in many languages by an estimated 350 million people. This dominance is being combated by recent increases in British, French and German television exports but the picture remains very one-sided.

Disparities in other areas of information processing and communications are in themselves an interesting index of development. If we were to extend this comparison to the numbers of scientists, teachers, the distribution of computers and other capabilities we would find that the capacity to process information and use advanced communications is a direct measure of the materials (as well as influencing the cultural) development of nations. The information rich nations tend to be materially rich and have the potential to become richer; the information poor nations tend also to be poor in material respects and have less potential.

a) Equitable access to the electromagnetic spectrum — for radio television voice or data communication

At present the U.S. and U.S.S.R. 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 1980s it is forecast that over 100 domestic and regional satellite systems should be fully operational providing every major population area with the world's highest quality and lowest cost telephony and data communication services.

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 nor who controls the hardware technology but who will write the software — or 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 particularly evident in the electronic day a processing field where computers and ancillary equipment are planned and marketed globally by relatively few transnational corporations. Final specifications are inputs from at least 20 countries and the world so that they may meet the needs of virtually every market, handle decimal as well as other notations, permit output not only in Indian or Japanese katakana — but in typefaces for any of 22 different languages.

The free flow of world news is also characterized by the near monopoly of a few major commercial and state services — Reuters (London), Associated Press and United Press International (New York) — and the state-owned or subsidized 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:

⁵ A. TERRECE EASTON, *Communication Satellite Systems of the World*, Satellite Communication Vol. 1, No. 1, October 1977, p. 57.

⁶ IBM, *New Report* 1969.

Reuters future developments in the field of television and radio are expected to be a major factor in the development of the world's communication system. 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 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 combatting 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 undirection 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 lie parallel with 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.

FIGURE

Communication Satellites of the World

Satellite System	Type	Status	Country	City	Capacity	Service	Year
ATLAS (USA)	Geostationary	Operational	USA	Wash DC	120 MHz	120 MHz	1974
ARSAT (USA)	Geostationary	Operational	USA	Wash DC	120 MHz	120 MHz	1974
COMSTAR (USA)	Geostationary	Operational	USA	Wash DC	120 MHz	120 MHz	1974
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COMSTAR (USA)	Geostationary	Operational	USA	Wash DC			

THE RESPONSIBILITY OF MASS MEDIA FOR THE CREATION OF A CLIMATE OF PEACE COOPERATION AND ECONOMIC PROGRESS

by
IONIȚĂ 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 of the world 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 conflictual aspects 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 as 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 aimed at **improving the human condition**. This is the central problems of a new humanism. But how must we act and in what directions? 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 structure the processes of economic growth are not guided any more by pure economic values based only upon the laws of demand and supply and governed by a consumeristic model which results in an economic entanglement of development. The effort to make the economic growth compatible with genuine moral values by subordinating it to the aspirations of the social collectivity involves carrying out a **sociocentric development** guided by socio human purposes and integrating the economic growth into the dynamics of **growth development progress**. Such an orientation shows the problems of economic growth its concepts and mechanisms to other planes.

(b) a socio economic development in a pluralistic world means fulfilling the peculiar paradoxes of evolutionary natural selection according to its own proper vector of the type **high rational equality equity participation responsibility solidarity** where participation is a key concept. This involves the discovery of all values and concepts centered on man and on participation by securing their coherence in various fields of human activity — economic social cultural educational political ideological of communication and information etc. — to strengthen the democracy and to make possible the complete achievement of human personality in society.

(c) in this context the act of cultural assessment as well as well culture being a component of social development incompatible with the deterministic value and price market economy. Hence the scarcity of resources determines the value and price to make them in most cases inaccessible to the masses. So the valuable paintings are sold according to the law of demand and supply at exorbitant prices to enter the private collections of the wealthiest people in the field of culture in the first place the economical reality of an asset that its great demand ought to be achieved according to social criteria by socializing them for the benefit of the collectivity as an act of mass culture. The lack of access to the act of culture in capitalist society manifests itself in various fields to result in the splitting of society. According to a statement of the manager of R.T.L. — France made on the occasion of an investigation on public opinion in the population of the Western developed countries — "the cultural vegetation in this sector is imperatively speaking of the differentiations of the mass man in an individualistic society and quoting Raymond Williams: 'McLuhan asserts that Iop lent a democratical social structures thinking and reasoning becomes a special job as any other on practice by everybody' people who apply the principle that all the ideas and reasonings possessed by the vast multitude of people."

Even for one of the organizers of capitalist political economy — Adam Smith the role of the intellectual that of **canalizing** (understanding) the collective consciousness of the vast multitude of living people. Within a socio economic development the intellectual tasks not that of canalizing the man but of paving the way to mass culture and social participation. A process which educates on information and mass media leave the leading role in the operation no more to those who exist besides that of poverty and far from that of spiritual poverty which separates the cultivated ones from the rest of society. This separates the high besides the just created a series of common categories in the understanding of options in participation and solidarity categories a different world.

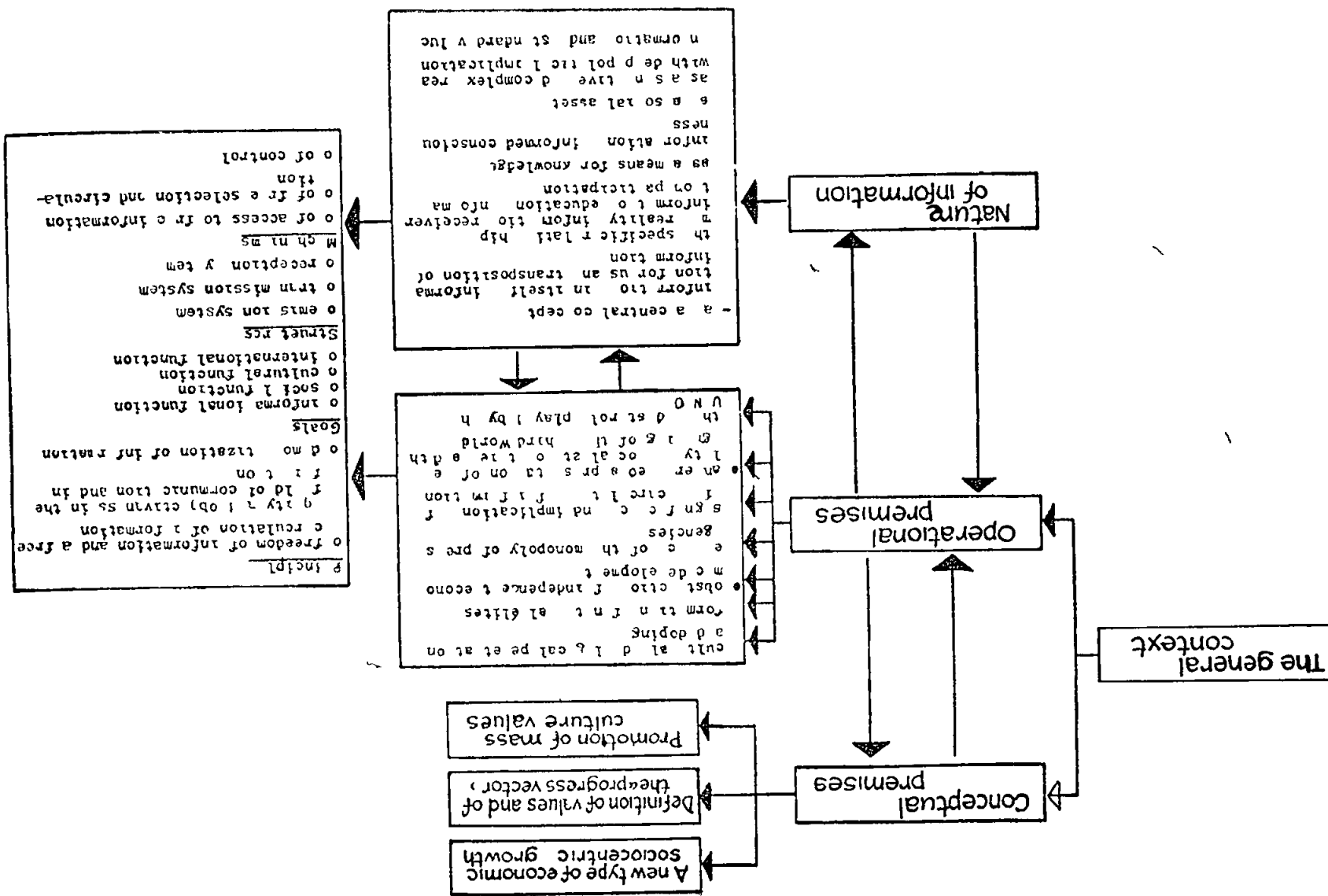
A pluralistic world with specific goals

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.

Cf. Pa ran Une r d o pour s s a d i t e s n L Express No 1376 Nov 1977

p 82 The data of an investigation made last year in France offer a significant illustration of the phenomenon of 36 million people more than 17 years old only 4 million are high school or university graduates while the remaining 32 million had nothing more than elementary professional certificates. Had followed other statistics nothing at all in the 1345 people so picked at random from among the 20,000 entered in the 1969—1970 Who's Who not even one claimed to be a woman or daughter (the cited investigation).

WILLIAMS P. *Culture and Society* 1780—1850 quoted from McLuhan *Galaxia Gutenberg* Edtuta Poltca Bucharest 1975 p 47



news and advertisement agencies data banks radio and television programmes film studios an enormous number of dailies periodicals publishing houses etc whose production is spread on a world scale mediate 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 part of the countries in Asia and Africa have freed themselves to a great extent from the golden age of mimetism cultural colonialism is still penetrating through many channels the formation of cultural élites included Jean Paul Sartre has depicted in a remarkable diatribe the elite manufacture process in those countries which he present as follows. They picked out promising adolescents they branded them as with a red hot iron with the principles of western culture they stuffed their mouths full of high sounding phrases grand glutinous words that stuck to their teeth. After a short stay in the mother country they were sent home white washed. These walling lies had nothing to say to their brothers they only echoed. From Paris from London from Amsterdam we would utter the words Parthenon! Brotherhood! and somewhere in Asia or Africa lips would open thenon! therhood! It was the golden age. In many developing countries the 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 educated elites and the masses of the people following once again the model of the centre. Communication information culture have become part and parcel of the transnational 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 analyse the evolutions throughout 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 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 only one result **political and cultural doping**⁴

DA COSTA L. *Il raddoppiamento della cultura*. D. Cloupin ed. e nr 7 1976 p 51

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 with no attitude and no criticism the present mass communication and information system achieves cultural domination which undermines not only the cultural identity of small countries and of those that are striving to assert themselves as national entities but also creates **serious barriers to independent economic development**. The policies in the field of communication are part and parcel of development policies. If imparting information is performed to the interest and in the service of transnational power structures the capacity to promote with sovereign power an independent policy of national development is limited because of the collective and individual determinations created and because of the influence exerted in the social field and in home policy.

The large press agencies and their role

One of the most redoubtable means of cultural penetration leading to domination and dependence within the complex network of the transnational communication system are the **press agencies** the news agencies. Thus a UNLSO study deals with the situation of mass media in 200 countries has showed that five grant news agencies which are nothing else than giant transnational concerns are ruling the diffusion of information throughout the world. The most important press agencies (United Press International Associated Press Reuters Agence France Presse etc) actually are transnational concerns which have strong links with other branches — television programmes films advertisement etc — and with economic units and which exert a major influence in Third World countries. In fact a small number of agencies almost monopolize the international flow of information that between Third World countries included (An investigation involving 16 principal newspapers of Latin America showed that 60 per cent of 1308 news items were supplied by two large agencies — UPI and AP — and that at times the rate rose to 80 per cent).⁵ It is they that decide on the selection of news following the criteria of political and economic interests to distort the information by outbidding certain events by associating isolated facts by implicitly suggesting tendentious conclusions by conditioning some events or by bushing them up or even by semantic means and all this by virtue of the free circulation of information principle.⁶

These methods are used many a time when the world public opinion is informed about facts from socialist countries especially by exaggerating some defective aspects and by ignoring the successes

see MATTIA PER ANDO REVES *T/ I for rat o B d le t f Lat I er a n* Development Dialog No 7 1976 pp 31—32

The mentioned investigation furnishes extremely conclusive elements regarding the most aspects. So examining the events reported during the week in 1975 shows that 50 per cent is assigned to events from developed countries while events of great importance which took place on the continent such as the birth of the Republic of Surinam were ignored by many papers. The examples notwithstanding.

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 legitimating the right of acting exclusively to their own interest without any kind of national or international control to use information as a means for domination or as a merchandise. The manner in which the transnational agencies apply this principle is nothing more than a formal sanction of the **laissez faire** in the field of information to endow them with full discretionary power in handling information in the most convenient way. The one-sided vision of these large agencies is considered to be legitimate though their practice subordinates professional knowledge and ability to the economic political and ideological interests of transnational power structures.⁷ The **laissez faire** is exerted in favour of those who are powerful and to the detriment of those who are powerless and results in the concentration and consolidation of control over free circulation by the four or five press agencies inclusively the circulation to from and between developing countries a practice which has its equivalent in the use of economic political and ideological power. Thus the misuse of free circulation is the master key for domination and dependence in the field of communication and information and Juan Somavia is of the opinion that at present free circulation in the cultural and the informational sphere is for transnational power structures a key factor in the field of communication and cannot remain viable if it continues to be put into practice in the same way as it has been so far.⁸

The developing countries have expressed many a time in the last years at the UNESCO their opinion that the free circulation of information principle has been used as an ideological smoke screen to conceal the unilateral flow of information and that information actually is a vehicle for creating cultural and political dependence on the models of the centre. Free information in this sense it was argued was not different from other mystifying concepts such as the free market or free enterprise which signify the freedom of those who are powerful to exploit those who are powerless.⁹ Any form of minority power inclusively in the field of information results in lack of balance structural violence inequality and insecurity.

The problems of the third world — ignored

Notwithstanding their seriousness and the common responsibility as far as they are concerned **the realities problems and preoccupations of the Third World are ignored**

⁷ For an analysis of the links between the national interests of the U.S. and the manner in which the free circulation principle applied by HERBERT SCHILLER *La libre Circulation de l'Information* in *Le Monde Diplomatique* Sept 1975

SOMAVIA JUAN *The Task of Power Structures and the Development Dialog* *Element of a Third World Policy for Transnational Development* No 2 1976 p 26

⁸ *Monograph* *Third World and the Information* Oct 1976 p 8

This fact is illustrated by innumerable examples. In the investigation already mentioned dealing with the topics in the 16 large circulation newspapers of Latin America extremely important negotiations such 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.¹⁰ Egoistic interests the manipulation of information and other reasons economic or political make such events be hushed 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.¹¹ 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 Arabe 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 secretariate 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. Though 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 dissatisfaction 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

¹⁰ see MATTA F P p cit pp 39—41
¹¹ Ibidem p 41

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 still the necessity of energetic and urgent action in this sector is badly felt.¹² 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 survey 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 guide 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

¹² For a more minute analysis of the UNO role and activity in the field of information see the studies by ALEXANDER SSSLAJ *The UN and the News Media* UNITAR 1972 and by ANDRÁS BIRO *Alternative Models in Development Dialogue* No 2 1976 pp 62—66

¹³ From the viewpoint of social sciences one of the central concepts is the new national economic and political order not only because it makes the investigation on the multiple plane cover a vast area and go deeply into the matter (the field of information included) involving developments both conceptual and structural but also because its key role in thoroughly improving the present state of things

knowledge ¹⁴ 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 ¹⁵ Information is indeed an instrument as well a heuristic tool but it is not only a measure of ordered reflection (Novith) or a measure of order derived from the entropy concept (Wiener)

Information in itself — informaton for us

Still alty does n t epese t for to The remak that nfo mat o for s s l as t p sc ts t lft s s f mall d t t f o r i n f o m a t i o n t s l f l o c a t e d n e a l t y has p t c u l a g n f a n c e d p l c t o i t h e o n t e x t w e a r e c o n c e n t r

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 special significance and implications for our zone of interest since it leaves a field wide enough for manipulating information

Originary circulating and received information

Thus nfo mat o ol es spec f c el t o n h p s b e t w e n n a i a n d e a l t y a n d b e t w e n m e n a n d a l s o a s p e c t s f o m f l e c t o n a n d n t e o m n u c a t n t h e o v Th a n n t h a t n o n f o m a t o n e x s t w t h o u t a i n f o r m e d c o n c o s n e s s o f s p e c i a l m p o t a n c e n t l s c o n t x t s i n c t e m p h a s e s t h s p e f i c r e l a t o s h p o f s u c h t y p e s a s n f o m a t o n e c e v e i f o r m a t o i e d u c a t o n f o m a t o n p a t i c p a t o n

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

⁴ ARSAC I *Informatic* Ed Enc cloped ca Buch 1975 p 25

¹ LEVI STRAUSS CLAUDE G *dr a salbat ca* Ed t a St nt f a Bu harest 1970 p 440
STROSSEL ST OGODESCU D S O n l w r s l *formatio al* Ed Facla T un a a 1978 p 28

intercepts it ¹⁷ 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 pre eminently human fact and **communication** as a link between transmitter and receiver and as a condition of knowledge in the informational field

Informatics are a **means for 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 news agencies for selecting and for omitting some news. The example of Surinam quoted previously or 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 manoeuvre used by the large international press agencies to their own interest. The modifications which occur between the items of information which **do present** reality the manner of **associating** them and those comprised in the **conclusions** the road from **information to significance** constitute the laboratory which impresses the essence the values and the ends pursued by the transmitter to direct information and the process of knowledge. We have seen by concrete examples how and which way is orientated this process in the activity of transnational power structures

On the other hand the process of knowledge considered along the tract from the receiver from the beneficiary of information to **reality** and **informa** tion is considerably influenced by the level of the **consciousness** of the receiver

The structure and the degree of information imparted to him so far play an important role as regards the manner in which he receives and discerns the significance of further information. Hence the importance of the information education relationship especially as part of the effort for establishing a new international economic and political order

Mass media an industry of consciousness

Information is **no merchandise** as it is frequently treated in the consumer society by the large radio and television networks by press agencies and organs by advertising agencies etc. In the last decades we witness its progressive transformation into a mere industry of consciousness into an essential element of the capitalist economic system to exert a dominant influence on the consumeristic model on production-consumption relationships and consequently on the type of industrialization and of economic growth

see Sro SEL St OGODESCU D S p c t pp 28—29

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 the development model and the way of life of developed capitalist countries to developing countries the alienation of social economic cultural values pursue a systematic aggravation of dependence relations. Thus 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 madvertences 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 and to raise false individual expectations of consumption for the bulk of the population based upon the consumerist ethos is

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 either 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 (in mass media) is not only a technology it is itself a source of raw material like cotton wool or the radio like any raw material it structures not only the intersensorial relations of the individual but also the models of collective interdependence (our underl).¹⁸ 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 fulfilment 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. Gutenberg 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.²⁰

¹⁸ McLuhan M. *G. l'aria G. i mberg* Ed t a pol t a. Bu harest 1975 p 269

¹⁹ McLuhan M. *p c t p* 260

Se MALITA M. *Th cult nd t f f p opt s* i Re ue Ro ma ie de Sc e ce Sociol se e de Sociolog e Tome 21 1977

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 that 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 international relations 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.²¹

The objects pursued and the interests served by the large transnational press agencies recalled especially in the attempt at transferring certain values consumption models and a way of life and at creating a new dependence system assume a new aspect from this viewpoint. Protection of the receiver for correcting the error of the standard and at the same time the choice and promotion of new standard values compatible with the aspirations and with the identity of each national collectivity and also with the concept of a new international economic and political order are basic components in establishing a new order in the field of information.

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

²¹ The error of the standard as demonstrated a matter of fact by the epistemologist school of J. P.aget by showing that a fact or a value having the role of a standard is established against the situation in which it would not be considered a standard.

loping countries in this field²² Many debates have examined the problem of the place and role of information as part of the new international economic and political order²³ 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 discriminating 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 establishing of a new international economic order Another type of development a new type of development centred on the fulfilment of the needs and socio human aspirations 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 of information The new international economic order implies a new order in the field of information the promotion of **another type of information** apt to ensure the circulation of genuine values to facilitate the development of mass consciousness 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

²² For example the Conference of chiefs of state (Algiers 1973) of foreign affairs (Lima 1975) of international information (New Delhi 1976) of chief of state (Colombo) and many meetings of experts held the last year in Geneva and The World conference (Tunis Mexico Baghdad etc) on the same topic See Buzarovici V *Alignement international de l'information* le chapitre on Chronologie de la coopération des pays non alignés dans le domaine de l'information (p 30—61) Ed M djuna od va Polit ka Beograd 1975
See also the Proceedings of the Forum for the Third World on The Role of Information in the International Order Mexico City May 24—28 1976

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 inadvertences 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

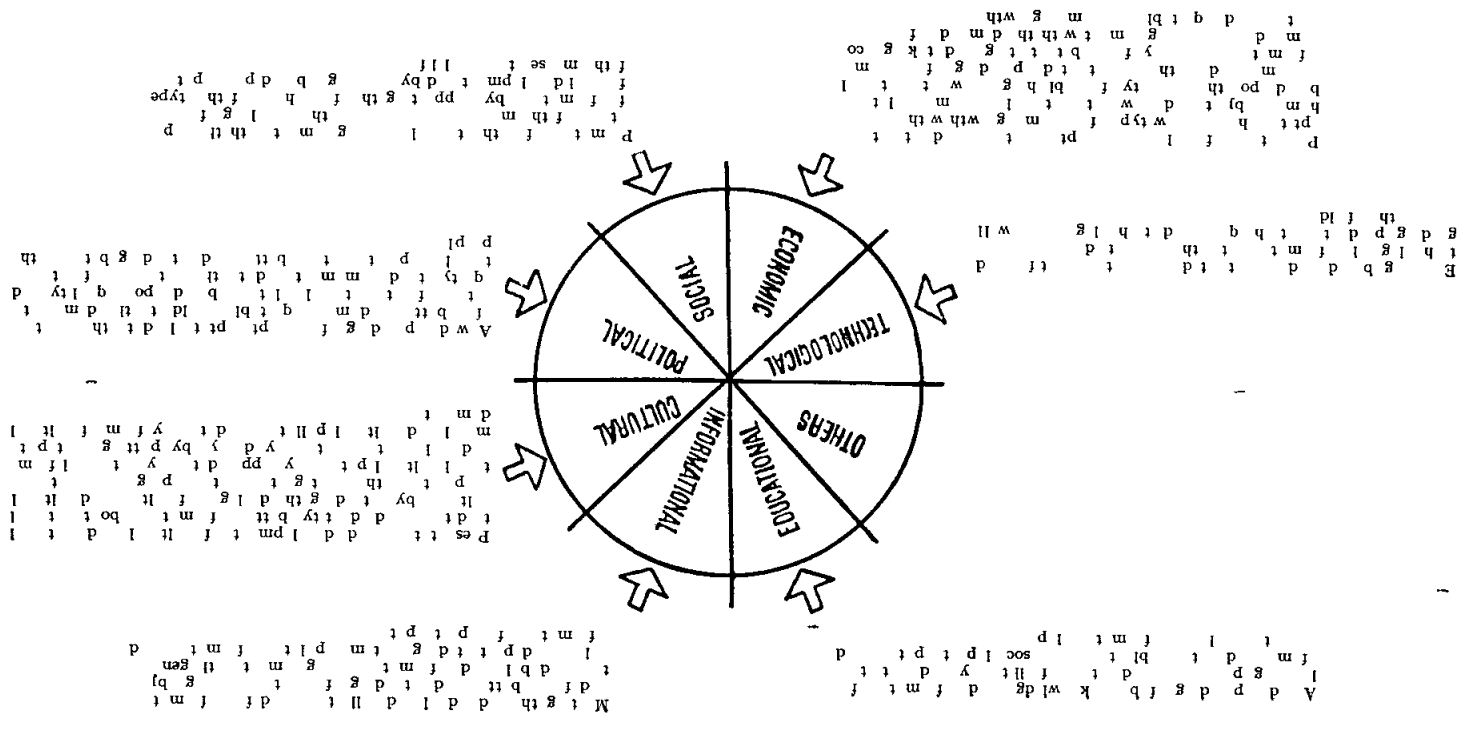
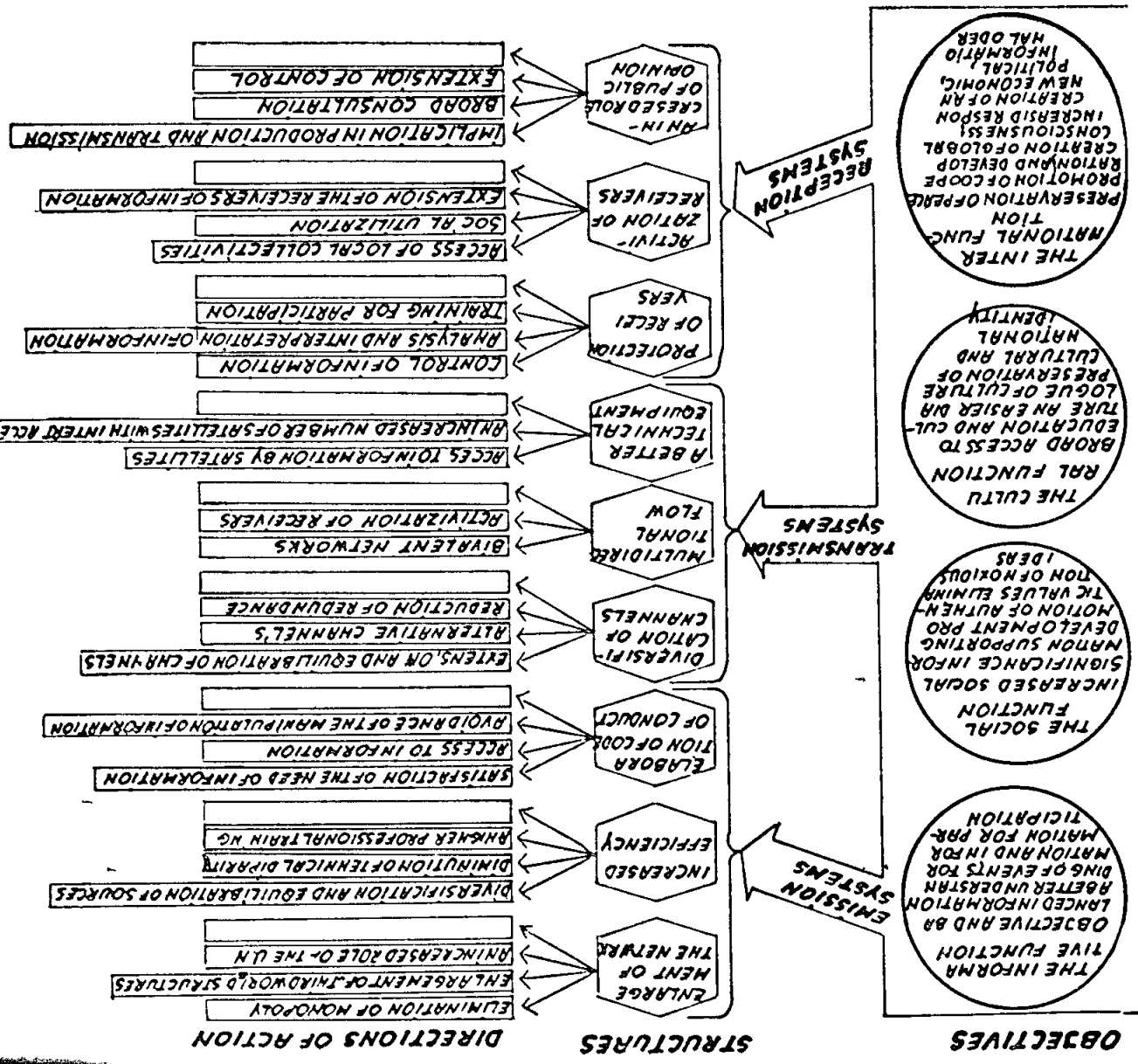
The stages of action

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 conciliate between the amount of information and the possibility of reception 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



TAB I 2

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 which 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 conscience. 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 Ceausescu 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.

STATEMENT

by

I H ABDEL RAHMAN

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 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 congress 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 practise.

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 East 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 of 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 a better example of this naivety than my acceptance to give you a synthesis at the end of this conference. This is a proof. I do not want to go more into personal matters but I would like to tell you how I 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 I am a 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 embodied 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 tomorrow 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 communication we have not failed in this meeting and in this group to go in the (shall I say) tradition of the time and speak about what is going to happen to the developing countries with their traditional cultures and identity and cultural identity when they face the pressure and 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 it 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 too 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 reflexion 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 herited 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 is 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 or communities. The modern technology and the modern life is like a bulldozer which is leveling 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 leveling or creating an understanding of cultural identity in the sense of non uniformity while here it is more serious because we feel that it is not just a matter of losing our identity but losing the pattern of our future which is really a very serious adventure.

This is about culture but what about communication? Communication we take it 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 between 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 from the point of view of the developing countries. The developing countries say all right there will be more channels and effective 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

sense of participation in the world or is it going to be rather a one way transmission?

Of course reference has been made with a bias in the utilization of the communication channels the concentration of facility in certain small number of organizations of countries but of course on the other hand there has been the question of receptivity. You can have channels of communication material to be communicated but it is going to be received and create an impact? And what would be that impact? Here let me mention one or two examples about the worry I have in mind.

For the last fifty years or so since the end of the first world war politicians have started manipulating masses through the communication and information machine almost in an engineering intentional matters and much more than before which means that the communication system has been used to modulate manipulate and shape whole societies like a big experiment I do not want to give examples except one. Let us take the nazism.

Within a few years under a settled situation a very advanced nation of very intelligent people have been modulated by authority and by communication into a certain situation of which we do not agree but which have brought great sufferings to those people and to the world as a whole. Again I do not want to judge but I just want to say it is happening more frequently that communications being utilized by authority certain groups modulated the whole population into sets of actions even at the short term. Shall I say cultural heritage of Germany in the nineteen forties is different from the nineteen fifties and the nineteen thirties or it hasn't been modulated? What is really cardinal in the culture and what is a passage a transit situation?

I would like to leave you with the idea that this manipulation of culture through communication unfortunately is likely to continue and to increase. We in the developing countries are very much worried about that because with the increase of communication we are liable to be manipulated even non intentionally by those who do the manipulation. Therefore you would excuse us if we try to take a defensive position and a careful position because you in Germany or in Europe or in advanced countries have actually felt to the effect of this manipulation. So we should not really belittle the danger that developing countries could lose not only their identity but their sense of existence under a manipulated sets of movements related to culture which may be even more effective than dependence in an economic sense or dependence in a political sense.

When I think about this manipulation I would like to put to you this picture which may not be very fair but I hope it is clear. What happens in many societies we the active generation leading generation assume a certain responsibility to manipulate the youth the young people. The children are taken helplessly and manipulated through a process which we call education. It may be very good but we take this responsibility and to this manipulation and put the whole young generation into a process of adaptation and recreation in our own image. Sometimes we say no we are wise we are going to prepare them for the future in fact we are transmitting to them our cultural heritage trying to move them into this with good intention but in many cases it is a process of manipulation which may not necessarily be bad but it is a process of manipulation using all methods of communication by word by teaching

by books by everything. When these children become a little older we see that the manipulation has to change so we fire them with enthusiasm. This when you come to the adolescent stage you do not manipulate them like the children but you imbue them with the enthusiasm for nationalism the enthusiasm for the new recreations the new aspirations because the youth by its nature is looking for the future in a revolutionary way in order to assert itself. This process of manipulation which reaches certain situations to put young generations to war to fight to make all kinds of sacrifice is part of our culture to manipulate this stage of people. When they pass the twenties and they become no more susceptible to this enthusiastic pushing into the future we start manipulating them by — we ourselves — interests specially business interests security interests future interests. This is the middle age when everyone wants to be secure. You cannot be secure through anything more and better than earning and earning means business and business means technology and the economy. Here comes technology for the first time in my statement of synthesis to tell you that technology is part of the instrument to modulate this middle class people middle age after that.

Now we have to see how to modulate the senior citizens. They are not so important but in number specially in our countries where we do not really live too long but we look forward to the experiences of the advanced countries in handling successive levels of generations to see that communication is actually used within the same society at this different stage and that the process of education which later continues as the process of learning which this conference has discussed is really a manipulation process using communication methods using culture in this dynamic sense to create social transformation in a continuous manner. That is where I would like to bring in communication with culture communication and education and technology and communication and culture together in some manner.

You do not need to accept this picture fully but it may tie the four keywords in the conference: communication, culture, learning and technology in a way. To try to complete this picture we should really be impressed by the fact that human societies now are formed into cells called nation states. This was not always the case. We are speaking now about units each one called a nation state and I have heard in this conference and all are speaking about national policies responsibility of a social authority to use communication culture manipulation for the national interest. This surge of nationalism which started of course much earlier in advanced countries is also moving in the developing countries.

The developing countries are getting to identify themselves as emerging nations. They want to use the power of the state of the emergence of the nation to apply technology learning communication to the process which we call national interest with good intention but this is nationalism. This situation of nation state and its involvement in the process of cultural dynamic transformation of the interaction with communication together with the processes of manipulation and adjustment is continuing in all societies. Between brackets this care of nationalism is taking certain forms now in the advanced countries because the advanced countries are facing certain difficulties if they continue to think within national boundaries. They like to think now for their interest in boundaries beyond nations. This is how they get them

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 not 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. They have absorbed 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 beings 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 too late now — that human being should be treated at least as fish as small fish. I am not going 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 economic 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 to set.

In this manner I would like to conclude may be I have passed my time limit by saying that developing countries 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 breath 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 seclusion 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 really by stopping communication and impact but rather by developing those concepts as I say of human dignity and human equity 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 — gain. 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 lose it and you gain or the opposite. Therefore it is quite important to look at the future system of communication which is going to develop into computers and satellites and micro processes and things which we have heard about not with apprehension because in fact this is a quantitative change. It is more effectiveness of machinery 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 MATTA

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 behaviour of the receivers in different countries with different languages who have been watching the TV programmes on the latest football championship in Argentina does not differ from their behaviour as receivers of local programmes of great impact My personal observations in Tunis Paris Mexico and the US 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's 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 do we choose a technology?

— To what end do we choose it?

— Who is favoured 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 a recording of the use of such technology Technology is imported along with a specific use a particular definition of what it's 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 reconceptualise their use to abstract them from the development process they were conceived for and to change them into devices for what has been defined alternative development

CULTURAL IDENTITY OF THIRD WORLD COUNTRIES AND THE IMPACT OF MODERN COMMUNICATIONS

by

SOEDJATMOKO¹

The need to recodify instruments created for industrialized centre ask for development and educational action

The educational process hasn't paid yet enough attention or given enough importance to knowledge of the communication phenomenon. Communication hasn't been yet included in the curriculum of primary or secondary school. However, 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 dynamic.

A future school will need to give people a deep criteria to 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 item 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 system of communications which affects the social and economic development of the central and peripheral countries. When one analyzes the messages postulated by this transnational system — especially through the advertising industry — one encounters significant contradictions with those 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 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 substantial parts 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, the arts to lifestyles, interpersonal relationships as well 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 fragmented 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 — directedness, 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 Paper prepared for the conference on The Future of Communication and Cultural Identity in an Independent World, organized by the World Institute of Development Studies at Oslo, September 16-19, 1978. The views expressed here are the author's. They do not necessarily reflect those of the Indonesian National Development Planning Agency to which the author is an adviser.

culminating in mindless consumerism were concerns which at one time or another over the last 50 years have dominated intellectual discourse among the culturalists 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 did lead 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 a 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 a great deal 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 also 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 behaviour

But what has made the ultimate irrationality of the continuing arms race between the super powers 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 secularisation 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 clearcut 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 their precise correlation 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 impressionistic 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 Sinitic 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 let alone a viable international system on the international community without the consent of the Third World however divided 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 information flows the question of prior consent for transborder home reception of the production of communications technology and decisions on definitions of privacy trans border 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 a great deal 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 identity against the onslaught of homogenizing Western dominated communications. In the second 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 behaviour and to some extent also lifestyles shared by important parts of the elites in the various countries but also covering activities in the fields of industrial production international 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 are 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 humankind's 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 transcendental 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 of the Third World where the traditional social systems have been largely shaped by religion we will see the same degree of secularization which has characterized Western modernization even though changing social structures are bound to effect 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 commercialism consumerism and greed which seems inevitably to accompany the development and modernization process. This backlash is of two kinds. In the first place a neo-fundamentalistic reaction hostile to modernization. Secondly a religious counter modernization 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 post war 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 and information 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 dysfunctional. We have seen such alternating waves of open — and closedness of 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 should be simply a matter of national sovereignty and privilege were it not that such isolation from and such impediments to the free flow of information quite often 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 nationstates in the Third World. Ironically this may in part be the result of growing interdependence and the legitimate desire of such governments to maximize their interests in the shifting patterns of international power. In this process which in economic terms 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 negotiators with the outside world. These extensions into the international field of the decolonizations struggle 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 domestic communications system become 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 of massive rural unemployment by replicating the Western model of industrialisation 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 simultaneously 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 these countries will have to follow a different industrialisation trajectory from that of the West It 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 implantation of technology capital and skills from the outside This would lead to the growth of largely self-reliant social systems suitable for high density living at relatively low per capita income but also ones that are 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 these ends 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 — and not all small countries have chosen to make that decision — they will most likely be phenomena marginal to the success or failure in terms of their revitalisation and self renewal of the large more 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 inequity 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 is culture area and even country specific Local relevance will require decentralized 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 This 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 and possibly even Third World representation on the board of international newsagencies by competent individuals in the contemporary international debate on freedom of information flow have been 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 instantaneous by the development of communications, make it inevitable that the forging of these cultural identities will take place in continuous dialogue and interaction and even conflict with the First and the Second World. In earlier centuries, civilisations rose and fell without much affecting other civilisations.

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 almost anywhere in the world is bound to affect the global balance of power. It may well be that only those processes of self-renewal and cultural redefinition encompassing alternative moral visions of man, of his relationship to society and history to nature and the transcendental, will be viable only if they are compatible with and meaningful to others beyond their borders. What may help this search along is the realisation that both the rich and the poor countries, the industrial and the industrializing countries are all clearly unprepared for the future and that all the great ideologies seem to have spent their strength while the large majority of humankind has lost its faith in the viability of the existing international system and has come to consider it as basically immoral. The struggle for redefinition and transformation from within of their cultural identities on the part of Third World countries should therefore be seen as part of a general search among people all over the world for new moral foundations 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 culture alone. They can only be found together. In both success or failure, the role of communications may well be crucial.

COMMUNICATION HOUSING AND RURAL DEVELOPMENT AS CULTURE PRESERVING FACTORS

by

TIBOR 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, the traditions, the lack of modern technology, the scarce or existent services, infrastructure, reduce the amount and usefulness of land per capita.

Kaplan (1969) estimated that the available area per inhabitant has decreased from 0.28 Km in 1650 to 0.04 Km² in 1970 and becomes equal to zero sometime between 2020—2030. F. Meyer and J. Vallee (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 tends 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 the 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 techniques.

There is another constraint, namely, how much and what kind of technique is good for man. Psychologists, social scientists and scientists from other disciplines are coming to the same conclusion that there is a gap. The man of today cannot press any further his ability of adjusting himself to the quickly accelerating 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 I.A. 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 mostly 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 however follows later when the technique 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 welldefined goals of the different -- political economical social religious etc -- power concentrations and the badly defined individual and/or community goals

Planners involved in the problems of rural areas deal 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 document (ST/ESA/77) a group of experts states 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 net work together with a purposefull 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 household functions interact within the locality as well as the family with community This entity constitutes a base for preserving the cultural identity

The role 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 structure 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 headed 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 centres 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 mass communication 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 can 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 developing countries. Skilled people are needed for sales, service and repair. World 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.