



Centre for the Study of COMMUNICATION AND CULTURE

NEWSLETTER

A QUARTERLY REPORT ON RESEARCH AND DISCUSSION OF POLICY ISSUES

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INTERCULTURAL COMMUNICATION

For the survival and development of important human values, the study of intercultural communication may be one of the critical areas of communication research. One has only to witness "Kojak" and "Starsky and Hutch" bouncing off satellites into the intimacy of minds and homes in cultures of India and Thailand to realize this. Vendors of communication technology are rushing to pen a Pandora's box of influences which may erode cultural ideals created over thousands of years. Once again we are not prepared to cope with the human and social implications of communication technology.

But the focus of research in intercultural communication is the subject of much debate.

Some contend that the emphasis in this field on training technical consultants, missionaries, and transnational representatives to avoid stumbling over their worst ethnocentrism is just a new face for the old imperialism.

The interest in intercultural communication as a means to improve international relations is viewed in some quarters as a polyanna-like idealism behind which lurks an obsession for international "law and order" with its own self-serving motives.

Many -- both sensitive missionaries and non-Christians -- are concerned with the impact of Western Christianity on great Eastern civilizations.

Others rejoin, "These civilizations are inevitably going down before the onslaught of blue jeans, rock music, and the thousand gadgets of modern technology. This 'culture-free' technology is the new world civilization."

This CSCC NEWSLETTER reviews current research on intercultural communication and examines some of the debate of the major issues.

PERSPECTIVES ON COMMUNICATION RESEARCH

THE ETHNOCENTRIC BIAS IN INTERCULTURAL COMMUNICATION RESEARCH

The rather standard textbook explanations of the growing importance of the study of intercultural communication point to the rise of new nations and the increased attempts at international cooperation after World War II. There were often dramatic failures in diplomacy, technical assistance, and religious missionary activity, and these failures were attributed to a problem of understanding other cultures and not knowing how to communicate across cultural lines.

The deeper reason, however, is that the former colonial dependencies became independent powers, and distinct ethnic and racial minority groups within nations began to build more effective power bases. The industrialized nations and dominant ethnic groups were left with no choice but to change their policy of imposing cultures on former colonial peoples in Africa and Asia and on ethnic-racial minorities in their own countries. The ethnocentric belief that more developed, literate traditions -- whether in the West or in the Orient -- were culturally privileged and that all foreigners were barbarians to be assimilated to the superior culture could no longer be sustained. Now instead of riding roughshod over other cultures, it became important to understand them. The study of intercultural communication is supposed to be an instrument in overcoming this ethnocentrism both at the individual, human relations level and at the macro, culture-to-culture level.

The roots of Ethnocentric Bias

But is intercultural communication, as it is oriented today, really countering the old ethnocentrism and quest of empire? Not a few scholars working in this area (cf. Review Article) argue that much current intercultural communication research is itself based on an ethnocentric bias, and some even suggest that it is but a thin disguise of attitudes of cultural domination.

It is pointed out that most of the research has been concerned with the problems of people of the West -- in particular, Americans -- entering other cultures. A central research question is determining the barriers to communication -- as if the foreign cultures and patterns of communication were one more frontier to be subdued -- and to enable the diplomat, technical consultant, businessman and missionary to be more acceptable and to sell his or her product better. Much cross-cultural research assumes as a model of development and social change the diffusion of cultural values and technology from a central metropolis to less technologically developed areas, and the conceptual language often enshrines a Western ideological bias. At best, it is argued, we have a methodology for "cross-cultural" research but little truly "inter-cultural" research -- where mutual influences are studied. In countries such as the United States earlier research concerning ethnic and racial minorities was often marked by a clear ethnocentric bias until scholars identified with the minorities exposed this tendency. Indeed, it is the entry of researchers from minority and non-Western backgrounds into the area of intercultural communication which is offering promise of uncovering and countering this bias.

The Basic Issue: Cultural Identity

The problem of understanding and communicating in situations where people of different cultural backgrounds are trying to work together is real, and merits study. However, the more fundamental question underlying research in intercultural communication is the defence of the identity of different cultures and the respect for personal cultural identity at the level of individual or small-group encounters. Much of the training for intercultural effectiveness does not make much sense when the context of this cultural contact is the threat

by the industrialized nations, with their control of global communication technology, to obliterate the cultures of the less industrialized nations. There is little hope of real intercultural communication when those of the powerful industrialized nations hold all of the winning cards.

At the UNESCO "Intergovernmental Conference on Communication Policies in Asia and Oceania", held at Kuala Lumpur, Malaysia, February 5-14, 1979, much of the discussion centered on the intimate relationship between communication and cultural development. A major concern of these governments was with communication as a means of affirming the preserving cultural identity and as an instrument of national integration in a way that protects cultural minorities within a nation. This concern for national cultural identity is, in itself, a value which implies some kind of strategy for gaining acceptance for and furthering cultural diversity. Such a strategy is especially urgent when the older industrialized nations and transnational enterprises are deploying communication technology in a way that would erode national cultural identities and cultural diversity.

Research to Maintain Cultural Diversity

Denis Goulet, in his book on the ethics of development (The Cruel Choice), proposes that one of the three essential dimensions of authentic development is the defence of cultural diversity.

1. Many cultures represent centuries of unique human creativity and discovery of human values; for many peoples their culture is the meaning of their existence.
2. The human potential is too rich to be expressed adequately in a single cultural form.
3. The progress of humankind -- indeed, its survival in some recognisably human form -- demands many alternative cultural expressions, especially in fundamental perceptions of reality and values.

Research on intercultural communication might well focus on how cultural

diversity can be maintained and furthered in the midst of increasing interaction at the macro (mass media) and at the interpersonal levels. Often, the only protection for cultural identity is to erect the barriers that so many intercultural communication specialists see as an evil, but barriers alone are not a sufficient response.

Dynamics of Intercultural Synthesis

Concern for cultural identity and cultural diversity does not imply that cultures are a static, antiquarian interest -- although much of the description of this or that culture given under the rubric of intercultural communication seems to be presuming this. Nor is intercultural communication simply a matter of understanding the values and norms of other cultures or getting across one's message. As William Howell suggests (cf. Review Article) communication is a social act which generates perceptions and attitudes beyond what either of the parties brings to the encounter. To the degree that inter-cultural communication is an inter-action in which groups or individuals are open to each other, then it is likely to bring about a creative synthesis. Cultures are constantly growing in this fashion, and this process is respectful of cultural identity as long as there is a context of relatively free interchange and relatively equal social power between the parties.

Intercultural communication research in the industrialized nations is very preoccupied with discovering the correct tips and protocols for sending the businessman, technical consultant and missionary into the field, but much less concerned with analysing the cultural domination that emanates from their very own countries. Before descending to the minutiae of "techniques", research in this area might direct the businessman and consultant back to questioning the intercultural implications of their model of development and the missionaries back to the intercultural implications of their theology.

Robert A. White, Editor

REVIEW ARTICLE

FIRST AND THIRD WORLD VIEWS ON INTERCULTURAL COMMUNICATION

Handbook of Intercultural Communication, Ed. by Molefi Kete Asante, Eileen Newmark & Cecil A. Blake. (Beverly Hills, Calif.: London: Sage Publications, 1979).

Intercultural Communication, WACC Journal, Vol. XXV, no. 1, (1978). (World Association of Christian Communication, 122 King's Road, London, SW3 4TR, England.).

The Cultural Dialogue: An Introduction to Intercultural Communication, Michael Prosser. (Boston: London: Houghton Mifflin Co., 1978).

ASANTE, NEWMARK, BLAKE: INNOVATIVE TRENDS IN INTERCULTURAL COMMUNICATION

In the relatively young field of intercultural communication, this Handbook of Intercultural Communication represents already a new stage of thought. Usually in a handbook one expects a series of surveys of the different areas of research in a field, but many articles in this book, while they do present some review of the state of the art, are really attempting to stake out new approaches to research in intercultural communication.

The editors state as the purpose of the book " .. to lay down ground rules that will direct intercultural communication into a uniform field of inquiry." They propose as a basic unifying paradigm the analysis of the principal trends of the field in terms of cultural dialogue and cultural criticism. Cultural dialogists are defined as those studying primarily international cultural relations, stressing a fundamental human unity as the basis for world understanding, while cultural critics are concerned with the codification of the differences and points of conflict between cultures in order to overcome cultural barriers. The editors hope that by bringing together authors of both tendencies they will further the unification of the field.

It is somewhat difficult to detect the emergence of unity in the diverse approaches of the various authors, but there are a number of common themes run-

ning through the articles which are noteworthy and possibly controversial.

The Holistic and Receptive Approach

Attempting to understand and explain the problems of intercultural communication -- where the communication breaks down and why people have such different expectations of behaviour -- is complex. In the intercultural encounter there are radical linguistic differences, differences in underlying philosophy and perception of reality, differences in non-verbal signals, etc. The tendency is much of the research has been toward ever more minute dissection of the intercultural experience into a catalogue of attitudes, norms, values, role perceptions, and a sequence of other variables leading to highly analytic models of intercultural communication.

A number of the articles argue that this premature quantitative, analytic approach has had unfortunate results both for our understanding of intercultural communication and for intercultural training. William Howell and Tulsí Saral propose a "holistic" model of mental processing of data in intercultural experience. That is, a person relaxes critical attention to this or that detail, and uses his or her total resources to collect information from the environment and respond to the overall pattern.

One of the results of an excessively analytic methodology is to treat inter-personal communication as if it were a mechanical process. We assume that if we identify all the variables we can predict their precise interaction. In fact, the best intercultural action is a creative episode, generating the unexpected. Furthermore, participants in intercultural communication are not necessarily analytic, but are intuitively summarizing, interpreting, and integrating the experience as a whole.

The analytic model of intercultural communication leads to training which stresses constant monitoring and artificial manipulation of the situation according to conscious, predicted goals. Howell maintains, for example, that Americans, because of a highly analytic educational background, tend to come to an intercultural encounter with rigidly programmed, detailed mental schema and with little openness or flexibility. The Japanese, in contrast, react to situations more intuitively and sensitively, open to the whole experience. Combining holistic with analytic approaches to reality leads to a more receptive attitude, ability to adjust sensitively to changing circumstances, and consequently to more learning and creativity in intercultural communication.

Communication as a Creative Synthesis

Closely related to the emphasis on the holistic perception of intercultural communication generates a new cultural synthesis. Howell stresses that communication cannot be viewed as simply a linear transfer of message contents from sender to receiver, but rather as a circular flow of action and reaction that creates perceptions and values beyond what either party brings to the encounter. Intercultural communication should not be conceived as a static, mechanical process in which each party analyses the other in order to avoid misunderstanding or constantly checks to see if expected goals are being achieved. As Tulsi Saral notes, culture is inevitably a dynamic interchange with constant transformation and growth.

Communication between persons of different cultures is more likely to be

a learning process and result in a new synthesis when the parties are not pre-occupied with an internal monologue, calculating progress in objectives or success in selling themselves, but focus rather on intuitively absorbing patterns which present themselves in the flow of events. This places more emphasis on listening, constant adjustment to the situation and readiness to reinterpret and rearrange previous views according to new information and unforeseen insight. Such an attitude allows for completely new perspectives and syntheses to take shape.

The Ethnocentrism of Current Research

Several authors point out that paradoxically much research and training in the area of intercultural communication is based on the premise of Western or North American observers looking out at other cultures. There has been relatively little impact of non-Western concepts of communication or intercultural experience which might produce an intercultural synthesis.

Asante and Barnes note that much writing on intercultural contacts does not stress how "to be yourself" in another culture but rather "how to sell yourself" in that cultural context. They contend that this orientation is rooted in general Western conceptions of nature and the "out there" as barriers to be overcome, tamed and controlled.

These authors suggest that entry into a different culture should begin not with a study of a list of customs in that culture or the "barriers" one might encounter, but with a knowledge of oneself. The starting point is the "demythification" of the initial cultural shock: "Who am I?", "How do I feel about myself?", "How do I like to relate to others?", "In what situations do I feel competent?". Then gradually one tries to understand how the people of the other culture feel about themselves, how they relate to their situation, their feelings of competence. Finally, one can enter into those feelings and begin to act as a person in that culture.

Njoku E. Awa points out in his article that this ethnocentric bias is

especially characteristic of cross-cultural studies of social, economic and political development which so frequently define "development" as "Westernization". This bias is evident in the choice of research topics, theory, procedures of data gathering, and in the interpretation of results.

Avoiding Observer Bias in Research

Detailed description of patterns across cultures is especially difficult because the act of communication is so subjective and requires somehow "getting inside" the perceptions, attitudes, and values of participants.

If comparisons of different cultural patterns of communication are to be made, a set of common objective categories must be applied to communicative events to reveal differences and similarities. But this abstracts from the concrete, subjective details and cannot get at the meaning of the experience to the participants. It is difficult to compare values, norms and institutions across cultures, and even more so in something so dynamic and fluid as an intercultural communication episode. Rarely is a researcher a complete insider within a communication event, and so-called empathy is nothing more than the researcher's perception of what the participants are feeling.

A number of articles discuss possible solutions to this problem. Jones, drawing on his research among black Americans, shows how one might move between an "etic" approach (analysing with objective observer measures and imposing a set of uniform categories) and an "emic" approach (getting personal, subjective reports of how the participants feel and perceive).

Burke and Lukens stress the importance of cognitive anthropology in order to discover how natives of a culture conceptualize their perception of the world and the method of ethnomethodology to get at the level of ordinary, everyday aspects of communication.

Comparison of Communication Institutions

A serious problem in intercultural

communication research is the tendency to superficial comparisons of communication in different cultures, contending erroneously that "Eastern cultures don't have this" or "the West is radically different". Cecil Blake cites a study which claims "The Absence of a Rhetorical Tradition in Japanese Culture" when, Blake argues, there is such a Japanese tradition but in a form distinct from that of Western cultures. There is need for comparative frameworks for analysing across cultures specific types of communication institutions such as rhetoric, styles of diplomatic communication, religious symbolism, commercial relationships, and other key areas of intercultural contact.

Intercultural communication needs much detailed "participant observation" description of specific types of communication events to avoid jumping prematurely to broad generalizations.

The Deeper Basis of Cultural Differences

Several authors suggest, as does Tulsi Saral, that intercultural communication research will be more fruitful if it goes beyond surface manifestations of culture such as attitudes, norms, values, role perceptions and language to deeper patterns of consciousness and world view. Pennington, assessing Black-White communication research in the United States, argues that probing the "deep structure" is more likely to uncover the underlying assumptions and unconscious internal logic which influence such things as racist attitudes or cultural differences in communication.

Deficiencies in this Handbook

There is an overwhelming emphasis in these articles on interpersonal intercultural communication and little treatment of macro, mass cultural relations or discussion of cultural domination in global communications. No article considers the broader questions of culture and technology, cultural diversity and identity, or the general processes of cultural conflict and evolution. While the fundamental paradigm of intercultural communication is interpersonal interaction between persons of different cultural groups at the individual level,

culture is essentially a group phenomenon and must be understood within a social and structural framework. Without such a broader theory of cultural development, it is difficult to see how the paradigm of cultural dialogue and cultural criticism, proposed by the editors, unifies the field of intercultural communication, and none of the contributing authors present such a unifying theoretical framework.

In the end the book does not escape the ethnocentrism which it justly criticizes, and in this it is simply reflecting the current state of much research in this area. Nevertheless, this handbook is probably one of the most important recent contributions to research in the field of intercultural communication.

THE WACC JOURNAL: A THIRD-WORLD PERSPECTIVE ON INTERCULTURAL COMMUNICATION

Such intercultural communication research has been concerned with the problems of individual expatriates or tourists moving in foreign cultures. However, a series of articles in the January 1978 *WACC Journal* brings out a dimension of intercultural communication with much deeper human implications: the threat to cultural identity and cultural development in the newer nations coming from the control of the international flow of communications by a small number of Western transnational conglomerates and from the overseas development policies of dominant nations.

Cees Hamelink: Cultural Synchronisation

In his article, "The Cultural Synchronisation of the World", Hamelink explores the underlying factors causing the one-sided flow of communication from dominant nations, the under-representation of Third World cultural expression in the global communication flow, and the lack of any substantial cultural exchange between the nations of the Third World. He argues that the international information and communication systems, instead of providing opportunities for free and open cultural exchange, are used to propagate a consensus about societal goals and their values which supports the interests of the transnational companies in the communications industry. The communications control represents the cultural component of the pattern of international dependency.

As Hamelink notes, one of the most significant aspects of the new nations is "the emergence of authentic expressions of national culture. This has many facets: the revival of traditional

religious customs, the positive affirmation of local arts and skills, the popular resistance theatre, folk music about the class struggle. In the thinking of the corporate industry these are all signs of an irrational movement that tries to break up their global marketplace into such obsolete categories as national cultures and sovereign nations."

Increasingly, the author points out, "the transnational advertizing firms and their local affiliates are important in shaping the value-configurations of their host countries in such ways as are congenial with the interests of their transnational industrial clients."

Paul Hartman of the Mass Communication Research Centre at the University of Leicester, emphasizes in another article a similar trend in the international development communications programmes: they are based on models of development which integrate the economic and political systems of the developing countries with those of the dominant industrialized nations. Transplantation of institutional forms as well as communication philosophies links the communications of the new nations to the cultural trends in the metropolis, but makes them unresponsive to cultural and social needs in their own country.

Rita Cruise O'Brien: National Identity

This article examines how broadcasting systems in developing countries have become mere appendages of international media industries and information agencies. "Attractive packages were sold by skillful media exporters and whole systems installed before it became clear.

that there were few facilities available for making all but the most rudimentary television programmes locally..” Once a particular type of communication equipment was installed, the linking of advertising with local distributors followed, additional equipment and film or video tape programming had to be compatible, and local personnel trained at considerable expense were hesitant to try alternatives. She suggests the importance of national broadcasting policies which go against the absorption by cultural forces of powerful countries and which truly serve the needs of lower-status groups and other cultural communities within the society.

V. Lynn Tyler and R.F. Norton, in an article on religious communication, indicate that religious groups generally make no attempt to be "intercultural" but are usually unidirectional and might better be described as "cross-cultural" or "trans-cultural". Unfortunately there is often little attempt by missionaries to build on the indigenous cultural and religious institutions, and conversion often results in deculturation.

Other authors in this issue include Donald K. Smith of Daystar Communications Nairobi; Siu-Chu See Reoma of Hong Kong; and Tomoko Evdokimoff of the Language Department of the World Council of Churches.

PROSSER: SIX MAJOR ISSUES FOR INTERCULTURAL COMMUNICATION RESEARCH

The Cultural Dialogue is an indicator of the relatively rapid development of the field of intercultural communication. This book still bears the subtitle "Introduction" and it reflects Prosser's special interest in a global, international approach to intercultural communication, but it is revealing to compare this with Condon and Yousef's Introduction to Intercultural Communication (1976) and Sitaram and Cogdell's Foundations of Intercultural Communication (1976). These earlier books stress the barriers and practical problems in intercultural relations and develop detailed handbooks contrasting cultural and communication patterns in American and other cultural groups. They tend to present a more segmental psychological analysis of factors such as attitudes, values, beliefs and perception, and intercultural relations are described in largely interpersonal terms. In contrast, The Cultural Dialogue attempts to establish a broader view of how cultures develop and provide an integrated summary of research and debate in the field of intercultural communication accumulated over the last five years.

At this stage Prosser can now cautiously formulate what he sees as important issues around which much argument and research in intercultural communication have centred. An underlying assumption in the definition of many of these issues is that the basic dynamic of all cultures

is survival, that is, the concern in all societies to maintain their sociocultural identity.

The Six Issues

The first issue, whether greater emphasis should be given to the search for similarities or to differences in cultures, harks back to the division, noted in the Handbook above, between those concerned with "cultural dialogue" and the "cultural critics". Prosser cites the thesis of Edward Stewart that Americans tend to value similarities in cultures, while for other societies (especially Eastern societies) the value of differences is paramount. The author concludes that a balance between concern for similarities as well as differences is fundamental to the study of intercultural communication.

A second question is whether research should consider cultural conflict to be a normal, creative dimension of intercultural communication or, instead, see conflict as a breakdown in communication which must be corrected.

Thirdly, some anthropologists such as Clifford Geertz, would interpret culture as a set of prescriptions and norms which limit personal flexibility in intercultural relations. But we might also view culture as precisely the factor which introduces questioning of tradit-

ional patterns of behaviour into intercultural relations and which therefore leads individuals, as free agents, to create new cultural syntheses and new patterns in diplomacy, religious institutions, and in the use of technology.

A closely related fourth issue concerns the impact of modern technology on communications. Jacques Ellul and Jules Henry argue that communications are guided rigidly by the forces of blind technology and that the communication media have been swallowed up in the endless race to perfect technique and to promote consumerism. Others such as Edward Hall see more possibility for designing intercultural relations in order to give priority, not to technical means, but to human goals such as community, human freedom and creativity, and spiritual and aesthetic values.

Fifthly, should culture be looked upon as an established plan for conserving and ensuring survival from generation to generation? Or, are Daniel Bell and Charles Reich more nearly right in asserting that culture is precisely that human capacity for thinking up new alternatives and is therefore the regenerative, creative aspect of civilization which continually develops new values in the search for survival?

Finally, thinkers such as Harold Innis maintain that the drive to establish the dominance of a culture and the cultural dependency of other societies is an inherent dimension of the desire for cultural survival. But research might also be concerned with the conditions for cultural inter-dependence. Carrying the question further, we might ask if it is possible to rise above the debate of whether this or that society or nation is inherently imperialistic and establish a broad theoretical basis for studying cultural imperialism as a negative dimension in all cultures?

A Less Ethnocentric Approach?

Having defined the issues, Prosser unfolds the implications within a relatively cohesive theory of communication and a theory of communication and culture. His model of communication avoids the tendency toward psychological reductionism

which one finds in some studies of intercultural relations. He also treats culture in intercultural communication as a dynamic system, not simply as a catalogue of values, beliefs and traits.

Although the book does analyse a case study of Japanese-American relations, it may be less helpful as a manual for intercultural training courses. Nevertheless, Prosser does move toward establishing a broader framework for analysing the cultural dimension of communication, not simply communication between cultures.

Prosser asserts in the Preface of his book that one of his purposes is to "provide a humanistic view toward communication theory and practice as an important aspect of our humanness." This we assume means that the creativity and identity of the human person as well as the socio-cultural structure which permits this personal creativity and identity are the measure of communication theory and practice. Clearly Prosser defines the fundamental issues of intercultural communication in terms of current debate regarding the impact of culture on human creativity and development. And by extension he implies that cultural survival and maintenance of cultural identity -- so closely related to personal identity -- are fundamental issues of intercultural communication.

By focusing the discussion at the level of these issues, Prosser is emphasizing the humanistic importance of the study of intercultural communication over its instrumental importance ("selling" my country, my company, or my religion). The discussion of issues at this humanistic level reveals the deeper values behind the research, and in a very applied field such as intercultural communication the values of researchers are significant.

The study of intercultural communication is accused of ethnocentrism because it is often undertaken in the interests of a particular nation, culture or group. This book, by focusing the discussion on the problem of human creativity and identity and on the issues of cultural survival within a broader theory of cultural evolution, may well be a step toward lifting the study of intercultural communication above this ethnocentrism.

SHORT REVIEWS

A Paradigm for Looking: Cross-Cultural Research with Visual Media: Beryl L. Bellman & Bennetta Jules-Rosette. (Norwood, N.J.: Ablex Publishing Co., 1977).

This book, based on research in two African communities, presents a new methodology for examining visual media -- one that suggests a phenomenology of film making and an ethnography of mediated communication.

Interethnic Communication, Ed. E. Lamar Ross. (Athens, Ga.: University of Georgia Press, 1978).

This is a collection of "studies ranging from the abstract analysis of a mathematical sociologist through the contributions of linguists, communication scientists, political, economic and other cultural anthropologists, to the personal testimony of a community organizer on the practical aspects of understanding ethnicity."

INTERCULTURAL COMMUNICATION ASSOCIATIONS AND RESEARCH CENTRES

The Society for Intercultural Education, Training, and Research (SIETAR)

SIETAR is presently the principal specialised professional association in the area of intercultural communication, and it has a rapidly growing membership in Europe, Latin America, Canada and the United States as well as other parts of the world. Its official publications are The International Journal of Intercultural Relations; Communique, a quarterly professional newsletter; an annual Overview of Intercultural Education, Training, and Research; and the recent Intercultural Sourcebook: Cross-Cultural Training Methodologies.

The Fifth Annual Conference (1979) of SIETAR was held in Mexico City. The 1980 conference, to be held on March 9-14, 1980, at Mount Pocono, Pennsylvania (near Scranton), USA, will focus on the theme "Intercultural Education, Training, and Research: Critical Issues for the 1980's". Prof. Michael Prosser, University of Virginia, has been elected as the chairperson for the 1980 conference.

SIETAR also sponsors occasional workshops: "Communication and Negotiation" Brussels, April 18-20, 1979; "Foundations of Cross-Cultural Training: Theory, Practice and People", Georgetown University, Washington, DC, July 22-27, 1979; and (co-sponsor) the annual "Institute for Applied Intercultural Communication", Stanford University, August 5-10, 1979.

The Research Advisory Committee of SIETAR will review proposals for funding as well as journal article drafts before authors submit the final versions to funding agencies and journal editors respectively. Materials for review should be sent to Dr. Richard Brislin, East-West Center, Culture Learning Institute, Honolulu, Hawaii 96848, USA.

SIETAR also publishes Readings in Intercultural Communication (Vol. II, "Teaching Intercultural Communication: Concepts and Courses; Vol. IV, "Cross-Cultural Counseling").

Address: SIETAR, Georgetown University, Washington, DC, USA.

The Language and Intercultural Research Center, Brigham Young University (LIRC)

LIRC has functioned since 1970 as a service for governmental and educational institutions, private enterprise, and the Church of Jesus Christ of Latter Day Saints (Mormons) in the area of language and intercultural training and research.

Its programmes include Intercultural Communication Resources which has published an annotated bibliography, Intercultural Communicator Resources (US\$ 4.95 & \$.50 postage); Intercultural Communicative Indicators which is developing the art and science of Linguistics (described in an article by V. Lynn Tyler in Vol. II of Communications Yearbook); and Communication Learning Aids which has published Intercultural Communicating.

In the language studies area LIRC has a programme of Language Description and Classification, preparing grammars, dictionaries and language training manuals. Address: LIRC, Brigham Young University, 240 B-34 Provo, Utah 84602, USA.

Speech Communication Association (SCA), Commission on International and Intercultural Communication

The SCA publishes the International and Intercultural Communication Annual (US\$ 3.50 per vol. + postage). Five vol-

umes have been published since 1974. Address: 5205 Leesburg Pike, Falls Church, Virginia 22041, USA.

The International Communication Association (ICA), Division of Intercultural Communication.

In addition to its official publication, the Journal of Communication, the ICA publishes the Communication Yearbook with a selection dedicated to review articles on Intercultural Communication. Address: Balcones Research Center, 10,000 Burnet Rd., Austin, Texas 78758, USA.

REPORT ON CURRENT RESEARCH

INDIA: FOLK MEDIA

Chitrabani in Calcutta

The Chitrabani communication research and production centre in Calcutta has begun a study of the Bauls of West Bengal as rural communicators. Chief researchers in this project are Gaston Roberge, director of Chitrabani, and Mr. Deepak Majumdar, studies coordinator.

The Bauls are wandering saintly troubadours continuing a four-hundred year tradition which represents not only a popular communication medium but also a profoundly activist counter-culture. Chitrabani is documenting Baul festivals, photographing and sketching traditional Baul songs, and studying the history and ethos of the Baul culture.

In connection with this study two articles are being written and a film is being made by a French producer for TV. Address: Chitrabani, 76 Rafi Ahmed Kidwai Road, Calcutta 700017, India.

Bangalore University

Dr. H.K. Ranganath, Professor and Head of the Department of Dance, Drama and Music has recently written a Manual on Folk Media as Development Communication to be published soon by UNESCO. He has also written a recent article on native performing arts, "Not a Thing of the Past: Functional and Cultural Status of Traditional Media in India."

Dr. Ranganath has been UNESCO fellow for study of traditional theatre in Iran, Egypt, Nigeria, Ghana, Philippines and Indonesia; UNESCO consultant for the

International Seminar on Traditional and Mass Media in New Delhi in 1974; and resource person for the international seminar for the Pacific Region on traditional theatre forms at the East-West Centre, Honolulu, in 1975. Address: Prasannakumar Block, Palace Rd., Bangalore 560 009, India.

KOREA: INTERCULTURAL COMMUNICATION

Dr. William Biernatzki, S.J., Director of the Institute for Communication Research at Sogang University, Seoul, is preparing a book on Religious Symbolism and Intercultural Communication. He would like to contact persons involved in innovative projects incorporating indigenous religious symbolism and researchers who have made specific studies of religious symbolism in various parts of the world.

He has recently completed a survey of researchers studying religious symbolism in Taiwan, the Philippines, Macao and Hong Kong. This survey was financially supported by the Missiological Institute, Aachen, Germany. Address: Sogang University, P.O. Box 1142, Seoul, Korea.

NORTHERN IRELAND: STEREOTYPES

Dr. Edward O'Donnell, S.J. in 1977 completed a study entitled: Northern Irish Stereotypes, (Dublin: College of Industrial Relations, 1977). This tries to determine dominant Northern Irish stereotypes in order to understand the Protestant-Roman Catholic conflict there.

CSCC NEWS

JAMES McDONNELL, NEW MEMBER OF CSCC STAFF

The CSCC welcomed James McDonnell as director of bibliographical and documentation services on May 1 this year.

Mr. McDonnell comes to the CSCC with more than five years experience with the British Library. He has worked in the Bibliographical Services Division and in the Subject Systems Office, compiling a general thesaurus of terms used in subject indexing and has taught indexing. More recently he was acquisitions and audio-visual librarian in the Library Association Library.

Jim graduated from Cambridge University in 1972 (BA Hons. in English) and has a Diploma in Library and Information Studies from London University. He is currently finishing his doctoral thesis on the subject of "William Pickering and the Chiswick Press: a study in 19th century publishing and printing". Jim, his wife Marie, and young son Michael live in South London.

At the CSCC, in addition to building a library and documentation centre in the field of communication, Jim will be developing bibliographical reference indexes covering the major areas of the field of communication. At present he is working on bibliographies in the area of religious symbolism and communication, ethics and professionalism in communication, the philosophy of communication

and intercultural communication. He is also assisting in the publication of the quarterly CSCC NEWSLETTER and developing an international reference index of communication researchers and research institutions.

For those of you seeking information for communication research, Jim will be at your service. And for visiting research fellows at the CSCC he will be the guide for library and research resources in Britain.

NEW STUDENT RESEARCH FELLOW

Edgar Santana Crespo of Venezuela has joined the CSCC as a Student Research Fellow for one year. He will study communication and popular culture as well as the influence of political communication on public opinion.

Mr. Santana is currently Cultural Extension coordinator in the Dept. of Culture in the University of Carabobo, Venezuela. He graduated from the School of Communication, Universidad Catolica Andres Bello, with a degree in journalism in 1969, and has participated in various seminars for journalists at CIESPAL, Quito Ecuador. His professional background includes experience with the Venezuelan Television Network (CVTV) and regional newspapers.

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