COMMUNICATION RESEARCH TRENDS

Group and Participatory Communication

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EDITOR'S FOREWORD

A dozen people gather around a transistor radio in a jungle village in Venezuela, then meet to debate among their group the educational message they have heard. A street drama company puts on a play in a village in India, and the villagers join in the action, then talk animatedly about the play's meaning for their own daily lives. Neighbors in a Korean urban slum meet to plan how to stop an "urban renewal" project which threatens to destroy the only homes they have. African Christians gather in a church to watch a video about religious doctrine, then talk far into the night about the meaning of the doctrine and how it fits into their own society and culture. Members of an Alcoholics Anonymous group in an American city talk about their drinking problems and exchange ideas about how to escape from them.

Group communication is everywhere. Everyone participates in it. Many are studying the process, trying to understand it, and using it for various purposes. It is an immense topic to cover, but this issue of *Trends* samples at least a bit of the work being done in an important and challenging field.

— The Editor

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Group and Participatory Communication

I. The Sociological Study of Small Groups

The topic, "group and participatory communication," is particularly difficult to define. Most communication involves groups, and all communication is participatory. Furthermore, the study of group communication has been done under a vast range of rubrics and disciplines. These include sociology, psychology, education, anthropology, business administration, and organizational and policy studies, as well as practical or activist areas, such as counseling, economic and social development, community organization, and the religious fields of pastoral ministry, catechetics and liturgy.

The systematic empirical study of group communication began with sociologists in the late nineteenth and early twentieth centuries. Since their theories made perhaps the greatest contribution to the early development of communication studies as a discipline, they offer a starting point for our discussion.

Beginnings: The Sociologists

George Simmel (1902-1903) established the lower limits of the social "group" by distinguishing the "triad" from the "dyad." He saw that when three people -- a "triad" -- interact, they create a group -- something larger, and more enduring than a transitory interaction between two people -- a "dyad." If one member of a triad drops out, the interaction can continue as a dyad; but if one member of a dyad drops out, all interaction comes to a halt.

Charles Horton Cooley (1909), working at the other boundary of the "small" group, is categorized some groups as "primary groups." The interaction among their members is predominantly face-to-face. Examples would include families, kinship groups, and traditional tribal or peasant villages. The interactions within primary groups involve the whole persons of their members, not merely limited roles those persons may perform. Other groups -- those characterized by less intimate, more impersonal and more formally structured interactions largely determined by each individual's compartmentalized role in the group, rather than involving his or her

whole life -- are labelled "secondary groups."

Earlier, in Germany, Ferdinand Tönnies (1887 [1957]) had similarly contributed to defining the extreme outer limits of the small group by describing the *gemeinschaft* -- or more intimate "community" -- in contradistinction to the *gesellschaft* -- the impersonal, and characteristically larger "society." A farming village might be the prototypical *gemeinschaft*; while a big city, large factory, or government bureaucracy could serve as developed examples of *gesellschaften*. The small groups with which we are concerned can be both secondary groups and societies, but they tend more typically to be primary and communitarian.

Building on the insights of Cooley, George Herbert Mead (1934) developed his symbolic interaction sociology, which remains influential in many areas of communication studies (Wood 1992). It traces the shaping of much of the social identity of the individual to early interactions and experiences within small, primary groups -- especially the family.

As the problems of industrial society became more intense and affected increasingly greater proportions of the population, the study of society at the "micro" level grew as rapidly as did research on broader social tendencies. The "Hawthorne Western Electric" studies (Mayo 1933; Homans 1941; Homans 1946) showed the interest of sociologists in the inner dynamics of small work groups. Neighborhoods and street gangs attracted sociological attention (Whyte 1943). Wartime studies of the American military yielded insights into small-group dynamics (Stouffer, et al., 1949). The thirties and forties also saw the burgeoning of a vast array of studies in the field of education, geared to better understanding and utilization of classroom groups.

The early -- and possibly the most productive -- period of American small group research was rounded off by the publication of George C. Homans' book, *The Human Group*, in 1950.

Dennis S. Gouran (in Frey 1995, vii) has noted that it was about fifteen years before then that Kurt Lewin's attempt (Lewin and White 1939; Lewin 1951) to "adapt certain principles of the physical sciences to the study of small group behavior" was beginning to take

hold in the field, and that since that time "research in the area has been marked by a series of ups and downs and assessments that have ranged from almost unbridled optimism about the future of inquiry to declarations of imminent demise" (Frey 1995, vii).

II. Small Group Communication Research

Lawrence R. Frey (ed.). *Group Communication in Context: Studies of Natural Groups*. Hillsdale, NJ/Hove, UK: Lawrence Erlbaum Associates, 1994.

Lawrence R. Frey (ed.). *Innovations in Group Facilitation: Applications in Natural Settings*. Cresskill, NJ: Hampton Press, 1995.

By the early fifties, two tendencies which attracted increasing criticism were already evident in American sociology, including the study of small groups. Extensive appeals to psychological or psychiatric explanations were said to be "reductionist" -- denying the distinctiveness of specifically social phenomena. The other tendency, roundly condemned by many European critics, was the "positivism" said to be inherent in an increasing reliance on survey methods and statistics.

The fifties were perhaps the high point of "experimental" social psychology, with its artificially constituted groups and its one-way mirrors, but the same artificiality has continued to more recent times. Gouran comments that,

such perspectives as field theory, syntality theory, role theory, psychoanalytic theory, and even contingency theory have proved to have limited value both in unraveling the intricacies of interpersonal interaction in groups and in identifying the conditions under which desired outcomes are most likely (in Frey 1995: vii).

Frey has found especially distressing a situation in which,

given the wealth of natural groups that are available to study, the vast majority of group communication researchers have chosen to study student, zero-history groups in a laboratory setting solving artificial tasks assigned by researchers (Frey 1994: x, citing Frey 1988).

He notes that such out-of-context studies often yield highly questionable results. Furthermore, Frey says that too much research has focused exclusively on secondary groups, to the virtual neglect of primary groups and the communication processes which characterize them (1994: xi). Richard Buttny, in the closely related area of conversational analysis, has echoed Frey's enthusiasm for naturalistic observation:

In my view, conversational analysis has provided the most innovative recent work on accounts because of the emphasis on a close naturalistic observation of communication sequences (in Dervin and Hariharan 1993: 68).

In recent years, students of small-group communication in increasing numbers have moved away from an excessive reliance on surveys and statistics and towards the "participant-observation" long practiced by ethnographers. Frey (1994: xi) cites M. S. Poole (1990) and several other group communication specialists as calling for a more "systematic attempt to study real-life groups."

Feeling that "small group communication research clearly is in need of a shot in the arm" (1994: xiii), Frey has assembled a number of case studies of communication in "natural" groups which have employed ethnographic and participatory research methods.

Such studies require dedication and self-discipline, and they often consume long periods of time which would discourage anyone interested chiefly in cranking out a succession of research papers to meet the criteria of university administrators for academic promotion. For example, Mara Adelman, co-author, with Frey, of "The Pilgrim Must Embark: Creating and Sustaining

Community in a Residential Facility for People with AIDS" (Frey 1994: 3-22) worked as a volunteer in the AIDS facility, Bonaventure House, for three years while doing her research. Dwight Conquergood lived in a gang-ridden neighborhood of Chicago ("Little Beirut") for four and one-half years while doing the research for his paper, "Homeboys and Hoods: Gang Communication and Cultural Space" (Frey 1994: 23-55).

Facilitation

Organizational research has tended to focus on how to make groups work better, typically how to increase the productivity of work groups. In authoritarian societies, there is little room for considerations of horizontal communication, except insofar as it facilitates the more efficient carrying out of orders from above. Xinyi Xu has shown how this process works in contemporary China and how it accords with traditional Chinese cultural patterns (1994).

In more democratic societies, there is an assumption underlying facilitation research that groups have goals which all their members are interested in achieving, and that attention to group communication and group dynamics can help achieve them more efficiently.

One especially popular approach to group facilitation is the "focus group," which also can be used in a variety of information-gathering situations, including market research. Those applications go outside the scope of small-group research, since they use the small group only as a sample to predict characteristics of a larger population. However, the same method can be applied to the study of small groups as such.

Gary L. Kreps, has summarized the method as follows:

In a focus group, a group leader (facilitator) poses questions about topics of research interest to group members (respondents) and encourages them to discuss the questions and elaborate on their

answers (in Frey 1995: 177).

Focus group members are selected both randomly, to accurately represent their population, and also on a basis of sharing

key characteristics of relevance to the research topic... to ensure a common base of knowledge and insights about the topics to be covered in the discussion (*ibid.*, p. 179).

The resulting revelation of shared perceptions yields insights into the metacommunication of the group process -- "statements that report, describe, interpret, and evaluate communication acts and processes" -- as well as revealing the dynamics of the process itself (*ibid.*, 178).

Focus group research often formally employs "symbolic convergence theory," which "explains how groups of people come to share a common social reality" (Bormann, Bormann, and Harty, in Frey 1995: 201). The group discussion, if successful, generates excitement and imaginative language among the participants which result in common perceptions, or group fantasy, "the creative and imaginative shared interpretation of events that fulfills a psychological or rhetorical need for a group of people" (p. 201). This sharing of common emotions, interpretations and evaluations represents a "symbolic convergence about that facet of their common experiences" (p. 202).

In summing up Frey's reader (1995) on group facilitation, Cynthia Stohl emphasizes that the contributors offer no "quick-fix techniques," but, instead show the intricacy and interlaced character of work with groups. They especially illustrate the importance of the natural social context of the group, since "facilitating involves fundamental changes in the way groups embed and are embedded in social systems" (Frey 1995: 326).

III. Activist Influences

It goes almost without saying that the Marxist stress on "praxis" -- the view that true knowledge of the social reality can emerge only through total immersion of the "researcher" in the political struggle of the working class -- has played a definite role in the development of today's stress on participation as a method of group research. The political organization of Communists and Socialists into "cells" for political

action has been applied by others to their own organizations with no suggestion of Marxist political leanings.

An example of the non-Marxist use of quasi-Marxist techniques of organization can be seen in the *Jeunesse Ouvrière Chrétienne* (J.O.C.), or "Young Christian Workers," which grew up in the 1920's, '30's and '40's as an effort both to bring young working class people back to active participation in the Catholic Church and at the same time to put into practice the Church's social doctrine. The "see-judge-act" formula prescribed as a means for J.O.C. groups to decide on the most appropriate and effective action programs to pursue (Cardijn 1956) is echoed in recent prescriptions for participatory research methods.

Community Organization

Another action-oriented application of participatory methods is "community organization" work. Two names stand out as initiators of the two principal streams of community organization approaches. One is the American, Saul Alinsky, and the other is the Brazilian, Paulo Freire.

Alinsky began his work in Chicago in the 1930's. His organizers were to move into a neighborhood -- implicitly one with significant social problems -- and simply live there for several months, making friends and eliciting confidence. Their next, and final, move was to suggest the development of a local organization to discuss and find solutions to the problems. After the group was organized, the organizers were to fade into the background, allowing the people themselves to define the problems and work out solutions. Alinsky was so purist in his insistence that the solutions should arise freely from the local people, not the organizers,

that he sometimes found them deciding on conservative, or even reactionary solutions diametrically opposed to his own liberal views and those of his idealistic organizers! (Alinsky, 1946 [1969], and 1971).

Conscientization

Freire, too, felt that the people should decide on their own priorities and solutions, but he was much more willing to point them in what he regarded as the "right" direction than was Alinsky. Latin American society clearly was characterized by vast differences between the rich and the poor, and massive exploitation of the poor was obvious. He felt that the poor must be "conscientized," made aware of their situation of exploitation and its social, economic and political causes, and of their own capability, working together in an organized way, to do something to remedy their situation (Freire 1972). Marxists were doing more or less the same thing -- stressing the injustices in society to incite revolution. Freire wrote from a Christian perspective, and many who are enthusiastic about his general approach, such as Ivan Illich, would advocate peaceful change, rather than violent revolution; although Freire, himself, was more ambiguous on the need for violent revolution (Elias 1976: 88-93).

Freire, a Protestant, worked and published at a time when the Catholic Church in Latin America -- or at least part of it -- was coming to recognize its responsibility to institute practical measures to create a more just society. Freire's methods were well adapted to this end and became a central feature of the "basic Christian communities" (*comunidades eclesiales de base*) which soon sprang up throughout the Catholic Church in South and Central America.

IV. Participation in Development

K. Sadanandan Nair and Shirley A. White (eds.). *Perspectives on Development Communication*. New Delhi: Sage, 1993.

Shirley White, K. S. Nair, and Joseph Ashcroft (eds.). *Participatory Communication: Working for Change and Development*. New Delhi: Sage, 1993.

Bella Mody. *Designing Messages for Development Communication: An Audience Participation-Based Approach*. New Delhi: Sage, 1991.

Fred L. Casmir (ed.). *Communication in Development*. Norwood, NJ: Ablex, 1991.

"Participation" has become a key word in development programs of the 1990's. According to Shirley White and her collaborators,

> The euphoric word 'participation' has become a part of development jargon. Now, no respectable developmental project can be proposed without using this 'in' word. More than this, a project proposed nowadays can rarely be funded without some provision for the 'participation' of the people (White, et al. 1993: 16).

However, the word participation represents a dynamic and complex phenomenon and is used differently in different contexts. For example, local participation differs from geographically broader forms of participation because of variations in level of intensity, extent, and frequency, among other factors. Practically all developmental communication is coming to be described in terms of "participation". However, it is easy to say that participation is an important component of development activities and will lead to the eradication of poverty and injustice, but mobilizing people at the grass-roots level for effective participation in development is not a simple matter.

Mahatma Gandhi was a master of community organization, starting at the level of the local group and ultimately changing the history of all India. Indira Rothermund discusses the way Gandhi patterned his communication to elicit the widest participation by the people for whom he was struggling (in Nair and White 1993: 81-88). Perhaps because of his example, Indian development communication scholars have been especially interested in participatory approaches.

Bella Mody (1991) confronts many of the practical problems of soliciting group participation. She notes that in the more customary approach to making development media presentations,

> Many productions are based on the producer's instincts or on the expert's technical knowledge of the subject of the message. The outcome is primarily a product of the interplay between the two. Thus, audience participation is a marginal factor (p. 48).

The audience has to be brought into the process of producing the message, otherwise their own point of view is likely to be neglected, in one way or another, impairing much of the production's effect. The conventions of people's ways of knowing have to be respected. In a possibly exaggerated, but graphic example, she says that a close-up shot of a mosquito in a film on avoiding malaria may be counterproductive if the people's reaction is: "There's no need to worry, because we don't have such big mosquitos around here!" (cf., p. 48). Mody cites an actual incident, described by *UNICEF News* (1982: 10), which also illustrates how easily a small mistake can mislead an audience:

> A Caribbean script said, "A breast-fed baby *rarely* gets diarrhoea". Due to mispronunciation by the presenter, the message sounded like, "A breast-fed baby *really* gets diarrhoea" (Mody 1991: 182, citing *UNICEF News* 1982: 10).

Development and Self-reliance

White, Nair and Ashcroft regard Freire's concept of conscientization as central to the theme of participation in development (S. White, et al., 1993: 24). According to Freire, participatory action requires that people become conscious both of their environment and of their own capabilities for influencing their own situation in it. They must know the practical alternatives open to them. Free dialogue leads to liberation, which brings with it a sense of self, a concern for one's self in relation to others and a drive toward meaningful human relationships. In turn, this will lead to action for goals shared by the community.

They also insist that Freire's theory of education for liberation centers on this dialogic action. The powerless are empowered through conscientization, and conscientization is a result of participation. The process of participating increases understanding and the sense of control necessary for making a contribution to development decisions.

Conscientization is only the starting point. Having enough confidence to demand one's rights and to get them comes from generating one's sense of the possibility of control and then uniting with others to make mutually beneficial demands.

Self-reliance, generated by self-confidence, is an integral aspect of participatory communication, in the editors' view of Freire's approach. It allows people to focus on their basic needs, catalyzing group, or local

level participation. Part of the dynamics of participatory development communication requires developing self-reliant individuals who have the courage and confidence to express their opinions, unite to define community needs, and thereby gain a voice in setting local agendas. If successful, the process will gain access to, even control of, and ideally ownership of local communications media.

Francis P. Kasoma has discussed such questions of control in regard to African rural newspapers (in S. White, et al., 1993: 400-419). While focusing on newspapers, he also recognizes "the pivotal role of traditional media" in local agenda setting (p. 412). Through these indigenous media people can then be made aware of the resources available to them and the challenges they face, all presented to them in the local language.

White and her colleagues say that,

when individuals become self-reliant, their behavior will change -- from apathy to action, from dependence to independence, from alienation to involvement, from intolerance to tolerance, from powerlessness to assertiveness, from defensiveness to supportiveness, from manipulatable to self-determined, from other-directed to inner-directed, from ignorant to knowledgeable (p. 26).

With such changes a community should be able to diagnose its own problems and reach more effectively for solutions.

Participatory Collaboration in Community

Pradip Thomas, in his contribution to the same volume, writes that,

the purpose of communication is to create a community. Participation is both the basis *for* and the milieu *of* community. By revolting against authoritarian structures and patriarchal styles, we have rightly stressed the need for increased participation (S. White, et al. 1993: 58).

But Thomas goes on to warn that "we need to be on our guard lest participation itself should become a gimmick of authoritarian engineering" (*ibid.*).

In his chapter in the same book (pp. 61-75), Thomas L. Jacobson notes that the application of participatory

methods in development is quite different from the older, "top-down" approach. More advanced models of participation aim at wider political goals, including management of local and regional planning, and even national policies. The actual communication in these new versions may take many forms, but ultimately it must reflect the felt needs and interests of individuals receiving the messages. The best way to ensure this result is to have these individuals at the grassroots level involved in producing the messages whenever possible. "Face-to-face dialogue is basic to this approach if communication is to become an integral part of the development process" (p. 72).

Keval Kumar (in S. White, et al., 1993: 76-92) says that participation is to be seen as a type of behavior that cannot be imposed from above. It must take root slowly in individuals in a cultural group and gradually become a part of the community.

Robert White's central argument in the same book (pp. 95-116) is that participatory communication in development is not something planned and executed by the researchers or policy makers. Patterns of participatory communication or participatory use of media usually emerge out of conflict and negotiation within a socio-political process. Furthermore, local protests can easily be isolated and crushed. Dissident intellectuals are an essential element in moving protest to the national level and making it effective. In fact, repression of such elite individuals often frees them for more effective activism.

As dissident educators, such as Paulo Freire, or theater specialists such as Badal Sircar, leave their middle class circles or are driven out of universities and national planning bureaus, they bring their capacities for social and cultural articulation to popular movements. In Latin America and in other parts of the world, the rural church has placed at the disposition of popular groups its administrative capacity, financial resources, and experience with media. This mixture of many allies has developed participatory popular radio, networks of popular theater, centers for the support of group communication utilizing very simple forms of print and audiovisual media, and extensive communication training resources. (S. White, et al. 1993: 108-109).

Development as a Search for a
Participatory Public Sphere

Although development policy theorists have stressed the need to enhance participation in the public sphere, Robert White notes that the tendency in practice has been to focus only on one set of factors, typically coalesced around special interests. The conception of the "public sphere" which resulted was necessarily incomplete. He nevertheless goes on to say that the debate among the new but incomplete paradigms is creating a new synthesis, based on a comprehensive model of cultural negotiation among many social and political factors.

> Nevertheless, the debate between the paradigms has been dialectic in that each new synthesis moves closer toward a more comprehensive model of cultural negotiation among a multiplicity of socio-political actors... The concept of culture now increasingly seems to be an integrating concept broad enough to encompass many sets of major actors (R. White in S. White, et al. 1993: 101).

Robert White notes that, in a pluralistic developing country, "each of the groups has its networks of oral and mediated communication which transform the cultural meanings into a rhetoric dramatizing their perceptions of the situation" (p. 112). Since culture plays an indispensable role in creating and maintaining both individual and group' identity, new cultural alternatives must be introduced without diminishing the cultural values and practices which are essential to maintain that identity. The alternative would be a "cultural homogenization" detrimental to both psychological and social coherence and stability.

Change can be neither forced from above nor homogenized by "renewal facilitators" from outside the community, but the latter can stimulate latent forces within the community which can lead to cooperation and development. Multicultural communities inevitably will face some homogenization, as well as the creation of a "third culture" embodying factors introduced by the renewal facilitators, but K. Sadanandan Nair and Shirley White insist that freedom for plurality and mutual respect must be guaranteed if the action aimed at in the development process is to proceed in a harmonious way (S. White, et al., 1993:146).

Grassroots Media and Social Transformation

Participatory communication processes spreading from the fringes of society towards the centers of power can establish a basis for the democratization of an entire regional or national society, as Fernando Reyes Matta has suggested (1981). These processes are mediated in many ways, from the street corner discussions, graffiti, and pop music of the urban poor, to more technologically sophisticated newspapers and broadcasting. Such symbolic expressions by local groups may have elements of common meaning in which other groups can participate. As more and more groups recognize meanings which are significant for them, consensus and common action can spread to progressively broader circles of society.

Mixed Reactions

Even those development workers who theoretically espouse participatory communication sometimes have second thoughts when "the people" actually start to assume control over their situation and make their own decisions. Thirty years ago, anthropologist Ward Hunt Goodenough noted that the "felt needs" of the people as interpreted by development workers rarely coincide with the people's own interpretation of their needs -- and, in any case, both may be wrong about the actual, objective needs of the community (Goodenough, 1963: 53-60).

Give and take among groups in community interaction also may be a new experience for group members used to more authoritarian arrangements. The conflicts and disagreements which inevitably arise between conflicting interests may be disconcerting to those unused to resolving such situations through negotiation and compromise. The development communicator who uses participatory means must be prepared to spend considerable time in the field, exercising all his or her talents in group dynamics, interpersonal relations, training, counselling and team building, according to Nair and Shirley White (S. White, et al. 1993: 138-193).

The authors in Casmir's book (1991) have written largely from the point of view of the outside development agent, and generally put less stress on participation than do those in S. White, et al. (1993), but they, too, recognize the need for new approaches.

According to Neil L. Jamieson,

The way we think about and carry out development is undergoing a fundamental reorientation. Although much good has been accomplished during four decades of development, intolerable wretchedness continues unabated in hundreds of millions of lives. Failure and disappointment have been all too common in the past... But... new intellectual resources are helping us make development more effective and more humane (in Casmir 1991: 27).

Similar views would be shared by the Indian development experts writing in Nair and White (1993).

V. The Concept of Group Media

Franz-Josef Eilers, S.V.D. *Communicating in Community: An Introduction to Social Communication.* Manila: Logos, 1994.

Paulo Freire. *Pedagogy of the Oppressed.* Harmondsworth, Middx., UK: Penguin, 1972.

Multimedia International. *Multimedia International Yearbook, 1978: Focus on Group Media.* Rome: Multimedia International, 1978.

Group media date back as far as groups have used any kind of medium in their interactions, but the formalized concept of "group media" is relatively recent. It can involve anything from the use of "flip charts," chalk boards, white boards, posters, models or slide projectors up to state-of-the-art computerized multimedia integrated with the electronic "information highway" -- as long as the latter are used with a localized group, meeting together and using the medium or media to stimulate their own discussions.

Paulo Freire's book, *Pedagogy of the Oppressed*, assumes the use of media in the conscientization process. He felt that in order to transform an oppressed society the common people should be educated in such a way that they can become conscious of their oppression and develop a critical consciousness which will transform society. Huesca and Dervin (1994: 57n) point out that the English word "conscientization" fails to carry the dual meanings of "awareness"--or consciousness--and "a moral dimension"--or conscience --implicit in the original Portuguese and Spanish.

Freire started with literacy education in Brazil, but the rapid and extensive spread of his methods shows the applicability of his theories to many diverse societies and situations. Working in poor, rural areas, for the most part, the "media" he recommended were relatively simple. Readings from books, magazines or newspapers constituted one such use of the mass media which he suggested, as did recorded interviews.

He felt that all such materials constituted a valuable "didactic resource", as long as they were used for posing problems, not in a "banking approach," such as traditional forms of education would use. "Banking" education would present pre-digested formulae to the students, who would store them up, like money in a bank, for future uses in accord with the existing norms of their society. Banking education merely replicates the existing structures of oppression, in Freire's view, rather than helping people to question such structures and change them.

In the problem-posing approach, the author of the material was to be introduced or described, the contents presented, and discussion carried out. Newspapers were to be subjected to the same analysis, especially after some important event. The group should ask, "Why do different newspapers have such different interpretations of the same facts?" The result of the process should be a rising critical sense in the group, and a sense in its individual members of themselves as free and conscious interpreters of messages, rather than as passive consumers of "communiqués" aimed at them for often-devious motives (Freire 1972: 93).

Therefore, the dialogue in group communication is not simply an exchange of opinions or sharing of information, but should be an exploration into the "why" of a particular situation and of the self-perception of the group's members. It is a process of conscientization which frequently can lead to analysis of power relations within the group, itself. Media, used

as group media, provide participants with an alternative perception of themselves, the world, and society by stimulating group discussion which will ultimately lead to alternative courses of action. The technology of group media may, on occasion, appear identical to that of mass media, but in its use it points beyond media communication to create interpersonal exchange.

Stefan Bamberger focused on the promotion of interaction as an essential mark of group media, saying that they include both "traditional and modern means of communication that are adapted to the promotion of interaction within a group or community" (1978).

The term "group media" is widely accepted now, at least in certain circles, but there remains some confusion about just what it means. It overlaps with many other concepts, such as "group communication," "base communication," "marginal communication," "mini-media," "micro-media," "audio-visuals," "participatory communication," "dialogical communication" and "horizontal communication."

"Group media" usually implies media which are easy to handle and relatively inexpensive: posters, slides, cassettes, etc. Performing arts also are included -- story-telling, acting, dancing, etc., which usually imply some dialogue between performer and audience, and even music, provided its audience is not merely passive, but is stimulated to participation and dialogue.

Even the "big" media, such as the press, cinema, radio and television, can become group media if used actively in a group. However, the big media are *big* because they are produced for mass audiences and require substantial capital, specialist personnel, complex technologies, and an organizational structure designed to give efficient service (Olivera 1982: 180). The "small media" are the antithesis of this, especially in expense and in the small number of people needed to operate them (Eilers 1993: 329n).

Church groups have given special attention to the "mini-media" which are easy and economical to use in small groups in relation to liturgy, retreats, catechetical instruction, etc. It is in this pastoral context that the term "group media" is most at home, as small media used in groups to provide a stimulus or agenda for discussion, dialogue, or prayer. Productions developed explicitly as group media by one group can be used to enhance communication with other groups having similar goals. They allow participants to share actively in the group or multi-group process and offer the possibility of innovations by the participants themselves.

Educators have done almost the same things with the small media as have religious groups, development groups, and others. Pedagogical research on "audio-visuals" or "training aids" has been extensive, but occupies a broad field of literature which we cannot explore here. It also differs somewhat from other kinds of group communication in its didactic character -- while active participation on the part of students may be highly desirable in the classroom, it typically takes second place to the main goal of promoting a basically one-way flow of messages from teacher to students. In its development uses, and many of its religious uses, on the other hand, participation by the group is the primary goal, and any a priori determination of content is secondary.

The use of communications media as group media involves the promotion of dialogue and stimulation of active communication among members of face-to-face groups. Its advocates stress the need to emphasize that any social transformation has to be brought about by raising the consciousness of groups at the grassroots level. The special creative power of media, if used correctly, can facilitate and perpetuate dialogue and raise groups' consciousness in ways not otherwise possible.

VI. Group Media Versus Mass Media

The use of the mass media is typically uni-directional, unlike the uses of group media we have been discussing, which involve multi-directional exchanges among members of their audience. Mass

media messages are a monologue, those of group media involve dialogue (Eilers 1994: 169). According to Eilers, group media are independent of any particular kind of structure, whereas mass media are highly dependent on a structure. Participation by the audience in mass media is limited to reception and incidental dialogue within their receiving group. Furthermore, mass media are controlled by a powerful elite, whereas Eilers notes that group media can be used more easily by the marginalized to represent their interests.

Stefan Bamberger, referring to the religious context, warned, however, that group media can be so much emphasized by religious groups that they neglect the harder to use mass media and even the outwardly-oriented use of the small media -- drawing into themselves and being satisfied with intra-group communication while neglecting the functions best performed by the mass media,

> ...some people fear the tremendous challenge of mass media communication with all its difficulties and risks and turn instead to small media of the 'converted' ...group media are not chosen so that we can be 'among ourselves' ...in strategy of the total Christian mission, they play a role not of confirmation, but exploration and contribute more directly to evangelization (1978).

VII. Audio-Visual Language

Pierre Babin, O.M.I. *The Audio Visual Man.* Dayton, OH: Pflaum, 1970.

Audio-visual communication can be considered a special kind of "language," which relies only in part on oral language. It places greater stress than does ordinary language on all the senses, working together in the whole person. Babin says that audio-visual communication "is formally a language which is characterized by a unified mixing of characteristics proper to sound and image, thanks to the resources of electronics" (1985: 13). He feels that it is more than a manner of speech, but rather a particular way of tackling realities. It makes possible new methods of understanding, of prayer, and of political action; in short it is a new style of life and society. The term "audio-visual revolution," used by journalists, may therefore be justified.

To be technically correct, we would have to call all the electronic media which combine image and sound "audio-visual media" and their way of sharing messages "audio-visual language." That would include the industrialized mass media, such as broadcast television and feature cinema. In practice, however, in many circles "audio-visual" is more confined to some of the typical media of group communication. Often, "audio-visual media" and "group media" are used synonymously.

In any case, image and sound working together are said to create a new language, different from either one in isolation. The media combining the two can consist of sound-slides, films, video cassettes, audio tapes with any kind of visual accompaniment, etc. In short, they can include all the new electronic media, provided they are used in a particular way (Babin 1985).

V. K. Dubey and S. K. Bhanja feel that video, especially small-format video, is ideal for rural development work.

> Video is the most suitable medium for generating interaction. Video has the ability to present a message to a community in moving images and sound immediately. Unlike movies, video does not require processing, nor sophisticated training to operate. It can be easily handled even by illiterate rural folk, and it is portable (in Nair and White 1993: 195).

But without stretching the definition too far, most development and religious users would insist on the inclusion of all traditional forms of communication, as well, not excluding poetry recitations, storytelling, drama, dance and song -- even if these are not "mediated" communication in the strict sense. Development and religious uses would stress the use of audiovisual media as stimuli for dialogue, rather than merely as illustrations of teaching material (cf., D. K. Sujan, in Nair and White 1993: 172-176).

The ways in which these media are used depend on

the creative imagination of those who use them. Wilbur Schramm confirmed this, saying, "how one teaches may make more difference than the medium one uses" (1973: v). When used correctly they can be decisive as a stimuli for developing ideas, discussion and action in the small group. Media often are used only to initiate the discussion. "Their use might last only ten minutes to start and direct a discussion. In such use the principles of group dynamics apply and the role of a moderator is often crucial" (Eilers, 1994: 169).

VIII. Photolanguage

Ibarra Gonzalez, S.J. "Photolanguage: Its Goal and Methodology." *Sonolux Information*, No. 8 (1983), pp. 3-6.

Still photography remains useful in group communication, despite the wide availability of movies, videos and computerized multi-media. This is especially true in areas where expense or transportation difficulties inhibit the use of more sophisticated media. But group sessions devoted to the in-depth analysis of single pictures have a value of their own, which is different from that of other media.

According to Gonzalez,

the photo language methodology consists of the dialogue (the Means) between the codification and the decodification process aided by the facilitator (the Variable). The main objective (the End) of the methodology is to aid in the growth and development of the people involved in the dialogue (1983:4).

The codes are mainly the pictures that are considered to be the physical expressions of the dialogue. The codification process is the selection of the pictures to represent the realities their viewers have experienced. The coded meanings found in the pictures and in discussions about them are analyzed by the group.

Gonzalez says that the pictures can be analyzed on three levels. The first is the literal reading that consists in identifying and enumerating graphic elements of the pictures. Secondly, figurative reading sorts out the relationships among elements discovered in the pictures. Finally, symbolic reading embodies the individual and group response: the interpretations and meanings given by the participants to the pictures.

This process of decoding has the psychological effect of first viewing persons as "images," then of coming to understand how this "imaging" of persons relates to their reality as human beings and the participants' experiences of people. According to Gonzalez, "decodification in the social-cultural dimension consists of analyzing the relationship between the individuals and the group, the communication that creates this relationship, and the silent languages of culture" (1983: 5).

In the group process of coding and decoding pictures, mutual communication and dialogue is stimulated. The dialogue is initially among the group's members, but ultimately goes beyond them to encompass relations with friends outside the group, with nature, with culture (human-made realities), between meaning and change, between objects and subjects, and between the reflection which the photolanguage stimulates and the action which may, or should follow from that reflection.

The group dialogue at which the photolanguage technique aims is a communication among equals that favors a climate conducive to exchange, where mutual trust and generosity replace fear and distrust, thereby contributing to the development of a healthy community.

Photolanguage sessions help perfect the skill of arriving at accurate interpretations of the meaning of codified realities. Gonzalez summarized their goal as "to arrive at a climate for learning and change," beginning with oneself, but spreading out to one's total environment, both physical and socio-cultural (1983).

IX. Dramatization

R. Wirth, S.J. (ed.), *Group Media Value Education and Leadership. Practical Manual.* Calcutta, 1986.

Kees P. Epskamp, "Getting Popular Theatre Internationally Organized." *Sonolux Information*, No. 11 (December 1983), pp. 19-21.

Tar Ahura, "Using Indigenous Structures for Mass Social Transformation in Nigeria." *Sonolux Information*, No. 11 (December 1983), pp. 22-27.

Jacob Srampickal, S.J., and Robert A. White, S.J. *Communication Research Trends.* Special issue on "Popular Theatre". Vol. 9 (1988), nos. 1 and 2.

Drama, or theater, tells a story in an entertaining way. It is intended to evoke a response from the audience, as spectators identify with characters and actions or see significance in them. This form of entertainment is also a way of enlarging the audience's experience. The playwright tries to express life and its situations by creating a semblance of reality. As a successful play is enacted, the spectator observes his or her own self on the stage and relates that experience to his or her own pitfalls, failures and successes. Drama functions in this way as an important guide to take the spectators back into their own world and to reflect on it.

Different types of drama can be used in different ways in group communication. In simple dramatization, the words of the story or parable can be turned into a dialogue. The animator presents the script to the group, and the members then enact the script or engage in a dialogue to deepen their understanding of its meanings.

In pantomime shows the performers express themselves through bodily actions, possibly accompanied by music or sound effects, but without words. Mime plus an offstage commentary read by a narrator can be a powerful medium. It invites viewers to make their own script and involves the audience in an active way. What is unsaid, and left to the viewer's imagination stimulated by what is acted out, can be a powerful stimulus to active mental involvement. Subsequent dialogue lets the members share what they have witnessed and felt, deepening their experience.

Other types of dramatization -- one-person plays, dance dramas, action songs, recorded dramatizations, tableaus, psycho drama, puppet shows, etc. -- all can have uses in group communication, provided they are used as stimuli for group discussion.

In many parts of the developing world, people's theater is regarded as one of the most attractive forms of small-group communication. Bodily acting out the problems of introducing better health or agricultural practices or finding ways of overcoming exploitation and injustice can be especially effective in stimulating group discussion and action. It can be less expensive than electronic media and easier to organize in rural locations where electricity supplies may be irregular or nonexistent. It is also more easily adapted to local needs and is visually and emotionally more powerful than more didactic forms of communication.

The performance traditions of many countries provide especially good foundations for people's theater, with their traditions of narrative, dance, music and folk drama -- both religious and civil -- providing established cultural referents for the discussion of current issues.

X. The Church and Group Media

Multimedia International. *Focus on Group Media.* (1978 Multimedia International Yearbook). Rome: Multimedia International/Sonolux, 1978.

Jesús Andrés Vela, S.J. *Técnicas y práctica de las relaciones humanas: la experencia vivencial de la dinámica de grupos.* Twelfth edition. Bogotá: Instituto Pastoral Latinoamericano de Juventud-IPLAJ, n.d.

José Martínez Terrero, S.J. *Comunicación grupal liberadora.* Buenos Aires: Ediciones Paulinas, 1986.

A major application of group media is in pastoral work. A study on evangelization and the media published in 1972 by the Communication Department of the Latin American Conference of Catholic Bishops (DECOS-CELAM) refers to the importance of group media. It states that new forms

favor dialogue, stimulate the audience to active reflection and participation, and transmit the message, not to individuals as such but as members of a group or community... While they do not reach a large audience, they guarantee a deeper formation and help illustrate and explain the Christian doctrine with all its consequences and make possible a free and conscious decision for Christ... It is urgent that they be used in catechesis; because they are outstanding tools for religious education" (Multimedia International 1978).

Setter Max's article, "Parish Communication Twenty Years After the Vatican" (Multimedia International 1978) focuses on pastoral work in countries of East Africa. Max shows how the new ecclesial reality has brought about new forms of communication. Small Christian communities have realized the importance of alternate, dialogic, group media types of communication creatively enriched by African forms of oral tradition, such as drama, story telling, songs, poetry and proverbs. To illustrate these changes in communication, the author draws on his experience in an urban industrial parish where people articulate their lives and their faith in these new patterns of communication in the context of small groups, workshops, festivals and in liturgy (in *Ibid.*).

Sister Marlene Scholz, O.P., says she found that in her work in East Africa the traditional means of communication or the means given by local occasions were more helpful than modern technical means. She saw group media as those "which a community can easily produce or obtain and whose function is to help people look at their own reality in living and working together" (1985: 113).

Most discussions of Latin America's "basic Christian communities" by North American writers have centered on their political and religious implications. A recent issue of *Sociology of Religion* discussed several aspects

of that movement (C. Smith 1994; Froehle 1994; Adriance 1994; and Cavendish 1994). Another extended treatment from that perspective can be found in chapter seven of a more general discussion of the interaction of Catholicism, politics and ideology, worldwide (Burns 1992: 158-188). Alan O'Connor (in Dervin and Hariharan 1993: 207-228) has discussed the churches' role in "people's radio" in Latin America, with a substantial list of references. But relatively few have dealt with the inner dynamics and communication processes of the base communities.

Despite active interest in Third World development in some European countries, specific interest in development communication in general, not to mention small group communication dynamics, is often minimal. Franz-Josef Eilers and Manfred Oepen have described this lack of interest among German universities, journals and foundations. A bright exception to this, however, is the exemplary work of the Friedrich Ebert Foundation, which, among other initiatives, helped found the Asian Media Information Centre (AMIC), in Singapore (Eilers and Oepen in Casmir 1991: 299).

An international Catholic organization, Sonolux, for the promotion of group media use in the Church, formerly existed in Munich and published a useful journal, *Group Media Journal,* and newsletter, *Sonolux Information,* but Sonolux was closed due to lack of funding. Some of its personnel and functions have been taken over by Missio Munich and PROA, also in Munich.

The CREC-AVEX Center, in France, headed by Pierre Babin, O.M.I., has been a world leader in developing methods and training in group communication for Church uses.

The Catholic Communication Centre, in London, also was an important institution for hands-on training in both group and broadcast media for Third World church communicators, until its conversion to a somewhat different role, in 1989. Many regional and national centers have been started in recent years in developing countries, where practitioners can receive training within their own cultural and linguistic frames of reference. Theory, more often implicit rather than formally articulated, has similarly tended to be localized and particularized for more effective practical

application.

Latin American authors have paid much more attention than have Europeans to group communication within the basic Christian communities, under the headings, *comunicación popular, comunicación alternativa,* and *comunicación grupal.* The frequently-reprinted textbook by Jesús Andrés Vela (n.d.) and the more general treatment by José Martínez Terrero (1986) are only two among many examples of this interest. Two articles in a recent issue of the Venezuelan journal, *Comunicación,* show a continuing interest in particular aspects of communication in base communities (Rey 1994; Castro, Rengifo and Zamora 1994).

XI. The Principles Under Which Group Media Function

Karl Gaspar. "Micro-media: The Alternative." *Sonolux Information,* 1982, pp. 1-5.

Gaspar states the view of many that group media can be the people's answer to a mass media system in the hands of an elite, which merely reinforces oppression. Group media in the hands of local people, themselves, often can better articulate the needs of those living precariously on the margins of society.

The group media are deeply rooted in the communities they serve. The needs of the community determine the contents of its group media, their format and methodology. Properly used, group media will be intimately related to the locality, to the value people place on their own lives, and to their level of consciousness.

Ideally, the use of group media attempts to start where the group's members are, and not to use forms of media that are alien to them. The goal of participation might be frustrated if, for example, the employment of some new electronic medium attracted so much interest to the exotic technology that the interpersonal interactions of the group's members were neglected. Familiar forms of media, on the other hand, will be less likely to attract attention to themselves and will therefore allow the participants to use them more freely for substantive dialogue. The small media draw on the resources of the community, itself, and so start from participation which already is in being. If exotic media are employed, the participants will have to learn how to use them before beginning to employ them in actual communication.

Gaspar feels that, in the context of basic ecclesial communities, the use of micro-media should promote and facilitate the conscientization and autonomous organization of oppressed sectors of society. People's awareness needs to be kindled, and they must be able to relate isolated events to a growing understanding of the root causes of their problems.

According to Gaspar, the conscientization process is an action-reflection-action process. Collective action is promoted, which becomes the basis for reflection and assessment that lead the people to common action. He says that this micro-level interaction will then spread to a broader realm, where participatory communication will have the potential to reduce conflict between groups, communities and nations. This would result in a cultural renewal that would generate knowledge for action through dialogue and transactional communication among the oppressed people within a cultural system. The process is then expected to promote critical understanding of cultural and social problems and to develop the competencies of community members to control their own social change process. In this conceptualization, it is the localized small media that initiate the process which finally results in broader participation and liberation on a regional, national or international scale.

XII. The State of "Alternative" Research

Robert Huesca and Brenda Dervin, "Theory and Practice in Latin American Alternative Communication Research." *Journal of Communication,* vol. 44 (1994), no. 4, pp. 53-73.

As was mentioned earlier, Frey has commented (1994: xiii) that small group research, in general, needs "a shot in the arm." Huesca and Dervin have studied the efforts of Latin American scholars since the mid-1970's to develop new theoretical models and research methods to challenge the old "sender-receiver transmission" model which had not proven helpful in creating the democratic media which is one of the major goals sought by Latin American communication scholars (Huesca and Dervin 1994: 56).

The quest for new approaches has helped create "a robust body of work," which can be called "alternative communication." It is "varied, heterogeneous, and complex, cutting across analytic levels and substantive categories. Yet, it is always interlaced and conceptually connected" (Huesca and Dervin 1994: 54). But the authors have found it to be in some disarray, revealing many internal contradictions, which perhaps arise from its own intensity and sense of urgency to devise and apply new and alternative approaches. In this, Latin American scholars may be in the forefront of international developments, having already long been grappling with difficult issues which are only beginning to come to the fore in other parts of the world.

> More than any other body of work in the communication field worldwide, Latin American alternative communication scholarship already has struggled its way into contradictions and deadlocks, which are only beginning to characterize the communication field generally (p. 67).

"Alternative research," of course, covers the whole gamut of communication research interests, not merely the "alternative media" or group communication, which are the focus of this issue of *Communication Research Trends*. But Latin American communication studies have been especially concerned with the horizontal communication which has helped bring about massive political changes in recent years, and horizontal communication finds its ultimate source in the micro-communication of small groups.

"A major quest, if not *the* major quest, of Latin American communication research has been the search for theories of and for communication practice" (Huesca and Dervin 1994: 55). "Praxis" -- "theoretically guided and self-reflective action" -- has

been the "longest running and most consistent theme" in Latin American communication literature, and it can be traced largely to the early influence of Freire (*ibid.*, p. 63).

Participatory Approaches to Communication Research

Jan Servaes and Randy Arnst, "Does It Make Sense? Validity and Evaluation in Quantitative, Qualitative and Participatory Approaches to (Communication) Research." A paper delivered at the International Association for Mass Communication Research (IAMCR) Conference, Seoul, Korea, 1994. An abridged version is scheduled for publication in 1995 in the communication journal of Kebangsaan University (National University of Malaysia).

Most contemporary communication research, especially in North America has tended to be based on positivist assumptions. Philosophical positivism says that we can only know sense phenomena, but it assumes there is an objective reality which accounts for phenomena, is independent of our interpretation, and can be predicted and controlled. Positivistic social science has long applied this assumption to social and cultural behavior.

Communication scholars with philosophical inclinations have increasingly been using a phenomenological frame of reference, rather than either positivism or realism. Phenomenology -- at least in some of its manifestations -- abandons any necessity to assume an underlying objective reality, in favor of working only with sense phenomena. Not all phenomenologists would deny that objective reality exists, but most would want to prescind from discussing such metaphysical questions in order to do what they can with phenomena.

Although the phenomenological tendency is strongest in continental Europe, it is reflected in Latin America, as well. Pasquali foreshadowed the tendency and applied it to dialogue, which became such a special focus of Latin American communication scholars.

> Working out of a phenomenological frame, Pasquali tied communication to meaning that was forged through coexistence, copresence, and collaboration in a common world. To forge meaning, he argued, people had to engage in dialogue, which emerged as the central tenet, or

essence, of communication. Since then, the centrality of dialogue to alternative communication has been adopted by numerous scholars (A. Pasquali 1963, as cited by Huesca and Dervin 1994: 57).

Servaes and Arnst (1994) endeavor to outline the characteristics and relative advantages and disadvantages of the quantitative methods which characterize positivism, of qualitative methods, and of the participative approach in the study of human social communication.

According to Alan Bryman, as cited by Servaes and Arnst (1994: 2), the distinction between qualitative and quantitative research at the technical level is superficial. However, at the deeper, epistemological level the two approaches are based on "fundamentally different views of the social sciences" and are resistant to reconciliation (Bryman 1984: 88, as cited by Servaes and Arnst 1994: 2).

A Critique of Quantitative Research

According to Servaes and Arnst (1994), social research, including development research, claims to be objective and neutral, but often it is controlled and manipulated by an elite, who use it to justify their control over people. The authors feel that the objectivity claimed by positivistic social science often is nothing but intersubjectivity -- a set of assertions that a given aggregate of individuals or researchers agree upon. Brenda Dervin also has noted the relativity of scientific observation, saying, "No human is capable of making absolute observations, and since it is humans that produce that thing we call information, all information is itself constrained" (1982: 293, cited by Servaes and Arnst, 1994).

Quoting Addo (1985: 20), the authors (pp. 4-5) say that research is often power-based, and "the dominant methodological concern is how to approach the modern world-system in order to make it safe for... the perpetuation of... this world system." Similarly, much contemporary research is often methodology driven, so that the methodology becomes more important than the content itself.

Furthermore, excessive specialization on either research topics or approaches can inhibit originality and lock researchers into the prevailing orthodoxies of their discipline, school, or social class. The hyper-

organization and mechanization of quantitative research can falsely de-legitimize scientific work which does not conform to its prejudices, in the authors' view. The great danger in positivism is that it excludes all knowledge which cannot be measured and numbered.

This whole game has been so much organized that everything else outside it is considered unscientific. Everything outside it is not knowledge. However, the assertion is not that the entirety of empirical research or academic inquiry is of no value. The intent is not to reject science but to properly define its place within human knowledge. (Servaes and Arnst 1994: 7, quoting Tandon 1981: 17).

Qualitative Research

Servaes and Arnst favor qualitative research over quantitative research because it seeks a different kind of objectivity. Moustakis has described this objectivity as "seeing what an experience is for another person, not what causes it, not why it exists, not how it can be defined and classified" (p. '8, citing Moustakis 1974). Research should be an exploratory process, aiming at discovery rather than applying rigid, routine procedures in an effort to achieve a kind of objectivity which is essentially illusory. Human beings are not objects, and therefore, in the authors' view, they cannot be objectified. They cite Stuart Ewen in support of their position:

If communication is difficult in today's world, it is perhaps because it is difficult to be human. Communication experts do not make it easier when they try to develop science out of something which is essentially an art. The impulse of our analysis ought to respect these voices in their own terms, not continually seek to distort them into faceless data... Yet, being liberated from such constraints, our work will likely become more lyrical, more speculative, more visionary, more intelligent and human" (Ewen 1983: 223, as cited by Servaes and Arnst 1994: 8).

Unlike quantitative research, qualitative research does not as a rule seek broad generalizability. According to Servaes and Arnst, for a qualitative researcher to strive for reliability in his or her tools of analysis is not a requirement. Qualitative research seeks external

validity not through objectivity but rather through subjectivity. According to Robert White, as cited by Servaes and Arnst (1994: 10), qualitative research includes inquiry that is valid and reliable, even though it is not based on randomization, repeated and controlled observation, measurement, or statistical inference. It "is more objective because it can bring in more of the subjective intentionally." Therefore, the "bottom line" of qualitative research depends on reaching the knowledgeable reader with a compelling argument and allowing him or her to make the final judgement.

The Spread of Qualitative Methodology

This preference for qualitative research, so strong in Europe and Latin America, is finding increasing acceptance in North American communication research, with its increasing ethnographic emphasis. Anthropologists, of course, have struggled with the advantages and limitations of qualitative research for years. Most recently many facets of the question were discussed in a special issue of *Current Anthropology* (1995). While weighing the pros and cons of quantitative generalizability versus qualitative depth, however, few of the North American scholars would be willing to dispense with statistics entirely. Servaes and Arnst would agree with this, in saying that, "The intent is not to reject science but to properly define its place within human knowledge" (1994: 7).

Participatory Research

Participatory research combines the interpretive, intersubjective, human character of qualitative research with the necessity of maintaining an ideological stance, as advocated by critical research. Rather than employing elaborate methodologies, the participatory approach, as outlined by Servaes and Arnst (1994: 11), poses a simple question: "Why shouldn't research have a direct, articulated social purpose?" Instead of relying on an outsider acting as a participant observer to try to gain the subjective perspective of an insider, the advocates of participatory research also ask, "Why shouldn't the researched do their own research?" (*ibid.*).

The authors say that participatory research evolved as a reaction to the elitist bias in the field of research methodology. It is not research with the people, but the people's own research, a research of involvement. It rejects many of the research methodologies of social science, such as "universal validity claims," as well as development policies which originate with the state.

Although present research practices may not, per se, constitute the oppression of the common people, neither do they directly help the poor or contribute to the development of poorer sectors of society, according to those who advocate replacing them with participatory methods. Servaes and Arnst quote Tandon (1985: 21) to the effect that, "Participatory research can be an important contribution... it is quite opposite of what social science research has meant to be. It is partisan, ideologically biased and explicitly non-neutral."

The authors (p. 14) define the educational process of participatory research in three stages: (1) collective definition of a problem by a group of people; (2) group analysis of the problem -- in other words, conscientization, and (3) group action to resolve the problem. Therefore, participatory research is an ongoing process in which the research focus is more on "authenticity" than on "validity."

Problems Associated with Participatory Research

The authors recognize (p. 15) that participatory research, like other research, although perhaps not to the same degree, has the potential to become an instrument for manipulation by vested interests. While the research approach encourages empowerment by challenging existing structures, the knowledge gained in the process may empower authoritarian groups instead of local groups. Therefore, the researcher should not go on with a preconceived notion about "solutions" to the problem. He or she should maintain an element of flexibility, to evolve with the consciousness of the group by being a facilitator, not an advocate.

Another obstacle to participatory research is that there always is an inherent tendency to conflict among and within local groups. Therefore, the emphasis should be on goals as opposed to too much emphasis on the process, or that the emphasis should be on the ends, rather than the means.

According to Sithembiso Nyoni,

most development agencies are centers of power which try to help others change. But they do not themselves change. They aim at creating awareness

among the people, yet they are not themselves aware of their negative impact on those they claim to serve. They claim to help people change their situation through participation, democracy and self-help, and yet they themselves are non-participatory, non-democratic and dependent on outside help for their survival (1987:53; as quoted by Servaes and Arnst, 1994: 16-17).

The authors feel that the participatory process should involve more equitable sharing of economic and political power, whose imbalance has decreased the advantages of certain groups. But the process, even at the micro-level contains a threat to those currently in positions of power. The only way to guarantee the maintenance of participation, even at the micro-level, is to extend full participation in decision-making and control (i.e., *democracy*) to the macro-level of national government.

Culture and Participation

The participatory research process is influenced by cultural orientations. For example, in Edward Hall's (1976) typology, "high context" cultures are those in which "the primary source of understanding is the unwritten and unspoken norms, and values relevant to a particular interpersonal context" (Kim 1985: 405). They are contrasted to the "low context" cultures of the west, where the mode of communication is direct, explicit and verbal, with an emphasis on rational thinking and articulation. Such crucial differences must be taken into account to ensure success in participatory developmental communication.

Perspective

What we have assembled under the heading, "group and participatory communication," is quite heterogeneous -- originating from many sources and for different reasons and employed for many purposes. For the sake of simplification, educational uses of group facilitation and group media have been omitted, although perhaps the lion's share of empirical research has been done in that area. They are, however, specialized, and their general methodology is one-way, from teacher to student, not primarily dialogical -- although, ideally, there *should be* dialogue. Family studies, too, have their own separate character and body of specialized literature.

The field of organizational research is also extensive and contains much that is relevant to group communication, but much of it is "top-down" and instrumental, as well, stressing dialogue not to promote participation for its own sake but chiefly to accomplish institutionally-defined goals.

More space also might have been devoted to the new kinds of geographically dispersed "groups" to which the interactive information highway has given rise; although they, too, are specialized.

Some attention is paid to these specialties in the bibliography and current research sections, which follow. The criterion for selecting the materials that have been discussed is their focus on promoting dialogue and participation and their usefulness in several practical areas, such as development work, pastoral activities and informal adult education.

Some common themes are evident in most or all of the work in those areas. One is "conscientization," in one form or another. It stresses the need for local groups to become aware of their real circumstances -- their problems and the causes of those problems, as well as the potential for solutions. Many of those solutions are held to be within the grasp of the community, provided only that, mobilizing its collective resources, it can discern an appropriate course of action and follow through with it.

Conscientization is to be accomplished through dialogue, another indispensable theme. Ideally, dialogue allows every member of the group to contribute ideas, which then are sifted and weighed through group discernment to determine the best course of action.

Another theme is a preference for direct action, based on dialogue and group insight arising from experience rather than on formal research methodologies. Some of this attitude is due to disillusionment with "positivist" scientific method -- at least as applied to human affairs. Some is based on epistemological premises.

Much, however, is due to the uniqueness of the situation of any group, especially in terms of its complex social, cultural and geographical context.

Differing viewpoints are inevitable, especially in the context of development planning. Different parties have differing perceptions of what is "really" needed; so compromises must be arrived at if anything is to be done at all. Consequently, no research strategy or methodology should be ruled out, a priori, if it shows promise of contributing to fully understanding the situation. Statistics provide only a very limited bit of information about a population, but that understanding can be extended with some confidence to the whole population. Qualitative studies give deeper knowledge, but their findings cannot be applied directly to other cases.

Time and budget limitations may dictate that one method, rather than others, should be used because it seems likely to provide the greatest amount of relevant information in the most economical way. Some lessons can be learned from the findings of earlier quantitative studies about the dynamics of groups in general, but frequently the interplay of forces unique to each particular case is more relevant for understanding it.

Participatory research should be one component of every development planning procedure, since it has the indispensable advantage of strongly manifesting the local community's perception of its felt needs. Neglect of this dimension, in favor of the priorities of more powerful players, such as governments, funding agencies, or outside experts, has caused much hardship among the people who are supposedly "being developed." The accumulated wisdom of the community -- in agricultural knowledge and other matters -- can be ignored only at the risk of omitting important factors and thereby endangering the project. At the same time, the "locals" are not necessarily always right, and the "felt needs" of the larger regional, national, and international "communities" also must be given due weight in development decision-making. The final outcome probably will make no one *completely* happy, in any case!

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AFTERWORD

Communication within small groups is more important for the average person than mass communication, and almost as important as interpersonal communication. Family relationships, school classes, church services and liturgies, games, even watching television and movies can all be--and some of them *must* be -- occasions for group communication.

The kinds of group communication discussed in this issue of *Trends* are dialogic and participatory. A group quietly watching a movie or television screen is not even a group, in the strict sense, but only an assemblage of individuals, "doing their own thing" in social isolation, despite their physical proximity. When the individuals start talking among themselves about the movie, TV show, or even some unrelated topic, they immediately become a group, interacting with each other and participating in the discussion or pursuit of common interests.

Most of the people whose concern with group communication has been described in these pages have been interested in stimulating discussion and in

intensifying the participation of the group's members not only in dialogue, but often in coordinated action. Educators have long been looking for ways to stir up enough interest in their students so that they will become involved in dialogue about their subjects. With them, however, the dialogue is usually instrumental -- designed to bring the students to participate in the absorption of knowledge doled out by their teacher -- the custodian of "the wisdom of the ages."

Participatory communication, however, wants to go beyond that, to encourage the group members to engage in discussion and interaction as ends in themselves. Dialogue stimulates thought and new ideas, with the sense of autonomy and independence they can bring to the local group. Participation in group life makes people, in a sense, "more human"; since we are, by nature, "social animals" unable to live full lives in isolation from each other.

In undemocratic societies -- and even in some that claim to be democratic -- participatory communication is anathema to the authorities. When people become conscientized, start thinking about their situation in society and the causes of their own social, economic and political disabilities, they might easily turn to resentment and rebelliousness.

On the other hand, if progressively greater participation can be achieved in a widening circle of political effectiveness the resulting democratization can also be stabilizing -- reducing the likelihood of revolution rather than increasing it.

Ecclesiastical decision-makers and church-related communicators have at least two interests in seeing the growth of participation and conscientization, beginning from the small group and moving outward.

The first is their moral commitment to greater human dignity. The passive individual, "going with the flow" and lacking awareness of his or her true situation in life cannot participate fully and freely in either the Church or the world. That can only come about if he or she is socially involved and conscious of the "big picture." That picture is one which shows accurately not only the negative side of life -- oppressive and unjust structures which need to be resisted -- but also its positive side. On that side lies an awareness both of the democratic means available to build a just society, in this life, and of the requirements of responsible group living, which does justice as well as expects it and opens the way to sanctification and salvation, for the next life.

The second church interest in participation and conscientization is more related to doctrine -- sharing in the didactic aims of any educational use of group communication but needing to go beyond them. Religious communication is unsuccessful unless it is fully internalized by the "receiver," but that internalization can only take place if the receiver is more than a receiver. Conscientization therefore is essential to effective religious communication, and participatory group communication consequently is a necessary component of religious education and of religious communication in general. As in the social and political situation, participatory communication in the Church should be welcomed, not feared, as long as it is full enough to be recognizably a search for the full truth of God's love for the "People of God."

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Development Communication: The Chitrabani Newsletter. 76 Rafi Ahmen Kidwai Rd., Calcutta 700 016, India. Chitrabani

Production Ctr.

Development Communication Report. 1815 North Fort Myer Drive, Suite 600, Arlington, VA 22209, USA. Clearinghouse on Development Communication (Tel: +1 (703) 527 5546; Fax: +1 (703) 527 4661).

EDAV (Educazione audiovisiva). via Giolitti 208, 00185 Rome, Italy. Centro Dello Spettacolo e della Comunicazione Sociale.

Liturgy: Journal of the Liturgical Conference. 810 Rhode Island Avenue NE, Washington, DC 20018, USA. The Liturgical Conference.

Media and Methods. 1511 Walnut St., Philadelphia, PA 19102, USA.

Media Development. 357/9 Kennington Lane, London SE11 5QWY, UK. World Association for Christian Communication.

Medien Praktisch. Friedrichstrasse 2-6, 6000 Frankfurt am Main 17, Germany. Gemeinschaftswerk der Evangelischen Publizistik.

Mensaje. Altamirante Barroso 24, Cas. 10445, Santiago, Chile (Tel: 6960653)

PRC Newsletter. Nijmegen, Netherlands. Edited by J. Servaes and T. Jacobson, Participatory Communication Research Network. Quarterly. 1994 was Volume 2.

Quarterly Journal of Speech. 5105 Backlick Rd., Annandale, VA 22003, USA. Speech Communication Association.

The Sower: A Magazine on Christian Formation. Huddleston Press, Our Lady of Peace, Lower Britwell Rd., Slough, Berks, SL2 2NL, UK.

Worship. Collegeville, MN 56321, USA.

The following periodicals are no longer published:

Group Media Journal

Pro Mundi Vita Bulletin

Sonolux Newsletter

Current Research

(The interests of many of the scholars mentioned in this section are indicated by the titles of papers presented by them at recent conventions of major communication research organizations. The names of the organizations are indicated by their acronyms, as follows: IAMCR - International Association for Mass Communication Research (now, International Association for Media and Communication Research); ICA - International Communication Association; SCA - Speech Communication Association.)

ARGENTINA

Gustavo Cimadevilla and Edgardo Carniglia (Departamento de Ciencias de la Comunicación, Facultad de Ciencias Humanas, Universidad Nacional de Rio Cuarto, Ruta Nacional 36 Km. 601, 5800 Río Cuarto, Córdoba. University Tel: +54 51 32265) presented a paper at the 1994 IAMCR Conference on "The Paradox Effect in Rural Communication."

AUSTRALIA

Cynthia Gallois (Dept. of Psychology, University of Queensland, Brisbane, QLD 4072; Tel: +61 7 365 6417; Fax: +61 7 365 4466) chaired a session on "Methodological Issues and Communication Accommodation Theory," stressing accommodation in conversational interactions and different methodological approaches to Communication Accommodation Theory, at the 1994 ICA Conference.

Helen Molnar (Senior Lecturer, Media studies, Faculty of Arts, Swinburne University of Technology, GPO Box 218, Hawthorne, Victoria 3122; Tel: +61 3 214 8148; Fax: +61 3 214 0574; < HMolnar@Banyan.swin.edu.au >)delivered a paper on "Remote Aboriginal Community Broadcasting in Australia: Communication for Cultural Expression and Cultural Regeneration" at the 1994 ICA Conference.

Robyn Penman (Research Director, Communication Research Institute of Australia, P.O. Box 8, Hackett, ACT 2602; Tel: +61-6-257 3155; Fax: +61 6 247 5056) delivered a paper, "The Participating Researcher: Theoretical Implications in Practice," at the 1994 ICA Conference.

Gae Synnott (Edith Cowan University, 2 Bradford St., Mt. Lawley WA 6060; Tel: +61 9 370 6306; Fax: +61 9 370 6593; < G.SYNNOTT@COWAN.EDU.AU >) chaired a session on "Communication in the Workplace" at the 1994 ICA Conference.

Fay Sudweeks (Key Centre of Design Computing, Architectural & Design Science, University of Sydney, Sydney, NSW 2006; Tel:+61 2 351 2328; Fax: +61 2 799 1603; < FAYS@ARCH.SU.EDU.AU >) was moderator of a panel on "Network and Netplay: Virtual Groups on the Internet," at the 1994 ICA Conference. She also co-authored, with **Sheizaf Rafaeli** (Hebrew University,

Jerusalem, Israel), two papers for another session: "Interactivity on the Nets," and "Working Together Apart: From Interaction to Collaboration."

BANGLADESH

Abul Kashem (Dept. of Agricultural Extension, Bangladesh Agricultural University, Mymensingh 2202; University Tel: PBX 569597) delivered a paper, "Change Agents' Credibility as Communicators of Technical Advice," in the session on participatory communication research at the 1994 IAMCR Conference.

BELGIUM

Jan Servaes (Chair, Dept. of Communication, Katholieke Universiteit Brussel, Vrijheidslaan 17, B-1080 Brussel [Koekelberg]; Tel: +32 2 412 4278; Fax: +32 2 412 42 01) chaired a session on participatory communication research and co-presented a paper (see review article, above, pp. 17-20) at the 1994 IAMCR Conference).

BRAZIL

Cicilia M. Krohling Peruzzo (Av. Carlos Orlando Carvalho, 800/Ap. 302, Edificio Portinari, Jardim da Penha, CEP.: 29060, Vitória, ES) has written on the theory and practice of people's communication.

CANADA

Stephen C. Hayne and Paul Licker (Master of Communication Studies Programme, University of Calgary, 2500 University drive NW SS 320, Calgary, Alberta T2N 1N4; Tel: +1 403 220 6357; Fax: +1 403 282 6716; < 22051@ucdasvm1.bitnet >) co-authored with **Ronald E. Rice** (Rutgers University, New Brunswick, NJ, USA) a paper, "Social Networks and Anonymous Group Interaction Using Group Support Systems," presented at the 1994 ICA Conference. **Ron Sept,** of the same Programme, delivered a paper on "Group and Cultural Influences in Inter-Ethnic Conflict: A Diagnostic Model," at the 1994 ICA Conference.

James R. Taylor (Chairman, Department of Communication, University of Montreal, C.P. 6128 Succursale Centere-ville, Montréal, Quebec H3C 3J7; Tel: +1 514 343 7820; Fax: +1 514 343 2298; < TAYLOR @ERE.UMONTREAL.CA >) presented a paper on "The Worldview of Organizational Communication Theory:

Autonomous or Heteronomous?" in a session on "Groups in Organizations" at the 1994 ICA Conference.

COLOMBIA
Centro de Investigación y educación popular (CINEP) (Carrera 5a no 33a-08, Apartado Aéreo 25916, Bogotà) does research on group communication in Colombia.

FINLAND
Ullamaija Kivikuru (Senior Lecturer, University of Helsinki, Laajalahdentie 9A4, 00330 Helsinki; Tel: +358 0 191 2079) presented a paper, "Participation or the Popular-- Where to Find a Nest for the Restless Minds of Rural Transition? Considerations based on a Village Study in Tanzania," at the 1994 IAMCR Conference.

FRANCE
CREX-AVEX (12 rue de Chalin, B.P. 70, 69132 Ecully Cedex, Lyon; Tel: +33 78 33 42 20; Fax: +33 78 43 33 65), headed by **Pierre Babin, O.M.I.** is a leading Catholic center for audio-visual and group media training.

GERMANY
Franziska Moser (PROA, am Kiefernwald 21, 8000 München 45) works in practical applications of group media.

Klaus Mueller (Missio-Munich, Postfach 20 1609, D 8000 München), formerly of Sonolux, continues to have broad contacts among church-related people working with group media.

Michael Schunck (Siegen University, Am Herrengarten 3, 5900 Siegen; University Tel: +49 271 740-1; University Fax: +49 271 740 4899) co-authored a paper for the participatory communication research panel at the 1994 IAMCR Conference on, "Mobilization Approaches to Tuberculosis Control."

INDIA
K. E. Eapen (Indian Council for Communication Training and Research, 14 Dacosta Layout, Cooke Town, Bangalore 560 084; Tel: +91 812 563 112) delivered a paper at the 1994 IAMCR Conference on "Women and Empowerment: Developing Communication Support to Train Semi-literate Women as Handpump Mechanics."

K. Sadanandan Nair (University of Poona, Ganeshkhind, Pune 411 007 Maharashtra; Tel.: +91 212 56061/9; Fax: +91 212 333899), **co-authored, with Shirley A. White** (Cornell University, Ithaca, NY) a paper, "Cultural Renewal: An Operational Model for Sharing Diversity Through Participatory Communication," presented at the 1994 ICA Conference. With several collaborators he also has authored

several books relevant to participatory communication, either recently published or in press.

Rev. Gnanavaram Savarimuthu, S.V.D. (Director, Ishvani Kendra, Pune 411 014) directs communication production and training for religious purposes. Special emphases include street theater, photography and sound-slide production.
This is one of at least nineteen centers for media training operated by the Catholic Church in India. Most would include both group and mass media (Information: Unda/ OCIC India, c/o Diocesan Pastoral Centre, 4 Kane Rd., Bandra, Bombay 400050.)

ISRAEL
Brenda Danet (Hebrew University of Jerusalem, Mount Scopus, 91 905 Jerusalem; University Tel: +972 2 882 111; University Fax: +972 2 322 545) served as respondent for a session on "Network and Netplay: Virtual Groups on the Internet," at the 1994 ICA Conference. She also co-authored, with **Yehudit Rosenbaum-Tamari**, of the same university, a paper, "Smoking dome on Internet Relay Chat: A Case Study of Play and Performance in Textual Cyberspace," for a different session of the same Conference. **Sheizaf Rafaeli**, of the same university, co-authored, with **Fay Sudweeks** (University of Sydney, Sydney, Australia), two papers presented at the same Conference: "Interactivity on the Nets" and "Working Together Apart: From Interaction to Collaboration."

ITALY
Jacinto Oredain recently received an MA from the Pontifical Salesian University with a thesis titled, "Creative Communities: Towards an Audience-Based Approach to Media Education," under the direction of Professors **Roberto Giannatelli, S.D.B.** (Istituto di Scienze della Comunicazione Sociale, Pontificia Università Salesiana, Piazza Ateneo Salesiano 1, 00139 Rome; University Tel: +39 6 813 2041) and **Robert A. White, S.J.** (Centro Interdisciplinare sulla Comunicazione Sociale, Pontificia Università Gregoriana, Piazza della Pilotta 4, 00187 Rome; Tel: +39 6 67011; Fax: +39 6 6701 5413) both of whom both research and teach group communications, as well as mass communications, for religious uses.

JAPAN
Masami Matsuda (Research Institute for Tuberculosis, 1-24 Matsuyama 3-chome, Kiyose-shi, Tokyo 204; Tel: +81 424 93 5711; Fax: +81 424 92 4600) co-authored a paper for the participatory communication research session of the 1994 IAMCR Conference on "Mobilization Approaches to Tuberculosis Control."

Toshiko Miyazaki and **Kazuto Kojima** (Professor, Senshu

University, 8, Kandajimbo-cho, 3 chome, Chiyoda-ku, Tokyo 101; Tel: +44 911 0595; Fax: +44 911 1244) presented a paper at the 1994 IAMCR Conference on public access television, stressing video production by citizen groups.

KOREA
Han-Ho Lyu (Kwang Ju University [no further address available]) presented a paper in the participatory communication research session of the 1994 IAMCR Conference on "Internal Democratization of Media and the Press Union Movement: A Korean Case Since June 1987."

MALTA
Philip Chircop, S.J. (Centre Sèvres, 35 bis rue de Sèvres, 75006 Paris, France; Tel: +33 (1) 44 39 75 00; Fax: +33 (1) 45 44 32 06), recently completed a master's thesis on, "The Pastoral Value of Group Media," which includes an extensive annotated bibliography.

THE NETHERLANDS
Dr. Kees Espkamp (CESO, P.O. Box 90734, 2509 LS Den Haag) is active in publication and other activities related to group media for Church uses.

NEW ZEALAND
Bev Gatenby and Maria Humphries (University of Waikato, Private Bag 3105, Hamilton; University Tel: +64 7 856 2889; Fax: +64 7 856 2158) delivered a paper, "Participatory Action Research: Revealing Communication Issues," at the 1994 ICA Conference.

PERU
IPAL (Instituto Para América Latina, Ap. Postal 270031, Lima 27; Tel: +51 14 617 949; Fax: +51 14 629 0329; < pedro@ipal.rep.pe >) has long promoted research and writing on participatory and group communication with stress on the preservation of Latin American culture.

PHILIPPINES
The Asian Socio-Pastoral Communications Center (Sonolux Asia) (Ateneo de Manila University, Loyola Heights, Quezon City [P.O. Box 4082, Manila 1099]) remains active in church-related group communications activities and publication, despite the demise of the world-wide Sonolux organization.

The Philippine Educational Theater Association, Inc. (PETA) (#16 Lantana Street, Cubao, Quezon City [P.O. Box 463, Manila]; Tel: 709 637) is heavily involved in popular theater production for development.

Rosa Maria Alfaro M. (Asociación de Comunicadores Sociales Calandria, Cahuide 752, Jesús María, Casilla 11-0496, Lima; Tel: +51 14 716473; Fax: +51 14 712553) has written extensively on participatory communication.

RUSSIA
Alexander F. Voiskounsky (Moscow State University, Leninskie gory, 117234 Moscow; University Tel: +7 095 939 5340; Fax: +7 095 203 2889) delivered two papers, "Psychological Specifics of E-Mail Speech," and "Investigation of Relcom Network Users" -- the latter co-authored with Olga N. Aristova and Leonid N. Bababnin, of the same University, in a session on "Network and Netplay: Virtual Groups on the Internet," at the 1994 ICA Conference.

SOUTH AFRICA
Wally Morrow (University of the Western Cape, Private Bag X17, Belville 7535; University Tel: +27 21 959 2911) delivered a paper on "A Problem in the Idea of Participatory Communication for Development," at the 1994 IAMCR Conference.

TAIWAN, ROC
Linlin Ku (National Chiao-Tung University, 1001 Ta Hsueh Road, Hsinchu; University Tel: +886 35 712121; University Fax: +886 35 714031) delivered a paper, "Interactive Use of Computer-Mediated Communication Systems in an Organizational Setting," at the 1994 ICA Conference.

Shu-Chu Sarrina Li (Fu Jen Catholic University, Hsinchuang 24205, Taipei; University Tel: + 886 2 903 1111 20) presented a paper on "Power Distribution Among Group Members and Its Relationship With Group Communication" at the 1994 ICA Conference.

THAILAND
Kriangsak Vaeteewootacharn (CDC, Khon Kaen [no further information available]) co-authored a paper on "Mobilization Approaches to Tuberculosis Control" in Khon Kaen Province, Thailand, which was presented in the session on participatory communication research at the 1994 IAMCR Conference.

UNITED KINGDOM
Colin Burns (Royal College of Art, Kensington Gore, London SW7 2EU; College Tel: +44 71 584 5020) and James Eric Dishman (University of Utah) chaired a session on "Informance Design: Witnessing (Through) Ethnography, Performance, and Technology" at the 1994 SCA Convention. "Informance Design" is described as a "method of computer-interface and communication-technology design which incorporates ethnographic video and live performance."

The World Association for Christian Communication (357 Kennington Lane, London SE11 5QY; Tel: +44 71 582 9139; Fax: +44 71 735 0340), while not a research institution has encouraged research and writing on group and participatory communication in developing countries, through its journal, *Media Development*, by promoting book publication, and by organizing meetings on that and related topics.

UNITED STATES

Katherine Adams (California State University, Fresno, 5241 N. Maple, Fresno, CA 93740-0048; University Tel: +1 209 278 4240) and **Jamey Piland** (Gallaudet University, 800 Florida Ave., Washington, DC 20002; University Tel: +1 202 651 5000) acted as leaders of a module on "Ethnographies of Community: Documenting Everyday Life" at a preconvention Conference of the 1994 SCA Convention.

Mark Adkins (University of Arizona, 1529 Montebella Dr., Tucson, AZ 85704; Tel: +1 602 621 2603; Fax: +1 602 621 2641; < ADKINS@CCIT.ARIZONA.EDU >) and **Joey F. George**, (Florida State University, Tallahassee, FL 32306; University Tel: +1 904 644 1234) delivered a paper, "Lying in Group Support Systems: Analysis of Deceptive Communication and Deception Detection in Communication and Deception Detection in Computer-Mediated Group Interaction," at the 1994 ICA Conference.

Joseph Ashcroft (East Stroudsburg University, East Stroudsburg, PA 18301) presented a paper on "Engaging Ordinary Citizens in Election Campaigns" at the 1994 SCA Convention.

Dwight Conquergood (Associate Professor, School of Speech, Northwestern University, 1979 Sheridan Road, Evanston, IL 60201; University Tel: +1 708 491 3741) acted as respondent for sessions on "Cultural Studies and Community" and "Bakhtinian Approaches to Texts and Performances" at the 1994 SCA Convention.

Noshir S. Contractor (Professor, University of Illinois, 244 Lincoln Hall, 702 S. Wright St., Urbana, IL 61801; Tel: +1 217 333 7780; Fax: +1 217 244 1598; <NOSH@UIUC.EDU >) chaired a session on "Groups in Organizations" at the 1994 ICA Conference.

Robert T. Craig (Assoc. Prof., Dept. of Communication, Campus Box 270, University of Colorado, Boulder, CO 80309; +1 303 492 6498; Fax: +1 303 492 8411; < ROBERT.CRAIG@COLORADO.EDU >) delivered a paper on "Treatments of Reflective Thought in John Dewey and Hans Georg Gadamer," at a session on "Social Inquiry as Social Participation: Theoretical Prospects," at the 1994 ICA

Conference.

Michael Cruz (Asst. Prof., Dept. of Communication Arts, Vilas Hall, University of Wisconsin at Madison, 821 University Av., Madison, WI 53706; Tel: +1 608 263 2541; Fax +1 608 262 9953;<MCRUZ@FACSTAFF.WISC.EDU>) delivered a paper on "Modeling the Sharing and Integration of Information in Group Decision-Making Discussions" at the 1994 ICA Conference.

James Eric Dishman (University of Utah, Salt Lake City, UT 84112; University Tel: +1 801 581 7200; University Fax: +1 801 581 3007) co-chaired, with **Colin Burns** (Royal College of Art, London) a session on "Informance Design: Witnessing (Through) Ethnography, Performance, and Technology" at the 1994 SCA Convention. (See UK entry.)

Natalie J. Dollar (Oregon State University, Corvallis, OR 97331; University Tel: +1 503 737 0123; University Fax: +1 503 737 2400) and **Brooke G. Zimmers** (University of Washington, Seattle, WA 98195; University Tel: +1 206 543 2100) are studying the conceptualization of "family" among street and homeless youth.

Bonnie S. Farley-Lucas, Fránk J. Flauto, Raul Gonzalez-Pinto, and Sue DeWine (Ohio University, INCO, Lasher Hall, Athens, OH 45701; Tel: +1 614 593 4825; Fax: +1 614 593 4810; < DEWINE@OUVAX.CATS.OHIOU.EDU >) presented a paper on "Appalachian Coal Miners' Communication Underground: Dialogues Among Miners at Meigs #31" at the 1994 SCA Convention.

Jan Fernback (281 E. 16th Ave., Denver, CO 80206; Tel: +1 303 492 0368; (<FERNBACK@UCSU.COLORADO. EDU >) and **Brad Thompson** (1460 S. Ivy Way, Denver, CO 80224-1927; Tel: +1 303 492 5007; Fax: +1 303 782 0064;<THOMPSWB@UCSU.COLORADO.EDU>), both at University of Colorado, Boulder, presented a paper on "Reifying Cyberspace: The Internet as a Democratic Site for Dissent" at the 1994 ICA Conference.

Lawrence R. Frey (Loyola University, Chicago, IL 60611; University Tel: +1 312 915 6000) delivered a paper on "The Naturalistic Paradigm: Studying Small Group Communication in the Postmodern Era" at the 1994 SCA Convention.

Stephanie B. Gibson (University of Baltimore, 1420 North Charles St., Baltimore, MD 21201; University Tel: +1 301 625 3000; University Fax: +1 301 539 3714) chaired a session on "Building Virtual Communities and Identities in Cyberspace" at the 1994 SCA Convention.

William B. Gudykunst (Professor, Department of Speech Communication, California State University, Fullerton, CA 92634; Tel: +1 714 773 3398; Fax: +1 714 773 3377) and **Robin B. Shapiro**, of the same university, presented a paper on "Communication in Everyday Interpersonal and Intergroup Encounters" at the 1994 SCA Convention.

Randy Y. Hirokawa (University of Iowa, Iowa City, IA 52242; University Tel: +1 319 335 3549) chaired a session on "Theories of Small Group Behavior: Papers in Interpersonal and Small Group Interaction" and was panelist at a session on "The Scholarship of Translation: Applying Small Group Communication Theory and Research to the Classroom" at the 1994 SCA Convention.

Andrea B. Hollingshead (University of Illinois, Urbana-Champaign, Urbana, IL 61801; University Tel: +1 217 333-1000; University Fax: +1 217 333-9758) delivered a paper, "Information Pooling and Influence Processes in Computer-Mediated and Face-to-Face Groups" at the 1994 ICA Conference.

Robert W. Hopper (Professor, University of Texas, Austin, 2601 Bend Cove, Austin, TX 78704; Tel: +1 512 471 1961; Fax: +1 512 471 3504; <RABBIT@UTXVM.CC.UTEXAS. EDU >) chaired sessions on "Community-Making in Everyday Life: Computer-Assisted Micro-Analysis of Videotaped Interaction" and "Beyond Turn-Taking: An Interdisciplinary Look at Conversation Analysis" at the 1994 SCA Convention.

Thomas L. Jacobson (State University of New York at Buffalo, 455 Franklin St. #3, Buffalo, NY 14202; Tel: +1 716 645 3351; Fax: +1 716 645 2086; < COMACKER @UBVMS.CC.BUFFALO.EDU >) co-authored, with **Satish Kolluri** (University of Massachusetts, Amherst, MA 01003; University Tel: +1 413 545 0111; Fax: +1 413 545 2328) a paper, "Conceptualizing Participatory Communication for Development Within the Theory of Communicative Action," presented at the 1994 ICA Conference. At the same conference, Jacobson also chaired a session on "Social Inquiry as Social Participation: Theoretical Prospects," which included a paper by himself, on "Theorizing Contexts of Participation: The Case of the Rural Third World."

James J. Keenan (Professor, Fairfield University, 117 Cavalry Rd., Wilton, CT 06897; Tel: +1 203 254 4000; Fax: +1 203 254 4105; < IN%JJKEENAN@FAIR1.FAIRFIELD. EDU >) chaired a session on "Organizational Values in Work Communities: Sharable 'Wholeness-In-Diversity'," at the 1994 ICA Conference.

Klaus Krippendorff (Professor, Annenberg School of Communication, University of Pennsylvania, 3620 Walnut St., Philadelphia, PA 19104-6220; Tel: +1 215 898 7051; Fax: +1 215 898 7024; < FKK@ASC.UPENN.EDU >) delivered a paper, "The Shift from Observer to Participant: Implications for Social Inquiry," at the 1994 ICA Conference.

Cynthia M. Lawrence, David Natharius and **Carl W. Carmichael** (Dept. of Speech Communication, California State University, Fresno, Fresno, CA 93740; Tel: +1 209 278 4086; Fax: +1 209 278 7215; < DAVENATHARIUS @CSUFRESNO.EDU >) co-authored a paper on "Ritual Communication Among Women of Central Australian Aboriginal Cultures: Separate AND Equal?" for the 1994 ICA Conference.

Mary Bessie Lee (8713 Tryal Court, Gaithersburg, MD 20879; <smblee@asc.upenn.edu >) of the University of Pennsylvania, presented a paper at the 1994 IAMCR Conference on, "Non-governmental Organizations as a Communication Technology for Enhancing Civil Participation in Formal Policy Processes in the Third World: A Case Study of Philippine Health Groups."

Yoshimi Nishino and **Kunha Keitisuta** of the same University (Annenberg School for Communication, University of Pennsylvania, 3620 Walnut Street, Philadelphia, PA 19104; Tel: +1 215 898 7041; Fax: +1 215 898 2024 < SNSHNO@ASC.UPENN.EDU >) co-authored, with a multi-national team, a paper, for the same session, on "Mobilization Approaches to Tuberculosis Control." Their research used focus group methodology. (Other co-authors are listed under Thailand, Japan, and Germany.

Edward A. Mabry (Assoc. Prof., Dept. of Communication, University of Wisconsin at Milwaukee, Milwaukee, WI 53201; Tel: +1 414-229 4371; < EAMABRY@CSD. UWM.EDU >) presented a paper, "A Task-Analytic Perspective and Classificatory Scheme for Communication Processes in Systemically Embedded Small Groups," at the 1994 ICA Conference.

Curt Madison and **Mark Aakhus** (102 Comm. Bldg. #25, University of Arizona, Tucson, AZ 85721; Tel: 602 621 1313; Fax: 602 621 5504; < MADISON@CCIT.ARIZONA. EDU > and < AAKHUS@CCIT.ARIZONA.EDU >) presented a paper on, "Sensemaking and the Synthetic Social Context: Conflict Management in Computer supported Meetings," at the 1994 ICA Conference.

Barry F. Morganstern, G. P. Redford, C. W. McMickle (Department of Communication, William Patterson College, 300 Pompton Rd., Wayne, NJ 07470; Tel: +1 201 595 3349;

Fax: +1 201 595 2483; < MORGANST@PILOT.NJIN.NET >;) and **J. K. Lehr** (Rutgers University - 25 Shadyside Rd., Hewitt, NJ 07421; Tel: +1 908 932 1420; Fax: +1 908 932 1422; <LEHR@ZODIAC.RUTGERS.EDU >) co-authored a paper on "The Efficiency and Quality of Small Group Decision Making in Conferencing and Teleconferencing Settings" at the 1994 ICA Conference.

Richard Alan Nelson (Associate Dean of Graduate Studies and Research Professor, Manship School of Mass Communication, Louisiana State University, Baton Rouge, LA 70803; Tel: +1 504 388 6686; Fax: +1 504 388 2125; < RNELSON@UNIX1.SNCC.LSU.EDU >) presented a paper on "Grassroots Communication Efforts by Activist Organizations: Influencing Public Policy by Framing Issues," at the 1994 ICA Conference.

Mark A. Neumann (University of South Florida, 4202 East Fowler Ave., Tampa, FL 33620; University Tel: +1 813 974 2011) chaired a session on "Cultural Studies and Community" and acted as respondent for a session on "The Politics of Self-Positioning Within Critical Qualitative Research" at the 1994 SCA Convention.

John G. Oetzel (Citrus College [no further information available]) delivered a paper on "Intercultural Small Groups: An Effective Decision-making Theory," ranked as one of the top four student papers in interpersonal intergroup communication at the 1994 SCA Convention.

William K. Rawlins (Associate Professor, Dept. of Communication, Purdue University, West Lafayette, IN 47907; Tel: +1 317 494 7780; < RAWLINSW@PURCCVM >) chaired a session on "Friendship and Community" at the 1994 SCA Convention.

Ronald E. Rice (Assoc. Prof., School of Communication, Information and Library Studies, Rutgers University, New Brunswick, NJ 08903-5067; Tel: +1 908 932 7381; Fax: +1 908 932 6916; < RRICE@PISCES.RUTGERS.EDU >) co-authored with **Stephen C. Hayne** and **Paul Licker** (University of Calgary, Calgary, Alberta, Canada) a paper, "Social Networks and Anonymous Group Interaction Using Group Support Systems," presented at the 1994 ICA Conference.

Amardo Rodriguez (Howard University, 2400 6th St. NW, Washington, DC 20059; University Tel: +1 202 806 2500) presented a paper on, "Clarity, Trust, Self-Disclosure and Group Development: A Re-Examination of Group Life Theory and Thought," at the 1994 ICA Conference.

Everett M. Rogers and **Arun Wayangankar** (Dept. of Communication and Journalism, University of New Mexico, Albuquerque, NM 87131-1171; Tel: +1 505 277 5305; Fax: +1 505 277 4206) co-authored, with **Arvind Singhal** (Asst. Prof., School of Interpersonal Communication, Ohio University, Athens, OH 45701; Tel: +1 614 593 4903; Fax: +1 614 593 4810; < SINGHAL@OUVAXA.CATS.OHIOU .EDU >) and **Corinne L. Shefner** (Johns Hopkins University, Baltimore, MD 21218; University Tel: +1 301 338 8000), a paper on "Women's Empowerment Through Indian Dairy Cooperatives" for the 1994 ICA Conference.

Shirley A. White (Cornell University, Ithaca, NY 14853; University Tel: +1 607 255 2000) co-authored, with **K. Sadanandan Nair** (University of Poona, India), a paper, "Cultural Renewal: An Operational Model for Sharing Diversity Through Participatory Communication," presented at the 1994 ICA Conference.

ACKNOWLEDGEMENTS

BOOK REVIEWS

Reviewers:
  Ruling Barragan-Yanez (RBY)
  Bruce "Wayne" Bassinger (BWB)
  Levada Brown (LB)
  W. E. Biernatzki, S.J. (WEB)
  Margaret J. Lybeck (MJL)

Arfwedson, Anders, et al. *Mass Communication, Cultural Identity and Cross-Cultural Relations: International Symposium.* Barcelona: Generalitat de Catalunya/UNESCO, 1992. Pp. 253. ISBN 84 393 2069 8 (pb.) n.p.

This volume consists of the papers delivered at a symposium organized in Barcelona in 1990 by the Communication Research Centre of the department of the Presidency of the Catalonian government. They revolve around the theme of the relationship of the mass media to the cultural identity of stateless nations and small nation-states, in the contemporary environment of "the dual phenomenon of the trend towards national affirmation and increasingly intense cross-cultural relations between nations."

Most of the thirteen contributions are from Europe, and the papers, all in English, represent both international and local perspectives. A bibliographical appendix contains titles in English, Catalan, Spanish, French, German and Italian. -- WEB

British Screen Advisory Council. *Report: Copyright Seminar.* London: Denton Hall Burgin and Warrens, February 1993. Pp. 35. No ISBN (pb.), n.p.

This forum hosted by Denton Hall Burgin & Warrens sought to examine copyright harmonization throughout the EC. The one day seminar featured presentations by Kertin Jorna, Media and Data Protection Division, DGIII, Commission of the European Communities, and Roger Knights, Intellectual Property Policy Directorate, The Patent Office, to give insight into both governmental and industrial views of copyright harmonization.

The seminar came to the following conclusions: (1) most of the EC initiatives were already contained in UK law and were just being extended throughout the EC, (2) "the retrospective force of some of the directives and proposals was horrendous" (p. 27), (3) the national legislators would have to clarify the laws, especially in the area of encryption, (4) new rights for directors could largely be absorbed by existing business practices, and (5) the prospect of extending the film libraries' life for 20 more years was seen as positive. An appendix covering copyright harmonization and efficient trade in films and a listing of the British Screen Advisory Council members is also provided. -- BWB

Calhoun, Craig, Edward LiPuma, and Moishe Postone. *Bourdieu: Critical Perspectives.* Cambridge, UK: Polity Press, 1993. Pp. viii, 288. ISBN 0 7456 0859 0 (hb.) £45.00; ISBN 0 7456 1130 3 (pb.) £12.95.

The three editors developed this book out of discussions at the Center for Psychosocial Studies in Chicago throughout the 1980's. Two of those sessions, including the final conference in 1981, were attended by Bourdieu, who contributed the book's final chapter.

The twelve other chapters, by different authors, and the editors' introduction consider the interdisciplinary character of Bourdieu's work and show how his approach integrates with currents in Anglo-American social science. They also focus on some of the theoretical issues Bourdieu has raised, such as his resistance to abstract theorization and his "insistence on joining theoretical and empirical work in an indissoluble approach to analysis" ("Introduction", pg. 11), a point Bourdieu, himself emphasizes (pg. 270).

Some of the lacunae in the French scholar's range of interests, as well as difficulties with his argumentation, are pointed out by contributors. Nicholas Garnham notes that one of these is Bourdieu's omission of much direct attention to the mass media, despite its importance for cultural production and reproduction in today's world and despite the usefulness of many of Bourdieu's ideas for our study of the media (pg. 187). -- WEB

Carson, D. A. and John D. Woodbridge (eds.). *God and Culture.* Grand Rapids, MI/Carlisle, UK: William B. Eerdmans Publishing Co./Paternoster Press, 1993. pp. xii, 398. ISBN 0 85364 553 1 (hb.) $34.99; £28.65

God and Culture is a collection of eighteen essays, written in honor of theologian Carl F. H. Henry. The essays cover diverse topics ranging from hermeneutics to anthropology. All of the essays are written from a Protestant Christian perspective, exploring the theological implications of contemporary cultural sciences, such as anthropology, psychology, and economics. In addition, some of the essays examine how earlier Christians regarded different cultures. Each of the essays offers advice on what present-day Christians should keep in mind as culture constantly changes.

The second to last essay is written in appreciation of Henry by Kenneth Kantzer. The final essay, by John D. Woodbridge, is a biography of Henry, highlighting his contributions to people and institutions that have been most influenced by him. -- LB

Corner, John and Jeremy Hawthorn (Eds.). *Communication Studies: An Introductory Reader*, Revised Edition. London/New York/Melbourne/ Auckland: Edward Arnold, 1993. Pp. 1,281. ISBN 0 34056 500 4 (pb.) £12.99.

This reader provides an introductory text for undergraduates and post-graduates seeking an understanding of contemporary communication studies. Providing both interdisciplinary and multidisciplinary evaluations, this work gives its readers a general framework for the evaluation and discussion of communication studies while, as the editors maintain, avoiding the "'bittiness' and excessive formalism" to which communication as an academic enterprise is said to be prone. "Bittiness often follows from the desire on the part of some communication specialists to make connections just about everywhere on the map of human knowledge. .. Bits are all that this type of intellectual promiscuity has time to offer" (p. 2).

The fourth edition retains the four section structure of the third. The four sections address the following issues: (1) communication: definitions and approaches, (2) the socio-cultural relations of language, (3) perception and interaction, and (4) media form and cultural process.

Although the structure of the work remains the same, the fourth edition is an expanded and updated version, replacing ten items, adding ten, and revising the lists of recommended further reading. The updated chapters

extend the study of the characteristics of modernity and the rhetorical analysis of political speech beyond their treatment in earlier editions. -- BWB

De La Garde, Roger, William Gilsdorf, and Ilja Wechselmann (eds.). *Small Nations, Big Neighbour: Denmark and Quebec/Canada Compare Notes on American Popular Culture.* (Acamedia Research Monograph: 10) London/Paris/Rome: John Libbey, 1993. pp. vii, 239. ISSN 0956 9057; ISBN 0 86196 343 1 (hb.) £18.00.

The papers in this volume discuss the impact of United States popular culture, but chiefly mass mediated popular culture, on Denmark and Quebec -- and to some degree on Europe and Canada in general -- since the Second World War.

The book's five sections deal with, "the historical context of cultural identity and internationalization," "cross border flow and internal response," "cross border culture and models of reception," "cross border economic and political practices: studies in persuasion," and "current policy implications in the wider context of economic union."

The writers' opinions vary. Mark Starowicz, writing in chapter three on, "Citizens of Video-America: What Happened to Canadian Television in the Satellite Age," is closer to earlier "cultural imperialism" perspectives when he notes how "the satellite has flooded the North with *Miami Vice* and rock videos" (pg. 83). He is concerned that an average Canadian twelve-year-old has watched 12,000 hours of television, of which 10,000 hours are American. The child may be entranced by *Sesame Street*, but is acutely aware that "Big Bird does not live here" (pp.98-99). Starowicz is a strong supporter of the concept of public broadcasting, concluding that, "Not only must the public broadcaster not be weakened; the correct response of a national culture in the satellite age is to strengthen the public channels in response to the Darwinian environment," and that "regional alliances of like-minded cultures and national networks" should be formed to produce qualitatively competitive programming (pg. 102).

Others see less of a problem. André H. Caron and Pierre C. Bélanger, from a Quebec point of view, feel that "the American cultural hegemony thesis is ...a rather evasive notion that deserves to be studied from

more than an economic perspective before it can be truly grasped" (pg. 145). They agree with Michael Tracey's description of American television exports as becoming "a kind of televisual polyfill, plugging the gaps in the schedule but with no seminal influence on the structure of the audience and therefore on the economics of future television" (pg. 145).

Kim Christian Schroder, from a Danish perspective, says that "in our societies a stratified *taste system* exists..., and we should respect these diverse tastes..." He quotes culture critic Carsten Jensen against elitist visions of cultural policy, which seem to have been "put forward by people who are almost completely out of touch with contemporary culture" (pg. 130).

Schroder and De La Garde agree "that transnationalization of the production process does not necessarily result in a corresponding transnationalization of the reception process" (pp. 11-12).

In the course of their discussion of American influence the authors provide much information about the mass media in Quebec and Denmark and about their larger Canadian and European contexts. Most chapters include extensive references, but there is no cumulative bibliography or index. -- WEB

Dibie, Jean-Noël. *Aid for Cinematographic and Audio-Visual Production in Europe.* London/Paris/Rome: John Libbey, 1993. pp. vi, 214. ISBN 0 86196 397 0. £30.00.

The Steering Committee on the Mass Media of the Council of Europe commissioned this book to provide the creators of cinematic and television products with a reference guide to public funding for their products. The book lists the public funding sources for cinema and television for most of the countries of Western Europe. The public funding sources for Australia, Canada, and the United States are also given for comparison with their European counterparts. The book provides four appendices, concerning: legal instruments adopted by the Council of Europe in the audio-visual sector, useful addresses by country, European and international professional organizations, and co-ordinators of media projects. -- BWB

Drummond, Phillip, Richard Paterson, and Janet Willis (Eds.). *National Identity and Europe: The Television*

Revolution. London: British Film Institute Publishing, 1993. Pp. vii, 140. ISBN 0 85170 382 8 (pb.) £6.95.

This collection of essays was developed from the Fourth International Television Studies Conference held in London in 1991. The authors seek to understand the media's role in the creation of "collective identities" for the people of Europe. These "collective identities" are seen as positive in bringing together cultural groups and in the push toward European integration within the European Community, but they are seen as negative in the case of ethnic struggles that are breaking apart the former Soviet Union and the former Yugoslavia.

The ethnic fracturing of the former Yugoslavia and the former Soviet Union demands greater attention to the role of the European media's coverage and direction of the revolution from Soviet domination to self-determination. Deciding whether the media will be an observer or an agent in these changes may well determine the rate and peacefulness of those changes.

The authors analyze the political and cultural influence of the media in Europe. The first three chapters of the book are devoted to the study of television's ability to create and sustain cultural identity. The rest of the book deals with the political climate of Europe. Chapters 5 to 7 concentrate on television's impact upon Western Europe's move to integration while the last five chapters deal with television's impact on the disintegration of Eastern Europe (specifically Romania and the former Soviet Union). -- BWB

During, Simon (Ed.). *The Cultural Studies Reader.* London/New York: Routledge, 1993. Pp. 1-478. ISBN 0 415 07708 7 (hb.) £40.00 ($49.95); ISBN 0 415 07709 5 (pb.) £10.99 ($16.95).

The Cultural Studies Reader provides, "a collection of representative essays" to introduce the reader to areas of study and trends within the field of cultural studies. As the editor states, "...cultural studies today is situated between its pressing need to question its own institutional and discursive legitimation and its fear that cultural practices outside the institution are becoming too organized and too dispersed to appeal to in the spirit it has hitherto appealed to subcultures, the women's movement, and other 'others' in its (always

somewhat compromised) repudiation of statism and the new right" (pg. 21).

This reader gives directions to those at the crossroads by providing a historical grounding for criticism both inside and outside of the field and by serving as a compass to direct future study.

The book includes sections covering: theory and method, space and time, national popular culture, ethnicity and multi-culturalism, sexuality, carnival and utopia, consumption and the market, leisure, and media. The first eight chapters are devoted to theory and method, which provides both newcomers and experts with an account of the historical progression of the field, and the individual sections provide studies, general and specific, within each category. The reader can serve as an introduction to the novice in cultural studies while at the same time being a practical reference for advanced study in the field. -- BWB

Eilers, Franz-Josef, SVD (Ed.). *Church and Social Communication: Basic Documents*, Manila: Logos Publications, 1993. Pp. 339. ISBN 971 510 072 4 (pb.) $10.00.

Finding a complete set of the Catholic Church's recent pronouncements on social communication in English is not an easy task, but Eilers has brought together the "basic" papal and other church pronouncements on the subject. This text combines, "encyclical letters before the Second Vatican Council, Council documents and follow up pastoral instruction" (p. 1). The first nine chapters provide a historical progression of recent pontifical statements about social communication beginning with the *Vigilani Cura* in 1936 and continuing through the *Aetatis Novae* in 1992. The Pontifical Messages for World Communication Day between 1967 and 1993 are also included.

Some topics of interest from the World Communication Day messages are: technology's effect on social communication, social communication's ability to address societal needs and deficiencies, and social communication's effect on the family. Two appendices provide the texts of other church documents concerning social communication. -- BWB

Fuller, Linda K. *The Cosby Show: Audiences, Impact*

and Implications (Contributions to the Study of Popular Culture, Number 32). Westport, CT: Greenwood Press, 1992. Pp. 256. ISSN 0198 9871; ISBN 0 313 26407 4 (hb.) $47.95.

The Cosby Show premiered on NBC, in the United States, in September 1984, and proceeded to break records for ratings and audience shares for nearly a decade. Creatively controlled by its star, Bill Cosby, this gentle situation comedy did much to improve the public image of black families in the uncertain climate of a desegregating America. Fuller's book discusses the series from a systems-theory perspective, discussing it historically, economically, politically, legally and socioculturally.

Despite drawing a loyal audience of more than sixty million, at its peak, the series has received some criticism, along with widespread praise. One chapter, "Kudos and Criticism for the Cosby Show," analyzes both sides.

Perhaps the main criticisms of *The Cosby Show* have centered on its depiction of an upper middle class African-American family -- the father is a doctor and the mother a lawyer -- which definitely is not representative of the majority of African-American families. On the other hand, the characters are carefully drawn, and the language and behavior patterns accurately reflect the subculture -- albeit the middle-class subculture -- of urban African-Americans.

The Cosby Show represents a positive side of American television which often is not given sufficient credit by the critics of the industry. -- WEB

Garrison, Bruce. *Professional Feature Writing*. Hillsdale, NJ: Lawrence Erlbaum Associates. Second edition, 1994. Pp. xvii, 508. ISBN 0 8058 1476 0 (hb.) $79.95; ISBN 0 8058 1477 9 (pb.) $27.50.

Professional Feature Writing gives an in-depth look at the different ways to approach feature writing. Part one describes the kinds of topics that could be used for a feature article, the difference between newspaper feature writing, magazine feature writing, and newsletter feature writing, an overview of how to research topics for feature articles, as well as the basics of how to write and edit feature articles.

Part two describes the different types of feature writing such as travel writing, profile writing, technical

writing, and service articles. Each chapter in this section gives in-depth detail of how to approach its respective topic and the pitfalls to avoid when doing that style of feature writing.

Part three is dedicated to collegiate and professional writers. Campus newspaper feature articles, free-lance writing and survival in the free-lance business are discussed in this section.

Six appendices follow part three, ranging in topics from advice for contributors to avoiding the magazine recession. -- LB

Goicochea, Pedro (Ed.). *America Latina: Las Comunicaciones cara al 2.000*. First edition, 1991. Lima/London: Instituto para America Latina (IPAL), and World Association for Christian Communication (WACC). pp. ix, 151. No ISBN. N.p.

This work is a compilation of twelve critical essays on the problems of communication in Latin America in the last 20 years. The essays were written by Latin American communication scholars mainly regarding the role of the New World Information and Communication Order (NWICO), arguments concerning it, and international proposals addressed to UNESCO in its name.

This issue became problematic when industrialized countries such as the United States and United Kingdom "abandoned the democratic and pluralist regulations for world communication" aimed at by NWICO and UNESCO. The principles and initiatives of their declarations were, however, taken up again by non-governmental international institutions, especially the World Association for Christian Communication (WACC) and in Latin America, the Instituto para America Latina (IPAL).

This book contains studies and reflections by Latin American communication scholars about these topics with the aim of keeping alive the initial plans and works prescribed by NWICO for the reorganization of world communication. -- RBY

Gumucio Dagron, Alfonso, and Lupe Cajías (eds.). *Las Radios Mineras de Bolivia*. First edition, 1989. La Paz, Bolivia. CIMCA, UNESCO. No ISBN. N.p.

This book presents the history and role of Bolivian miners' radio stations, covering more than forty years. It deals with their historical development, political struggles, and current situation. It also advances some structural proposals for the reinforcement and survival of these radio centers. This investigation relied on the personal as well as collective experiences of communication professionals, miners, farmers, and those who were involved in this matter in some way or other. This work does not pretend to be an exhaustive treatment of this subject; however, it is the first investigative approach to it. It is also a way of acknowledging and sharing concern and solidarity with the Bolivian miners' radio centers and their contribution to popular communication. -- RBY

Gunter, Barrie and Paul Winstone. *Television: The Public's View, 1992*. London/Paris/Rome: John Libbey, 1993. Pp. vi, 92. ISBN 0 86196 399 7 (hb.) £16.00.

The 1990 Broadcasting Act in Great Britain requires that the Independent Television Commission discern public opinion about television use and content. This study provides the results of those public opinion surveys for 1992. The book is divided into two sections: (1) the use of television, and (2) opinions about television.

For the use of television section, people were polled concerning their use of television and its complementary technologies (VCRs, cable, teletext, etc.) and their viewing habits and preferences. The section concerning opinions about television provides data about program standards, sources of news, impartiality, offensiveness and acceptability, and regulation. An appendix is provided to further detail how the surveys were conducted. -- BWB

Hartley, Peter. *Interpersonal Communication: How Do People Communicate*. London/New York: Routledge, 1993. Pp. ix, 215. ISBN 0 415 01384 4 (hb.) ($59.95); ISBN 0 415 01385 2 (pb.) £8.99 ($14.95).

Peter Hartley approaches the study of interpersonal communication from the social context model, rather than the linear model of communication often used in previous texts. The social context model gives more emphasis to the receiver of communication and the environment in which communication occurs. The text

is presented in an easily understandable style and provides materials for understanding what interpersonal communication is, how it is effected by those who participate in it, what social skills are involved in interpersonal communication and how those skills can be improved.

The book is separated into three sections. Section A defines interpersonal communication and gives examples of the processes and skills involved in it.

Section B outlines the components of interpersonal communication, which include social context, social identity, social perception and the codes of interpersonal communication.

Section C is titled, "Moving Beyond the Interpersonal," and describes how interpersonal communication skills can be used to enhance communication in groups and mediated forms of communication. By outlining the objectives at the beginning of each chapter and using easily understandable language, Hartley has produced a text designed to help beginning students in communication understand the components and challenges of good interpersonal communication. -- BWB

Hefner, Robert A. (Ed.). *Conversion To Christianity: Historical and Anthropological Perspectives on a Great Transformation*. Berkeley/Los Angeles/Oxford: University of California Press, 1993. Pp. v, 326. ISBN 0 520 07835 7 (hb.) $45.00; ISBN 0 520 07836 5 (pb.) $15.00.

In the introduction, Robert Hefner defines the minimum standard for conversion as, "the acceptance of a new locus of self-definition, a new, though not necessarily exclusive, reference point for one's identity." In *Conversion To Christianity*, he has selected works that chronicle the historical progression of the acceptance of a new identity with the conversion to Christianity. This work charts the theoretical views of conversion as well as the actual transmission of Christianity throughout the world.

The work is divided into four parts. Part one is an introduction by the editor which analyzes much of the theoretical writing on conversion to Christianity. Part two evaluates the form and meaning of Christian conversion for a community in which it occurs. This part contains case studies of Southern Africa and Muslim Java. Part three evaluates the political

economy of religious identity and provides case studies from Mexico, the Amazon, and Papua New Guinea. Part four focuses exclusively on case studies of the modalities of religious exchange with case studies from Australia, Thailand, and China, and it concludes with an afterword about the boundaries and horizons of Christian conversion. -- BWB

Herbst, Susan. *Numbered Voices: How Opinion Polling Has Shaped American Politics*. Chicago/London: University of Chicago Press, 1993. Pp. vii, 227. ISBN 0 226 32742 6 (hb.) $28.75.

As Jurgen Habermas stated, "our ideas about public opinion are in perpetual flux". Susan Herbst attempts to pinpoint what the current ideas about public opinion are and what effect public opinion has on American politics. Her examination centers around two questions: (1) how does the quantification of public opinion affect the way we express ourselves and the substance of political communication, and (2) does the quantification of public opinion enhance or diminish the quality of American public discourse about politics.

In her attempts to answer these questions, Herbst evaluates the historical context, the progression of, and the effect on democracy of the quantification of public opinion. The first three chapters of the book concern the historical and theoretical perspectives on opinion quantification, the next four chapters chronicle the evolution of public opinion quantification, and the last chapter evaluates the effect of opinion quantification on the American democratic process.

Herbst concludes that attempts to increase and perfect the quantification of opinion hurts the democratic process because, "by structuring individual expression and by turning public opinion expression into a private process, the sample survey may distance us from classical democratic notions of participation" (p. 86). As public opinion becomes more quantified, leaders will become more concerned with what the public thinks, rather than why it holds those opinions and how those opinions were derived. -- BWB

Instituto de Comunicacion y Desarrollo (ICD). *Medio Ambiente en Uruguay: Estrategias y Recursos*. First edition. Montevideo: ICD/Fundación Friedrich Ebert en Uruguay/Organización Holandesa de Cooperación

Internacional al Desarrollo, 1993. Pp. 253. No ISBN. N.p.

The aim of this compilation is to contribute to the knowledge and spread of the works, projects, and studies performed by non-governmental, social, and other groups dedicated to the environmental problem in Uruguay. It presents a network of international, state, and university institutions which coordinate and develop different programs for the environment. It also includes articles on some topics such as Uruguay's main environmental problems, their history, legal aspects, and analyses referring to the environmental experience in Europe. In order to systematize the available information on these topics, the ICD depended on the collaboration and sources of approximately one hundred other organizations. -- RBY

Linz, Daniel and Neil Malamuth. *Communication Concepts 5: Pornography.* Newbury Park/London/New Delhi: Sage Publications, 1993. Pp. vii, 76. ISBN 8039 4481 0 (pb.) £7.95.

Analyzing the potential effects of pornography on its viewers and society is the focus of this work. The authors evaluate the effects of pornography through three world views: conservative-moralist, liberal, and feminist, and they cite empirical research supporting the claims from each worldview.

The conservative-moralist worldview sees pornography as a destructive form of communication that fosters deviant sexual behavior and promotes the breakdown of traditional family values. The liberal approach sees pornography as a form of speech that should be protected against government censorship and as a means to ease natural erotic tension. The feminist perspective sees pornography as a tool to repress women by displaying them in roles subservient to male desires. This work seeks to present these different worldviews and attempts to integrate the scientific research from each of their perspectives in order to gain a better understanding of the effect pornography has on its viewers and society in general. -- BWB

Louw, P. Eric (ed.). *South African Media Policy: Debates of the 1990s.* Bellville, South Africa: Anthropos Publishers, 1993. Pp. 380. ISBN: 0 620 176

555 (pb.) N.p.

The process of media policy formation is on-going. South Africa, in the 1990's, is reordering its society. The building of a new South Africa implies the need for a new media, creating a media policy debate. By 1993 when this book was written, though it was only a few years into the debate, major work had already been done. The book's aim is to compile a record of what had been done up to the time of its publication.

The main goal of the work is to clarify the key points in the media policy debate. These deal with the media, its conduct, structures, ownership and control. Past debates have been primarily concerned with censorship and other government restrictions on information gathering and publishing, and efforts by the media industry to circumvent them.

After the unbanning of liberation movements in the past few years, the debate expanded to include demands for the end of state control especially of the electronic media, the end of big business' monopoly of the English press along with the need to open communication channels and create support for a much wider diversity of media. These views and ideas had been suppressed for a long time, and for many South Africans this concept was novel. People wanted to know more about the media, the messenger who was bringing forth these new ideas.

This book tries to further open up the discussion of media policy. The more democratic South Africa becomes, the more important the media will become. In order for democracy to prevail, the media must be free and independent. -- MJL

Marchetti, Gina. *Romance and the "Yellow Peril": Race, Sex, and Discursive Strategies in Hollywood Fiction.* Berkeley/New York/Los Angeles/London: University of California Press, 1994. Pp. xi, 258. ISBN 0 520 07974 4 (hb.) $30.00; ISBN 0 520 08495 0 (pb.) $14.00.

The author chose this topic because, as she says, "Shockingly few books and articles have been written about Hollywood's treatment of Asia and Asians, and no substantial study has analyzed the depiction of interracial sexual relations in the American popular cinema."

She analyzes seventeen feature films and television

movies, ranging in time from Cecil B. DeMille's, *The Cheat*, in 1915, to the made-for-television production, "The Lady from Yesterday," in 1985, to see the ways they have treated Asian-Caucasian sexual liaisons. Some later productions are discussed, but not in as great a depth. The films selected deal with Japan, China and Vietnam, which are regarded as Hollywood's major geographical emphases.

The discussion is from a critical and feminist perspective. Early themes seen to dominate the films are fear of miscegenation, rape and the economic competition of Asian immigrants. Later there is more emphasis on the "Madam Butterfly" theme of "feminine" Asia sacrificing herself for the dominant, "masculine" West. The author believes that "Hollywood" films on the theme which she has discussed, "function discursively in nearly identical ways." She does discern some hope for change in recent Asian-American productions, which are regarded as being outside the "Hollywood" frame of reference. -- WEB

Martín-Barbero, Jesús. *Communication, Culture and Hegemony*. London/Newbury Park/New Delhi: Sage Publications, 1993. Pp. viii, 272. ISBN 0 8039 8488 (hb.) $65.00; ISBN 0 8039 8489 8 (pb.) $22.95.

Jesús Martín-Barbero stands at the forefront of Latin American authors challenging the notions of cultural assimilation and homogenization. In *Communication, Culture and Hegemony*, he rejects the Marxist assumption of cultural assimilation and seeks to prove that popular culture insulates and protects indigenous cultures from mediated cultural imperialism. In this work, Martín-Barbero has shifted the focus away from the producers of communication to the receiver, and he has shown that the receivers of communication are empowered to reject attempts to homogenize Latin American culture from the media entering from the United States and other industrialized nations.

Communication, Culture and Hegemony is divided into three parts. Part one analyzes the theoretical aspects of cultural domination and hegemony and draws from authors such as Machiavelli, Foucault, and Habermas. Part two demonstrates how popular culture has historically been used to resist efforts at cultural assimilation. Part three relates the ability of various races and cultures throughout Latin America to resist

cultural homogenization through the use of popular culture. This work provides not only theory but also empirical analysis of how local cultures resist cultural domination, and it delves into levels of analysis of culture and dominance that are, "undreamed of by simple theories of domination." -- BWB

Reed, Rick, Wiet Bouma, John D. Evans, Michel Dauphin and Max Michel (eds.). *Specification and Programming Environment for Communication Software*. (The SPECS Consortium). Amsterdam/London/New York/Tokyo: North-Holland (Elsevier Science Publishers B.V.), 1993. Pp. xv, 364. ISBN 0 444 89923 5 (hb.), Dfl. 250.

The "SPECS" project which is reported on in this volume is part of a broader program (Research and Technology Development in Advanced Communications in Europe, or "RACE") to prepare for "pan-European Integrated Broadband Communications (IBC)." The book is intended for engineers and information technologists involved in the telecommunications and "large-system computer manufacturing industries," as well as communication and computer scholars in relevant sub-fields.

Perhaps of greatest interest to non-specialists will be the first chapter, in which the RACE program and the SPECS project are described and placed in the context of the European Community's campaign to promote the competitiveness of its telecommunications industry.

Part I (chapters 2-6) is concerned with the methodology of SPECS, including specification, analysis, design, implementation and testing. Part II (chapters 7-12) deals with the architecture of the SPECS project, and considers "the common semantic layer" and the support rendered by the architecture to each aspect of the methodology described in Part I, as well as the "support engineering" necessary to undergird design and production work. -- WEB

Reeves, Geoffrey. *Communications and the 'Third World'* (Studies in Culture and Communication series). London and New York: Routledge, 1993. Pp. xiv, 277. ISBN 0 415 04761 7 (hb.) £37.50 ($55.00); ISBN 0 415 0762 5 (pb.) £12.99 (17.95).

Acknowledging that western writing on 'Third

World' communication has been criticized, Reeves attempts to bridge the gap by taking account of Asian, African and Latin American critical research in this wide ranging survey of the dominant perspectives and particular problem areas in the various communications media of the "developing," mostly recently-independent countries.

A problematic concept, even before the breakup of the "Second World" -- the communist bloc -- the "Third World countries" vary widely among themselves in their relations to the mass media and telecommunications, as well as in their approaches to research on communication. The evolution of approaches, and their adaptation to particular cases, is traced and documented. For example, Oliver Boyd-Barrett had formulated the "media imperialism" thesis to overcome earlier imprecision in various discussions of communication in terms of "cultural imperialism" and "dependency"; but, according to Reeves, "in later formulations, the specific mechanisms identified by Boyd-Barrett were largely lost, as media imperialist analysis became little more than a concern with the uneven flow of international communications" (p. 69).

Chapter five discusses the "new international information order" discussions and debates, from their origin in the mid-1960's to the very different conditions prevailing in the communications world of the early 1990's. Chapter six is on international data flow and the dependency implications of the technology which supports it. Subsequent chapters are concerned with advertising, news, fictions, "sounds", and folk and alternative media. -- WEB

Reporters Sans Frontieres. *Reporters Sans Frontieres 1993 Report: Freedom of the press throughout the world.* London/Paris/Rome: John Libbey, 1993. Pp. 377. ISBN: 0 86196 403 9 (pb.) £15.00.

Reporters Sans Frontieres. *Reporters Sans Frontieres 1994 Report: Freedom of the press throughout the world.* London/Paris/Rome: John Libbey, 1994. Pp. 391. ISBN: 0 86196 452 7 (pb.) £15.00.

These annual reports on the status of freedom of the press throughout the world are intended to be objective, dispassionate accounts of assaults on freedom of the press, wherever they may occur. The 1993 report covered 152 countries, and the 1994 report

149 countries. The violations of press freedom dealt with include murders and disappearances, arrests, imprisonment, torture, attacks and physical violence, threats and harassment, obstacles to both domestic and international free flow of information, and administrative, legal and economic pressures on the journalistic profession.

The country-by-country treatment gives detailed reports, including names, dates, background and other relevant information about each incident, as well as listing cases in which the organization, Reporters sans Frontieres, has intervened with authorities. Individual maps show the location of each country within its region, and relevant data -- population, area, form of government, per capita gross domestic product (GDP), school attendance or literacy levels, and languages -- are listed for easy reference. Instances of repression, actual or alleged, involving both governmental and non-governmental agencies and organizations are included, as are some legally debatable cases, such as refusal to reveal sources, charges of indecency, libel cases, etc.

The 1993 *Report* says that in 1992, at least 61 journalists died as a result of their work, and at least 123 were in prison on January 1, 1993. The corresponding figures for 1993, according to the 1994 *Report*, were 63 killed and at least 124 in prison at the beginning of 1994. In addition, 30 more had died in mysterious circumstances in 1993.

Some bright spots also appear, such as mention of a new French law guaranteeing protection of press sources. But the over-all picture is one of a dangerous profession made more dangerous by war and politics. -- WEB

Riggins, Stephen H. (Ed.). *Ethnic Minority Media: An International Perspective* (Communication and Human Values series). London/Newbury Park/New Delhi: Sage Publications, 1992. Pp. 298. ISBN 0 8039 4723 2 (hb.) $45.00; ISBN 0 8039 4724 0 (pb.) $22.95.

Do ethnic minority media publications and productions help protect or further assimilate minority cultures into the dominant culture? *Ethnic Minority Media* seeks to answer this question through examination of various international case studies of indigenous cultures and groups of immigrants which have had access to their own media productions. The

authors come to various conclusions about the impact of ethnic, minority controlled media, with each case study providing an insight into the conditions necessary for these media to aid in the maintenance of ethnic culture.

The various chapters are grouped into two sections, with part one focusing on "aboriginal" cultures and part two on immigrants and indigenous, integrated cultures. The indigenous cultures studied in part one include those found in Alaska, Greenland, Canada, Australia, Chile, and Hawaii. Part two studies the ability of immigrants to retain their ancestral heritage in their new country. Its analyses cover regional languages in Southwestern France, the Romanian community in Israel, the Celtic culture in Wales and Ireland, the Kabyle culture in Algeria, and the Hispanic culture in New York.

This work is intended for students, researchers and policymakers. The case studies offer students both empirical evidence and the necessary theoretical knowledge to grasp the difficulties of ethnic minority media's attempts to gain acceptance and funding and to protect themselves against cultural assimilation. Researchers and policy makers may find the descriptions of various obstacles to and promises for ethnic minority media enlightening and useful as a guide for developing greater theoretical understanding and practical policy measures to foster the growth of these media. -- BWB

Velacherry, Joseph. *Social Impact of Mass Media in Kerala*. New Delhi: Indian Society for Promoting Christian Knowledge, 1993. Pp. 260. ISBN 81 4214 064 9 (pb.) Rs. 70.00.

Some media theorists have postulated that the mass media are capable of creating social, political, economic and cultural change in society. This work seeks to evaluate that postulate within the context of Indian society by evaluating the mass media of the state of Kerala, in southwestern India. Velacherry studies the short-term and long-term effects of radio, newspapers, and film on the culture of Kerala and analyzes the social structure, religion, and cultural variables of the target groups to evaluate the effect of media upon the society.

The book has three sections of analysis. The first provides the sociological background for the people

studied. The second evaluates the impact of radio, newspapers and films on the culture of the region. The third describes the influence of the media on culture, politics, and women.

The study concludes that although the media both shape and reflect the culture to which they speak, the media have very little power to bring about radical social change and that the data show that only relatively superficial popular culture is radically affected by the media. The authors conclude that the drive for profits and elite control of political, social and economic institutions in society constrain the media's ability to effect radical social change. -- BWB

Wiseman, Richard L., and Jolene Koester (Eds.). *Intercultural Communication Competence*. London/Newbury Park/New Delhi: Sage Publications, 1993. Pp. vii, 255. ISBN 0 8039 4719 4 (hb.) £34/00; ISBN 0 8039 4720 8 (pb.) £17.95.

The growing interconnectedness of the world's political, economic and social networks will demand increased intercultural communication competence. Toward that end, this work seeks to develop a greater understanding of, and propose solutions for, the problems surrounding international and intercultural communication.

Intercultural Communication Competence is the 17th volume of the International and Intercultural Communication Annual, a series sponsored by the Speech Communication Association's International and Intercultural Communication Division. Providing the most current research, methodologies, and paradigms for the study of intercultural communication competence, the book provides a resource base for those seeking to study that topic.

Three sections provide the structure for this work. The first part of the book covers conceptual issues and provides an overview of the challenges of and prospects for improving intercultural communication competence. Part two of the book has four chapters dedicated to theoretical perspectives. Part three examines the research perspectives in the field, and it demonstrates how various methodologies and previous case studies of international and intercultural communication have been used to evaluate and improve communication competence. -- BWB

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