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Please accept our apologies for the lateness of this issue. We had hoped to get our publication schedule caught up by now, but following the move of our offices from London in 1993 and our intra-university move last year we have been unable to do so. We hope to catch up this year.

Thank you for your patience.

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Globalization of Communication

I. The Phenomenon of Globalization

A Shrinking Planet

The growing intensity of worldwide human interaction is so self-evident that the saying, "it's a small world," has become trite, and to call the world a "global village" is, at least at the more superficial level, a truism. The largest cities have become microcosms of the world's ethnic groups as both "push" and "pull" migration factors and the ease of both air and surface transportation combine to move unprecedented numbers of people from country to country. Pragmatic economic considerations — including technological innovations, disparities in production costs from region to region, consumer demand influenced by advertising, etc. — cause rapid changes and realignments in manufacturing and distribution which override ideologies, cultural and linguistic barriers, and even national self-interest.

Misgivings

So disturbing are the forces thus unleashed that most people become uneasy about them, although in varying ways and to different degrees. The threat is sometimes perceived as economic, when factories move to places where labor costs are lower. Often it is seen as cultural, as traditional ways are abandoned and replaced by "western" behavior patterns and values. Migrations bring in members of "undesirable" ethnic groups as neighbors, and they may even displace longer-term residents, with the resulting tensions sometimes rising to the level of genocidal rages, as in Rwanda and Bosnia. Religious values are threatened by the spread of "loose" western morals, and fundamentalist reactions often occur which in some cases lead to violence.

The Promise

At the same time, globalization has led to higher living standards in areas such as East and Southeast Asia, where social, cultural and political conditions have provided favorable conditions for secure investment and industrial development, at least up to the area-wide fiscal problems of late 1997.

The Problems

The effects in other regions have, for various reasons, been more problematic. Workers have been exploited. Everywhere, traditional cultural values have been violated, overridden and uprooted. Improved means of transportation facilitate trafficking in drugs, weapons and other illegal and socially harmful commodities. The environment is damaged in many ways and with impunity. Successful industrial development results in concentrations of large amounts of money with attendant corruption undermining political and judicial institutions. Governments can no longer control much of the information or entertainment material that crosses their countries' borders and are hard put even to control the movement of people and material goods across those borders.

The Role of the Communication Media

A major instrument promoting all this worldwide interaction has been the new communication technologies. Instant access to information and entertainment is so ubiquitous that we sometimes forget that it is a phenomenon which has appeared very suddenly in history — mostly within the past two or three generations. It is so new that we have not had time for the trial and error learning process needed to develop cultural institutions which can adequately cope with it.

This gives the flood of sounds and images to which we are subjected a dual character: attractive and useful, but at the same time uncontrollable and threatening. Its negative aspects become even more alarming when they clash with our own culture. Frustration mounts as foreign elements come to dominate the media available to us, crowding out what we value and replacing it with sensations which distort our view of the world and seem to corrupt our children. Our cultural identity is threatened, and with it our very self-identity.

In this issue of *Communication Research Trends* we shall look at some of the recent efforts communications scholars have been making to understand the many sides of communication globalization. As Ien Ang (1990: 257), among others, has noted, "the *de facto* dissemination of the transnational media system is an irreversible process that cannot be structurally transcended," so learning to cope with it has to become a priority concern for all. Living on intimate terms with different peoples and cultures can be an enriching and humanizing experience. But it can easily become dehumanizing and a source of rising frustration unless we learn to approach it in a constructive way.

II. Transnational Media Corporations

Richard A. Gershon. *The Transnational Media Corporation: Global Messages and Free Market Competition.* Mahwah, NJ: Lawrence Erlbaum Associates, 1997.

Robert W. McChesney. "The Global Media Giants: The Nine Firms that Dominate the World. *Extra!* (The magazine of FAIR — Fairness and Accuracy in Reporting — New York, NY), Vol. 10, No. 6, pp. 11-18. (Article and following corporate profiles based on *The Global Media: The New Missionaries of Corporate Capitalism*, co-authored with Edward S. Herman, New York: Cassell, 1997.)

William H. Read and Jan L. Youtie. *Telecommunications Strategy for Economic Development.* Westport, CT/London: Praeger, 1996.

John Sinclair, Elizabeth Jacka, and Stuart Cunningham (eds.). *New Patterns in Global Television: Peripheral Vision.* Oxford: Oxford University Press, 1996.

At the heart of almost all discussions of communication globalization lies the Transnational Media Corporation (TNMC). TNMCs, through the technologies they have developed and their tendency to extend their operations into any country which seems to offer hope for profitable investment, have been responsible for much of the phenomenon known as "globalization," as well as for many of that phenomenon's effects, both good and bad.

The TNMCs, their structures, operations, and effects, are dauntingly complicated. Furthermore, they are constantly undergoing rapid change in all those dimensions, as well as in the technologies on which they are based. Richard A. Gershon (1997) has written one of the clearest descriptions of today's TNMCs, the major influences on their operations, and their good as well as bad effects around the world. McChesney (1997) and McChesney and Herman (1997) offer a useful supplementary view, which is somewhat more negative. Read and Youtie (1996) focus on the ways telecommunications advances contribute to economic development in general. Sinclair, Jacka, and Cunningham (1996) present views of the globalization of television as seen from outside the dominant television content exporting countries.

A Law Unto Themselves?

Transnational corporations (TNCs) are not clearly distinguishable from multinational corporations (MNCs), but the word "transnational" emphasizes their decreasing public identification with their country of origin and even with the country in which their headquarters are located. They are increasingly seen to be working for their own ends, without much regard for the good of other entities — often ignoring the best interests of their headquarters country, not to mention those of other host countries, in pursuit of their own corporate goals. Those goals may occasionally be altruistic — as is suggested by Time Warner executive Ted Turner's billion dollar donation to the United Nations — or they may be guided by some particular interests of their founder or some other powerful figure. But, like other stockholder-owned corporations even on a national level, they tend to give priority to the profit motive — if not for the profit of the managers themselves at least for that of the stockholders who hire the managers and can fire them.

So, while a transnational company's large size is not in itself reprehensible in the view of most observers, the combination of a lack of effective external regulation of its activities plus its single-minded pursuit of profit gives cause for legitimate misgivings among people subjected to its influence.

According to McChesney, nine firms — all but two of them based in the United States — dominate the world's mass media. The two largest, Disney and Time Warner, "have almost tripled in size this decade" (1997: 11). Only fifty or so firms provide "the overwhelming majority (in revenue terms) of the world's film production, TV show production, cable channel ownership, cable and satellite system ownership, book publishing, magazine publishing and music production" (pg. 12). Several of the "big nine" corporations are approaching, or have surpassed the point of realizing more than 50 percent of their revenue from outside their home countries (pp. 13-18).

Reasons for Foreign Direct Investment

Gershon lists five motives for a transnational media corporation to invest outside its home country.

It may want to acquire assets and resources only available in another country. For example, Japan's Sony bought the U.S. companies Columbia Pictures and CBS Records at least partly to gain control of the contracts of some of the world's leading entertainers and of the copyrights to many recordings and films

(Gershon 1997:6).

A TNMC may buy a foreign company chiefly to position itself as a domestic player in that host country's market. Starting with the establishment of an American-based English-language version of its magazine *Elle*, in 1985, the French company Hachette quickly moved to buy major U.S. publishing houses and magazine distributors to an extent that made it one of the leaders of the American publishing industry (pp. 6-7). In a variation of this tactic of direct market entry, the Disney Corporation has marketed its own unique commodity in many countries through franchising and licensing arrangements (pg. 7).

Direct foreign investment also gives to the TNMC conditions for greater efficiencies in production and distribution in the host country. Lower labor costs are an obvious motive falling under this heading, but applications such as satellite transmission of copy for regional international editions of magazines and newspapers also have clear advantages for their rapid distribution in multiple markets (pg. 7).

Joint ventures and the creation of foreign subsidiaries can be used as means to make the TNMC into a "domestic" company, thereby avoiding many tariffs and restrictions which would apply to a foreign company (pp. 7-8).

Finally, the simple motive of "empire building," especially by private, rather than public companies, is a non-economic, perhaps psychological and sometimes political, reason for certain "media moguls" to buy foreign properties (pg. 8).

Special Factors Affecting TNMCs

Although many of the five motives listed above for TNMC foreign investment also influence transnational operations of corporations which are not predominantly concerned with communications media, the international activities of the TNMCs have an especially high profile, and because of their control of sources of information and culture they attract special attention and concern. Other factors affect the behavior of media companies more than that of other businesses. The special character of the Disney Corporation is cited by Gershon (1997: 10-11) as a case in point. Much of what it is franchising or licensing is an "image" or "mystique" built up over years of child-oriented entertainment production.

Vertical integration is a factor in other industries as well as the mass media. But control of the whole process of creation, production, distribution, and syndication yields obvious advantages to a TNMC like Time Warner, just as direct ownership of forests, paper mills, shipping, information gathering facilities, presses, and distribution channels would give obvious advantages to a newspaper chain which its rivals might not enjoy (pp. 11-12).

Decentralization, made possible by satellite communication, can expedite decision-making in the national headquarters of international firms, thereby greatly reducing reaction time in the face of changing circumstances. The German-based Bertelsmann A. G. is cited as an example of how decentralization can reduce or obscure the "foreign" image of foreign-owned subsidiaries (pp. 13-14).

All businesses must cope with risks, but media companies' investments are especially prone to high risks, due to a wide range of factors affecting their operation. Broad diversification is one method of coping with this danger, and TNMCs have the potential to shift financial burdens among their various subsidiaries, internationally as well as within their home country, allowing the financially strong subsidiaries to support the weaker until the latter can achieve solvency (pp. 14-16).

The 1990s have seen an unprecedented succession of buyouts and mergers among TNMCs. In early 1995, *Screen Digest* published charts showing the relationships among companies involved in Hollywood film and television production (*Screen Digest* 1995a, 1995b). The relationships among European satellite television channels (*Screen Digest* 1996a) and digital TV initiatives (*Screen Digest* 1996b) have also been mapped. These charts provide a baseline for understanding some of the complex transnational interactions in the media industries, but the editors noted (1995b: 63) that their maps would have to be updated rapidly to keep abreast of the turmoil of media repositioning then in progress. That turmoil continues unabated to the present.

Concentration and Content

The 1980s marked a transformation in the conduct of international business, largely through the combined effects of deregulation and privatization together with the new technologies. John Patrick Crecine ("Foreword," in Read and Youtie 1996: ix), with many others, sees the end of the 1980s as a major turning point in world history. The end of the Cold War was an important part of this transition, but at least equally important has been the sudden proliferation of new telecommunications technologies.

In the United States, the Clinton administration saw advanced telecommunications as the "Information Superhighway" to the future economic development of

the nation and the world. (Read and Youtie 1996: 1-7). Researchers found successful examples of communication-led development in the United States (pp. 6 and 37-48). Singapore bet heavily, and to date successfully, on developing itself as an advanced telecommunications center, attractive as a base for high-tech companies which require good communication infrastructure (pp. 6 and 49-59; see also Sussman and Lent 1991: 279-308).

Coupled with those factors is the growth of transnational corporations of all kinds, which were present earlier but grew massively in power during the 1980s and '90s. Prominent in this expansion were the transnational media corporations, which became "the most powerful economic force for global media activity" (Gershon 1997: 29). That transformation has so stimulated the transborder flow of media products that the process of globalization has been greatly accelerated, and now policy-makers at all levels have to consider its long-term implications (*ibid.*).

The "marketplace of ideas" is being affected by the economic concentration of recent TNMC acquisitions and mergers to a degree that alarms some observers. They see danger in the reduction of the number of the public's sources for information, danger of political influence over the selection and presentation of news and information, and increasing self-censorship and "content neutrality" which would limit needed criticism of influential public officials and powerful corporations (cf., Schiller 1996: xi-xii) while allowing morally offensive material to be disseminated.

On the other hand, there are significant examples, such as the VCR industry and Internet, in which the technologies have developed beyond the ability of either government or business to control them. Those developments are seen by other observers as precluding "the possibility of a few dominant media companies controlling the marketplace of ideas" (Gershon 1997: 30).

Television Around the World

Television has been, and continues to be the most "high profile" mass communication medium for most people. Sinclair, Jacka and Cunningham (1996) have brought together papers which illustrate how television has changed in representative countries in recent years — and how it continues to change those countries and their people. Rather than being challenged by new and competing technologies, television has been reinforced by them, since many of the technological innovations of recent years have been designed specifically to increase its spread and influence (*ibid., pg. 6*). Even the rapid transition now underway, worldwide, from the VHS videocassette to Video CD, is an extension of television and film, rather than a replacement of them (*Screen Digest* 1997).

In their introductory chapter, Sinclair and his collaborators call into serious question both the "all-powerful medium" conceptualization of television and the cultural imperialism theory. They note that although American television has been charged with spreading consumerism in other countries the process by which that takes place has never been empirically observed or documented (Sinclair, Jacka and Cunningham 1996: 8). They, rather, support the "active audience" interpretation, that audiences use culturally foreign images in many different ways to suit their own purposes. That thesis was put forward earlier by Tamar Liebes and Elihu Katz (1990).

Latin America

"Third World" countries' own transnational media corporations are most strikingly represented by the *telenovelas* (television soap operas) exported by Mexico's Televisa and Brazil's Globo. John Sinclair has described (in Sinclair, Jacka and Cunningham 1996: 33-66) how these two media conglomerates have made "strenuous and consequential efforts to internationalize themselves," and have become truly transnationals "by virtue of the scale and organization of their intercontinental television operations, and the relatively autonomous relationships they bear to their respective national governments" (pg. 34).

India

Manas Ray and Elizabeth Jacka discuss the very different development of television in India, where film exports to South Asia and the South Asian diaspora throughout the world have long been important, but where the growth of domestic television had long been retarded. Now, however, with the growth of cable/satellite broadcasting and the "host of private networks fighting it out for a part of the lucrative pie that the small screen offers," the "situation is undergoing a profound transformation which will see India in the next few years become a significant producer and exporter of television as well as of film" (in Sinclair, Jacka and Cunningham 1996: 83).

Egypt

Egyptian films have long occupied a position in the Arab world comparable to that of Indian films in South Asia and to Arab expatriates fewer in number than those from South Asia but nonetheless significant.

Egyptian dominance in film quickly spread to television as that medium appeared in the various Arab countries. Hussein Amin notes that

> most programming originates in Egypt and is exported to these various broadcasting services. The Egyptian film and television industry has played a historically dominant role in Arab broadcast media. An average of 100 films are produced annually in Egypt and are distributed through Arab satellite services to the rest of the Arab world. Egyptian television sells an average of 300 television broadcast hours a year to each of the Arab television services ... (Amin, in Sinclair, Jacka and Cunningham 1996: 102)

Although Egyptian films tend to be light comedy or serial drama, and non-political, the cultures and political systems of the other Arab countries are not so homogeneous that the films and broadcasts are universally welcomed. According to Amin,

> Egyptian films have a strong impact on other Arab countries and have made Egyptian artists and the Egyptian dialect of Arabic familiar to viewers throughout the Arab world, in spite of a relatively hostile confrontation between cinema and traditional Islamic culture in some countries (pg. 109, citing Amin 1990).

Other Arab Countries

The same author describes the expansion of television broadcasting in other Arab countries, including international satellite broadcasting. But he notes that "many problems have developed in the area, including religious constraints, censorship, and the problems of cultural invasion and cultural imperialism" (1996).

China

Joseph Man Chan has described the growth of television in "Greater China," which has been marked by the very different approaches of the television industries in the three central locations — Taiwan, Hong Kong, and the Mainland — competing in the vast and burgeoning world of overseas Chinese, and jockeying for future advantage in the even larger potential market of a commercially awakening Mainland population (in Sinclair, Jacka and Cunningham 1996: 126-160).

Because of its sheer volume, the mainland Chinese market is becoming a major factor in the commercial success or failure of new technologies. For example, a "huge Chinese market for VCDs" (Video Compact Disks) is leading the rapid growth of that format in Asia (*Screen Digest* 1997: 251). One estimate claims that "there are currently 50m VCD players in China, compared with 20m VCRs" (*ibid.* pg. 253). Massive domestic production of inexpensive VCD players for China's own market is almost certain to spill over into huge exports of that technology and possibly of Digital Video Disk (DVD) players, as well.

Canada

The Canadian and Australian television industries have been increasingly successful in their export efforts — Canada in both French and English, although the French component has been mostly in film (pg. 190), and Australia with wide distribution in English-speaking regions. The Canadian industry has overlapped and in many ways integrated with the United States industry. Its efforts to maintain a distinctively Canadian identity have nevertheless been increasingly successful, and they may, in the future, be able to compete successfully in markets of "channel abundance" through their superior quality, according to Paul Attallah (in Sinclair, Jacka and Cunningham 1996: 161-191).

Australia

Australian exports have been more successful in Europe than in North America, particularly with two popular soap operas in Britain, according to Stuart Cunningham and Elizabeth Jacka (in Sinclair, Jacka and Cunningham 1996: 192). Some complain that, in the effort to penetrate foreign markets, Australian productions have taken on American forms, becoming "Trojan horses of US culture" (pg. 196). The authors hold, however, that "television is fundamentally a local medium" (pg. 223), and that Australia's significant export achievements should not be allowed to turn into an export-led production policy, at the possible expense of the medium losing Australian cultural identity (pg. 224).

Factors in TV and Film Globalization

Gershon (1997: 39) notes that, "The business of international media trade is affected by many of the same economic forces that apply to other types of commercial enterprises." Even not-for-profit media must compete for audience with commercial media and therefore become subject to those same economic forces.

Since the production cost of a television or cinema production is fixed, the maximization of profit from it

depends on attracting the largest possible paying audience and/or advertising income. American films and television programming, produced for the U.S. domestic audience, can be marketed to a foreign audience with little extra cost apart from language dubbing and distribution. A film which recoups its production costs within the U.S. can be marketed overseas for relatively low prices, undercutting most international competition and often even domestic competition in the host countries. In the early 1980s, one-third of television broadcast hours in countries other than the United States were filled with imported programming — most of it American (Varis 1984, as cited by Gershon 1997:42). Since most of this production was initially for U.S. domestic audiences it obviously comes to other countries loaded with American cultural references and orientations.

Although the domestic share of broadcasting time has increased somewhat in many countries since the early 1980s, most countries have insufficient production capacity to fill their broadcasting time. The European Community has responded to this challenge, which its members regard chiefly as a cultural rather than an economic threat, by efforts to stimulate greater sharing of television programming among its member countries as well as by encouraging domestic production. The audio-visual media play an increasingly important role in continuing debates about European unity because of their intimate links to other institutions — economic, social and political, as well as cultural (de Morgas Spà and Garitaonandía 1995: 1).

American producers, for their part, have entered into more coproduction arrangements with European producers to reduce friction. Even the most protectionist European authorities nevertheless acknowledge that the United States will continue to be the dominant international supplier of both feature films and television programming (Gershon 1997: 43-48).

Advertising

The transnational advertising agency (TNAA) has perhaps drawn more criticism than any other form of transnational media corporation. Advertising agencies are a distinctively American invention, and the kinds of manipulative "hype" on which they depend for effect have become part of the overseas image of the culture of the United States. It is not ordinarily a favorable aspect of that image. Nevertheless, advertising is both the product of an international free-market economic system grounded on competition and an essential aspect of that system wherever the system is found. As socialism recedes and capitalism advances, worldwide, it is no surprise that TNAAs become correspondingly more prominent.

As American corporations increased their foreign operations in the 1960s, they felt they needed advertising but were dissatisfied with the undeveloped and inefficient advertising agencies they found in most countries. The TNAAs rose to meet this need with their established American practices. Their messages often were culturally-laden, in an effort to create unified marketing strategies for global markets. They gradually perfected their methods to offer a "total communication package, including product design, packaging, testing, and positioning in the market" (Gershon 1997: 62, quoting Janus 1981: 306). At the same time, most TNAAs have paid some attention to improving their own cultural sensitivities.

So seemingly effective have the methods of the TNAAs become that they have been adopted by independent domestic advertising agencies in their host countries to maintain their own competitiveness. Consequently, even the domestic agencies have laid themselves open to charges of promoting cultural imperialism.

Criticisms of TNAAs include "cultural trespass and the homogenization of culture," conflict with national economic priorities, and the promotion of products which are inappropriate to the host country. Despite efforts to avoid Western cultural elements, many of these enter subtly into the very nature of modern advertising and generate resentment. Advertising is seen as increasing the desire for and dependency on unnecessary luxury goods which most people in developing nations neither need nor can afford. It often is aimed at the upper classes, which can afford the things advertised, but by far its biggest audience is among the poor, who can never afford those commodities.

This not only diverts money and attention away from national development priorities, but it also can contribute to rising frustration, class conflict and economic and political unrest. Some advertised products actually are so inappropriate to local circumstances that they can do physical harm. The famous case of the marketing of infant formulas in places where mothers could only prepare them using impure water sources is one of the most graphic of such instances (Gershon 1997: 70-73).

For an earlier, more extended survey in *Communication Research Trends* of research on advertising, including transnational aspects, see Wolff and Biernatzki (1994).

Management and Technology

The technological revolution, especially in satellite communication and computer networking, has brought about a revolution in TNMC operations, as well. As Gershon describes it,

> Telecommunications enables the TNC to communicate in real and asynchronous time with its affiliate sites and thereby makes possible a company that truly operates in a global environment. (1997: 77)

Structural changes made possible by these improvements in internal communication include "a process of decentralization whereby an increasing amount of critical decision making and operations are being performed on site" (Gershon 1997: 77).

Distance is no longer a major factor in communication between company headquarters and distant affiliates. Read and Youtie (1996: 103) note that it is "possible that telecommunications may make companies more footloose, able to disperse and locate in even the most remote rural community." Although they were referring mainly to the rural United States, the same possibility exists for remote parts of the world as well, provided appropriate telecommunications infrastructure is present.

Computerized databases make data retrieval easy throughout the system, and networking reduces many of the sources of error inherent in earlier data handling. Research often becomes truly international:

> ... messaging technologies in combination with electronic access to international database networks enable companies to perform research anywhere within the organizational structure. (Gershon 1997: 91)

Even language barriers can be overcome, to a large degree, through automatic translation (Gershon 1997: 94, citing Toffler 1994: 53).

"More and more, time has become the critical element in allowing companies to be fully competitive in a global business environment" (pg. 95). Competition in speed as well as efficiency creates a demand for the development of even faster and more efficient communication and data processing technologies, in a circular process which seems destined to continue among all transnational corporations for the foreseeable future.

Broadband Residential Services

An earlier issue of *Communication Research Trends* (Olliges 1996) discussed the social impact of computer-based communications at some length, including the promise and the threats of broadband communication, which will gather into the home computer all the functions currently carried out by the telephone, radio, television, and computer networking. Shopping of every kind will be carried out from the home workstation.

These technical advances are going on in the context of worldwide privatization and deregulation mentioned above. Informed opinions vary concerning the course these developments will take and about their social and economic impact. Some see a thrust towards consolidation — especially among cable and telephone services. Others say that declining equipment costs will make smaller systems possible and will stimulate competition among them. According to some observers, "the main driving force behind convergence is the digitalization of all media and information technologies" (Gershon 1997: 107). Others (e.g., Noll 1997) regard the "digital revolution" as highly overrated by its boosters (See section V, below).

The International Media Trade: Pros and Cons

The transnational corporation now rivals the state as a major player in international relations. "The TNC has emerged as one of the world's important power brokers" (Gershon 1997: 116). Consequently, host governments are confronted with a dilemma posed by the TNCs and especially by the TNMCs operating within their borders. They want to "join the world" by taking advantage of the benefits the corporations offer, but they fear the damage they may do to their nations and people.

The international trade in mass media and data carried on chiefly by the TNMCs can be evaluated from at least two perspectives.

The TNMCs' View

The "business perspective" views it as a trade in commercial products. The TNMCs see their investments in host countries as high risk ventures requiring long-term investment. They do not see them as efforts to exploit or dominate other countries. They condemn government restrictions on their activities as economic protectionism. They criticize the protectionist countries as unfair, unrealistic and self-defeating for not opening their borders to media flows as modern conditions appear to demand. They insist that host country governments should assist their activities by respecting intellectual property rights, by avoiding the imposition of special rules targeting specific countries or companies, and by refraining from acting as

guardians of national culture (Gershon 1997: 127-128).

The Host Nation's View

From the host nation's perspective, however, the same situation looks very different.

> The TNMC raises the specter of policy issues ... given its unique ability to influence national politics, economic priorities, and social opinion. The confluence of transnational media products is eroding the cultural soil of host nations. ... The changes are slow and barely perceptible. But the net effect is ... yielding a homogenized world culture. (pg. 128)

When foreign media products begin to threaten "the privacy and cultural integrity of a nation and its citizens" host governments believe they have a right to step in and control TNMCs' activities. The transmission of personal data abroad needs to be limited to protect citizens' right to privacy (pg. 128). Host governments might say that if, as the TNMCs argue, media contents are commercial products then each country should have a right to impose quality controls and environmental restrictions on them as on other imported commodities. Gershon argues that "the goals of profitability and economic sovereignty are not mutually exclusive," but they "require mutual cooperation and respect between the TNC and the host nation" (pg. 129).

III. Identity: A Subtle, but Important Consideration

Monroe E. Price. *Television, The Public Sphere, and National Identity.* Oxford: Clarendon, 1995.

José Marques de Melo (coordinator). *Identidades Culturais Latino Americanas em Tempo de Comunicação Global* (Latin-American Cultural Identities in a Time of Global Communication). São Paulo: Catedra UNESCO de Comunicação para o Desenvolvimento Regional, Instituto Metodista de Ensino Superior, 1996.

Culture as a Priority

Too frequently, communication policy decisions are based on economic and political considerations without much regard for their social and cultural implications. This distortion seems to lie at the root of much of the criticism directed by people of the developing countries against the threat they perceive in globalization. Culture gives people much of their sense of identity. It also determines the way they perceive themselves, their neighbors and the world. It works at various levels — the nation, the ethnic group or sub-group, the village, and the family. It cannot be measured, and consequently can easily be overlooked by those who think that what cannot be measured is of no consequence.

Price says that "communal symbols reinforce cohesion, affect the duration and nature of any particular hegemony, and, therefore, have a central place in the idea of the state" (1995: 3). The same can be said about other levels of society, down to the village and the family. The images which surround us shape our culture and consequently our very sense of who we are. Part of that self-image is identification with the state or nation in which we live.

Previously, the homogeneity of regional and national cultures was protected by distance and geographic barriers. Now, however, neither the modern state nor the public sphere of a society can monopolize its people's imagery. The borders defining cultural identity may be more influenced by the footprints of the satellites from which people receive their programming than by any natural or political boundaries (pg. 213). Consequently, the democratic state is faced with a dilemma: to be able to "generate, sustain, or encourage narratives to communal well-being and remain true to democratic values," or to risk its own survival by failing to enlist the loyalty of its people (pg. 4).

The author relates how, in the early days of broadcasting, the American and British governments used the media as an instrument for cementing national solidarity. Later, however, the media outgrew the regulatory machinery and leaping with impunity across national boundaries created a new pattern with which traditional regulation could not cope (pp. 9-11).

National identity is created in the public forum, and the mass media have come to dominate whatever happens in the public forum. Content regulation of the media in the past helped ensure that influences disruptive of a particular national identity would be kept to a minimum. With the collapse of regulatory machinery, such imagery was no longer controlled, and the reproduction of national identity and loyalty from generation to generation was threatened. The rise of globalized commercial media, with its heterogeneous, uncoordinated, mutually conflictive imagery

exacerbated the problem. "Global tendencies accelerate the incapacity of the state to shape its electronic media, rendering it porous and outside national government control" (pg. 38).

This tendency would, at first glance, seem to enhance freedom of the media and through it the general freedom of society by reducing the government role, but Price sees the globalization process as subverting true freedom while it undermines national identity and loyalties. Paradoxically, it both supports democracy and is hostile to it (pg. 39).

> Ironically, globalism may be welcome to authoritarian governments precisely because it erodes the domestic public sphere. Traditionally, one of the first objectives of those who seek to consolidate power is to eliminate a competitive political press. But a global broadcasting system that is neutral, even apolitical, is a highly acceptable substitute. Polished global services, delivered by satellite, dilute any competitive political voice at home as much as they weaken the controlled voice of the state itself ... broadcasting is, under these assumptions, neutralized as a vital factor in the public sphere. (pg. 38)

Price concludes that two themes stand out from the scene of "crumbling ideological monuments and scarred political landscapes of the late twentieth century." They are, "the importance of perfecting a public sphere and the necessity to rethink the relationship of media to community, cohesion, and national identities" (pg. 233). But "enhancing the closed terrain of the public sphere" could seriously damage social cohesion." Likewise, allowing governments to write their own version of national identity can reduce the field for "autonomous popular discussion and debate" (*ibid.*). He admits that this is an old tension in human society, but technology has given it new complexity and urgency.

Latin American Identity

Marques de Melo's book consists of papers from an international seminar held in São Paulo, Brazil, in 1995, on the challenge posed by globalization to Latin American cultural identity.

In his chapter on television as a cultural mediator in Brazil, Thomas Tufte notes how, in the 1960s and 1970s, television "gradually replaced other social activities, especially others related to mass media, such as listening to the radio" (in Marques de Melo 1996: 57). Television rapidly came to dominate prime time, and women watched an average of more than three *telenovelas* each day (*ibid.*). This case study reinforces Price's description of how the media dominate the public sphere.

In his discussion of intercultural flows of media products in Paraguay, Vicente Brunetti shows that offerings of the two open-broadcast television channels were more than half foreign in origin. Channel 9, private and pro-government, had 57.4% foreign-originated programming, while Channel 13, private and tending to be opposition in its politics, had 77.6% foreign programming, in 1995 (in Marques de Melo 1996: 85 — Table XVII). Both networks are commercial, with 100% of their revenue from advertising (BiB 1997: A-560). A similar pattern undoubtedly prevails in many smaller countries with limited domestic production facilities. Paraguay may, in fact, be more fortunate than most in enjoying considerable diversity in the foreign sources from which its programming is obtained (Brunetti, in Marques de Melo 1996: 86, Table XVIII).

IV. Deregulation Around the World

Gregory L. Rosston and David Waterman (eds.). *Interconnection and the Internet: Selected Papers from the 1996 Telecommunications Policy Research Conference.* Mahwah, NJ: Lawrence Erlbaum Associates, 1997.

Gerald Sussman and John A. Lent (eds.). *Transnational Communications: Wiring the Third World.* (Communication and Human Values series). Newbury Park, CA/London/New Delhi: Sage, 1991.

Industrially Developed Countries

The collapse of Communism in Eastern Europe has accelerated privatization of the communication industries on the international level as well as in the countries directly involved. Even prior to that event the TNMCs had shown an ability to innovate and adapt to new technologies and circumstances with which slower-moving government communication monopolies could not compete (Gershon 1997: 20).

The experience of the former Soviet countries has revealed the many pitfalls of too-rapid and badly-planned privatization. The parallel process in the

United States, the breakup of the American Telephone and Telegraph Corporation (AT&T), was the elimination of a highly regulated de-facto private monopoly of the nation's telephone system, but it was only part of a wave of deregulation affecting all American communication enterprises. Federal regulations were relaxed or eliminated in many areas of service which previously had been strictly regulated (pp. 22-23).

Johannes M. Bauer (1995: 179) has remarked that the decade from 1985 to 1995 marked "the beginning of a transformation of the telecommunications services industry from a predominantly national structure to a structure in which major service providers operate on an international or global level." This changed situation has necessitated a serious look at regulatory structures, and even fundamental telecommunications ownership patterns, in all countries.

The slowness of government Post, Telephone and Telegraph (PT&T) services in Europe to adopt new technologies and thereby keep up with the changing demands of businesses has raised the pressure for privatization both on the Continent and in the United Kingdom (pp. 23-25). The European Community also has been struggling to develop a new and more efficient regulatory structure which will encourage competition, remove constraints and subsidies, and move regulation from the national level to the Euro level (pp. 27-29).

Japan's public monopoly corporation, Nippon Telegraph and Telephone (NT&T), did better than the European PT&Ts, but it, too, showed signs of being unable "to keep pace with the changing demands of corporate users," or "to successfully offer new and diverse services" (pg. 25). In 1985, as a result of this pressure, a substantial share in NT&T was sold to private domestic investors and four common carriers were licensed to offer basic telephone service in competition with NT&T. Other private services have subsequently appeared (pg. 25. See also, *Telecommunications Policy* 1997).

The "Third World"

More Regulation Needed?

Heather Hudson has commented that the expansion of telecommunications in less developed countries may necessitate more attention to regulation rather than less.

> The restructuring process involves establishment of a regulatory authority in countries that typically have no tradition of independent regulation. Thus the new regulators often face conflicting mandates, as well as challenges in setting the rules for competition and tariff reform ... there may be inherent conflicts in information infrastructure policies because, despite encouraging investment, many governments seem wary of the consequences of increased access to information. (Hudson, in Rosston and Waterman 1997: 301-302)

Distorted Priorities

In the five Southeast Asian countries she studied Hudson found that frequently "regulators have allegiances that conflict with their duties to serve the public interest and to set and enforce fair rules of competition" (pg. 305). Priorities other than popular access often influence policy choices.

> In developing countries, television is often more accessible than telephone service. In some countries ... this discrepancy reflects a deliberate policy to extend mass media for national unity or political cohesion. (pg. 310)

Governments tend to fear free access to information by their people, but Hudson warns them that they must get used to the idea that "the inevitable result of investing in information infrastructure is to increase access to information ... the sharing and utilization of information ... should be the ultimate purpose of telecommunications policy reform" (pg. 314).

The Poor are Left Out

On the other hand, Gerald Sussman and John A. Lent note that even governments that promote communication development may do so in a manner which does little for, and may even be harmful to the majority of their people.

> Governments may prove to be little more responsive to social development needs than private business or the military. Ambitious for increased integration with First World capital, state technocrats in the Third World have paid little attention to the sometimes disfiguring effects and economic distortions of the introduction of advanced communication commodities from abroad. ... Relatively few Third World workers are sharing in the 'revolution' in electronic science and technology, even as their exploited labor puts shirts on the backs and computers on the laps of subsidized Western consumers. ("Introduction" in Sussman and Lent 1991: 21)

Discussing the World Bank's role in Philippine communications development, Sussman concluded that

> The elitist pattern of communication investment and usage has brought deteriorating quality of local telecommunication services and telephone rates that effectively disconnect most Filipinos from information lines and social mobility, while transnational subsidiaries have never had better channels of information. (in Sussman and Lent 1991: 62)

Third World Anomalies

Other authors in the same volume highlight various anomalies in Third World communication development. Lent found excessive technological dependency in most Caribbean countries (*ibid.*, pp. 66-102). S. T. Kwame Boafo noted the same pattern in sub-Saharan Africa (pp. 103-124).

Bella Mody and Jorge Borrego showed that Mexico's *Morelos I* communication satellite had seen little social development application during the first half of its expected life due to an entrenched pattern of technological dependency, and its pattern of use only served to reinforce that dependency (*ibid.*, 150-164). Rapid "redesigning of Malaysia's economic and political infrastructure in the 1980s mainly benefited the haves over the have-nots, despite what development strategists have claimed," according to John Lent (pg. 196).

Although Omar Souki Oliveira sees a "heritage of dependency" in Brazil's mass media widening the gap between rich and poor (*ibid.*, 200-213), Anamaria Fadul and Joseph Straubhaar found that "in the last 25 years, Brazil's national consciousness of the interrelations among communication, national culture, and information has progressed enormously," and has involved both the development of the national cultural industries and a "willingness to limit the influence of the transnationals," as well as a general movement towards democracy (pp. 231-232).

Despite earlier efforts to limit foreign investment in India, Manjunath Pendakur documents the reversal of this policy in the 1980s, so that

> Indian government planners appear to have formulated a television policy that simultaneously serves its own propaganda needs as well as the demands of the indigenous and transnational capitalists, along with the entertainment prerogatives of the middle/upper-middle classes, while the communication and other needs of the majority of Indians are pushed aside. (*ibid.*, pg. 259)

Marlene L. Cuthbert and Stewart M. Hoover found that "movements toward regionalism, self-determination, and cultural identity in the Caribbean are reasserting themselves." But they add that "peoples of the region face an uphill battle against technological and economic developments over which they have had little control" (*ibid.*, pg. 277).

V. Globalization through the Internet

Robin Mansell. *The New Telecommunications: A Political Economy of Network Evolution.* London/Thousand Oaks, CA/New Delhi: Sage, 1993.

Nabil Adam, Baruch Awerbuch, Jacob Slonim, Peter Wegner and Yelena Yesha. "Globalizing Business, Education, Culture Through the Internet (The Next 50 Years: Our Hopes, Our Visions, Our Plans). *Communications of the ACM* [Association for Computing Machinery]. Vol. 40, no. 2 (February 1997), pp. 115-121.

Tim Congdon, Andrew Graham, Damian Green and Bill Robinson. *The Cross Media Revolution: Ownership and Control.* London/Paris/Rome: John Libbey, 1995.

A. Michael Noll. *Highway of Dreams: A Critical View Along the Information Superhighway.* Mahwah, NJ: Lawrence Erlbaum Associates, 1997.

James Katz and Philip Aspden. "Motivations for and Barriers to Internet Usage: Results of a National Public Opinion Survey." In *Interconnection and the Internet: Selected Papers from the 1996 Telecommunications Policy Research Conference*, edited by Gregory L. Rosston and David Waterman. Mahwah, NJ: Lawrence Erlbaum Associates, 1997 (as previously cited).

An Instant Revolution

The explosive growth of worldwide electronic communication during the past few years rivals the spreading influence of the transnational media corporations as a promoter of globalization. The

Internet has developed hand-in-hand with the TNMCs, as both their offspring (in union with the military) and their tool, but its use is not limited to large corporations and governments. Individuals and nongovernmental organizations also use it extensively. With spreading digitalization and broadband accessibility many new uses will be found and electronic communication will gradually take over more and more sectors of human activity.

A Larger Context

Mansell (1993) charts the history of the development of telecommunications from the perspective of political economy, outlining the maneuvering which has gone on for several decades between monopolistic or quasi-monopolistic government systems or government-favored corporations, their would-be competitors, and government regulators in the United States and four European countries — the UK, France, Germany and Sweden.

She distinguishes two policy models which have been proposed to analyze the developing telecommunication industrial structure in Europe: an "Idealist model," which suggests "a vision of a fully interactive service environment in which access, via the public network, to all conceivable electronic services is available to customers at ever-declining prices" (pg. 192); and a "Strategic model which reflects the institutional conditions under which technical innovations are produced and used" (pg. 194).

According to Mansell, the Idealist model creates the impression that a new network design will benefit all facets of society and the economy; whereas the Strategic model takes the more pessimistic, but realistic assumption of an environment characterized by "fragmented networks, reduced ubiquity in service diffusion, supply-led industry, multinational user pressure, weak stimuli for competition in most submarkets, monopolization and rivalry, non-transparent network access, and increasing regulation" (pg. 195, Table 10.2).

She quotes G. de Jonquieres (1989) to the effect that the technical convergence that supposedly would bring about the conditions portrayed by the Idealist model, is a "mirage" (Mansell 1993: 46). After many years of litigation and industry restructuring in the United States, Mansell remarks that "convergence of telecommunication and computing technologies is ... in evidence only at the periphery of the public network and in support of advanced service applications" (pg. 65).

Mansell says that many of the benefits proffered by "the myth of *globalization*" must be called into question by empirical evidence coupled with the outlook of political economy, which "exposes the power relations that are embedded in processes of technical and institutional change ..." (pp. 195-196).

Problems of a Maturing Industry

Adam, et al. (1997), repeat the suggestion of Charles Firestone of the Aspen Institute that the electronic communication technologies have grown through three stages since the 1930s, comparable to human infancy, adolescence and adulthood. In infancy, they had to be nurtured as quasi-monopolies and by tight government regulation. Deregulation followed, in "adolescence," allowing competition to shape the industry into more efficient forms. Finally, electronic technologies have entered adulthood, faced with the continuing challenges of maintaining balance among various responsibilities, ethical imperatives, and the achievement of social goals, while beset by many conflicts and tensions (*ibid.*).

While singing the praises of computers and electronic communication and listing many of their benefits, the authors recognize that there are accompanying problems and dangers. They cite the lack of sufficient market, or "critical mass," which prevents many educational applications from becoming economically feasible. This lack of critical mass also can prevent rapid diffusion of the benefits of the technologies to developing countries. Adam and his collaborators stress that special attention must be paid to those countries to allow them to "compete on an equal footing with the industrial world." Frustrations would arise from inability to compete with, or even to relate to the industrialized world electronically. But to bring all to an equal footing and to prevent monopolistic hegemonies will require the creation of international regulatory machinery, "transcending current national regulations of network use" (Adam, et al., 1997).

The Human Factor

Another weak point in networking is at the level of human-computer interaction. Inability to master the technology continues to prevent many from sharing the benefits of networking and creates a division of society into computer "haves" and "have-nots." On the other extreme, for many, living in cyberspace becomes preferable to living in the real world. It is easy to become fixated on computers. They can become addictive so that their use becomes "a drug rather than an enriching experience" (*ibid.*)

The ultimate psychological impact of the new

technologies on human beings remains to be seen. Some of the problems and possibilities were surveyed in a theme issue of *The New York Times Magazine*, September 28, 1997, "What is Technology Doing to Us: It's Making Us Faster, Richer, Smarter, Also Alienated, Materialistic, And a Little Crazy" (*Times* 1997).

Even electronic commerce has its pitfalls, some of which Adam and his coauthors list as: insecure transactions, poor guarantees of service, lack of protection for intellectual property, and lack of standards for data interchange and interoperation of differing systems. Tensions also exist between the need to protect the system from potentially antisocial uses, on the one hand, and the need to protect privacy and to allow the fullest possible access for prosocial uses, on the other. The need "to protect countries, languages, and cultures" is also noted (Adam, et al., 1997).

Enthusiasm vs. Reality

Damian Green (in Congdon, et al., 1995: 26-27) comments on the wave of enthusiasm for the digital revolution fueled by publications such as the magazine *Wired*, which he says credited it with "social changes so profound their only parallel is probably the discovery of fire" (*Wired 1995*). Green quotes some of the enthusiasts' more extreme statements as foreseeing the end of communication regulation and the "withering away of the state," as individuals gain ultimate power through "the Net" (in Congdon, et al., 1995: 26).

New Zealand's Deregulation

One hope of many enthusiasts for the digital revolution is that it will lead to total deregulation of the telecommunications industry. New Zealand adopted a policy of deregulation in 1989, and has tried to come as close as possible to "total" deregulation (Johnstone 1995). However, subsequent protracted legal complications revealed difficulty in controlling monopolistic tendencies under a "light-handed" regulatory policy (Blanchard 1995).

One aspect of New Zealand's deregulatory experiment which has since been imitated in Britain, the United States (Egan 1996), and elsewhere, was to allocate the electromagnetic spectrum through auctions to the highest bidder. Eli Noam reluctantly accepts spectrum auctions as the best practical, short-term solution, but he advocates developing an open access model in which users of the spectrum would be able to send packets of information over various routes by buying tokens, much as a driver would pay to use a toll road. This would avoid the dubious alternative of the outright ownership of bands, which many feel should remain public property (Noam 1997).

The Digital Difference

Digital technology will, indeed, make a difference in the mass media industry, although uncertainties remain (cf., Noll 1997: 50-52 and 200-203). Hundreds of channels will be available over terrestrial and satellite broadcast frequencies in the same spectrum space now used relatively inefficiently by the current analog systems, not to mention a vast array of cable-delivered circuits, according to Green (in Congdon, et al., 1995: 27).

Green nevertheless feels that the enthusiasts overstate their arguments, "mainly for perfectly obvious (and honourable) reasons of commercial self-interest" (pg. 28). He does not think that the need for regulation will disappear, and contends that "there are four areas where governments, either on a national or, increasingly, an international level, have a legitimate role to play" (*ibid.*). One of those areas relates to the need to ensure universal access to basic services that market forces alone would supply only to those with the ability to pay for them. A second area is the need to guarantee a wide distribution of multimedia services, which would very likely become monopolized under a totally unregulated system. Technological competition also can be assured only through government regulation that would prevent the developer of a particularly successful system from choking off competitors' access to it. Finally, there must be a recognition that "the media cannot be treated as just another industry," without guarantees of diversity in the presentation of political, ideological and cultural perspectives (pp. 27-31).

Potholes in the Superhighway

As a former researcher with Bell Labs and AT&T, and a U.S. government science advisor, A. Michael Noll is far from being a Luddite, but he is one of several authors of recent books who feel that the "information superhighway" is not only overrated by its more enthusiastic advocates but that some of its effects, if they are realized, may be dangerous and economically harmful (see also, Koch 1996, Schnaars 1990, Dordick and Wang 1993, Perkinson 1996).

So that the suspense does not overwhelm you, allow me to disclose my conclusion that the superhighway is a lot of hype and fantasy, promising services that most people do not want, nor are willing to pay for;

that the superhighway would be costly to build; that much of the technology exists only on paper and is not real; that its construction might result in a total monopoly of entertainment and telecommunication by a few, super-large firms. (Noll 1997: 2)

Noll's tough-minded analysis of various aspects of the superhighway makes use of the history of the developments in communication technologies since the early 1960s. Many theoretically promising innovations have turned out to be failures, often either because of disproportionate development costs or simply because few were interested in the marginal benefits they offered. Yet some of these technologies are now being touted as paths to the new "Utopia" of the information superhighway of the future. Even the Internet has problems, Noll comments,

> Please do not even try to find my Internet address—I do not have one! Although I am very much a believer in the efficiency of e-mail, I am not on the Internet. Why not? There are a number of reasons. (pg. 152)

He goes on to list those reasons as: the danger of "all sorts of viruses and software bugs" coming in to infect his healthy Mac over a modem. He says that it is too easy to reach people and be bombarded with unwanted messages over the Internet. Furthermore, browsing the World Wide Web he found to be boring and yielded little of interest, although he now uses it to access specific categories of information (pp. 152-153).

Who Uses Internet?

A U.S. nationwide telephone survey of 2,500 Internet users, non-users, and former users in October 1995, found that 8% were current users. Desire for sociopersonal development and networks based on social contacts and work were important factors stimulating network use. Cost, complexity and lack of information were important factors inhibiting use. African-American and Hispanic respondents were much more likely to be unaware of Internet and much less likely to use it than Asian or White respondents. Age, education and income also helped create a "digital divide," as did gender; although women's use of Internet had increased since earlier surveys (Katz and Aspden 1997). Comparable "divides" are likely to be present in other countries, as well as an international divide between "have" and "have-not" nations.

VI. NWICO and South/North Conflict

Sean MacBride, et al., *Many Voices, One World: Communication and Society Today and Tomorrow*. London/New York/Paris: Kogan Page/Unipub/UNESCO, 1980.

Golding, Peter, and Phil Harris (eds.). *Beyond Cultural Imperialism: Globalization, Communication and the New International Order*. London/Thousand Oaks, CA/New Delhi: Sage, 1997.

Michael Traber and Kaarle Nordenstreng (eds.). *Few Voices, Many Worlds: Towards a Media Reform Movement*. London: World Association for Christian Communication, 1992.

Luke Uka Uche (ed.). *North-South Information Culture: Trends in Global Communications and Research Paradigms*. Lagos: Longman Nigeria Plc, 1996.

Jesús Martín-Barbero. *Communication, Culture and Hegemony: From the Media to Mediations*. London/Newbury Park/New Delhi: Sage, 1993 (originally, *De los medios a las mediaciones: Comunicación, cultura y hegemonía*. Barcelona: Gustavo Gili, 1987).

Don M. Flournoy and Robert K. Stewart. *CNN: Making News in the Global Market*. Luton, UK: John Libbey Media/ University of Luton Press, 1997.

Michel G. Elasmar and John E. Hunter. "The Impact of Foreign TV on a Domestic Audience: A Meta-Analysis." In, *Communication Yearbook 20*, edited by Brant R. Burleson. Thousand Oaks, CA/London/New Delhi, 1996, pp. 46-69. (See also, book review section, under Burleson [*CY* 20].)

NWICO and UNESCO

The issue of a "New World Information and Communication Order," (NWICO) which had been promoted in UNESCO by non-Western and communist

countries during the late 1970s, blew up into a major crisis for that organization in the early '80s. NWICO was a partial cause of the withdrawal of the United States, Britain and Singapore from UNESCO, in the mid-1980s, and the functioning of that organization has remained crippled since that time. Aspects of the NWICO debate, including major points in the MacBride Commission's report (MacBride, et al., 1980) were described in an earlier issue of *Communication Research Trends* (Kumar and Biernatzki 1990).

Time and technology have drastically changed many of the issues on which the confrontation over NWICO occurred. Perhaps the biggest change has been the collapse of communism in the USSR and most other communist countries which had given support to the NWICO movement in the 1980s. Less economically developed countries remain in much the same relationship to world communication dynamics as they did in the 1970s, and they continue to object to their negative experiences; but without Soviet support their complaints are much less likely to be heard.

Traber and Nordenstreng feel that the disparities addressed by the MacBride Commission actually have grown more severe since the Commission's report first appeared. They distinguish two causes.

> Since the MacBride Report originally appeared in 1980, we have witnessed the exacerbation of many of the problems that the Commission tackled. In particular, we have seen the rise of the multinational corporations as key players in the international communications arena, and the growth of global advertising. Increasingly, the control of the mass media rests in fewer and fewer hands. The ability to communicate today depends to a growing extent on the ability to pay. (Traber and Nordenstreng 1992: 1)

In a later article, Nordenstreng provides a balance sheet of NWICO issues, concluding that although the concept is still alive, "both the political and practical life of NWICO is quite miserable" (in Uche 1996: 43).

Robert L. Stevenson presents the more positive view that, although the debate about NWICO "failed to achieve its goal of a 'free and balanced' flow of information around the world, it did have several useful effects, some of which are not immediately visible." Among these are an improvement in Western media coverage of other regions, increases in training and development aid for mass media, a renewed interest in communication development, and support for independent journalism (in Uche 1996: 123-127).

CNN

One example of improved Western media coverage of other regions, which may have been influenced by the NWICO debate is Cable News Network (CNN). CNN is seen in 210 countries on six continents and is often depended upon by world leaders in times of crisis as a quicker, more comprehensive source of breaking news than their own diplomatic and intelligence services. Although much of CNN's international broadcasting is geared to the needs of overseas American businessmen, in 1987 the network inaugurated *World Report*, a news exchange service with a policy of broadcasting two-and-one-half minute unedited news items submitted in English by established broadcasting organizations from any country, regardless of ideology. Some within CNN criticize *World Report* for "the uneven quality of the reports that appear on the program and their occasional blatant lack of balance" (Flournoy and Stewart 1997: 205). Nevertheless, the same motivation which prompted the creation of *World Report* also is said to give an aggressively international flavor to CNN's more general news coverage (*ibid.*, pp. 9-13, and 205-207).

In describing Atlanta-based CNN's commitment to maintaining an international perspective in its news, Eason Jordan, a senior vice president of the network is quoted as saying

> It's hardly Atlanta alone that decides what's going to be on CNN. It's absolutely not Americans alone who decide what news is going to be presented and how that news is going to be presented. We have people here from all over the world who have real input into what's happening. It's not just a facade. This is the real thing. (as quoted in *ibid., pg. 10)*

Now part of Time Warner, CNN reached over 200 countries in English by 1994. It started a Latin-American service in Spanish from Atlanta in 1997, and has a long-term goal of broadcasting "in French, Japanese, Hindi, Arabic and perhaps one or two other regional languages" (McChesney 1997: 13).

A New Agenda

Richard C. Vincent (in Golding and Harris 1997: 175-207) has proposed items for a revised agenda for discussions of a New World Information and Communication Order that would take account of changes during the past two decades. In the late 1970s "NWICO" became more a slogan than a meaningful basis for discussing constructive changes. In the words

of Elie Abel, an American newsman and participant in the MacBride Commission deliberations, "So far as the [new world] information order is concerned ... the plain fact is that nobody knows what it would mean, ... The new world order obviously means different things to different people" (Abel, 1982, as quoted by Vincent in Golding and Harris 1997: 175).

Vincent insists on a linkage between the world economy and communication equity. He would differ with those who suggest, like Read and Youtie (1996), that improvements in communication technology alone can significantly improve economic conditions. He cites his own research which indicates the opposite cause/effect relationship: that "the expansion of communication technology seems to be directly tied to the status of consumable income" (Vincent, in Golding and Harris 1997: 181-182; citing Vincent 1994).

Vincent notes that the inequalities in world communications cannot be cured by money alone. Many well-funded projects for news agencies and news pools have failed for lack of interest. Even the proposed information superhighway is likely to become merely "an exclusive highway of the developed world, which will drive the 'haves' and the 'have-nots' even further apart than they are today" (in Golding and Harris 1997: 187). More research and monitoring are needed to ensure adequate understanding of international communication flows of all types (*ibid.*, pp. 188-189).

Some way must be found to ensure equal access by disadvantaged individuals and nations to the "use, access and distribution of all communication technologies," according to the author. Small, alternative media are springing up in many places to help fill this gap, but broader programs are needed to ensure full equality (*ibid.*, pp. 189-192).

"The liberal arts and sciences are keystones of a humanitarian-based communication education" (*ibid.*, pp. 192-193). Means of communication of all types should be extended to all parts of the world as a matter of urgency, according to Vincent (pp. 193-197). "Commercial interests cannot be dominant over cultural" (pg. 197). Consequently, an international ethics of communication must be developed which will ensure that deregulation and privatization do not privilege commercial speech over other forms of free speech (pp. 197-199). He also feels that indigenous cultures can and should be revitalized, not degraded, by a proper use of mass media.

Governments and intergovernmental organizations have generally failed to develop awareness and consciousness-raising for worldwide understanding of communication and information issues. Vincent feels that the burden for doing this now falls on non-governmental organizations, through such instrumentalities as the MacBride Round Table conferences which have been conducted since 1989 to monitor, discuss and publicize communication equity problems worldwide (pp. 201-203). Finally, greater emphasis has to be placed on the principle that all have a basic human right to communicate (pp. 203-204).

Media Imperialism or Globalization?

The authors in the book edited by Sussman and Lent (1991), cited earlier, take a generally "dependency-theory" approach which is consistent with the earlier model of "media imperialism." but most observers concerned with the question in the middle to late 1990s have changed their focus from charges of "media imperialism" or "cultural imperialism" to acknowledge the larger process of "globalization." This shift stems from the realization that the most important transborder influences no longer can be described in terms of power exercised by nation-states, but are, rather, the pervasive effect of activity by transnational forces — economic mega-conglomerates in particular — the transnational corporations (TNCs) and transnational media corporations (TNMCs) discussed earlier, whose interests are no longer clearly identified with those of any particular country.

Even Herbert Schiller, longtime critic of US cultural imperialism, admits that the United States is no longer the dominant "imperial" power and *bête noire* in the world communication hegemony. He says that,

> though the American presence in the message and image business remains strong, a powerful and expensive transnational corporate order is the main engine of current worldwide cultural and economic activity. (Schiller 1990: 4).

The social and cultural impact of the transnational forces increasingly manifests their multicultural origins, rather than being wholly traceable to the United States, Europe, Japan, or any other particular geographic source. Because of TNCs' ability to move their centers of operation from one country to another at will and because of their control of financial resources which far surpass those of most nation-states these transnational entities have become "loose cannons" on the world scene — essentially outside the direct control of any legal structure or other inhibiting influence.

Viewed from another perspective, "cultural imperialism" may have lost some of its force as a critique of the existing world communication order due

to the explosion of ethnically-motivated violence during the 1990s. Events such as the genocide in Rwanda and Bosnia, with its appeal to "ethnic cleansing," raise questions about whether local and regional cultures really should be thought of as sacrosanct.

Crimes committed in the name of particular cultures undermine any appeal to a theory of absolute cultural relativism which would make culture the final criterion of justice and morality, without reference to transcendent principles. Nevertheless, culture remains important, since it gives to the individual much of his or her sense of self-identity, worldview, and a rationale for living. Local cultures must be respected without being absolutized. They inevitably change in response to external forces, including the influence of international mass media.

"Pop" Culture Taken Seriously

Jesús Martín-Barbero (1993) has called for greater attention to the complexity of ethnic relations and popular culture within the nation-state, as well as internationally. In many cases, the trigger which has ignited ethnic resentments has been the forced integration of two or more ethnic groups into a single nation-state, often with one dominating and coercing the others.

The vertical integration of society in the West was prefigured by the hierarchical structure of the Church then perfected by the structures of monarchical and modern nation-states, which broadened their geographic reach to encompass many local societies and cultures. The enforcement of state hegemony over culture — repressing local cultures in the process — was strongly promoted by the growth of mercantilism and capitalism as a means to expand markets, according to Martín-Barbero. The resulting tendency towards cultural homogenization has continued through a long process of acculturation into the present phase of globalization (1993:86-98).

A Question of Method

Hamid Mowlana (in Uche 1996: 96) deals with the emerging new global information and communication order in terms of cultural ecology. He notes that much of the policy discussion and decision-making about new technologies has been technology-driven. He feels that a demand is building to center the debate on the concept of "a new information ecology with culture at its centre".

James D. Halloran questions the appropriateness of traditional Western social science research methodologies for conducting mass communication research in the Third World. He calls for their reevaluation

> ... in a recourse to reason and joint reflection, with a view to developing new norms better adapted to our times, and in a move towards a universality, which would take into account the diversity of cultural identities. (in Uche 1996: 246)

The Active Audience

Luke Uka Uche uses Horace Newcomb's model of "cultural triangulation" to show that the process of selecting cross-cultural entertainment and other media products depends on what is meaningful to the audience as active subjects, not necessarily as passive victims of "cultural imperialism" (in Uche 1996: 53-57).

In their own questioning of the "cultural imperialism theory," Sinclair, Jacka, and Cunningham (1996: 10) quote Hamid Naficy's (1993:2) observation that the globalization of American pop culture does not mean American control. Rather, it creates a "shared discursive space" wherein people of different languages and nationalities can communicate on their own terms. As Naficy says, "They may think with American cultural products but they do not think American" (*ibid.*).

The audience's interpretation and use of media contents has become a major focus of research, particularly research on the reception in different countries and cultures of programming originated in the West. Robert White (1994) has surveyed "audience interpretation" research in an earlier issue of *Communication Research Trends* (White 1994).

Audience preferences may be influenced by historical circumstances, including links with a colonial past. L. Erwin Atwood and Ann Marie Major found that former colonial ties "are strong determinants of the amount and, to an extent, the type of news coverage different groups of Third World nations receive" (in Uche 1996: 186).

Despite a change of focus in discussions of international information flow and control, many of the same questions continue to arise now as in the 1970s and 80s. Some have diminished in importance, but some have grown more crucial. Charles Okigbo sees the study of international information flow as a challenge continuing into the next century. He notes that thus far, "Copious research on the information flow phenomenon has failed to significantly enlighten the issues," often due to ideological interpretations (in

Uche 1996: 297). Research tools in the twenty-first century will improve, although ideological orientations will still need to be taken into consideration.

The Impact of Foreign TV

Michel G. Elasmar and John E. Hunter (in Burleson 1996: 46-69) have carried out a meta-analysis of the empirical research literature on the effects of cross-border television reception. After reading 177 articles they reported having little regard for much of the writing that had been done on this topic. "Unfortunately, many of the papers ... can be characterized as tirades or diatribes" (pg. 48).

The meta-analysis covered 36 papers which fit the basic, pre-established criteria of professional acceptability. These spanned a period from 1960 to 1995, and involved audiences in 21 different countries. Most of the foreign programming was from the United States. Five categories of dependent variables were studied: knowledge, beliefs, attitudes, behaviors, and values. The statistical analysis "revealed weak, positive correlations between exposure to foreign TV" and each of these categories.

Very small correlations were found between exposure to foreign TV and purchase of foreign products, holding of values similar to those of the program originating country, strength of beliefs about the originating country (positive or negative), and increasing knowledge about the originating country. No significant relationship at all was found between exposure to foreign TV and positive attitudes towards the program-originating country. The authors conclude that exposure to foreign TV has very little effect on viewers, but they caution that more research needs to be done which is empirically valid, reliable, and replicable (pp. 63-65)

"All the News That's Fit..." (?)

Abbas Malek (ed.). *News Media and Foreign Relations: A Multifaceted Perspective.* Norwood, NJ: Ablex, 1997.

Is Non-Western Reporting Different?

Much of the NWICO debate focused on inequities in international news flows and on how a better balance might be achieved both in the reporting of news from non-Western nations and in reducing the overemphasis on stories of interest chiefly to Europeans and Americans in the news flowing to the non-Western world.

The second of these problems has been ameliorated to some degree, simply by an increase in the number of channels of news flow but also by conscious effort on the part of some Western news organizations — for example, Independent Television News (ITN) and Cable News Network (CNN) — to include more reporting on non-Western countries. Nevertheless, much of the news still has a Western flavor, and even much of the increased reporting about non-Western countries remains the usual mix of wars, famines, floods and other disasters, with only minimal attention to the positive side of those nations' lives.

According to Don Flournoy, CNN has made an effort to include more positive news, but content analyses of its *World Report* suggest that the unfiltered contributions received from its wide range of international sources continue to "focus mostly on domestic and international politics, economics and business news, and news of military and defense actions that is the basis for international news nearly everywhere" (Flournoy and Stewart 1997: 23).

Domestic news reports submitted to *World Report* from most countries did tend to include more of the kinds of development-oriented news for which NWICO supporters had been calling, but their international coverage tended more towards non-development news, in the same pattern as Western reporting. Nevertheless, many variations in reporting are evident, and because it depends entirely on the "news sense" of journalists in all contributing countries, *World Report* provides a rich field for research on comparative journalistic values and emphases (Flournoy and Stewart 1997: 23-27).

News and Foreign Relations

The more rapid — often instantaneous — availability of news under conditions of globalization undoubtedly has had a great impact on the conduct of foreign relations. Contributors to Abbas Malek's book have explored some of those effects.

In general, the interaction between the news media and governments has been interpreted in diverse ways. Malek and Krista E. Wiegand comment on this diversity, saying that some researchers see the media as playing "a highly active role," as "a watchdog, an independent observer, an active participant, or a catalyst" (quoting Cohen 1963). Others "view the media as no more than a pawn in the political game played by the powerful political authority and establishment ..." (quoting Chang 1993: 7). Supporters of the first interpretation tend to be those who view the media as "all-powerful," while many of those with the latter view think of the media as "an instrument in the actual implementation of foreign policy," working for the benefit of, and at the bidding of the elite class (in

Malek 1997: 5).

Most researchers probably would take a more nuanced view, such as that represented by Hamid Mowlana (in Malek 1997: 30) who concludes his chapter saying that,

> while the media are bound by many institutional, technical and cultural factors in the coverage of foreign affairs and foreign policy, their influence in the foreign policy process is undeniable. ... They have the ability to define situations and to confer legitimacy to an event and personality ... The media also can act as catalyst and can, indeed, clarify or distort issues. (pg. 30)

In addition, according to Mowlana, the media can accelerate or impede governments' actions in foreign affairs. Research suggests that they can more easily speed up government responses rather than slowing them down. They can knowingly or unknowingly spread propaganda designed by a government to influence foreign relations. However, the media can neither dictate nor change policies. They serve an important function in mobilizing public opinion, but cultural and other factors prevent them from being fully impartial and independent sources of information for the public. They also can serve as important alternative channels of information for diplomats whose normal communication channels are blocked during times of crisis. They can even serve a peacemaking function by factually reporting opposing points of view (Mowlana, in Malek 1997: 39-40).

VII. The Role of Capitalism

Herbert I. Schiller. *Information Inequality: The Deepening Social Crisis in America.* New York/London: Routledge, 1996.

The interpretation of the world in economic or commodified terms is not solely a capitalist phenomenon. Karl Marx and his followers said that all human culture grows out of the relations of production — an economic and commodified source. Nevertheless, the socialist interpretation has lost most of its ground in the past few years, and the framework for the globalization process is now overwhelmingly capitalist in character. This capitalist influence even affects the last major bastion of communism, China, as was described in the previous issue of *Communication Research Trends* (Biernatzki 1996: 22-25).

Herbert I. Schiller, writing from a socialist perspective, highlights some of the problems of commodification as they appear in the United States. The crisis he sees there can be taken as a microcosm of what can happen to the world in the course of the globalization process.

Schiller believes that, "Inequality of access and impoverished content of information are deepening the already pervasive national social crisis" in the United States (Schiller 1996: xi). He cites four recent news items: on a record sale price for a violent movie script, the auctioning off of radio spectrum frequencies to the highest bidder, the reluctance of leaders of higher education to speak out on significant national issues in ways which might alienate potential donors, and the priority given by universities to hiring fund-raisers rather than academics (pp. xi-xii). In his view, these examples

> ... spotlight two powerful forces dominating the social sphere at this time. These are a largely freewheeling corporate enterprise system, exerting its will locally and globally, in tandem with an unprecedentedly influential and privately-owned information apparatus, largely devoted to money-making and the avoidance of social criticism. (pg. xii)

Schiller feels that big business and big money are rapidly swallowing up precisely those institutions — the mass media, higher education, etc. — on which people have in the past relied to prevent powerful hegemonies based on the economic power of big business from destroying individual freedoms and the common good. While admitting that personal freedoms do not, for the moment, seem threatened, he sees the existence of an "invisible edifice of social control," with a central locus

> ... embedded in the structure of the economy — the ownership of property and authority over the allocation of fundamental resources. Here, however, I will focus on another site of power, the cultural industries: film, television, radio, music, education, theme parks, publishing, and computerization. (pg. 2).

He discusses various aspects of the rising inequality: the ways the culture is "policed" both formally and informally, how public institutions are so dependent on

money that they are at the mercy of those who can fund them, how corporations and government increasingly control access to the data which could challenge their monopoly of power, and how media special effects are increasingly an instrument for capturing viewers in a new and large-scale form of unproductive consumerism.

Subsequent chapters in Schiller's book update this familiar theme of the Frankfurt School social critics (cf., Horkheimer and Adorno 1986[1947]) to tell how the so-called information superhighway is actually the latest blind alley of the misleading idea that market forces can supply the needs of the majority and how the globalization of the electronic highway is creating an ungovernable world in which the exploitation by transnational corporations will be unchallenged. Schiller deplores the way that profit-driven American pop culture is sweeping the world, but he feels that a new radical movement is bound to arise to replace socialism as the inequalities engendered by capitalism become increasingly unbearable.

Of course, critics on the right might easily object that, while Schiller sees all these negative effects as arising from capitalism, the same things might be said of a corrupt and hegemonic socialism which, had it succeeded, would also have promoted materialistic values. The only difference may be that socialism has been largely unsuccessful, while the possibly undesirable but indisputably successful global system with which we are now confronted is capitalistic.

VIII. International Law and Global Communication

Cees J. Hamelink. *The Politics of World Communication: A Human Rights Perspective.* London/Thousand Oaks/New Delhi: Sage, 1994. (Communication and Human Values series.)

States, TNCs and International Law

Cees Hamelink dislikes the use of the word "global" to describe the present state of world communication. "Global" has, for him, too much of an implication of "global community" — the "global village" which Marshall McLuhan saw developing under the influence of spreading communication technologies. For Hamelink:

> Globalization suggests the movement towards a one-world community. We are only on the way, whereas the use of the term 'global' suggests we have achieved this condition. A global civil society is an aspiration, not a reality. Global communication represents a goal rather than a reality. (1994: 3-4)

International law has shifted in its view of the role of the individual. Seventeenth century writers on international law simply "assumed that individuals had an international legal personality." By the nineteenth century, however, "states were usually regarded as the only subjects of international law." With the war crimes trials at the end of the Second World War another shift occurred, and individuals were again held accountable. "... It was juridically established that individuals hold responsibilities under international law towards humanity" (Hamelink 1994: 42-43).

Although states with their power relationships and reciprocal arrangements remain the chief locus of international law, not only individual responsibilities but also individual rights have come to have more legal standing under it than they had in the past. Similarly, nongovernmental organizations (NGOs) — both business concerns, such as transnational corporations, and religious, humanitarian and other nonprofit organizations — have become so important, apart from any identification with a particular state, that they are coming to be recognized by international law as independent entities, with their own rights and responsibilities.

New Players in International Law

International nonprofit NGOs and special interest organizations have proliferated since 1945 and exercise considerable moral authority. Transnational corporations, for their part, have become so powerful as to be able to influence deliberations in the forums where the international agreements that form the basis for much international law are decided, such as the General Agreement on Tariffs and Trade (GATT), the World Health Organization (WHO), and the International Telecommunications Union (ITU) (Hamelink 1994: 40-42).

> Despite the fact that states continue to command considerable force and loyalty, it cannot be denied that there is a shift from a single-actor state-centric world system to a multiple-actor polycentric world

system. This has signalled the inevitable erosion of the position of the state as the sole gatekeeper between domestic societies and the international system. (Hamelink 1994: 38)

This decline in states' authority means that no real authority any longer exists which can comprehensively regulate transnational media corporations with legal force. TNCs, and among them TNMCs, play much the same role in international relations as states themselves played when international law was beginning to assume its modern form in the seventeenth century. That role is determined by the balance of power they maintain with other entities — states, intergovernmental organizations, power groupings of public interest NGOs, and other TNCs — and by the "treaties" they negotiate with potential rivals to establish reciprocal rights and duties. In effect, they are creating a whole new field of international law, and they largely control, for their own ends, the shape that law is assuming.

Hamelink sees in this a threat to people's right to communicate, a right that currently is unprotected at the global level by any effective enforcement power. He feels that if the right to communicate is to be preserved ordinary people must organize internationally to confront the threat (pp. 284-318).

IX. A Universal Communication Ethics

Clifford Christians and Michael Traber (eds.). *Communication Ethics and Universal Values*. Thousand Oaks/London/New Delhi: Sage, 1997.

The Commodification of Culture

The most worrisome effect of globalization, in the view of many critical observers, is the commodification which arises from its largely economic thrust, with a goal of maximizing consumption (e.g., Schiller 1989, 1990; Lacroix and Tremblay 1997). Everything comes to be stated in terms of "market," whether it be material goods, entertainment, news and information, education, higher culture, or even religion. Values often are stated solely in monetary terms, shunting to the side considerations of culture, morality, religion and even aesthetics. The "bottom line" becomes the final criterion for judgement.

Although this tendency in contemporary life is evident at the level of the family and local community, it may be even more dominant at the international level, where economics tends to shape all diplomatic decisions. Arrangements such as the General Agreement on Tariffs and Trade (GATT), the World Bank, the European Union and the North American Free Trade Agreement (NAFTA) are crafted largely by economists, emphasize economic values, and appear increasingly to guide diplomatic interaction with little consideration for their impact on non-economic dimensions of human life. The "commercial speech" of the corporate power structures tends to be given favored status, in international forums as well as domestically, even where individual free speech is limited or suppressed.

Pluralism, Relativism and Ethical Vacuum

Even if there were an authority empowered to protect the right to communicate from incursions by corporate power, some agreement would have to be reached about the nature and limits of that right and its attendant responsibilities. Full agreement about ethics and morals is difficult to achieve even in single states, let alone on a worldwide basis, because of the multicultural societies which characterize most nations and the often-conflicting moral systems which prevail among their many ethnic groups and subcultures. Furthermore, even within many societies which previously had a common ethical outlook that consensus has broken down or is threatened, partly at least by the influence of the mass media.

The principles on which a communication ethics might be based are under threat or totally abandoned in many countries. Christians and Traber recognize that it would be pointless to try to reconstitute them in their earlier form. The aim of their book is not to recover those principles but...

> to reintroduce them into the current normative discourse and reconceptualize them as systematically as possible for the modern institutions of mass communication. (Christians and Traber 1997: xv)

Cultural and moral relativism have been so universally triumphant in the late twentieth century that any attempt to appeal to reason as the foundation for general norms is roundly castigated in the public forum as an attempt to impose "imperialistic control over moral judgments" (pg. 4). Linguistic philosophy, deconstructionism, and the "hyper-reality of simulated images" created by information technologies all have

reinforced this tendency. According to Christians, "The modernist period co-opted moral issues into epistemology, and when its cognitive system went bankrupt, moral imperatives were destroyed also" (pg. 6).

Reestablishing a Moral Order

Christians, in the first chapter, suggests that it will be necessary "to examine once again whether a universal moral order is conceivable and intellectually defensible." The ethics needed for the era of globalization must be an ethics "that is culturally inclusive rather than biased toward Western hegemony" (pg. 5).

In their effort to establish a basis for a new universal moral order the editors enlisted the help of collaborators from different ethnic, national and religious backgrounds to seek fundamental norms which can be considered to be acceptable by all. Representation includes Native American, Arab-Islamic, Indian, Latin American, North American, Nigerian, South African, Japanese, Taiwan-Chinese, and Polish perspectives.

Protonorms as a Foundation

Certain "protonorms" are singled out. One of the clearest of these is the sacredness of life, stemming from the character of the natural world itself. Christians cites the view of philosopher Hans Jonas, that "the philosophical rationale for human action is reverence for life on earth" (pp. 6-7, citing Jonas 1984: 74). Implicit in our common reverence for life are other norms.

> The primal sacredness of life is a protonorm that binds humans into a common oneness. And in our systematic reflection on this primordial generality, we recognize that it entails such basic ethical principles as human dignity, truth, and nonviolence. (Christians, in Christians and Traber 1997: 12-13)

Another protonorm is truthfulness, which "is generally considered the basic norm of communication" (Dietmar Mieth in Christians and Traber 1997: 8). One indication that truthfulness is a basic and universal norm is that deviations from it must always be justified in all cultures by attempts to appeal to some higher norm (pg. 88).

Insights can be gathered from different philosophical viewpoints, as well. Antonio Pasquali (in Christians and Traber 1997: 24-45) sees a "need for a new morality of intersubjectivity" with the right of all to communicate at its core. Edmund Arens (in *ibid.*, pp. 46-67) deals with the relevance of discourse ethics to communication and media ethics, as a procedural moral theory useful for clarifying "the procedures for universally grounding norms of action and law" in practical discourses (pg. 57).

Robin Andersen regards three protonorms as the basic pillars of discourse ethics: "the realization of human dignity for all; the acceptance of the Other as one of us; and the active commitment to, and solidarity with those at the margins of society (pg. 324). Deni Elliott (in *ibid.*, pp. 68-83) explores the ways in which moral development theories, which "rest on the notion that human beings develop morally in a way that is analogous with the ways humans develop physically, cognitively, and linguistically" can contribute to the search for universal human values (pg. 73).

In his closing chapter, Michael Traber (in Christians and Traber 1997: 327-343) discerns four themes running through the book's chapters which offer insights into "the rich and variegated understanding of ethical protonorms of different cultures" (pg. 328). They are that morality means conduct befitting and respectful of human beings; that humans are social beings and that, consequently, "communication ethics always envisages social justice" (pg. 327); that freedom is essential, but that it "can only blossom in solidarity: that is, in an attitude of responsibility for each other" (pg. 328); and that a universal ethics must ask how different cultures reveal the protonorms governing communication and how those norms are "connected to the nature of human beings" (*ibid.*).

Perspective

Globalization is Permanent

Globalization is definitely with us to stay, but it is evident from the works cited above that interpretations of it vary widely. Certainly it is a complex process with many levels and many perspectives from which it might be viewed.

While it may be true that much of the literature on globalization consists of "tirades or diatribes," as one source described a majority of the writing on the effects of cross-border television reception (Elasmar and Hunter, in Burleson 1996: 48), it also is true that globalization brings with it many problems. Its effects

penetrate all levels of every society, although they are more evident in some contexts than in others.

Transnational Regulation Needed

The quasi-Marxist assumption that all privately-controlled profit-making organizations are bad, and that when they expand to the scale of transnational organizations they are worse, is not necessarily valid. But it does seem true that any corporation whose entire structure is oriented to profit-making requires a supervening regulatory authority to guarantee that while making a reasonable profit it also serves the public interest. When such a corporation is transnational, the regulatory authority must also be transnational. Otherwise the corporation can simply move activities to a different country if the regulatory policies of one host country become inconveniently restrictive.

Since transnational corporations (TNCs) often control more capital and bargaining power than the national governments with which they must negotiate, the potential for corruption is endemic to their relationships with governments. Politicians very often prove willing to sacrifice the best interests of their constituents for personal gain, and a profit-oriented TNC without transcendending legal or ethical restraints can usually buy whatever advantages it wants in less industrially-developed countries, and often even in the more developed countries.

To prevent abuses by transnational media corporations (TNMCs), as well as other TNCs, universally-applicable ethical standards have to be established, as Christians and Traber (1997) have said, but standards alone will be ineffective unless they are backed up by regulatory machinery with worldwide authority.

Establishing such machinery cannot be easy, and probably will be impossible as long as national sovereignty remains an inviolable assumption in international affairs. The international regulatory mechanisms which already exist are the creatures of governments and often of the TNCs themselves, and are designed merely for avoiding operational confusion not for seeking out, punishing, and preventing corrupt and unjust practices.

Non-profit Transnationals

In the practical order, Hamelink's (1994) call for the organization of more "watchdog" nongovernmental organizations at the international level may be the most that can be expected. They are watchdogs without teeth, but they do exercise a certain level of moral persuasion which can perhaps sometimes shame TNCs into more just behavior, or can even bring one or more countries to restrict TNC irregularities within their own sphere of control.

Nongovernmental non-profit organizations have multiplied at the international level throughout the past fifty years. The major world religions always have had something of that transnational character, stretching back through 3,000 years of history. But the past half-century has seen them joined by a plethora of organizations with secular goals. Many are of the watchdog variety, which Hamelink mentions, but others represent a wide spectrum of special interests. Some promote and try to protect human rights or attempt to deliver assistance to people with various needs. Some, such as hate and terrorist organizations, try to advance causes which are less laudable.

TNMCs and Governments

Governments and intergovernmental organizations still enjoy advantages — such as control of military forces — but they are, more and more, taking on the role of arenas, in which the transnational organizations — both profit and non-profit — maneuver to achieve their own ends. The exchange of mail among countries and the international assignment of broadcasting locations on the electromagnetic spectrum are only two among innumerable examples of functions that elicit collaboration of this kind.

Governments have initiated many international forums to handle these worldwide communication needs, but as telecommunications have become privatized it is the transnational communication companies which have become the most interested parties. They want to achieve their own ends, not necessarily the ends of their host governments. They are so powerful and in control of so much expertise that they often end up negotiating with each other, through figurehead government negotiators. The regulatory mechanisms become, in this way, mere tools for avoiding conflicts among TNMCs, rather than having any effective enforcement or punitive powers to protect the public interest against wayward corporations.

Culture

The cultural homogenization which accompanies globalizing influences is not something which can be easily avoided. It has to be expected with rapid worldwide population movements such as have been occurring in recent decades. Cultural changes inevitably accompany technological changes, as in the transition from animal-powered to machine-powered farming, or from predominantly agrarian to predominantly industrial economies. It is only natural that such changes tend to

take on cultural forms adopted from other countries where the changes occurred earlier. But too sharp a break with traditional culture can be both socially and psychologically disruptive, revealing a serious need for a smooth transition which retains as much as possible of the traditional culture.

Hegemonic media influences, such as the global dominance of American feature films and some television programming, are dependent on skewed economic and social factors which would be difficult to compensate for except through censorship and subsidization. However, such factors are always in flux; and they already are being changed by collaborative production projects, by efforts to improve domestic production in many countries, etc. Such influences also function in different ways at different levels, and local cultures can be going through fundamental revitalization processes while international fads come and go at the same cultures' more superficial levels.

Sex, Violence, and Poor Quality

What is especially worrisome in the international trade in films and television programming is a tendency to rely on action, violence, sex, and simplistic plots designed for easy translation into many languages and for cross-cultural intelligibility. This tendency lowers not only the moral level of available mass media but also its quality level. Direct, cause-effect relationships between kinds of media consumption and the behavior of its consumers are difficult to prove, but it is obvious that the media have a major role in shaping our cultural environment. That shaping process becomes doubly disturbing when it involves alien elements — especially elements which undermine the accepted moral standards of a culture.

Media time can be quality time if media contents are worthwhile; but often, substandard content makes the media experience into merely a routinized round of superficial sensual stimulations, leading nowhere.

A Global Need: Media "Literacy" Education

The ubiquity of media in general, not only of those media which carry more obvious loads of globalizing influence, calls for more intensive and extensive efforts in all countries for systematic media "literacy" education. Inserting media education into already-crowded school curricula is a challenge everywhere; but if that challenge is not met, children — and the adults they become — will be left unprepared to deal with one of the most powerful forces shaping their lives.

One of the greatest, but perhaps least recognized dangers in media use is the development of habits of passivity. Images from other cultures, like other media images, can be used for varied and constructive purposes if they are viewed critically and discussed with parents, teachers, siblings and in peer groups. But that requires effort and activity.

Only active, fully alert and informed use of the media can take advantage of the benefits of the global media experience — as of any media experience — while avoiding its pitfalls.

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Current Research

NB: In the interest of saving space and production time, and contrary to previous practice, only sketchy addresses are given in this issue for most current research entries. However, anyone requiring more complete addresses for particular entries is asked to contact the Editor, CRT, c/o CSCC, Saint Louis Univ., PO Box 56907, St. Louis, MO 63156-0907, USA; email: CSCC@SLU.EDU ; Fax: +1 (314) 977 7296.

Organizations:

The **International Association for Media and Communication Research (IAMCR)** held its 1997 meeting in Oaxaca, Mexico, July 3-6, 1997, on the theme, "New Information Technologies, Globalization and Multicultural Societies." Papers from that meeting mentioned below are designated, "IAMCR 97."

The theme of the 47th Annual Conference of the **International Communication Association**, held in Montreal, Canada, May 22-26, 1997, was "Communication in the Global Community." Papers from that convention mentioned below are designated simply as "ICA 97."

The former **Speech Communication Association**, now called the **National Communication Association**, was not the venue for many papers relevant to globalization. The few from its 1997 meeting, held in Chicago, November 19-23, 1997, which are mentioned below are designated as "NCA 97."

Australia

Cynthia Gallois (University of Queensland), presented a paper, "Young Adults' Perceptions of Elderly Group Vitality, their Filial Attitudes, and Elderly Stereotypes in Japan and Australia," with **Howard Giles** (University of California at Santa Barbara, USA) and **Hiroshi Ota** (Nagoya University, Nagoya City, Japan), at ICA 97.

Dusadee Kittimorakul (Macquarie University, North Ryde, NSW) presented a paper, "Polls & Pyrotechnics: The Chinese Response to Taiwan's Presidential Election as Reported by *Time* and *Asiaweek*," at IAMCR 97.

John Sinclair (Victoria University, Melbourne) presented a paper, "Hispanic TV Giants Slug It Out: Corporate Competition for Television Markets in the Latin World," at IAMCR 97.

Fay Sudweeks (University of Sydney) chaired a theme session, "On-line Conversations: Creating Borderless Communities and Global Community," at ICA 97.

Soon Beng Yeap (Monash University) presented a paper on "The Impact of New Media Technologies and the Relocation of Political Authority: Engaging Silent Revolutions in Asia's Modernizing Economies" at IAMCR 97.

Belgium

Jan Servaes (Katholieke Universiteit, Brussels) delivered a paper, "Participatory Communication and Cultural Freedom in a Global Perspective," at IAMCR 97.

Brazil

Betania Maciel de Araújo (Universidade Federal Rural de Pernambuco, Recife) presented a paper, "El impacto de la globalización en la cultura brasileña: imagenes de la Navidad en la prensa de Recife" (The Impact of Globalization in Brazilian Culture: Images of Christmas in the Recife Press), at IAMCR 97.

Jacques Wainberg (Universidad Católica, Porto Alegre) presented a paper, "Telecommunication and the Regional Power of the Tropics," at IAMCR 97.

Canada

William Buxton (Concordia University, Montreal) presented a paper at ICA 97 on "Harold Innis: Communication History and the Contours of Modernity," on one of the pioneer Canadian theorists of globalization.

Marie-Helene Cousineau (Concordia University, Montreal) presented a paper at ICA 97 on "Inuit Women's Media Use and Identity Construction at the Local, National and Global Levels."

Michael Dorland (Carleton University, Ottawa) presented a paper, "Contracting Culture and Regulatory 'Difference'," at a theme session of ICA 97.

Fred Fletcher (York University, Toronto, Ontario) presented a paper, "Canada and Quebec in Global Context," at a theme session of ICA 97.

Mike Gasher (Concordia University, Montreal) presented a paper, "Changing Channels: What Media Convergence Means for the Practice and Governance of Canadian Cinema," at ICA 97.

Annie Mear (Université de Montréal, Montreal) coordinated the special team working on Telework at IAMCR 97. The team, formed by eight experts from several countries, meets year-by-year to explore and analyze the possibilities of work through new information technologies. A Virtual community project had been developed during the previous two IAMCR meetings.

Vincent Mosco (Carleton University, Ottawa) and **Marc Raboy** (University of Montreal) were panelists in a theme session, "Towards Conceptual Explication: Is 'Global Community' An Oxymoron?" at ICA 97. **Mosco** also presented a paper, "The Political Economy of Communication and Labor," in a theme session on "Global Productions: Labor in the Making of the 'Information Society'," at the same convention. **Raboy** served as co-chair with **Peter Monge** (University of Southern California, Los Angeles, CA, USA) for a theme session on, "Canadian and US Approaches to Regulating Culture and Communication," at the same convention.

Armand Saint-Jean (University of Sherbrooke, Quebec) and **Florian Sauvageau** (Laval University, Quebec City) were panelists at a theme session, "One Country and Two Cultures in the Shadow of the United States: The Dilemmas of Canadian Journalists," at ICA 97. **Joan Fraser** (*Montreal Gazette*, Montreal, QC) served as respondent at the same session.

Judith Stamps (University of Victoria) presented a paper, "Canadian Perspectives on Media, Culture and Consciousness," at a theme session of ICA 97.

Gaetan Tremblay (University of Quebec at Montreal) delivered a paper, "Is National Culture Policy Compatible with the Free Trade Agreements," at a theme session of ICA 97. **Tremblay** also is project co-coordinator, with **Delia Crovi Druetta** (UNAM, Mexico DF, Mexico), of the Monarca Project team of the IAMCR, which has been working since 1993 on the influence of the North American Free Trade Agreement (NAFTA) on audiovisual industries in Mexico and Canada. The team met at IAMCR 97 "to share the analysis perspectives on Communication and Economic groups with colleagues who are interested in the topic."

Barry Wellman and **Laura Garton** (both University of Toronto) with **Caroline Haythornthwaite** (University of Illinois, Urbana, IL, USA), presented a paper, "Confronting Global Mythologies: What We Can Learn from Internets," at a theme session of ICA 97.

Laura Westra (University of Windsor, Windsor, Ontario) was a panelist at a session on "Environmental Communication in the Global Community" at ICA 97.

China

Joseph Man Chan (Chinese University of Hong Kong, Shatin, NT, Hong Kong, China) presented a paper, "When Capitalist and Socialist Television Clashes: The Impact of Hong Kong Television on Guangzhou Residents," at ICA 97.

Huailin Chen (Chinese University of Hong Kong) and **Yu Huang** (Hong Kong Baptist Univ.) presented a paper, "Reversal of Fortune: An Institutional Analysis of the Uneven Development in China's Media Commercialization" at ICA 97.

Zhongdang Pan (Chinese University of Hong Kong) presented a paper, "Spatial Configuration in China's Journalism Reforms" in a session on "News and Globalization" at ICA 97.

Costa Rica

Sonia Gutierrez (Universidad Nacional) presented a paper on "The Construction of Central America as a Region" at IAMCR 97.

Finland

Ullamaija Kivikuru (University of Helsinki) presented a paper, "The Rise and Decline of a Third World News Agency: Principles and Reality," at ICA 97.

Terhi Rantanen (University of Helsinki) co-chaired, with **Oliver Boyd-Barrett** (University of Leicester, Leicester, UK), a theme session on "The Globalization of the News" at ICA 97. **Rantanen** also presented a paper at the same session on, "News Agencies in Europe." (See, also, "United Kingdom," below.)

France

Michael Palmer (University of Paris 3, Sorbonne Nouvelle, Paris) presented a paper, "Controlling the Bear: The Evaluation of News Agency Copy from Russia—1904-1906, 1989-91," in a theme session on "The Globalization of the News" at ICA 97.

Francois-Gabriel Roussel (University of Paris XII, Paris) presented a paper on "New Medias in Front of Myths in International Communication?" at IAMCR 97.

Germany

Wolfram Peiser (University of Mainz) presented papers on "The Television Generation's Relation to the Mass Media" and "Cohort Trends in Television Viewing and Newspaper Reading in the United States: A Partial Replication of a German Study" at ICA 97.

Jan Tonnemacher (Eichstaett University, Eichstaett) presented a paper, "Impact of the Internet on Print Journalism in and outside Germany," at ICA 97.

Jurgen Wilke (Johannes Gutenberg University, Mainz) presented a paper, "News Agencies in Competition: Historical Roots and the Present Situation in Germany," in a theme session on "The Globalization of the News" at ICA 97.

Indonesia

Naswil Idris (Universitas Terbuka [Indonesia Open Learning University]) presented a paper on "Evaluative Research on

Implementation of Communication Technology Policy for Education in Indonesia" at IAMCR 97. The paper also reviewed the regulation and deregulation of Indonesian telecommunication and broadcasting.

Ireland

Barbara O'Connor (Dublin City University, Dublin) presented a paper on "The Local and the Global in the Consumption of Old and New Media in Ireland" at IAMCR 97.

Israel

Hillel Nossek (New School of Media Studies, Tel Aviv) and **Chava E. Tidhar** (Bar Ilan University, Ramat Gan) presented a paper at ICA 97 on "Redistribution of Media Audiences: Adaptation and Integration of Cable TV vis-a-vis Other Media by Adults in the Israeli Family."

Japan

Hiroshi Ota (Nagoya University, Nagoya City, Japan), with **Cynthia Gallois** (University of Queensland, Australia), and **Howard Giles** (University of California at Santa Barbara, USA) presented a paper, "Young Adults' Perceptions of Elderly Group Vitality, their Filial Attitudes, and Elderly Stereotypes in Japan and Australia," at ICA 97.

Korea

Yung-Ho Im (Pusan National Univerity, Pusan) was a panelist at a session on "Issues of Labor in the Global Communication Community" at ICA 97.

Jong G. Kang (Illinois State University, USA) chaired a theme session at ICA 97 on "Current Media Research Trends in South Korea: Issues of Gender, Discourse, Privacy and Self-Identity in Korean Media." Korea-based presentors in this session included **Jongsoo Lee** and **Tackwhan Kim** (both of the Korean Press Institute, Seoul), **Sunny Yoon** (Korean Broadcasting Institute, Seoul), and **Kyungja Lee** (Kyung-Hee University, Seoul), as well as several USA-based presentors.

Malaysia

Abdul Azizal Abdul Aziz and **Fuziah Kartini Hassan Basri** (both of Universiti Pertanian Malaysia) presented a paper on "Direct-to-User TV in Malaysia: Early Perceptions of ASTRO Subscribers" at IAMCR 97.

Mexico

Claudia Benassini (Universidad Iberoamericana, Santa Fe, Mexico DF) presented a paper, "La investigación latinoamericana sobre globalizació de las comunicaciónes" (Latin American Research on Globalization of Communications") at IAMCR 97.

Martha Burkle (Universidad Iberoamericana, Santa Fe, Mexico DF) presented a paper, "'Technology Has Forgotten Them': Third World Indian Women and New Information Technologies," at IAMCR 97.

Jorge Borrego (Universidad Iberoamericana, Santa Fe, Mexico DF) presented a paper, "Adoption of Internet in Mexico: Leveling the Information Revolution from North to South," at IAMCR 97.

Maria de la Luz Casas Perez (Universidad Nacional Autónoma, Mexico DF) presented a paper, "Cambios en la legislación mexicana sobre telecomunicaciones" (Changes in Mexican Telecommunications Legislation), at IAMCR 97. The paper focused on the impact of the North American Free Trade Agreement on Mexican telecommunications law.

Delia Crovi Druetta (Universidad Nacional Autónoma, Mexico DF), is co-coordinator, with **Gaetan Tremblay** (Université du Quebec a Montréal, Canada), of the Monarca Project team of the IAMCR, which has been working since 1993 on the influence of the North American Free Trade Agreement (NAFTA) on audiovisual industries in Mexico and Canada. The team met at IAMCR 97 "to share the analysis perspectives on Communication and Economic groups with colleagues who are interested in the topic." **Corvi** also reported on the project in a paper, "Proyecto Monarca: estudio del impacto del TLC en la TV mexicana" (Project Monarca: A Study of the Impact of the Free Trade Treaty on Mexican TV), presented at IAMCR 97.

Javier Esteinou (Universidad Autónoma Metropolitana, Xochimilco) presented a paper on "Comunicación, cultura y globalización" (Communication, Culture and Globalization), at IAMCR 97.

José Carlos Lozano (Instituto Tecnológico de Estudios Superiores de Monterrey, Monterrey) presented a paper, "Oferta y consumo de contenidos televisivos transnacionales en Mexico" (Supply and Consumption of Transnational Television Contents in Mexico), at IAMCR 97.

Virginia Estela Reyes Castro (Facultad de Ciencias Politicas y Sociales, Universidad Nacional Autónoma, Mexico DF) presented a paper on "La publicidad entre la crisis y la globalización" (Advertising Between Crisis and Globalization) at IAMCR 97.

Florence Toussaint (Universidad Nacional Autónoma, Mexico DF) presented a paper, "Corporaciones mediaticas y del entretenimento: Mexico x USA" (Media and Entertainment Corporations: Mexico x USA), at IAMCR 97.

Netherlands

Denis McQuail (University of Amsterdam) was respondent at a session on "Globalism and the Mcluhan-Innis Legacy," at ICA 97.

Jan van Cuilenburg and **Pascal Verhoest** (University of

Amsterdam) presented two papers at IAMCR 97, on "Convergence and Confusion: Conceptual Models for Communication Policy" and "The Politics and Economics of Access: Issues and Concepts."

Norway

Knut Lundby (University of Oslo) presented a paper on "Anglicans in Tsanzaguru: Negotiating Identity in a Zimbabwean 'Growth Point'" at IAMCR 97.

Russia

Elena Vartanova (Moscow State University) presented a paper on "News Agencies in Post-Soviet Russia" in a theme session on "The Globalization of the News" at ICA 97.

South Africa

George Claassen (University of Stellenbosch, Western Cape) was chair, and **Eronini R. Megwa** (Peninsula Technikon, Cape Town) was a panelist in a session, "Sunset or Sunrise Journalism: The Rebirth of the New World Information Order in Africa," at ICA 97.

Jeanne Prinsloo (University of Natal, Durban) presented a paper, "Media Education and Change: Some Thoughts on Appropriate Teacher Education Curricula for South Africa Educators," at IAMCR 97.

Spain

Margarita Antón Crespo (Facultad de Ciencias de la Información, Tenerife) presented a paper, "Comunicación y cultura en la sociedad de información" (Communication and Culture in the Information Society), at IAMCR 97.

Taiwan

Lin-Lin Ku (National Taiwan University, Taipei) chaired a session on "New Media in the Mass Media" at ICA 97.

Georgette Wang (National Chung Cheng University) presented a paper on "Protecting the Local Cultural Industry: A Regulatory Myth in the Global Age" at IAMCR 97.

United Kingdom

Oliver Boyd-Barrett (Leicester University, Leicester) and **Terhi Rantanen** (University of Helsinki, Finland) co-chaired a theme session on "Globalization of the News" at ICA 97. **Boyd-Barrett** presented a paper on "Globalization and News Agencies: Re-Conceptualizations" in the same session. (See, also, "Finland," above.)

Michael Bromley (City University, London) was a panelist in a session on "Issues of Labor in the Global Communication Community" at ICA 97.

Peter Golding (Loughborough University, Loughborough) was respondent for a theme session on, "Communication and the Politics of Identity: National and Global Perspectives," at ICA 97.

Laura Lengel (Richmond American International University, London) presented a paper, "Global Community and New Technologies: Building Communities Through Computer-Mediated Communication in Developing Nations," at a theme session of ICA 97.

J. Michel Metz (Richmond American International University, London) presented a paper, "Affiliation as Function of Values: Global Implication of the Mediated Model of Communication," at ICA 97.

Barbara Moore (City University, London) chaired a session on "Issues of Labor in the Global Communication Community" at ICA 97.

David Morley (Goldsmith College, University of London) presented a paper, "Europe—Sans Papier," at a theme session of ICA 97.

Annabelle Sreberny-Mohammadi and **Adom Sabonchian** (University of Leicester, Leicester) presented a paper on "Ethnic Identity and Media Consumption: Iranians in Britain" at IAMCR 97. **Sreberney-Mohammadi** and **Robert L. Stevenson** (University of North Carolina, Chapel Hill, NC, USA) are directing a study of foreign news and international news flow in over forty countries (see **Stevenson's** entry under "United States," below, for further information).

United States

Philipp Braun (University of Colorado, Boulder) presented a paper, "The Role of Telecommunication Technology and Regulation in the Globalization of Financial Markets and Manufacturing Industries and their Impact on the Global Division of Labor," at IAMCR 97.

Steven H. Chaffee (Stanford University, Palo Alto, California) chaired a theme session, "On-Line Newspapers: Globalizing the Local," at ICA 97.

Anne Cooper-Chen and **Tsutomu Kanayama** (both at Ohio University, Athens, Ohio) presented a paper on "Television's Pacific Distortion: Mutual Coverage by Japan and the United States" at IAMCR 97.

Hazel Dicken-Garcia (University of Minnesota, Minneapolis) chaired a theme session, "Probing Shifting Political Paradigms and Communications as Variable 'X' in the Global Community," at ICA 97.

Anupama Dokeniya (Cornell University) presented a paper, "Translating Global Niches into National Development: The Role of Regulatory Mechanisms," at IAMCR 97.

John Downing (University of Texas at Austin) presented a

paper on "Racism and 'Race' in African and Latin American Political Cinema" at IAMCR 97.

Jolanta A. Drzewiecka and **Kathleen Wong** (Arizona State University) presented a paper on "The Dynamic Construction of White Ethnicity in the Context of Transnational Cultural Formations" at NCA 97.

Marjorie Ferguson (University of Maryland at College Park) chaired a session at ICA 97 on "Globalism and the Mcluhan-Innis Legacy." Papers were presented by USA and Canadian scholars, and the Respondent was **Denis McQuail** of the University of Amsterdam (Netherlands). **Ferguson** also chaired another theme session, "Communication and the Politics of Identity: National and Global Perspectives," at the same convention.

Howard Giles (University of California at Santa Barbara) collaborated with **Cynthia Gallois** (University of Queensland, Australia) and **Hiroshi Ota** (Nagoya University, Nagoya City, Japan), on a paper, "Young Adults' Perceptions of Elderly Group Vitality, their Filial Attitudes, and Elderly Stereotypes in Japan and Australia," presented at ICA 97.

Nina Gregg (University of Tennessee, Knoxville) chaired a panel on "Dissonant Discourses and Orchestrated Bodies: Mediated Identities in the 'Global Community'," at ICA 97.

Gary Gumpert (Communication Landscapers, New York, NY) chaired a theme session, "Marshall Mcluhan Meets Bill Gates: The Global Village in an Age of Global Communication," at ICA 97, and, with **Susan Drucker** (Hofstra University, Hempstead, NY), presented a paper, "Does the Global Community Have Village Commons? The Internet and Public Space," at the same session.

C. Anthony Giffard (University of Washington, Seattle) was a panelist in a session on "Sunset or Sunrise Journalism: The Rebirth of the New World Information Order in Africa" at ICA 97. He also presented a paper, "Global Issues and the New Geopolitics of Information," at IAMCR 97.

Cynthia A. Hoffner (Illinois State University, Normal, Illinois) chaired a session on "Extending the Power of *Sesame Street*: Other Media, Other Goals, Other Cultures" at ICA 97.

Kevin Kawamoto (University of Washington, Seattle) presented a paper, "Indefinite Frontiers: The Conceptualization of Cyberspace as a Global Commons," at IAMCR 97.

Shin Dong Kim, a student at Indiana University, presented a paper, "Globalization, Communication and the Nation-State: A Conceptual Exploration," at NCA 97.

Sangchul Lee and **Ece Algan** (both at Ohio University, Athens, Ohio) presented a paper, "CNN World Report: A Five Year Content Analysis," at IAMCR 97.

Ringo Ma (SUNY, Fredonia) chaired a session, "When the East Meets the West: Heavenly Peace or a Cross-Fire," at NCA 97, whose four papers, all by Chinese at American universities, gave background relevant to the effect of globalization factors in China.

Abbas Malek (Howard University, Washington, DC) presented a paper, "News Media and Foreign Policy: A Field Ripe for Research," at IAMCR 97. In collaboration with **Anandam Kavoori** (University of Georgia, Athens, GA) **Malek** is collecting papers for a book on the global dynamics of foreign news. "Papers are sought that explore the following topics: (1) international news coverage by national media in a foreign country (i.e., non-U.S.); (2) comparative studies of international news coverage across countries; (3) dynamics of news production and distribution by national or transnational news services (source: *Spectra*, August 1997).

Marie-Louise Mares (University of Pennsylvania, Philadelphia) chaired a session on "Environmental Communication in the Global Community" at ICA 97.

John K. Mayo (Florida State University, Tallahassee) chaired a session on "Media Processes and Effects in China, Hong Kong, and Taiwan" at ICA 97.

Christie McNeill (University of Colorado at Boulder) presented a paper on "The US Influence on European Telecommunications Policy" at IAMCR 97.

Bella Mody and **Hyunoh Yoo** (both of Michigan State University, East Lansing, Michigan) presented a paper, "Job Losses in the New Information-based Industrial Revolution: Downsizing in the U.S. Local Telephone Industry," at IAMCR 97.

Peter Monge (University of Southern California, Los Angeles) served as co-chair with **Marc Raboy** (University of Montreal, Canada) for a theme session on, "Canadian and US Approaches to Regulating Culture and Communication" at ICA 97.

Woong Ki Park (Temple University, Philadelphia) presented a paper, "The Peasants of Global Village: A Feudal Age in the Information Age," at IAMCR 97.

David Pritchard (University of Wisconsin, Milwaukee) chaired a theme session, "One Country and Two Cultures in the Shadow of the United States: The Dilemmas of Canadian Journalists," at ICA 97.

Gary P. Radford (William Patterson College, Morristown, NJ) chaired a theme session on, "Community,

Communication and Affiliation: Global Influences of New Communication Technologies," at ICA 97.

Ute Sartorius (University of North Dakota) presented a paper, "The Digital Era and the Rediscovery of Image Manipulation: Cultural Implications of New Technology," at IAMCR 97.

Noreen M. Schaefer-Faix (Kutztown University) chaired a session on "A Chinese Perspective of Conflict Management and Resolution" at NCA 97, whose four papers, all by Chinese at American universities, gave background relevant to the effect of globalization factors in China.

James Spaniolo (Michigan State University, East Lansing) chaired a theme session, "Towards Conceptual Explication: Is 'Global Community' An Oxymoron?" at ICA 97.

Robert L. Stevenson (University of North Carolina, Chapel Hill) and **Annabelle Sreberny-Mohammadi** (University of Leicester, Leicester, UK) are directing a study of foreign news and international news flow in over forty countries. The study has been underway for about a year and reports on the first results will soon be ready for presentation. Several books are expected to result from the project. Related projects have been reported on in various recent papers at ICA, IAMCR and AEJMC (The Association for Education in Journalism and Mass Communication). The project has a website at: http://sunsite.unc.edu/newsflow/ which can be consulted for background.

Gerald Sussman (Portland State University, Portland, Oregon), chaired a theme session at ICA 97, on "Global Productions: Labor in the Making of the 'Information Society'," at ICA 97.

Angharad N. Valdivia (University of Illinois, Urbana) chaired a theme session on "Gender and Global Narratives: A Multidimensional Exploration of Salient Issues" at ICA 97.

Shalini Venturelli (International Communication Division, School of International Service, American University, 4400 Massachusetts Avenue NW, Washington DC 20016; Tel: +1 (202) 885-1635; Fax: +1 (202) 885-2494; e-mail: sventur@american.edu) is currently working on globalization of communication from the perspective of the human rights and cultural rights impact of multilateral agreements for the Global Information Society (including rights of ownership of expression, access to express, and political rights to participate in the production of expression). She is examining the multilateral GII framework from the perspective of these rights.

D. Charles Whitney (University of Texas, Austin) chaired a theme session on "New Profiles of Latin American Journalism: The Press and the Global Community" at ICA 97.

Kokkeong Wong (St. Norbert College, De Pere, Wisconsin) chaired a session on "News and Globalization" at ICA 97.

Hua Xu (University of Illinois, Urbana-Champaign) presented a paper, "Media in Transition: An Examination of Chinese Television Magazine Shows in the Mid-1990s," at NCA 97.

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Shalini Venturelli (Washington, DC)

Book Reviews

Reviewers:
PJD — Paul J. Duffy, SJ
WEB — William E. Biernatzki, SJ

Ang, Ien. *Living Room Wars: Rethinking Media Audiences for a Postmodern World.* London/New York: Routledge, 1996. Pp. viii, 208. ISBN 0-415-12800-5 (hb.) n.p.; 0-415-12801-3 (pb) $17.95.

This book, by the author of *Watching Dallas* (1985) and *Desperately Seeking the Audience* (1991), brings together in slightly revised form ten of her previously-published articles in the field of audience studies.

In the Introduction, Ang accepts the "postmodern condition" as an accurate description of contemporary life, but not as a complete disjunction from the "modern," as some others would see it. She describes it as follows:

> If the Enlightenment project of modernity was based on a belief in the possibility of a world singularly organized around the principles of universal reason, rationality and truth, then postmodernity signals not so much a radical end

of the modern era, its wholesale supersession and negation by an alternative set of beliefs, but rather an awareness and recognition of the political and epistemological *limits* of those principles ... the loss of master narratives. (pg. 2)

In this book, which Ang sees as continuing the work of her two earlier books, she wants to get away from the "modernist" ways of understanding television audiences, "which now have generally reached their point of exhaustion." She thinks this is necessary because of television's own "massive postmodernization" in recent years. The medium has gone through "pluralization, diversification, commercialization, commodification, internationalization, decentralization — throwing established paradigms of understanding how it operates in culture and society into disarray" (pg. 3).

For the author, the audience is not so much "an object of study" as it is an indicator of "the constantly shifting and radically heterogeneous ways in which meaning is constructed and contested in multiple everyday contexts of media use and consumption" (pg. 4). The study of audiences is important as a means to "a broader critical understanding of the peculiarities of contemporary culture" (*ibid.*).

The various chapters highlight different aspects of the audience. The interaction between television and its audiences is seen as a "battle." The audience generally wants pleasure, but the public service medium (in the Netherlands) has insisted on being didactic. Now, the commercial paradigm has triumphed and has "virtually complete power in defining our television pleasures for us: hedonism is now the official ideology of the television institution ..." (pp. 33-34).

Researchers must do research, but they must also recognize its political implications. Research is not going to yield definitive answers, in the functionalist sense. "What matters is not the certainty of knowledge about audiences, but an ongoing critical and intellectual engagement with the multifarious ways in which we constitute ourselves through media consumption" (pg. 52). Marketing research, too, has its limits, and "must always stop short of acknowledging fully the permanent subversion inherent in the ... intractable ways in which people resist being reduced to the ... presumed images of the 'ideal consumer'" (pg. 64).

The "battle between the sexes" also presents a fascinating field for the author's ethnographic exploration of the ever-changing panorama of postmodern television. The independent feminist heroines of the 1980s have given way to a different kind of melodramatic heroine in the 90s. "The pains and frustrations that come from having to live in a still ultimately patriarchal world ... no longer seem to bother these new women" (pg. 97). but, as with other dimensions of the postmodern, "any feminist standpoint will necessarily have to present itself as partial ... commonalities are by no means universal." In opposing sexism, "a flexible and pragmatic form of criticism might be more effective than one based upon predefined truths, feminist or otherwise" (pg. 129).

"An intense interest in culture is one of the most significant trends in contemporary communication studies" (pg. 133). But, having said that, Ang goes on to acknowledge that there is little consensus about what constitutes "culture." She advocates an ethnographic approach that will "conjure up ... the broad range of creative practices which peoples in different parts of the world are inventing today in their everyday dealings with the changing media environment that surrounds them" (pg. 148).

The book ends with an acknowledgement that we live in a "realm of uncertainty that is capitalist postmodernity," and that any critical theorizing within that context, "always has to imply an acknowledgement of its own open-endedness, its own partiality ..." (pg. 180).

The references constitute an extensive bibliography (pp. 189-201). -- WEB

Bell, Elizabeth, Lynda Haas, and Laura Sells (eds.). *From Mouse to Mermaid: The Politics of Film, Gender, and Culture*. Bloomington and Indianapolis: Indiana University Press, 1995. Pp. xii, 264. ISBN 0-253-32905-1 (hb.) $39.95; 0-253-20978-1 (pb.) $16.95.

This is a book about the ideology of the Disney empire and its communication through that empire's entertainment products; although, as the editors make clear on the first page of their introduction, they were threatened with legal action by the Disney Corporation if they used the name "Disney" in their title.

The "mouse" of the title is, of course, Mickey — although the feminist preoccupation of the authors suggests that one should include Minnie, as well, even though the index cites her only once (pg. 262, referring to pg. 150).

The "mermaid" is more complicated, referring to the Disney film, *The Little Mermaid*, but also to the use of "mermaid" in an address on the limiting symbolism of gender stereotypes (feminist as well as patriarchal) to the graduating class of Wellesley College by the American First Lady, Barbara Bush, in 1990.

Seven of the sixteen authors are male. All sixteen are based in the United States.

The various papers deal with Disney's live-actor and animated productions "from feminist, marxist, post-structuralist, and cultural studies perspectives," as the description on the back cover describes it. Special attention is given to *Pinocchio, Billy Bathgate, Song of the South, Jungle Book, Bambi, 20,000 Leagues Under the Sea, Beauty and the Beast, The Little Mermaid, Stella, The Joy Luck Club, Mary Poppins, Bedknobs and Broomsticks, Pretty Woman,* and the EPCOT Center at Florida's Disney World.
- WEB

Brock, Gerald W. (ed.). *Toward a Competitive Telecommunication Industry: Selected Papers from the*

1994 Telecommunications Policy Research Conference. Mahwah, NJ: Lawrence Erlbaum Associates, 1995. Pp. xii, 392. ISBN 0-8058-2030-2 (hb.) $79.97; 0-8058-2031-0 (pb.) $36.00.

The annual Telecommunications Policy Research Conferences are a major source of research papers "on a wide range of telecommunication policy issues," as the editor says on his "Acknowledgments" page (pg. ix).

In her "Foreword," Pamela Samuelson notes that "1994 was an unusually rich year for telecommunications policy initiatives and research," especially in the United States, where the first major revision of the Communication Act of 1934 was being considered by Congress and the President had begun a "National Information Infrastructure" (NII) initiative (pg. xi).

The book's seventeen papers are grouped into six sections. The first section features an "Introduction" by the editor and chapters on pricing strategies and regulation in the U.S. cellular industry and on network evolution in telecommunications. The second section is on local competition and interconnection. It is followed by sections on international telecommunication, universal service, the Internet and the NII, and the relationship between the U.S. constitution's First Amendment and changing technology.

The seventeen papers have twenty-nine authors, twenty-six of whom are based in the United States. Most of the papers therefore represent an American point of view.

In their discussion of competitive global telecommunications, John Haring, Jeffrey H. Rohlfs, and Harry M. Shooshan III, underline how "foreign impediments to free trade in international telecommunications services substantially harm the U.S. economy" (pg. 139).

Harmet Sawhney discusses the concept of universal telecommunication service and the processes that will lead to its development, with special reference to the United States situation, in which "the fragmented nature of the peculiarly American sociopolitical terrain gives a spin to the interplay of competitive forces" (pg. 216).

In her chapter, Heather E. Hudson evaluates access to telecommunications in the developing world in the ten years after the finding of the Maitland Commission, in 1984, that "telecommunications was a 'missing link' in much of the developing world" (pg. 235). Although there had been some improvement, she found that "that statement is still true in many urban centers and throughout rural regions of developing countries," (*ibid.*), and she proposes strategies to bring access to all. -- WEB

Burleson, Brant R. (ed.). *Communication Yearbook 19.* Thousand Oaks, CA/London/New Delhi: Sage/International Communication Association, 1996. Pp. xx, 457. ISBN 0-7619-0165-5, ISSN 0147-4642 (hb.) $49.95.

Burleson, Brant R. (ed.). *Communication Yearbook 20.* Thousand Oaks, CA/London/New Delhi: Sage/International Communication Association, 1996. Pp. xvi, 463. ISBN 0-7619-0686-X (hb.) $85.00.

Volume 19 was the first issue of the annual *Communication Yearbook* to embody the new mission and format approved by the International Communication Association Board of Directors in 1993. "The action by the board redefined CY as a literature review series that would, henceforth, exclusively publish comprehensive, critical surveys of literature that had appeared on specific, well-defined topics" (*CY* 19, pg. x).

As background to put this change into perspective, the "Editor's Introduction" surveys the history of the *Yearbook*, from its first appearance in 1977. The ten original papers in the "reinvented" publication were selected from among 70 solicited submissions. Each paper "makes the case that there *is* a distinct body of literature on a particular topic and that this body of literature merits careful examination and synthesis," covering the literature and its findings and identifying "the issues, problems, questions and concerns that need to be addressed in future research" (*CY* 19, pg. xiv).

Topics covered in the ten chapters of *CY* 19 include: communication and older adults, sexual communication in interpersonal contexts, sexual harassment, sex stereotyping in television programming, the "knowledge gap hypothesis," the meaning of "communication technology," communication aspects of dyadic social influence in organizations, argumentativeness and verbal aggressiveness, intercultural communication competence, and intercultural communication training. Each chapter is accompanied by a substantial list of references.

CY 20 follows the same editorial policy as *CY* 19. In the "Editor's Introduction," Burleson remarks that his experience as editor of the series has highlighted for him the characteristics which make up a good literature review:

> Good literature reviews focus on questions of enduring significance and, in so doing, help us refine our sense about those issues that matter and those that do not. ... the questions addressed must transcend contemporary notions regarding the intellectually trendy and fashionable. (*CY* 20, pg. ix)

The word "meta-analysis" recurs in some of the papers, as in the chapter by Elasmar and Hunter (CY *20*, pp. 46-69), discussed in section VI of the main review article in this issue of *Trends* (see above, pp. 16-17).

Michael Morgan and James Shanahan present another meta-analysis, covering two decades of cultivation research (*CY 20*, pp. xvi, 1-45). Other chapters in *CY 20* review the evolution of gender advertising research, public relations and the production of news, public opinion as a normative opinion process, attitude accessibility and persuasion, participation in small groups, social and communicative

anxiety, the development of social and communicative competence in childhood, and communication and cross-sex friendships across the life cycle.

As in *CY 19,* each chapter in *CY 20* is accompanied by an extensive list of references. -- WEB

Gauntlett, David. *Moving Experiences: Understanding Television's Influences and Effects* (Acamedia Research Monograph 13). London/Paris/Rome: John Libbey Press, 1995. Pp. viii, 148. ISBN 0-86196-515-9, ISSN 0956-9057 (pb.) £15.00; $24.00.

The effects of television are a topic of constant speculation and debate, sometimes vigorous debate. Positivist reservations about causality, and therefore about the possibility of "proving" a cause-effect relationship, complicate the issue. An even bigger problem than epistemology in placing blame or credit for the impact of particular programs, genres, or even the whole medium is the difficulty of isolating the various factors involved, and consequently being able to pinpoint causality. Gauntlett accepts this, saying that "the effects paradigm should be laid to rest, of interest only as part of the natural history of mass communications research" (pg. 1). On the other hand, a distinction must be made because television does have *influence* on people. What it does not have is the kind of direct effects people think of when they link the viewing of violent TV shows with the perpetration of violence in daily life.

In denying that research has established any direct relationship between televised violence and real-life violence, the author says that "television does not deserve to have the complex and deep-rooted troubles of society laid at its door." Such an emphasis "only provides a convenient excuse for the other, more genuine causes of social ills to be ignored" (pg. 116). He agrees with the view "that television serves as a modern forum for the continual discussion of moral, social and cultural issues ..." (pg. 118). He would say that people, including children, use television for many different purposes, depending on what they bring to their TV viewing from their own lives, much as they do other dimensions of experience.

Chapters 2 through 4 review research concerned with television's supposed harmful effects, such as encouraging aggression. Research on pro-social effects is dealt with in chapter 5. Campaigns, designed to have specifically intended effects, are discussed in chapter 6. In chapter 7, newer approaches to studying television's influence are considered. Chapter 8 looks at the context which has created what Gauntlett calls the "moral panic" that demanded effects research in the first place. The references (pp. 121-141) constitute a substantial bibliography.

His final conclusion is that "the television effects tradition has reached the end of what was always a hotly-contested, circuitous, and theoretically undernourished line of enquiry" (pg. 7). -- WEB

Gripsrud, Jostein. *The Dynasty Years: Hollywood Television and Critical Media Studies*. London/New York: Comedia (Routledge), 1995.

The American "prime-time soap opera" *Dynasty* was the first of its genre to appear on Norwegian television. From May 1983, onwards for more than a year, it sparked "an intense public debate about the serial and its cultural implications," which prompted the author to undertake a study of the program and the debate "as empirical material for a project which would investigate the historically well-known tensions between cultural elites and ordinary people in a contemporary setting," in which "issues of cultural democracy and broadcasting policies" were viewed "in the light of ... transnational processes and relations with economic, technological, political and cultural dimensions" (pg. 2).

He starts from a perspective explicitly inspired by the Frankfurt School, especially the critical view of the American "culture industries" elaborated by Theodor Adorno (pg. 5). In doing so, he also explicitly opposes his interpretation to the more mainstream view of many "audience interpretation" theorists, who emphasize the many and varied understandings and uses which characterize different audiences in their experience of television productions in the same genre. The audience interpretation studies, such as those by Ien Ang and by Elihu Katz and Tamar Liebes, tended to use the more widely disseminated program *Dallas*, but the Norwegian network NRK — then the country's only channel — had rejected *Dallas* on the grounds of "low quality" and bought *Dynasty*, instead *(pg. 84)*, which had originated in the United States as competition for *Dallas* (pg. 34). Part of the Norwegian complaint about *Dynasty* apparently arose from disappointment over not receiving *Dallas*, which already had been on Swedish TV for three years (pg. 84).

Gripsrud, while recognizing the value in ethnographic audience studies such as those done on *Dallas*, feels that they tend to deemphasize the text itself, and "certain important contextual determinations," including its inbuilt ideology. He feels that their view "is related to an image of the viewer as a sovereign individual, at the most a member of a small (family) group, who independently 'makes meaning' in front of the small screen" (pg. 154).

Viewing *Dynasty* taught Norwegian audiences to take television less seriously than they had been accustomed to doing, but the diversity offered by even the single channel of public service television enabled them to avoid the "ironic 'indifference'" which is said to infect audiences exposed only to the fundamental structural sameness of U.S. commercial television (pg. 258).

An appendix describes certain key episodes referred to in the text. -- WEB

Hutchby, Ian. *Confrontation Talk: Arguments, Asymmetries, and Power on Talk Radio.* Mahwah, NJ: Lawrence Erlbaum Associates, 1996. Pp. x, 130. ISBN 0-8058-1796-4 (hb.) $36.00; 0-8058-1797-2 (pb.) $16.00.

The author describes his book's two principal aims as follows:

> First, I wanted to describe the kinds of argumentative resources available to and used by talk radio hosts and callers to engage in confrontation talk. Second, I wanted to explore the relationship between the verbal and interactive practices of arguing and the institutional features of the talk radio show, as a social setting in which arguments routinely take place. (pg. 109)

Through conversation analysis of radio talk shows recorded off the air in the Greater London area, Hutchby explores the tactics exercised by both callers and hosts and the power relationships between them. Hosts obviously enjoy strategic advantages in any argument that develops between themselves and a caller, but "there are ways in which callers may resist those strategies" (pg. 115).

The empirical research reported in the book is said to show how two central ideas of Michel Foucault can be helpful in the analysis of talk at the interpersonal level: "first, that wherever there is power, there is resistance, and second, that power operates in the most mundane contexts of everyday life" (pg. 115).

The author insists that although his research has implications for other theoretical positions it remains "firmly within the methodological framework of conversation analysis," with its sequential talk-in-interaction focus, which is "CA's distinctive contribution to the study of social interaction" (pg. 116).

Appendix "A" gives the transcription conventions used in the excerpts of talk show transcriptions used throughout the text. Appendix "B" is a guide to symbols used to indicate the sources of data in the book. It is followed by six pages of references. -- WEB

Jones, Steven G. (ed.). *CyberSociety: Computer-Mediated Communication and Community.* Thousand Oaks, CA/London/New Delhi: Sage, 1995. Pp. ix, 241. ISBN 0-8039-5676; 0-8039-5677-0 (pb.) $23.50.

The editor compares the growing societies and cultures of cyberspace to an electronic cocktail party, where one can quickly move from one room to another and engage in widely varying conversations, of varying degrees of seriousness and substance, about a vast range of subjects. "The doors to these rooms are most often unlocked, and *CyberSociety*'s authors peek in, mill about, engage in conversation, probe, analyze, and critique" (pg. viii).

Jones notes that this new kind of society has created so many questions about its nature and the direction in which it is evolving that it has drawn attention away from the technologies themselves and towards the new forms of community they are beginning to generate. Expectations have been high, and the phenomenon has given rise to an epidemic of prophecy, as many try to foresee its potential for both benefits and dangers (pg. 2).

After an introduction briefly describing key features of the cyber world's landscape, such as Internet, the editor's chapter on "understanding community in the information age" reiterates some of the questions which have been raised about the "information superhighway" and its possible impact. One question is necessarily prior to all the rest: "How do we study computer-mediated community?" (pg. 11). Among other qualities, that research will require what M. Chayko has called "a 'special sensitivity' to distinctions between the virtual and the real" (*ibid.*). The social world created in cyberspace by its users is quintessentially a *symbolic* world. Jones summarizes the problem: "It would be far easier to understand the physical, or hardwired, connections than to understand the symbolic connections that emerge from interaction" (pg. 12). He quotes James Carey to the effect that the research skills most needed are those which would be used in studying a sacred ritual ceremony, rather than those of the engineer (*ibid.*).

Virtual reality is one of the more esoteric ramifications of the cybersociety, but Cheris Kramarae, in her contribution, offers a critique of virtual reality literature from the perspective of "feminist speculative fiction" (pp. 36-56).

Two chapters discuss computer games. Margaret L. McLaughlin, Kerry K. Osborne, and Christine B. Smith deal with "standards of conduct on Usenet, a widely-available network used to exchange "news" articles. Another chapter searches for Thomas Hobbes' *Leviathan* in Usenet — "the institution of censorship or moderation of the messages written by the network's users," out of fear for their virtual safety (pp. 112-137). Additional chapters deal with "the emergence of community in computer-mediated communication" and "virtual worlds: culture and imagination."

The final contribution analyzes a mass murder at Concordia University, Montreal, committed in 1992 by a disgruntled teacher who preceded his taking of hostages by sending a long message about his complaints over Usenet. This prompted a vigorous correspondence over the Net which preceded and followed the actual hostage-taking and killings, and which raised interesting questions about the interplay of virtual reality and real events that are analyzed by the authors, Alan Aycock and Norman Buchignani. - WEB

MacBeth, Tannis M. (ed.) *Tuning In to Young Viewers: Social Science Perspectives on Television.* Thousand Oaks/London/New Delhi: Sage, 1996. Pp. 282. ISBN 0-8039-5825-0 (hb.); 0-8039-5826-9 (pb.) $21.95.

Everyone knows that television affects all its viewers in various ways, especially its younger viewers; but the many important questions asked about those effects are difficult to answer. Sometimes the difficulties are due to the complexity of the factors involved, sometimes to social scientists' unwillingness to jump to conclusions from evidence that is indicative but not absolutely certain, and sometimes overwhelming evidence seems to be brushed aside or even intentionally concealed to protect the financial interests of broadcasters or advertisers. Yet, correct, carefully nuanced answers are necessary if we are to know how to use television constructively, avoiding its dangers while profiting from its many potential benefits.

The contributors to this volume have sifted through the research of the past forty years to determine what its cumulative message is concerning children and television. They acknowledge that the nature of the process by which the effects occur makes them difficult to measure. Nevertheless, they say, "... we count ourselves among the majority of researchers who conclude that television does indeed have some effects" (pg. 3).

In chapter 2, Aletha C. Huston and John C. Wright review work done on the socialization effects of television on young children. They conclude that, while "television viewing is not inherently passive," much depends on family patterns, which in turn are influenced by the family's social context. The need for the television industry to provide "varied, well-designed, creative programming," rather than mere marketing devices, is noted, as is the responsibility for teachers to use the medium creatively (pg. 57).

Sherryl Browne Graves addresses the question of intergroup diversity on television, in chapter 3, concluding that "research on diversity on television is very limited. Most of it has focused on African American portrayals and the impact of these portrayals on African American and European American audiences" (pg. 81).

Joanne Cantor reviews work which has been done on the relation of television and children's fear. Since television is a major source of children's knowledge about the world it can play an important role in determining whether they perceive the world as threatening; so close supervision of their viewing of frightening content is indicated (pg. 113).

Eric F. Dubow and Laurie S. Miller, in chapter 5, look at research on TV violence viewing and aggressive behavior, which they say "represents a major clinical and social problem" (pg. 117). They conclude that "Most of the evidence ... indicates that violence in television and other media plays a causal role in the development of aggression." How this happens is more difficult to study. Some clinical research nevertheless has "demonstrated varying degrees of success in decreasing the TV violence viewing-aggression relation" (pg. 143).

Tannis M. MacBeth reviews work on the indirect effects of television on factors such as creativity and school achievement. Educational and informative programming has been shown to have some positive effects, but programming high in action and aggression seems to have negative effects on behaviors "such as imaginative or fantasy play and persistence." Lower-IQ students watch more television than those with higher IQs, and IQ scores correlate more closely with reading skill when TV is available than when it is not. "Television use develops in relation to school achievement" in either "upward or downward spirals." Socioeconomic status interacts with television use in relation to the availability of alternative activities: poorer children, with fewer alternatives to TV, seem less affected by heavy viewing than children with a wider range of alternatives (pp. 209-210).

Finally, in chapter 7, Robert W. Kubey looks at studies of television dependence, diagnosis and prevention, focussing especially on video games, pornography and media education. The word *addiction* in this context should be applied with caution, since ways are being explored to reduce or eliminate habit formation connected with television. Since regulation of media content is, and will continue to be problematic, the development of systematic media education is called for (pp. 221-260). -- WEB

Morgan, Michael, and **Susan Leggett** (eds.). *Mainstream(s) and Margins: Cultural Politics in the 90s*. Westport, CT/London: Greenwood Press, 1996. Pp. xi, 245. ISBN 0-313-29796-7 (hb.) $59.95.

"Mainstream(s)" are the dominant cultural tendencies in a society, but the editors insist that they are "neither monolithic nor static, and hence, the contours of the 'margins' need not be fixed" (pg. vii). The thirteen chapters in the book are written from a "critical-cultural studies" perspective. They are grouped into two parts. Part I focuses on studies of some "marginal" movements and groups — "Queer Nation," "Clamshell Alliance," and women prisoners — after chapters on the meaning of "centers" and "margins," by Poonam Pillai, and the delineation of "art" and "porn," by Rebecca Schneider. Part I also includes a chapter on multiculturalism in composition textbooks in the 1990s.

The seven chapters in part II deal with media-related issues, ranging from press coverage of the Special Air Service's killing of three unarmed IRA members on Gibraltar in 1988 to the role of the *National Geographic* magazine in shaping the stereotypes of "popular Orientalism." Of particular interest is Stuart Kirsch's discussion of how press coverage influenced by political expediency has prevented an adequate representation of the problems of refugees from Irian Jaya who have fled into Papua-New Guinea.

One of the authors is based in New Zealand, and the rest in the United States. -- WEB

Mosco, Vincent. *The Political Economy of Communication: Rethinking and Renewal.* London/Thousand Oaks, CA/New Delhi: Sage, 1996.

Pp. x, 307. ISBN 0-8039-8560-6 (hb.) $75.00; 0-8039-8561-4 (pb.) $26.95.

From its very beginning, as the author points out, citing Dallas Smythe, "political economy combined a sense of the descriptive and the prescriptive" (pg. 24). Although political economyt can be defined in various ways, most broadly as "*the study of control and survival in social life,*" the mainstream political economists have always insisted on a critical, evaluative approach to social science, not the "value free social science" advocated by Max Weber and most American sociologists.

Mosco's book is intended

> ... to offer a guide to the political economy approach, to how it has been used in communication studies, and to the debates surrounding its relationship to a range of disciplines in social science and in cultural studies. (pg. 17)

The approach can possibly best be described by focusing on some of political economy's central characteristics. It gives "priority to understanding *social change and historical transformation*" — the evolution of capitalism, in particular (pg. 27). However, it also examines "the production and reproduction of invariant structures," such as, in particular, multinational or transnational corporations (pg. 29). It also "stays firmly rooted in an analysis of the wider *social totality*" (pg. 29), not stopping at the boundaries of academic disciplines such as sociology, political science or economics, but venturing into all to find adequate explanations of social phenomena.

At the same time political economy abhors essentialism, stressing "the need to avoid reducing social reality to political economy by seeing the latter as one among several forces constituting social life" (pg. 70). It always is characterized by a moral philosophy, in which "the moral, cultural, or spiritual domain is itself the central subject of analysis," and has the goal of "identifying visions of a morally appropriate way of living" (pg. 35).

Like Marxism and the Frankfurt School, political economy uses "praxis" — "the free and creative activity by which people produce and change the world and themselves" (pg. 37). Praxis undergirds a theory of knowledge which views "knowing as the ongoing product of theory and practice" (pg. 38).

In addition to mapping the field, the author wants "to rethink and renew central elements in the political economy of communication" (pg. 1).

> The tendency within political economic and forms of institutional analysis is to concentrate on how communication is socially constructed, on the social forces that contribute to the formation of channels of communication, and on the range of messages transmitted through these channels. (pg. 72)

The author traces the development of an important body of research based on this approach in the remainder of the first part of the book (pp. 72-134).

In the second part, he notes several challenges faced by political economy, along with "other intellectual standpoints." He wishes to rethink political economy in view of these challenges.

One challenge is commodification, "*the process of transforming use values into exchange values*" (pg. 141). Another is spatialization, "*the process of overcoming the constraints of space and time in social life*" (pg. 173). A third challenge is structuration, "*a process by which structures are constituted out of human agency, even as they provide the very 'medium' of that constitution*" (pg. 213).

The final chapter examines the relationship between cultural studies and policy studies, particularly in the ways political economy of communication relates to adjacent disciplines. Cultural studies is a field which has grown much broader than political economy; so the development of a sound political economy approach requires an understanding of its relation to cultural studies (pg. 247).

An important goal of political economy is that which it has in common with its sister disciplines: "to build a common understanding and common political purpose that can advance the democratization of culture and, through it, the democratization of social life" by "forging intellectual and political links across disciplinary boundaries" (pg. 272).

The book's references (pp. 273-299) constitute an extensive bibliography of the subject. -- WEB

Nielsen, Mike, and Gene Mailes. *Hollywood's Other Blacklist: Union Struggles in the Studio System.* London: British Film Institute, 1995. Pp. xiii, 178. ISBN 0-85170-508-1 (hb.) £35.00; 0-85170-509-X (pb.) £13.99.

The authors describe the events they record as "a part of Hollywood history that the industry would just as soon forget" (pg. ix).

The "first" blacklist was composed of the names of allegedly pro-communist screenwriters, directors, and actors investigated by the House Un-American Activities Committee in the late 1940s and early 1950s. The "other" blacklist was created by what the authors call an "unholy alliance between the studio bosses and gangsterism" (back cover), which is alleged to have controlled Hollywood labor unions in the 1930s and 1940s. This blacklist contained the names of workers who struggled against the "unholy alliance" in the name of a free labor movement which would genuinely advance the just demands of the carpenters, electricians, painters, and others who made movie production possible at the most basic level. The two blacklists overlapped only incidentally when, in the words of Gene Mailes, "the tactic of the producers and IA officials and their lawyers ... [would] equate any opposition to criminal rule with disloyalty to the country and all that it stood for" (pg.

160).

"IA," the "International Alliance of Theatrical Stage Employes (s.i.c.) and Moving Picture Machine Operators of America" (or IATSE), grew out of early organization chiefly by projector operators to resist exploitation by theater managers in the 1890s. Efforts by producers to unjustly cut labor costs quickly brought a wide range of movie production workers to the realization that they, too, needed to organize to keep from being victimized.

The result was the IA, organized on an industry-wide basis just prior to the First World War. Jurisdictional disputes arose almost immediately with the craft-based unions of the American Federation of Labor. To secure the limited number of jobs from members of other unions, wage demands were slashed by the competing unions. During strikes, members of rival unions often took the side of management to act as strike-breakers.

Gradually, negotiation of alliances among locals began to resolve some of this fratricidal problem and create a more-or-less united union front in dealings with management by the late 1920s. But the depression robbed workers of leverage, as jobs became scarce in the movie industry as elsewhere. A major strike in 1933 failed, and union leadership became coopted by management. By 1934, "Hit hard by the end of prohibition, the Chicago crime syndicate 'family' of Al Capone was in the market for new rackets that it could exploit," and saw one such opportunity in the demoralized IA (pg. 15). As Mailes describes it, "The IA had once been a union, before the Chicago crime syndicate led by Frank Nitti took it over in 1934" (pg. 29).

The book is structured around Gene Mailes' eyewitness accounts of how, "In Hollywood, an organization was formed in 1937 to fight the dictatorial control of the union by the 'mob'" (pg. 29). Mailes' contributions, in boldfaced type throughout the book, are given context by Mike Nielsen's provision of background material.

The story ends with the long post-World War II series of jurisdictional strikes, which ended in 1948 with the IA leadership and producers still in charge and hundreds of craft workers blacklisted for trying to liberate the unions (pp. 160-161).

Although it relates a case history which can only be regarded as "tragic," the book underlines a central moral imperative of labor union leadership — one which continues to be a perennial challenge. As Mailes puts it:

> Standing between the criminal element and their membership is the job of labor leaders. That comes with the territory. Many of the early leaders in the labor movement did exactly that. They would have died before they would have allowed criminals to take over the unions that they led. (pp. 164-165) -- WEB

Real, Michael R. *Exploring Media Culture: A Guide.* (Communication and Human Values series). Thousand Oaks, CA/London/New Delhi: Sage, 1996. Pp. xxiv, 311. ISBN 0-8039-5876-5 (hb.) $46.00; 0-8039-5877-3 (pb.) $24.95.

Science fiction plots often use the idea of an "alternate universe," which we easily recognize as "just fiction." But, in real life, we do step into something like an alternate universe, or at least an alternate *culture*, every time we turn on a television set. Like other cultures, television culture and other media cultures function according to their own sets of rules, norms and standards — and these may be very different from the ones which govern the everyday culture of our real world. To understand media cultures, to use effectively what they offer, and to avoid the dangers they may present, all call for the exertion of some special effort — more effort than just turning on the set and flopping in front of it.

Michael Real is not concerned with those planning professional careers in the mass media, or even with those who want to research it in a formal way. Rather, the book is intended for users of media. In presenting "methods," for example, the author does not describe the scientific methods of formal research but "instead, instruments of 'research' are proposed here that borrow from the humanities, arts, and sciences but in ways that are available to anyone willing to think and pay attention" (pg. xvi).

The experience of media culture is first discussed in terms of the music, "*my* music," which establishes the rhythms of the experience. Ritual participation is then discussed with examples from three very different forms of participation: fans, computer hackers, and aerobic exercise. Reception theory is then introduced, using the many possible interpretations of the popular singer, Madonna, as an example. A chapter on textual analysis juxtaposes the Disney style of production with that of film noir. "Hollywood's" hegemony over production and audience reception is discussed. Subsequent chapters deal with gender, and the American quiz show scandal of the 1950s as a case for historical/ethical interpretation.

The penultimate chapter discusses the aesthetics of postmodernism — defined from several perspectives — as illustrated by MTV (Music Television), the television shows and films (*Twin Peaks*, *Blue Velvet*, etc.) of David Lynch, and the Olympic Games as they are being produced under the influence of "late capitalism." The final chapter focuses on the Navajo audience's "co-authorship" viewing of the 1964 John Ford movie, *Cheyenne Autumn*, as depicted in Tony Hillerman's Navajo detective novel, *Sacred Clowns*. The way the Navajos use the film for their own purposes and framed by their own social and cultural perspective is held up as a model for constructive media use (pg. 278).

Extensive references are provided (pp. 281-299). -- WEB

Rohdie, Sam. *The Passion of Pier Paolo Pasolini.* London/Bloomington/Indianapolis: British Film Institute/Indiana University Press, 1995. Pp. x, 230.

ISBN 0-253-32951-5 (hb.); 0-253-21010-0 (pb.).

The Italian cinema director, Pier Paolo Pasolini, is best remembered, at least by Christians, for his film, *Il Vangelo secondo Matteo* (The Gospel According to St. Matthew). Although he was a Communist and an avowed atheist, Pasolini responded to the invitation of a Catholic organization, Pro Civitate, "to artists and film-makers to come to Assisi and talk to them about Jesus" (pg. 162). Subsequently, he made *Il Vangelo*, which was awarded a prize by OCIC, the International Catholic Film Organization, which cited the film's nearness to the spirit of Pope John XXIII's encyclical, *Pacem In Terris*.

Rohdie sees *Il Vangelo* not as an isolated instance, but as part of a continuing dialogue Pasolini carried on in all his films.

> Pasolini's reworking of Marxism with his sense of the sacred and his reformulation of Catholicism by his sense of social commitment was a theme in all his works ... Marxism and Christianity became for him not opposed but analogous. The secular-rationality of the one contained the sacred, and the sacred irrationality of the other glowed with a social conscience. (pg. 156)

Pasolini was a novelist, script writer, playwright, poet and essayist, in addition to being a director, and these talents all are evident in his films. According to Rohdie, Pasolini uses artificiality to emphasize the truths he wishes to express. "To watch Pasolini's films is to watch a parable, a type of non-fictional fiction, evidently made up and false, yet whose falsity is there to express a truth" (pg. 3).

One of Pasolini's earliest films, *La ricotta* (1963), starred Orson Wells as a director making a film about Christ's Passion on the edge of Rome. At one point Wells is being interviewed by a reporter and reads a poem written by Pasolini. Wells impersonates not only Pasolini but also himself. "The poem mirrors itself and becomes thus self-parody" (pg. 10). *La ricotta* also prefigures, in its film-within-a-film, Pasolini's own making of *Il Vangelo*, a year or so later. But whereas *Il Vangelo* was praised by Catholics, *La ricotta*, ridiculed both Church and State to such a degree that it was condemned by both.

Rohdie discusses Pasolini's experiences with film-making — and *attempts* to write and make films — in or about India and North Africa. Among the director's last products was a series of articles embodying much of his philosophy of life contributed to the newspaper *Corriere della Sera* in the year or so just prior to his murder, in November 1975 (pp. 180-183). Chapter seven consists of his poem addressed to the dead Marilyn Monroe (pp. 199-200).

Appendices include a filmography, bibliography of Pasolini's own writings and interviews, and an extensive bibliography of writings about him. -- WEB

Smith, Anthony (ed.). *Television: An International History*. New York: Oxford University Press, 1995. Pp.488. ISBN 0-19-811999-2 (hb), $49.95.

Television: An International History brings together essays by seventeen contributors from eight countries on subjects ranging from the history of television and its forms and genres to its impact on society and the state of television in five regions of the world. The book is amply illustrated, each chapter has a select bibliography for further reading; and there is a list of addresses of 16 major television and film museums and archives, in Australia, Britain, Canada, France, Germany and the U.S. An epilogue speculates about likely future developments in this medium.

Smith, a former BBC television producer and director of the British Film Institute, writes of the transforming influence of television: its impact on political life in all manner of political systems, the new consumer economy's dependence on it, and the way it has become "the vehicle of the all-pervading Westernizing influences of the century" (pg.1). Now television itself is going through a technological and institutional transformation. It is rapidly moving from what once was the essence of "a nationally authorized culture" to an international industry "beyond the daily control of governments" (pg.2).

Albert Abramson and William Boddy trace the history of the development of television technology, Abramson dealing with developments worldwide from the last century through the interwar period and into our own age, Boddy charting the course of television's emergence and progress in the U.S. "The first decade of commercial television", says Boddy, "... set in place the major economic actors, programme forms, and regulatory structures of the vast American TV industry for the next thirty years" (pg.35). His chapter narrates the story of television's impact on the nation's economy, the intense conflicts within the manufacturing and programming industries, and the effect of television on family life and other dimensions of social life.

In "Television as a Public Service Medium", Anthony Smith reviews the uses to which public television has been put by a variety of countries, from the 1930's to the present: for propaganda (Nazi Germany which began TV broadcasting in 1935, the Soviet Union from the 1930s), for reinforcing national identity (de Gaulle's France), for the educational and moral improvement of the people (Reith's BBC), and for self-serving party political purposes in many other countries, as well as for the advancement of worthy educational and cultural causes. Smith notes that, with the choices now available from hundreds of cable channels, the continued existence of public service television is by no means assured.

A chapter by Richard Paterson on drama and entertainment traces the different ways these have developed in Europe, the U.S., Britain and other production countries such as Brazil, the economics of this industry, and the development of a global market. Michael Tracey discusses non-fiction television, Steven Barnett sport, and Daniel Dayan and Elihu Katz discuss "political ceremony and

instant history."

Part three, "television and society," includes chapters by Susan Briggs on television in the home and family, Colin Shaw on taste, decency, and standards, and Philip Schlesinger on terrorism.

In part four, "Television across the World," chapters are devoted to the American networks, Japan, the "third world," Australia and Africa.

In their epilogue, Paterson and Smith admit that the future is uncertain, due to the many new technologies and new uses for existing technologies which are constantly arising. The tastes of the audience are seen as the chief determiner of the industry's future configuration, and the audience itself is changing in many ways — for example, away from being conceived of as composed of family units and towards being targeted as a conglomeration of special interest groups. The growing television market and production capability in Asia may exert as yet unpredictable influences on the contents of television around the world. -- PJD

Steinbock, Dan. *Triumph & Erosion in the American Media & Entertainment Industries.* Westport, Connecticut/London: Quorum Books, 1995. Pp. xv, 329. ISBN 0-89930-914-3 (hb.) $75.

Steinbock began studying the business aspects of the U.S. media and entertainment industries in 1986, working at several U.S. universities and at his home base in Helsinki, Finland. He aimed to produce a comprehensive study of the media and entertainment business that would be useful for general readers, scholars, students, people in corporate finance, and the professionals working in this sector of American business.

His study traces the developments which from the early 1980's transformed these industries — an era of feverish takeovers and mergers, of risky and often excessively costly production ventures, and of encroaching foreign ownership. His book is a history of the past decade of Hollywood studios, the broadcast networks, a cluster of cable companies and publishing concerns, and of the telecommunications, computer and integrated electronics industries in the 1990's.

Steinbock situates the fortunes of these industries in the context of the general U.S. economy of the 1980's. At that time, he contends, Americans' boundless faith in the free market and their failure to provide a protective strategic government intervention in the economy led to America losing its financial hegemony to Japan. (He estimates that in the boom years of the 1980's Japanese-owned banks invested $13-15 billion in Hollywood.) Even though media and entertainment exports had by 1990 accounted for an annual trade surplus of $8 billion, this fact obscured the erosion of U.S. ownership of the production companies. The "real problem was the U.S. capital investment system. It had failed" (pg. 21).

In a wide-ranging study of the evolution of these industries, Steinboch examines the fortunes of network radio and network television (the networks have moved from being 'hunters' to being the 'hunted'); the growth and consolidation of cable; the top industry players; the emergence of 'vertical integration'; the development of video, video games, hardware and software, licensed merchandise; the record and music industry; newspaper, magazine and book publishing. There are detailed studies of the big players: Time Warner, Paramount, Disney, News Corp/Fox, Sony/Columbia and Matsushita/MCA. In a section called "Toward Electronic Superhighways," he analyses the struggle for distribution, and argues that because the U.S. had no comprehensive industrial policy, Japanese and European investors and corporations have won control of critical parts of the U.S. media and entertainment businesses.

In a final chapter, "The Great Convergence," he shows that the U.S. media and entertainment business, dominated from the 1940's to the 1980's by Hollywood and the big three networks, is now being revolutionized by a multitude of competitive forces. Entertainment is reshaping the U.S. economy: in 1993 the entertainment and recreation industries created 200,000 jobs and won an increased share of consumer spending. Entertainment is now replacing defense as the driving force of the new technologies. He concludes:

> By the mid-90's the existing competitive environment in American media and entertainment was rapidly fading away, while the new landscape was in fast formation underneath. The contemporary was history in disguise. In the electronic highways, the bells rang for the toll-keepers. (pg. 275) -- PJD

Swanson, David L., and **Paolo Mancini** (eds.). *Politics, Media, and Modern Democracy: An International Study of Innovations in Electoral Campaigning and Their Consequences.* Westport, CT/London: Praeger, 1996. Pp. x, 288; ISBN 0-275-95182-0 (hb.) $69.50; 0-275-95183-9 (pb.) $22.95.

The papers in this book concentrate on the interaction between the electoral process and the mass media in stable democracies. The seventeen authors of the thirteen chapters come from Sweden, Britain, Israel, Poland, Italy, Venezuela, the United States, Russia, Spain, and Germany.

In comparing campaign practices in the different countries, the editors start with two hypotheses. The first is "Americanization," in "a particular, restricted sense" — that campaigns in other countries are taking on elements of U.S. political campaigns (pp. 4-5). The second hypothesis is that "the more advanced is the process of modernization in a country, the more likely we are to find innovations in campaigning being adopted and adapted" (pg. 6). The editors acknowledge that "modernization" is difficult to define, but they identify it as "a wider, more general process that is producing changes in many societies, changes which are difficult to attribute to a single cause and which go far

beyond politics and communication" (*ibid.*).

The chapters are grouped into three parts: "Campaign Innovations in Established Democracies with Stable Political Cultures," "Campaign Innovations in New and Restored Democracies," and "Campaign Innovations in Democracies Facing Potentially Destabilizing Pressures." The United States, Britain, Sweden, and Germany are discussed in the first part, the Soviet Union and Russia, Poland, and Spain are in part two, and Israel, Italy, Argentina, and Venezuela find themselves in the third part.

In their closing chapter, the editors draw some conclusions about the comparative dimension of the research. Certain characteristics are clear in the "modern model of campaigning." They include "personalization of politics, expanding reliance on technical experts and professional advisers, growing detachment of political parties from citizens, development of autonomous structures of communication, and casting citizens in the role of spectator" (pg. 249). These traits have emerged in response to internal developments in the countries concerned, not out of any desire to emulate the actual process of American campaigning, which is more often than not viewed negatively (*ibid.*).

Two themes are cited "as the direct and immediate causes of electoral innovations." One is a fundamental change in the relation of parties to their constituents, the parties having lost any traditional stable organic commitment by the party to class and group interests. The second common theme in the studies is that the means for cultivating public opinion — namely the mass media — have become crucial to success in a situation where opinion, not group identity, has become dominant in political decision-making (pg. 250).

Karol Jakubowicz, drawing on recent Polish experience, is quoted as seeing a danger in this of the political process becoming "a politician-manipulated, media-created fiction, fabricated to interest a skeptical and bored audience" (pg. 271). The editors themselves, while recognizing positive elements also fear that the innovations "may undermine democratic political institutions over the long term, rather than strengthen them" (pg. 274). -- WEB

Tomasi, Luigi (ed.). *Fundamentalism and Youth in Europe*. Milano, Italy: FrancoAngeli, 1995. Pp. 100. ISBN 88-204-9385-3 (pb.). Lit.20,000.- (Italian Lira) (Collana di sociologia #261)

Although "fundamentalism" usually is thought of as a religious phenomenon, it also takes a socio-political form. Both religious and social fundamentalisms, as well as their interactions, are addressed by Tomasi and his contributors.

Tomasi holds that the rejection of anything new is intrinsic to all fundamentalisms. Religious fundamentalisms would maintain that their faith "has to be lived to the full, free from compromises and restrictions." They stress the exact setting out of doctrines and would give ritual a secondary place (pg. 9).

Acknowledging that "fundamentalism" originated in an American Protestant context, Anthony J. Blasi describes the rise of social fundamentalism, whose "general anti-intellectualism, suspicion with respect to cultural change, resistance against cultural pluralism, and political activism on behalf of a rigid moral normativism..has become detached from North American Protestant Christianity." It has reemerged in such political forms as Reaganism, with largely secular character. Social fundamentalism is said to arise within social structures "wherein the micro organizations that are responsible for the socialization of children and adolescents are loosely coupled to each other and to the central macro organizations ..." (pg. 28). Centering on anxiety over the socialization of children and hope for upward social mobility, social fundamentalism often insists on conformity to the values of majority cultures and shows hostility to any innovations which seem to threaten them (pg. 29).

In a case study of Islamic reactions in 1989 to Salman Rushdie's novel, *The Satanic Verses*, Youssef Choueiri notes that in the debates about it "the contents of the novel itself were ... rarely discussed in an objective and detached manner" (pg. 35). He describes those contents and the reasons they prompted such violently negative reactions.

Anthony M. Abela finds, in his study of fundamentalism among Maltese youth, a relatively high adherence to religion but a relatively low level of many of the usual characteristics regarded as "fundamentalist" (pp. 43-62).

The occurrence of religious fundamentalism among Christian and Jewish young people in France is "accompanied with rather clear political consequences," according to Kristoff Talin (pg. 64). "French fundamentalism assumes rather specific forms," such as its linkage, among Catholics, with an integrism which clashes both with secularism and with the more liberal character of the official Church. The forms, nevertheless are varied, in French Judaism, Islam, and Protestantism, as well as Catholicism (pp. 63-80).

In Germany, one of the most shocking manifestations of fundamentalism is a resurgence of violent incidents with rightist political origins. However, Klaus Wahl reports that "While young people are not very optimistic about the future of the society, the most of them in both parts of Germany are content with their personal life situations and optimistic about their personal futures ..." (pg. 91).

In answering the question, "Are 'Young Turks' turning to fundamentalism?" Nilgün Çelebi notes a rising incidence of signs of religious belief and practice among some Turkish youths. He concludes that this does not, of itself, suggest a rise in fundamentalism among them,

> but if the state does not abandon its insistence on seeing the civil society as its own sphere, we can see the young Muslims among the actors of political Islam in the near future. (pg. 100) -- WEB

Tomasi, Luigi (ed.). *Values and Post-Soviet Youth: The Problem of Transition.* Milano, Italy: Franco-Angeli, 1995. Pp. 176. ISBN 88-204-9328-4 (pb.) Italian Lira L.24,000.- (Collana di sociologia #251)

Recent political changes in Eastern Europe have been accompanied by abrupt changes in values. Not only has the value of participatory democracy been reemphasized, but the value of community — particularly ethnic community — has reappeared. Dire consequences have resulted from this latter change, most notably in the former Yugoslavia but also in other parts of Eastern Europe and Asian regions of the former Soviet Union, where ethnic conflicts have resulted in bloodshed. Its effects extend, if more subtly, to Western Europe and other places, as well, where numerous adjustments have had to be made to the post-communist political and social situation.

Tomasi and his collaborators ask how all this has affected youth. The editor says that "the acceptation of human dignity entails a 'politics of differences'" based on equality. He faults some earlier sociological analyses of the need for identity for limiting their observation to "national societies rather than studying their formation and evolution." He feels that "they have neglected the approach of an examination of the local culture and of the particularism of identity" (pg. 11).

He wants to correct this failing

> ... by proposing an authoritative and detailed sociological analysis of how certain phenomena today existing in Eastern Europe came about, by interpreting the social transition by means of a thorough analysis of the situation of young people. (pg. 11)

The papers in the first part of the book focus on "the formation of new values and their relationship with religion" (ibid.). Thomas Luckmann looks at morals in communicative processes, noting that "there is an increasing tendency toward indirection in moral communication, ... indicative of certain changes in the moral order," due largely to "the functional specialization of the major institutional subsystems of modern society" (pg. 19). In the other contribution to part one, Anthony J. Blasi discusses "the social affinity between religion and values," considered from a multi-disciplinary perspective. He argues that "the commonalities inherent in religion and values *as enacted* are social in form and lend themselves to embodiment in social situations. ... religion and values are assoçiable in the minds of socialized people because of a form of mentality common to them ..." although many factors might undermine their mutual reinforcement (pp. 64-65).

In the second part, contributions by Edward Shils and Steven Grosby discuss, respectively, the value of community and the significance of nationality.

The third part addresses particular cases in Eastern Europe where young people of different places encounter specific kinds of difficulties in making the transition. The studies in this section deal with Lithuania, Latvia, Estonia, Belarus, and Russia.

There is no index. -- WEB

Union Catholique Internationale de la Presse. *Ethics of Peace in a World of Violence* (Actes de l'UCIP publiés en collaboration avec l'Institut de journalisme et des communications sociales de l'Université de Fribourg Suisse. volume 6). Freiburg, Switzerland: Éditions Universitaires Fribourg Suisse/Universitätsverlag Freiburg Schweiz, 1996. Pp. 280. ISBN 2-8271-0736-8 (pb.) n.p.

UCIP, the International Catholic Press Association, held its 17th World Congress in 1995, in Graz, Austria. This volume brings together thirty keynote addresses of the Congress in the languages in which they were presented — English, French, Spanish and German. All six populated continents are represented.

Topics of the papers range through many of the major problems facing the contemporary world, discussed from the point of view of Catholic journalists working for both secular and church-related publications. The papers address the responsibility of journalists when they confront such issues as poverty, human rights violations in various countrries, racial conflicts, guerilla warfare, civil war and international conflicts, ethnocentrism, the exploitation of consumers, religious persecution, marginality, abortion, family violence, and the roles of women journalists and of the family in reducing violence.

Included are papers by Cardinal Carlo Martini, Archbishop of Milan, and Günther Mees, President of UCIP.

Eight of the papers were presented at the World Convention of the International Network of Young Journalists, held in conjunction with the UCIP Congress. The Network has about 3,000 members worldwide who are professional journalists below the age of 35. - WEB

Unnikrishnan, Namita, and **Shailaja Bajpai.** *The Impact of Television Advertising on Children.* New Delhi/Thousand Oaks/London: Sage, 1996. Pp. 426. ISBN 0-8039-9242-4 (US-hb) $38.00; 81-7036-471-X (India-hb); 0-8039-9243-2 (US-pb) $17.50; 81-7036-472-8 (India-pb).

This book reports on interviews of "more than 730 children and, in many cases, their families and teachers," in Delhi in 1994. Although the sample "represented a cross-section of Delhi's population," it concentrated on TV-owning families, since 95 percent of those interviewed had TV sets in their homes — 69 percent color, and 55 percent with VCRs (pg. 42). Nationwide, 200 million Indians had access to television in 1992-1993, and that number was growing rapidly (pg. 43). The authors note that viewing is much more prevalent

in Delhi: "Our findings showed that almost every child in Delhi is a regular television viewer ..." (pg. 20).

The omnipresence of advertising on TV and the fact that "television as a technology has changed the complexion and manner of conveying ideas to people ..." combined to give the researchers a sense of the urgency of their topic. They summarize one of their main conclusions as follows: "Our study revealed that consumerism is the new religion of the day and that its most devout followers are children" (pg. 19). They go on to elaborate:

> Television advertising, we feel, suggests to children across the board that their redemption lies in high levels of consumption and that happiness is defined by the products that are now becoming available. (pg. 20)

At the same time, "TV advertising is imposing an image of life that is completely alien to the vast majority of Indian children." They are gaining the impression that "Indian lifestyles are either retrograde or passé — maybe even both." But, although this ideological impact of television is evident, there is little effort being made "to draw children, or adults for that matter, into a critical debate on the values and lifestyles that television and the advertising on it advocate" (pg. 20).

The book is divided into three parts: "Television" — with a wide-ranging discussion on the character of the medium and industry, especially in India, and on what is known about its impact on people, especially children and the family — "Advertising" — with a review of previous research and reporting on the children's general reactions to advertising on television — and "Consumerism" — concentrating on the children's responses to more specific aspects of television advertising in India, as well as the dominant images and attitudes that emerge.

Although some have questioned the actual effectiveness of television advertising, the authors leave no doubts of their opinion about its long-term effects:

> As far as TV advertising is concerned, we have seen how it is all too easy to be lulled into believing that it is a harmless and inconsequential activity. Advertising, especially when it targets the child, powerfully promotes a consumer culture and the values associated with it. It is an investment for the future which manufacturers expect will pay off many times over. (pp. 348-349) -- WEB

Welch, Walter L., and **Leah Brodbeck Stenzel Burt.** *From Tinfoil to Stereo: The Acoustic Years of the Recording Industry 1877-1929.* Gainesville: University of Florida Press, 1994. Pp. xii, 212. ISBN 0-8130-1317-8 (hb).

This book — first published in 1959, and last revised in 1976 — has often been spoken of as the "fundamental reference book of sound recording history," according to the Foreword by George L. Frow. It narrates the story of the experiments which led to Thomas Edison's invention of the tinfoil cylinder phonograph in 1877 and of subsequent developments through to the stereo technology of the 1950's. This current edition is a revision and expansion of the first half of the original text.

A particular strength of this work, by contrast with some of the more popular accounts of the recording industry, is the technical qualifications which inform the authors' descriptions of the stages of invention and the explanations of the significance of the inventions.

A first chapter, "Before the Phonograph," describes the great advances in applied technology which occurred in 19th-century America, and explains the relationship between the evolving forms of phonograph to those of the telegraph, telephone and radio. It shows, too, how the social context aided American invention initiatives, by contrast with the situation in Europe and England where the class structure often inhibited the forces of invention. Edison and the telephone's inventor, Alexander Bell, were well supported in their work by the business world. The sound recording business developed as its products were seen to be useful as both entertainment and as an assistance to business practices. A major breakthrough in the technology occurred with the invention of the disc, and with commercial interests favouring the disc over the cylinder, the latter was soon abandoned.

The book also describes the developments of sound recording on the international scene. In time the pioneering work of Edison and his peers opened the way for the beginning of motion pictures and accompanying sound, with the first 'talking' picture, Warner's *The Jazz Singer*, appearing in 1927. This led the way to a vast development of the entertainment industry as we know it: the development of theatres for screening of movies, the equipping of sound stages and the growth of studies.

The text comes with an extensive bibliography, and a large number of illustrations — of the technologies at various stages of inventions, of the celebrities performing for recordings on cylinders and discs to advertise the marvels of the new technologies, and of the inventors in the midst of recordings. -- PJD

Williams, Christopher (ed.). *Cinema: The Beginnings and the Future: Essays Marking the Centenary of the First Film Show Projected to a Paying Audience in Britain.* London: University of Westminster Press/British Film Institute, 1996. Pp. 263. ISBN 1-85919-012-X (hb.) n.p.; 1-85919-007-3 (pb.) £12.99.

Although, in the editor's view, the cinema evolved over three centuries, rather than being "invented," it was the technological innovations of the two French Lumière brothers which made possible the first projected screening to

a paying audience in Paris, on December 28, 1895, which was quickly followed by the first British commercial showing, February 21, 1896.

The first part of Williams' book consists of nine chapters describing the evolution of the technology, starting in the late eighteenth century, with some reference to earlier efforts (pp. 33-40), and especially the years of the Lumières, when the problem of producing a projected moving image finally was mastered.

Part two goes on from there to discuss aspects of early cinema, such as its treatment of sports, trick effects, and predictions that it was a mere "scientific curiosity" with "no commercial future whatsoever" (pg. 135, quoting Antoine Lumière).

The cinema "reached its apogee" in Britain in 1946 (pg. 6), and since then has been challenged by television and other technologies, to the point where its future directions are frequently questioned. Part three deals with aspects of the future, with reference to the ways it may have been prefigured in productions of the past fifty years. David Mingay describes the potential of new technologies such as CD-ROM, and the production of virtual reality experiences (pp. 207-215). Introducing his chapter, "Back to the Future: "The Cinema's Lessons of History," John Chittok quotes the prediction of Paul Delaroche at the advent of photography, "from today, painting is dead" (pg. 217). He closes his argument that theater cinema is not dead by quoting BBC producer, David Thompson: "People go to the cinema to be transported out of themselves" (pg. 227).

Sylvia Harvey closes the book with her chapter, "What is Cinema? The Sensuous, the Abstract and the Political," in which she reflects "upon the continuing significance and value of cinema as both textual form and institutional practice," and reviews "some of its particular qualities as a medium of communication" (pg. 228). She concludes that cinema has a special character which "is the product of the range of meanings which it has for the many people who view it and use it. For it is the viewers of the image who complete it, who in responding to it and appropriating it both enter and construct a shared and social world of meaning"(pp. 250-251). -- WEB

Farewell!

Father Paul J. Duffy, SJ, has completed his two-year term as Executive Director of the Centre for the Study of Communication and Culture, and ex-officio Publisher of *Communication Research Trends*. He returned to his native Australia on October first.

The staff of the Centre and of *Trends* would like to take this opportunity to thank Father Duffy for his leadership and friendship during these two years and to wish him all the best in his future work "Down Under."

Temporarily, Professor John J. Pauly, Ph.D., Chair of the Department of Communication at Saint Louis University, will serve as Acting Executive Director of the CSCC and Interim Publisher of *Communication Research Trends*.
