EDITORIAL

We welcome you to read this second edition of the Journal of the Asian Research Center. This is another feat as we fulfill our commitment of spearheading and facilitating new researches and studies on religion and social communication in Asia.

This issue is a compilation of five studies by respected members of the academe. The theme focuses on the pressing issue of globalization—its strengths, weaknesses, challenges and opportunities—in relation to religious communication.

What role do religion and social communication take in addressing this issue? Globalization—a buzz word in today's world—integrates markets, liberalizes trade barriers and enables a freer flow of information, goods and services; however, the reality of these benefits remains to be felt by a priviledged few—much to the detriment of the larger minority. It has led to the marginalization and violation of human rights such as rights to dignity, religious freedom and belief, adequate standard of living, and equality.

Then again, modern globalization is a phenomenon in itself, paving the way for nations to create new alliances, cooperation and unity through economic interdependence and technological advances.

Can religious communicators, mass media practitioners, and members of the academe capitalize on this opportunity to advance their causes? How should they concretely respond to the related challenges? How can they foster peace, justice and interreligious dialogue using the means of social communication ? How can they encourage people, like the youth, to become catalysts of change in society?

These are some of the questions tackled in this edition and thoughts to be pondered on. It is hoped that through synergy, it may alleviate the predominant inequality and disparities troubling societies, cultures and peoples today.

Your contributions and comments will be most valued.

Editorial Committee

The ARC Journal Editorial
Committee invites contributors of
studies and abstracts
that provides scholarly
insights into the relation
between religion,
communication and
society. The journal also
serves as a discussion forum board
for religion and
communication scholars
and encourages interreligious
dialogue and cooperation
in the Asian region.
The ARC reserves the
right to edit contributions
to meet the standards
of the ARC publications.
We gratefully acknowledge
all contributors.

Contents

GLOBALIZATION, LOCAL REALITIES
AND RELIGIOUS COMMUNICATION
Franz-Josef Eilers, svd[1]

It is fashionable to talk about globalization. The word is used by economists as well as NGO's, politicians, business people and many others. A study on the frequency of the use of the word "globalization" in a German national newspaper, showed that the word was used only 34 times in that paper in 1993, but in 2001 it had multiplied to 1136 times (Stierle, 2003, 345). The word is new but the fact is probably much older. When did globalization start in human history and what does it really mean? Is it used as a promise and threat, as a challenge or culprit? There is no unified and precise definition agreed upon by all or a majority.

In a broader sense, the word seems to indicate an interrelated world where people from different places are related and possibly dependent on each other in some way. Globalization thus, is the growing interdependence of people which began in European history at the latest already, after the discovery of the Americas in 1492 when Emperor Charles V stated that "now the sun would not set anymore" in his empire. There might be something of this feeling also today when carmakers or other producers tell us that their products are designed and made by teams in Tokyo, New York and Munich or any other place around the globe.

Different from this view, others date the beginning of globalization with the opening of the Suez Channel (1869) which made shipping beyond the Americas and Europe to the East faster. As for the others, globalization began with the Bretton-Woods System (1944) or when the first man landed on the moon on July 20, 1969.

All these attempts try to show that nobody on this planet is isolated but rather, all are interrelated and thus, also in one way or the other responsible for each other. The modern means of communication, reporting instant news from all corners of the world into the smallest village of the earth, are developing this experience further and the question arises if we are moving towards a world culture, where the local is endangered or lost (cf. Stierle, 2003).

[1] Franz-Josef Eilers, svd is professor of communication and missiology at Divine Word School of Theology, Tagaytay and University of Santo Tomas Manila (Philippines), and adjunct professor at the University of the Philippines – Los Banos. He is executive secretary of the Federation of Asian Bishops' Conferences – Office of Social Communication, and consultor of the Pontifical Council for Social Communications in the Vatican.

Already in 1960, Marshall McLuhan coined the expression of the 'global village.' Are we condemned to that?

In a more restricted sense, we talk about globalization as an expression for new ways of interrelation between financial markets and business undertakings beyond nations and continents. Deregulation is one of the key words to loose national ties and push open the whole world as a market for business. If the cheapest places for production are in China or elsewhere in Asia, it is not difficult for European or American companies to shift their production to these places. The governing forces here are profit, money and power but not necessarily the concern neither for people and the individual nor for the well-being of society. We experience the "Death of Distance" (Cairncross, 1998) because everything is instantly available and possible every time, anywhere. Hence, time and space are no longer hindrances for international business and economies to thrive as well as finances to flow.

All this is especially made possible through the modern technologies of communication. It is no longer a problem for newspapers with worldwide circulation like the "International Herald Tribune," to be published and printed simultaneously at 26 different places, in different continents of the world, because it is edited centrally at the main editorial office in Paris. Such globalized communication, however, was not born overnight. Already the "World Post Treaty" of 1874 prepared the ground with international postal services, overseas telegraph and telephone. Some people thus, have defined globalization as a multi-dimensional and polycentric happening which cannot any more be reversed.

Financial markets are in the center of the discussion in their limiting and/or determining social, economic and communication developments. If 75 percent of the world's capital, flows only into 12 countries and the rest into the remaining 140 other countries of the world then, there is an imbalance which calls for remedies and concern. Globalization in this understanding therefore, does not advocate balance but rather, promotes greater imbalance. And the same holds true for the development of trade and commerce. It is mainly the rich countries which profit from free trade zones and liberalization (Stierle, 2003).

Consequently, human rights are easily violated and human development hindered in this situation. There are structural injustices leading to unrest, including hostilities, armed conflicts and power struggle. Some Asian countries experience civil and/or political repression, disenfranchisement of individuals and groups with repressive national security acts, and endemic graft and corruption. Further, there is lack of religious freedom. And, problems of religious and ethnic fundamentalism are on the rise. Job insecurities and inhuman labor practices are another reality partly caused or promoted by globalization. In effect, genuine human development is not realized, and groups of people are marginalized or excluded from public participation and a decent human life.

On the positive side, globalization increased efficiency and production of goods and services. Access to new technologies allows more intensive and ongoing relations possible between persons that leads to deeper understanding and solidarity among people.

The modern means of social communication can facilitate the exchange of knowledge and scientific developments but in many ways also change the way people live. If one considers the use of cellular phones and computers, especially in urban centers but also in a growing way in the countryside, instant information becomes accessible to almost everybody. Through satellite and cable television, side by side with the increasing privatization of these means, change (if not to say threat) is becoming widespread among individuals as well as regional and local cultures. Simple people are confronted with lifestyles, values and world views that are completely divergent, even contrary, to their own traditions. How can we reconcile local cultures with the "new culture" characterized by new ways of communicating – "new languages, new technologies and a new psychology" (John Paul II, *Redemptoris Missio, 1990, 37c*)?

Behind such a situation are mainly multinational corporations and in some cases, even political powers. Because such developments are mostly export-oriented and market-driven, local cultures are often sidelined. Instead of promoting people and their cultures, they are made objects of business.

An overview of these realities could look like this:

**GLOBALIZATION/
MODERNZATION**
Deregulation
liberalization
privatization
The New World Paradigm:
Export-oriented
Market-driven economy

**TECHNOLOGY
including modern
means of communication
propels globalization**

SOME EFFECTS IN ASIA
Economics:
- Increase in national/
global income and productivity
- Concentration of wealth and
power in a few
- Unjust distribution of wealth
- Deprivation and impoverishment
of the poor and marginalized

Human Development/Rights:
- Disenfranchisement of peoples
- Religious and ethnic fundamentalism
- Exclusion of certain groups

Others:
- Spread of knowledge
- Efficiency in the work place
- Informatization
(information overload)
- Convergence/Digitization

Local Realities

The new information and communication technologies and the resultant "Death of Distance" are decisive elements in our modern world. These might threaten local cultures and communities but not everybody is convinced that it will really lead to develop a world culture which substitutes the local. Wang, Servaes and Goonasekera e.g. argue "for the strength of the local cultures and even cultural industries that mitigate the threat of dominance and monoculture posed by global media" (cf. Mc Anany 2002, p.10).

Some people see a 'world culture' emerging which subsumes local cultures to loose their identity. Thus, with an emerging world culture for entertainment especially for young people for example, traditional values and productions of art might be lost. It is difficult, however, to see this in a simple black and white, either/or manner. Globalization also challenges local cultures to become more aware of their values and treasure more their own philosophy and religion which has grown over centuries and are not lost automatically to modern superficiality. In fact in many cases, "there is a refusal to be uprooted from particular religious soil, precisely because without such concreteness, religion evaporates into thin air" (Wilfred, 2002, 3).

The new possibilities can help local cultures share and have them reach beyond their own, a single country or greater, a region. Raka Shome and Radha S. Hegde (2002, 184 f.) refer to the Indian influence on Hollywood for a world market:

"India produces more feature films a year than any other country and Asian countries together produce over half of the annual production of films. Yet, standard film histories ... rarely engage with this filmic cornucopia. Hollywood's way of turning global and spreading its transnational tentacle is to appropriate genres such as kung-fu, martial arts movies and incorporate the exotic into its text. Recently, Bollywood even provided a new style for Hollywood to absorb. Baz Luhrmann, director of the film extravaganza Moulin Rouge, said in an interview that the production was deeply influenced by Bollywood. He stated to the New York Times: 'I started thinking, could a Bollywood-like movie work in a western vernacular? It is high comedy, high tragedy, and then they break into song. You know? Moulin Rouge is deeply influenced by that.' The film Moulin Rouge is an interesting example of Bollywood being recreated and produced through a new system of signification, the dominant Hollywood framework. Images from the third world get to the West through the back door, as it were and are either subsumed totally or ignored.

"The question that confronts us as communication scholars," the authors continue later "is to see how cultures collide and position themselves with reference to hegemonic structures of power on the global scene. The exchange and flow of images, however unequal, still does not lend much support for the linear cultural homogenization thesis. The hypothesis, propounded by various globalization theorists, that all cultures will be invaded by American culture and eventually obliterated, is simply untrue..."

Acceptance of and/or resistance to modern globalization must also be considered under the perspective of culture and cultural strengths. Cultures change but they are also deeply rooted in the lives of peoples and their communities. Dharm P.S. Bhawuk has studied "culture's influence on creativity" for India and concludes that it is Indian spirituality which has shaped her over 2,000 years. He presents a long list of spiritual masters for the past 2,500 years. "A closer examination of the list shows that these spiritual gurus came from all casts, and were not limited to the cast of Brahmin only, the cast that had the privilege of being a teacher or a guru. They also came from many religions, e.g. Hinduism, Buddhism, Jainism, Sikhism, Islam, and Sufism. Also, they were not limited to any particular part of the country..." (2003, 5) After a more detailed presentation of three modern spiritual masters, he states "that India continues to innovate in the field of spirituality even today." He also sees Mother Teresa of Calcutta as a recent example. "Mother Teresa's Nobel Prize could be argued to recognize Indian spirituality, since she is the only Catholic 'saint' to receive this prize, albeit in the form that the sponsors of the prize can relate to." Accordingly, "spirituality can be seen to permeate the masses in India, and social life revolves around rituals that work as a symbolic reminder that people in this culture value spirituality..." (2003, 17)

All this shows that especially spirituality and religion are important sources to counteract or balance negative developments of globalization and to save and even develop also local realities and independence.

Philosophy and religion of cultures and people are generally rooted deep in peoples' lives and beliefs so that they change only slowly, over a longer period of time. On the other hand, cultures are not limited to museum pieces and thus, regarded as untouchable. They always have developed over time and tried to find answers to new and challenging situations. This refers especially to religions and religious communication.

Religions

How should religions as essential part of culture respond to the challenge and especially to the negative effects of globalization? The Indian philosopher and theologian Felix Wilfred (2002) sees three possible responses:

First, the thinking could go "in the direction of creating a planetary religion and ethos that presumably would match with the nature and demands of this process (globalization). In keeping with the process of homogenization, religions also could be metamorphosed into an ideally conceived 'religion' coupled with a well-packaged 'global ethics' which everyone all over the world would consume as standard spiritual and moral goods. Humankind, equipped thus with an ideally shared religion and ethics, could expect, as a matter of natural course, that the long-cherished ideal of unity and peace would come its way... In this model we could note that dialectics between the particular and universal is resolved in favor of the latter..."

The second possible response would be religious tribalism against globalization. Similar to the latter, "religious tribalism too is a projection of a particular religious identity which claims to be the universal. Here religions vie with each other to catch the global religious market and sell their spiritual goods as the best and even the only one. What appears to be global outreach hides a power agenda which is behind such aspirations as to see the whole world as Islamic, Christian, Hindu etc. The process of globalization has added fuel and supplied the instrumentalities for competing of religions, and indeed for religious conflicts...What is worse is that religious tribalism does not allow any room for self-critique...The threat religious tribalism feels, coupled with the absence of self-critique, incapacitates it to revise its own traditional image of the other groups...Much like the process of globalization which 'progresses' by continuously excluding more and more people, so too religious tribalism excludes all who do not belong to it..."

The third possible response would be religions struggling for universal community which is not the same as 'global' community. "Globalization in its nature and trajectory is opposed to the project of genuine universal community. The very fact that it creates deep divisions in the contemporary world and causes a chasm between the rich and poor offers no prospect for any universal communion... In a situation of inherent disintegration of community through globalization, the religions could redefine their relationship to the community in a new way and in new terms. In the first place, religions need to be aware that the reality of community does not end with those belonging to its fold. In other words, there is legitimate place for a confessional community based on shared symbols, beliefs, rituals etc. But there is

also the larger community which goes beyond the confessional boundaries. The crucial question is to what extent the various religious traditions are capable of supporting the coming together of peoples, nations and cultures... the disintegration inherent in the globalization process needs to be challenged by religious traditions, by their role in the public sphere to help transcend the identities based on language, ethnicity, culture and nation." In a special way, social communication comes in here, it should pay attention to grassroots, in bringing people together in solidarity, and in addressing common concerns.

Religious Communication

Such developments challenge Religion as an essential part of cultures especially in their own teaching and formation for and in theology. In western Christian theology it is mainly the 'ratio', the head which is essential to teaching and preaching but also to living religion. Modern communication technologies are mostly not rational but rather image and emotion-oriented. They try to reach and 'buy' the hearts of people often in such a way that there seems to be no more space for religion (Palakeel, 2003). Our Asian cultures are based to quite an extent on spirituality and religion as essential elements (cf. Bhawuk, 2002).

Looking back in history, it is revealing to see that religious convictions and commitments are also fruits of certain communication trends moving towards universality – or should one say 'globalization'? Most world religions, especially Islam and Christianity have been right from the start, in their beginning 'global'—that is, in trying to implant the faith worldwide. Even Buddhism spread itself all over Asia including India, though in different traditions at a very early stage. There seems to be a parallel with modern globalization if one remembers that religions in the past were very often spread and promoted through business by itinerant merchants who brought their religious convictions to the places they visited or even created for their business undertakings. Already Marco Polo reported in 1292 that on his return from China he found at the northern tip of Sumatra, Indian business men who converted the local people to Islam. The foundation of Malacca (now: Malaysia) goes back to the beginning of the 15th century. Since it was a main place for business, it is from here that Islam found fertile ground also, wherein it further spread to Java and Sumatra thus being the beginning of Islamisation of Indonesia (Stoehr/Zoetmuller 1965,280ff).

Long before modern globalization, all world religions aimed at extending and communicating their beliefs and practices beyond their place of origin. Buddha sent his monks out individually and Buddhism developed all over Asia in different forms (Waldenfels, 1987, 81ff).

Hamid Mowlana in writing about the "Foundation of Communication in Islamic Societies" refers to the Islamic term *tabligh* (Propaganda) which is distinguished from the general modern use of the term 'propaganda' (2003, 306 ff). It "is dissemination and diffusion of some principle, belief or practice. It is the increase or spread of a belief by natural reproduction; it is an extension in space and time." He sees in this expression in a broader sense "a theory of communication ethics." Here, truthful propagation (*tabligh*) and group cohesion (*assabieh*) are considered "as two fundamental factors in the rise of world powers as states and large countries." It further emphasizes intrapersonal/ interpersonal communication over impersonal types (308 ff.).

Jesus Christ sent out his apostles into the whole world to preach the 'good news.' He sent them "catholon" (all embracing), and this is the beginning of the 'Catholic' Christian Church:

"Go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit and teaching them to obey everything I have commanded you" (Mt. 28,19 ff.). This "catholon" was reflected right at the beginning of the Church on Pentecost when the Holy Spirit came over the disciples to preach about Jesus to the representatives of the whole world who were present that time in Jerusalem: the "Parthaians, Medes and Elamites; residents of Mesapotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and parts of Libya near Cyrene; visitors from Rome; Cretans and Arabs..." (Acts 2, 9-11).

The birth of Christianity was thus, a global happening right from the beginning even without the modern technologies of communication but in the power of the Holy Spirit. This Spirit also accompanied the first preachers and apostle in sharing their faith beyond the limited Jewish community of that time: the Hellenists and non-Jews. In fact, this 'globalization' was especially developed by the apostle Paulus who continued his profession as a tent maker. He was confirmed in this undertaking through the first council of Jerusalem (Acts 15), the very first council in the history of Christianity. The recipients of Christian communication were not only the Jews but all the people of the world.

But this kind of "globalization" of religions is quite different from modern globalization where profit, influence and power are decisive. The sharing of religion is to uplift the 'inner person,' to support the dignity of humans and to bring meaning and fulfillment to their lives. This is true especially also today in Asia. It is revealing that Dong Underwood entitles his recent book on the history of Journalism in the United States, "From Yahweh to Yahoo!" which looks at "the religious roots of the

secular press." He shows that right even from the beginning of the secular press in the States, there is a religious root which even today is reflected though not always in a conscious way .(Underwood, 2002).

How now should religious communication respond to the fact of modern globalization, which is based especially on new ways of developing and using communication technologies?

For Christianity, the "Federation of Asian Bishops' Conferences" (FABC) has pointed to a "new way of being Church,' by making the Christian community a witnessing, dialoguing, participatory Church which understands herself as a communion of communities. Such an approach has communication consequences, which present her as a co-pilgrim with peoples, a humble servant and a credible witness, a Church in dialogue with people, cultures and religions. Such a community feels especially responsible for those marginalized who are victims of an export-driven and market-lead economy (Eilers, 2002, 33-40).

John Naisbitt has predicted for Asia eight 'megatrends' which are partly promoted by globalization: 1. From Nations to Networks, 2. From Export to Consumer cultures, 3. From Western to the Asian Way, 4. From Government-controlled to Market-driven, 5. From Villages to Super Cities, 6. From Labor Intensive to High-technology, 7. From Rich to Poor, and 8. From Men to Women. These megatrends were taken up by a group of Asian communication bishops in 1999 and analyzed their communication consequences. They added two further developments which should not be overlooked: "From Traditions to Options" and "From Belief to Fundamentalism."

The first of these poses a special challenge in the defense and strengthening of local cultures. Young people in the past grew up within traditions but today they have many options. How are they accompanied in this process and how to find the proper balance? Cultural values and traditions should still accompany them and have to be integrated. The same is true for a wholesome integration of religion into life without getting in extremes which are never a reflection of reality but rather of an ideology.

Modern religious communication should not be a matter of 'trial and error' but should be based on solid research and reflection of reality. This was stated by a group of Asian communication scholars in a Round Table' organized in 1999 at the Assumption University in Bangkok, which led to the foundation of the "Asian Research Center for Religion and Social Communication" at St. John's University in Bangkok (cf. Eilers, 2002, 49-54; Kofski 2002, 129-134)

Based on presentations at a congress on Media, Religion and Culture in Edinburgh (1999) Jolyon Mitchell (2003, 337-350) sees seven areas of concern for religious communication which might be helpful also in our Asian situation and globalization:

1. He sees a *participative turn* in seeing the audience not merely as passive objects but as active participants in any communication process "creating their own identities with the help of mediated narratives."

2. The *narration of identity* follows similar lines and helps to better understand "how viewers account for their uses of the media" (339).

3. The *multi-religious perspective* refers "to the emerging work on separate religious traditions and the media" (340) which is especially important in the view of globalization and local realities. Here Mitchell notes that "other rich, historic religious traditions have not to-date received such extensive treatment as Islam and the media or Christianity and media." He sees a real need for scholars to deeper investigate the relation between the media and other religious traditions.

4. *The quest for communicative justice* is another field which has to be dealt with. Communicative inequalities in technology, in news and information flow but also in distorted reporting characterize our world. Especially scholars on religion and media are challenged in their concern for ethics and the protection and development of values.

5. Develop the *historical perspective* which means to put context and background on the information which brings also the religious dimension into the interaction of religion and social communication.

6. A *transformation of religious and theological reflection* goes beyond the instrumentality of the media as vehicles for religious communication into a deeper theological understanding of the communication process as a theological happening.

7. Finally, the *ethics of the audience* emerges especially in view of the new media. How far do users of media really take responsibility? Can a virtual community on the Internet really 'care' for somebody? This indicates a move from producer-oriented ethics to an audience-centered approach.

Conclusion

Modern globalization is market-driven and export-oriented resulting in some marginalization and violation of human rights. It offends the dignity of persons and nations to some extent, and this cannot be tolerated. On the other hand, it also introduces new communication technologies which can be used and harnessed to unite people, bring them closer together and raise them up from their isolation. Globalization must not necessarily destroy or substitute local cultures. They rather should be encouraged to develop strongly on their own, especially based on their spirituality and religious roots. Religious communication has to play a special role in this through interreligious dialogue, sharing of values and experiences in such a way that they promote human dignity and quality of life. Academic research in this subject is especially needed. The "Asian Research Center for Religion and Social Communication" at St. John's University is a step in this direction.

Literature

Bhawuk, Dharm P.S. (2003): "Culture's Influence on creativity: the case of Indian Spirituality." In "International Journal of Intercultural Relations." Vol. 27, pp. 1-22.

Cairncross, Frances (1998): "The Death of Distance. How the Communications Revolution will Change our Lives." London (Orion).

Eilers, Franz-Josef (Ed) (2002): "Church and Social Communication in Asia. Documents, Analysis, Experiences." FABC-OSC Books. Vol. 1. Manila (Logos).

Kofski, James (2002): "The Asian Research Center for Religion and Social Communication (ARC)." In Eilers, Franz-Josef (Ed.): "Church and Social Communication in Asia. Documents, Analysis, Experiences." FABC-OSC Books. Vol. 1 pp. 129-134.

McAnany, Emil G. (2002): "Globalization and the Media: The Debate continues." In "Communication Research Trends." Vol. 21, No. 4, 3-14.

Mitchell, Jolyon and Sophia Marriage (Ed) (2003): "Mediating Religion. Conversations in Media, Religion and Culture." London (T&T Clark).

Mowlana, Hamid (2003): "Foundation of Communication in Islamic Societies." In Mitchell, Jolyon and Sophia Marriage (Ed): "Mediating Religion. Conversations in Media, Religion and Culture." London (T&T Clark).

Palakeel, Joseph (2003): "Communications and Theological Formation." In Palakeel, Joseph (Ed.): "Towards a Communication Theology." Bangalore (Asian Trading).

Shome, Raka and Hegde, Radha S. (2002): "Culture, Communication, and the Challenge of Globalization." In "Critical Studies in Media Communication." Vol. 19, No. 2 pp.172-189.

Stierle, Wolfram (2003): "Die Mission- die alternative Globalisierung?" In Christoph Dahling-Sander e.a. (Ed.): "Leitfaden Oekumenische Missionstheologie." Muenchen (Chr. Kaiser).

Stoehr, Waldemar and Piet Zoetmulder (1965): "Die Religionen Indonesiens." Stuttgart (Kohlhammer).

Swearer, Donald K. (1987): "Buddhism in Southeast Asia." In Mircea, Eliade (Ed.): "The Encyclopedia of Religion." New York (Collier Macmillan). Vol. 2, pp.385-400.

Tworuschka, Monika und Udo (Ed.) (1992): "Religionen der Welt, Bertelsmann Handbuch." (Guetersloh, Bertelsmann).

Underwood, Doug (2002): "From Yahweh to Yahoo! The Religious Roots of the Secular Press." Champaign, Il. (University of Illinois).

PHILOSOPHICAL PARADIGMS AND PROBLEMS OF RELIGIOUS COMMUNICATION
Kirti Bunchua[1]

Communicators Need Updating

While attending the World Peace 2002 conference of the PRIDE (Pacific Rim Institute for Development and Education), at the UCLA (University of California, Los Angeles); a group of over one hundred journalists were also attending a long-stay, short-course on actual philosophy in the U.S.A. To my realization, they were working for standard newspapers and magazines in that country. They needed philosophy for their writings – especially the hit philosophy of today – because for today's Americans, a newspaper or a magazine without regular philosophical articles, cannot keep subscribers long enough. Thus, their companies were willing to shoulder US$1,000 for the short 5-day course, to update their journalists' capacity in writing articles or commentaries with philosophical tones. Thereby, keep their newspapers or magazines "alive". So to keep up with the philosophical trend at present, it is indispensable to understand the Philosophical Paradigms.

The Five Paradigms

1. The primitive way (The 1st paradigm)

The primitive perspective on religion refers to the way the primitive people fashion their religion as well as the way more advanced religions are viewed by people today still adhering to this perspective. It sees religion as entirely a matter of conforming to the will of supernatural Powers. Primitive people do not think in terms of laws to be discovered, but think only of the will of the supernatural beings that they express or symbolize as mysterious forces beyond the understanding of the human mind, like the *On-Highs*, gods, devas, devils, phis and so forth. The most they can do is to submit to the will that such is operating; wherein, they have no right to inquire into its why or whence. When the will of the *On-Highs* is manifested, there is no choice but to follow it blindly and without question. Only in doing so, would one's actions work for one's own welfare; to resist or to contradict it spells danger.

[1] Prof. Kirti Bunchua is the Founder Dean of St. John's Graduate School of Philosophy and Religion. He is a Fellow of the Royal Academy of Thailand.

In this sense, the primary aim of these aboriginal, religious people is their own prosperity in this life. Whatever ideas they might have entertained about the next life, questions are of secondary concern. One pleases supernatural beings by doing their will precisely because one hopes for benefits here and now. The next life would, they believe, take care of itself. The primitive philosophy behind this way of thinking rests on the belief that the World or the whole Cosmos is without a law of its own, and that everything that takes place in this lawless cosmos or chaos, happens as willed by the higher powers –be they personal or impersonal, mysterious or revealed.

This primitive way of life and thought, which humanity first knew, has survived well through history alongside with other ways. Even nowadays, not a few intellectuals continue to deal with their beliefs in this manner. They expect religion to provide them with worldly benefits, and are prepared to alter their beliefs and practices if such change would redound to their profit. In short, the primitive way remains as popular as ever today. But it hardly provides the right model for mutual understanding. Let us consider another option as our foundation for Peace.

2. The ancient way (The 2nd paradigm)

This way refers to the characteristic belief of the ancient and those who think like them, that the world is regulated by laws and follows those laws with invariable fidelity. The universe is an ordered Cosmos, not a chaotic or lawless world. Likewise, the ancient way is not much preoccupied with the next life. It believes that following the laws of the universe represents the best way to regulate life and control other creatures. They struggle to discover the hidden principles that would accord automatic power to those who knew how to manipulate them. If this life is regulated, they seemed to reason, then all would be right with the life to come as well.

For in the ancient way, the most important function of religious masters is to reveal laws that must be followed. The beliefs and practices that render most to their advantage are accepted; those that work against them are avoided. This means that they are prone to polytheism and even polyreligionism: they pray to one god for rain and to another for children, and they would even ask the devil's protection if that serves their purposes. The alteration of beliefs is not difficult among such people, provided that there be something to be gained therewith.

This attitude, that we have been calling the way of the ancients does not pass into oblivion but has endured to the present. It is not hard to find this attitude among the

contemporary religionists who still think in this manner. But as they have been taught exclusivistic religions, they restrict themselves to the laws and range of beliefs encompassing their own traditions, and which they consider sufficient enough to secure all the profit they seek. They like to think that relations with other religions would only weaken the effectiveness of their own. Christians of this stamp hold that God created the world and fitted it up with laws. Those of the laws that God chose to reveal to the world are sacred and all sufficient. To have recourse to what lies outside of divine revelation is to risk displeasing God and incurring divine wrath. In like manner, Buddhists of this type consider the Buddha to be the discoverer of the eternal laws. Though the Buddha did not teach everything as he had discovered, what he did teach and what has been transmitted through history is sufficient for those seeking release from suffering and the accumulation of as much benefit as possible.

All things considered, it is clear that there is little to hope for the mutual understanding and respect among those who live and think in the way of the ancients.

3. The medieval way (The 3rd paradigm)

The third paradigm to be singled out for attention is the belief of the medieval people, and those who keep their way of thinking up-to-date. Of course, not all the medieval ensued the same thought; some persisted in following the primitive and some the ancient ways. Only the most "up-to-date" people of the time led the medieval way of life, according to which the world has its own laws, but the reliance on these laws alone has no guarantee of happiness in this life - not even for the most powerful caliph or the greatest conqueror. There are numerous spiritual masters of this dogma who teaches that at most, one can only expect imperfect happiness in this life. For, as all the great founders of the World Religions had taught, true and eternal happiness can only be attained in the life to come. To this end, these spiritual masters teach only ways of spiritual practice, each fitted out with its own rationale that distinguishes if from all other ways. Hence, a variety of different traditions develop out of the same Scriptures, centered on different spiritual masters.

Faced with this variety of competing religious ways, the medieval comes to realize that what insures the survival of a religious tradition is the strong cohesion among its adherents. And this in turn requires that one's own tradition be exalted as highest as possible above all others. This is the form in which medieval religions have come down to our days, and a form with which large numbers of people continue to be comfortable.

In so far as such attachment to one's own tradition begets competition, as competition begets distrust, and distrust begets enmity, there is little hope for encounter among the people of this type.

4. The modern way (The 4th paradigm)

The distinguishing trait of the modern way is the scientific approach to thought and action. The story of the modern age is that of the success of science with its discoveries and practical technologies. It has engendered in the people the hope that science may one day succeed in resolving all the problems of human life. The way of science becomes the paradogmatic logic for all thought. Reason becomes identified with scientific method. Once the scientific mind-set has taken hold, all other attitudes are dismissed as ancient, obsolete, anti-intellectual, and an obstruction to progress.

In the realm of religion, the modern way has sought to submit all claims to religious truths to the norms of scientific proof. As a result, those who follow this way put great stock in trying to demonstrate the logical reasonableness of what they believe in. Not only are there a variety of religious teachings grounded in the religious experiences of different spiritual masters, but also now we find an equally wide variety of ways to systematize these teachings. Just as there are many paths to the summit of the mountain, so religious truth admits of many modes of rational axiomatization. This attitude promotes still greater rifts within tradition and raises inter-sectarian apologetics to a place of new prominence.

At present, most intellectuals belong to this modern way of thinking and acting. Each is sure of his or her own reasoning and its assumptions, implied or expressed. Many give what they consider cogent reasons for not professing any religion at all. While those who profess a particular religious belief—be it Buddhist or Christian or what not—cling proudly to their own system and find security in the companionship of those who think in the same terms, or in the attempt to convert others to their way of thinking. And so the process goes on:

Division	begets	Competition.
Competition	begets	Distrust.
Distrust	begets	Annihilation.

The modern way, no less than the other paradigms, does not hold out much hope as a way to true Mutual Understanding and Peace. Another principle must be sought for.

5. The contemporary way (The 5th paradigm)

Not all people living today subscribe to the contemporary way of life and thought; those who hold on to one of the previous four attitudes, cut themselves off it. But it is becoming more and more widespread among the more searching minds and spirits of our time who think in terms of the future, of the human race. The contemporary method is one of analyzing and evaluating before passing judgment. In a word, the contemporary method follows the following process:

To seek a clear status of the question at hand. This requires discipline, in particular, philosophical method can provide.

To see as many possible answers as possible. One aims at exposing the question in all its aspects and hence, invites as many different perspectives on its resolution as possible.

To select what is useful for oneself in enhancing the quality of life. Enhancing the quality of life means rising above competition; to rejoice not only in one's own happiness but also in that of others; and to suppress not only one's own suffering but also that of others.

Hence, the quality of life rises roughly in the following order:
1) To suffer for the suffering of others,
2) To rejoice by the suffering of others,
3) To suffer for the happiness of others,
4) To rejoice by and for the happiness of others.

The first, shows foolish selfishness; the second, clever selfishness; the third, limited good will; and the last, perfect and unbounded freedom.

The mind that follows the contemporary way sees, by critical analysis, that the four previous ways do not lead to the final stage but gets stuck in their own attachments. The first level clings to the will of mysterious powers and leaves little room for human improvement. The second level, clings to the laws that govern human improvement, but lacks the necessary flexibility to cope with all human

aspirations. The third level clings to the life-to-come to the detriment of the quality of this life; it lacks sufficient interest in this world to make it the arena for improving the quality of life. At best the third way can reach the third stage of the quality of life, but because of its attachment to the teaching of one master, it tends to produce fanatics prepared to suffer in order to impart the suffering on others.

Lastly, the fourth level tends to destroy all religious beliefs in the name of rationality. Those who reflect until they are able to believe reasonably tend to be defensive in their beliefs. While engaging in one's own apologetics, one fears defeat at the hands of another system of apologetics, and thus, schools of thought multiply themselves without end, even within the same religious denomination. The followers of the fourth level exhibit an attachment to their systems of thought, more so than it is the case in any other way.

The modes of attachment may be briefly set out as follows:

Attachment	begets	Division.
Division	begets	Competition.
Competition	begets	Distrust.
Distrust	begets	Annihilation.
Mutual Annihilation	begets	Fight-for-Survival

The new principle that is called the contemporary way, must be one of Detachment. Detachment may lead to division, but a kind of division that will not beget competition but rather a harmonious division of responsibilities.

Applying the contemporary way, the method of critical analysis and evaluation, education opens up the possibility of a policy of "unity in diversity," in which we can affirm that all ideals are good, but good in a different way from each other. There is no need to claim that all ideals are equal or even that they are all equally good. Similarly, we cannot say that in the realm of religion, all religions are the same, as we do not know the case to be. We do not judge one religion to be better than another, but we say that one religion is best for those who select it, while others are best for those who select them. By "selection," means consent with conviction. Had we not considered our religion to be the best, we should not have selected it; at the same time we respect the selection of others. Each one selects what one sees best for oneself and respects the choice of others. Only among the religionists of this stamp can proper and unbiased interchange can take place as there is no attachment to breed distrust in their hearts. Rather, in a spirit of detachment and trust, they can work together to search out for the best, to share the experience of their searching, and to communicate for the sake of improving the common quality of life. They do not mix all religious

matters up confusedly, but use critical analysis to attain clarity of understanding about the foundations of their beliefs and about what can be learned from others. Finally, by evaluation, they know how to be grateful: both to their own tradition in nurturing their qualities of life and for what other traditions can add to what they aspire for.

Modern and Postmodern Paradigms

The Modern Paradigm believes that there are three networks corresponding to each other quite well: a network of all the rules of reality in the Universe; a network of human rationality through Logic; and, a network of meaning expressed by the ideal language.

The Extreme Postmodern Paradigm does not accept any network and so refuses to confirm any categorical truth. In fact, I myself doubt if there is really anyone among the serious thinkers, belonging to the Extreme Postmodern Paradigm. This is only a proposal, as a model of thought for this specific study. My interest will focus on the Moderate Postmodern Paradigm, which our St.John's Doctorate Program of Philosophy tries to promote, in the hope of suggesting something to the world, on how to get out of the dilemmas of today, as a result from the long attachment to the Modern Paradigm.

We shall limit our discussion only to the field of communication.

Paradigms and Communication

1. The people of the first Paradigm need neither abstract concepts nor the understanding of the general rules to communicate with each other. They pass their days alternatively between fear and hope. They fear nature, and hope that the *On-High* would come to help when they are in need, otherwise, they can do nothing better than surrender their lives to the capricious play of nature. They communicate by expressing joy in the time of hope and by expressing fear in the time of despair. They need the expressive language, rather than the conceptual one. They express feeling, rather than understanding. In such a case, the voice—and its tones—is more important than grammatical structure. However, in their growing community, they further need more general concepts, in order to communicate to their community their daily needs like food, danger, to eat, to walk, to run, to sleep, the day, the night, etc. They gain so acquaintanced with the concrete concepts that eventually, they come across simple regular happenings of nature around them, resulting in the expressions of regulations which they try to communicate by the way of mythology in the 1st period of the 2nd Paradigm.

2. The second Paradigm starts with the fixing of some regularities in nature which they try to communicate by myth as represented in their general concepts. The carly myths tend to be more lively, more imaginative and fuller of tonal expressions. Once they become acquainted with some regularities, rules come up to their mind. Rules accumulate upon rules, and the moment arrives when the known rules bring up the derived rules. Then, they become logical and learn how to use logic in practice. Their communication in extended to the more advance area of logical domain. Philosophers show up with their abundant technical terms to communicate.

3. The great founders of Religions banded at the right time to communicate the new meaning of life: the transcendental and the eternal. They were really the initiators of the 3rd Paradigm. It is so new as to incite interest of the audience and also not too difficult for them to understand the message, because they are already acquainted with the abstract concepts communicated to them through philosophy. No Founder of Religion cares about the consistency of concepts: they seem to care only the salvation from human bondage and weakness. Both their protagonists and antagonists need a common ground to discuss and communicate that gives rise to the 4th Paradigm.

4. The common ground needed for the discussions seems to be the Logocenter (i.e. the corresponding 3 networks mentioned above). They need and spontaneously fabricate an ideal language supposed to be agreed upon by all who wants to communicate their opinions for the discussions. Through these discussions, they hope to arrive at one and only one Logocenter and the ideal language will become the ideal medium of communication to bring agreement and peace among the people of the World. But alas! They experience the destructive World Wars instead of Peaceful Communication.

5. The Postmodern Paradigm emerged with the intention of solving all the problems of mankind for a bright future. It needs a new language and a new technology to communicate the new language.

With this purpose in mind, the thinkers of the Postmodern Paradigm are conscious that primarily, they have to enhance the quality of their language for their purpose.

---

[2] What is Pure Philosophy? Please read my Contextual Philosophy, 4th edition, chapter 1.

Today, we are conscious that the Philosophy of Communication is a branch of Applied Philosophy that uses the Pure Philosophy to discuss the final conclusion of communication.[2] As communication is realized through signs, and a sign is what has meaning(s), the main system of signs among humans is the language. So the postmoderns pay a serious attention to the study of such subjects that enhance the understanding of signs and their usage: the *Semantics* (about meaning); *Hermeneutics* (about the method of acquiring meaning through interpretation); *Syntactics* (about the structure of language to guarantee the efficiency of communication of meaning); *Pragmatics* (about the effects from using the language); *Semiotics* or *Semiology* (about signs) and *Linguistics*, (about language which is the most important system of signs); Symbology (about the sign of sign); and lastly, the *Mythology* (about the meaning of myths which symbolize some universal concepts).

Though any sign can be a medium of communication and needs interpretation, language gains the highest rank among all the signs in term of flexibility, facility, and popularity. Hermeneutics, which is the art of language interpretation, easily gains the prestige over all other kinds of semantics and has become the most favorite reality to be studied as the present object of Pure Philosophy. Signs as reality of the Postmodern Philosophy, are discovered by Roman Jacobson (1896-1982) to perform six functions which are as follows:

1) **Referential Function** A Sign refers to something meaningfully, as the three colors of the flag of Thailand : the White means religions of the Thai people, Red means the country, the Blue means royalty. These are codes for the understanding of the Thai flag.

2) **Emotive Function** This function has an important role for inspiration and creativity. It accompanies Referential function and to be controlled by the Referential function, otherwise it can go berserk and can harm beyond imagination.

3) **Conative Function** Some signs stimulate enthusiasm and efforts in the communicatee and so have a dynamic meaning, as all religious signs are doing.

4) **Aesthetic Function** This function depends mostly on the capacity of interpretation.

5) **Phatic Function** This function is to communicate the act of communication itself, as you say "Hallo!, Hallow!" just to show your communicatee that you are still on the line.

6) **Metalinguistic Function** Metalanguage is the language that control the use of language. The grammatical language is full of metalanguage.

Each function has its role and effectivities upon the communicatees. Some are desirable but some are not. A conscious communicator should aim at the desired effectiveness as much as possible. However the effectiveness are always linked with paradigms. Each paradigm has its appropriate competencies in terms of communication. A competent communicator cannot spare the knowledge of the five paradigms and of the six functions of signs. It is not surprising then, why the American journalists are rushing to take that short course of philosophy.

Literature

Bunchua, Kirti. Contextual Philosophy. Bangkok : Assumption University Press, 2003.

Bunchua, Kirti. Contextual Religion. Bangkok : Assumption University Press, 1998.

Panikar, Raimundo. Myth, Faith and Hermeneutics. New York : Paulist Press, 1979.

Bunchua, Kirti. Hermeneutics in Philosophy. Bangkok : St.John's University Press, 2003.

Bunchua, Kirti. Hermeneutics in Religion. Bangkok : St.John's University Press, 2003.

MASS MEDIA VERSUS RELIGION?
William E. Biernatzki, sj[1]

Is there some kind of natural opposition between religion and the mass media?

Often, it seems that the media are interested only in what is new and sensational. Religion, on the other hand, is deeply involved with eternal truths. Innovation and sensationalism do not resonate well with the peace and contemplation that we associate with our deepest experiences of religion. The stream of a religious tradition, rising in the past and flowing on, eddying and swirling, but essentially unchanged, goes on into the future. Its purposeful current seems resentful of barriers, innovation might place in its path. It pools behind them until its rising waters force their way through the barriers, scour them away, or overflow them. Anything that seems to be new in religious activity is usually only an elaboration of more fundamental insights into the fuller meaning of the principles intrinsic in the original revelation, or the application of those principles to a changing world.

For their part, the secular news media, in particular, and even drama and other communicative genres, each in its own way, resent this relentless flow of the spirit. They must somehow disturb it, freeze it, dissect it, and find seeds of conflict that can be exploited and blown out of proportion to make it "interesting" to their readers or viewers. The media focus on the sensational in religion, when religion in its purest form is quiet union with God, and anything but sensational except in an infinitely deeper sense that seems beyond the capability of mass media to appreciate.

Perhaps that is why "religious news" in secular media always seem to seek out the scandals and conflicts that from time to time afflict religious bodies. If a religion goes on from day to day, loyal to its tradition and witnessing to the "wisdom of the ages", it quickly seems to lose the attention of the sensation-seeking mass media. The result is that religion comes to be poorly represented and interpreted by the media. It is either ignored or sensationalized — and either of those extremes distorts its reality.

And yet, religion tells the greatest and ultimately the most exciting stories that can be told. They are the stories that are most meaningful for human destiny; the

stories that give value to human beings and to all human endeavors. Without the religious perspective, nothing the media can say, can be anchored firmly in reality. The products of the mass media often skirt around the real issues of life — issues that are directly addressed by religion. As a result, those products become essentially unfulfilling and vacuous. Since the media not only mimic life but also provide many of the paradigms on which contemporary people pattern their lives, much of life too, becomes unfulfilling and vacuous for large numbers of people.

Religious communicators — Catholics as well as others —sometimes fall into traps similar to those that ensnare secular communicators. This happens when the deep meanings to which they have access are obscured, in their reporting, by ephemeral "news". Diocesan newspapers can easily become mere records of day-to-day happenings — the bishop's daily schedule, society weddings, etc. — without analysis or explanation of how those events fit into the grand picture of salvation history. Religious broadcasting often is so much targeted at the "saved" that the meaning of its content becomes obscured — not brought fully into the light because, sometimes at least, the producers take for granted the real essence of that meaning. They may assume that the audience "knows all that", when in fact, many or most need a more basic explanation before they can begin to appreciate what is being said. Perhaps the first task for communication researchers interested in strengthening religious communication ought to involve learning the real state of religious knowledge among the audiences of the media they are studying.

The basic contents of the Catechism can no longer be assumed to be known even by most Catholics, at least in Western countries; so they must be explained and re-explained, in as many ingenious ways as possible. Even more must they be explained for non-Catholic readers and viewers, to whom they are really "news". The same can be said for other religions and the media they use to explain themselves to the world.

One source of religious content that seems increasingly to be neglected by Catholic communicators in recent years is the lives of the saints. The reason for canonizations is in large part to make true stories of heroic virtue known and available to the world at large. They show that such heroism is possible and can be imitated by us. So dissemination of stories about the saints is an essential feature of the process. Hagiography need not be saccharine, and stories about the saints that are excessively pietistic or place too much stress on miracles and other wonders often are counterproductive. But the saints are important as concrete examples of the myriad ways good lives can be lived. The "good news" of their lives, reflecting in ways closer to our own human experience the "Good News" of the gospel, needs to be broadcast far and wide.

Parallel statements can be made concerning stories of heroic virtue in other Christian churches, and in Hindu, Buddhist and Confucian history, as well. From my own experience, I recognize that Korean films and television fiction have tended to be heavily influenced by underlying Chinese and Japanese media may also be similarly affected. The challenge with Confucian stories, as with Christian stories, is to tell them in ways that are attractive to contemporary audiences. Heavy handed "preaching" can simply cause viewers to change channels. Again, this is a job for communication researchers, whether their specialization is psychology, sociology, anthropology, or any other of the behavioral disciplines. They can supply practical insights from their own disciplines on which writers and producers can create appealing stories –especially stories that appeal to younger audiences, who are at the cutting edge of cultural and social change. It is a job that cannot be done once and for all, either, because human society and cultures change constantly. The research necessary to keep the story-telling up-to-date and effective therefore, must be an ongoing process.

It follows too, that the research cannot influence the media unless there is some forum in which researchers and creative people can come together to exchange ideas. Very often it is difficult for non-specialists to understand the value in research findings, just as it is difficult for the researchers to explain how their findings can affect "real life", and how they can reinforce media productions. The creation of truly effective media-religious as well as secular media-requires cross-fertilization of this kind. Much of it goes on in university media courses, especially those that treat communication studies as a social or behavioral science, but are there means by which the same process can continue beyond university graduation?

Some religious writers and broadcasters seem to regard polemics as a central feature of their organizations' mission statements. Sadly, many of their attacks of religiously-oriented communicators, at least in America, are against other, equally valid interpretations of Christian doctrine and life that do not measure up to their own narrowly-conceived ideologies, whether of "left" or "right". Rather than searching honestly for common ground they often choose to fix on minor issues and inflate them into overstated controversies. In doing so, they are simply adopting the perverse values I mentioned at the outset that seem to pervade the secular media: controversy for controversy's sake and sensationalism used to lure audiences. Conflict and one-upmanship become their central values, rather than patient truth-seeking. Meanwhile, they may be neglecting the issues that are more fundamental, the evils that strike at the heart of the Gospel message common to all.

One research area of common concern for all "people of good will" is the study of the impact of media contents on their audiences-especially children. This question has been intensively studied in many parts of the world, but the findings are necessarily deeply involved with the culture and society of each population. Findings from one country cannot be simply applied to another country. The communication researchers of each country and each culture therefore must adapt and repeat research already done elsewhere to make sure the findings apply to their own populations. Active communicators-editors, producers, writers, etc.-also, of course, need to study the research that has been published and to demand that researchers do studies that answer their own needs and those of their audiences.

All religious communicators — Catholics and others, as well — should devote a significant period of time each year, a retreat of several days, to a sincere self-examination. Their examination of conscience should review all their editorial and artistic decisions of the past year to determine whether they really have been loyal to the central values of their religious commitment, or whether, instead, they have pandered to sensationalism and ideological stances that have nothing to do with the content of their faith.

Religious communicators have a rich "mother lode" from which to mine material to shape into the most profound of stories. Properly developed, those stories can be even more exciting than the ephemeral "pot-boilers" that so pervade the secular media. If the religious communicators can fully exploit that source perhaps some of the resulting excitement in their products may rub off on secular communicators as well, enriching their own understanding of religious truths, making it possible for them to interpret religious events more accurately, and ultimately enriching their own media products.

Perhaps the thirst for sensationalism is so strong in media audiences that it can never be fully overcome. But if the excitement deep in religion can be fully conveyed, the contradictions that now seem to prevent full and accurate treatment of religion by the media, can at least be lessened.

GLOBALIZATION: THE POWER OF GRAND NARRATIVE
Sirintorn Bhibulbhanuvat[1]

Introduction

The concept of globalization can be traced back to the time when our human ancestors spread out of the woods and settled down in various parts of the world. They carried with them their beliefs and stories considered as their knowledge of living. Passing through several season-changes, the stories added up and were retold until they became legends. Whether the stories were true or not, the process of majority consensus has always won in any battle. Therefore, the knowledge of living has been crystallized to be the grand narrative: the major script of how to live a better life. Unfortunately, the grand narrative of today's better living is still the concept of globalization—the way of reaching out to the whole world. The only difference is the presence of advanced technologies. Postmodernists oppose the grand narrative by pointing out that it is a fixed idea. However, they have not yet proposed any solution to the expectable chaos if we leave the grand narrative to the little narrative.

This paper will present the perspective of the majority which has the power in transforming stories into the grand narrative. Thereafter, three reasons will be proposed as to why globalization and the grand narrative are still alive.

The Majority Perspective

Fisher (1984) mentioned the term, *homo narrans,* as a metaphor in his narrative paradigm: He stated that people are storytellers. However, personal story has less power of persuasion than a group story. It is widely accepted that people are social animals and they interact all the time; tons of stories have already been told over time. We have to realize that within any society there are two groups of people: the majority and the minority. The majority group always imposes the rules and regulations in the society based on the stories they agreed upon, and call it 'public agreement' which will become the grand narrative. This researcher points out that the grand narrative or public agreement, in fact, is just the group story that holds a majority of support.

[1] Sirintorn Bhibulbhanuvat is a PhD student at the Graduate school of Communications of St.John's University.

Brummett (1999) emphasized on the study of meaning that are created, shared, and changed. People create meaning to their surroundings: both tangible and intangible. They come to discuss and share their ideas, then change it if they think others are making more sense. Agreeably, an individual has his/her own idea of truth, and one selects to express what is safe for them. In the narrative paradigm, Fisher (1984) links the personal story to "fantasy theme": the individual's imaginative interpretation. But when individuals unite as a group, the matter of uncertainty comes into play; the individual has to reduce uncertainty in order to be able to function effectively in the society.

People interact and tell their stories. They interact to reduce the uncertainty they have in daily life. Although people argue for what they think is right, it is natural that people need to feel safe. Thereby, they tend to associate themselves with groups then. To be safer, most people choose to belong in a majority group, and sometimes, competes and beats the other. By exchanging ideas, the group comes up with an agreement, considered truth for the group or adopted as the group story; this has more power than personal fantasy.

As Fisher (1984) points out, public moral argument, oriented towards what ought to be, is undermined by the truth that prevails at the moment. This idea emphasizes the notion of majority perspective. Scoot (1000) seemed to support the notion of major truth. He commented that if truth is somehow both a priori and substantial, then problems need not be worked out, but only classified and disposed of. Scott believes that the truth is made known later by rhetoric act (e.g. interaction). From Scott's idea, it seemed that there would be only one truth to emerge from a discussion. It is arguable though, as there are still many truths existing in each individual's mind. The advantage of discussion or interaction in rhetoric is to reach consensus, which makes a society as whole function better. But the consensus itself is the perspective of the majority group in society. Generally, people have their own truths held in their mind.

The majority perspective is the most important aspect of the grand narrative. It determines the way for society as a whole who impose laws or the grand narrative of the nation. The representatives hold the full power to gear the society. As each of us gives certain rights to the representatives, they hold the majority perspective. They can do anything in our names; therefore, in any election, we should be conscious in selecting our representatives. Remember that the power of the grand narrative belongs to the majority perspective—not the power of truth.

Globalization and Grand Narrative

As we observed the power of majority perspective, we can see that the grand narrative holds power over the people as well. Even though the concept of globalization is held in today's living, inequality predominates. The world still has two sides: the developed and the developing countries. The developed nations are mostly located in the western part of the world. They are considered the majority group, as they have more access to resources than their counterparts. Therefore, we may also expect that the stories of the west are superior to the stories of the rest on the global stage. The grand narrative, hence, are the stories of western developed countries. The authors of this grand narrative assumed that progress was real, objectively, and universally desirable (Gress, 2000).

As the world is getting smaller in the globalization era; the grand narrative is getting more powerful. Under the postmodernism, on the other hand, it argues that narrative is just a history (Saugstad, 2001). We are in the postmodern era that needs to leave the grand narrative behind, and open our doors to the 'small stories' or 'little narrative', and a diversity of criteria. Again, arguably, grand narrative and globalization are related to each other: first, the globalization emerged from the light of grand narrative; second, the smaller size of the world made it easy for the grand narrative to reach every part of the world; finally, under the shed of globalization, postmodernism is not strong enough to hold the world together without the grand narrative. As they are interrelated to each other in every aspect, grand narrative still holds the power over the concept of globalization.

Globalization emerges from the light of the grand narrative

The first argument is based on the writing of a young talented British historian, Niall Ferguson. Even though the concept of globalization has existed in this world long before the British Empire, Ferguson illustrates a clear view of this empire's phenomenon: its influence on today's globalization. In his book, 'Empire: The Rise and Demise of British World Order and its Lessons for Global Power' (2003), he showed that nearly all the key features of the twenty-first century world can be tracked back to the extraordinary expansion of Britain's economy, population, and culture. Back then, to quote Ferguson (2003), the British Empire covered more than 13 million square miles— one-fifth of the earth's surface. More than half a billion people lived directly or indirectly under the British rule. This phenomenon can be observed even in Thailand, the English language and British culture are highly valued in Thai society; most of the Thais' elite, were able to study and graduate from England. The

story of "The King and I" or "Anna and the King of Siam," are clear illustrators of the English culture in Thai society. Interestingly, Ferguson pointed that the British Empire is the world's first experiment in globalization and a classroom for the ever expanding American Empire. Taking the British-American empires' phenomenon, we can see the movement of the powerful grand narrative.

Most grand narratives are transnational (R.C. Aden, class note, March 3, 2003) When immigrants from Europe moved to the new world, they took with them the stories, rituals, norms, and values. These were all grand narratives guiding the people in what to do and believe in. The prevailing grand narratives were 'Progress' and 'Individualism' (Lyotard, 1979). Meanwhile, R.C. Aden (class note, March 3, 2003) noted that these grand narratives have their roots in classical Greece and Rome, as well as Enlightenment thinking. Their script is: "By developing the ability to reason objectively, individuals can make their own lives better. By cooperating with other individuals in reasoned deliberation and inquiry, they can collectively make their social and political lives better." The script guides individuals to seek for progress as well as expand their cooperation. Noticeably, the British Empire expanded its cooperation by extensively conquering lands on earth. The American followed suit (the script of grand narrative) by promoting the concept of 'globalization' instead.

The smaller size of the world made it easy for the grand narrative to cover the globe. The second argument is that the grand narrative is backed up by the convenience of technologies in the globalization era. Integration of markets, nation-states, and technologies exists to a degree never witnessed before. It enables people to go and travel, farther and faster, at affordable rates around the world. More so, advanced communication and transportation technologies, made the world smaller; satellites and fiber optics, made real time communication possible between senders and receivers worldwide. As a result, interconnectedness and interdependence were inevitable.

However, Lyotard (1979) asserts that the expected technological transformations can have an impact on knowledge. The constant modifications of machines is changing the way of acquiring, classifying, availing and exploiting knowledge. He points out that the grand narratives, in the form of knowledge is embedded in the information flow from the western developed world to the developing countries. Not only the advanced communication technologies can transmit knowledge to the developing countries, the convenience of transportation technologies supports the best and brightest students, from low-incomed countries to come and take 40 percent of available seats, in the U.S. scientific Ph.D. programs (Gromory and Shapiro, 2003).

This development indicates that the world is now, more adjoined.

Another phenomenon that illustrates a rapid movement of the grand narrative across the globe is the transfer of 'know how,' of knowledge. According to Lyotard (1979) typical grand narrative from the west is: "the progress from poverty and superstitions, to prosperity and the rule of reason." To be progressive, people have to produce more products and make more profit in order to alleviate themselves from poverty. Scientific knowledge is widely accepted as the principle force behind production. The 'know how' knowledge has become popular, as instant knowledge, serves people's immediate need to progress. Noticeably, sold in the bookstores, are many kinds of 'how to' books, of which, most comes from the developed countries, especially the U.S.

People who follow the grand narrative express their progress and become more materialistic. Mobile phones, pocket PCs, digital cameras, etc. are commonly seen in almost every big city in the world, including established international fast foodchains and beverages such as McDonalds's and the KFC, Coke and Pepsi, respectively. Therefore, it is fair to say that in the globalization era, the grand narrative of progress have reached people easily everywhere.

Postmodernism is not strong enough to hold the world together without the grand narrative.

The last argument would be that the opposed could not afford the collapse of social construction. Postmodernists contradicts globalization and the grand narratives, as they adhere to the 'fixed criteria or dogmatism.' Jean-Francois Lyotard is one of the key figures in postmodernism. In his book, 'Postmodern Condition: A Report on Knowledge' (1979), he identified two typical grand narratives of the west: progress and individualism. He expressed his concern on the condition that people have too much faith in those narratives which he believes must be questioned.

In Lyotard's view, knowledge in the 'globalization era' is the world's most significant commodity. Gomory and Shapiro (2003) also mentioned that the globalization of scientific knowledge brought universities and their faculties into much closer contact with private markets as they tried to gain as much of the economic shares from their discoveries as possible (p.19). Knowledge, then, is no longer the principle source of progess as it serves particular groups of capitalists. Lechner (2001) added up several reasons why so many people counter globalization. He stated that it is an ideology by the powerful to deceive people about the illusory benefit and into

the dehumanizing system. It is a form of false consciousness that prevents people from seeing their true interest. Due to the scale of change by globalization, new problems of environment degradation had also emerged.

Lyotard thus proposed that we should pay attention to the 'little narrative,' the social consensus for a particular circumstance. Any story can be the story of good reason; the most important though, is that we should not block the possibility of any story from being untold. According to the narrative paradigm of Walter R. Fisher (1984), any argument is justified by social norm, or expert. Through the narrative lens, every story is counted reasoned, as it depends on the context, when already told.

Even though the postmodernists object to globalization and the grand narratives— and offers the alternative way of thinking the 'little narrative' concept—they still have no answer to some questions. What if the justified reasons of little narratives are against each other? What if the moral of various societies are too different? What of the only justified reason for living of one nation is to rule the entire world? How do we prepare for chaos?

Conclusion

From what has been presented in this paper, we can conclude that globalization and grand narrative are interdependent. The globalization concept and grand narrative have long co-existed in the history of mankind. Grand narrative suggests that individuals have to be objectively reasonable and cooperative with each other to attain better lives. Then, people must try to reach out for cooperation globally by expanding the grand narrative to every corner of the world. The postmodernists opposed to globalization and the grand narrative have accused it as dehumanizing people through the imposed fixed criteria and knowledge. However, without the grand narrative, the opposed continues to be laggard in managing the possible chaos and destruction of mankind.

Literature

Brummett, B.(1999). Some implications of "process" or "intersubjectivity" : Postmodern
    rhetoric. In J. L. Lucaites, C. M. Condit, & S. Caudill (Eds.), *Contemporary*
    rhetorical theory : A reader (pp.153-175). New York: Guilford.

Ferguson, N. (2003). *Empire: The rise and demise of the British world order and its*
    lessons for global power. London, U.K.: Basic Books

Fisher, W.R.(1984). Narration as a human communication paradigm: The case of public
    moral argument. *Communication Monograph*, 51, 1-22.

Gress, D.R. (2000). The drama of modern western identity. *Independent Review*, 4(3), 1-3.

Lechner, F.(2001 B). Why are so many people opposed to globalization? *The Globalization*
    Website. Retrieved on October 10, 2003, from
    http://www.emory.edu/SOC/globalization/issues01.html

Lyotard, J. (1979). The postmodern condition: A report on knowledge.
    Manchester,England:ManchesterUniversityPress.

Saugatad, A. (January, 2001) Postmodernism: What is it, and what is wrong with it?
    Retrived on October 10, 2003, from http://www.goinside.com/postmodernism.html

Scott, R. (1999). On viewing rhetoric as epistemic. In J. L. Lucaites, C.M. Condit, &
    S. Caudill (Eds.), *Contemporary rhetorical theory: A reader* (pp.131-139).
    New York: Guilford.

CULTURAL VALUES IN CONTEMPORARY KOREAN ADVERTISING:
With special reference to the images of the elderly

Hyunsun Catherine Yoon[1]

Abstract

This paper discusses the images of the elderly in contemporary Korean advertising. It aims to examine the way in which the elderly are portrayed in magazine advertisements and how those images refer to cultural values reflected in advertising. Employing a qualitative content analysis method, it looks at the sample of 375 advertisements randomly selected from January 2002 to December 2002 and then relates the findings to their social contexts such as cultural and historical background.

This study identifies 'family' value as the predominant cultural value reflected in Korean magazine advertisements. Results show that the images of the elderly—both the elderly models and the elderly consumers—tend to be associated with the traditional, Confucius values such as filial duty and family value, often portrayed in familial and generational relations. Other values like 'health', 'chong' (a Korean notion of affection and harmony), and 'han' (a peculiarly Korean form of sadness) also appeared in relation to family value, for example, *chong* between the family members and the ethos of *han* towards a lost member of the family. Chong and *han* have not appeared as separate categories in previously established classification systems of cultural values. Cultural values in examples appeared to reflect the indigenous culture rather than the Western culture. In relation to the standardization vs. localization debate, for products targeting the older consumers, the localized approach using the Korean cultural values seems more suitable.

1. Introduction

1.1 Global Village, global advertising scene and advertising market

Twenty-five years ago, McLuhan's vision of a global village was a concept; today

it is a reality (Rusell and Lane, 1999:628). The integration of the world economy has increase significantly in recent years and nations of the world have become increasingly economically interdependent through international trade. The following describes this phenomenon:

The 1990s have seen the dawn of the Global Village. Increasing economic interdependence and disintegrating barriers to the free flow of information, money and technology across borders are accelerating a trend toward global market unity. Borders are rapidly disappearing around the world and nations are being brought together to form a global 'community' or 'village' that will increasingly characterized by cooperation, collaboration and new alliances (Fortune, August 24, 1992).

As a result, diverse people and cultures are coming into contact through interpersonal interactions as well as advertising and other media images and messages (De Mooij and Keegan, 1991). It is indeed argued that "advertising, like its media cousin, is making the world global village" (Endicott in Advertising Age, April 13, 1992).

The past twenty years have, in general, been a period of rapid growth for the global advertising industry (*International Journal of Advertising*, 20: 545). In a global sense, advertising expenditure went from US$55 billion in 1980 to US$170 billion by 1993 (Cohen, 1993; Belch and Belch, 1995). The Asian advertising market has also experienced a rapid growth, especially since the 1990s, with its advertising expenditure almost doubled between 1987 and 1996. As the second largest advertising market in Asia, South Korea's advertising spending per capital in 1997 was US$139.*8 (Advertising Age International*, 1999). South Korea re-entered the top 10 global advertising market in 1999, after the economic crisis in 1997-1998, with an annual advertising expenditure of US$5.3 billion as of 1999 (Advertising Age International, 1999). However, Japan—the second largest advertising market in the world—is by far the most studied country in Asia and a few studies have been paid attention to Korean advertising. This study intends to facilitate a better understanding and a starting point of the discussion of much unknown contemporary Korean advertising for the international advertising practitioners as well as advertising academics.

1.2 Standardization vs. Localization debate

In today's global environment, the development of advertising campaigns can be an especially difficult task for those firms that market their products on a worldwide basis. This difficulty arises because these firms are confronted with the question whether to "standardize" or "localize (specialize)" their advertising campaigns across

countries. International advertisers are often faced with the problem of whether, to what extend, and in which manner advertising should be adapted or changed prior to deployment in diverse foreign markets. The marketing debates about globalization of markets came to the forefront in the 1980s and continue today to polarize advertising practitioners and researchers over the question of whether or not consumers around the world are becoming homogeneous in terms of values, desires and tastes.

According to Levitt (1983), whose milestone article trumpeted a 'globalization of markets', "the world [was] being driven towards a single converging commonality... the emergence of global markets for globally standardized products." While Levitt believed in the increasing homogenization of wants worldwide driven by technological change, there were dissenting views that the world may not be homogenizing culturally and evidence cited that there might be a quite opposite trend (Onkvisit and Shaw, 1987). This standardization versus localization (specialization) debate has added great momentum to researches into international advertising and cultural values (Mueller, 1992).

2. Literature Review

2.1 Advertising and Culture

There seems to be little doubt that culture plays a central and complex role in advertising. International advertisers have to build strategies for communicating with consumers who have different values, attitudes and buying behaviors. It appears that the knowledge of the basic aspects of culture is essential in order to understand why people in different countries behave differently. In the field of international advertising, there has been much interest in the role of culture in explaining advertisements and their differences.

In the English language , as in many other languages, culture is a complicated word. There are, indeed, various definitions of culture. For the purpose of understanding the word of marketing and advertising, culture can be defined as "the values, attitudes, beliefs, artifacts and other meaningful symbols represented in the pattern of life adopted by people that help them interpret, evaluate, and communicate as members of society" (de Mooij, 1994: 42). Opposed to the narrow meaning of culture as "civilization" or "art," the concept of culture in the marketing literature seems, thus, in the broad sense.

All manifestations of culture, at different levels, are reflected in advertising. As a form of social communication, advertising is thus considered to be particularly reflective of culture. Advertising reflects the way people think, what moves them,

how they relate with each other; also, how they live, eat, relax and enjoy themselves. Regarding expressions of culture, De Mooij argues that the total concept is embodied by symbols, heroes, rituals, and values (ibid.: 123). Depicted like the skins of an onion, her model has symbols representing the most superficial aspects and values the deepest manifestations of culture, with heroes and rituals locating in between. Values are thus, one of the most important aspects of culture. At the same time, values are the core of the advertising message (Pollay and Gallagher, 1990: 9) Now then what is the definition of cultural values?

2.2 Cultural Values

While *culture* refers to the total pattern of human behavior in society, values are often defined as a set of "an enduring belief that one mode of conduct or end-state of existence" (Rokeach, 1973: 5) A value system is , according to Rokeach, "a learned organization of principles and rules to help one choose between alternatives, resolve conflicts, and make decisions."

Cultural values are thus , regarded as "the governing ideas and guiding principles for thought and action" in a given society and a powerful force shaping consumers' motivation, lifestyles and product choices (Tse et al., 1989). Indeed, recent scholarly articles on values and consumer behavior substantiate the view that values may be one of the most powerful explanations of, and influences on, consumer behavior (Caillat and Mueller, 1996: 82). Richards et al. (2002) consider cultural values as the categories which people use when they are evaluating something, such as an experience they have just had, a consumer good on offer, or a communication of any sort. Cultural values are transmitted through institutions such as family, religion, school, court and nowadays, mass media. As a type of mass communication, advertising has also proved to be influential with regards to the portrayal and transmission of cultural values (Cheng, 1994). Human values, and goods and services, are distinct entities; yet, advertising links the two by loading goods and services with psychological-cultural significance far beyond the functional purpose of a particular product (McCracken, 1987).

Advertisements are an important focus of a study of cultural values because they are suffused with it. Indeed, advertisements have become 'perhaps the most dynamic and sensuous representations of cultural values in the world' (Richards et al., ibid.). The key issues appeared in many previous researches into international advertising in relation to the cultural values were to determine whether there are important differences in cultural values among nations, and to what extent those values affect advertising effectiveness (Cheng, ibid.). These are summarized in the following table (Table 1).

Table 1.   Previous studies of cultural values reflected in advertising

Author (s) (Year)	Description
Belk et al. (1985)	- The focus was upon the comparison of Eastern and Western cultures, namely, Japan and America
Belk and Pollay (1985)	- It reveals that even though there is a clear evidence of increasing Americanization in Japanese advertisements, deep-seated Japanese cultural values remain distinct.
Mueller (1987,1992)	- Mueller (1987) discovered that the cultural appeals used in Japanese and American magazine advertisements tend to differ in degree rather than in kind. - Mueller (1992) updated and furthered her study of 1987, suggesting that 'Japanese advertising is still far from being westernized. In fact, there are indicators that it many be becoming increasingly Japanese...' (1992: 22). Her conclusion supported Belk and Pollay's (1985) findings.
Tansey et al. (1990)	- They focused on advertisements for one particular product, automobile, and examined cultural themes in Brazilian and US car advertisements. They concluded that values differ between the business sub-cultures in these two countries.
Pollay and Gallagher (1990)	- It presents a method for measuring the cultural character of advertising and challenges the notion that advertising merely mirrors social values.
Cheng (1994)	- It gauges the value changes in Chinese magazine advertisements from 1982 to 1992. Results indicate that while the values less frequently used in 1992 ads are utilitarian in nature and centering around product quality, the values increasing in their occurrences are more symbolic and suggestive of human emotions.
Cheng (1997)	- The author analyzed the content of Chinese television commercials and results show that 'modernity', 'technology', and 'youth' predominate in Chinese advertising in the 1990s.

Source: My table.

This table only covers some major studies and there are more analytical studies devoted to the cultural values reflected in advertising. The majority of previous researches have, however, dealt with a limited number of countries, most often comparing American advertising with another country.

According to Hetsroni (2000), most of the empirical works present an abbreviated list of values and make one, two or all of the following comparisons: first, comparison between the values portrayed in current advertising versus the values portrayed in the past, examining possible change of the dominance of certain values over the years (i.e., Belk and Pollay ibid.; Leiss et al. 1990); second, comparison between the values portrayed in advertising in one country/culture versus the values portrayed in another in which most studies used American advertising as a standard[i]; third, comparison between the values portrayed in advertising as opposed to the values held by the public, investigating whether advertising clearly reflect the standpoints of society or act as a 'distorted mirror' (Pollay, 1987) when applied to values.

The present study does not make any of the above comparison, however, it can be expanded to any of the above three categories of research. Before we go any further, let us consider the third point about the mirror metaphor of advertising because it is an important assumption of this study.

2.3 Advertising as the mirror: Assumption of the study

Pollay (1987) described advertising as 'the distorted mirror', based on humanists and social scientists' attacks on the unintended consequences of advertising—what he calls the "conventional" or "prevailing opinion" (CWOPO)—which consider advertising as a socially destructive force. Polly argued that the conventional mirror metaphor is apt because advertisements do reflect a culture (Pollay and Gallagher, 1990: 360). The mirror is, however, distorted because advertising reflects and reinforces only certain attitudes, behaviors, lifestyles, philosophies, and values—those that serve seller's interests. Each of us whether seller or buyer, whether sophisticated or simple, is inclined to believe that we understand advertising's intent, and it therefore, has little impact on us personally (Pollay and Gallagher, ibid.: 361). This nearly universal notion of individual immunity is what they call 'the myth of self immunity'. Pollay argues that this immunity to the persuasion of advertising is false for many, if not most people (Pollay, ibid.: 23).

In response to Pollay's distorted mirror, Holbrook argued that in most cases advertising seems to merely mirror or reflect rather than mould or shape the values of its target audiences" (1987: 100). He maintained that the thin strands of the arguments Pollay cites composed only the weakest logical thread despite Pollay's unique and valuable contribution to the marketing literature. From Holbrook's viewpoint, Pollay's arguments on behalf of CWOPO cannot support the heavy weight of CWOPO's charges against advertising (Holbrook, ibid.: 98).

The controversy over the so-called 'mirror' debate still continues and the aim of this study is not to find out whether the mirror is distorted or not, or to what extent it is distorted. In this study, the focus is placed upon advertising as a mirror of society; in other words, the study is based on the idea that advertising of a particular country does reflect its people, culture and society. A British advertising executive, David Putman's statement describes this assumption of the study: "Ads are a barometer of the age. If you want to know how a country perceives itself, look at its ads" (Comments made in *The Gateway People*, in the BBC series *Washes Whiter*, May 1990; quoted in Dickason 2000: 2). It is thus believed, in this study, that cultural values of a particular society are reflected in a country's advertising.

Now let us consider why this study is important and what it intends to explore.

3. Statement of the problem, object of the study and research questions

As discussed earlier, most previous studies into cultural values reflected advertising only concerned with developed countries, often using American advertising as the standard. Therefore, there is a great demand for researches on a wider range of cultures as the increasing international trade these days makes marketers and advertising practitioners in need of more knowledge and insight about local cultures of which market they try to enter. Developing countries and/or the third world countries tend to be left out of the mainstream research trends. This is not to say that there has not bee an effort to investigate these countries.

In the case of South Korea, despite that it has the second largest advertising market in Asia, its advertising industry and contents remain largely unknown because so far, very little attention has been paid to it. A number of cross-cultural advertising researches into cultural values compared advertising in America or other western country with that of Japan and the findings have often been interpreted as the comparison between western and eastern cultural values. As the most heavily

studied nation amongst Asian countries, cultural values that appeared in Japanese advertisements have been considered as the representative of Asian or Eastern cultural values. This seems to be the crucial flaw of these studies. By providing advertising academics, practitioners and international marketers with much needed knowledge of cultural values reflected in contemporary Korean advertising. this study intends to fill this lacuna, to find out the Korean cultural values.

The research topic needed to be narrowed down and the focus of the study is placed upon cultural values associated with the elderly. The reason behind this choice, lies in the global phenomenon of ageing society and the relationship between the elderly consumer and advertising.

3.1 Why elderly?: Ageing society, the global phenomenon

There has been a global phenomenon of ageing population" and South Korea is also moving towards an ageing society at a rapid speed. The Census 2000 for South Korea (Published in July 2002) unfolds the picture of the ageing population for the past two decades, as shown in the following table.

Table 2. The ageing population of South Korea (Census 1980-2000)

	1980	1985	1990	1995	2000
Total population	37,407	40,420	43,390	44,554	45,985
People 65 and over	1,446	1,750	2,262	2,640	3,372
Male	539	652	811	975	1,287
Female	907	1,097	1,452	1,666	2,084
% (percentage)	3.9	4.3	5.2	5.9	7.3

Source: Korea National Statistical Online (http://www.nso.go.kr/eng/releases/e_svpr2001.htm)

There has been an increase in the number of people aged 65 and over, accounting for 7.3 percent of the total population as of 2000. It is past seven percent of the total population, the UN's criteria of the "Ageing Society" (Kim, 2001: 171). Compared with 1995, it has grown by 27.7 percent, surpassing the growth of the Korean population (3.2 percent) over the same period. On the other hand, the younger population – under 14 – comprised 21.1 percent and is projected to decrease gradually in the long term, as the birth rate continues to decline. It is predicted that the elderly population will rise over 14 percent by 2019 and over twenty percent by 2026, which is approximately the same as with the current figure of the Western developed

country.''' Kim (ibid.: 171) states that whereas it has usually taken 50 to 100 years for the Western developed country to move from the "ageing society" to the "aged society," it is expected that South Korea will take less than half of that time, around twenty years.

3.1.1 Elderly consumers and advertising: Emergence of the elder characters in advertising

Besides the increase of the aged population in size, it is recognized that many retired people have more disposable income. It is, therefore, an expensive mistake to ignore the elderly market. It seems that advertisers worldwide have begun to appeal to that vast and fast-growing group of the elderly consumers. This is also related to the recent trend of the emergence of the older characters in advertising. The late 1980s in the West witnessed the emergence of the older characters in advertising (Dickason, 2000: 69). In the context of the American advertising, Castro states that "before the late 1980s, people over 50 were the invisible generation but in the late 1980s, the time has again come for a fresh cast of characters: this time their faces show the lines of age and experience.''' This new motto of "maturity sees" was not shown only in the American advertising scene.

In a similar vein, Dickason (ibid.) argues that in the 1980s Britain also saw a substantial shift away from the restrictive models of previous years, to a situation where various types of individuals were presented, for example, pensioners began to appear more frequently in commercials.' South Korea was not an exception to this global trend: it also has witnessed the growth in the appearance of the older characters in advertising since the 1990s.

A number of researches have been published on the images and portrayals of the elderly in the mass media. Focusing on content analyses of the elderly in a variety of mass media, such as television programs, commercials, magazine advertisements, and newspaper articles; Tupper (1995) shows that some report a negative stereotype of the elderly,'' while others report no specific negative images but a consistent under-representation of the elderly in proportion to total population, and under-representation of the elderly women in proportion to elderly men.'' In the Korean context, Hwang (2002) found that the elderly models had negative images. In her semiotic study of the images of the elderly models in advertising, she said that the elderly model was portrayed as someone who needs "social help, material aid, and mental support" and as someone who has ambiguous identity, ignorance and excessive nostalgia (Hwang ibi.: 73). Before we go any further, let us consider the definitions of the terms.

3.1.2 Terms

How can the elderly and the ageing population be defined? The literature uses different terms for the elderly, for example, 'pensioner', 'elderly', and the 'group over 50 and up' and so forth. Besides the terms, the criterion is not clear: how old is old? Kim (ibid.) examines the age and the terms used for the elderly by reviewing 126 related articles, both Korean and foreign, which considered older people as consumers. The result shows that the age of the elderly ranges from 45 to 70 and the starting age tends to get lower more recently. She also found that the older consumer was called by a variety of terms; first, the terms focused on the physical nature of the aged, such as the old(er), the elderly, the aged, and grey; and second, they focused on the social relationships, psychological and financial maturities, such as the senior and the mature.

Although the purpose of this study is not to purse the most apt definition of the older generation in relation to advertising and marketing, it is, however, important to recognize problems and clarify the terms and criterion of age to be used in the present study. To avoid any confusion, this study is going to use the term that has been found most frequently used in previous researches: 'the elderly' (Kim ibid.: 182). Exceptions to the usage of this term are: first, the original term will be used in any direct quotation; and second, when it seems more appropriate, the term 'older generation' as opposed to the 'young generation' will be used. But how old is old? In principle, the term 'elderly' in this study refers to people over 65 because of the following reasons; first, the UN defines the "Aging Society" as the country where the population of people *over* 65 forms at least seven percent of the total population; and second, the Korean census bureau categorizes 'people 65 years of age and over' as the older population.

3.2 Research questions

This study has three research questions. First, it aims to look at the major cultural values reflected in contemporary Korean advertising in relation to the images of the elderly. Second, to what extent Korean advertising, specifically advertisements targeting consumers and employing elderly modes, reflects its indigenous cultural values? Doles it reflect the western culture rather than its own culture? Third, what are the peculiarly Korean cultural values reflected in these advertisements and how they are interpreted in relation to the social contexts such as the cultural and historical background. This study concerns the images of the older characters (those who appear in advertising) as well as the older consumers (those who are targeted by

advertising). The next section describes how these questions are investigated.

4. Methodology

The sample of this study is made up of 375 magazine advertisements, randomly selected from October 2000 to September 2002. Every advertisement either targeting the elderly consumers or modeling the elderly models as the main characters in the sample was examined. All the examples have been produced by various Korean advertising agencies, have appeared in nationally circulated consumer magazines of South Korea and received mainly by the Korean audience. The sample contained advertisements of indigenous manufactured products as well as multinational or imported brands. The following tables describe the details of the total of 27 advertisements which has the elderly as the main target audience or as the main character.

Table 3. Details of the selected examples

Product Name	Product Category	Product Name	Product Category 1.
Buguk Securities	Finance – pension	15. Uhwang Chongsimwon	Medicine Medical appliances
2. Allianz Insurance	Finance –insurance	16. Ketotop	Medicine Medical appliances
3. AIG Insurance	Finance –insurance	17. Kepentek	Medicine Medical appliances
4. Power Life Insurance	Finance –insurance	18. Parodontaks toothpaste	Personal hygiene
5. First Class Pension	Finance – pension	19. Tena	Personal hygiene
6. Egatan	Medicine/Medical Appliances	20. Sensetime toothpaste	Personal hygiene
7. Solion	Medicine/Medical Appliances	21. Samsung Electronics (1)	Electrical product (Corporate advertising)
8. Joint Doctor	Medicine/Medical Appliances	22. Samsung Electronics (2)	Electrical product (Corporate advertising)
9. Century Hearing Aid	Medicine/Medical Appliances	23. McDonalds	Fast Food
10. Sucuran	Medicine/Medical Appliances	24. Vainer	Shoes
11. Silver Health Vita	Medicine/Medical Appliances	25. Utopia	Charnel house
12. Ceragem	Medicine/Medical Appliances	26. Clay Mat Bed	Furniture
13. Zingkomin	Medicine/Medical Appliances	27. Shinsegi Telecommunications	Mobile communication
14. Insadol	Medicine/Medical Appliances		

The two largest product categories are medicine/medical appliances and finance products such as insurance and pension. Each advertisement was content analyzed, with an emphasis on cultural values, based on the advertisement information sheet as follows:

Table 4. Example: Advertisement information sheet

Television commercial Visual	Product name	Seragem
	Product category	Medical appliances
	Date	March 2003
	Agency	Sungji Advertising
	Production	Zoo Film
	Production details –Voices	Bulam Choi. Kyungae Han
Type of Advertisement	Product advertisement	
	Method/ appeal	Drama: Before and after
	Target	Elderly
	Cultural value	Health. Filial duty

As the core of the advertising message, cultural values manifest in advertisements both in the art and language (Pollay and Gallagher, ibid.: 9). Therefore, both in the art and language, as it were, the visual elements and the copy are analyzed. This study employs a qualitative content analysis method, while using Pollay's definitions of values (1990) (Table 5.) and Cheng's operationalizations of cultural values (1994) (Table 6.) as the guidelines to identify the cultural values reflected in advertisements.

Table 5. Definitions of values (in brief)

Values	Definitions
Practical	Effective – functional, helpful, efficient
	Durable – tough, stable, powerful
	Convenient - handy, versatile, easy
Ornamental	Pretty, ornate, stylish
Cheap	Good value, bargain, economical
Unique	Rare, exclusive, luxurious, rich
Popular	Common, ordinary, typical
Traditional	Classic, historical, old
Modern	New, progressive, contemporary
Natural	Organic, God-given, unprocessed
Technological	Scientific, research, engineering

Wisdom	Education, judgement, expertise
Magic	Miracles, mystery, wonder
Productivity	Work, ambition, skills, careers
Leisure	Relaxed, holidays, celebration, play
Maturity	Adult, elderly, adjusted
Youth	Children, immature, rejuvenated
Mildness	Safe, tame, moral, modest, humble, delicate
Wildness	Bold, primitive, free, casual
Sexy/vain	Erotic, handsome, graceful
Pride	Independence, autonomy, self-respect
Status	Prestige, wealth, power
Belong	Friendship, cooperation, respect
Family	Marriage, kinship, home
Community	Group, society, nation
Health	Strong, vital, active
Neat	Clean, orderly, precise

Source: Pollay and Gallagher (1990: 365)

Table 6. Description of cultural values in Chinese magazine advertisements

Beauty	This value suggests that the use of a product will enhance the loveliness, attractiveness, elegance or handsomeness of an individual, and stress the glamour, charm and fairness of a product.
Collectivism	The emphasis here is on the individual in relation to others, typically the reference group. The individual is depicted as an integral part of the group.
Convenience	A product is suggested to be handy and easy to use.
Courtesy	Politeness and friendship towards the consumer are shown through the use of polished and affable language.
Economy	The inexpensive, affordable and cost-saving nature of a product is emphasized.
Effectiveness	The product is suggested to be powerful and capable of achieving certain ends.
Family	The emphasis here is on family life and family members. The advertisement stresses family scenes: getting married, companionship of siblings, kinship, being at home, and suggests that a certain product is good for the whole family.
Health	This value recommends that the use of a product will enhance or improve the vitality, soundness, strength, and robust of the body.
Individualism	The emphasis here is on the self-sufficiency and self-reliance of an individual, or on the individual as being distinct and unlike others.
Knowledge	The emphasis is on the educational and informational function of a product or service. It is also advisable and intelligent to use the product, for experts will do so; e.g. 'Judge for yourself'; 'Experts agree...'; 'It will enrich your knowledge'.
Leisure	The theme is either vacations and holidays or the relaxation and fun provided by a particular product.
Magic	The emphasis here is on the miraculous effect and nature of a product; e.g. 'Bewitch your man with...'; 'Heals like magic'.
Modernity	The notion of being new, contemporary, up-to-date and ahead of time is emphasized. The use of foreign words and foreign names in an advertisement also belongs to this category.
Neatness	Cleanliness and tidiness are stressed as a product's feature or function.
Ornamental	This value emphasizes the decorative nature and function of a product.
Patriotism	The love and loyalty to one's own nation inherent in the nature or in the use of a product are suggested here.
Popularity	The focus here is on the universal recognition and acceptance of a certain product by consumers, e.g. 'Best Seller; 'Well-known nationwide/worldwide'.
Practicality	The theme is the useful, realistic, and versatile nature and function of a particular product.
Quality	The emphasis is on the excellence and durability of a product, which is usually claimed to be a winner of medals or certificates awarded by a government department of its high grade.
Respect for the elderly	The advertisement displays a respect for older people by using a model of old age or asking for opinions, recommendations and advice of elders.
Safety	The reliable and secure nature of a product is emphasized.
Social status	The use of a product is claimed to be able to elevate the position or rank of the user in the eyes of others. The feeling of prestige, trend-setting and pride in the use of a product is conveyed. The promotion of a company manager's status or fame by quoting his words or showing his picture is also included.

Technology	Here, the advanced and sophisticated technical skills to engineer and manufacture a particular product are emphasized.
Tradition	The experience of the past, customs and conventions are respected. The qualities of being historical, time-honored and legendary are venerated, e.g. 'With eighty years of manufacturing experience'; 'It's adapted from ancient Chinese prescriptions'.
Uniqueness	The unrivalled, incomparable and unparalleled nature of a product is emphasized, e.g. 'We're the only one that offers you the product'.
Wealth	This value conveys the idea that being affluent, prosperous and rich should be encouraged, and suggests that a certain product or service will make the user well-off.
Youth	The worship of the younger generation is shown through the depiction of younger models. The rejuvenating benefits of the product are stressed, e.g. 'Feel young again!'.
Sex	The advertisement uses beautiful, handsome and glamorous models or has a background of lovers holding hands, embracing or dating to promote a product.

Source: Cheng (1994)

The above classification system will be used only as the guideline and this study does not intend to count the entries of the dominant cultural values because of the following reasons: first, Cheng's framework was modified in order to examine Chinese magazine advertisements and therefore, it may not be most exhaustive for the Korean advertising; second, advertisements have complex meaning (signification) system and carry not only denotative meanings but also connotative ones, which makes the activity to choose one dominant cultural values over another. It is, of course, possible to design the coding procedure differently, for instance, two or more coders determine more than one dominant cultural value. However, this study has a relatively small sample for a valid quantitative analysis and it is also viewed that because the cultural values are often embedded in the connotative meaning of advertisement, it is appropriate to conduct a qualitative interpretation.

5. Findings

This study identified 'family' value as the predominant cultural value reflected in Korean magazine advertisements. First of all, the images of the elderly in the sample were most often associated with the traditional, Confucius values such as filial duty

and family. The elderly models were frequently shown in the familial and generational relations, for example, pictured together with the younger generation(s) of the family. The elderly was portrayed as someone to show respect to and as a giving figure. Secondly, it found some peculiarly Korean values like *chong* (a Korean notion of harmony and affection), and hand (a peculiarly Korean form of sadness) reflected in relation to the family value, for example, *chong* between the family members and the ethos of *han* towards a lost member of the family. Thirdly, 'health' value also occurred in almost half of the total examples (14 out of 27), including all the advertisements for medicine/medical appliances product category. This value was often accompanied by other cultural values described above.

5.1 Elderly in familial and generational values with traditional values

About half of the total 27 advertisements reflected the traditional Confucius value such as the filial duty or respect for the elderly as the dominant culture value. Two largest product categories – medicine/medical appliances and finance products – frequently placed this value at the center of the advertising message. A typical example is the advertisement for the 'comfort shoes' called *Vainer*. This advertisement contains the picture of the product together with the copy and product information. The body copy translates:

> Vainer is a devoted [filial , dutiful] son
> Parents made [us] to stand on our two feet
> Repay their love with healthy feet.

It claims that the advertised product is designed especially for healthy feet of one's parents, and thus one can be a dutiful son or daughter by making a purchase and providing ones parents with these shoes. This message is loud and clear in the denotation level and apart from the copy itself, not much advertising appeal is made explicitly. In terms of the visual presentation, only the picture of the advertised product – a pair of *Vainer* shoes – exists, accompanied by some basic product information. In relation to Cheng's classification, it appears that the cultural values in this example can fall into two categories, 'family' and 'respect for the elderly'.[viii]

Another example is the advertisement for adult diapers Tena (Figure 1.) which has the elderly model as one of the main characters. It shows an elderly mother and a daughter lying on the bed next to each other and the copy reads: "Are you having problems with sleeping at night because of your parents?...With TENA, [you will have] no problem." It assumes that 'you'— the daughter— are responsible for your mother's well-being and at the same time, emphasizes the value of filial duty. The

manufacturer of Tena is Direct Medical, a supplier of health care products based in Texas in the USA. Unlike the company's slogan, "Don't change your lifestyle, change your protection" together with images of a confident-looking elderly couple, surrounded by images of their leisure activities and grand-parenting, Direct Medical's localized approach to the Korean market seems to play on different values. Tena's advertising campaign for the UK in 2001 adopted the company's motto: "you can keep you independent lifestyle." An elegant female model was pictured in a series of different activities such as taking a walk at the seaside, going out shopping, and having lunch with friends. It did not involve any other member of the family caring for her or looking after her. Instead the cultural values reflected in this commercial can be described as 'independence' and 'leisure'.

What all the above examples have in common is 'health' value. Every advertisement of the medicine/medical appliances product category has this value as the main advertising message. It seems that this is related to the nature of the products as well as the typical concerns of the elderly. As shown earlier in Vainer shoes and Tena advertisements (and indeed the British advertisement for Tena), 'health' value was accompanied by several other values such as the filial duty, respect for the elderly and 'family'. 'Health' value was often in the denotation level. When it comes to the question of determining the dominant cultural value, 'family' value seems to be more the appropriate choice because by its description and definition, it is broad enough to cover 'health' value.

5.1.1 Who is buying for whom?

Another point that we need to consider is that to whom the advertising message is addressed. In the first example (Vainer shoes), it is the younger generations who are asked to thank their parents for their love by presenting this particular product. Again, in the Tena advertisement, it is not the mother but the daughter to whom it is addressed: it asks whether she cannot sleep well at night because she needs to look after her mother. Instead of making its appeal to the actual user, this adult diaper advertisement claims to help the young in taking care of their parents. Despite their increased capability to spend their growing disposable income, the elderly were not primarily viewed as consumers in advertisements.

This is not to say that the elderly are not depicted as the main purchaser at all. They occasionally appeared as the buyer but when did, they made a purchase not for themselves but for other members of the family. This is illustrated in the McDonald's advertisement (Figure 2.). In September 2002, McDonald's launched various set meals at a value price (1,500 won –a Korean currency – equivalent to approximately 75

pence). The story goes that a grandmother has bought the McDonald's meals for her children and grandchildren. What can be observed here is that when an elderly person is involved with the activity of purchase, it is most likely that he/she buys for the younger generation. The elderly is thus, portrayed as a giving figure. This indicates that consumption is more meaningful, for the elderly, when it is shared with familial and generational relations. The emphasis is on the value of 'family' (in Cheng's classification) and in particular, chong, a Korean notion of affection and harmony often between friends and family.

5.2 Chong

In his discussion of Korean values in the age of globalization, Alford (1999: 70) argues that "what Koreans find most satisfying is the harmony, good feeling, chong, and satisfaction that stems from belonging to a family-like group engaged in the common pursuit of ideal goals." Chong is, in fact, he contends, the highest value in Korea (ibid.: 71).[ix] It is true that a great deal of advertising has its main theme as chong, from confectionery to corporate advertising campaigns of chaebol, a Korean notion of conglomerate, (i.e., Samsung corporate advertising, Figure 3.). It seems that this notion of chong is widely used because of its universal appeal; chong is not confined to one's close family and friends. According to Breeb (1998: 9), in East Asia, proper relationships are the ideal and these relationships are mostly understood as variations on the family relations. For example, even strangers are called by terms that refer to family members, such as ajossi (uncle) for an older man, eggi oma (baby's mom) for a young mother, halmoni (grandmother) for an elderly lady and so forth.

There is, thus, an active effort to cultivate affectionate relationships with people in society whom you see as your 'family members'. Alford also notes about Korea that every relationship is modeled on family relationship and that the social world is one big family (ibid.: 99). Thus, chong and family are the values that are closely related and most Koreans learn to adopt and hence, identify with more closely than any other values. Let us examine how chong and family values are at work in Korean contemporary advertising.

5.2.1 Connecting family

Samsung Electronics is the South Korean conglomerate, chaebol, which is renowned for its cutting-edge technology combined with award–winning design (Time Europe, 2nd April 2002). Instead of celebrating its technological innovations,

manufacturer of Tena is Direct Medical, a supplier of health care products based in Texas in the USA. Unlike the company's slogan, "Don't change your lifestyle, change your protection" together with images of a confident-looking elderly couple, surrounded by images of their leisure activities and grand-parenting, Direct Medical's localized approach to the Korean market seems to play on different values. Tena's advertising campaign for the UK in 2001 adopted the company's motto: "you can keep you independent lifestyle." An elegant female model was pictured in a series of different activities such as taking a walk at the seaside, going out shopping, and having lunch with friends. It did not involve any other member of the family caring for her or looking after her. Instead the cultural values reflected in this commercial can be described as 'independence' and 'leisure'.

What all the above examples have in common is 'health' value. Every advertisement of the medicine/medical appliances product category has this value as the main advertising message. It seems that this is related to the nature of the products as well as the typical concerns of the elderly. As shown earlier in Vainer shoes and Tena advertisements (and indeed the British advertisement for Tena), 'health' value was accompanied by several other values such as the filial duty, respect for the elderly and 'family'. 'Health' value was often in the denotation level. When it comes to the question of determining the dominant cultural value, 'family' value seems to be more the appropriate choice because by its description and definition, it is broad enough to cover 'health' value.

5.1.1 Who is buying for whom?

Another point that we need to consider is that to whom the advertising message is addressed. In the first example (Vainer shoes), it is the younger generations who are asked to thank their parents for their love by presenting this particular product. Again, in the Tena advertisement, it is not the mother but the daughter to whom it is addressed: it asks whether she cannot sleep well at night because she needs to look after her mother. Instead of making its appeal to the actual user, this adult diaper advertisement claims to help the young in taking care of their parents. Despite their increased capability to spend their growing disposable income, the elderly were not primarily viewed as consumers in advertisements.

This is not to say that the elderly are not depicted as the main purchaser at all. They occasionally appeared as the buyer but when did, they made a purchase not for themselves but for other members of the family. This is illustrated in the McDonald's advertisement (Figure 2.). In September 2002, McDonald's launched various set meals at a value price (1,500 won –a Korean currency – equivalent to approximately 75

pence). The story goes that a grandmother has bought the McDonald's meals for her children and grandchildren. What can be observed here is that when an elderly person is involved with the activity of purchase, it is most likely that he/she buys for the younger generation. The elderly is thus, portrayed as a giving figure. This indicates that consumption is more meaningful, for the elderly, when it is shared with familial and generational relations. The emphasis is on the value of 'family' (in Cheng's classification) and in particular, *chong*, a Korean notion of affection and harmony often between friends and family.

5.2 Chong

In his discussion of Korean values in the age of globalization, Alford (1999: 70) argues that "what Koreans find most satisfying is the harmony, good feeling, *chong*, and satisfaction that stems from belonging to a family-like group engaged in the common pursuit of ideal goals." *Chong* is, in fact, he contends, the highest value in Korea (ibid.: 71).[ix] It is true that a great deal of advertising has its main theme as *chong*, from confectionery to corporate advertising campaigns of *chaebol*, a Korean notion of conglomerate, (i.e., Samsung corporate advertising, Figure 3.). It seems that this notion of chong is widely used because of its universal appeal; *chong* is not confined to one's close family and friends. According to Breeb (1998: 9), in East Asia, proper relationships are the ideal and these relationships are mostly understood as variations on the family relations. For example, even strangers are called by terms that refer to family members, such as *ajossi* (uncle) for an older man, *eggi oma* (baby's mom) for a young mother, *halmoni* (grandmother) for an elderly lady and so forth.

There is, thus, an active effort to cultivate affectionate relationships with people in society whom you see as your 'family members'. Alford also notes about Korea that every relationship is modeled on family relationship and that the social world is one big family (ibid.: 99). Thus, *chong* and family are the values that are closely related and most Koreans learn to adopt and hence, identify with more closely than any other values. Let us examine how *chong* and family values are at work in Korean contemporary advertising.

5.2.1 Connecting family

Samsung Electronics is the South Korean conglomerate, *chaebol*, which isrenowned for its cutting-edge technology combined with award–winning design (*Time* Europe, 2nd April 2002). Instead of celebrating its technological innovations,

Samsung's advertising campaign often relies on the cultural value of family. Samsung's product as well as brand (corporate) advertising have often not been product-oriented; instead the focus was on building its brand image by appealing to Korean consumers through a common, more traditional value – family. In fact, Samsung's advertising campaigns have declared that "Samsung is another family of yours" (Figure 3,4).

Figure 3. portrays the image of a family of which the members communicate with each other by using Samsung's products. The body copy between the faces of a grandfather and a granddaughter reads: "like your family, Samsung is trying to connect *chong* and *chong* and bring happiness to you. Digital technology! Samsung is always with you." Figure 4. is another print advertisement as a part of Samsung's corporate advertising, aptly entitled, 'Family campaign'. The copy translates as "Digital world that connects people['s minds], Samsung Digital is building it." There are two clay-animated characters, a father and a daughter, talking on the mobile phone. What the daughter has said quoted directly as, "Father, I had 100% mark today! Come home early." At the bottom of the page is the campaign slogan in big, bold letters, "Another family – Samsung Digital." The transcending theme is that Samsung's digital technology will bring the family members, in particular, those of the extended family, together.

Richards et al. (2000:3) states that corporate advertising aims to enhance the image of the corporation or of the general brand, not of any specific product and the purpose of this is either to influence social values (e.g. an oil or power-generating company seeking to influence ideas about the environment and what may or may not be damaging to it), or – more usually – to establish a connection between the company or brand and an already established positive value, such as ecological responsibility. Whether or not advertisements directly affect consumer behavior, they do act upon our general stock of perceptions and ideas about social institutions and social values, argues Richards et al. (ibid: 3).

What one can find in Samsung's brand and corporate advertising is that the company intends to establish its status as part of the family and hence, acquire some intimacy and trust from customers. It does so by emphasizing how the product can perform as a communicative medium among the family members more than the brilliance of the product itself. At the same time, it is possible to observe that family values and chong are reflected in these advertisements. What these advertisements seem to address is not only 'connecting family members' but also 'bridging the generation gap'. The company's slogan is "DigitAll, everyone's invited." The focus of Samsung's corporate advertising is thus firmly on family value.

5.2.2 Confucian culture and family values

This section explores further about the religion of such cultural values as filial duty, respect for the elderly, family value and *chong*. Let us look at the 15th of July 2002 issue of Washington Post's article entitled, "America, the Sweet Hereafter: Tradition-Minded Asians Bring Ancestors' Ashes to U.S." It is a story about the dead who are immigrating: " each year, hundreds of deceased Chinese and Koreans are arriving on American shores, principally in such metropolitan areas as Los Angeles, the San Francisco Bay area and the Flushing section of Queens in New York, where Asian immigrants are flourishing." Chinese and Korean immigrants want to bring their ancestors to the American cemetery so that they can visit the grave site as it is, as what is done in China and Korea during holidays. They have their dead parents exhumed, cremated, and shipped to the US. When it comes to the question of why going through this trouble, it is attributed to Confucianism. People who have done this say that " this is ancestral worship" which is "deeply ingrained in Confucian culture," and a "part of Asian culture." One of the most important Confucian laws is to honor one's parents and the above story shows that this responsibility seems to go beyond death.

Confucius lived between 500 and 400 BC and Confucianism came late to Korea; it was not until the eighteenth century that Korean was a truly Confucian society (Alford ibid.: 9). Brought to Korea by the Chosun (Yi) dynasty (1392-1910), Confucianism was made into the state religion and codified into law. The Chosun dynasty succeeded in restructuring family along patrilineal and patriarchal lines and many Koreans adopted Confucian values. Despite changes and challenges to Confucian values, the findings show that the traditional Confucian values are still heavily reflected in contemporary Korean advertising. After all, Korea is, arguably, the most Confucian nation of the world, as suggested by Ganoon (2001: 146).ˣ Indeed as argued by Alford (ibid.), "if Confucianism came late to Korea, it came to stay." It seems, therefore, natural that most Koreans view these values favorably and many marketers and advertisers rely on these values.

Let us, then, turn to another important Korean ethos manifested in advertising especially in the representation of the elderly.

5.3 *Han*

At the Cannes Film Festival 2002, Im Kwon Taek, the 66-year-old Korean won a Best Director Award for his latest film, *Chihwaseon*, a tale of artistry, alcohol and

political turmoil set in the 19th century Korea. Im's movies are said to be permeated by a peculiarly Korean form of sadness called *han*, shaped by countless foreign invasions and Korea's ensuing sense of range and helplessness (*Time* Asia, 19th June, 2002). According to Breen (ibid.: 38), there is an unusual emphasis on this notion in the popular culture. Contemporary advertising is not an exception.

Han is the term used by Koreans to characterize the anger that results from living under constraints (Alford ibid.: 79). It is the sadness and anger that Koreans bear because of their history, which they can neither express nor completely shake off (Breen ibid.: x). It is said to be a symbol of the Korean psyche and Korean history. Throughout its long history, Korea suffered terribly at the hands of many nations – China, Japan, Russia, England, and France – whose armies invaded and ravaged it over several centuries. The first encounter was the British troops in 1860 and after being occupied by them, the Koreans tried in vain to close off their borders to foreigners, and in the process, earned the epithet: "The Hermit Kingdom" (Gannon ibid.: 145). During the period of the Japanese occupation (1910-1945), Korea suffered from severe mistreatment.[xi] Japanese rule of Korea came to an end in 1945: as part of Japan, colonial Korea was on the losing side of the Second World War and, in 1945, was divided into two zones and occupied by the armies of the Soviet Union and the United States which led three years later to the establishment of two separate and independent states of the pro-Soviet North and the pro-American South.[xii] Years of Communist rule have destroyed the economic base of North Korea, whereas, South Korea has made a rapid economic growth in the past half century, now known as one of the Five Tigers of Asia.

We have briefly looked at the country's long and difficult history and the more recent traumas of colonization by Japan and division into North and South. This gives a clue to what is behind Koreans' *han*. A Korean poet, Ko Un once said that " Koreans are born from the womb of *han*, grew up in the bosom of *han*, live out of *han*, and die leaving hand behind" (quoted in Alford ibid.:79). *Han* is thus, one of the themes underlying Koreans' everyday life and its culture. The following advertisement for a mobile telecommunication company would be a good example (Figure 5.)

Figure 5. shows an old man in traditional Korean costume, holding a mobile telephone, looking slightly up and ahead, near the armistice line (the DMZ: Demilitarized Zone). The copy translates:

[It] connects to as far as Marado
How come it cannot connect to *Kaesung* [xiii] [xiv] right in front of me.

The small copy in the left says:

I ran to *Imgingak*,[xv] listening to the news of the launch of a ferry service to Keumkang Mountain[xvi]
[I came] to say that I will come [and see you], so wait for a little longer
Here I am, where I can reach my hometown, I still can't talk to you.
I wish I could listen to your voice let alone seeing you face.
I've been waiting for the last 50 years, I can't remember [your] face very well but your voice is still very clear to me: "I will come right after you, you go ahead with [our] first child"; and I want to hear that voice again

017 mobile connects to every corner of our land but it cannot cross the armistice line.
However 017 promises: when the day of reunification comes, it will connect you first for that good news to the far end of North Korea.

It is a monologue of an old man, standing near the armistice line (in *Imjingak*), to his wife, whom he left behind in North Korea and could not see her for the last 50 years. This is a corporate advertising of *Shinsegi* Telecommunications. A second-tier mobile communication company in the market wants to build its brand image through what many Koreans can identify and sympathize with – Korean's *han*. An estimated on in seven of the 70 million Koreans in North and South are from families directly split by the war (Breen ibid.).

It may not have the same poignancy to Koreans of different generations; it is likely to be significantly less poignant to post-war generations, let alone X and Y generations. A mobile phone is known to be the product category considered to have two large main target audience groups: first, the young adults (16-25 age group), who are quick to catch up with the newest fashion; and second, the 25-40 age group, with disposable income, keeping up with up-to-date technology.[xvii] This advertisement, however, employed the elderly model with the peculiarly Korean ethos of *han*. It shows that *han* is the Korean value, or ethos, which as a broader appeal to the wide range of audiences.

6. Conclusion

Based on the concept of advertising as a mirror, this study analyzed the cultural values in relation to the images of the elderly in contemporary Korean advertising. The study has two conclusions, one about the substance and another about the research methodology. First, results show that traditional 'family' value predominates in the selected sample. Most examples tend to place the elderly in familial and generational relations, often associated with traditional, Confucius values such as the filial duty, *chong* (especially between the family members) and a peculiarly Korean ethos – *han* (towards a lost member of the family). 'Family' value was also accompanied by 'health' value in most examples of the medicine/medical appliances product category. Second, such values as *chong* and *han* have not appeared as separate categories in classification systems in previous advertising studies into cultural values. Although having Cheng's classification and Pollay's definition of the cultural values as the guidelines was useful, they did not seem exhaustive enough.

It seems, therefore, sensible to avoid adopting a pre-formulated classification system no matter how widely used it has been. When it comes to identifying the cultural values reflected in a particular culture, rather than attempting to find the values to match the categories in an established system (as many previous studies have done), it seems more desirable to conduct a preliminary, qualitative reading of advertising texts in a given country in order to derive certain categories of the cultural values and to modify the existing categories suitable for the local culture.

The implication of this study is that the localized advertising strategy seems more suitable for the products with the elderly as their main target audience or the main character in advertising. It is, however, open to discussion that whether the "regionalized" approach (for the wider regions of Asia which share the Confucian culture) can be the alternative to the localized approach (solely for the Korean market) as the middle-of-the-road approach since cultural values associated with the elderly appear to be Confucian values.

Another direction for the future research is to consider whether the young consumers are, the more global they are; whether the elderly consumers are less global in the way they consume and receive the media message, for example, advertising. In addition, as mentioned earlier, the findings of this study can be used as a part of a cross-cultural comparative analysis, for instance, comparison between cultural values reflected in the Korean advertising and the British advertising, in order to investigate the differences of the Eastern and Western cultural values. Also, instead of focusing on the target audience and the model, advertisements for a single product category in one or more countries can be selected for the examination of the cultural values.

This study has its limitations: first, it dealt with only one advertising medium, magazine advertisements; and second, the size of the sample was not big enough to conduct a large-scale quantitative analysis combined with a qualitative interpretation. It is, however, hoped that this study provides international markets, advertising practitioners as well as advertising academics concerned with the Korean market and its elderly audience with the adequate knowledge of advertising characteristics and cultural values.

Literature

Alford, C. F. (1999) *Think No Evil: Korean Values in the Age of Globalisation*, Ithaca and London: Cornell University Press.

Belch, G.E. and Belch, M.A. (1995) *Introduction to Advertising and Promotions: An Integrated Marketing Communications Perspective*, 3rd ed., London: Richard D. Irwin.

Belk, R. W., W.J.Bryce, *et al.* (1985) "Advertising themes and cultural values: A comparison of US and Japanese advertising" Inaugural Meeting of the Southeast Asia Region, Academy of International Business, Hong Kong.

Belk, R. W. and R. W. Pollay (1985) "Images of ourselves: The good life in twentieth century advertising" *Journal of Consumer Research*, 11, March, pp.887-897.

Breen, M.(1998) *The Koreans: Who they are, what they want, where their future lies*, New York: St.Martin's Press.

Caillat, Z. and Muller, B. (1996) "Observations: The influence of culture on American and British advertising," *Journal of Advertising Research*, May/Jone, pp. 79-88.

Cheng, H. (1994) "Reflections of cultural values: A content analysis of Chinese magazine advertisements from 1982 and 1992." *International Journal of Advertising* 13(2), pp.167-183.

Cheng, H. and Schweitzer, J. C. (1996) "Cultural values reflected in Chinese and U.S. television commercials." *Journal of Advertising Research* 36(3), pp.27-44.

Cheng, H. (1997) "Toward and understanding of cultural values manifest in advertising: content analysis of Chinese television commercials in 1990 and 1995" *Journalism and Mass Communication Quarterly*, 74(4), pp.773-796.

Castro, J. (1989) "Is that you on TV, grandpa?" *Time*, 6th March

Cohen, R.J. (1993) "Insider's Report – Robert Cohen presentation on advertising expenditures, *McCann Erickson Worldwide*, June, p.8

De Mooij, M and Keegan, W.J. (1994) *Advertising Worldwide: Concepts, theories and practices of international multinational and global advertising*, 2nd ed. Englewood Cliffs, NJ: Prentice Hall.

De Mooij, M. (1998) Global Marketing and Advertising: Understanding Cultural Paradoxes, London: Sage

Dickason, R. (2000) *British Television Advertising: Cultural identity and communication*, Luton: University of Luton Press

Hetsroni, A. (2000) "The relationship between values and appeals in Israeli advertising: A smallest space analysis" *Journal of Advertising* 29(3), pp. 55-68

Holbrook, M. B. (1987) "Mirror, mirror, on the wall, what's unfair in the reflections on advertising?" *Journal of Marketing*, 51, July, pp.95-103

Hwang, J. Y. (2002) "The image of older models in print ads: semiotic approach" *Korean Journal of Advertising*, 13(2), pp.51-73

Gannon, M. J. (2001) Understanding Global Cultures: Metaphorical Journeys through 23 Nations, 2nd ed., Thousand Oaks, London, New Delhi: Sage

Kim, M. A. (2001) "Who is the older consumer: A literature review on the identification of older consumers as a segment market," *The Korean Journal of Advertising* 12(3), pp.169-195

Leiss, W., S. Kline and S. Jhally(1990) *Social Communication in Advertising: Persons, Products and Images of well-being*, London and New York: Routledge (2nd ed. 1997)

McCracken, G.(1987) "Advertising: Meaning or information?" *Advances in Consumer Research*, 14, pp. 121-124

Mueller, B. (1987) "Reflections of culture: An analysis of Japanese and American advertising appeals" *Journal of Advertising Research*, June/July, pp.51-59

Mueller, B. (1992) "Standardisation vs. Specialisation: An examination of Westernization in Japanese Advertising." *Journal of Advertising Research*, Jan/Feb, pp.15-23

Na, W. B. (1996) "Marketing strategy of multinational companies for Korean markets" *Advertising Journal*, August

Onkvisit, S. And Shaw, J.J. (1987) "Standardised international advertising: A review and critical evaluation of the theoretical and empirical evidence" *Columbia Journal of World Business*, Fall, pp.43-55

Pollay, R. W. (1984) "The identification and distribution of values manifest in print advertising," in Robert E. Pitts and Arch G. Woodside (eds) *Personal Values and Consumer Psychology*, pp.111-129

Pollay, R. W. (1986) "The distorted mirror: Reflections on the unintended consequences of advertising." *Journal of Marketing*, 50, April, pp.18-36

Pollay, R. W. (1987) "On the value of reflections on the values in "the distorted mirror." *Journal of Marketing*, 51, July, pp.104-109

Pollay, R. W. and Gallagher, K. (1990) "Advertising and cultural values: Reflections in the 'distorted mirror'" *International Journal of Advertising*, 9(4), pp. 359-372

Richards, B., MacRury, I. And J. Botterill (2000) *The Dynamics of Advertising*, London: Routledge

Rokeach, M. (1973) *The nature of human values*, New York: Free Press

Russell, J. T. and Lane, W. R. (1999) *Kleppner's Advertising Procedure*, 14th ed. NJ: Prentice hall

Tansey, R., M. R. Hyman, et al. (1990) "Cultural themes in Brazilian and US auto ads: A cross-cultural comparison" *Journal of Advertising*, 19(2), pp.30-39

Tse, D., R. W. Belk, et al. (1989) "Becoming a consumer society: A longitudinal and cross-cultural content analysis of print ads from Hong Kong, the People's Republic of China, and Taiwan" *Journal of Consumer Research*, 15, March, pp.457-472

Tupper, M. (1995) "The representation of elderly persons in primetime television advertising" Unpublished Masters thesis, University of South Florida, November

Endnotes

i   When compared with typically collectivist cultures, such as Korea (i.e., Han and Shavitt, 1994), China (i.e., Cheng and Schweitzer, 1996), and Japan (i.e., Mueller, 1987, 1992), American ads contain more individualism. When compared with advertising of western countries such as Sweden (Wiles, Wiles and Tjernlund, 1996) and Britain (Frith and Toland, 1991; Caillat and Mueller, 1996), the croos-cultural differences in the dipiction of values are diminished. The type of product (whether it is socially consumed or privately consumed) is an important influencing factor, for example, ads for products that are normally privately consumed such as personal hygiene items depict similar values in Western and Eastern cultures (Han and Shavitt, ibid.; Mueller, 1992; Zhang and Gelb, 1996).

ii   In the context of the UK, the population has also aged considerably for the past fifty years, reports the 2001 UK census. (hiip://www.statistics.gov.uk/census2001/press_release_uk.asp) For the first time, people 60 and over (21 per cent) form a larger part of the population than children under 16 (20 per cent). While the proportion aged under 16 has decreased from 24 per cent to 20 per cent, the population aged over 60 has increased from 16 per cent to 21 per cent. It is considered that the ageing of the population reflects longer life expectancy because of improvements in living standards and health care. In particular, the ageing population can be seen from the increase in people aged 85 and over: in 1951 there were 0.2 million (0.4 per cent of the population), while Census 2001 shows that this has grown more than fivefold to over 1.1 million (1.9 per cent of the population).

iii   The U.S. Census Bureau reports that, in 2000, 35 million people 65 years of age and over (12.4 per cent of the total population) were counted in the country, representing a 12 per cent increase since 1990.

iv   Castro (1989) provides a brief description of the favoured cast of characters in American television advertising as follows; during the baby-booming 1950s (those who are referred to as baby boomers were born from 1946 through 1964), advertising scenes were filled with contented suburban families; by the late 1960s, and early 1970s, those characters gave way to a groovier generation of young people; and, in the years following that revolution, advertisers have slavishly followed a maxim that dictates "youth sells".

v   Dickason argues that the stereotyping of identities in commercials in typical of the genre which, for reasons of brevity at least, favours a simplistic approach and where representativeness is not necessarily a criterion (2000:69). She then argues that the British advertising in 1980s, however, experienced a substantial change, for example, in the treatment of children and teenagers in advertisements, the emergence of the coloured community in advertising and the notion f 'new man'. (2000:71-74).

vi   Aronoff 1974; Northcott 1975; Harris and Feinberg 1977; Gerbner, Gross, Signorielli and Morgan 1980; Bishop and Krause 1984, quoted in Tupper 1995.

vii   Cassata, Anderson and Skill 1980; Elliot 1984; Swayne and Greco 1987, quoted in Tupper 1995.

viii   It does not literally follow the descriptions of those categories (i.e., "display respect for older people by using a model of old age or asking for the opinions, recommendations and advice of elders" nor "stress family scenes like getting married, companionship of siblings, kinship, being at home" however it fits into those categories in a broad sense.

ix   According to Hahm (1986, quoted in Alford ibid.: 73), affection was made an 'idol' in old Korea, the Chosun (Yi) Dynasty (1392-1910).

> "If a choice is to be made between law and affection as an agency for maintaining the culture, the Koreans would clearly prefer the latter as they have done in the past. The importance of affection in Korea lies in its function as a source of social stability and order. It was an important means of social control. [Traditional wisdom] stressed the fact that as long as the family remained cohesive and stable the country and the world also remained orderly and peaceful (Hahm 1986: 67-78; quoted in Alford ibid.:73).

Commenting on this, Alford states that: "For more than five hundred years, the goal was to personalise the impersonal. Formalism was equivalent to coldness. It still is. Old Korea is deeply present in the new".

x   Gannon argues that "in comparison to most nations, Korea is one of the most pure and unified cultures in the world. Admittedly, this purity is under attack because of globalisation, but it is still recognised as the most Confucian nation of the world" (2001:146).

xi   For the first decade of Japanese rule, Koreans were not being allowed to publish newspapers or develop any type of political organisations. The 1920s saw much greater latitude granted to Koreans in voicing their opinions as a result of several large student demonstrations. However, the official policy of separate but equal treatment for Koreans came to an abrupt end, largely because of the war between Japan and China (1937-1945). Korea was mobilised for this war and thousands of male Koreans were conscripted to help the Japanese army in Korea and China. Japanese policy was to assimilate Korea in every way possible, with the intent of destroying Korean culture and identity (Guanine ibid.:146). The Koreans were required to communicate both publicly and in private homes in Japanese; they had to worship at Shinto temples; and Korean children were encouraged to adopt Japanese names. All the Korean-language newspapers ceased production.

xii   Here is a brief historical sketch ("Special DMZ" Kenny Hwang World Travel). On 23 June 1951, the Soviet delegates to the United Nations proposed a cease-fire. Less than one month later, on 19 July 1951, talks began at Kaesung, now 10 km north of the DMZ (Demilitarised Zone), in North Korea. After a breakdown, these meetings continued at the village of Panmunjom, 1 km north of the present Joint Security Area. An armistice was signed on 27 July 1953, concluding more than 500 major meetings spread out over two years. Delegates from the UN joint military command and the North Korean and Chinese armies signed the document; South Korean representatives refused. This armistice was only a military document;

no political agreement was ever offered, and no peace treaty was ever signed. Now, stretching across the waist of Korea peninsula is the 241-km-long Demilitarised Zone (DMZ). Running from the Han River estuary, this strip makes an S-curve through the peninsula and reaches the east coast a short distance below the 39th parallel. This zone is, in fact, a no-man's land. A barbed-wire fence, with guardposts placed at regular intervals, borders this strip. While mobile unit patrol the zone, there is no permanent military base within.

xiii   Marado is the most southern island in South Korea while Kaesung, the ancient capital of Koryo Dynasty how 10 km north of the DMZ, in North Korea.

xiv   Imgingak (Park) is located near the DMZ.

xv   It is the 38 degrees borderline between the South and North Korea.

xvi   Keumkang Mountain is located in North Korea and famous for its beautiful s cenery.

xvii   Telephone interview with MrVincent In Ho Hwang at Cheil Communications, September 2002

Figure 1   TENA adult diaper

Figure 2   Mcdonalds

Figure 3   Samsung Digital (Corporate advertising campaign 1)

Figure 5   Shinsegi Telecommunications

Figure 3   Samsung Digital (Corporate advertising campaign 2)
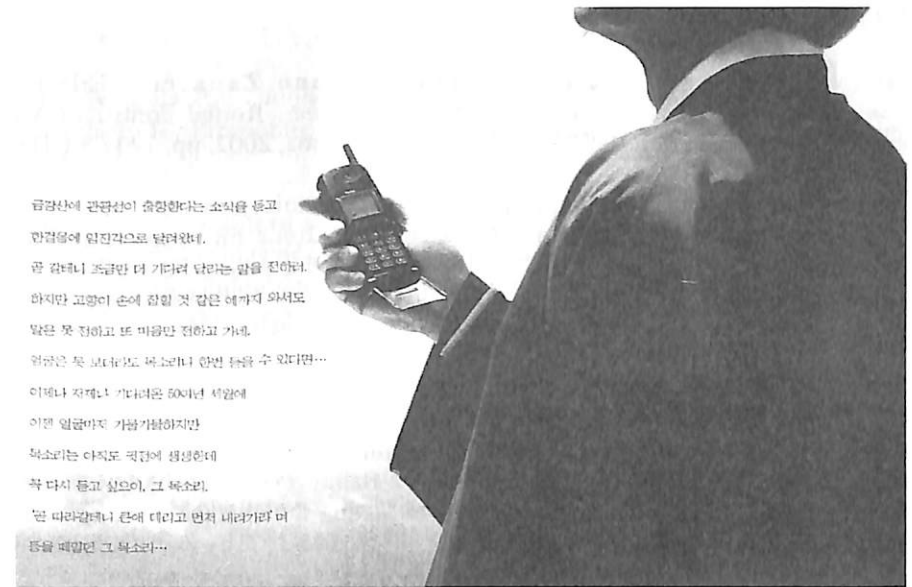
BOOK REVIEW

Franco Lever, Pier Cesare Rivoltella, Adriano Zanacchi (Eds.). *La Communicazione il Dizionario di Scienze e Techniche.* Roma: Pontificio Ateneo Salesiano (LAS); Elledici: Rai Radio Televisione Italiana, 2002. pp. 1247 + CD card.

There are several dictionaries for social communication but there is rarely one which is based and reflects special considerations on religion and social communication. This book which is the work of the young Faculty for Social Communication at the Pontifical Salesian University (UPS) is such a unique publication reflecting the Christian point of view and Roman Catholic experience.

The Dictionary treats relevant questions in the field in a professional manner with 1400 entries written by 135 different authors. Quite some of the major entries treat basic questions of religion and communication. Thus there are, for example, articles on Priest and Communication by Pierre Babin (pp. 1011-1015), Liturgy and Communication by G. Bonacorso (pp. 679-683), and the extensive presentation on Church and Media (pp. 176-191) and Catechesis (pp. 146-157) by Roberto Giannatelli.

Other related articles follow like Church and Images, Electronic Church, Media Ethics (pp. 452-461) as well as "Deontologia" (pp. 350-364) which is especially related to professional ethics. Well known personalities are also presented with their contributions to social communication. This includes names like Elihu Katz, Paul Lazarsfeld, Le Bon, Ferdinand Saussure, George Gerbner, Wilbur Schramm, Edward T. Hall and Juergen Habermas but also Francis de Sales, Don Bosco, Don Alberione whereas St. Augustin and Gregory the Great with their great contributions in the communication history of the Church are missing. The information of the different articles is mostly of the high level expected from a prestigious university. The presentation, however, of some articles is quite lengthy and could have been more precise. But maybe this is also a question of journalistic style which tends to be more extensive in Roman languages than e.g. in English or German.

Unfortunately, this excellent book is untill now only published in Italian language and does not easily help scholars working in other languages. But even those who have only a cryptic knowledge of Italian or even the related Spanish will find many data and considerations which can be useful for their work.

The Dictionary comes with a CD-card which makes the content even more accessible. The relatively low price of 60-.Euro for the 1247-page book including the CD-card is only possible through the cooperation of three different publishing houses including RAI, the national Italian Radio and TV network. *(F-J Eilers)*

BOOK NOTES

Traber, Michael (ed.). *Globalization, Mass Media and Indian Cultural Values.* Delhi: Indian Society for Promoting Christian Knowledge (ISPCK), 2003. pp. 200. ISBN 81-7214-753-8.

This book is a result of a colloquium held at the United Theological College in 1998. It contains insights of eleven contributors on different aspects of globalization in relation to Indian cultural values. David Scott, Michael Amaladoss, M.A. Oommen and S. Ambirajan discuss culture, India's cultural history, cultural struggle and the global quest for technological and economic-political domination. Maithili Rao, Sevanti Ninan and V. Sankaranarayanan focus on the impact of globalization on Indian film and television. Mrinalini Sebastian, Gopal Guru and Jyoti Sahi examines Indian traditions like visual art and the Dalit identity in the era of globalization. Michael Traber concludes that "Communication needs to be redeemed and liberated from the culture of global capitalism and become, in all its multifarious traditional and modern forms, a celebration of life-in-community."

Srampickal, Jacob & Joseph, Leela. *Babel to Babri Majid and Beyond, Pastoral communication and Media Involvement in the Indian Catholic Church.* Delhi: Media House, 2003. pp. 271. ISBN 81-7495-154-7.

'Pastoral communication,' the authors say, has a two-fold goal: (1) sharing and nourishing faith, and (2) building communities of faith, hope and love. This is very important in today's media environment. With this book, the authors hope to spark greater enthusiasm among Church leaders and generate new approaches for the communication apostolate in India. The title reminds readers of the linguistic confusion of people who tried to build Babel Tower, and the 1992 destruction of the 450-year old Babri Masjid in Ayodhya, a symbol of lack of communication between religions and the so-called spiritual leaders. Everyone committed to social communication inspired by Jesus Christ's example will find this book useful.

Nadarajah, M. (ed.). *Pathways to Critical Media Education and Beyond.* Kuala Lumpur: Cahayasuara Communications Centre, 2003. pp. 286. ISBN 983-40497-1-4.

This book contains 15 papers presented at a colloquium entitled "Rethinking Democratization of the Media: Pathways Beyond Critical Media Education" held in Manila, Philippines in September 2002. Twenty nine delegates from 11 Asian countries, the UK and the US participated. The colloquium, jointly organized by the World Association for Christian Communication (WACC) and SIGNIS-Asia,

aimed at setting an agenda for bringing about meaningful changes in today's media environment. The papers are grouped into Trends, Overviews and Frameworks (chapters 2-5), and Methodologies, Interventions and Pathways (chapters 6-16). Proposed activities in chapter 17 hope to build a mass of critical audience and introduce structural/operational changes in media institutions.

Paranagama, D., et. al. (compiled). *TV & Children in Sri Lanka.* Colombo: SIGNIS Sri Lanka, 2003. pp.196. ISBN 955-9459-04-X.

This book presents the findings of a survey conducted by Signis (formerly Unda/OCIC) Sri Lanka and the Department of Mass Communication of the University of Kelaniya in October-November, 1999. The survey involved a random sample of 1,736 households in 17 administrative districts in Sri Lanka, covering 8,355 individuals 2,828 of whom are children ages 5 to 19 years old. The patterns of media usage of children and the opinion of both parents and children on TV's effect on children's behavior are the focus of the study. The survey found that over 95 percent of children watch TV daily, with boys having the tendency to spend more time watching than girls. Children ages 10 to 19 years old spend an average three hours daily of TV viewing, while those below 10 years old watch two and a half hours daily. Majority of the children tend to stay on in the time slots for adult-oriented programs, and only one-fourth (25%) watches those intended for children. Only 16 percent of the children surveyed believe that their lifestyle changed as a result of TV. Reading habits had dropped drastically and are confined only to school textbooks because of television.

Mitchell, Jolyon and **Marriage, Sophia** (eds.). *Mediating Religion: Conversations in Media, Religion and Culture.* London/New York: T&T Clark, 2003. pp. 407. ISBN: 0 567 08867 7HB; 0567 08807 3PB.

This book contains the papers presented at the Third International Conference on Media, Religion and Culture organized by the Media and Theology Project of the University of Edinburgh in July 1999. Over 200 participants from 35 countries attended. The 28 articles from 32 contributors, give readers a wide range of perspective on the relation between media, religion and culture. The articles are grouped into the seven parts of the book: (1) Identity, media and religion; (2) Conflict, media and religion; (3) Popular piety, media and religion; (4) Media literacy and religion; (5) Film and religion; (6) New media and religion; and (7) Media ethics and religion. Editor Mitchell synthesized the issues raised as "possible areas of further study": (1) Audience participation in the making of meaning, (2) Forming self-identities through media, (3) the Relation between media and the various

religious traditions, (4) Quest for communicative justice, (5) Developing historical perspective to understand conflict, (6) Transformation of religious and theological reflection on media, and (7) the Ethics (responsibilities) of media users. The book contains annotated bibliographies on Media ethics, New media and religion, Film and religion, and Communication theology.

Palakeel, Joseph (ed.). *Towards A Communication Theology.* Bangalore: Asian Trading Corporation, 2003. pp.280. ISBN 81-7086-298-1.

This is a collection of papers from a national conference in India entitled "Towards a Communicative Theology" held at Ruhalaya Theological College, Ujjian (M.P.) January 1-5, 2003. The aim of the conference was to seek the "interface between theology and communication," and to explore ways and means to develop a more communicative/communication theology. Twenty eight theologians and seven communication experts from different theological colleges and communication centers in India were present including Bishop Sebastian Vadakel of Ujjain diocese and Fr. Robert White, professor and former director of the Interdisciplinary Center of Communications of the Gregorian University in Rome. Part one of the book deals with questions on the method of developing a communication theology. Areas of such theology like inculturation, audio-visual language, art, liturgy and spirituality are analyzed. Part two deals with practical questions regarding the integration of communication in theological formation. "All the papers point the way towards a communication theology in the context of theological-pastoral formation. The existing theology of communication or the various attempts at a *communicative theology* are not sufficient responses to the challenge of communication to theology. We have to evolve a new way of theologizing drawing insights from the communication revolution. A communication theology is the answer." *(J. Palakeel)*

BOOKS AND PUBLICATIONS

Books

Bunt, Gary R. *Islam in the Digital Age – E-Jihad, Online Fatwas and Cyber Islamic Environments (Critical Studies on Islam).* London/Sterling, VA: Pluto Press, 2003.

Eilers, Franz-Josef. *Communicating in Ministry and Mission.* Manila: Logos Publications, 2003.

Eilers, Franz-Josef (ed.). *E-Generation: The Communication of Young People in Asia – A Concern of the Church.* Manila: Logos Publications, 2003.

Hoover, Stewart M. and Clark, Lynn Schofield (eds.). *Practicing Religion in the Age of the Media: Explorations in Media, Religion and Culture.* New York: Columbia University Press, 2002.

Mitchell, Jolyon and Marriage, Sophia (eds.). *Mediating Religion: Conversations in Media, Religion and Culture*. London/New York: T&T Clark, 2003.

Palakeel, Joseph (ed.). *Towards a Communication Theology*. Bangalore: Asian Trading Corporation, 2003.

Smith, Michael Ray. *The Jesus Newspaper: The Christian Experiment of 1900 and Its Lessons for Today*. Lanham, MD: University Press of America, 2002.

Srampickal, Jacob and Joseph, Leela. *Babel to Babri Masjid and Beyond – Pastoral Communication and Media Involvement in the Indian Catholic Church*. Delhi: Media House, 2003.

Sylan, Robyn. *Traces of the Spirit: The Religious Dimensions of Popular Music*. New York: New York University Press, 2002.

Traber, Michael (ed.) *Globalization, Mass Media and Indian Cultural Values*. Delhi: Indian Society for Promoting Christian Knowledge (ISPCK), 2003.

Underwood, Doug. *From Yahweh to Yahoo! The Religious Roots of the Secular Press*. University of Illinois, 2002.

Articles

Moore, Rick Clifton. "Religion and Topoi in the News: An Analysis of the 'Unsecular Media' Hypothesis" In *Journal of Media and Religion*. Vol. 2, No. 1, 2003. Pp. 49-64. Lawrence Erlbaum Associates, NJ.

Kerr, Peter A. "The Framing of Fundamentalist Christians: Network Television News, 1980-2000" In *Journal of Media and Religion*. Vol. 2, No. 4, 2003. Pp. 203-235. Lawrence Erlbaum Associates, NJ.

Richardson, John D. "Uses and Gratifications of Agnostic Refuge: Case Study of a Skeptical Online Congregation" In *Journal of Media and Religion*. Vol. 2, No. 4, 2003. Pp. 237-250. Lawrence Erlbaum Associates, NJ.

Gormly, Eric. "Evangelizing Through Appropriation: Toward a Cultural Theory on the Growth of Contemporary Christian Music" In *Journal of Media and Religion*. Vol. 2, No. 4, 2003. Pp. 251-265. Lawrence Erlbaum Associates, NJ.

ABSTRACTS

Pesquisa, Jennifer C. *Religious Cable TV Program Production: A Case Study of "Insights."* University of the Philippines Los Banos. March 2001.

This study aimed to analyze the production activities of the religious cable TV program "Insights," aired over Community Cable Vision Corporation (CCVC Channel 8), and the reasons why its airing stopped.

The study attempted to: (1) trace the history of the religious cable TV program; (2) determine its objectives; (3) find out the nature of partnership between the production staff and CCVC; (4) identify the members of the staff and their roles in

the production process; (5) identify the activities involved in the pre-production, production and post-production phases; and (6) identify problems in program production. Information was gathered using Key Informant Interviews (KIIs). The production scheme was drawn into diagrams to aid analysis.

The idea of a religious cable TV program started when the owner of CCVC called for a meeting with church leaders in Los Banos and shared his vision of producing such a program. The production was based on the following objectives: (1) to produce a religious program that will communicate moral and ethical values; (2) to educate people on the Bible's stance on basic life issues; and (3) to create an impact in the community such that people would begin their day with prayer and the word of God.

The staff are all volunteers and their partnership with CCVC provided free use of the latter's equipment and facilities including cable airtime. But management and production problems later surfaced which led to the program's discontinuance. These were identified as: (1) the lack of a memorandum of agreement between CCVC and the production staff; (2) limited equipment; (3) conflicts in schedule; (4) lack of funds; and (5) miscommunication between CCVC and the production staff.

To ensure sustainability of religious programs, producers should: (1) Not make programs too religious; (2) Avoid too much spiritual jargons; (3) Make topics relevant; (4) Draw an agreement clearly stating the responsibilities of all parties involved in the production; and (5) use modern equipment.

Saul, Mary Grace T. *Communication Approaches in Evangelization: The Case of the Sound of His Voice Ministries, Inc., in Los Banos*. University of the Philippines Los Banos. March 2001.

The study identified the different communication approaches used in the evangelization work of the Sound of His Voice Ministries (SOHVM) in Los Banos. The study also determined the extent by which pastors, leaders, and members employ the different communication approaches. A questionnaire was administered to 80 members (50), leaders (20) and pastors (10) of SOHWM. Data were analyzed using frequencies and percentages.

Interpersonal communication was found to be mainly used, followed by Bible study (52.5%), fellowship (16.25%), classroom evangelism (22.5%), and midweek service (8.75%). The use of printed materials like leaflets only account for 30 percent of SOHWM's evangelization work. As to the extent of use, a majority (65%) of the pastor- and leader-respondents "always" use interpersonal communication, while about 35 percent of the members "often" use other communication approaches. Most (60%) of the pastors and leaders have a "high" awareness level of communication approaches, and 50 percent have "average" awareness.

Interpersonal communication plays an important role in evangelization work

of SOHVM. But because the members only have an "average" awareness of communication approaches, training is recommended.

Catral, Catherine-Ann Monleon. *Exploring the Potentials of a De-massified Interactive Periodical for Development Communication among Religious Organizations in UPLB.* University of the Philippines Los Banos. April 2003.

This study explored the possibility of a de-massified interactive periodical for development communication in the University of the Philippines Los Banos (UPLB). It: (1) determined the types of periodicals that leaders and members of religious organizations in UPLB read regularly; (2) identified the information needs and the relevant issues that the respondents expect periodicals to address; (3) ascertained the need for a de-massified interactive periodical; (4) assessed respondents' willingness and capability to put up and maintain a periodical; and 5) solicited suggestions regarding format, content, frequency of publication, management, and other aspects of the periodical.

This exploratory study employed survey research design. Stratified random sampling was used to determine the sample, which included the leaders and members of religious organizations in UPLB recognized by the Office of Student Affairs (OSA) in the second semester of school year 2001-2002. Data were gathered by means of self-administered questionnaires, and were analyzed using frequency counts and percentages.

The respondents mostly read newspapers and tabloids. They are interested to read about (1) their organization's activities and accomplishments; (2) the global and national economy; and (3) Spirituality and Christian living.

The respondents consider periodicals as adequate sources of information. However, most of them feel that the periodicals currently available are unable to address organizational issues or problems. A de-massified periodical will help "promote awareness within and outside the organization," the respondents said. If such a periodical caters to all religious organizations within the campus, it will help "promote unity among religious organizations," they added.

A majority of the respondents saw the need for the periodical to be "interactive," to have a mechanism for readers' feedback. Half of the periodical's content could be on topics suggested or even written by readers themselves. Most respondents indicated willingness to put up a de-massified interactive periodical for their own organization.

The respondents suggested a monthly magazine written in English, and managed by representative leaders and members of each organization. These findings point to the positive potential of a de-massified interactive periodical for religious organizations in UPLB.

Galang, Nerissa S. YSM. *The Effectiveness of Comics as a Communication Aid for Catechism among High School Students.* University of the Philippines Los Banos. March 1999.

The study aimed to test the effectiveness of comics as a communication aid for catechism among high school students. It sought to: (1) determine the effectiveness of comics on increasing the respondents' knowledge of the Christian faith; (2) find out if there is a significant difference in the knowledge level of respondents who were catechized with comics aid and those who were not; and (3) identify factors that influence the effectiveness of comics for catechism.

This study used quasi-experimental research with a knowledge test in Tagalog dialect for gathering data. Questions were from the three Biblical stories *Si Moises ang Nagpalaya sa Kanyang mga Kaibigan* (Moses is the Deliverer of His Friends), *Ang Dakilang Tagapagligtas* (The Great Savior) and *Kaibigan ng Lahat* (Friend of All). The respondents were fourth year high school students of Liceo de Los Banos school.

Exposure to comics presentation and storytelling were identified as independent variables; knowledge and retention as the dependent variables. Age and sex were considered intervening variables. The data obtained were analyzed using frequencies, percentages and Statistical Package for Social Science (SPSS). Qualitative analysis helped summarize certain concepts of the data.

A t-test found a significant difference in the knowledge level of respondents who were catechized with comics aid and those who were not. Comics was also found to be an effective conditioning agent for catechism because it is (1) entertaining, (2) easy to understand, (3) an aid in communication, (4) much liked and accepted by a wide range of audiences, (5) conveys meaningful messages, and (6) enhances knowledge.

Jamito, Marysheila Galicia. *Exploratory Study of Church Leaders as Potential Communicators of Development.* University of the Philippines Los Banos. April 2002

This study determined if church leaders in Las Pinas city have the potential to become communicators for development by (1) determining their knowledge of the concept and its purpose; (2) finding out their attitude towards being development communicators; and (3) identifying characteristics of a development communicator the church leaders believe they possess.

The study is descriptive in nature and made use of questionnaires to obtain data from 14 priests in Las Pinas City. The respondents were mostly parish priests (50%) between 36 to 45 years of age (86%) with 1 to 4 (57%) years of service in their respective parishes.

The priests are more than familiar with the concept "development

(*wayang, ketoprak*, and *ludruk*), and (7) *ketrung* storytelling. How does content and presentation in Javanese storytelling parallel with the themes in Jesus Christ's teachings? How can a *dalang* or storyteller be a Christ-figure? How can he effectively and meaningfully share the Christian message to the people?

The study discussed Javanese storytelling, the roles of a storyteller or a *dalang*, the New Javanese Play and *Wayang* as communicating Christ in a narrative theology perspective of Navone (Communicating Christ, 1976; The Jesus Story – Our Life as Story in Christ, 1979; Gospel Love – A Narrative Theology. 1984).

Keywords: Communicating Christ, *dalang, kentrung*, narrative theology. John Navone, storytelling, *wayang*.

St John's University
Ph.D. in Philosophy and Religion Program
Graduate School of Philosophy

The St. John's University invites students interested in continuing their education, to join the PhD program offered by our Graduate School of Philosophy and Religion. Now, the program is in its second year and accommodates 33 graduate students mostly members of the academe and business professionals. We encourage those who have an M.A. in Mass Communication or Mass Media to write a Doctorate Dissertation with a philosophical and/or religious perspective, to earn a Doctrate degree of St. John's University. Lectures are taught both in Thai and English.

Method of Study

1. Self-taught system under supervisor/s.
2. Meetings are held only during the Dissertation Oral Defense, together with the Dissertation adviser on the student's expense.
3. All other examinations are supervised by an appointed professor or doctor. Every written paper will be submitted to a committee for approval.

Candidates are required to have the following degrees:
 D = credits of dissertation
 C = courses of three credits each

1.1 With an M.A. in Philosophy or Religion
 Plan A (36D + 4C) Plan B (48D)
1.2 With an M.A. in any field
 Plan C (36D +16C) Plan D (48D + 12C)
1.3 With an B.A. in Philosophy/ Religion
 Plan E (48D + 8C) Plan F (72D)

Please contact us for further inquiries.

Prof. Kirti Bunchua, Dean
Graduate School of Philosophy and Religion
Email: phdkirti@st.john.ac.th
Tel.: +662 9387087 exit. 329
Tel/Fax: +662 9387087