

AN EMERGENT PACIFIC TELECOMMUNITY:
COMMUNICATION POLICY, PROCESS
AND INDICATORS

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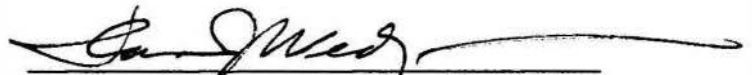
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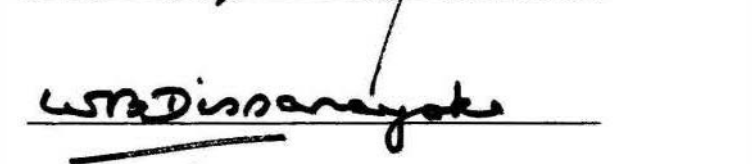
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CHAPTER I

INTRODUCTION

This study presents a composite view of a Pacific Community concept particularly as seen from a communication perspective. The study draws from diverse sources and takes the position that the communication process will largely determine the way, shape, and manner in which such a community will develop. Communication capabilities, then, are considered crucial for community development.

The space/distance/time elements and cultural factors in the Pacific Region are diverse. It is within the capabilities of telecommunication systems to reduce these barriers to communication and to create a situation where human creativity can be released for the development of a functioning community. In other words, telecommunication usage recreates the factors for face-to-face contact and interchange. Therefore, the development of telecommunication structures and systems will be the most conducive means by which communication capabilities within the community can be conceptualized and can evolve. For this reason, the study develops the concept of a telecommunity. This concept is a synthesis of a sense of community (the social relationship) and the telecommunication systems (the technological relationship) that would be involved in such

a telecommunity. In a communication context, for the purposes of this study, the concept of a Pacific Telecommunity will be synonymous with that of a Pacific Community.

The purpose of this study is to examine indicators and trends that seem critical in relation to the rational development of a Pacific Community. Indicators, in this study, refer to developments taking place, or anticipated, within the communication field that seem compatible with the evolving notion of a Pacific Community. In particular, this study focuses on communication policy and the relation of policy to development goals. These goals, in turn, are indicators for a developing community ethic and concept. Again, the emphasis of this study is on the rational development of a community concept, for the whole notion of a Pacific Community can benefit from an explicit determination and enunciation, among the participants, of what such a region ought to be.

This study is also a compilation, or "mosaic," of published accounts and statements by a variety of people relevant to the Pacific Community concept, the communication field, and the evolving notion of the communication policy sciences. Included, too, are some of the author's additions to these areas. The reference section cites these as well as some other sources, not quoted in the body of the study,

that were used as general background in the preparation of this work.

As a "mosaic," the study reveals a pattern of what indicators, or developments, ought to be considered in understanding a Pacific Community, or Telecommunity, concept. The advantages of such an approach are that (a) the study provides a conceptualization of how communication activities in a Pacific Basin context would assist in the development of a community concept, or consciousness, (b) the study offers for consideration a methodological and attitudinal perspective from which issues relevant and relative to the community concept can be conceived, (c) the study adds to the body of knowledge being developed in relation to the Pacific Community concept, (d) the study integrates and coordinates some of the ethical and attitudinal issues that are relevant to the communication field as well as the Pacific Community concept, (e) the study does not claim to be definitive, or the view of the communication field, but rather should be considered as another view related to a broader understanding of the communication field, (f) the study takes a more eclectic approach to research and discourse in a communication context that is considered relevant to and indicative of the diversity of the Pacific Region and the field of communication, and (g) the study develops a starting point for future discussion on what the communication process,

or role, ought to be in the development of a Pacific Community concept.

The author is aware that there are a number of different ways in which such a study, that is, one dealing with the notion of policy in a communication context as applied to the Pacific Community concept, could be conducted. The author realizes that the approach utilized could more readily reflect certain personal biases than some quantitatively oriented studies of policy questions. Such studies are useful in determining what is the status quo in relation to the development of a Pacific Community whereas the present study seeks to clarify a perspective on what ought to be the shape of such a community. Both types of study, particularly in relation to seeking a rational sequence of design for a Pacific Community, may be useful.

Finally, the author should state that he has lived in the United States, New Zealand, and Japan. He has also travelled to countries in both the South Pacific and Southeast Asia. As this study indicates, there is a substantial and growing interest in the place of telecommunications for development and in the evolving notion of a Pacific Community. Since the Pacific Basin is his home, the author feels a need, and a responsibility, to join those groups and individuals who enunciate what a Pacific Telecommunity could and ought to look like.

CHAPTER II
PRELIMINARIES FOR A PACIFIC
TELECOMMUNITY

Let us not lose the vision of a Pacific Community where people matter, where kinship and other bonds provide an intricate network of benefits and obligations and where the spirit of man can expand and develop in unique ways.

--Ratu Sir Kamisese Mara

Notions of a Need for a Pacific Community

An economic perspective. An increasing number of economic interrelations are developing within the Pacific region. Krause and Sekiguchi (1980) reported that, despite serious economic disruptions occurring globally in the 1970's (specifically, the breakdown of the Bretton Woods monetary system, the rise in raw material prices, the global oil crisis, and the deep, worldwide recession and subsequent weak recovery), countries in the Pacific Basin area continued to exhibit rapid economic growth. Their findings, based on a study of six countries (Australia, Japan, Korea, Philippines, Thailand, and the United States), and the relevant economic structures led to the statement that:

The Pacific Basin is the most dynamic region of the world. Though the region has no supranational political institution, nor even a clearly identified sense of geography, a complex series of economic relationships has evolved there. (p. 15)

Krause and Sekiguchi determined that, as well as being economically dynamic, the region, also, was made up of economic infrastructures diverse in the extreme. They used as criteria for the selection of their six areas of study countries which juxtaposed a variety of economic structures. These were (a) resource-rich advanced countries (the United States and Australia), (b) a resource-poor developed country (Japan), (c) resource-rich developing countries (Thailand and the Philippines), and (d) a resource-poor developing country (the Republic of Korea). They mentioned that other countries which could, conceivably, be included in this regional economic grouping were Canada, China, Hong Kong, Indonesia, Malaysia, New Zealand, Papua New Guinea, Singapore, and, perhaps, some Latin American countries.

On the basis of these developing interrelations, some felt an implicit sense of "community" starting to develop, while others perceived an explicit need to begin working towards the creation of such a community. Kojima (1980) discussed a series of initial conferences that occurred, during the late 1960's and the 1970's, which laid some

of the foundations for an economic conceptualization for such a community. These included two Pacific Trade and Development Conferences (Tokyo in 1968, and Hawaii in 1969) and the advocacy for the creation of an organization for Pacific Trade and Development based on recommendations given to the United States Senate by Professor Hugh Patrick and Dr. Peter Drysdale in 1979.

The benefits of such an economic grouping would lie in the development and utilization of area resources, and a sense of guarantee of the continuation, or improvement, of the region's standards of living. In addition, as mentioned by Chaplin (1980) [in reference to a statement made by Japanese economist Kiyoshi Kojima], the world's current uncertainty could be overcome by creating a new and dynamic world development center which, like Europe had been in the past, the Pacific would be in the future. Kojima expanded on this theme by stating that:

The effort to build a Pacific Community should focus on a clear-cut objective, namely the development of mechanisms for regional multilateral cooperation in the efficient utilization of undeveloped economic potential so as to further the peace and security of all peoples of the region. (p. 6)

In early statements about the development of a Pacific Community, details relating to the place of the increasing number of independent Pacific Island nations,

and those nations which did not have the scale of economic development of the industrialized nations of the region, were scarce. These nations, naturally, in a geographic sense, were a large component of any conceptualization of a Pacific Basin and possible Community. Yet, at least in an economic sense, it was perhaps difficult to, at the outset, include and integrate such seemingly fledgling economic infrastructures with the "giants" of the region such as Japan, the United States, and even Australia. Mara voiced some of the fears of these smaller nations when he stated:

Quite simply, we worry that the present interest in building a Pacific Community, largely initiated by the big powers of the Pacific Rim, could produce a web of new institutions and procedures having the practical --if not intended--effect of re-establishing a de facto form of colonial control over the smaller and more traditional nations of the region. Strange as this worry may sound in this day and age, it is nonetheless real in certain quarters and must, therefore, be expressed.

A cultural perspective. Largely on the basis of concerns and notes of caution voiced by people like Mara (see also Sicat, 1980), an increasing sense of the frailties of relationships premised solely on economic interactions evolved. Mara's cries against colonialism implied that

any new, or further, contacts among nations in the Pacific must be cognizant not only of the potential for parity, in the sense of equal participation in economic and regional development, but also should increase respect and mutual understanding for the cultural and social diversity extant in the Pacific region. Nishihara (1980) suggested that, in addition to an economic "pillar" to the Pacific Community perspective, it was equally important to develop an appreciation for, and recognition of, a cultural "pillar" which would lend support to the economic interactions of a community. There would be the recognition that, in situations where community interactions occurred, the idea of diversity would be honored and understood. Furthermore, such diversity should not produce a situation where these differences inhibited continued interaction. A further sense of cultural sensitivity in interactions would provide, also, the tangible benefits of deepening the scope of economic relations, of lessening regional tensions produced by cultural and social misunderstandings, and of preserving cultural divergence as a recognized resource of the region. The Pacific Basin Cooperation Study Group (1980) stressed these particular points by advocating respect for the cultural diversities that distinguish the region. The report said that:

As technological and economic interdependence becomes deeper, cultural diversity might bring into relief

the difference of values between peoples, thus giving rise to various areas of friction. But we hope that this friction would rather provide an occasion for the peoples of the region to come to grips with their cultural differences and thereby to deepen their mutual understanding. In view of the tendency for mechanized civilization to develop in a direction of uniformity, cultural diversity may be perceived as a constructive asset that will enrich the future of humankind. The various cultures of the Pacific region represent not merely a heritage to be preserved but a valuable medium for creating new technologies and systems. (p. 20)

Even with the existence of economic and cultural relationships, the notion of a community, or a cooperative spirit, would not necessarily come into being. Again, Kojima pointed out that there must be a specific purpose, or delineation of activity, to serve as a *raison d'etre* for such a community.

The criteria for the definition of a community would imply that there be (a) a commonness of problem, concern, or interaction shared by participants in the community, (b) a certain sense of resource sharing used in relation to those concerns or as solutions to those problems, and (c) a place for those in the community to participate in not only the definition of common concerns and problems,

but also in the solution, or rectification, of these. In other words, community participants would be linked by a common, unifying set of interests.

W. I. Thompson (1981) suggested that a sense of caring is also an important basis for the development of a community spirit, or ethic. He felt that caring should be an outgrowth from sharing and, in the same way, sharing should develop from caring. The texture, or fabric, of community interactions would be underlined, or premised, on these twin revolving notions. Ideally, if one were to lose sight of these attitudinal foundations of caring and sharing, there would be an immediate qualitative shift in the structure of these community relationships. So, in the context of a Pacific Community, the external "pillars," or foundations, to community interactions would have to be both quantitative (e.g., trade orientations, gross national product, terms of trade, balance of trade, and so on) and qualitative (e.g., respect for cultural diversity, encouragement of participation in interactional patterns, caring and sharing) in orientation.

Communication for Community Development

The communication capacities of a community will, to a large extent, determine the efficiency with which the particular community is able to address, or deal with, issues and interactions relevant to it. Communication implies common participation, a process which provides

access, or linkage, between people and places. Wedemeyer (1978) said that without communication, there would be no structure to society, or, in this case, to a community. The existence of communication resources (information, technological structures, communication attitudes, and so on) provides the links which will define the shape, process, and patterns of interaction in a community. Wedemeyer further stated that "communication resources, then, can be considered a system of channels that determines the richness of interaction and the quality of life" (p. 51).

The place of communication in the realization of a Pacific Community has been stressed. Tokuyama (1979) agreed with the notion of there having to be two "pillars" to such a community, but added that an essential third "pillar," or a sense of communication capabilities, should also be included and considered. Rather than defining communication activities as a third "pillar" to this concept of community, this study will consider communication activities as more analogous to a "cross-beam" in support of the various "pillars," and as a "thread" linking those participants involved in the community. The sense of a "pillar" implies that it could, potentially, stand in isolation from the overall context from which it was derived. Indeed, part of the rationale for considering a Pacific Community seems to be in making an attempt to take into consideration the whole context, or system, involved

(i.e., all aspects of what a community implies, or should be) and not to reduce interactional patterns to one particular element. If, then, the communication systems, or resources, are to determine the sense of community, or assist in community actualization, these systems should be considered as an integral part of the community. A community implies, therefore, that there be a communication foundation. In particular, the manner in which communication takes place, or how communication is conducted, will determine the shape, form, and direction the community will take. The manner, then, in which the communication activities, or system of interrelations, are developed, structured, and maintained in the community will mirror how the community develops. In other words, the ethical, or attitudinal, foundations to these communication activities become critical to consider in the conscious development of a community. How we are will, by definition, link to how we develop.

Soedjatmoko (1978) felt the need for communication research orientations to focus more on the ethical questions of how we relate to communication, and how communication relates to us. He stated that:

A great many studies are at present underway in various places in the world which deal with the shape of the future. Some centre around economic, others around technological, projections. . . . These are

all legitimate and important approaches. But more deal with the future as an ethical category in which the ethical and value-choices we make today will shape the future. It is in this area in which communications research, with the support of a variety of disciplines, could at least raise the pertinent questions to which communication technology producers, experts, consumers, planners, and political decision makers have to respond. For it is clear that unless those of us who are in the field of modern communications face up to these responsibilities, communications will automatically become the handmaiden of mankind's headlong rush into a totalitarian future. If modern communications, and the people in it, on the other hand, do have the courage to face up to these responsibilities, communications may become an important means for the further emancipation of both Western and non-Western civilizations in ways which will ensure human growth and freedom. (p. 23)

He also viewed communication's role as critical to the learning capacities of nations. That is, a nation's ability not only to absorb, or impart, information, but to also develop communication capacities based on the specific needs of that particular nation, or community. This capacity is related to the ability to adjust to increasing techno-economic, socio-cultural, and political changes

through the successful use of information capabilities and communication activities. A conceptualization of the attitudinal considerations to communication, then, could allow for the explicit development of communication systems based on particular needs, or problems, relevant and relative to the community being considered. The community determines the areas of information generation that are pertinent to ascribed goals for development, and, in that way, a clearer conception of how to achieve these aims would develop. In other words, increased information capacities and generation based on community needs would allow for the amount of fluidity necessary to adapt to the changing patterns in the community.

Communication Policy for Community Development

Policy, in the context of communication activities for a Pacific Community, should act as a way in which to integrate, coordinate, and even regulate, where appropriate, the development and utilization of not only information and communication resources, but technological systems as well. In the context of this study, policy refers to an approach, or orientation, whose rationale is to link appropriate extant informational and technological resources with specific needs, and to create new resources based on these needs. In this way, policy would attempt to create and maintain options based on available, or created, information relevant to potential directions, or choices, the community

has for development. Policy would, also, cater to, and be indicative of, the uniqueness, or diversity, of the participants and purposes existing in the community by seeking to be both situational and relativistic in approach. That is, policy formulation depends on the situation encountered and is developed relative to the considerations of a particular context.

Lamberton (1974) considered policy to be a resource in itself, specifically as a method, or approach, to resource allocation which would enhance the social and economic system through improved information flow. Flow, in this case, should not merely be a quantitative factor (i.e., bits of information) but would also, perhaps more essentially to this study's notion of policy, seek to be qualitative in orientation by rectifying and satisfying the specific goals and needs of the particular context. The manifestation of the needs of a Pacific Community, in relation to communication concerns, would be in the form of a tangible, or even anticipated, problem or goal. Problem definitions might be somewhat tenuous, in some cases, based often on a future situation where they could occur. Policy, in such a situation, would hope to anticipate these problems. An overly rigid, or static sense of policy could be counterproductive to the problem solution needed. Policy would, also, aim to be dynamic to deal with situations where the problem could not be

initially speculated. In these situations, policy would seek to plan information and communication options and would not necessarily be only a regulatory system for post-facto, inherited communication means or systems which have been applied inappropriately, or out of the original context of development.

Shackle (1969), in relation to the static implications of a policy notion, felt that a more informal definition would be desirable when applied to communication and information development. He defined policy as:

The generic name of any formulation, simple or complex, vague or exact, general or special, discretionary or detailed, of guidance for action in the face of circumstances which, lying necessarily in the future, can be approached only by conjecture or imagination.

(p. ix)

Since the sense of community implies participation, policy should also be couched in terms that would seek to develop a perspective of equality for access, or participation. Lamberton stated that if egalitarian principles are put into practice, information policy would prove to be a most critical tool for the design and development of a society, or community. He felt that those responsible for shaping information, or communication, policy should determine a suitable balance of information inputs to achieve social goals (i.e., problem solutions) and, at the

same time, have regard for considerations of equity of distribution, or access.

Definitions about the nature and purpose of policy for communication ought then, in the context of a Pacific Community, to be phrased in terms of signifying a course of action related to development objectives. These objectives should be based on a consensus-view relative to the expectations of the community, with this act of consensus seeking indicative of the premium placed on participation. Without this component of participation, or the attempt thereof, the actual reliability of the definition of a particular problem, or development option, is perhaps dubious.

Communication Problems

A communication problem can be defined simply as a constraint to the communication process. Constraints can be, in the context of a Pacific Community, (a) a non-recognition of, or inability to exercise, communication rights, (b) misperceptions (e.g., cultural, social, economic, or political) between communication systems that hamper the exchange of information, (c) a lack of available communication resources, or the termination of access to these resources (e.g., information, or technological systems), and (d) a sense of communication system "illiteracy." The United Nations Educational Scientific and Cultural Organization (UNESCO) Report by the

International Commission for the Study of Communication Problems (Macbride Report, 1980) spoke about there being, basically, eight means of communication with "illiteracy" in any of these means having the potential to result in, or produce, a communication problem. These means are (a) signs and words, (b) language, (c) reading and writing, (d) post and telephone, (e) group and local media, (f) the mass media, (g) satellites, and (h) computers. Naturally, not all of these means will be necessarily employed in a particular context at the same time. As an addition to its description of these communication means, the report stated that:

The spectrum of communication in contemporary society almost defies description because of the immense variety and range of its components. It includes: human capacities; simple communication tools and media serving individuals, groups and masses; complex infrastructures and systems; advanced technologies, materials and machines which collect, produce, carry, receive, store and retrieve messages; innumerable individual and institutional partners and participants in the communication world. (p. 47)

The solution of communication problems, or attempts thereof, can be seen as one potential indicator of development within a community and the effectiveness of policy. In the context of development, information is utilized

to provide a conception or recognition of the options, or alternatives, that are available to those who perceive the problem. It seems sometimes to be one of the ironies of the situation that communication is often the cause, or source, of a communication problem, and, at the same time the solution. That is, for example, a lack of information might be the root of a particular problem with the inability to gain access to information related to the solution of the problem being, yet, another dimension of the problem. Problems are often not perceived, then, until a particular dimension of them has been solved. The solution of one particular problem in a communication context, in other words, can sometimes lead to the recognition of another problem. The multidimensional nature of communication activities is thus implied.

By creating a number of options, or policy directions and alternatives, those who share the problem, or the goal, have a notion of both what is their present state and what ought to be the goal or problem solution, and the developmental objective. Information, or communication capabilities, provide one with the notion of being able to realize what ought to be. This notion cannot be necessarily derived from what is the status quo of the moment but requires the use of information to create options for development. Development can be defined, in relation to a Pacific Community, as the process of taking us (the participants)

from where we are to where we want, or ought, to be. Attaining this perspective on what ought to be is perhaps a core ethic for development. Related to this view, Teheranian (1977) felt that the basic function of a communication/media system, or policy perspective, should be:

(a) Recognize the needs/demands as well as the constraints and possibilities of the socio-cultural environment, (b) to tailor policies and programs closely to respond to concrete social, economic and cultural needs, (c) to work closely with opinion leaders and institutions in a position to co-operate in the performance of the media's duties, and, finally, (d) to maintain a high level of awareness, autonomy and responsibility so as to safeguard its credibility and effectiveness vis-a-vis opinion leaders and the general audience. (p. 48)

Perhaps in the context of a development perspective for a Pacific Community, one should, instead of audience, substitute the word "participant," or "communicator." The word "audience" tends to imply a certain passivity of role which, although sometimes appropriate, does not convey the sense of communication being, in a community context, a potentially multidimensional, multidirectional, and dynamic process. The process under consideration would

be supported by the particular definition of policy options selected as relevant to the context.

Telecommunication in a Pacific Community

Up to this point, in discussing the role of communication, and a policy perspective in support of this communication for community interaction, specific mention has not been made of a communication method compatible with the space/distance/time factors involved in the region as well as the ethnic and cultural differences that exist. Schiller (1976) warned about the potential for cultural domination that could be an outgrowth of total reliance on mass media resources to satisfy a national, as well as a regional, sense of development. These systems were inherently one-way, non-participatory, with the information content, or standards of material, often developed for contexts that were originally external to the new context.

It is in the field of telecommunications that one can see a means, technologically at least, of creating communication options and alternatives for community interaction and development. The concept of a telecommunity is introduced as a conceptual base for a communication means that combines both the essence of technological capabilities for communication as well as the ingredients for community foundations and involvement which have been discussed. When one speculates on telecommunications, naturally, satellite capabilities are especially relevant and

applicable. In this study, the definition will also include communication means extant, or that will be developed, that serve the needs of the community. A telecommunity concept provides the potential diversity of links, networks, and overall communication interaction patterns that could transgress space/distance/time barriers which could curtail community interaction. In terms of the personal level of telecommunication interaction, Cherry (1978) has determined there to be four basic spheres of influence. These are (a) person-to-person, (b) person-to-institution, (c) institution-to-person, and (d) institution-to-institution. Categories (a) to (c), Cherry believed, tend to serve personal or domestic uses while (b) to (d) could also serve institutional or economic uses. The preposition "to," in this case, seems to imply the particular communication means that are being utilized. Cherry also stated that the key variable for telecommunication utilization is a sense of involvement which is a key notion in a concept of a telecommunity. He stated, "involvement, as the idea is used here, may be regarded either from personal points of view or equally well from national or cultural or political and other views on the grand scale" (p. 57).

In other words, telecommunication capabilities would allow for the diversity of interaction that would be necessary for the telecommunication technologies to serve

community needs rather than these needs being subsumed, assumed, or integrated according to inherited technologies that could be superfluous to needs. Cherry finally argued that the greatest contribution that telecommunications could have for a sense of community identification would be in the development of trust. These systems, or means, should not be used for the attacking of others' beliefs, or identities, or even for a unilateral sense of education to develop a trust for present institutions that might not be relevant to the community needs. Rather, the value of telecommunication systems, or this sense of telecommunity, would come, Cherry believed:

Essentially through their power for assisting the practical and successful operation of institutions and for the creation of new ones. . . . In particular, our global communication network, though as yet largely confined to Western traffic usage, at least offers the beginning of practical means for realistically operating the International Organizations. (p. 202)

The nature of telecommunication systems makes it conceivable to define the particular area of interaction that could be developed based on the problems specified and the goals to be achieved. As the implications, or ramifications, of each problem would tend to differ based on the situation involved, new networks, new systems, and new interactional patterns could develop based on the

relevant needs and the relevant resources. Each interactional context could be developed in recognition of the ideals, or foundations, of the community ethic; that is, respectful of cultural diversity and established on the basis of a participatory pattern of information and communication sharing. Barth (1969) described how such patterns of interaction could conceivably be structured. He discussed interaction patterns among ethnic groups which could be structured so as to allow participants to be able to define the content and pattern of contacts. As one criterion for ethnic groups, Barth mentioned that these groups should make up a field of communication and interaction. Barth described cultural interaction and mediation, in an ethnic context, as a system where boundaries (e.g., cultural, national, geographical) that might exist should not preclude an absence of mobility, contact, and transfer of information. These processes would rest on and would be developed based on a series of processes which are related to the particular problem solution or goal. These processes can range from exclusion to incorporation whereby discrete categories can be maintained, if need be, despite interaction and participation. Barth stated that:

Where persons of different cultures interact, one would expect these differences to be reduced, since interaction both requires and generates a congruence of codes and values--in other words, a similarity

or community of culture. Thus the persistence of ethnic groups in contact implies not only criteria and signals for identification, but also a structuring of interaction which allows the persistence of cultural differences. . . . In all organized life, what can be made relevant to interaction in any particular social situation is prescribed. If people agree about these prescriptions, their agreement on codes and values need not extend beyond that which is relevant to the social situation in which they interact. (p. 16)

Such an area of interaction could be referred to as a "mediated consensual and contextual culture" that would provide a subset, or element, to the overall make-up of the telecommunity. The term "mediated" refers to both the technological structure and resource being employed, as well as the attitudinal foundation relevant to the interactional situation, serving as the system of contact between the particular groups, or contexts. The term, too, could have application to the idea of the medium of communication being used. Consensus generation in relation to the problem, or goal, is what would be the basis for the particular area of interaction being prescribed initially and the desired outcome related to the problem solution. That is, the parties involved in the communication process would seek to reach agreement on the definition for their area of interaction. Hence the use of the word

"consensual." "Contextual" refers to the particular area of interaction being developed primarily on the basis of unique qualities of the context. As a result, too, of this new area of interaction being created, a cultural "hybrid" is potentially formed. That is, a new cultural subsystem emerges that is a synthesis of the original cultural and organizational systems from which it emerged. This new culture, then, could form the basis of interaction mediated by the electronic system employed, so that the entirety of the two original cultural, or organizational, contexts would not necessarily have to be involved. Barth felt that this sense of insulation, or demarcation, was an important consideration to ensure the continuation of the original cultural context. He stated that:

Stable inter-ethnic relations presuppose such a structuring of interaction--a set of prescriptions governing situations of context, and allowing for articulation in some sectors, or domains of activity, and a set of proscriptions on social situations preventing interaction in other sectors, and thus insulating parts of cultures from confrontation and modification. (p. 16)

It would be up to the original contexts to determine the extent to which other elements in that context should remain insulated or not.

The mediating effect of cultural awareness and sensitivity, or a sense of empathy that supports the communication process, is an important consideration for the development and the success of these communication contexts, or mediated cultures. Naturally, the sense of community inherent in these contexts (information sharing and participation) will be dependent on the particular resources that are available for utilization. These telecommunication infrastructures will, then, determine the patterns of interaction. Equally, the ability to use these systems in an empathetic manner will determine the success or failure of the defined area of interaction and, thus, that particular element of the telecommunity. A case in point is the discussion that has occurred about the so-called "old" and "new" paradigms of communication and development. Schramm (1976) summarized some of the failings, or the lack of empathy, inherent in the "old" view of communication that would, out of necessity, have to be remedied by a "new" paradigm. A "new" paradigm, Schramm believed, would have to be premised on the fact that:

The process [of communication and development] is not something universal, something "given" in the cultural development of human societies, but, rather, fully bound to a certain period in human history, pervasive but not necessarily irreversible. The process is not purely temporal or chronological, but,

rather, due to the development of certain cultural or social characteristics. . . . However, when these forces have made themselves felt in any society, they do not necessarily push toward a given, relatively fixed "end-plateau." Rather, they evolve from different responses, depending on the internal conditions, the cultural codes, and the international relationship of the society. The process requires a more complex picture of the nature of societies and cultures. . . . It need not be assumed that different cultural forces and structural processes always tend to vary in a one-to-one relation or to unfold in some preordained direction. The nature of the cultural codes, and the variety and degree of development of different subsystems within the society may lead to quite a different result. (p. 47)

These statements imply that the development process is both situational and relativistic depending on the particular context being discussed. Part of the responsibility for a functioning telecommunity would be the development of policy positions and information capacities that would regard and acknowledge this diversity, and uniqueness of contexts. The point should be made, however, that the existence of only one segment of the communication context for a telecommunity (the attitudinal or the technological base) might produce a possible impediment

to the communication context and the subsequent process. Both an absence or lack of the attitudinal and technological foundations to such a telecommunity would be primary sources for the development of communication problems. Cherry argued that particular attitudes displayed in a communication process, or context, between not only different countries and cultures, but also between different social sections were not, in themselves, the necessary principle causes of tension, but were rather consequential upon the existence/removal of practical problems and frustrations. In other words, the elements in mediated contexts in the telecommunity should not be singularly reduced into specific elements, but rather the functioning system should be considered an interacting, dynamic whole where all parts are deemed essential for efficient and constructive communication for problem solution.

Telecommunity and Implications for Interdependence

A participatory, interrelated and interconnected telecommunity presupposes a certain degree of interdependence. That is, in the pursuit of solutions to practical communication problems, interests, concerns, and even resources would tend to overlap between contexts in the community. An increased sense of participation and community concern would also tend to reinforce and increase the proportion of interdependence. Mally (1976) stated that interdependence is a phenomenon, transnational in

nature and orientation, which involves multisectoral patterns of interaction between contexts resulting in the possibility of mutual sensitivity or vulnerability. He felt, too, that there were both subjective and objective elements to interdependency. Interdependence may imply a physical reality and/or perception which is an objective condition, or a subjective recognition of mutual and overlapping dependence. Cleveland (1976), in discussion of the interconnectedness of world society, said that some degree of interdependence is inescapable. He felt that:

It is also true that each nation can, within limits, choose how dependent it wants to be on the actions of other nations, and how much it wants other nations to depend on its own national decisions. Interdependence is thus a means (to self-reliance, to freedom, to prosperity, to security, to the handling of problems too big for one nation to handle alone), not an end. Like the science and technology that made it possible, interdependence is not inherently a Good Thing or a Bad Thing; it is morally ambiguous.
(p. 12)

The mediating capacities of a telecommunity are relevant to ensure the balance in relation to this sense of moral ambiguity so that interdependency does not equate with, or become, interference (Oettinger, Berman, and Read, 1977). Mara stressed such a fear that an unmediated,

laissez-faire, notion of community development could lead to a community in the Pacific becoming synonymous with a return to colonialism. He felt that interdependence could have its negative effects if, in particular, certain nations in the Pacific accepted the assumptions of a Western-based concept of economic growth or social development without relying on the more traditional foundations to such concepts. These alien notions to development and growth could perhaps be insensitive to the particular unique qualities of countries where they did not develop but where they were applied. Mara stated that:

Despite all the current talk of interdependence and the incommutable fact that much of the industrial world is indeed bound together by a web of interdependency, many of the Pacific Island nations can still opt for self-sufficiency if they wish. It is still a viable option.

Mara, however, stressed that self-sufficiency was not an advocacy for a policy of total isolation. Mara's notion of a "Pacific Way" would help to determine the amount of involvement deemed suitable and desirable for these Pacific Island nations. He said that:

The Pacific Way, at least in my view, is founded first and foremost upon realism, and it is not realistic to believe, or even hope, that people in any part of the world can divorce themselves from

other people elsewhere. There must and will be contact, and there must and will be sharing. . . .

As long as the concept of cultural pluralism is observed and respected, there is a basis for bringing the Pacific closer together as a community.

It is the role, or purpose, of a telecommunity to create both alternatives and opportunities for information sharing and, thus, possible paths for development. At the same time, however, these options must be considered in respect to the context where this information, or perspective to development, is to be applied. Information generation must, by nature, be both multidimensional and multidirectional in flow so that participating contexts in the telecommunity can become sensitive to the needs, expectations, and unique qualities of other contexts, or subsystems, of the telecommunity.

Problem Orientation

The development, or evolution, of a Pacific Telecommunity will be determined by the manner in which communication resources are utilized, or developed, in relation to the communication patterns or needs that are defined by the community, or that exist in the context that has been defined as a Pacific Community. The development of a telecommunity, conducive to the needs, expectations, and desires of those participants in the community, who have developed a notion of what ought to be the shape of the

telecommunity, will be influenced by the particular policy positions that are applied as indicative of development options. Ideally, policy should (a) be an explicit extension of the voiced needs of the context of the telecommunity where it is being applied, (b) be anticipatory as well as reactive in nature, where possible, (c) seek to be option or alternative creating in a manner conducive to the diversity of the entire region, and (d) be both multidimensional and multidirectional in nature as an indication of the scope and breadth of relationships that such a telecommunity would imply.

The technological developments in communication capabilities both present and potential make the creation of a telecommunity at least conceivable. The telecommunication means, or systems, in this study will be taken as given for the existence of a telecommunity presupposes the technological foundation to such a community. This study, rather, will consider notions of community development that reflect the opening statement to this chapter made by Mara; that is, a community where people matter. As such, this study will look at some of the methodological and attitudinal formulations and foundations to both communication and policy that would enhance the development possibilities for a telecommunity premised on the importance of people and the unique qualities of diversity of cultures and social systems in the region. The problem under study

is how to mesh and interrelate elements of the telecommunity so as to enrich and strengthen not only the quality of the interactional processes but also to lead to the continuation of policy discourse and creation that is relevant to the prescribed community needs and goals. This study will tend to focus on particular perceptions of what ought to be the foundations, and formulations, to the policy and communication components of a telecommunity. The view of this study is that participants, in a community sense, whether in a local to global definition of the contextual parameters of the telecommunity, should have the potential, the resources, and the options to direct, and not necessarily inherit, alternatives to development.

Cherry expressed the dismay that the world does not seem to be getting much better, but that it ought to be. It ought to be in the sense that the potential to make it better exists, but not necessarily a conducive attitude. This study will focus on some of the attitudinal and ethical concerns that ought to be looked at in determining the development and directions for a Pacific Telecommunity.

CHAPTER III

THE PACIFIC COMMUNITY/COOPERATION CONCEPT

Your typical ultra-abstractionist fairly shudders at concreteness: other things equal, he positively prefers the pale and the spectral. If the two universes were offered, he would always choose the skinny line rather than the rich thicket of reality. It is so much purer, clearer, nobler.

--William James

Economic Vitality of the Region

The above quote by James seems tailor-made for those who, recently, have focused their attention on the notion of the development of a Pacific Community. Recognition for the potential development, or evolution, of a community has come about as a result, largely, of increasing inter-relationships and involvement of nations in the Pacific Basin, particularly in relation to economic and trade activities (Krause and Sekiguchi, 1980). As an example, E. W. Thompson (1980), in discussing New Zealand's economic orientations to the region, made the statement that traditional trading patterns had changed greatly. He stated that:

Between 1965 and 1975, New Zealand exports to Pacific Basin countries increased from 26 to 51 percent of total exports. Over the same period, exports to the present members of the European Community declined 68 percent of the total to 33 percent. The sharpest reduction was in exports to the United Kingdom, down from 51 to 22 percent. For New Zealand, this was a dramatic change in the pattern of trade. . . .

Developments since then have tended to reinforce this new situation in external trade. While [European] Community and other markets and sources of imports remain important, in some cases critically important, well over half of New Zealand's two-way trade is now firmly established within its own wide region, the Pacific Basin. Moreover, the prospects for trade growth in the region are in many respects promising for this country. (p. 1)

Similar shifts in trading relationships have occurred for countries other than New Zealand. As Thompson further stated:

Taken together, the countries of the Pacific Basin form a vast combination of developing and industrial economies, interacting in increasingly positive and dynamic fashion to reinforce their own economic growth. Without conscious planning New Zealand

has become involved in this process, the full dimensions of which are only now beginning to emerge. (p. 2)

The economic vitality of the region was further stressed in a February 29, 1980, issue of the Far Eastern Economic Review. The statement was made that:

The concept draws its main strengths from the fact that it would not be an attempt to call an abstraction into being or to impose any economic order from above, but would simply constitute a recognition of the existence of a thriving Pacific Community expressed in terms of trade and investment flows. (p. 35)

Yamazawa (1980) talked about the potential for the region's economic growth being enhanced by the presence of the world's economic powers, Japan and the United States. He also felt that the emergence of a large number of other steadily growing economies located in areas rich with natural resources made the economic future of the region look promising (see also Kojima, 1980). Technological developments, too, in the form of supertankers, jet-aircraft, communications satellites, and advanced underwater cables had helped to eliminate the geographic gaps which previously had blocked contact among the countries of the Pacific Basin, or, at least, hampered it. Yamazawa used the analogy of the Pacific as becoming almost an

"inland sea," rather than a vast ocean, on the basis of these technological developments and the increased interactions they allowed. With a strong sense, then, of the growing number of economic contacts being made by, and among, countries in the Pacific region, and the increasing dynamism of the economies therein, Yamazawa felt a trend developing towards a regional community. He said that:

I do not hesitate in calling the region one of the world's economic and cultural centers, and a creative one. The prerequisites for forming a regional community are already here. I think it is quite natural that the countries tend to hold that view.

(p. 2)

An economic notion to the community idea would be premised on the fact that a specific purpose, or problem, had been determined to make contact and interaction between participating economic entities both profitable and meaningful (Kojima, 1980). Wolff (1980) saw the benefits of increased interactions and a functioning community which would allow specific participating contexts to address issues relevant and relative to the region as opposed to a strictly global context (see also Yamazawa, 1980).

Ethical Orientations for a Community

Despite increasing economic interactions in the Pacific Region, the development of a community ethic, or

spirit, would have to be based on relationships that were not only more substantive than economic links, but also that recognized the diversity of the region in socio-cultural and not just economic terms. Fears had been voiced that the creation, or realization, of a Pacific Community, which did not emphasize the importance of the spectrum of socio-cultural factors of all participating contexts in the region, could lead to a return to colonial domination (see Mara, and Sicat, 1980).

In relation to the statement made by William James, the "rich thicket of reality" could refer to the widespread economic interactions which are beginning to exist and which seem destined to continue to develop. A clearer notion of what ought to exist, or the "skinny line" of abstraction, refers to, in the case of the development of a Pacific Community, the importance of creating interrelationships which are premised on not only an understanding but also a respect for the socio-cultural diversity of the region, and the community. Sicat (1980) discussed what the common denominators of a Pacific Community ought to be and stated that "obviously, each country should get to know each other more and a beginning can start with cultural and economic contacts" (p. 2). In the formulation of a concept, or a framework for a Pacific Community, the need to incorporate and specify a recognition of the dynamics of the cultural diversity in the region came to be stressed.

This recognition has, perhaps, been most fully articulated by the official Japanese Pacific Basin Cooperation Study Group (1980). The group was established on March 6, 1979, as an advisory group of, then, Prime Minister Ohira in order to study how to enhance and develop regional cooperation and a sense of harmony in relations among the Pacific countries. The group also looked at how to construct a regional community within the Pacific Basin.

On an official Japanese level, the roots of a Pacific Community concept was not entirely new. The possible foundations, or rationale, for the development of a community concept seemed to emerge in the early 1970's during Prime Minister Miki's administration. Miki, at that time, enunciated the goals that Japan should take, vis-a-vis foreign policy objectives and regional interactions, as revolving around a concept of economic cooperation. In academic and business settings, similar ideas were being considered (Kojima, 1980). Following on this foundation to the perspective, Prime Minister Fukuda related this basic thinking to economic cooperation in the overall context of Japan/Association of Southeast Asian Nations (ASEAN) relations. Then, with Prime Minister Ohira's rise to power, came a fresh approach to regional cooperation that sought to overcome some of the constraints of traditional international norms. The approach was termed the Pacific Basin Cooperation concept (or Pacific Community concept)

which set a design and pattern of interactions for Japan's potential international posture. Ohira felt that the foundation of a Pacific Community, or Cooperative concept, should develop as a way in which to promote cooperative relations in the economic and cultural fields.

Cooperation, in a cultural sense, would relate to an educational process where more information was exchanged, or relayed, between nations and contexts participating in the community in order that these various groups could get to know each other more fully. Kleinjans (1980) felt that such a community concept could only come about after the establishment of a base, or foundation, to interactions that would come through educating people and creating a climate of acceptance. He stated that "as the people of the region interact more and more, they will develop commonalities as they become part of each other's history" (p. 9).

In consideration of the diversity of the region, and the nations of the area, one solid organizational superstructure (e.g., the European Community) would not necessarily be the basis for community development, or interaction. Ohira utilized the term "moderate solidarity" to describe what foundations might exist for a Pacific Community. This sense of solidarity, and "loose" cooperative relationships, would change, or alter, depending on the particular area of interaction and the field of the

cooperative relationship (see also Tokuyama, 1979, for his related concept of "sub-globalism"). Above all, these areas of interaction should be basically free, fluid, and open (Donowaki, 1980). It is significant, in relation to the continuation of the concept, that following Ohira's death, Prime Minister Suzuki endorsed the concept at his first press conference. This endorsement came just prior to a conference scheduled at Australian National University, in late 1980, dealing with the further development of the concept.

Writers commenting on the Pacific Basin scheme were quick to point out that such a plan could provoke sensitivities and concerns among other nations who worried about Japan's increasing economic and political influence.

Tokuyama (1980) summarized this concern by stating:

We should be aware of the possibility that a proposal for the formation of a Pacific Basin may very well be criticized as being tantamount to hegemonism or the rebirth of the notorious Greater East Asian Co-prosperity Sphere. However, such criticism and misgivings will disappear when we realize that we are currently in quite a different situation. (p. 22)

An examination of some of the statements made by the Pacific Basin Study Group will illustrate the efforts made to try to establish a conceptualization with a broader base to proposed community interactions. The group

stated that:

A regionalism that is open to the world, not one that is exclusive and closed, is the first characteristic of our concept. We are fully aware that a regional community without a perspective for a global community, a regionalism that excludes globalism, has no possibility of development and prosperity. Nonetheless, not a few problems that confront us today could be most suitably handled by first attempting regional cooperation and then developing this into global cooperation. Globalism without an anchor in regionalism is likely in many cases to make the resolution of problems more complex and difficult. . . . On the one hand, it is easier for countries with more vigor and dynamism to take a free and open stance. The vigor and dynamism characteristic of the Pacific region constitutes an advantage in this regard. On the other hand, one need not mention the example of the European Community to know that cooperative relations as a general rule tend to be smoother among countries at the same stage of economic growth and with a common ethnic and cultural background. From this viewpoint, the extreme diversity of the Pacific region may be a discouraging factor. . . . In today's world, however, where a network of close interdependence covers the entire globe and events in one region draw sensitive

responses from many other regions, it is impossible to attain peace and prosperity except through cooperative relations premised on diversity. . . . Thus, just as the diversity of the Pacific region portends the difficulty of realizing the Pacific Basin Cooperation Concept, so does this same diversity testify to the historical importance of the concept's realization looking toward the twenty-first century. Progress in cooperative relations within the region can be a model for international cooperation on a global scale; in this sense diversity is precisely what makes the Pacific Basin Cooperation Concept attractive.

(pp. 18-19).

The group determined that the diversity of the region was as much a potential resource as a potential problem depending, of course, on one's particular point of view. Cooperation would enable nations, they believed, to pool resources, both material and personnel, to overcome problems that were peculiar to certain contexts in the region. With a view that cooperation could be almost contagious, the group believed that combined efforts in a generally regional context would make addressing more complex global issues that much easier.

The second characteristic of the concept flows from the first. The group stated that:

Not only does it [the concept] have to endorse a globalist stance externally, it must aim as well for the formation internally of thoroughly free and open relations of interdependence. Be it in cultural or economic exchange, the Pacific countries should adopt fundamentally open policies. We always adhere to respect for the cultural diversity that distinguishes the Pacific region. As technological and economic interdependence becomes deeper, cultural diversity might bring into relief the difference of values between peoples, thus giving rise to various areas of friction. But we hope that this friction would rather provide an occasion for the peoples of the region to come to grips with their cultural differences and thereby to deepen their mutual understanding. . . . The various cultures of the Pacific region represent not merely a heritage to be preserved but a valuable medium for creating new technologies and systems. To be sure, the danger is inherent that rapid and unsettling social changes will undermine the creativity of cultures and societies and generate exclusionist and narrow-minded nationalism. But it cannot be denied that all cooperative relations must rest on increased international exchange and interdependence. The most basic principle of the Pacific Basin Cooperation Concept is thus free and open

relations that understand and respect cultural and linguistic autonomy and diverse social institutions
[emphasis by author]. (pp. 19-20)

Yamazawa stated that such a level of diversity would provide the community concept with a sense of dynamism, elasticity, and strength for the development of inter-relations. This point is crucial, then, in relation to the type of policy perspective that is suitable for community development (see Chapters I and IV).

The third characteristic of the concept stems from a recognition that a number of attempts have been, and are already being, made to enhance intraregional cooperation and create a regional community in the Pacific. The group, thus, stated that:

The third characteristic of our Pacific Basin Cooperation Concept is that it does not conflict with existing bilateral and multilateral cooperative relations among the countries of the region. It is to be built on the fruits of these cooperative relations and to stand in a mutually complementary relationship with them. (p. 21)

This was a point also developed by Kleinjans who felt that any notion, or development, of community would necessarily be built upon and coordinated through smaller, possibly regional, institutions and areas of interaction.

Cultural Diversity in the Community

In terms of specific tasks to promote a concept of Pacific Basin Cooperation, the group felt that mutual appreciation by the peoples concerned of the diversity in the region was important. This particular approach to the notion of cultural diversity seems to echo a point that assumed prominence in the Macbride Report. The report stated that:

We can conceive of a richer future only in a pluralistic form, in which cultures representing the world's diversity connect with each other while sedulously preserving their originality. No doubt, specific contributions to culture will take on a somewhat hybrid form as traditions mingle and fuse; indeed, that has happened throughout cultural history. However, because of the rapid pace of change and the dangers of standardization, it will be necessary to ensure that the emerging forms preserve what is most distinctive and most developed in each culture, rather than what is most elementary and commonplace. Cultural evolution is inevitable; the question of incalculable importance is one of what elements it should draw upon in order to be as fruitful as possible. (pp. 51-52)

Tokuyama offered specific details about how Japan should attempt to develop a sense of cultural sensitivity and regional cooperation based on this notion of diversity.

Although he believed that a Pacific Basin Cooperation concept would deal largely with economic matters, Tokuyama believed there was a great need to increase cultural exchange and interchange between the nations participating in such a scheme. Although largely bilateral in the past, these exchanges would increase in scope and dimension, Tokuyama felt. These cultural exchanges could come in the form of a transfer of researchers, businessmen, managers, and administrators who have expertise in a specific area and, thus, could try to rectify particular problems extant in the region. In this sense, these personnel would very much be considered a regional resource. Resource sharing is one of the foundations, and definitions, of community spirit, or an ethic thereof. This type of interchange was stressed by Frankel (1966) as one of the foundations of not only a foreign policy perspective but also as a way in which to develop and realize an increased sense of cooperation. Cultural interchange, too, would have the advantage of serving as a mediating function for national contacts. Frankel said that:

Cultural affairs are an important part of the current pattern of international relations, and offer instruments for diplomacy and foreign policy whose potential ability is enormous and has, as yet, only begun to be felt. But education and culture are not simply instruments of foreign policy, they are an essential

part of what foreign policy is all about. They enter into the definition of its ends and purposes and are not simply instruments for the achievement of ends that have been defined without regard for them. (p. 7)

A laissez-faire approach to incorporating a cultural element to interrelationships is one of the obstacles to international relations that a Pacific Community concept would seek to overcome. A potential imbalance in cultural flows, both quantitative and qualitative, between participants would be a problem that would have to be considered (see Macbride Report, 1980).

Cooperation for a Community

A key concept in the realization of a Pacific Community ethic is a sense of cooperation, or of community sharing. Mara talked about the existence, already, of a Pacific Community, or "Pacific Way," which would serve as a basis, or model, for any new notions of a Pacific Community. Mara stated that "we should not be trying to build a Pacific Community. We should be trying to build upon a Pacific Community which is already in existence." According to Mara's view, such a community has been extant for at least two and a half thousand years. This sense of community, or "way," was a communication manner, or philosophy, which permeated into intergroup and interisland relations. These relations, in turn, were based on a sense of cooperation. Mara felt that an historical perspective would lead to the

recognition of the particular foundations for cooperation that, at least in a Pacific Island context, existed. As Mara stated, such a fostering of relationships was not so much "establishing new friendships as renewing old ancestral ties which the arbitrary division of the metropolitan powers in the Pacific had weakened."

Related to a more international level, Davidovic (1967) saw the practical advantages stemming from an increased capacity for cooperation. Davidovic believed that a shift to a cooperative stance was probably due to:

Well understood self interest, to the introduction into international relationships of the cooperative principle of mutual aid. It is due to the realization that people and nations, big and small, rich and poor have, like individuals, more in common than antagonistic interests; they look forward to a brighter future by helping each other than by dominating and exploiting each other. (p. 110)

Cooperation, in this sense, implies that resources would be shared as would tangible results, or benefits. A participatory mode of interaction in cooperative activities would satisfy some fundamental criteria for a Pacific Community.

The Macbride Report felt that the removal of inequalities in communication facilities [resources] should be one of the aims, or goals, of such a cooperative mode

of interaction. These inequalities, it was felt, stem not only from economic discrepancies and failings in political and economic design, but also from cultural imposition or neglect. The report stated that:

Whatever the source, or reason for them, gross inequalities should no longer be countenanced. The very notion of a new world information and communication order presupposes fostering international cooperation, which includes two main areas: international assistance and contributions towards international understanding. The international dimensions of communication are today of such importance that it has become crucial to develop cooperation on a world-wide scale. It is for the international community to take the appropriate steps to replace dependence, dominance and inequality by more fruitful and more open relations of interdependence and complementarity, based on mutual interest and the equal dignity of nations and peoples. (p. 268)

The overall purpose for the development of a telecommunity would stem from the utilization of particular resources in an effort to cooperate for the solution of particular problems that the community area is faced with. Thus, as has been discussed, the telecommunity foundations stem from the linking of the attitudinal resource relevant

to the goal, or problem orientation, and a suitable technological resource that is compatible to the particular contexts involved and conducive to the problem solution. Yukihiro (1981) stressed that the development of telecommunications in the Pacific region is essential due to the important role that such systems play in both the economic and social infrastructures of the region. The value of telecommunications for the region comes from the increased information generating and distribution capacities which would have a definite impact on the enhancement of economic, socio-cultural, and education activities of a Pacific Community. But, just as telecommunications can solve particular problems, they also have the equal capacity to create new ones. Yukihiro said that:

In order to comprehend these problems, it is necessary to fully grasp the general situation of each country, such as its history, society, economy, politics and culture, as well as the history, present status, future plan, and policy of telecommunications, together with the actual condition of international cooperation and assistance in each country.

Based upon such an understanding and recognition, the people in the Pacific should promote international cooperation through exchange of views and opinions as well as discussions on a continuous basis about such matters as technology, human resources, funds,

provisions of equipment, improvement and expansion of telecommunications facilities, and telecommunication policy. For this purpose, the people in the Pacific region must make unabated efforts with a long-term view under the ideas of mutual assistance and solidarity as well as the spirit of genuine international cooperation. (pp. A 1-2)

The variety of statements about the Pacific Community idea, and the relation of this concept to the notion of a telecommunity in the Pacific, seem to stress that a concerted effort to understand and accommodate the diversity, whether economically, socio-culturally, technical or political, of the region must be attempted. According to the statements made, the advantages of such a community would come out of explicit actions that would build on the foundations of other extant areas of cooperation. There would be advantages, too, in seeking to change the nature, or structure, of Pacific Basin interactions so that the qualitative factors of such a community could be stressed and developed. The conceptualization of a community conducive to the needs and expectations of the region will likely only develop through conscious efforts. Rather than cataclysm, or drift, a rational design for such a community based on a participatory approach seems to be called for (Mendlovitz, 1975).

As has been mentioned, the responsibilities for the development of communication capabilities that are able to manage and relate to the expectations, and diversity, of the region is an important step towards the realization of a telecommunity, and a community perspective. To increase such capabilities, a redefinition of the role of policy in relation to communication, a shift in the conceptualization of the communication process, and the development of a methodological basis for these changing notions of communication seem important. For the conceptualization of the subject matter will very much determine the approach to "reality" that is instituted.

CHAPTER IV
COMMUNICATION POLICY IN A PACIFIC TELECOMMUNITY

When something, which is neither an illusion nor a reality, is discussed in the arena of politics, it is called a 'vision'. When it assumes more reality, it will probably come to be understood as a long-range policy goal, or a goal of efforts.

--Mitsuo Donowaki

Policy and a Telecommunity Concept

Communication capabilities utilized in a Pacific Basin context will largely determine the extent to which community interaction patterns are developed and are maintained. The concept of a telecommunity was, thus, introduced as a relevant conceptualization for a communication process that could take place in a Pacific Community context. It was stated that the notion of a telecommunity should be made up of two or more interacting components. The concept combines a sense of the technological components to communication interactions as well as the ethical, or attitudinal foundations, that were considered of importance for community development to occur. A telecommunity, then, is based on a series of interrelated and interdependent communication infrastructures, or points of contact, the

existence of which provides a means whereby community participants are meshed into sequences, or series, of interactions. The purpose of these interactions are, naturally, to provide a vehicle for communication between participants, but also these interactions should, by nature, reinforce the foundations of the telecommunity. Some of the foundations of a telecommunity would be (a) developing a sense of interaction and involvement in community orientations, (b) the ability to participate in the direction or development of the community, (c) allowing access to telecommunication infrastructures so as to be able to exercise interactional and participatory relations, (d) the development of infrastructures based on the needs of the community, (e) the sharing of information, both imparting and receiving, to further community goals and/or to attempt to eliminate community problems or concerns, and (f) the continuation, or emphasis, of communication as a social relationship rather than a singularly technological process.

Policy perspectives in the context of a Pacific Telecommunity should be a reflection of the overall articulations of the participants in the contexts that comprise the community interaction processes and should be indicative of a process where community goals can be realized and community problems can be overcome. Policy, then, in relation to information and communication, is an

approach, or orientation, in which information or communication resources are linked to certain communication needs. Needs, in this situation, can refer to either the satisfaction of particular expectations or the attempted elimination, removal, or rectification of certain problems. The enactment of policy, therefore, is relevant to the concept of community development, or the process of taking the community interactional contexts from where they are to where they ought/want to be.

Methodological Perspectives

A communication policy perspective, or methodological orientation, in a Pacific Telecommunity, should aim to satisfy not only the specified goals of the community, but should also provide a theoretical link to the diverse nature of socio-cultural indicators that would exist in such a community. The goal orientation and the cultural diversity factors of a Pacific Telecommunity are voiced in the body of writing discussed in Chapter III. In the same way that the fears of economic domination and colonialism were discussed, the same fears could be extended to include a sense of inappropriate scientific or methodological applications to the problem solutions within the region. Mara stressed this point in relation to the continuation of traditional wisdom paralleling, or even replacing, more modern notions of scientific developments. These traditional approaches, he believed, could in actuality be more

suiting to the contextual considerations and the particular goals. As an example of traditional notions, in discussing agricultural science, Mara said that:

We immediately think of test tubes, laboratories, fertilizers, weedicides, new technology and equipment. We forget that science really means knowledge including applied knowledge. There is a place for modern techniques, but as a complementary to, and not in substitution for, traditional knowledge and the traditional application of it.

The utilization of knowledge, or information, for development within traditional societies was done on the basis of the viability of methods vis-a-vis problem solutions, or goal achievements. A sense of community balance was maintained by seeking to achieve goals (e.g., developing a positive orientation) or by rectifying problems (e.g., eliminating a negative situation with a positive result). Goal orientation and problem rectification could be seen to be interrelated and sometimes overlapping. That is, a problem solution could relate to a specific goal orientation, or in some cases, vice-versa.

Nakayama (1977) also questioned the exclusive use of only one perspective of science, or methodology in relation to science, as a way in which to overcome particular social problems. He found that while Western science has continued to shed an ever stronger light over the natural

world, it also has resulted in the creation of a number of "shadows." These "shadows" could possibly develop out of the forsaking of traditional methods for the pursuit of so-called "newer" ways, the application of a method inappropriate and unaccepting of a particular problem, and the reduction of a total societal problem down to a minimal number of quantifiable variables. Nakayama believed that a strict notion of Western science could cope, perhaps, with the "regularities" of the world, but would have difficulty with the "irregularities" that also make up the world. Nakayama related the Chinese belief that:

The ultimate texture of reality was too subtle to be fully measured or comprehended by human intellect. Although their science too assumed regularities to some extent, they showed keener curiosity about the particular and the evanescent. (p. 37) (see also Suzuki, 1973, and Okakura, 1964)

In continuing his discussion, Nakayama added that:

One might say that in the classical Western tradition there was an urge to put every phenomenon into a single box of regularity; those that could not be assigned to the box of regularity were rejected. In the Eastern tradition, in addition to the box in which all the regular pieces were assembled, another box to hold all the irregularities was also provided. . . . If science is defined . . . as the pursuit of natural

regularities, then the Eastern tradition is bound to appear weak because it lacked analytical rigour and theoretical consistency. Judged in its own terms, however, there is some merit in the Chinese relatively catholic and unprejudiced interest in everything that happened in Nature. (p. 37)

In the context of a Pacific Community, or Telecommunity, one cannot make the assumption that a singular view related to scientific methodology would be compatible with the spectrum of problems that might be anticipated. Specifically, a Western notion of science, which can tend towards being dichotomous, or dualist, in orientation might not be accommodating of some of the socio-cultural subtleties that exist in the Pacific Region.

Harms (1980b) pointed out that a view of science which sought to fragment and reduce an area of study, or analysis, would, by nature, be incompatible in dealing with the formulation of policy problems of concern to a society on the one hand, and a community, in the larger sense of the word, on the other. There would be, perhaps, a tendency, and even a danger, to assume that a singular view of scientific inquiry would be possible to satisfy the investigation of communication needs in a Pacific Telecommunity. There would be a danger, also, that in such a situation problems which cannot be neatly reduced, or conceptualized, might be ultimately ignored and abandoned. There is a danger, as

well, that a scientific approach that was too heavily reliant on a mathematical analysis of information, a strictly quantitative approach, might lose, in the analysis, some of the qualitative subtleties, such as some cultural factors, that are considered as part of the resource system of a Pacific Telecommunity, and of the communication process as a whole.

In discussing the development of appropriate methodologies for communication problems in a society, Harms (1980a) expressed the fear that:

Unless deliberate attempts to develop appropriate methods are made at this time, it seems likely that methods now used in the social sciences will be used for communication policy science as well. Quite likely some of the methods of social science will turn out to be appropriate for inquiry into communication policy problems. Equally, other methods may turn out to be quite inappropriate. (p. 79)

A method of inquiry that allows for the scope and dimensions for a Pacific Community would, out of necessity, have to be theoretically and conceptually accepting of a divergent number of methodologies and viewpoints. The approach would have to have the flexibility to react to communication problems that would vary depending on the context under consideration. In addition, the development of information resources should create a situation where,

in the discussion of policy orientations, options and choices for action could be made available. The policy process is, thus, "fine tuned" depending on the informational inputs related to policy formulation.

One such perspective that might be relevant to a Pacific Telecommunity would be what Harms (1980a) has described as an emergent communication policy science. Lasswell (1951) discussed the reasons for the development of a policy science approach. He said that:

A policy orientation has been developed that cuts across the existing specializations. The orientation is twofold. In part it is directed toward the policy process and, in part, toward the intelligence needs of policy. The first task, which is the development of a science of policy forming and execution, uses the methods of social and psychological inquiry. The second task, which is the improving of the concrete content of the information and the interpretations available to policy makers, typically goes outside the boundaries of social science and psychology.

(p. 3)

Lasswell believed that there was both a "narrow" and a "broad" sense of policy, and policy development. The "narrow" definition implied a purely scientific orientation, according to the stricter definitions of a social and psychological science, to policy study. Where an

emphasis was placed, however, on policy related to the development of systems of intelligence, or information, based on the needs of a society and policy functions to satisfy these needs, a "broader" sense of policy studies could be used. In this latter case, Lasswell said, in discussing the notion of appropriate methods, that "any item of knowledge within or without the limits of the social disciplines may be relevant" (p. 3).

There would be three components to the definition of a policy science for the purpose of designating the content of the policy approach. These would include (a) the methods used to investigate the policy process, (b) the results of the study of policy, and (c) the findings of the methodologies, or disciplines, making the most important contributions to the particular needs apparent at that time (Lasswell, 1951). Policy would have a broad definition and would relate to the range of choices, again, available that were appropriate, relevant, and relative to the particular context under consideration. In a communication sense, these choices would be considered as particular resources that would meet certain needs and that would rectify certain, specific problems. One of the most appealing aspects of this particular approach to policy is that it seeks not to dichotomize but to treat systems as wholes, or in total. In other words, its approach to problem orientations is holistic in manner. The importance

of a holistic approach to this perspective of policy was made by Lasswell when he stated that:

The perspective of a policy oriented science is world-wide since the peoples of the world constitute a community. They affect one another's destiny. Hence, the future of basic objectives depends upon world developments as a whole. (p. 11)

Similar points were reiterated by Dror (1971) who stressed the overall benefits of the gestalt of a policy science approach which would allow humanity to potentially direct its future. He saw policy-making as a continual process of shaping the future (see also Wedemeyer, 1978).

Conceivably, then, a policy science approach permits the utilization of traditional methods of inquiry and would not consider them archaic or non-scientific. Again, in the development of a Pacific Community, the place of traditional systems of inquiry would be considered important to maintain.

Policy and Problems

The development of a future for a Pacific Telecommunity depends, then, on the choices selected on the basis of information that is available, and on the decisions of the participants in terms of the relation of this information to their conceptualization of what is the status quo and what ought to constitute the future. In other words, these are the choices for development.

Information can help to clarify and codify available options and alternatives for development.

The relationship of the components of a telecommunity is an area which is relevant to the policy formation and enactment process. Rather than creating a dichotomous situation where policy addresses issues relevant to either technological or social factors, the whole system, or context, under consideration should be the area of focus and concern. Ultimately, and even perhaps initially, an expression of the function, or basis, of the communication process would have to be enunciated by those involved in the policy process. If Mara's claims that the Pacific Community should be one in which people matter are heeded, the definition of the communication process should manifest this particular perspective. Robins and Webster (1980) took the position, compatible to the goals and ideals of a Pacific Telecommunity, that information and communication should be primarily a social [or communal] relationship. They expressed a concern about the growing development of technological determinism where new information and communication systems have, to a large extent, been imposed on various social systems, or merely inherited in a piecemeal fashion. They stated that "the object of our criticism is this manner in which micro-electronics, and more specifically information technology, has become mystified and de-socialised" (p. 30). Proponents, they argued, for the

development of an information age stress the utopian benefits that technological innovations could bring. Robins and Webster stressed that there was the equal possibility of a sense of a "shadowy other" to these utopian visions, and that would be seen as a sense of dystopia, or a situation where the benefits of technological systems were naively assumed. To be able to develop and enact policy, or a viable communication plan, a clear perspective on what communication entails, or ought to entail, should be stated by those involved in the policy process and planning. Two points made by Robins and Webster as a basis for what they felt should be a public debate on information technology, seem critical to some of the key issues related to a Pacific Telecommunity. One issue relates to the question of participation in the development of community resources. Robins and Webster stated that given a technological fait accompli there is little possibility for public participation. The authors said that "it is necessary to struggle for participation at the point where the technologies are initiated, when decisions about investment and development are open to review" (p. 34). Up to this point, some of the technological resources will have been inherited and may prove to be either appropriate or inappropriate to some or all of the contexts in a Pacific Telecommunity. With the development of a greater number of national communication policies in the region, there appears to be more focus on,

and articulation of, the communication needs of these societies and the policy perspectives to be developed, or employed, vis-a-vis these needs (see Chapter VI). As interrelations between the various national contexts increase, there could be more definition of which resources seem appropriate to the particular national context and which, also, would be suitable for the particular community needs (At this stage of writing, this statement presupposes the continuation of distinct national contexts in a community setting. This situation of distinct national units may or may not continue during the passage of time).

The second point made by Robins and Webster deals with the dangers of overextended homogenization at the expense of the resource of diversity. This dilemma could be a major factor in a Pacific Telecommunity where the notion of diversity is stressed as a paramount advantage. They stated that:

Finally, and perhaps of most importance, we should scrutinise and criticise the very term "information age". . . . There are many kinds of information, corresponding to various and differentiated needs. The process of homogenisation now under way disguises significant differences between social needs, and requires challenging.

We feel that it is vital that the development of information technology becomes a matter for public

debate. Technology is inherently social, and any new technology necessarily brings new social values and social relations. Unless we act on recognition of this reality we shall become "the sex organs of the machine world." And machines will become dignified with the role of guiding history. We should refuse the "utter human docility" that [people like] McLuhan wishes upon us. (p. 34)

The statement made in relation to McLuhan stressed that the human functions, or purposes, of communication should not be passively subsumed into a technological process void of these personal foundations.

The Telecom 2000 report (1975) developed by the Australian Telecommunications Commission articulated the challenge of a "marriage" between societal goals, and technological systems to help realize these goals. The social side to the relationship would effectively be described as being somewhat irrational, unpredictable, and illogical. The technological systems, on the other hand, could be described as rationally based, scientific and logical systems. Policy, and planning, in such a relationship would be based on an interactive process of selecting technological alternatives for the development of social goals. This interrelationship between a social context and its needs, the technological resources of the context, and the effects of these technologies on the

social context, should be tempered by an approach to policy which maintains a sense of fluidity and balance, depending on the situation involved. The Telecom 2000 report maintained that developing an on-going policy and planning process would result in a sense of mutual "enlightenment," developed after social dialogue, where the needs and problems of that social context can be determined and rectified. A notion of consensus would result in a clear determination of societal needs, where dissensus would, perhaps, indicate, and highlight, areas of concern that would need to be further discussed.

A continuation of social participation would ensure that the needs of that social context were voiced and acted upon. Participation would come, as stated in the Telecom 2000 report, through a broadly based, flexible, open-planning process. Multilateral interaction processes, based on extant or developed telecommunication links, could take place between contexts with information related to goal orientations and problem solutions, responses, and decision making capabilities flowing in directions indicative of the needs at that time. This community consensual relationship would take place in either the national context, or in a wider community context, depending on the scope of the particular problem and the resources that would be available.

Again, the crucial factor in community interaction patterns seems to be resource development that would permit interaction, participation, and involvement. The Macbride Report spoke of the need of the role of policy to help realize this sense of involvement. The report stated that:

The essential objective of any communications policy . . . must be to provide each nation with the infrastructures in general, with telecommunications and media in particular, best suited to its needs. It is of course true that economic, industrial and technical development is an important factor in raising the living standards of peoples and nations, and must therefore be pursued and reinforced. But here as elsewhere, since the main consideration is people, communication between men is fundamental to the qualitative improvement of human life and human societies. The fostering and democratization of such communication may help to bring about another form of development concerned with the quality of life rather than with the variety and quantity of consumer goods alone. (p. 205) (emphasis by author)

The particular problems affecting, or having the potential to affect, a Pacific Telecommunity would depend greatly on the contexts that were involved in the policy formulation process and problem solving activities. The

Macbride Report, again, spoke about communication's role in attempting to rectify some of the problem situations that all nations share, if not directly, at least in terms of common concern. The report stated that:

Communications role in international relations is also important, and indeed vital, because it governs the ability of international opinion to come fully to grip with the problems which threaten mankind's survival-problems which cannot be solved without consultations, and cooperation, between countries; the arms race, famine, poverty, illiteracy, racialism, unemployment, discrimination against women. These are but the principal problems and it is essential to highlight how very serious, deep-rooted, and far-reaching they are, and even more, how the same challenges and the same dangers affect all nations. (p. 58)

The problems discussed in the Macbride Report tend to have global implications and tend to require global action. Naturally, these problems would tend to manifest themselves in a Pacific Telecommunity, as would problems of a different sort, or texture. These problems could relate specifically to problems caused by communication factors, in particular the impeding, frustrating, infringing, suppressing, imperiling, threatening, violating, squeezing, or constraining of communication rights (Harms, 1980a). In a sense, then, these are problems caused by

communication factors, or a lack thereof. Communication problems can have this dimension and also the dimension whereby communication resource utilization can aid in the solution of particular problems. Communication systems enable individuals, as long as the other dimension to communication problems is not extant, (a) to become alerted to problems, (b) to discover in detail the nature of these problems, (c) to seek information that will aid in the solution of these problems, and (d) to develop communication systems, or inventories, where a full listing of both types of communication problems can be identified. Some of the dimensions of Harms's (1980a) definition of a world communication problem would be applicable to developing a sense of what a Pacific Telecommunity communication problem might entail. Harms stated that, in general, a world communication problem will (a) exist in at least three cultural regions [contexts], (b) involve more than one and usually several different disciplines, (c) receive recognition by experts and agencies in different regions [contexts], (d) receive separate or autonomous treatment, (e) receive attention during the past decade [and the next], and (f) be solved or it will aggravate or prevent solutions to other problems or the communication problem itself. In relation to (e), it is more likely, in a Pacific Telecommunity, that these problems will be addressed in the decades to come. The relationship will exist that the more

the sense of community that exists, the more likely such problems will be addressed, solved, or minimized. Such a trend towards cooperative problem solution, then, can be considered as an indicator of the development of a Pacific Telecommunity. In relation to (a), initially this would provide a suitable criteria for determining what particular problems are the most significant in terms of impact on the region, or in the telecommunity. As an inventory of problems developed, and as resources to manage these problems increased, greater attention could be directed towards problems that might, perhaps, be lesser in scope initially. In a community sense, the greatest contribution to overcoming the first type of communication problems mentioned would be to develop a notion of the second type of problem, those solved by communication activities, in accordance with a statement made by the Macbride Report. The report stated that communication systems should be used to stress what joins people, or what they have in common, rather than on what divides them. A recognition of this fact would lead to peaceful exchange and mutual understanding, it was believed.

The dimensions, or range, of problems extant in a Pacific Telecommunity context would be potentially vast. Rittel and Webber (1973) differentiated between two types of problems that exist in policy and planning contexts. The particular definition that is employed vis-a-vis

scientific methodology for the investigation of social problems will influence the extent of success that is achieved in dealing with these problems, they believed.

Rittel and Webber stated that:

The search for scientific bases for confronting problems of social policy is bound to fail, because of the nature of these problems. They are "wicked" problems, whereas science has developed to deal with "tame" problems. Policy problems cannot be definitively described. (p. 155)

Mandlebaum (1978) mentioned, also, these so-called "wicked" problems in relation to the fact that policy and planning, in terms of developmental options, is not a sharply defined path, but rather one in which situational variables will alter, or change. The options for development will, thus, vary accordingly. An inventory of various communication problems that might exist in a Pacific Telecommunity, then, would provide an informational basis for the initial approach to particular problems. However, the unique aspect of some of these problems would often require innovative approaches to the solution that would be relative and relevant to that particular context. The fluidity of the policy and planning mechanism would, then, be tested in the sense that, often, novel problems would have to warrant novel approaches.

Rittel and Webber listed 10 characteristics of "wicked" problems, some of which are relevant to the discussion about a Pacific Telecommunity. Some of these were that (a) there is no definitive formulation of a "wicked" problem. The place of information sharing, in this context, is a critical component to understanding some of the dimensions to the particular problem. The idea for the solution of the problem will often determine what information is required, and vice-versa. The more cooperative relationships there are directed towards information sharing, the greater the scope of information that would be available, and, hence, the greater likelihood that a problem solution can be attempted. (b) "Wicked" problems have no stopping order, or rule. Theoretically, there is no justified end to a wicked problem solution. Solutions can often be measured as good/bad, and thus there is always cause for increased effort in relation to dealing with the problem. Rittel and Webber said that:

Because the process of solving the problem is identical with the process of understanding its nature, because there are no criteria for sufficient understanding and because there are no ends to the causal chains that link interacting systems, the would-be planner can always try to do better. (p. 162)

Again, in an increased mode of cooperative interactions, the more the information available/shared, the more the

level of confidence will be towards the selected solution.

(c) Every solution to a "wicked" problem is a "one-shot" operation; because there is no potential to learn by trial-and-error, every attempt is significant. The impact of a selected solution option will, no doubt, have repercussions to the impact on that problem. Traces from the solution to the problem are often left that can cause rise to other problems. Again, information in relation to a fuller understanding of the problem is crucial.

(d) Every "wicked" problem is essentially unique. The contextual considerations of the problem will create a situation where the solution might ultimately turn out to be distinctly innovative. Rittel and Webber said that "despite long lists of similarities between a current problem and a previous one, there always might be an additional distinguishing property that is of overriding importance" (p. 164). This point illustrates the fact that, in a telecommunity, contextual problems will have to be dealt with by policies and decisions made fundamentally on a contextual basis--that is, ultimately, a decision for action will have to be made by the context and for the context. The degree of interrelationships between contexts will determine the degree of autonomy that exists in relation to reaching a solution to the particular problem.

(f) Every "wicked" problem can be considered to be a symptom of another problem. The interconnectedness

and multidimensional nature of a telecommunity would result in there being a possible overlap between various problem situations. A measure of interdependency is, then, the degree to which problems in one context will create problems in others, or solutions in one may cause solutions in others. Another measure of a community sense of interdependence is the degree to which problem solutions are handled in a cooperative manner by the telecommunity.

Rittel and Webber also discussed the relation of a systems approach as a methodology for dealing with "wicked" problems. They pointed out that the definition of a systems approach conducive to "wicked" problem solutions requires a relatively thorough knowledge of the particular context; that is, the whole. They stated that the scheme for the problem solution:

Should be based on a model of planning as an argumentative process in the course of which an image of the problem, and of the solution emerges gradually among the participants as a product of incessant judgment subjected to critical argument.
(p. 162) (emphasis by author)

Checkland (1981) developed a perspective to a systems-related approach to problem solutions that differentiates between a "hard" and a "soft" approach to systems thinking. He discussed three types of problem-oriented situations. His definition of "type 3" problems

is most closely linked to the concept of diversity that would be in existence in a Pacific Telecommunity. "Type 3" situations are those in which interconnections are largely cultural and therefore diverse. For these situations a "soft" system methodology would provide:

A structured way of tackling ill-structured problems without imposing on them either the measure dichotomy of "hard" methodology, or, indeed, any other assertive schema of its kind. It takes as a starting point not a problem but a situation in which at least one person has at least a sense of unease, a feeling that some elements are problematical, and hence worth exploring. The methodology moves from finding out about the situation to taking action within it. . . . (Checkland, 1981, p. 6)

The dimensions to policy formulations in the case of a Pacific Telecommunity would have to include this sense of anticipation. The greater the content and contacts between contexts, and the greater the sharing of information related to contextual needs, the greater the chances would be for this anticipatory approach. Harpham (1980) listed three particular approaches to policy based on the nature of particular problems and based on the nature of one's attitudinal basis for policy orientation. The three types of policy mentioned, and their characteristics are, according to Harpham:

(a) Reactive--intended to produce an immediate response to events; aiming to preserve the status quo; based on the assumption that the future will be like the past.

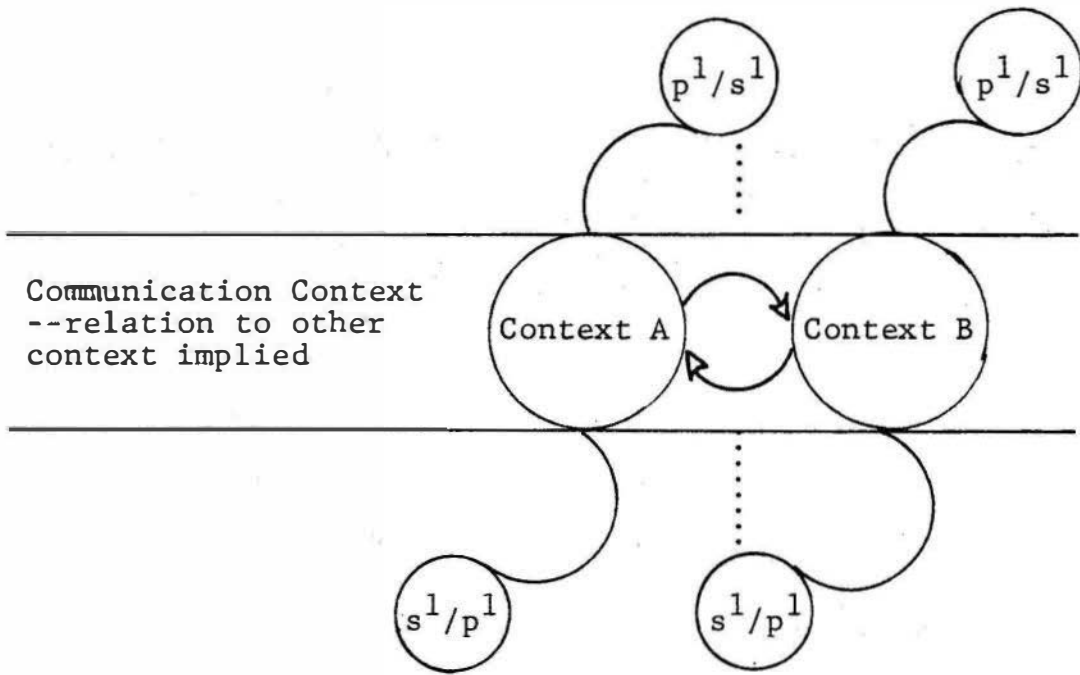
(b) Supportive--intended to support and advance the current development strategy; aiming to control the future on the basis of the goals and perceptions of the majority. . . ; based on the assumption that the future will be like the past.

(c) Anticipatory--intended to affect the future and produce a change in the current development path. . . ; taking account of the results of long-term futures research; concerned with effects on the whole structure of society. (p. 11)

These ranges of options for policy formulations should not be considered as isolated approaches, but as apparent and enacted at different stages, or concurrently, in the formulation of policy and planning for developmental objectives.

Communication Policy Model for a Pacific Telecommunity

The particular conceptualization that is employed relevant to the development of a communication perspective for a Pacific Telecommunity will influence the direction, or how, such a telecommunity will develop. For the purposes of this study, a model indicating the policy process that might occur between relevant contexts in a Pacific Telecommunity has been developed. (see Figure 1).



Key

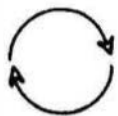
Context A = Need/Resource, Developing/Developed

Context B = Resource/Need, Developed/Developing

p^1/s^1 = Perceived problem, perceived solution

/ = Omote/ura component

. . . . = Convergence, divergence component



= Communication process. This is the area where the policy considerations should be enacted.

Figure 1. Dynamic Model of Communication Policy

The purpose of the model is to produce, and provide, an indication of the reasoning related to the development of a Pacific Telecommunity. The model, primarily, seeks to be dynamic and holistic, moving away from the more linear conceptualizations of communication and the policy formation process (as an example of a linear process, see Shannon and Weaver, 1949). The conceptualization of the model presented in this study is that the relationships that occur in a telecommunity context are not static, but alter, or change, depending on the situation and relative to the needs, or problem orientation, that is under consideration at a particular juncture of time. Hence, another dimension of the model is that it seeks to be situational and relativistic. These two dimensions to the model indicate that traditional notions of policy (i.e., fixed dogma), as such, may not be appropriate orientations to the problem solution. Policy is, then, considered to be a means to pursue alternatives based on the goals, or problems, of that situation and then to act on the particular goals, or alternatives, that are relative to solving the problem being considered. The model also speculates that all the contexts will potentially share factors from other contexts, but that the dimension of these factors will change in focus, or orientation, depending on the situation being considered. An element of the Japanese concept of omote/ura (front/back) is introduced as a way to envisage this process.

If one were to think of a globe (cf. depiction of a holistic or systemic orientation) one could conceptualize the object in terms of its front and its back component. However, as this object is a globe, there is no absolute front, or absolute back. The perception changes depending on which side is in focus. In that way, the whole is made up of a front and a back, but the back can become the front, and the front can become the back depending on the situation involved. This process implies a sense of fluidity which is, again, one of the important aspects of policy and of the notion of a Pacific Telecommunity. As an example of the notion of role interchangeability, the model speculates that in some situations a particular context will assume a role of a developing context with a need while another will assume the role of a developed context with a particular resource. Again, the process of linking that need with that resource is the function of policy and is the process that occurs during mediated communication activities. In terms of the goal, or purpose, of the policy activity (i.e., problem solution) each element in the process will have a notion of the particular problem and a notion of the particular solution. However, depending on the situation, the problem aspect or the solution aspect will come into relief. Hence, the model indicates either p^1/s^1 or a s^1/p^1 orientation. However, relative to the omote/ura concept, these same contexts will also have a

s^1/p^1 or p^1/s^1 orientation for another situation, or context.

Another aspect of the model is that it is both systemic and transactional. It is systemic in the sense that it seeks to conceptualize the communication process as a whole rather than a series of reduced parts. It seeks to be transactional in the sense that both participation and interaction in the communication and policy-forming process are considered as essential elements to the successful functioning of a telecommunity. A non-linear perspective to the communication process will allow those involved in the telecommunity to participate in a multidimensional and multidirectional manner. In other words, the interconnections in a telecommunity would be such that relationships could not be plotted in a unidirectional or unidimensional manner, but would be as vast, or as complex, as the network of contacts, or interrelationships, involved. A network analysis of the connections in a functioning telecommunity operating relative to a particular problem would bring these senses of dimensionality and directionality into focus. A participatory perspective, also, allows the "give-and-take" of the communication process to come into operation. This sense of "give-and-take" could be considered as another dimension of sharing.

Convergence/Divergence (or Consensus/Dissensus)
relative to the particular problem or goal orientation,

would be the outcome of the communication process. This process would occur along a time continuum. The possibilities for a convergent, or divergent, situation are:

(a) Convergence related to the problem with the outcome, or solution, intended. Separation of the contexts.

(b) Convergence related to the problem with the outcome, or solution, not intended. Re-focus and re-definition vis-a-vis the problem. Convergence, then solution with intended outcome. Separation of contexts. The re-focusing process could occur "n" number of times.

(c) Divergence, re-focus, convergence, action, result with intended outcome, separation of contexts.

(d) Divergence, re-focus, convergence, action, result with unintended outcome, re-focus, convergence, and so on.

(e) Divergence, separation, action at a later time.

(f) Divergence, separation, align with another more appropriate context, convergence, and either intended/unintended outcome, and so on.

(g) Divergence, separation, problem remains unsolved, or goal not achieved.

On a continuum showing the relative effectiveness/ineffectiveness of a functioning telecommunity, (a) would be, perhaps, the most effective and (g) the least effective.

In the event of situation (g) occurring, there would be a need to re-evaluate the functioning process of the telecommunity, and the particular benefits that might result. Situations (a) to (g) can, then, be considered as outcome variables in the policy process. Other variables important to the model, and the notion of a Pacific Telecommunity, would be:

- (a) Communication participant variables--factors related to the particular contexts would be important in this category as would perceptions related to particular problems and their subsequent solutions.
- (b) Communication relation variables--the omote/ura component to the model is important in this category as an indication of the relationship between the particular contexts, or participants.
- (c) Communication policy variables--what policy formulations that are developed relative to the problem, or goal, would be important in this category. An examination of this category would be important in relation to the generalizability of the policy orientation to other solutions. The considerations and recommendations for the solution of the particular problems would be relevant and salient to the specific context under consideration and not necessarily extrapolations from other contexts. However, theory building and the development of an "inventory" of

communication policy orientations for a Pacific Telecommunity could be conceived to allow for greater applicability and generalizability of problem solutions that are not only one-context specific.

(d) Communication context variables--the category would relate to elements of the mediated cultures created on the basis of a particular interaction process directed toward a problem or a goal. This category would, also, be important to consider in the development of "inventories" related to category (c).

(e) Communication time variables--this category refers to the amount of time taken relative to the outcome of variables previously mentioned.

The ethical and attitudinal considerations for this particular model will be discussed in the following chapter.

CHAPTER V
ATTITUDINAL AND ETHICAL CONCERNS FOR A
PACIFIC TELECOMMUNITY

In a dangerously and determinedly pluralistic world, interdependence is here to stay; is to some extent a matter of choice; is regarded very differently by different peoples according to their differing historical experience; and must be thought of, and acted on, ecologically, which is to say as a whole.

--Harlan Cleveland

Policy as a Resource

Policy, in relation to a Pacific Telecommunity, has been shown to be an indication of a consensus view of the goals, or ideals, for development. Policy is considered to be a means to pursue alternatives for development and direction. Policy relates to development, and the utilization of appropriate resources to realize development potentials, and can be considered as a "map" to take community participants from where they are to where they think they ought to be. The link to these perspectives is communication where communication is used to solve problems and to create options. It has been stated that the developmental situation becomes somewhat precarious if

communication is reduced to only one option, or variable, for by doing so options, directions, and decisions for development are potentially delineated and dichotomized. For this reason, a telecommunity should be seen from an ecological perspective, in that, from a policy point of view, there is a direct relationship to the whole system involved. As this system, in this case a telecommunity, is considered as a functioning entity where people matter, the attitudinal and ethical perspectives related to decisions about the nature of the telecommunity and its development become important. The overall telecommunity system, or the totality of the participating contexts, becomes the greatest resource for not only community interaction but also for goal orientation and problem solution. In terms of a definition for a resource, it is essential not to limit conceptualization to only reduced categories, but to consider resources in terms of the totality of what the telecommunity has for what the telecommunity needs. This relationship between the system, its resources, and development options, could be true of situations pertaining to the various contexts in a local to a more global orientation. In terms of resources, Hunt (1979) said that:

A simple definition of a resource is "something useful to man." However, the word "resource" can be used either in a specifically defined way, or in a

very general sense. In discussing mineral supplies, the word "resource" is used in a very specific way. . . . In contrast, a very general meaning of the word "resource" is usually intended when people are referred to as a "resource." In particular, human skills are regarded as a valuable resource, but one which cannot be easily quantified. (p. 11)

Thomson (1974) felt that the entire wealth, power, and influence, of a nation, society, or community is based upon the quality, quantity, and utilization of its human resources. This perception of resources can be imagined in terms of all the peoples' potentialities, talents, *abilities and capabilities irrespective of age, sex, race, or culture.* With this view of the human resource element of a Pacific Telecommunity, the directions for development, or the application of policy in a Pacific Telecommunity context, will be determined by the attitudinal factors extant, or developed, in a telecommunity context. Shown in a simple formula, what the telecommunity has is what the telecommunity is, or is able to do; what the telecommunity is is, also, to a point, how it is; how the telecommunity is, or the attitudinal perspective to development, will influence, then, what it does with what it has.

Right to Communicate

In a telecommunity where the notions of interaction and participation are considered paramount, recognition

of the Right to Communicate concept, or the right to determine directions for development, seems crucial. In discussing the Right to Communicate, Harms and Richstad (1977) stated that:

Communication is the one resource all of us depend on for our common humanity. For more than a quarter of a century that dependence has been recognized globally in part by the Universal Declaration of Human Rights, particularly in Article 19 and related sections. These articles put communication at the core of human rights, and recognize the need for information, opinion and interaction on an individual's own terms with other human beings and institutions. And in the process of this recognition, the need for expanded communication rights emerged. (p. 75)

A recognition of this right, or elements thereof, would be an important conceptual base, and component, to a functioning telecommunity. The development of the various contexts is a factor related to both the quality and quantity of information sharing and communication activities. The more varied the communication channels the more alternatives there would naturally be in relation to development options--that is the achieving of goals, or the solution of problems.

Cocca (1977) stated that there were converging elements in the formulation of a concept of the Right to

Communicate which should be taken into consideration. Some of these factors, as they apply to a developing Pacific Telecommunity, he said would be:

(a) Access: an access to all possible forms of the exercises of the right to communicate should be generated on a basis of equality.

(b) Benefit: humankind is the beneficiary of all progress. The benefits must include humankind, as a whole, and the human person as its natural components.

(c) Exchange: it helps to attain the largest possibilities. Likewise, an equal exchange should exist between the developed and the developing regions of the world.

(d) Integrity of cultures: the preservation of the cultural integrity becomes a fundamental requisite within the new concept of the right to communicate.

(e) Interaction: at the present time, communication is a two-way process that includes the ample right to communicate and receive communication in a dialogue that grows and multiplies among nations, peoples, and persons.

(f) Interdependence: this principle is not only relevant to the international law of communication, it is inherent in contemporary international life and is the necessary assumption for a peaceful and

harmonious coexistence. Interdependence is also necessary in the case of human groups.

(g) Participation: participation is a reality-- indeed tangible-- . . . expression of international cooperation in constant evolution.

(h) Responsibility: there is always an obligation for every right arising from this new conception. The principle of responsibility, which goes hand in hand with every act of human conduct, is thus born.

(pp. 29-32)

Component (h) is an important balancing ethic to the overall notion of rights. Rights do exist, but if they are not tempered by an equal recognition of responsibilities to, in this case, a community sense of participation, the development process could be selfishly jeopardized. Cleveland (1976), in discussing the importance of an attitudinal shift to cope with an ever increasing sense of interdependence, spoke of the need for an ecological perspective in relation to common concerns. He said that:

Diversity, like interdependence, is not an aim all by itself. It is, rather, a condition that can yield beneficent or malevolent results. Which way it goes depends on whether the handling of the enormous international labors just ahead are, or are not, anchored in a common acceptance of the emerging ethic of ecology. (p. 98)

Cleveland felt that if a sense of cooperation is encouraged, and assumed, then the ability to enact humane solutions to shared problems can become a reality. Part of the communication process, in a Pacific Telecommunity, would be to develop a sense of what responsibilities do exist for participants to ensure that community goals are realized and community problems are solved. This is perhaps the most difficult component in relation to achieving a consensus view of community development, but the attempt to understand the ecological perspective that Cleveland has mentioned is a definite start.

Caring and Sharing

For this study, an ethical orientation referred to as care has been developed as a policy perspective for this notion of an ecological approach to telecommunity interactions. Stevenson (1965) conceptualized the importance of a sense of caring when he said that:

We travel together, passengers on a little spaceship, dependent on its vulnerable reserves of air and soil, all committed for our safety to its security and peace; preserved from annihilation only by the care, the work and I will say the love we give our fragile craft. (p. 151) (emphasis by author)

Stevenson used the word according to the dictionary usage. Two other dimensions of caring, as they relate to the field of communication, are also worth considering. Care,

in connection with the formulation of policy, is seen as a way to conceptualize a perspective of alternative, or option, creation and maintenance. It means, in this case, communicating against reductionist efforts. Communication's role in this dimension is seen as being compatible with the dynamic qualities of the Pacific Region and seeks not to eliminate, but rather to expand on, diverse points of view or components of information. The ethic, then, is one in which to care also means to share in the growth of information alternatives for development. The third sense of caring refers to the importance of feeling a sense of empathy for other participants, or contexts, in the state of mediated communication processes. Caring, in this situation, refers to communication activities to reach empathy. Ideally, increased contact in the mediated communication contexts will result in a greater understanding of the needs, and contextual concerns, of the other participants and the telecommunity as a whole.

Barnet (1980) developed some factors which he felt would relate to a growing notion of the need for this sense of an ecological perspective, or attitude shift, in relation to international interactions. He termed this perception of an ecological perspective as stewardship which implies a sense of a balancing ethic of responsibility to temper the exercising of rights. Barnet felt that the

components of stewardship, or a caring attitude toward a particular context, would be as follows:

(a) Stewardship is a survival value for the human race, because unless each generation is willing to limit its share of resources, it is sentencing the next generation to deprivation and greater misery.

(b) Stewardship requires the ability to feel the pain and to share the joy of people who live at a great distance. People do not practice conservation unless they see a compelling purpose and can envision the flesh-and-blood beneficiaries of their sacrifice. . . . Our education establishment inoculates us against empathy.

(c) Stewardship implies a rational system of sharing not only across distance but across time.

(d) The process of stewardship begins with a gradual overcoming of the self-protective ignorance that isolates us from the majority of the people in the world and with a growing awareness of the needs, fears, and hopes that bind all humanity.

(e) The sense of stewardship which is essential for conserving and renewing resources grows out of a sense of belonging. (pp. 112-114)

The implications of stewardship seem to be that it must become as much an educational process, or goal, to accomplish an attitudinal shift, as a communication one.

Stewardship also seems to imply emotions, or attitudes, of both caring and sharing which are the foundations of communication, and community, interactions for development and growth. These are both human emotions and are essences of communication activities that do not necessarily have to be learned, but perhaps just rediscovered. The problem of reaching a sense of empathy seems to be able to be rectified by communication activities, but continued, or heightened, by a lack thereof. The question, then, relates to an ability to redefine certain value structures as they relate to communication within a Pacific Telecommunity.

The New Zealand Commission for the Future (CFF) felt that the development of just such an attitudinal shift for societal, or community, interactions, could produce the added resource of a developing feeling for social harmony. Duncan, Ojala, Philpott, and Thompson (1980), in developing, for the CFF, this concept of social harmony said that:

Social harmony implies that each feels himself to be contributing to society, or to a sector of it, and does not prevent others doing likewise. It does not imply that differences between people--whether racial, industrial, political or other--should be eliminated even if they could be. Indeed, a CFF principle is that diversity and flexibility are our best protection against unforeseen developments. But, tolerance of

individuals and a unity of purpose are equally vital. They could produce a cohesion which would release our energies for cooperative activities rather than dissipating them in confrontation. (p. 19)

The whole rationale for development of an ethical perspective for community interactions stems from attempting to achieve a sense of societal balance, and harmony. Co-operative relationships premised on this idea of diversity would not only be satisfying in realizing attempts to deal with problems of mutual concern, but would also become significant in the development of a sense of community spirit and empathy. This is not to say that such a sense can be achieved instantaneously in all sectors of all contexts. It is, rather, an ideal to develop, and for development, in the increased interaction patterns that a Pacific Telecommunity would imply. Over a time continuum, the development of such an attitudinal perspective, whether conceptualized as stewardship, ecological perceptions, or senses of caring and sharing, would serve as an indicator of the type, or quality, of a Pacific Telecommunity that had evolved.

CHAPTER VI
INDICATORS FOR A PACIFIC TELECOMMUNITY

In Japan, the stepping stones in a garden are spaced far enough apart so that each step must be taken carefully, one by one. As you look down to cross safely, you see in the water the reflection of the clouds and trees above. . . . When your footing is secure again, you look up to find yourself in a new place.

--L. de Moll and G. Coe

Notion of Indicators

The previous chapters of this study have developed a perception of what a telecommunity ought to be in relation to an emerging understanding of a Pacific Community or Cooperation concept. As has been mentioned, the telecommunity concept gives a framework from which to perceive the place, and role, that communication activities would have both in the support and in the development of a Pacific Community. Again, community implies communication in such a way that the type of communication involved (i.e., the attitudinal and ethical considerations of the communication process) in the community context will determine the type of community that will be developed. Like a Japanese

garden, the steps towards a notion of the development of a Pacific Telecommunity should be both qualitative and quantitative. That is, there will be a number of steps that will need to be taken to reach a notion of a Pacific Telecommunity, the quantitative element, but these steps should be an indicator of the main tenets of the Pacific Community, or Telecommunity, concept, which have been detailed in this study. In a Pacific Telecommunity context, the notion of indicators should serve as a guide for the type of telecommunity that has been, is being, and will be developed. Ideally, the telecommunication infrastructures will be developed in a rational manner relative to the areas of concern that have been "mapped out" in the emerging Pacific Community concept and other relevant areas.

Teheranian (1979) spoke of the importance, when considering the question of the development of a social context, of moving away from the linearity and one-dimensionality of more traditional notions of progress (e.g., quantitative measures of economic and social development). An overly facile definition of the factors contributing to the development of a social context could, potentially, bias the number of alternatives that that particular context has to consider for its developmental options. As has been stated, the notion of communication, and its policy orientations, should provide an information

structure which is dynamic and multidimensional and which creates options for development.

The place of communication indicators for development illustrates the mediating function of the communication process in helping to achieve common goals or solving common problems in a social context. Teheranian stated that:

The choice of communications indicators inevitably reflects a model of communication systems towards which society is striving, either consciously or unconsciously. Communications indicators thus serve as intermediate variables between development theory and communications development policy. The ambition of development theory is to posit certain empirically verifiable propositions about the nature and direction of social change; development theory should deal therefore primarily with the explanation of historical facts. Development policy, by contrast, deals with "what ought to be" rather than "what is." Development indicators thus serve as empirical links between these two sets of propositions.

(p. 3)

As has been stated, development in a Pacific Telecommunity context has been defined as the process of taking participants from where they are to where they ought, or want, to be. Development indicators, then, for a Pacific

Telecommunity should provide the link between what is and what ought to be.

Teheranian believed that any sense of communication indicators should deal with the communication context in a holistic manner. Previous insights into communication indicators had focused on isolated variables that were extracted from the overall communication system that was being considered. Such theories of communication, and relevant indicators, looked alternatively at such factors as the message, the medium, the messenger, and the audience as critical variables in the communication process, Teheranian believed. Delineation of these factors without regard for the whole communication context could potentially misrepresent the impact and interplay that the one isolated variable had on, and with, others. As a perspective to adopt to avoid such a reductionist perspective, Teheranian said that:

Human communication is . . . predicated upon the existence of an epistemic community based on shared . . . experiences and common structures of meaning, i.e., the historical context in which all of these participants in the communication chain meet and interact. To understand any communication system in its full complexity, we should therefore look at all parts of the system, including its spatial and temporal environments (geography and

history), the system inputs (communication goals, resources and technologies), the structures (message production, distribution, reception), the processes (. . . communication policies and planning), the output (communication products and programs), impact, and . . . feedback. . . . (p. 9)

Indicators in the context of a Pacific Telecommunity should reflect the expressed intrinsic and extrinsic needs of the telecommunity contexts in relation to policy perspectives related to both goals and options for development.

Sources of Indicators for a Pacific Telecommunity

National communication policies. The development of mediated communication cultures that have been considered as being one manner in which a communication process in a Pacific Telecommunity might occur will probably reflect a convergence view of communication relative to the policy perspectives of each national context separately and the interaction between the particular contexts in relation to telecommunity activities. That is, the expression of relevant policy themes at a national level will perhaps give an indication of those elements of policy perspectives which will be developed at a Pacific Telecommunity level. In a Pacific context, communication policies which have recently been articulated and developed indicate a perception of a growing series of interactions between various countries in the Pacific Basin. It is believed, therefore,

that national policy will have ramifications at an international level, and vice-versa.

A case in point is the recently published Network New Zealand report (1981) of the New Zealand Commission for the Future (CFF). Although not a policy making body per se, the CFF mandate is to the New Zealand public. The CFF, therefore, aims to influence policy making indirectly by informing the public of available options as well as directly by analysing options for policy makers.

The report stated the communication goals that New Zealanders had which were related to the values and attitudes held by the majority of the population. A comprehensive survey conducted by the CFF provided the basis for the understanding of these goals (see Attitudes to the Future, CFF document, 1980). Related to these goals, the Network New Zealand report stated that:

Communication/information systems should be recognized as essential national resources and services fundamental to the healthy development of New Zealand society. They should supply the communications necessary for individual self-fulfillment in a caring community by providing (a) future communication/information services designed to strengthen democracy, (b) equitable distribution of communications services, (c) equitable access to all such services, domestically and globally, (d) equitable access to employment

opportunities and education; recreational, entertainment and information services; and sources which enhance a sense of community, (e) indigenous content and the opportunity to communicate in any preferred language, and (f) protection of individual and group rights of privacy, thus enhancing the dignity, freedom and independence of all New Zealand residents. (p. 40) (emphasis by author)

Society, it was believed, could function according to these goals through the increased process of cooperation in the community. Participation and cooperation were, then, considered as the basis for communication activities in a New Zealand with the network communication capabilities speculated. However, there was a caveat in the report which stated that these network capabilities alone could not guarantee such a mode of participatory interaction. Rather, the report stated, achieving a sense of cooperation and participation depends "on the willingness of those in power to share decision-making and ensure equitable distribution of society's resources, particularly income and information" (p. 35). The importance of caring and sharing, which has been mentioned in relation to a Pacific Telecommunity, has thus been stressed in a New Zealand context.

The development of network capabilities in New Zealand and links to other countries in the Pacific Region

was believed to be a powerful tool for increased cooperation and understanding. In many ways New Zealand could be considered to be an intermediary between Pacific Rim countries like the United States and Japan, and smaller Pacific Island nations, in the development of a notion of a Pacific Community (Gasson, 1981). Communication infrastructures developed in New Zealand could have mediating applications in a New Zealand/Pacific Island context as one mediated context and subsequently in a wider Pacific Telecommunity context.

In terms of overall development objectives, the Network New Zealand report stated that, for New Zealanders, a balance between economic growth and a quality-of-life perspective in environmental terms was essential. (A comparable notion of a quality of life has also been the subject of Research Institute for Telecommunications and Economics, R.I.T.E., summary documents in the Japanese context). In an increasingly information oriented society, which New Zealand was seen to be developing into, an attempt toward the maintenance of quality-of-life perspectives and the human factor in communication was seen as important, according to the report. The report also stated that in considering the future of telecommunications in New Zealand, the following on-going methodological perspectives should be acknowledged. These methods were (a) studying communications needs, (b) considering

New Zealanders' values, (c) suggesting some New Zealand communications goals, (d) surveying the predictable technologies, and (e) identifying policy alternatives that can fit the technologies to the goals and values of New Zealanders.

An examination, then, of developing notions of communication policy in various national contexts in the Pacific Basin could provide further indication of policy perspectives that might be relevant for policy formulation in a Pacific Telecommunity.

Extant communication services. Communication activities that already exist will, no doubt, be indicative of communication trends that have developed and are developing into a Pacific context. These activities, too, could provide models for the development of future telecommunication services in a Pacific Telecommunity context.

The Pan Pacific Education and Communication Experiments by Satellite Project (PEACESAT) is one such example of telecommunication resources being utilized to improve communication capabilities for education, health, and community services in a Pacific context. PEACESAT satisfies the definition of a telecommunication structure for a Pacific Telecommunity in that it is based on information sharing and interaction among users, in this case 12 nations in the Pacific. Bystrom (1977) stated that the basic goal in the operation of the PEACESAT international network experiment

"has been to seek a non-imperialistic method for sharing of valuable information among nations and peoples" (p. 162). Dialogue, or two-way interactive communication, was considered as the basis for a participatory approach to communication activities. Information relevant to the particular context could be utilized and other information ignored given the fact that each nation, or participating context, could, as they owned and operated the particular ground stations, monitor the information flow. Questions of the suitability of particular types of information would be left to the particular context to decide. Bystrom (1977) stated, in relation to this point on information utilized, that change, or development:

Is best when there is a prior recognition of need within a nation or community. The persons closest to the environment where the problem appears has something to offer in the problem-solving process. Two-way communication is essential if he is to obtain the information he determines he needs, and if the sources of information are to know what is relevant to special circumstances. The procedure used in the PEACESAT international network assumes that local control over the communications system is desirable. The process of operation seeks to avoid control from central sources while facilitating communications determined

to be desirable by local decision-makers.

(pp. 162-163)

The Pacific Telecommunications Council (PTC) is another organization where the development of an understanding of relevant and suitable telecommunication infrastructures for the Pacific Basin area might develop. Wedemeyer (1981) stated the goals and developmental directions that the PTC had taken over the past three years. He said that:

We have watched PTC grow into an exciting and unique forum concerned with the problems and possibilities of telecommunications in and around the Pacific. That this is a broad based dialogue is well evidenced. . . . Here contributors representing a diversity of backgrounds, cultures and interests come together to share information and insights on present and future telecommunication development--developments that set the conditions for the emerging Pacific communication and information era. (p. i)

Past conferences offered an opportunity for communication professionals to gather to discuss the emerging relevant issues that communication developments and future-oriented options presupposed. Topics related to the technical, economic, regulatory, and social telecommunication futures of the Pacific provide the relevant themes for the annual PTC conferences. As such, these themes can serve as indicators of directions which the telecommunication process

in a Pacific context could follow. The issues discussed in this context, then, should have relevance to the developmental questions implicit for a Pacific Telecommunity. The PTC, located in Honolulu, is also an articulation of the growing importance of the communication and information sectors in the future of Hawaii, and Hawaii's place in the Pacific. Kanahale (1973) made a similar point when he said that "if Hawaii is assured of a future, it is a future in communications in the Pacific" (p. 337).

The work of the East-West Center Communication Institute could provide other indicators related to telecommunication issues in a Pacific Basin context. The present focus of the institute is directed toward the overall objectives of what a telecommunications-oriented society might seek to develop into. That is, what is the most effective use of telecommunication systems as carriers of information relevant and essential to better understanding and relations among nations and groups. This research orientation reflects the view that telecommunication systems, content, structure, and operation play a significant part in the exchange of cultural and technical information between and within nations and groups. Specific institute research projects that are related to telecommunications in a Pacific context are (a) Telecommunication Systems and International Relations, (b) Effects of Telecommunication Systems on Society, and (c) Communication Policy. Findings

from these projects would be relevant to the information sharing activities that a Pacific Telecommunity would be premised on, would develop, and support. The changing focus of research orientations in the institute, should they occur, could provide an indication of policy issues for a Pacific Telecommunity.

The above three organizations are cited in this study as examples of extant communication organizations from which communication issues related to a Pacific Telecommunity could be determined and developed. Naturally, these are but a few of the organizations in a Pacific Basin context conducting studies about communication processes and activities.

Cooperative concerns in research. Another indicator relevant to the development of a Pacific Telecommunity would be the extent to which organizations in category (b), or those that will be developed in the future, integrate research or communication activities based on the achievement of specific goals or the solution of certain problems. Such integration would satisfy the cooperation criteria that is inherent in the notion of a Pacific Telecommunity. Cooperative activities between these organizations could also result in the development of information or communication inventories based on the needs of a Pacific Telecommunity. Certainly, in the case of the East-West Center, cooperative projects are being conducted in not only the Communication Institute, but in other Center

institutes, as well. A test, though, of the utility of this information transfer is whether it is able to be distributed into particular contexts where it is applicable and needed. The utility, and application, of this information would be an indicator of the sharing aspect of a telecommunity.

Organizational structures for information transfer.

The ability to develop knowledge transfer and knowledge utilization systems and capabilities in a Pacific context would serve as another indicator for the development of a Pacific Telecommunity. The development of these organizational structures would come about in relation to, and in proportion to, the voiced needs of the telecommunity. This would imply that systems which had already been developed, as well as new systems, would be used to increase the information transfer capabilities and the communication capabilities for participants in the telecommunity structure. Again, organizational structures should be based on a participatory, interactive basis for communication activities where resources are shared. These organizational structures could range from formal groupings such as the East-West Center to less formal interactional structures such as a mediated context for the solution of one particular problem. Organizational complexity, then, is not necessarily a criteria for telecommunity interaction or development.

Appropriate service development. The technological structures of the telecommunity should be developed, or applied, in relation to the contextual concerns that have been previously mentioned. An indicator, then, of the move toward a telecommunity system is the ability to apply technological structures appropriate to both telecommunity needs and the relevant contextual concerns. Smith (1976) envisioned a future in which satellite capabilities, in particular, could offer a myriad of socially valuable services. Application of satellite capabilities, he believed, could come in the areas of (a) education, (b) medicine and health care, (c) business activities, (d) banking and finance, (e) as a transportation substitute, and (f) in government activities. The Network New Zealand report cited the following services in information and entertainment services which could be developed for the New Zealand context. These were (a) television and radio, (b) telephone, telegram and telex, (c) electronic mail, (d) emergency services, (e) utility services, (f) government-oriented broadcasts, (g) market information, (h) financial information, (i) transport timetables, tickets, reservations, (j) consumer information, (l) recreational activities, (m) education, (n) library facilities, and (o) electronic newspaper services. In a national context, these services would have been developed according to the country-specific contexts, but a number

of the categories could have wider application or overlap into a community context. Other national contexts could have similar or dissimilar orientations to communication services depending on their perspective of the communication process.

Informational aspects of communication. As has been previously mentioned, the informational considerations for a telecommunity should include both quantitative and qualitative aspects to information sharing. That is, factors related to both the amount of information imparted and received, as well as the quality, or usefulness, of the information, should be considered in the development of a telecommunity. One main consideration for the qualitative aspect of information for a telecommunity context would be the use of information capacities to deepen mutual understanding between communication contexts. This broadening of knowledge could occur through the use of mass media systems to further education and information about countries in the Pacific through cooperative information programs, either through government to government cooperation or through organization to organization cooperation.

The Pacific Basin Cooperation Study Group realized the importance of establishing a Pacific Basin Cultural Fund as well as strengthening ties between international organizations to develop a sense of cultural, and informational, exchange. Some of the practical aspects

of such a cultural cooperative fund would come, the report stated, through (a) the joint production of films and television programs, (b) staging of festivals, expositions, and so on, (c) creation of a multilateral network of sister cities, and (d) international cooperation in preserving traditional culture and establishing cultural facilities. While these suggestions are not, practically speaking, telecommunication in orientation, such activities could reinforce the telecommunication interchange, and would help to reinforce the human element to the telecommunity.

Systems of exchange. Telecommunication exchange should be supported, as much as possible, by an interchange of personnel to further increase a sense of cooperative enterprise which is premised on human interaction. Thus, another indicator for this study's conceptualization of a telecommunity would be the amount and quality of exchange systems that would take place in a Pacific Telecommunity context. Cultural exchange has already been mentioned. Other types of exchange would be (a) educational, (b) technical, (c) agricultural, (d) academic, (e) governmental, and (f) tourism. In some cases, such exchanges would only occur in situations where immigration policies had been suitably relaxed and where a notion of a sense of community had developed. Eventually, a sense of "community citizenship" might develop to aid in, and in recognition of, the continuation of personal and personnel interaction.

Such interchanges could be seen, then, as a cooperative way in which to develop the human, as well as the technological, resource systems of the various contexts and the telecommunity as a whole.

Commonality/complementarity of trade and information flows. Given that the Pacific Community concept is based on an economic orientation to interactions, trade relationships between various contexts would constitute an important component to the development of communication activities in support of trade. An indicator, then, of a Pacific Telecommunity would be the extent to which informational exchange paralleled, coincided with, or supported trade relationships that had already developed or that were developing. Again, in terms of a telecommunity concept, the quantitative and the qualitative concerns of information exchange would be relevant to consider. The whole point of this system of telecommunication interaction, from the point of view of this study, would come from the broadening of interactions to include more than just a single component.

Consideration of transport systems to support telecommunication activities. This event would be related to the development of trade and personnel relations and interchange in a Pacific Telecommunity. In relation to maritime transport, the Japanese Pacific Basin Cooperation Study Group suggested that:

From the viewpoint of promoting friendship and cooperation among the countries of the region and facilitating the growth of marine traffic, the Pacific countries with well-developed maritime transport industries must strive to serve the needs of other countries to develop their own shipping industries, extending economic and technical cooperation and also planning phased adjustments of their policies. (p. 70)

In terms of air transport services, the group offered the suggestion for the establishment of what could be called a "Pacific Basin International Air Transport System." This system of routes would include both north-south, and east-west trunk routes between participating contexts, as well as a loop-route around the Pacific stopping at major cities along the way. The group also suggested that fares be arranged accordingly in respect to passenger and freight charges as well as the particular routes that would be served.

Development of information modes. The Pacific Basin Cooperation Concept Study Group speculated about the development of a Pacific Basin Information Center that would handle economic information. Such a center could be conceptualized as a repository for pertinent information about the various economies, industries, and trade factors extant or expected in the community context. This center, according to the group's speculation, would seek to:

Promote the exchange of this information to contribute to the drafting of economic development plans of the countries concerned and the promotion of private business activities; and it should support research activities in these field. (p. 48)

This type of information base could serve as a prototype for a network of information centers, or regions, specializing in a particular aspect of information relevant to the community needs. These centers would be considered as support services to regular contextual interchanges, and could double as research institutes in their own right. Alternatively, these centers could be established to coincide with various economic centers (e.g., Hong Kong, Tokyo, Honolulu) that were developed, or would be developed, in a Pacific context. One possible disadvantage of this second alternative is that such centers would often be in large metropolitan areas which might curtail the access of smaller contexts to these centers. One solution to this dilemma could be the creation of smaller subcenters that would be in support of the larger metropolitan centers. The development, then, of these centers premised on the community perspective of information sharing would be another indicator of the growth of a Pacific Telecommunity.

Information rates and fees. Although, ideally, in a telecommunity, it would be desirable to consider information transfer as a service rather than a commodity,

perhaps, initially, some sort of fee system would have to be established to assist in the development of community-wide resources. According to the Network New Zealand report, there are three basic ways in which users could fund communication/information services within a society. These were (a) user pays directly, such as telephone toll charges, (b) user pays indirectly, such as advertising sponsorships, and (c) user pays collectively, such as television licenses or tax subsidies.

Technological development, in a telecommunity context, should mean that costs for national and international services could come down in the event that fee structures are applied. The Pacific Basin Cooperation Study Group stated that high-quality, reliable, prompt communication services at a low cost were essential for the functioning of a communication service in a Pacific Community. They further stated that:

We would like to emphasize the need to make further efforts, in recognition of the importance of the Pacific Region, for lower rates and fees for international communication in the region.

In planning for the future, introduction of a system of uniform rates should be studied for the Pacific Region. Rate policies today in the concerned countries [contexts] emphasize reduction of rate differentials based on distance, with an eventual

target of uniform rate systems of the type that exists in mail services. As the sense of solidarity deepens throughout the Pacific Region, this approach to rates will naturally gain momentum on a regional scale. (pp. 72-73)

An indicator, then, for the development of a Pacific Telecommunity would be the rate at which information resources could be utilized over time at highly reduced costs.

Convergence of values. Another indicator that is perhaps more an outcome of other trends in a Pacific Telecommunity, would be the convergence of core values related to the policy and community concepts that have previously been discussed. This convergence could come prior to the development of particular resources, or areas of interaction, or post facto to the resource utilization where the various benefits of a cooperative mode of interaction were acknowledged. Policy variables in various contexts, as well, could provide evidence of this type of concerted convergence, as would the continued development of area resources for telecommunity activities. The quantity and quality (i.e., the number and their effectiveness) of the mediated contexts, too, would provide an indicator for the development and maintenance of the particular community values.

Quality-of-life factors. The overall purpose of a functioning telecommunity's system would be in the development and enhancement of an improved quality-of-life perspective. Perhaps the greatest indicator in this context would be the extent to which the creation and development of a functioning telecommunity could aid in the satisfaction of community goals, and the solution of community problems. Lasswell (1972) believed that the place of technological developments should be in the enhancement of a quality-of-life orientation for people. He stated that:

We can be more helpful to our neighbors around the globe in progressively adapting technology to a quality and style of life compatible with human dignity in a commonwealth in which participation in the shaping and sharing of values is wide rather than narrowly limited, and where the institutions of society are continually adjusted to serve the common goal. (p. 17)

Lasswell believed that pertinent indicators for quality-of-life perspectives would come from participants' feelings of satisfaction/dissatisfaction vis-a-vis (a) family life and friends, (b) job or profession, (c) educational opportunities, (d) institutions of organized religion, (e) government and political parties, (f) health and recreational institutions, and (g) media of

communication. Lasswell felt that it was, also, important to determine whether a participant felt that they were receiving the respect they felt they deserved. In the evaluation of telecommunity services, then, it would be important to know whether the creation of a telecommunity would help or hinder in the achieving and enhancing of this personal perspective on the quality of life. As has already been mentioned, various national perspectives on policy and communications stress the role that telecommunications could play in the creation and development of a sense of a quality-of-life perspective.

In relation to the indicators which have been discussed, it should be stated that the eventual occurrence of some or all of these could lead to a feeling of telecommunity development. It should be also acknowledged that these indicators are not exhaustive but merely reflect some of the key concepts of this study's view of what a Pacific Telecommunity ought to be.

Tracking the Trends

The overall implications of being able to track, or measure, indicators (both in terms of events and trends) and developments within a Pacific Telecommunity context implies being able to have access to information appropriate to the formation of these indicators. In terms of the differentiation of events and trends, as indicators, specific events in a Pacific Basin context (e.g., a Pacific

Telecommunity declaration) will have a specific impact on the trend indicators selected for study. Thus, one particular way in which to measure the effectiveness of an evolving telecommunity process and context, the particular organizational structures, and the indicators thereof, relates to developing a broad and integrated picture of (a) which trends are developing, (b) which trends are appropriate and relevant to the definition of the telecommunity, (c) which trends have a greater impact on the development and functioning of a telecommunity, and (d) how these trends change in quantity and quality over time. Success in the measurement of the selected indicators implies an ability to have access to information related to these trends and to be assured that the information is appropriate in quality and quantity to be effective in the tracking process.

The selection of the particular indicators for this study was based on a perception of factors that appear critical when considering a telecommunity concept and policy perspective involved. At each articulation of a policy perspective, the particular area of emphasis would tend to lead to an understanding of what indicators would be appropriate to track and to consider. In other words, one's conceptualization of the particular policy orientation would largely dictate the indicators selected for study.

De Neufville (1975) stated the importance of maintaining a flexible orientation to the development of indicators pertaining to a certain conceptual understanding. An orientation toward the conceptual components will change over time based on the influence and input of the particular indicators, she believed. In the same manner, the altered perception of the concept should, also, be reflected in a changing definition and selection of particular indicators. In summarizing the dynamic interrealtion of concept and indicators, de Neufville said that:

Concepts are the foundations of indicators and are essential to the effective use of an indicator. The process of choosing and creating them, however, is not a trivial effort, and it is important to understand it and to recognize that it takes time, expertise and judgment. A concept should mesh with the problem definitions, values, and models one wishes to apply in various situations. The concept itself tends to begin as an amorphous, open process, though some of that precision may be arbitrary. Indicators may be designed without guiding concepts, but they tend to be misleading and difficult to understand, use or validate. Concepts and, therefore, indicators are dependent on the perspectives and realities of a particular place and time and therefore cannot be readily transferred or kept unchanged for long, if

they are to be useful. The concept or method of measurement may have to be changed just to assure that the same phenomenon continues to be measured. (pp. 141-142)

The selection of indicators for a particular concept, then, is a dynamic process. In the case of this study, the indicators selected are considered as a test of the conceptual notion of a Pacific Telecommunity. Over a time continuum, the indicators should show trends relative and relevant to the previous notion of what ought to be becoming what is and, in this case, should serve as a measure of reliability of the process and relation of is to ought in the context of a Pacific Telecommunity.

In developing a set of indicators relevant to a particular concept, there is always the tendency that factors external to the prescribed indicators will have an impact on the conceptual foundation under consideration. These factors could be external to the particular context, or system, under conditions of examination, or could be unforeseen developments taking place in a particular system. In the same way, the degree of interrelation of particular variables, over time, may not be initially perceived, or measurable (see Jussawalla and Wedemeyer, 1981, and O'Brien, Cooper, Perkes, and Lucas, 1979). There is, therefore, a recognition that indicator variables pertaining to a Pacific Telecommunity concept will be both

implicit to this study's concept of such a community, and explicit in the sense that other developments, and developed indicators, could have an impact on the development of a Pacific Telecommunity.

It is also understood that, in the formulation of indicators, there will be no absolute definition of what entails a Pacific Community, or Telecommunity. That is, such a definition might tend at this stage to be subjective. Likewise, the pertinent community factors will manifest themselves to a greater or lesser extent depending on the particular context, the stage of development, and the degree of interaction with other contexts. The reliability and validity of an indicator data base could, therefore, be called into question as could the generalizability of subcomponents to the concept's indicators such as a quality-of-life perspective. However, in the case of a functioning telecommunity, there might be a convergence of orientation in the areas of interaction and cooperation to the extent that common notions related to the concept under consideration could be achieved. The exchange of information based on particular shared problems or goal orientations makes this possibility conceivable.

Another problem in the development of suitable indicators of the realization of a concept and an evolving notion of a Pacific Telecommunity is the extent that one should consider variables that are both quantitative and

qualitative in orientation. As has been previously stated, a methodological shift to accommodate the potential diversity of data applicable to a Pacific Telecommunity concept should also be apparent in the treatment of data for indicators. For that reason, in the formulation of indicators for this particular study, an attempt has been made to articulate indicator variables that are both quantitative and qualitative. It is felt that it is important to have a descriptive mode of analysis to accompany the numerical basis for the selected indicators.

In tracking these dynamic indicators, changes over time will reflect the particular stage which the development of a community concept, or orientation to community interaction patterns, has reached. It is considered that over time such trends will become apparent if they are developing at all and will increase in scope and dimension depending on the level (national, Pacific, or international in orientation) where these activities take place. A listing of some of these indicators follows (for a full listing of these, as well as relevant areas and levels of activity for a telecommunity structure, and the mode of measurement, or tracking, see Appendix A and B):

- (a) Formulation or refocus of policy perspective.
- (b) Service orientation--allocation of resources based on needs.
- (c) Communication/information research activities.

- (d) Information transfer.
- (e) Convergence of central values related to communication policies.
- (f) Development of organizational structures for information transfer.
- (g) Number of information structures/links.
- (h) Continued Pacific Community related activities.
- (i) Complementarity of information/trade content to relationships.
- (j) Number of research centers.
- (k) Flow of cultural goods and services.
- (l) Investment trends in telecommunication infrastructures.
- (m) Type of telecommunication service orientation--by number.
- (n) Services developed based on needs--by number.
- (o) Transport systems.
- (p) Telecommunications rates and fees.
- (q) Performance of organizations and structures for telecommunity interactions.
- (r) Quality of research endeavors--information utilization, validity, and reliability of findings.
- (s) Orientation of information centers developed--changes in content, structure, and organization of information.
- (t) Content of information flow.

"Negative" indicators, or those that hamper, or curtail, the development of a telecommunity concept, may also become apparent over time. For example, these could be financial constraints, resource overload, trade and information barriers, and so on.

CHAPTER VII

SUMMARY

This study has been an attempt to conceptualize the role that communication could play in the information of a Pacific Community. The study has taken the position that the manner in which communication is developed, and conducted, will influence the manner, or way, in which such a community might develop. For this reason, the study has focused on the attitudinal and ethical dimensions of the communication process in an attempt to establish a qualitative foundation to the development of community interactions. The study then considered the place, and importance, of policy orientations in relation to community interactions as a way in which to bring to bear the essence of concerns for conceived community goals, or attributes.

Policy, in the context of communication activities for a Pacific Community concept, should act as a way in which to integrate, coordinate, and even regulate, where appropriate, the development and utilization of information, communication, and information resources. Policy, then, would refer to an approach, or orientation, whose rationale was to link appropriate extant informational and technological activities with specific needs. Policy would also seek to create new resources based on demonstrated and

anticipated needs. In this way, policy would attempt to create and maintain options based on available information related to potential directions a particular community has for development. Policy would also cater to, and be indicative of, the uniqueness and diversity of the participants and purposes existing in the community by seeking to be both situational and relativistic in approach. That is, policy formulation would depend on the situation encountered and would be developed relative to the considerations of a particular context. Such an approach would tend to be a way in which to "demystify" the process of policy formulation. It would also be an attempt whereby those who are influenced by the formation and ramifications attributed to a certain policy decision would be able to participate in the development of this policy perspective through the use of information resources.

Policy, in a community context, would be an articulation of a means to alleviate particular problems and as a way to achieve particular goals. Such an orientation to policy would result in the policy perspectives in the community context being developed into a resource unique to that context and would serve as an indicator of the development directions that that community was pursuing. The more participation, or input, there is in policy formulation in a particular community context, the more effective and extensive that policy orientation will be for the solution

of particular problems or the achievement of particular goals. In this way, this study emphasizes the importance of a participatory mode to communication where the communication process is dynamic, multidimensional, and multidirectional.

In this study, the concept of a telecommunity was introduced as a conceptual base for understanding the communication process that would take place in a Pacific Community. The components of a telecommunity should involve a technological (tele) and a social (community) basis of interaction, and integration, to produce a whole, functioning relationship. Such a telecommunity would be comprised of certain communication contexts whose interactions were oriented toward information sharing and caring pertinent to the goals, or problems, of the contexts individually, or of the community as a whole. This communication process could result in a situation where the telecommunication process could produce a series of mediated relationships where information sharing could develop and occur. This orientation would satisfy the need for a certain amount of cultural autonomy that some nations in the Pacific Region would deem as a necessary condition for participation in a Pacific Community. This type of interaction could occur in a way, described by Barth (1969), where "the persistence of ethnic groups in contact implies not only criteria and signals for identification, but also a structuring of

interaction which allows the persistence of cultural differences" (p. 16). In a telecommunication context, this study introduced the notion of a "mediated consensual and contextual culture" as a way in which to envisage, and realize, an orientation toward telecommunity interaction.

This study has also developed a composite view of what ought to be the type of communication patterns developed for a Pacific Telecommunity. Such an approach is considered important in that it serves to give an indication of what the potential, and desired state, of a telecommunity might be and, thus, sets an ideal to try to develop. As the study stressed the importance of an attempt at a rational approach to telecommunity development, it is important to have a composite view of what ought to be before attempting to develop what is. However, the "realities" of the present world are such that an orientation to telecommunication interactions that has been described and prescribed might not be achieved. This study purposefully has not named the particular contexts, the particular areas of interaction, or the bodies responsible for the development of policy orientations for such a community. It is perhaps premature, in the development of such a community, to state what will be the shape of this community based on an understanding of status quo structures and organizations. Situations and relationships relevant to the community will change over time. It is, therefore,

important to maintain a relatively flexible orientation to the community concept initially. An ethical and attitudinal foundation to such a community, particularly as it relates to the communication processes in the community, is considered as an important step to such a community being realized and to the continued study of trends developing within a Pacific context.

As a conclusion, it is crucial, in the development of communication systems, to achieve and maintain a sense of community interaction. In other words, there should be sufficient communication resources in order that goals can be articulated and achieved and that particular problems can be solved. Therefore, telecommunication systems and resource availability should not be a constraining factor in the development of a Pacific Community. Although the establishment of certain systems could precede a statement of communication needs, or problems, it is important that the anticipated need for communication systems be recognized. Again, extant services in a Pacific context will satisfy communication needs over time, but it should not be assumed that this situation will necessarily continue to be adequate. It is conceivable, too, that the placement and development of telecommunication systems in a Pacific context, which would lead to the development of a functioning telecommunity, might satisfy the expectations that the proponents of a Pacific Community concept have deemed as

important. That is, the creation of a mediated basis for contact among interrelated and interdependent nations and contexts within a Pacific Basin could constitute a Pacific Telecommunity.

APPENDIX A

Examples of Potential Telecommunity Indicators and Level of Activity

Indicators	National/Context level	Pacific	International
1. Formulation or refocus of policy perspective.	. <u>Network New Zealand</u> .Telecom 2000 .Hawaii 2000	.PTC .Bi-lateral policy discussions-- public/private sector	.New World Information/Communication Order .Macbride Report recommendations
2. Service orientation--allocation of resources based on needs.	.Survey of needs in New Zealand, Australia, Japan	.NTIA survey of needs in the Pacific	.ITU service developments
3. Communication/Information re-search activities.	.CFF in New Zealand, Telecom 2000 in Australia, R.I.T.E. in Japan	.East-West Center --increased emphasis on telecommunication and Pacific area research	.Increase of Pacific area studies at international level
4. Information transfer.	.By sector-- public/private .By topic-- economic, cultural, political, academic	.Multinational organizations, corporations .Government-to-government information exchange programs	(See Pacific level)

Examples of Potential Telecommunity Indicators and Level of Activity (Continued)

Indicators	National/Context level	Pacific	International
5. Convergence of central values related to communication policies.	<u>.CFF Attitudes to the Future</u> survey/composite	.Concepts related to quality-of-life orientations-- CFF, R.I.T.E., Telecom 2000 .Cooperative links --ASEAN, ANZAC	(See Pacific level)
6. Development of organizationsl structures for information transfer.	.Sector-- public/private .Information orientation .Terminal access .Electronic library service, and so on	.Links between national services .Satellite links-- INTELSAT .Data banks-- PLATO, and so on	.INTELSAT .Links to past colonial orientations--Common-wealth
7. Number of information structures/links.	Based on Indicator 6	Based on Indicator 6	Based on Indicator 6

Examples of Potential Telecommunity Indicators and Level of Activity (Continued)

Indicators	National/Context level	Pacific	International
8. Continued Pacific Community related activities.	.National seminars on topic .Increased personal and personnel transfer-- diplomatic, joint ventures, academic and so on	.Pacific-wide seminars on topic .Increased transfer of people	.External impacts related to Pacific Context--political, economic, and so on
9. Complementarity of information/trade content of relationships.	.Development of information and economic centers .Development of regional sectors based on trade/information expertise	.Emergence of trade/information regions-- Singapore, Hong Kong, Tokyo, and so on	. Pacific relations to external centers --Moscow, Washington, European centers
10. Number of research centers.	Based on Indicator 3	Based on Indicator 3	Based on Indicator 3
11. Flow of cultural goods and services.	.Books read, music bought, development of plays, cultural exchange at national level and so on	.Inter-Pacific cultural exchange --theatrical tours .Books, music, art and so on	(See Pacific level)

Examples of Potential Telecommunity Indicators and Level of Activity (Continued)

Indicators	National/Context level	Pacific	International
12. Investment trends in telecommunication infrastructures.	.Public/private sector--in 1980 U.S. dollars	.Public/private sector .Intergovernmental investments--in U.S. dollars	(See Pacific level)
13. Type of telecommunication service orientation--by number.	.Telephone .Television .Data processors .Newspaper circulation and so on	.Wire services .Joint service ventures and so on	(See Pacific level)
14. Services developed based on needs--by number.	.Based on service category	.Based on service category	.Based on service category
15. Transport systems.	.Air .Sea .Land	.Cooperative links in transport--Pacific Forum Line	.Increase in links from international sectors to Pacific

Examples of Potential Telecommunity Indicators and Level of Activity (Continued)

Indicators	National/Context level	Pacific	International
16. Telecommunications rates and fees.	.Based on service category--in 1980 U.S. dollars	.Based on Service Category--in 1980 U.S. dollars	.Based on service category--in 1980 U.S. dollars

Additional Variables

- .Performance of organizations and structures for telecommunity interactions.
- .Quality of research endeavors--information utilization, validity and reliability of findings.
- .Orientation of information centers developed--changes in content, structure, and organization of information.
- .Content of information flow.

APPENDIX B

Technical Note on Indicator Development

Interrelation of Concept to Indicator

The formulation of a particular concept will elicit suitable indicators based on the subcomponents of the concept under consideration. And yet, there is a dynamic interplay between concept and indicators whereby (a) the particular concept can lead to a set of indicators, (b) the selected indicators reflect the elements of the concept, and (c) over time, the indicators help to clarify or modify the particular concept. In the case of (c), the situation could arise where the particular indicators define the concept. The isolation of certain indicators could, thus, be a starting point for the development of a concept. However, this study has stressed the importance of a rational sense of community development in which case a conceptual formulation would be considered as a necessary initial step, at least at an attitudinal or ethical level. As in the formulation or development of a communication policy, it is important to maintain a flexible and dynamic orientation toward the interrelationship between a concept and an indicator. An overly fixed orientation to either concept or indicator could mask the importance and the impact of the interplay among the elements.

An example of the relation of a conceptual subcomponent and the selected indicators follows:

Concept: Pacific Community or Telecommunity.

(a) Subcomponent: Importance of cultural autonomy (cited by Barth, Mara, Sicat, and others).

Indicator: Flow and description of cultural goods and services.

(b) Subcomponent: Convergence of central values for a telecommunity system (cited by Lasswell, Network New Zealand, R.I.T.E., and others).

Indicator: Study of communication needs based on a particular communication context.

(c) Subcomponent: Appropriate technological development (cited by Schramm, Schiller, Lerner, and others).

Indicator: Type of telecommunication service developed (also linked to need assessments) by orientation and by number.

Steps To Be Followed To Produce an Indicator

The factors for producing a set of indicators for this study follow:

(a) Isolation of area of study, in this case communication and material related to the Pacific Community concept.

(b) Development of a conceptual framework based on the material gathered for (a).

(c) Focus on recurring themes within the conceptual framework. For example, in the case of the Pacific Community concept, these themes are based on participation, cooperation, the importance of maintaining communication interaction as a social relationship and so on.

(d) Link particular themes with subcomponents of the area of study. For example, common themes in the communication field and the Pacific Community concept.

(e) Based on conceptual framework and recurrent themes, develop a set of indicators.

(f) Match elements of (e) with available information related to communication trends or activities. This step is also related to the matching of concept to indicator discussed above.

(g) Modify set of indicators based on those that are applicable to the concept and have information available, or those that are applicable and do not have information available (see Appendix A).

(h) Establish information sources for indicator categories so that sources can be consulted over time.

(i) Determine communication context for study.

(j) Conduct base-line study.

(k) Repeat study over time.

(1) Modify conceptual framework and/or indicators based on repeated studies (For further methodologies, see Teheranian, 1979, and de Neufville, 1975).

Phase-In/Phase-Out of Indicators

Based on a study conducted over time, it should become apparent (a) which indicators are relevant and valid for the conceptual framework established, (b) which indicators can be tracked, (c) which indicators need adjustment, (d) which indicators need to be added to the original conceptual framework, and (e) which indicators need to be eliminated from the study. Indicators that are relevant to the conceptual framework will most likely (a) have a relationship to other variables in the study, (b) be linked to available sources of information, (c) be relatively consistent in their form and manifestation over the time period being studied, and (d) be easily linked to a subcomponent of the particular concept under consideration. Caution should be taken, however, in not hastily dismissing indicators that do not initially satisfy the above criteria for phasing-in indicators. It is again important to stress the flexibility of a conceptual framework so that particular indicators can be phased-in or phased-out depending on the stage or level of the study being conducted. (de Neufville, 1975)

Selecting a context for study and a particular time-frame is important. The logistics of such a study

would demand that a particular context (e.g., New Zealand) be selected for study, with the results of this study added to other area studies. A compilation of such studies could produce a system of patterns that would indicate the existence, or nonexistence, of a functioning telecommunity. A time-frame should also be developed for the purposes of conducting a study. A useful means to accomplish this time-frame would be to select a particular target date by which time one would expect of telecommunity system to be operative (e.g., 50 years). The next step would be to divide this time, and the present, into a series of yearly blocks (e.g., three, four, or five years). A study could be, thus, conducted at each year in the sequence (e.g., 1981, 1984, 1987, 1990, and so on in the case of three years). Alternatively, a mid-point for study could be selected between the present and the target date for the development of a functioning telecommunity.

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