

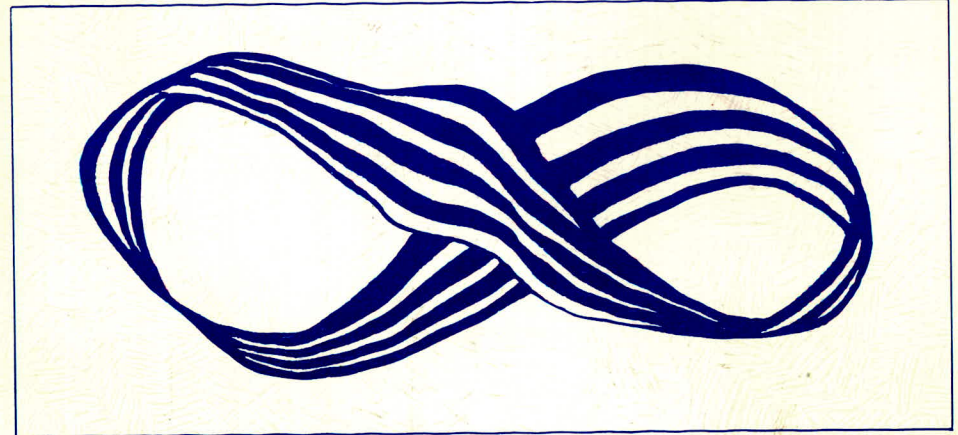
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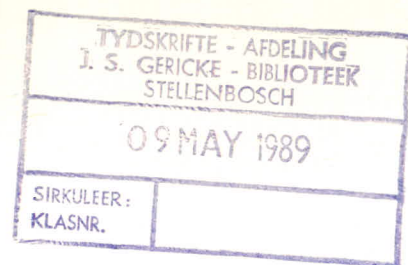
# Communicare

Tydskrif vir Kommunikasiewetenskappe

Journal of Communication Sciences



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# Communicare

## Tydskrif vir Kommunikasiewetenskappe Journal of Communication Sciences

### Doelstellings

Die doelstelling met *Communicare* is om 'n bydrae te lewer tot die uitbou van die kommunikasiewetenskappe op alle vlakke. Terselfdertyd wil *Communicare* interdisiplinêre navorsing oor kommunikasie bevorder en ook 'n forum vir gedagtewisseling tussen akademie en praktyk bied.

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Die redaksionele beleid is om met *Communicare* 'n vaktydskrif daar te stel wat die wetenskap dien deur alleen die hoogste standaarde te handhaaf. Daar is geen voorkeur vir enige bepaalde tematie, teoretiese of metodologiese benaderings nie.

### Redaksie

Die redaksionele komitee van *Communicare* bestaan uit verteenwoordigers van universiteite, navorsingsinstansies en die bedryf. Lede van die Departement Kommunikasiekunde, Universiteit van die Oranje-Vrystaat, vorm die eindredaksie.

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*Communicare* verskyn twee maal per jaar. Die intekengeld is R5. Los eksemplare is teen R3 elk beskikbaar.

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### Policy

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## Editorial

The editorial committee of *Communicare* consists of representatives of universities, research institutes and the profession. Final editing is done by the members of the Department of Communications, University of the Orange Free State.

## Periodicity

*Communicare* is published twice a year. The subscription fee is R5 (8,75 US Dollars). Odd copies are available at R3 (5,90 US Dollars) each.

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## Editorial

Communication as a scientific discipline has a long past, but a relatively short history. It would probably not be incorrect to classify the studies of rhetoric by the Greek philosophers like Aristotle, Isocrates and Plato as the conception of the academic study of communication.

However, it was only in this century, and more particularly since World War II, that the discipline has really gained momentum, if not gaining friendly acceptance from all quarters. This development has become even better consolidated recently, proof of which can be deduced from the appearance of a number of new and excellent scientific journals in the USA and Europe; the establishment of two comprehensive abstracting services; the publication of two series of annual reviews; and the launching in 1977 of the *Yearbook* series.

Notwithstanding the above and other signs of the discipline's coming of age, communication remains a subject matter studied with equal enthusiasm by other disciplines. Klapper's reference some years ago to the importance of the inputs by Political Science, Social Psychology, Sociology, etc. still applies today. Communication students can hardly afford to underestimate the contributions made by these and other related disciplines like Psychiatry, Business Economics, and Anthropology to the state of our knowledge in this field.

In addition to the inputs by allied disciplines a virile research industry has been created by applied researchers, who are not committed to a specific discipline. Examples that come to mind, are those found in the field of marketing such as advertising research, readership studies, etc. Unfortunately an analysis of references of articles published in communication journals shows an almost complete lack of cross-referencing to such studies. Contributors to marketing journals are apparently just as reserved in referring to bona fide communication publications.

*Communicare* has been launched as a communication forum which, it is hoped, would contribute towards bridging this gap between communication and the other fundamental and applied sciences. We trust that the availability of this journal would be an added incentive to basic and applied scientist as well as practitioner alike in becoming more sensitive to theory and research on communication conducted in all fields.

• This first issue predominantly accommodates theoretical views. The following issue will be devoted mainly to articles of an empirical and practical nature.

## Redaksioneel

As 'n wetenskaplike dissipline het die Kommunikasiekunde 'n lang verlede, maar 'n betreklike kort geskiedenis. Dit is waarskynlik nie foutief om die studies van die Griekse filosowe soos Aristoteles, Isokrates en Plato oor die retoriek te klassifiseer as die konsep van die akademiese bestudering van kommunikasie nie.

Tog was dit eers in ons eeu, en meer spesifiek sedert die Tweede Wêreldoorlog, dat die dissipline werklik stukrag gekry het — hoewel dan nie altyd onvoorwaardelike aanvaarding nie. Hierdie ontwikkeling het in die laaste tyd nog beter gekonsolideer geraak, soos blyk uit die verskyning van 'n aantal nuwe en uitstekende wetenskaplike tydskrifte in die VSA en Europa, die vestiging van twee omvattende ekserpeerdienste, die publikasie van twee reekse jaarlikse oorsigte en die *Yearbook*-reeks, wat in 1977 van stapel gestuur is.

Nieteenstaande die gemelde en ander tekens van die vak se groei, bly kommunikasie 'n onderwerp wat met soortgelyke geesdrif deur ander dissiplines bestudeer word. Klapper se verwysing 'n paar jaar gelede na die belang van die bydrae deur Staatsleer, Sosiale Sielkunde, Sosiologie, ens. is vandag nog van toepassing. Kommunikasiekundestudente kan dit nouliks bekostig om die bydrae te onderskat wat deur hierdie en ander verwante dissiplines soos die Psigiatrie, Bedryfseonomie en Antropologie gelewer is tot die stand van ons kennis op hierdie gebied.

Afgesien van die bydraes deur verwante dissiplines is 'n lewendige navorsingsbedryf tot stand gebring deur toegepaste navorsers, wat hulle nie tot 'n spesifieke dissipline beperk nie. 'n Mens dink aan die werk wat gedoen word op die terrein van bemaking, byvoorbeeld in die vorm van advertensienavorsing, leserstudies, ens. Ongelukkig toon 'n ontleding van verwysings by artikels in kommunikasietydskrifte 'n bykans algehele gebrek aan kruisverwysings na sulke studies. Bydraers tot bemakingstydskrifte is klaarblyklik net so terughoudend met verwysings na bona fide-kommunikasiepublikasies.

*Communicare* word van stapel gestuur as 'n kommunikasieforum wat hopelik 'n bydrae sal lewer om die gaping tussen die Kommunikasiekunde en ander fundamentele en toegepaste vakgebiede te oorbrug.

Ons vertrou dat die beskikbaarheid van hierdie tydskrif bykomende aanmoediging sal verskaf aan basiese en toegepaste navorsers sowel as die praktisyn om meer ontvanklik te wees vir die teorie en navorsing op alle terreine oor kommunikasie.

• In die eerste nommer word oorwegend ruimte afgestaan aan verskillende teoretiese vertrekpunte. Die volgende nommer word hoofsaaklik gewy aan empiriese en praktykgerigte artikels.

## The structure of aesthetic judgements: Perception, arousal, motivation and values

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### Abstract

*Daniel Berlyne's "new experimental aesthetics" offers a deliberately molecular and non-normative view of aesthetic processes. This paper suggests that Berlyne's theoretical structure may derive greater social applicability by regarding aesthetic stimuli as aspects of leisure and the entertainment industry; that the concept of optimal level of stimulation is useful in predicting individual leisure preferences; that a formal link between perception and intrinsic motivation may be found in perceptually-mediated arousal; and that the hedonic value of this arousal is determined by the socially formed values attached to aesthetic stimuli.*

Nearly a hundred years ago, in *Three men in a boat*, Jerome K. Jerome (1889) speculated on the nature of aesthetic judgements in a passage more provocative to today's Victoriana collectors than it could have been to its first readers:

*Why, all our art treasures of to-day are only the dug-up commonplaces of three or four hundred years ago . . . that China dog that ornaments the bedroom of my furnished lodgings. It is a white dog. Its eyes are blue. Its nose is a delicate red, with black spots. Its head is painfully erect, and its expression is amiability carried to the verge of imbecility. I do not admire it myself. Considered as a work of art, I may say it irritates me. Thoughtless friends jeer at it, and even my landlady herself has no admiration for it, and excuses its presence by the circumstance that her aunt gave it to her.*

*But in 200 year's time it is more than probable that the dog will be dug up from somewhere or other, minus its legs, and with its tail broken, and will be sold for old china, and put in a glass cabinet. And people will pass it round, and admire it. They will be struck by the wonderful depth of the colour on the nose, and speculate as to how beautiful the bit of the tail that is lost no doubt was . . .*

*We shall be referred to lovingly as "those grand old artists that flourished in the nineteenth century and produced those China dogs." The "sampler" that the eldest daughter did at school will be spoken of as "tapestry of the Victorian era", and be almost priceless (pp. 85-86).*

In this passage, directly and indirectly, Jerome raises the major issues that a consideration of the social formation of aesthetic judgements must consider:

the nature of an aesthetic stimulus; the perceptual processes through which these stimuli are processed; the reward systems that render aesthetic objects pleasurable and the kind of motivation that leads to the quest for aesthetic stimuli; and finally, the values that determine whether a given aesthetic object will be aversive or attractive.

### Experimental Aesthetics

It is impossible to consider any one of these issues without reference to the pioneering work of the late Daniel E. Berlyne, a powerfully original theoretician and experimentalist, whose work is illuminated at every turn by a keen historical awareness of the place of the young science of psychology, and especially its aesthetics, in the context of philosophical and scientific enquiry. His essay, "The vicissitudes of aplopathematic and thelematoscopic pneumatology (or The hydrography of hedonism)" (1973), which, when translated from the Greek, means the psychology of pleasures and pains seen in terms of rivers and deltas, is deliberately evocative of Jeremy Bentham and the Greeks (Berlyne, 1973, pp. 27-28). Deliberately reductionist, his models offer strong links at every point with laboratory empiricism and mainstream psychological theory. From the 1950s until his death in 1976, Berlyne developed a psychobiological theory of aesthetics that has been profoundly influential in studies of intrinsic motivation, the hedonic consequences of arousal, and of environmental perception (Berlyne, 1969, 1971, 1974; Konecni, 1978).

Berlyne argues that changes in an organism's level of physiological arousal are inherently rewarding, whether increases (termed "arousal jags" in his earlier theory) or reductions from an unpleasantly high level of arousal; moreover, there is a large body of experimental evidence that links hedonic value with arousal. Consequently varied sensory stimulation is rewarding because of this arousing effects on the central, autonomic and somatic nervous systems.

Berlyne's new experimental aesthetics differs from the old (which began with Fechner in the 1860s) by "concentrating on the structural collative variables that would seem to constitute the crux of the aesthetic phenomenon" (1973, p. 9). The term "collative" derives from the Latin "collatum" which means to collect or compare; and by collative properties, Berlyne means such elements as novelty, complexity, surprisingness, ambiguity, and puzzlement. In other words, to decide how novel, ambiguous, or puzzling a stimulus is, we need to collate information about it from two or more sources.

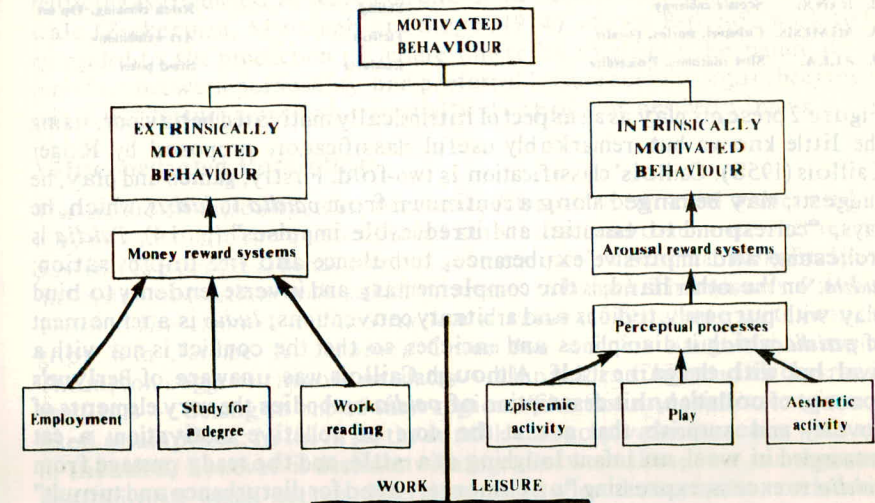
### Perception and Motivation

Clearly, the study of aesthetics is under the sway of perceptual processes, those essentially cognitive procedures which are defined as the process of information extraction, or the study of the ways in which we interact with our environment (Bartley, 1969). Yet Berlyne's approach to the aesthetic process is essentially motivational because he argues that the enjoyment of aesthetic stimuli is an aspect of playful activity, which is in turn an intrinsically

motivated form of behaviour. We are therefore at the outset faced by a theoretical question: Can a formal link between perception and motivation be postulated?

Berlyne deals obliquely with this issue by noting that the work by Hebb and others since the 1950s on sensory and perceptual deprivation (Zubek, 1969) points to the existence of a primary exploratory drive. I would further argue that just as perceptual processes mediate the explorer's rewards, so they are also the reinforcers that sustain intrinsically motivated aesthetic activities; the role of perception as a reinforcer of arousal reward systems is set out in Figure 1. Indeed, when we define intrinsically motivated activity as that which is engaged in "for its own sake", we are, as Berlyne points out, begging the question: if the reinforcement does not come from some external consequence, "it must come from some inner consequence, and in particular from some effect on the central nervous system" (1969, p. 841); the present argument is that these effects are often produced through perceptual processing.

**Figure 1**  
Kinds of motivation and their reinforcers



### Aesthetics and Play

It is interesting to note that intrinsically motivated behaviour is generally considered to fall within the domain of leisure activity: certainly, the enjoyment of aesthetic stimuli is an aspect of that most characteristic of the intrinsically motivated activities, play. Since perception of aesthetic stimuli and the resultant reward mechanisms (whether at art exhibitions, the circus, or the cinema) are an important aspect of play activity, play itself (which Berlyne in 1969 dismissed as a category not useful for psychology) merits closer attention.

**Figure 2**

Some aesthetic activities in relation to Caillois's typology of play (1958)

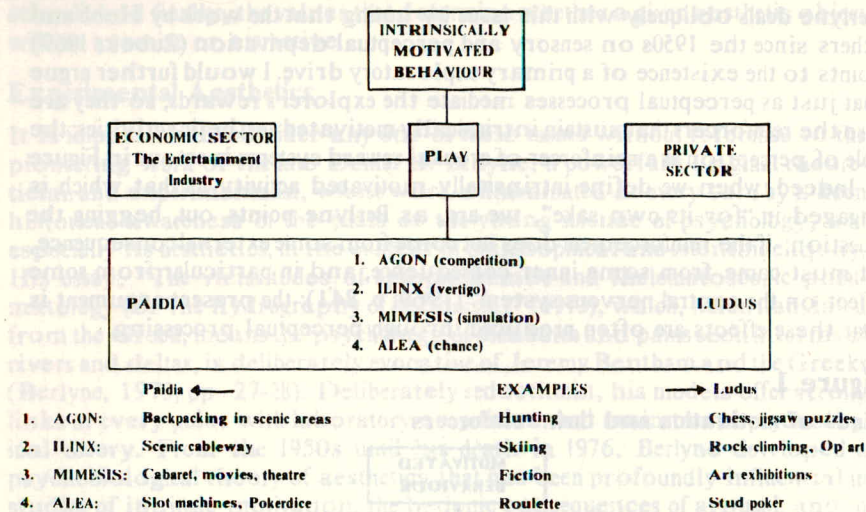


Figure 2 presents play as an aspect of intrinsically motivated behaviour, using the little known but remarkably useful classification proposed by Roger Caillois (1958). Caillois's classification is two-fold. Firstly, games and play, he suggests, may be ranged along a continuum from *paidia* to *ludus*, which, he says, "correspond to essential and irreducible impulses" (p. 14). *Paidia* is frolicsome and impulsive exuberance, turbulence and free improvisation; *ludus*, on the other hand, is the complementary and inverse tendency to bind play with purposely tedious and arbitrary conventions; *ludus* is a refinement of *paidia* which it disciplines and enriches, so that the conflict is not with a rival but with the game itself. Although Caillois was unaware of Berlyne's concept of collation, his description of *paidia* embodies the very elements of novelty and surprise that are at the core of collative motivation: a cat entangled in wool, an infant laughing at a rattle, and the ready passage from *paidia* to excess, expressing "an elementary need for disturbance and tumult" (p. 28), shredding cloth into thread, or cutting paper with a pair of scissors. Modern film titling, in which arrows on a map become a tentacled octopus, or a human face which hardens into a skeleton, exploits precisely this element of collative novelty that reinforces both infant and adult *paidia*.

Secondly, across the continuum, there are four broad categories of play: *agon* or competition, *ilinx* or vertigo, *mimesis* or simulation and *alea* or chance. At the foot of Figure 2, I offer three or more examples of each of the four categories, ranging from *paidia* at the left through to *ludus* at the right. The pastimes have been chosen to embody, wherever possible, aspects of the aesthetic experience.

## Pleasure, Complexity and the OLS

Berlyne offers two elaborations of his basic theory that greatly enhance its range. First, it should be noted that the hedonic qualities of an aesthetic stimulus, namely those that broadly correspond to Osgood's evaluative factor (Osgood, Suci and Tannenbaum, 1957), do not lie on the same dimension as the interestingness or complexity of that stimulus. Berlyne has demonstrated that pleasure reaches its peak at moderate levels of complexity, whereas both very uniform stimuli, and those that are highly complex, tend to be aversive. One may therefore readily understand why it is that chocolate-box art, with its facile beauty and moderate complexity, is rated as more pleasing than modern or abstract art, with its very high level of complexity: "That's a fascinating piece you have there, but how can you live with it?"

The second elaboration of Berlyne's basic position lies in the links Berlyne himself forged between intrinsic motivation and physiological arousal which is, as we have seen partly mediated by perceptual inputs. Zuckerman's concept of optimal level of stimulation (OLS; 1969) and his subsequent demonstration that the OLS may be linked to cortical augmenting or reducing as predicted by scores on one of the factors on his sensation seeking scale (Zuckerman, Murtaugh and Siegel, 1974), allows Berlyne's work to be extended to the prediction of leisure choice by specifying the nature of the interface between personality and preferred leisure activity, again bearing in mind that leisure activity is essentially the choice of aesthetic inputs.

## Value-mediated Perception

The nature of these inputs is, of course, determined by social values and we may now return to the question posed at the outset and determine whether it is possible to propose a metatheory of aesthetic preferences that links Berlyne's intrinsic motivation with social processes. Michael Thompson's *Rubbish Theory: The creation and destruction of value* (1979) allows us to come to grips with Jerome K. Jerome's China dog and his daughter's sampler. Thompson suggests that our artefacts — China dogs, Chippendale chairs and used cars — belong in one of three regions. The first and third are regions of fixed assumptions: in the first, the durable category, value increases with age; in the third, however it declines with age. Between these two is a region of flexibility, in which actions determine world view: I may call a nondescript old vase "second-hand" or an "antique", but it is the elite, the arbiters of taste, who will determine which of my adjectives is to be termed "truthful". That change does occur, is irrefutable: one need not go beyond the hideous China dog, which now is indeed a collector's piece. But change requires the subversion of fixed assumptions, and Thompson argues that this comes about only through a fourth category, one in which objects have a zero value and their status is uncontrolled. This fourth category is "rubbish": by a series of eccentric but mutually reinforcing judgements, China dogs, vintage cars and — who knows? — ball-and-claw furniture become sought-after collectors' pieces.

Consequently, our perceptions of what is aesthetic and what is not, of which hedonism is sanctified and what is profane, is radically moulded by our values: to paraphrase Thompson, history is contained within social values. We admire most that which we believe to be admirable: the arousal boost we derive from a work judged to be art is therefore larger and more rewarding than that of one judged to be kitsch. One should, however, treasure one's Tretchikoffs, because "rubbish" theory predicts that random eccentric judgements may propel him from the bottom of the trash heap to a secure place within the category of fixed-assumption durables.

The great charm and attraction of Thompson's theory should not be allowed to obscure its heuristic importance. A final example taken from the field of leisure psychology may make its general significance clearer: among the most sacred of our current values is unspoiled nature, the wilderness, the embodiment of transcendent beauty, locus of the finest leisure — and foundation of a vast outdoor industry. Roderick Nash, in *Wilderness and the American mind* (1967), has shown that this sanctity is indeed novel and has been moulded by societal values: "a wilderness condition" was until the 18th century, the howling wilderness of Isaiah and the New Testament, a repugnant state to be shunned or destroyed, "the hideous and desolate wilderness" described by William Bradford of the *Mayflower*, who found no vantage point "to view from this wilderness a more goodly country" (pp. 23-24). Eighteenth century urban romanticism changed these attitudes and laid the foundations for today's wilderness cult, a convergence of feelings of sublimity, purity and transcendent value.

In total, then, one can say that the reinforcements we derive from our perceptions of the aesthetic cannot be divorced from the values and motives that shape the way in which we extract and confer meaning on the signals which environment provides us with.

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## Qualitative research in journalism — friend or foe? (Some notes on the contribution of Clifford Christians)\*

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### Abstract

*Among communication researchers as well as journalists a growing scepticism and even disillusionment with regard to the validity, applicability and contribution of quantitative research models are becoming increasingly noticeable. Partly in response to this discontent renewed attention is focused on the qualitative approach. This approach, it is argued, is especially applicable to researching the more fundamental problems of journalism. A major point of departure of the qualitative approach according to Clifford Christians, who is one of the more productive proponents of this approach, is in defining communication as a unique human act. Attributes of this approach include the following: emphasis on participant observation as technique for data collection, the contextualisation of communicative behaviour, maximalisation of comparisons of natural and socially identifiable groups and situations, refutation of the idea of neutral objectivity, and finally, the importance of intersubjective reliability. It is concluded that the qualitative approach should form an integral part or component of any encompassing research strategy.*

“The existentialist position insists that the journalist involve himself, commit himself, ever moving, ever changing — in short he must continue to make or create himself.

“Also, we can say that the existential journalist wants to practice a journalism that means that he . . . takes a certain viewpoint, a certain position, a certain stand, and ceases what may be called the ‘objective-neutrality’ fallacy,” (Merrill, 1977:43, 53-55).

An overview of recent trends in the theory of communication suggests the rise of a growing opposition to the continued (naturalist) scientification of both

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the theoretical and practical dimensions of journalism. An increasing number of researchers and journalists (e.g. the exponents of *New Journalism*, Wolfe and Johnson, 1975, the *alternative* and *underground press*, Glessing, 1970) speak out in favour of a more human-subjective approach to communication, i.e. a re-evaluation of the uniquely human component in the communication process (cf. Merrill, 1974; Van Schoor, 1977; 1980).

The opposition to the now accepted deterministic and quantitative (even reductionist) view of man is, however, not confined to communication in general or journalism in particular. More and more social scientists are questioning the acceptance of only one reliable, empirical quantitative scientific method (which, according to Kline, 1972, p. 25, has been accepted in America to counteract the so-called *Continental grand theorizing without data*) as being the alpha and omega of research. With regard to communication Marais (1980), for example, quoting the work of social scientists like Schramm, Davison, Yu and Noelle-Neuman, argues that a great number of empirical research of the last few decades has not necessarily led to an important positive relation between research in communication and knowledge of the phenomenon of communication. It was in fact the rise and development of the empirico-quantitative school which had a stifling effect on important qualitative approaches like those of the German school of Groth, Haacke and Hageman.

It is only in the last few years that the qualitative approach received new attention and has been offered as a legitimate research method in the field of journalism, as can be seen by the sociologically-orientated work by Roshco (1975) and Tunstall (1971; 1977), the existentialist approach of Hardt (1972) and Merrill (1977) and the phenomenological approach of Tuchman (1971/2; 1978). Because of the work of these and other researchers, the qualitative approach became a research method in its own right that need not to be seen as a foe of communicative *scientificity*. Neither can it any more be described as mere interesting (but not scientifically worthwhile), anecdotal and historical speculation (Marais, 1980, p. 3).

The qualitative method forms in actual fact an important part of the tripartition of breadth, depth and height in scientific theorizing (Marais, 1980). It will be argued in this paper that, through the implementation of the qualitative method (hereafter QM), it becomes possible to investigate the more fundamental problems of journalism. As an in depth research method the QM shows the following characteristics: a “disapproval of the naturalist use of the meaning of causality, a scepticism concerning the value of the experimental method and the rejection of statistical techniques as the *only* (my italics) way to meaningful results” (Marais, 1980, p. 15).

Secondly, the QM offers the researcher in journalism *and* the working journalist who will not or can not use the quantitative method, the opportunity of making a worthwhile contribution to the development of journalism as a science. As Marais (1980, p. 16) puts it: “This (depth-)dimension is essential, not only in the justification of the discipline, but also in the



further development of it."

In order that journalism theory may be further developed in South Africa, the acceptance of the QM approach is imperative. It is also important that those scientists who do pursue the QM are no longer regarded with a kind of scientific hostility by their quantitative colleagues, but as co-workers in this field of research. But it is also a fact that the practising journalists of this country (usually following some sort of descriptive or impressionistic style) have made too small a contribution to theory building in journalism. Pienaar (1968, preface) said in this regard:

"It is noticeable to how little an extent anything worthwhile is written in South Africa concerning the press, its problems, its influence, its rôle in community and its *rights*. It is also a fact that what have been written concerning the press by South African journalists, leave much to be desired — both in quantity and quality. I got the impression that South African journalists, including those of the Afrikaans press, have not found the time to concern themselves in earnest with the press."

In the same context Van Schoor (1975) made the following statement:

"There are very few journalists in this country capable of writing an intellectual piece about what they're doing . . . Yet the most important aspect of mass media is the audience, and if you can educate them, they will demand higher quality material from the newspapers and from television. Up to now there has been no constructive analysis of film, journals or newspapers and I think the communications departments have an important role to play" (*To the Point*, 1975-07-04:25).

It is the contention of the present writer that the QM provides the academic researcher as well as the practising journalist with a research method that should be seen as a friend and not as a foe of scientific journalism. As such it offers a much needed scientific tool. With this as starting-point, and in the light of what has already been said, an outline of the QM will now be given by which the basic parameters will be discussed that bring the QM within the fold of scientific research methods. This will be done according to the guidelines worked out by Clifford Christians of the College for Communication at the University of Illinois (Urbana-Champaign) and his colleagues.

## Christians' qualitative approach

### *General background*

Christians has established himself in the past decade as one of the most important qualitative researchers in the field of mass communication and journalism. In particular he has been working on subjects which have hitherto received little serious theoretical-qualitative attention. This includes his important interpretation of the work of Jacques Ellul concerning the theory of mass communication (Christians, 1976a; 1977a; Christians and Real, 1979) as well as his work on hermeneutical analysis as a research method in the study of communication (Grossberg and Christians, 1978).

Christians' thesis also deserves attention for his outspoken (Calvinistic) Christian approach to mass communication. This is especially evident from his work in the field of ethics (1977a; 1977b; 1978), his view on the rôle of the church with regard to mass communication (1977c), as well as the responsibilities of Christians in their interaction with mass communication (1976b).

Christians also provides new insights in the integration of the practical and theoretical aspects of the training of professional journalists (1979), as well as on the effect of home video systems on the communicative behaviour of man (1973).

### *Communication as a human action*

Of more direct interest to this paper is Christians and Carey's\* view concerning the logic and aims of qualitative research. It is in this respect that Christians and Carey follow the new approach in the social sciences in the investigation of man and his behaviour (including his communicative behaviour) which does not suffice with a quantitative-statistical analysis, but try to view man in his uniqueness as an integral part of a particular social context (cf. also Cussort and King, 1976, p. 6f).

Christians, following sociologists like Weber (see e.g. Collins and Makowsky, 1978, p. 120), is concerned with the *verstehen* of the human being and his communicative actions as opposed to the positivistic quantification of human behaviour. Whereas the more accepted exact scientific approach dehumanizes the communicating man (including the journalist), by viewing him as a quantitative unit which can be understood only through statistical analysis, the qualitative approach of Christians is in the sense more humanistic when it proceeds and argues on the basis of the unique individuality of man (Isaak, 1975, p. 15). As in the case of Berger (1975, pp. 142-171) and Mills (1973, p. 44) in sociology, Christians is likewise intent on reinstating man to his proper place in communication research (cf. Van Schoor, 1977).

As a Calvinist (Christians, 1976b, p. 11) he views man as a creative being and therefore being both responsible to and answerable for his actions (cf. also Snyman, 1971). Christians (1976b, p. 16) inevitably has to reject the prevailing positivists' reductionist view of man. The latter tradition, in accordance with a specific ideal of science, found it necessary to adopt the view that man (including man as communicator) is in essence nothing more than the sum-total of his biological impulses and physical sense organs, i.e. a stimulus-response system. (This development can be ascribed to the then prevailing *ideal of an unified science* (IUS). This ideal states that all the sciences (including the social sciences) should in principle be reducible to the model of all sciences, i.e. physics. If this reduction is not made, such a *science* can not justifiably be called *scientific*.)

These anthropological issues come to the fore when Christians, with Carey,

\*Unpublished manuscript which Christians has made available to the present writer. References are to the pages of the manuscript.

proceeds to give an exposition of what they regard as the essential elements of the qualitative research approach. A brief summary of viewpoints follows.

### *Qualitative vs. quantitative methodology*

The basic premise of the QM is that there is no single, conclusive reason why the social sciences should of necessity also accept the methods of the natural sciences. Recent developments on the Continent stress that the substantive differences between the social and natural sciences inevitably necessitates different philosophical and methodological approaches (pp. 1-2).

The reasons for this are twofold. Since the 1920's there has been a growing trend in the social sciences to imitate the positivist ideal of science as exemplified in the natural sciences, i.e. the ideal of a neutral, value-free science of reality (in this case, social reality, p. 9). In reaction to the naturalist positivist philosophy of science between 1920 and 1960, the last two decades saw definite anti-naturalist and anti-positivist developments, e.g. the hermeneutical and critical approaches. Exponents of this new anti-naturalism in the philosophy of the social sciences are Bhaskar (1979); Giedymin (1975); Keat (1971); Phillips (1976) and Thomas (1979).

As a result of the positivist ideal of objective science, the social sciences proceeded in the construction of a systematic body of knowledge in the belief that man's behaviour (including communicating man) can be explained in the same way as physical and biological phenomena (e.g. Littlejohn, 1978, p. 17). The failure to do so, inevitably, led to a pronounced disillusionment with contemporary, accepted approaches to reality in the social sciences (p. 8). In this regard Marais (Marais and Puth, 1979, p. 2) pointed out that relatively little empirical research in communication is theoretically relevant and therefore made no essential contribution to the development of communication as a science. According to Marais one's only reaction on reading such research reports is: "So what!".

The QM proposes an alternative model of the social sciences as against the naturalist scientification of hitherto accepted models. On the basis of the tradition established by writers like Weber, Freud, James, Dewey and Tocqueville, the aim of qualitative research is to make man more aware of his analytical abilities and to develop methods which can analyze these. As such the QM is an attempt to reinstate the critical function of intellectual research. It rejects that view of the social sciences (including of journalism) which reduces the study of man and his behaviour to mere *social physics*. Journalists and their activities are not mere neutral data which can only be analyzed statistically, but should be seen as active, creative and responsible members of the human society. Even more important, the QM does not view the social sciences in a reductionist sense, in which all value judgements are rejected and the ideal of neutral objectivity remains the ultimate objective (pp. 3, 7 and 10; cf. also Merrill, 1977 and Jung, 1972).

The development of the QM can be traced to the *sciences humaine*, the *Geisteswissenschaften*, critical theory, the tradition of *Verstehen* and hermeneu-

tical theory. Christians and Carey assume a middle position between epistemology and technique. The aim in their paper is neither solely philosophical, nor solely operational, but they do utilize the concrete methods of symbolic interactionism, ethno-methodology and cultural hermeneutics complementary to their main philosophical principles.

It would be wrong to conclude from the afore-mentioned that the QM is *per se* opposed to the statistical approach or any other quantitative method (cf. also Kierkegaard's attitude as outlined by Van Schoor, 1980, p. 16). The role of quantification in science in general and journalism in particular should not be minimized as it remains an integral part of it. Christians and Carey are, however, opposed to the use of statistical or quantitative methods in those cases where it results in the essential meaning of the issue being overlooked.

The problem with quantitative research methods in the social sciences (particularly in journalism) is that they are, as is the case with many reader surveys, often completely sterile. Schwartz and Moore (1979, p. 125) maintain that e.g. quantitative media researchers more often than not approach the object under investigation, count a reasonable number of people, add up the number of individuals for instance reading a newspaper and consequently develop a demographic profile.

According to Schwartz and Moore (1979, p. 126) such a profile represents nothing more than the *fictitious average*, the *minority skew*, the *insightless numbers* and the *homogeneity myth*.

In the same context Sahin (1979, p. 14) shows that content analysis is frequently unable to analyse the ideological facets of the message because frequency of incidence is taken as the most valid indicator of meaning:

"As a result, that which is not frequent, that which is not explicit, or that which is not a part of the *manifest* content, is systematically left out of the analysis, and is declared to be irrelevant or insignificant. Yet, it is precisely in those infrequent, implicit, presupposed, consensual elements that ideology may have to be apprehended. This requires the expansion of the concept of message, and a redefinition of the concept of content, so that message content can be seen as a totality larger than its manifestly countable elements."

In this respect the QM veers from Mills' critique of *abstracted empiricism*, in which more attention is given to the requirements of *administrative concerns* than to *intellectual concerns*. According to Mills (Cussort and King, 1976, p. 154), social scientists became the victims of administrative requirements to such an extent that their only objective is "to achieve prediction and control" through "elaborate exercises in the use of statistical devices". Cussort and King (1976, p. 155) formulates the same issue according to Mills in the following way:

"The empiricist has concluded that the only form of validity is that established through fact and, moreover, that validity provided through fact is more important than any other consideration in the communication process.

"But there is more to it than that. It is not so much that the empirical sociologist

(and other social scientists) has become bogged down with statistics; this in itself is not a completely hopeless situation. A person living under a haystack of facts and figures might reasonably be expected to dig out to a point where he or she could see clearly the outlines of what previously had only been a dark and suffocating pressure. The serious problem . . . is that empiricists, even as they suffocate, think that building haystacks is the best of all possible lives."

In this respect Van Schoor (1977, p. 12) condemns the view which considers it possible that the phenomenon of communication can be dissected like a corpse into pieces, counted, distributed and then be presented as science. Communication research methods should try and analyse human behaviour *in toto* and will in the process have to accept a philosophical view of man. As against the reductionist-behaviourist view of man in the empirico-quantitative tradition, the QM is, therefore, decidedly more *human* in its approach to research.

It is in fact against such an abstracted empiricist approach, in which statistical techniques *per se* are elevated to the pinnacle of science, that Cillié (during a discussion at the *Survival of the Press* conference in Grahamstown) raised some objections, calling it a waste of time when man's mental powers are employed in *irrelevant research*. Irrelevant empirical research Cillié then defined as the *proving of the obvious*, e.g. whenever obvious phenomena in journalism are *proved* through elaborate statistical techniques or whenever the essential questions are ignored and research is done solely for the sake of research.

The QM views communication as a creative process in which people are engaged in a unique manner. Communicating man (especially the journalist) cannot be treated as a puppet on a string, but should rather be seen as the actor on the stage, where things change through his improvisation and innovation as the drama unfolds itself (e.g. Berger, 1975, pp. 142-171). Christians and Carey formulated it as follows:

"Humans live by interpretations. They do not merely react or respond, but rather live by interpreting experience through the agency of culture . . . It is, then, to this attempt to recover the fact of human agency — the ways persons live by intentions, purposes, and values — that qualitative studies is dedicated. Thus we do not ask 'how do the media affect us' (could we figure that out if we wanted to?), but, 'what are the interpretations of meaning and value created in the media and what is their relation to the rest of life?'"

### *Criteria of qualitative research*

Christians and Carey distinguish four criteria of qualitative research. They emphasize that these criteria can only be distinguished for analytic purposes, because qualitative research is essentially an ongoing dialectic process and not primarily a method which can be divided into a series of discrete phases.

#### Participant observation

Because human interpretation (*Verstehen*) is taken as the basic premise,

participant observation is seen as a necessary condition through which this can be realized. The observer as social scientist, for example, learns the language of the group which he will investigate, as in the case of ethnologists, by pitching his tent among the natives in an attempt to come to a real understanding (e.g. through symbolic interaction) of his object of study.

It was the Chicago School which showed the relevance of participant observation, personal documents and open interviews, as well as aspects like reports by witnesses, narrations and even diaries, as valuable instruments in research. All these elements can be utilized in a meaningful way — not primarily to verify hypotheses, but rather as methods which can facilitate understanding.

The researcher aims at a sympathetic understanding of the central symbols through which the object of study manifests itself and which enables him to come to a final evaluation (cf. Tuchman's personal observation of reporters, 1978, p. 66 ff).

#### Contextualization

Contextualization is the next step in the research process. Researchers using the QM, try to bring to the fore all the characteristic elements of the case available through the identification of the particular context. The meaning of behaviour is not determined by the construction of statistical indices of measurable behaviour, but by the context in which communicative behaviour takes place. A stone which can be weighed and measured, reflects different meanings in the hand of an attacker and as a milestone along a road.

"Conventional inquiry . . . screens out uncontrolled variation, and therefore favors the laboratory as the supreme context-free environment. Qualitative research seeks instances in which the phenomena can be observed naturally rather than arranging for them to happen under contrived conditions" (p. 20).

In order to evaluate the impact of the context properly, it is therefore imperative that the qualitative researcher shall accept the rôle and impact of historical progression. (Compare Snyman's, 1971, view regarding news as dependent on the contingent and actual character and novelty of events within the historical context — a context which is characterized as a continuous advance through the bringing about of the new.) Christians and Carey (p. 23) formulates this as follows:

"Qualitative research self-consciously avoids the assumption that the problem or social group (e.g. journalists) under study is an autonomous creation arising by spontaneous combustion and challenges the ahistorical bias of empiricism."

"Contextualization is a vital dimension of interpretive studies. While extraordinary complex, this guideline calls our attention to immediate, wider cultural, and historical contexts if we are to interpret human interpretation accurately."

#### Maximize comparisons

Comparisons are used in qualitative research not solely for purposes of

evaluation. "It refers instead to a judicious choosing of several comparison groups, not for establishing proof, but to improve the substance and explanatory power of the (qualitative) interpretation" (p. 25).

The qualitative researcher will, under normal circumstances, therefore, not choose his experimental group according to statistical criteria (e.g. voters older than 65, readers with an IQ of 140+, journalists within a certain income group, etc.). Rather than using these *random communities* as a point of reference, he will concentrate on more natural, socially identifiable groups and situations.

The qualitative researcher will proceed on the basis that one situation (journalism in America) and another situation (journalism in South Africa) should be compared in an *interpretative* way.

The qualitative researcher will also, contrasted with his empirically oriented colleague, not try and isolate single variables. He will, furthermore, not try and apply this single, narrowly gleaned indicator in an inductive manner to every possible situation. With regard to journalism, the qualitative researcher will, for example, compare the functioning of the quality press in one country with another, rather than identify and isolate one factor of it and investigate this factor only by keeping all other variables constant.

Using comparisons in this way does not mean that qualitative research necessarily implies a holistic view of research objects. Goffman has shown that in-depth analysis is possible within a larger context, while Park has shown that comparisons on an internalized basis can take place within one's own experience (pp. 25-27).

Important comparisons can also be made in terms of historical developments. The work of McLuhan and Lippmann in media research are good examples.

Qualitative research is much more than an unconcerned, anti-septical investigation into *what is*, but is rather intent on arriving at a better understanding of the course of history through comparisons in order to get a firm grip on those values that influence human behaviour.

### Sensitized concepts

Christians and Carey (p. 30 ff), following Blumer, distinguish between the quantitative tradition's definitive type of conceptualization as opposed to sensitized conceptualization propagated by the qualitative tradition. The quantitative researcher aims at lawlike abstractions by the isolation of the conceptual content.

The qualitative researcher, on the other hand, tries to attain more insight into the object of research, i.e. to *dis-cover* the underlying meaning thereof. He is aiming at *meaningful portraits* and not statistically precise formulations which have been deduced from artificially determined operational circumstances — "... The qualitative researcher maps out territories by finding seminal ideas which become permanent intellectual contributions while unveiling the

inner character of events or situations" (p. 31).

The aforementioned does not mean that qualitative research is based on mere personal commitment or unjustified conjectures. By means of repeated observations and evaluation of concepts, the qualitative researcher must produce formulations which enable him to make accurate and substantive generalizations. It is at this point at which the *prophetic element* of qualitative research in communication and journalism becomes evident: a few examples are: *primary group* (Cooley); *egalitarianism* (Tocqueville); *noble savage* (Rousseau) and *paradigm* (Kuhn).

Within the South African context these concepts are not only used to predict, but they also lead to insight and commitment. Examples are Viljoen's *dinkskrum*, De Klerk's *verlig* and *verkramp* and Stoker's view of news as *dubbelbrandpuntig* (where the one focus is the actual, contingent event and the other is man as knower, cf. Snyman, 1971, p. 308).

As Christians and Carey put it:

"Theoretical discovery occurs on a surprise basis, as a serendipity rather than a systematic pursuit. (The qualitative research mode) advocated here is built on the assumption that the knower is inextricably part of what is known rather than standing independently of the social action.

"Prophetic sensitized concepts are the most lasting contribution qualitative research can make" (pp. 34-35).

### The requirements of neutrality and repeatability

The issue of prophetic concepts brings to the fore two basic differences between qualitative and quantitative research methods.

The quantitative method requires that the scientist collects his data as a neutral observer without becoming personally involved. The qualitative researcher accepts that absolute and total objectivity is in itself a scientific impossibility (even the most positivist empiricist has to make some meta-scientific assumptions). The qualitative researcher sees a 'value-free' science as a sterile science, because it excludes (by implication) theorizing at the outset, while it never really attains to theory-building which is usually the ultimate objective of theoretical research. (See the quotation by Merrill, 1977, at the introduction of this paper.)

Secondly, Christians and Carey (p. 35) end on a warning note, by emphasizing that the QM, like any other scientific method, can be used in a slipshod and irresponsible manner. The fact that the QM does not require a certain piece of research to be repeatable in a statistical sense, it neither justifies the sloppy use of the method. They refer in this regard to the meticulous way in which researchers like Becker and Shibutani have documented their original material.

The qualitative researcher also accepts that any approach which does not offer means of reassessment and inter-subjective testing, cannot claim to be

scientific. It is for this reason that the four criteria are laid down, i.e. "to take naturalistic observations seriously, locate context validly, make fruitful comparisons, and formulate imaginative sensitized concepts". The qualitative researcher approaches

"... the larger world of communication theory and social studies generally in order to contribute to those broad concerns which the larger public expects academia to eliminate" (p. 36).

## Conclusion

It has been argued in this paper that the QM offers special opportunities for journalism research and can as such contribute to the development of a theoretical base in this discipline. It can, at the same time, lead to a better understanding of journalism as a profession on an empirical level.

The acceptance of the QM does not, however, mean that quantitative methods in journalism should be abandoned or receive less attention. Burd (1978) has shown that *precision journalism*, for instance, has become an important element in journalism research. This method, also known as PJ, makes use of social scientific techniques like opinion polls and attitude tests, while the instruments of statistical computer analysis forms an essential part of PJ. Quantitative and qualitative methods, therefore, do not exclude each other. A recent example in which the same research object was investigated by qualitative and quantitative methods, is to be found in the investigation of two American newspapers' treatment of the Biko case (Brown, 1980 and Gerber, 1980).

It has been the purpose of this paper to question the tradition in the social science (in particular communication and journalism) which accepts the quantitative method as the only valid scientific method. This paper challenged the viewpoint often heard from the proponents of the quantitative approach that the conceptual or qualitative approach is nothing but a lot of *garbage*. Holmlöv (1978, p. 160) as an example, has indicated that the QM can be applied quite effectively in journalism — even when it deals with *garbage*!

When the QM is considered as an integral component of the research tripartition or breadth, height and depth; and if it is used either as a sole research method or complementary to other approaches, it will be recognised to be a friend and not a foe of a scientific research tradition in journalism.

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## Enkele opmerkinge oor die studiegebied van die Kommunikasiekunde

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### Abstract

A few remarks concerning the field of study of communication science.

*To account for the nature of any special science is not itself a special scientific concern, as it needs a basic philosophical perspective. It is not sufficient to define the uniqueness of the scientific endeavour in terms of features like systematics, verification/falsification, method, and the so-called relation between a knowing subject and a study-object.*

*Any concrete entity ('object') functions at different modes of being (modalities), such as the numerical mode (aspect), the spatial modality, the sensitive sphere (sometimes passively as a sensed object), the logical aspect (for instance as something analyzable, i.e. identifiable and distinguishable), the sign-aspect (for example its name), the social aspect, etc. The fundamental question therefore is not, what object is scientifically studied, but from what angle (aspect, mode) is this or that entity approached? These different modalities do indeed serve as special scientific approaches (points of entry) to reflect on concrete reality. In order to think scientifically, one has to focus one's attention on a specific modal perspective, disregarding other modal directions of approach. Because abstraction as such occurs frequently in our non-scientific daily life, it is not sufficient to qualify scientific activities. In fact, abstraction and analysis imply each other. To analyse anything implies an act of identification and distinguishing, and abstraction concerns the identification of something (or some characteristic) by disregarding (i.e. distinguishing it from) non-relevant things (or features).*

*Scientific activities display a specific kind of analysis, namely modal analysis (abstraction). However, the identification of a modality delimiting the field of study of a special science always implies that one must simultaneously distinguish it from other modalities. This stresses the necessity of a philosophical view on the coherent diversity of modal aspects.*

*The uniqueness of these modal aspects explains the inherent limits of conceptual definition - in the final analysis, every definition depends on primitive (indefinable) terms. This insight is briefly applied to the notion of communication and explored in the direction of the disclosed structure of the sign-mode. An account is given of the implied subject-object-object-subject*

*relation of communication in the socially disclosed sign-aspect. To explain the nature of various types of communication an appeal is made to different kinds of social intercourse, classified as consociational, communal and associational relationships. The conditions of meaning (presupposing choice) and interpretation point to the typical human character of communication as it is conceived of in this analysis.*

Wanneer rekenskap gegee moet word van die begrensende gesigshoek van 'n bepaalde wetenskaplike studie-gebied, word ons steeds gekonfronteer met grondleggende wysgerige vrae. Trouens, die grondvraag: wat is wetenskap? is 'n veronderstelling vir die aanduiding van die studie-gebied van enige vak-wetenskap. Maar juis hierdie vraag kan nooit vakwetenskaplik beantwoord word nie, eenvoudig omdat dit nie 'n vakwetenskaplike vraag is nie. Wanneer 'n kommunikasiekundige (net soos enige ander vakwetenskaplike) wil sê wat sy wetenskap behels, tree hy as't ware terug en praat van buite óór sy vak. Die funderende wysgerige visie wat hiervoor nodig is, moet nie alleen verantwoord wat wetenskap in die algemeen is nie, maar moet ook die uniekheid van 'n bepaalde wetenskaplike gesigspunt belig in sy samehang met ander gesigspunte.

Die merkwaardige van hierdie situasie is egter dat, hoewel die vakman slegs wysgerig óór sy vak (en die studie-gebied daarvan) kan praat, hierdie (vak-)filosofiese spreke tog ook moet rekening hou met die inhoud van die vak! Daarom besit juis die vakman noodsaaklike kennis wat onontbeerlik is om hierdie grondleggende wysgerige vraag te beantwoord. 'n Saaklike tipering van die uniek-onderskeidende kenmerk van wetenskap in die algemeen sal vanself nadere begroning verskaf vir die stelling dat 'n vakwetenskaplike noodwendig op wysgerige wyse die aard en begrensing van sy studievelde moet verantwoord.

### Die uniekheid van wetenskap

Wie op soek is na die onderskeidende kenmerk van wetenskap sal moet afsien van al dié kenmerke wat ook aanwesig is by nie-wetenskaplike aktiwiteite — soos sistematiek, verifikasie/valsifikasie, metodologie, e.s.m. (vgl. Strauss, 1980, p. 2 e.v.). Selfs die vermeende relasie tussen 'n kennende subjek en sy sg. studie-objek bied geen uitkoms nie. Beskou slegs die posisie van drie dissiplines soos die Bedryfsielkunde, Bedryfsosiologie en Bedryfsekonomie. Kan ons sê die studie-objek van hierdie dissiplines is die bedryf? Indien wel, sou ons die drie nie werklik kon onderskei nie. Die verskille blyk egter nie uit die vermeende studie-objek (nl. die bedryf) nie, maar uit die eiesoortige gesigshoek (aspek) waaruit vakwetenskaplik na die bedryf gekyk word.

Enige entiteit of gebeurtenis in die werklikheid vertoon te wens 'n verskeidenheid van aspekte wat dit moontlik maak om vanuit verskillende gesigshoeke (ook vakwetenskaplik) daaroor te praat. Die verskillende aspekte van die werklikheid dien inderdaad as toegangspoorte tot ons spreke oor enigiets.

Wanneer ek bv. 'n bepaalde motor identifiseer (deur dit te onderskei van ander motors of ander entiteite) kan ek vervolgens sê die motor is *duur* (ekonomiese toegangspoort), *mooi* (toegangspoort van die estetiese aspek), *modern* (historiese invalshoek), *fyn beplan* (analitiese gesigspunt), *sterk* (fisiese sy), *groot* (ruimtelike bestaanswyse), *gemaklik* (sensitief-psigiese modus), *my eiendom* (juridiese funksie), *betroubaar* — ek glo dit sal my veilig vervoer (geloofsmodaliteit), e.s.m.

Die aspekte op grond waarvan ons oor die dinge en gebeurtenisse in ons alledaagse lewe praat, word egter nooit as *sodanig* uitgelig nie. Ons ervaar bv. steeds die ekonomiese aspek aan en in die spesifieke motor wat ons as duur getakseer het, die estetiese aspek aan en in die motor wat ons mooi vind, e.s.m. Dit wil sê, iemand wat opmerk dat 'n motor mooi, duur of modern is, het nog nie daarmee gekom tot 'n vakwetenskaplike prysteorie, estetika of geskiedenis-teorie nie. Om dit te doen, moet immers oorgegaan word tot die *uitlig* van 'n bepaalde aspek as sodanig en wel deur tegelyk *af te sien* van ander aspekte óf die besondere wyse waarop 'n entiteit soos 'n motor in die betrokke aspek funksioneer. (Elke entiteit of gebeurtenis *funksioneer* trouens op 'n konkreet-individuele en -universele wyse binne die *universele kader* van elk van die verskillende werklikheidsaspekte.)

Wanneer 'n bepaalde aspek (bestaanswyse, faset, modus, modaliteit) van die werklikheid *geabstraheer* word, vind daar dus tegelyk *identifisering* (uitlig uit) en *onderskeiding* (af sien van) plaas. Die *gelyktydigheid* van hierdie twee momente dui op die wederkerige implikasie wat daarin vervat is. Wie byvoorbeeld 'n stoel *identifiseer*, kan dit slegs doen deur tegelyk af te sien van alles wat nie 'n stoel is nie, deur dit dus tegelyk te *onderskei* van ander dinge. Omgekeerd kan 'n tafel en 'n stoel weer slegs van mekaar *onderskei* word indien beide gelyktydig *geïdentifiseer* word. Die aard van analise berus egter op niks anders as hierdie twee momente van identifisering en onderskeiding in hul wederkerig-impliserende betrokkenheid op mekaar nie. Aangesien identifisering en onderskeiding egter wissel terme is vir die twee bene van abstrahering (nl. *uitlig uit* en *af sien van*), is dit duidelik dat *analise* en *abstrahering* presies dieselfde saak aandui. Die kernvraag is in hierdie verband of *analise* (*abstrahering*) slegs 'n wetenskaplike aangeleentheid is, en of dit ook in ons alledaagse nie-wetenskaplike lewe voorkom?

Dat dit inderdaad 'n egte bestanddeel van ons daaglikse lewensoriëntasie vorm, blyk reeds prominent uit ons alledaagse begripsvorming. Om 'n *begrip* van enigiets te vorm, moet *afgesien* word van dit wat nie ter sake is nie, sodat slegs die relevante kenmerke daarvan *uitgelig* kan word. Dink selfs aan die klein kindjie wat vir die eerste keer 'n duif sien. Gedagtig aan die naam *duif* wat hy by sy vader geleer het, sien hy enkele dae later 'n mossie, maar roep dan: Pappa, kyk die *duif*! Wat hier plaasgevind het, is 'n voorbeeld van alledaagse abstrahering (ons kan dit ook 'konkrete abstrahering' noem): op grond van sekere sintuiglik-waargenome kenmerke van die duif, bv. snawel, pootjies, vere en vlerke, het die seuntjie die (nie-teoretiese) begrip 'voëltjie' gevorm en onmiddellik die mossie herken as 'n voëltjie. Ongelukkig het hy die

naam 'duif' vir die begrip 'voëltjie' gebruik (wat o.m. die prinsipiële verskil tussen *begrip* en *woord* belig). Die kenmerke wat opgeneem is in die *begripsvoorstelling* 'voëltjie' is almal *universele* kenmerke — dit appelleer op die voëltjie-wêes van watter individuele voël ook al. Ook wanneer ons van korrekte *naam*-gewing gebruik maak, bly daar 'n prinsipiële verskil bestaan tussen begrip en woord.

Die verskeidenheid van entiteite waarmee ons in ons alledaagse lewe te make het, soos mense, bome, diere, huise, meubels, huwelike, state, e.s.m., kan almal geïdentifiseer word op grond van die *eïening* (herkenning) van die universele kenmerke van die mens-wees, boom-wees, dier-wees, e.s.m., wat in elke geïdentifiseerde mens, boom of dier teruggevind word. Die identifisering van 'n mens, 'n boom of 'n dier dui dus op die begripsmatige *samevatting* (*sintese*) van alle essensiële (konstitutiewe) universele kenmerke van mens-wees, boom-wees of dier-wees. *Sintese* behoort derhalwe tot die aard van identifisering en impliseer onderskeiding. Indien identifisering (*sintese*) egter teenoor onderskeiding staan, is *sintese* niks anders as een van die twee bene van *analise* nie. Die ken-teoretiese tradisie sedert Kant, wat analise téénoor *sintese* stel, is daarom foutief: analise *omvat* beide *sintese* (identifisering) én *onderskeiding*!

Waar ons alledaagse begripsvorming steeds geskied aan die hand van die *universele* kenmerke van iets, is ons tog deurgaans talig met *individuele* entiteite in bepaalde situasies besig (dit appelleer op die deiktiese funksie van taalgebruik). Dit wat individueel is, onttrek sig gevolglik aan alle begripsvorming omdat lg. steeds aan die hand van universele terme geskied (iets wat Aristoteles reeds besef het — vgl. *Metafisika* 1 040 a 5 e.v.). (Op die feit dat Aristoteles kennis herlei het tot *begrips*-kennis — en daarmee geen ruimte gelaat het vir dié soort kennis waarmee ons ook die individuele kén nie, nl. *idee*-kennis — gaan ons nie nader in nie.)

Die begrip wat ons van entiteite vorm, berus steeds op die universele kant, op die *wetmatigheid* of *orde*-likheid daarvan, wat egter verwys na die grondleggende *wet* of *orde* daarvoor. Die *wet* as die *orde* vir die bestaan van enige entiteit kondisioneer die *ordelikheid* van elke entiteit — en deur die ordelikheid daarvan tóón elke entiteit sy wetsgekondisioneerdeheid. Hierdie wetsgekondisioneerdeheid gee inhoud aan die onbepaalde lidwoord 'n wat steeds op die universele kant van iets dui (d.i. bv. die mens-wees van 'n mens of die boom-wees van 'n boom), maar wat slegs die onverbreeklike korrelaat is van die *individuele* sy van 'n entiteit. Wanneer ons sê *hierdie* mens is 'n mens, dui ons onderskeidelik op die individuele en die universele kant van die betrokke mens.

In onderskeiding van die abstrahering (analise) wat ons in die alledaagse lewe aantref en wat ons bestempel het as konkrete abstrahering (omdat dit steeds gerig bly op die tipiese totaalstruktuur van entiteite), word die *uniekheid* van wetenskap gekarakteriseer deur die aard van *modale abstrahering*, d.i. deur die identifisering van 'n bepaalde modus (aspek) wat tegelyk van ander



aspekte onderskei word. Die algemene biologie moet bv. die universele struktuur van die biotiese aspek modaal-abstraherend insig kry, want anders sal tipiese biologie-navorsing nooit effektief onderskei kan word van die fisika- of iets soos die sosiologie-navorsing nie.

Hoewel die Wysbegeerte 'n samehangende geheelbeeld op die werklikheidsverskeidenheid wil bied, bly dit net soos die vakwetenskappe aangewese op modale onderskeidings, want die teoretiese verantwoording van die struktuur van entiteite kan slegs geskied deur die toegangspoort van (teoreties geartikuleerde) modale aspekte. Ons het reeds opgemerk (vgl. die voorbeeld van die motor hierbo) dat selfs die alledaagse ervaring slegs deur die toegangspoort van die aspekte iets kan uitsê oor entiteite — en modaal-abstraherende (d.i. teoretiese) denke artikuleer bloot hierdie toegangspoorte deur hulle eksplisiet te identifiseer en te onderskei. Aangesien identifisering steeds onderskeiding impliseer (en omgekeerd), volg dit vanself dat die werklikheid minstens twee aspekte moet besit. Anders gestel: indien die werklikheid slegs één aspek besit het, sou analise sinloos gewees het, aangesien elke indentifiseringspoging niks sal vind waarvan die betrokke aspek *onderskei* kan word nie. Hoogstens sou volstaan moes word met *toutologieë*. Elke monistiese *-isme* versand ten slotte in sinlose toutologieë, want wanneer die fisikalis, vitalis of historis vanuit hul eksklusief-eensydige grondnoemer-keuse telkens kom met totale aanspraak soos: alles is fisies, alles is lewe of alles is storie, word slegs herhalings geformuleer: vir die fisikalis is die mens bv. deur en deur *fisies* — wanneer hy daarom sou beweer *die mens is fisies* impliseer die *identiteitstrekking* van die koppelwoord *is* dat die woord *mens* vervang kan word deur *fisies*, wat ten slotte daarop neerkom dat die stelling *die mens is fisies* vir die fisikalis niks méér sê nie as die toutologie: *fisies is fisies!* Dergelike monistiese *-ismes* berus steeds op die verabsoluttering van die een of ander werklikheidsaspek en besit, merkwaardig genoeg, nie alleen 'n geweldige invloed in die geskiedenis van alle vakwetenskappe nie, want dit lééf vandag nog steeds in die vakwetenskappe in bepaalde strominge.

### Die vakwetenskaplike begrening van die Kommunikasiekunde

'n Merkwaardige kenmerk van die verskillende aspekte van die werklikheid is dat die unieke sin van elkeen nie alleen onherleibaar is nie, maar tegelyk ook ondefinieerbaar is (vgl. Strauss, 1980, p. 36 e.v.). Die unieke eie-aard van die aspekte (die sin-kerne daarvan) is dus *primitiewe* (in die sin van: ongedefinieerde) terme van 'n vakwetenskap. Ten slotte vorm ons begrippe en definisies in ongedefinieerde terme, want 'n voortgaande definiëring lei tot die logiese absurditeit van 'n *regressus ad infinitum*. (Hierdie insig dui inderdaad op die beperktheid en onselfgenoegsaamheid van alle menslike denke — kontra die rasionalistiese verabsoluttering van begripskennis.) Die wiskundige sit met die primitiewe term *getal*, die bioloog met *lewe*, die kinematikus met *beweging*, die psigoloog met *sensitiwiteit*, die semiotikus met *betekening*, die etikus met *liefde*, die topoloog met *omgewing* (uitgebreidheid), e.s.m.

Wie daarom kommunikasie wil *definieer*, aanvaar dat dit as sodanig nie 'n primitiewe (ongedefinieerde) term is nie. Alles is dan egter afhanklik van watter ánder primitiewe terme gebruik word om kommunikasie te definieer. Woord-etimologie kan hier selfs misleidend wees, want die Latynse *communicatio* beteken oorspronklik: *mede-delings*. Die laaste lid, nl. *delings* veronderstel die term *verdelings* wat op sý beurt verwys na die aard van 'n *geheel-delerelasie* — en hierdie relasie vind sy oorspronklike modale tuiste in die ruimte-aspek van die werklikheid. Iets wat kontinu uitgebreid is, is sódanig gekonnekteerd dat alle *dele* van die *geheel* gapingloos saamhang. Die *mede* van mededeling eggo nie alleen iets van die ruimte nie, omdat dit ook iets bevat van *oordrag*, wat *energie-inset* met 'n sekere *effek* (gevolg) impliseer (vgl. selfs die formele analogie tussen informasie-formules en entropie). Soms word hierdie effek ook aangedui met die term *beïnvloed*, bv. wanneer 'n omskrywing soos die volgende van kommunikasie gegee word: die gedrag waardeur een organisme die gedrag of innerlike gesteldheid van 'n ander organisme beïnvloed. In hierdie omskrywing word mede geappelleer op die dimensie van entiteite — met *organisme* word na mens of dier verwys.

Verdere elemente verskyn bv. in die volgende omskrywing: 'Simply defined, communication is the art of transmitting information, ideas, and attitudes from one person to another' (Emery, Ault en Agee, 1975, p. 4). Die term 'art' verwys na die tegniese wyse (d.i. die kultuur-historiese aspek van 'transmitting'; lg. dui basies dieselfde aan as die term mededeling in die sin van oordrag. Implisiteit in hierdie omskrywings is natuurlik altyd die een of ander kommunikasiemodel (waarop ons aanstons kortliks ingaan).

Nog 'n verdere dimensie tree na vore wanneer kommunikasie omskryf word as die 'ver-gemeenskapliking van betekenis' (vgl. bv. Marais, 1979), omdat hier 'n duidelike appél uitgeoefen word op die sin van die tekenaspek en die sosiale aspek van die werklikheid. Die oorspronklike sin van die teken-aspek word tewens gereguleer deur die norm (kode): *beteken*. Die feitlike korrelaat hiervan vind ons in die subjektiewe *betekenings-aktiwiteit* van die mens wat betrekking het op dit wat beteken *-is* (betekenis). (Hierdie drie gesigspunte onderlê die gebruiklike voorkeure vir die onderskeie aanduidings *semiotiek*, *linguïstiek* en *semantiek*.)

Uit die voorbeeld waarin ons verwys het na die verskillende modale toegangspoorte tot ons spreke oor iets soos 'n motor, kan ons ook die aandag vestig op die feit dat elke entiteit (soos 'n motor) in beginsel in alle aspekte van die werklikheid funksioneer. In die aspekte van getal, ruimte, beweging en die fisiese besit alle entiteite slegs subjeksfunksies (d.w.s. alle entiteite funksioneer aktief in hierdie eerste vier werklikheidsaspekte). Dieselfde kan egter nie gesê word van die *biotiese* aspek nie, want alle lewelose stoflike entiteite (elementêre deeltjies, atome, molekule, makro-molekule, makro-sisteme) kan slegs passief (objektief) as lewensmiddele in die biotiese aspek funksioneer. In die sensitief-psigiese aspek kan beide stoflike dinge en plante slegs as objekte verskyn (bv. wanneer dit deur 'n mens of dier *waargeneem* word).

Op 'n ooreenstemmende wyse kan ons verwys na die potensiele ekonomiese

funksie van entiteite wat eerste geaktualiseer word wanneer daar bv. sprake is van die koop van 'n diamant waardeur die ekonomiese objeksfunksie van die diamant wat aanvanklik bloot *latent* was, *gepatenteer*, (d.i. *ontsluit*) word. Omdat alle entiteite in alle aspekte van die werklikheid funksioneer, spreek dit vanself dat alle entiteite ook (al is dit soms bloot 'n latente) *teken-funksie* besit. Hierdie teken-funksie kan bv. *verbaal* gepatenteer word deur die *benoemingsaktiwiteit* van *teken-subjekte* (d.i. mense). Deur verskillende vorme van patent-making word die universele teken-modus telkens anders *gespesifiseer* (l.w. nie *geïndividualiseer* nie, want daarmee sou die prinsipiële verskil tussen universeel en individueel verval).

Alle entiteite wat deur die mens gemaak is (d. w. s. objektief-tegnies gefundeerd is), maar wat nié deur die teken-aspek gestempel word nie (vgl. entiteite soos handelsmerke, wapens, grafstene, verloofringe, e.s.m.) spesifiseer die teken-aspek op 'n bepaalde wyse wat bv. verskil van dié kategorie entiteite wat nié mensgemaak is nie se objektiewe tekenfunksie (bv. dierespore, saampakkende donderwolke, simptomatiese kleur, e.s.m.).

Van beide voorgenoemde kategorieë verskil weer *verbale tekens* wat as 'n tweede soort entiteit ontstaan deur die patent-making van ander entiteite se latente objektiewe tekenfunksies (die woord *hond* is 'n nuwe entiteit waardeur die objektiewe tekenfunksie van 'n bepaalde hond ontsluit kan word).

Hierdie spesifisering word differensierend verdiep deur die sosiale ontsluiting van die teken-aspek, d. w. s. deur die wyse waarop die oorspronklike (modale) subjek-objekrelasie binne die teken-aspek (betreffende die relasie tussen 'n subjektief-betekenende mens en die gepatenteerde objektiewe teken-funksie van die een of ander entiteitsgeaarde saak, toestand of gebeurtenis), gerig word op die omgang en verkeer tussen mense. Hoewel omgang en verkeer 'n oorspronklike gegewe in die sosiale aspek van die werklikheid is, bestaan daar 'n (vooruitwysende) samehang tussen hierdie aspek en die funderende teken-aspek en wel in die moment van 'teken-verkeer'. (Hierdie soort samehangsmoment, wat dui op die verskil in die ooreenkoms tussen twee aspekte — vgl. Strauss, 1980, p. 24 e.v. — word ook 'n *analogie* genoem.)

Vanuit hierdie perspektief gesien kan ons kommunikasie omskryf op grond van die sosiaal-ontslote sin van die teken-aspek. Dit betref uiteraard regstreeks ook die ontsluiting van die subjek-objekrelasies in die teken-aspek. Die primêre objek (bron) word via die primêre subjek (sender) gepatenteer in 'n sekondêre objek (klank, geskrewe taal), wat deur die sekondêre subjek geïnterpreteer word (ontvanger van boodskap) ooreenkomstig die kode (norm) wat hierdie s-o-o-s-relasie reguleer.

'n Algemene formulering sou dus kon stel dat die begrensende gesigshoek van die Kommunikasiekunde as vakwetenskap gegee is in die ontslote struktuur van die teken-aspek van die werklikheid. (Soortgelyke situasies word ook in ander vakwetenskappe aangetref. Dink bv. aan die geskiedenis-wetenskap wat, in onderskeiding van die Volkekunde, sy vakwetenskaplike studie-veld omgrens vind in die ontslote struktuur van die historiese aspek, of aan die

Biochemie en Biofisika wat afgestem is op die (vooruitwysende) biotiese analogie in die struktuur van die fisies-chemiese aspek.)

Die prominensie van sosiaal-ontslote teken-funksies verklaar ook waarom 'n klassifikasie van verskillende wyses van omgang en verkeer noodsaaklik is vir die Kommunikasiekunde as vakwetenskap. Soms word daar bv. gepraat van informasie-sisteme, inter-persoonlike kommunikasie, massakommunikasie, inter-kulturele kommunikasie, politieke kommunikasie, onderrig-kommunikasie, gesondheidskommunikasie en organisasie-kommunikasie.

Hoewel 'n klassifikasie van die wyses van omgang en verkeer in 'n beskaafde gedifferensieerde samelewing 'n komplekse analise nodig het (vgl. Strauss, 1980, pp. 180-189), lig ons hier die betekenis van enkele kernpunte uit vir die aard van verskillende soorte kommunikasie.

Die leidinggewende metodologiese gesigspunt vir só 'n klassifikasie is gegee in die insig dat alle funderende analogieë (retrosipasies) in die struktuur van die sosiale aspek verreken moet word. Die moderne sosiologie ken tewens verskeie klassifikasies wat slegs op enkele analogiese struktuur-momente in die sosiale aspek appelleer. Die bekende onderskeiding van F. Tönnies (1972, Voorwoord van 7de en 8ste druk, vgl. pp. xiv-xv), nl. tussen *Gemeinschaft* en *Gesellschaft*, betrek slegs wederkerig bevestigende relasies (dit het betrekking op die logiese analogie van sosiale ooreenstemming of konsensus), wat dan vervolgens nader gepresiseer word deur die toegangspoorte van die biotiese, die kinematies en die fisiese aspekte: die aard van *Gemeinschaft* word bestempel as *organies* en dié van *Gesellschaft* as 'n *meganiese aggremaat*. Die indelinge waarvan ander prominente sosioloë (soos Sorokin, Maclver, Parsons, e.a.) gebruik maak, bevat ooreenstemmende tekortkominge.

Daadwerklike omgang en verkeer tussen mense funksioneer steeds op 'n spesifieke wyse in die sosiale (en ander) aspek(te) en wel sodanig dat 'n bepaalde *spesifikasie* aan die universele modale sin daarvan gegee word. Die kinematiese analogie in die struktuur van die sosiale aspek betref byvoorbeeld sosiale interaksie van wisselende *duursaamheid* — één soort relasie kan betreklik duursaam wees, terwyl 'n ander bloot insidenteel kan wees. Die sin van só 'n analogiese moment kom egter eers duidelik na vore wanneer dit in samehang met ánder analogieë ontleed word. As analogie van termodinamiese oop sisteme (d.i. die fisiese analogie in 'n gepresiseerde sin) vertoon sommige relasies só 'n duursaamheid dat die onderlinge wisselwerking (kom en gaan) van individue nie die voortbestaan of identiteit van die betrokke sosiale verbintnisse ophef nie. Die term *inter-aksie* dui op 'n kombinasie van die ruimte- en fisiese analogieë, en dit spreek vanself dat bloot insidentele sosiale interaksie geen duursame geheel daar kan stel wat kontinueer ongeag die wisseling van deelnemende sosiale subjekte nie. Hierdie opmerking verwys ons na alternatiewe spesifikasies wat die ruimte-analogie kan ontvang. Sosiale interaksie kan bv. plaasvind binne 'n lewensvorm wat geïntegreer is tot 'n egte *geheel* (totaliteit — die geheel-delerelasie is oorspronklik ruimtelik van aard), of dit kan op 'n lossier basis van teenoor-mekaar-staan geskied. Die

naas-mekaar-staan of newe-skikkende aard van sommige vorme van sosiale interaksie staan op sy beurt weer teenoor dié vorme waarin definitiewe relasies van bowe- en onder-skikking aangetref word. Hierdie besondere gestalte van die ruimte-analogie verwys ons regstreeks na die historiese analogie (aan die normsy) van die sosiale aspek, want dit betref die kompetensie (mag) van ('n) sosiale gesagsdraer(s) oor sekere gesagsonderworpenes.

Wanneer ons die verskillende spesifikasies verreken wat aan alle modale analogieë in die sosiale aspek gegee kan word, kan ons globaal oorgaan tot die volgende *tipes* van omgang en verkeer. Korthedshalwe kan ons gebruik maak van die volgende twee maatstawwe, nl. (i) 'n permanente gesagstruktuur (d.i. 'n duursame relasie van bowe- en onderskikking) en (ii) 'n solidêre eenheidskarakter (dit betref die aard van lewensvorme wat hul eenheid en identiteit kontinueer ongeag die wisseling van sy lede). Die maksimum spesifikasie wat 'n duursaam georganiseerde lewensvorm kan ontvang, is gegee in die besit van beide 'n solidêre eenheidskarakter en 'n permanente gesagstruktuur. Alle lewensvorme wat albei hierdie (modale totaal-) kenmerke besit, staan bekend as *verbande*.

Voorbeelde van verbande is die staat, kerk, skool, bedryf, universiteit, gesin, kunsvereniging, sportklub, kultuurvereniging en taalvereniging. Die staat besit 'n duursame relasie van bowe- en onderskikking (d.w.s. 'n permanente gesagstruktuur), terwyl die eenheid en identiteit van 'n staat nie opgehef word deur die wisseling van sy burgers (hetsy owerheids persone of onderdane) nie. Wanneer lewensvorme egter slegs één van hierdie kenmerke besit, noem ons dit 'n *gemeenskap*. Die volk en die familie besit wel 'n solidêre eenheidskarakter, maar geen permanente gesagstruktuur kan aangewys word nie. Die huweliksgemeenskap besit daarenteen wel 'n permanente gesagstruktuur, hoewel 'n solidêre eenheidskarakter afwesig is, want as enigen van die eggenote wegval, is die huwelik tot niet. (Terloops vermeld ons dat hierdie onderskeidings impliseer dat nóg 'n staat, nóg 'n provinsie, nóg 'n stad, nóg 'n plattelandse dorp aan te dui is as 'n gemeenskap. M.b.t. die staatlke kant van die gemelde gegewens het ons immers telkens met (hoëre of laere) vorme van owerheids gesag te doen, wat dui op bowe- en onderskikkende relasies wat juis afwesig is in 'n gemeenskap. In werklikheid vertoon 'n stad en 'n dorp 'n besondere vervlegting van uiteenlopende verbande, gemeenskappe en dit wat ons aanstons identifiseer as maatskapsverhoudinge.)

Maatskapsbetrekkings besit nóg 'n permanente gesagstruktuur, nóg 'n solidêre eenheidskarakter. Dit betref die inter-relasies van individue, instansies en lewensvorme wat op voet van gelykheid naas en teenoor mekaar te staan kom. Dit kan onderverdeel word in die volgende drie tipes, nl. (a) inter-individuele, (b) inter-gemeenskaps- en (c) inter-verbandsverhoudinge.

Juis omdat menslike kommunikasie aangewese is op die verskillende wyses van omgang en verkeer wat bestaan, spreek dit vanself dat kommunikasie altyd van 'n intra-verbandsaard, 'n intra-gemeenskapsaard of 'n inter- (a, b, c) maatskapsaard sal wees. Dit impliseer dat ons die verskillende soorte kommunikasie waarna hierbo verwys is, soos volg kan indeel:

- *Inter-persoonlike kommunikasie* besit 'n inter-individuele maatskapsaard;
- dieselfde geld van *massakommunikasie*, behalwe in dié gevalle waar die massa 'n egte gemeenskap daarstel (dan het ons te doen met intragemeenskapskommunikasie);
- *inter-kulturele kommunikasie* kan betrekking hê op verskillende volke as identifiseerbare kultuurgemeenskappe — dan betref dit inter-gemeenskapskommunikasie;
- *politieke kommunikasie* binne 'n bepaalde staat verteenwoordig intra-verbandskommunikasie en dieselfde geld van *onderrig-* en *organisasiekommunikasie* in soverre dit binne 'n opvoedingsverband (soos die gesin, skool of universiteit) of 'n verbandsorganisasie voorkom — anders kan dit 'n intra-gemeenskapskarakter, 'n inter-gemeenskapsaard of 'n maatskapskarakter besit;
- afhangende van hoe gesondheid verstaan word, sou *gesondheidskommunikasie* ook by verskillende van hierdie moontlikhede ingedeel kan word.

### Besluit

Die wyse waarop ons kommunikasie benader het op grond van sosiaal-ontslote teken-funksies wat hulle binne verskillende tipes van sosiale omgang en verkeer afspeel, neem uiteraard sy vertrekpunt in die aard van *menslike kommunikasie* wat *betekenisvol* gestruktureer is. Verskeie semantici beklemtoon teweens dat *betekenis* steeds *keuse* veronderstel (vgl. Nida, 1979, p. 203 en De Klerk, 1978, p. 6). Dit impliseer dat van die ontvanger van 'n betekenisvolle boodskap *interpretasie* gevêrg word. Hierdie keuse-element verwys nie alleen na die funderende logiese aspek nie, maar belig veral die toerekenbare beslissingsvryheid van die mens waarvoor geen enkele dier beskik nie. Daarom is die voorgaande voorlopige ontleding juis afgestem op die tipiese aard van menslike kommunikasie.

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## The rôle of the SA Advertising Research Foundation in communications research

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### Abstract

*The South African Advertising Research Foundation started operations in January 1975. The SAARF is financed by a levy of 0,5 per cent added by the media to their published advertising rates. The primary objectives of the SAARF are to develop an organisation for research which can conduct, promote, and sponsor comprehensive and continuous audience and product usage surveys. It further aims to improve professional standards and methods of research as well as the effective use of research results; to sponsor relevant education and research by tertiary education institutions; and to liaise with international organisations involved in advertising and marketing research. Up to now six All media and product surveys have been conducted. The cost per interview in AMPS studies compare very favourably with costs overseas. It is concluded that total involvement of all concerned, including academic institutions, is essential for raising the research standards even more.*

South Africa presents a well developed media scene, with advertising opportunities available in a wide range of weekly, fortnightly and monthly magazines; in numerous regional and local newspapers; in the cinema; on radio; and on television.

Side by side with this extensive spread of media, audience measurement research has thrived over some period, the first readership survey having been taken in 1948.

Whilst parallels may reasonably be drawn with continental Europe, with Britain or with the USA, both in terms of media availability and of the scale of audience research, two aspects of the South African scene sharply differentiate the market: the sheer physical magnitude of the research problem and the organisational approach taken towards its solution.

Apart from the technical difficulties inherent in audience measurement worldwide the South African researcher faces the problems of a multi-racial, multilingual population, dispersed over wide distances, at an extremely low density outside the cities; and of national media co-existent with small, highly localised but commercially important publications.

Commenting on the present form of media research organisations in SA,

Charles Ramond wrote in the *Journal of Advertising Research*:

"But as a model for the rest of the world the most interesting approach is that of South Africa. There, anticipating the introduction of television in 1976, the major advertisers have agreed to pay the whole cost of a multimedia, multiproduct survey administered by a body the advertisers intend will represent all sides of the industry — clients, agencies, press and the powerful South African Broadcasting Corporation. On October 24, 1973, a date which may prove a milestone in worldwide media research, the executive director of the Society of Marketers announced: 'The Society of Marketers has established an Advertising Research Foundation, recognising the importance of creating a system whereby objective and sophisticated audience measurement research will be undertaken.'

"The key to the Society's proposal lies in its ingenious method of funding the South African ARF: a surcharge on all media costs not to exceed half of one per cent. Appearing as part of the media budget, it is not likely to antagonise company accountants. And since the advertising agencies will not take a commission on this surcharge, they will pay their share. Result: an annual budget for the South African ARF, obtained without the time and cost of periodic solicitation, sufficient to finance the required industry projects."

The South African Advertising Research Foundation started operations in January 1975 with headquarters in Sandton City. The Foundation or SAARF, as it is generally known, laid down a few basic principles as main objectives and operating functions:

- To develop an organisation for research for the maximum service to the advertising industry generally including media owners, practitioners in advertising, and marketers, in every facet of advertising and marketing research.
- To conduct, promote, and sponsor a regular comprehensive and continuous media audience and product usage survey, AMPS, to provide comparable multi-media, multi-racial and multi-product reports to members and the industry in general.
- To seek to improve the professional standards and methods in advertising and marketing research and to evaluate and validate existing methods to ensure the validity of results obtained by the research techniques applied.
- To encourage and finance educational seminars and courses to improve the effective use of research results obtained by SAARF projects, and to provide sponsorships and subsidies to universities and colleges involved in any form of education or research related to the marketing and communications industry.
- In the national interest and in the interest of its members to maintain contact with, and exchange material with international organisations involved in advertising and marketing research and to maintain a comprehensive information service.

To date SAARF has completed and published six *All media and product*

surveys. AMPS basically comprises a multi-media audience measurement study which also incorporates extensive demographic classification data, as well as measurements of product usage in a large number of fields. Whilst the personal interview is the prime mode of data collection, self-completion questionnaires on product usage and personally placed listenership/viewership diaries have also been used supplementarily.

Both prior to the establishment of SAARF and through the history of AMPS to date, a considerable volume of theoretical and developmental research has been carried out. The Advertising Research Foundation consequently commissioned the publication of this programme's thinking and findings in book form. This was published in 1978 by Wally Langschmidt — *Reliability of response in readership research* and followed by *Aspects of reliability of response in readership research* by Wally Langschmidt and Michael Brown, reproduced with kind permission of the *Journal of the Market Research Society* in London. Mr. Brown, who is based in London, is Technical Advisor to SAARF.

Membership of SAARF is open to all organisations and companies engaged in advertising and marketing. The present membership is:

- Foundation Member: ● The SA Society of Marketers
- Founder Members: ● South African Broadcasting Corporation  
● Association of Accredited Practitioners in Advertising  
● Newspaper Press Union  
● Cinemark  
● Outdoor Advertising Association of South Africa

The Foundation maintains regular contact and association with numerous bodies and organisations in the Republic in order to promote and sponsor the activities of SAARF and to ensure the availability and effective use of AMPS data and all other information and studies produced from time to time.

Membership and associations:

- MASA (Media Association of SA)
- SAMRA (SA Market Research Association)
- Bureau for Economic Research, Stellenbosch
- Bureau of Market Research, Pretoria
- University of SA
- Rand Afrikaans University
- Potchefstroom University
- University of the Western Cape
- Rhodes University
- University of Cape Town
- University of the OFS

- Post Graduate Business School, University of Stellenbosch
- Pretoria Technikon
- Natal Technikon

It is one of the major objectives of the Foundation to maintain contact and work in close co-operation with international associations involved in advertising and marketing research. SAARF is a member of:

- The Advertising Research Foundation (ARF) in New York, with associations throughout the USA
- Canadian Advertising Research Foundation (CARF)
- The European Media Research Organisation (EMRO) with associations in:

West Germany	France	Netherlands
Great Britain	Switzerland	Ireland
Austria	Belgium	Norway
Finland	Spain	Italy
Denmark		

- ESOMAR (European Society for Opinion and Marketing Research)

AMPS is a measurement of people, their exposure to media and usage of products. It provides objective, comparable and regular data to enable marketers, advertisers and advertising agencies to plot and study trends over a period of time, an invaluable marketing tool and an essential item in the hands of practitioners in communication.

AMPS Provides details about:

- People, who they are and their
- reading habits of newspapers and magazines, their
- listening habits to radio
- viewing habits of TV, and
- cinema going and
- some of the things they do,
- financial institutions used,
- durable items in their home, and
- products used and bought

Duplication of media exposure

- newspaper readers of other newspapers
- magazine readers of other magazines
- newspaper readers of magazines
- magazine readers of newspapers

Duplication of media groups by

- daily newspapers
- weekly newspapers
- magazines

- radio
- television and
- cinema
- frequency and thoroughness of reading of newspapers and:
- Demographic profiles of each of the newspapers and magazines by main demographics.
- Profiles of radio and TV stations, by channel and each quarter hour by day of the week.
- AMPS'79 also included the "origin of copy" in the case of print media.

Media research is not a simple process, and a number of critical factors which require careful consideration and planning, are involved. Cost and financing the research are other vital elements which have had material effects on audience measurement in many parts of the world. Media and other subjects covered in the study also play a major rôle, although it is the ideal in most countries to cover at least major media types, detailed demographics and a number of key product groups.

In South Africa, with virtually complete media and product coverage, on a national scale and covering all races, the cost per interview in a study like AMPS is R30. The following are a few international comparisons:

Austria	R22
Belgium	R51
Finland	R28
France	R70
Germany	R78
Netherlands	R37
Norway	R30
Switzerland	R36

Methods of financing also differ materially from country to country. It is considered world-wide that South Africa has the "ideal" system whereby one hundred percent of the costs are carried by advertisers. This method ensures that all measurements retain the highest possible degree of objectivity and neutrality and that the influences of self-interest are kept to a minimum. Another interesting situation in South Africa is that advertising agencies do not contribute to the costs of media research either which could, in fact, be a weakness in the present system.

The direct interest in, and influence on the research by media — as opposed to the advertisers — is illustrated by the following table which indicates the financial involvement by all media types in the national surveys:

Austria	82%
Belgium	40%
Denmark	100%
Finland	67%

France	64%
Germany	97%
Norway	82%
Netherlands	90%
Switzerland	60%
United Kingdom	80%

With the exception of Denmark where media finance the complete project, the remaining percentage of funds required, is raised by payments by advertising agencies, advertisers and the sale of reports and computer tapes containing detailed results.

While, on the one hand, there are numerous similarities between the media research methods used internationally, there are also many minor, and major differences. This does not, however, mean that results in various parts of the world are either more, or less valid: On the question of validity, the SAARF Technical Advisor, Mr. Michael Brown, summarised the position very clearly in his statement:

*"To question the absolute validity of any measure of audience size for any medium is to ask a meaningless question, since the units of measurement are arbitrary. When the distance between two natural features of the landscape is surveyed, the accuracy of measurement is a matter of reasonable debate, but not the unit of measurement — there are absolute and generally accepted standards of 'a kilometer' or 'a mile'.*

*"The case is completely different for measurement of numbers of readers or listeners or viewers or cinema-goers. The results are entirely dependent, at base, on the operational definitions of 'reading' or 'listening' or 'viewing' or 'cinema-going' that have been employed.*

*"It is therefore completely unreasonable to ask 'is this particular audience measurement right?' The task to which research can be addressed:*

- *To assess the reasonableness of some particular operational definition of audience against the uses to which the data are to be put*
- *To investigate whether a particular measurement technique accurately and reproducibly categorises people in terms of this operational definition*
- *To examine data from different sources and determine whether such differences as are apparent are likely to be due to the definitions and techniques employed, or to other factors."*

To summarise: it is believed that the South African communications industry has come a long way to improve the effectiveness of media and advertising research. There is, however, still a great deal of work to be done and the SA Advertising Research Foundation strongly advocates the total involvement of all concerned in the communications industry, and particularly wishes to encourage academic participation.

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## Die eerste dekade van Interkulturele Kommunikasie: 'n Oorsig van die belangrikste boeke

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### Abstract

The first decade of intercultural communication: An overview of some important books

*This paper deals with eleven of the more important books on intercultural communication published over the past decade. A basic point of departure is that intercultural communication has become increasingly important due to factors such as technological, economic and political developments. The books are discussed in terms of the following issues: delimitation of the field and level of analysis; participating parties and symbol systems; perception; attitudes, values and beliefs; theoretical contributions, such as dialogue and cultural criticism; intercultural research; and applications. It is concluded that reasonable agreement exists among the authors on the importance of the field, and the nature of the major variables, although they are incorporated within different theoretical frameworks. It is predicted that the present decade will see a growth in the area of research, which up to the present seems to have been lagging behind.*

Interkulturele kommunikasie het sedert die begin van die sewentigerjare ontwikkel tot 'n selfstandige spesialisingsgebied in die Kommunikasiekunde. Die vernaamste rede hiervoor is, volgens Casmir (1978), 'n diepe besorgdheid oor die gevolge van interkulturele kontak en kommunikasie oor die wêreld. Praktiese omstandighede in baie samelewings dwing sosiaal-wetenskaplikes, en kommunikasiekundiges in die besonder, om indringend te besin oor die wyses waarop mense van verskillende kulture kan saam woon en saam werk.

Die verskynsel van interkulturele kommunikasie bestaan uiteraard al eeue lank. Cherry (1971) wys daarop dat menslike kontak ná die Tweede Wêreldoorlog baie toegeneem het vanweë beter vervoermiddels en tegnologiese ontwikkelinge wat die oorskryding van kulturele grense deur die moderne massamedia moontlik maak. Die moderne mens word vandag, soos Harms (1973) opmerk, deur twee vlakke van kultuur beïnvloed. Enersyds is daar 'n makro- of wêreldkultuur wat veral in die ontwikkelende lande gedeeltelik op die mens afgedwing word, en andersyds ook 'n plaaslik of omgewingsgeba-

seerde mikrokuiluur wat elke mens in 'n besondere samelewing daaglik beïnvloed. Beide kultuurvlakke vind direk of indirek neerslag in menslike kommunikasie en is die rede waarom A. G. Smith (1966) aanvoer dat in enige transaksie tussen twee partye sekere interkulturele elemente aanwesig is.

'n Studie van interkulturele kommunikasie is tans vir baie sosiaal-wetenskaplikes 'n belangrike prioriteit omdat ekonomiese, politieke en persoonlike belange meebring dat mense van verskillende kulture met mekaar móét kommunikeer. Kennis van die ander party se kultuur word saam met sekere kommunikatiewe eienskappe as noodsaaklik vir suksesvolle interkulturele kommunikasie beskou.

Reeds gedurende die sestigerjare het o.a. Oliver (1962) en Hall (1969) aan sommige van hierdie aspekte aandag gegee. Tydens die afgelope dekade is daar vanweë die bydraes van bekende kommunikasiekundiges groter duidelikheid oor interkulturele kommunikasie verkry.

Hierdie artikel is 'n kort vergelykende oorsig van sommige van die belangrikste boeke wat die afgelope dekade op die gebied van interkulturele kommunikasie verskyn het.

### **Afbakening van die spesialisingsgebied**

Oor die studiegebied van interkulturele kommunikasie het kommunikasiekundiges nog nie konsensus bereik nie. Dit blyk veral uit die verskillende konsepte wat gebruik word om interkulturele kommunikasie van ander vorme van kommunikasie te onderskei.

### *Interrasse- en interetniese kommunikasie*

Hierdie begrippe word veral deur Smith (1973), tans bekend as M. K. Asante, en Rich (1974) gebruik. Hulle beskryf met dié begrippe hoofsaaklik kommunikasie tussen verskillende rasse en etniese groepe in een samelewing en in die besonder tussen blankes en swartes in die VSA.

Tiley (1974), hoort ook by hierdie indeling tuis, hoewel sy werk op die Suid-Afrikaanse samelewing toegespits is. Eersgenoemde twee boeke is veral wat die basiese konsepte betref, al ietwat verouderd, hoewel dit nog nuttige en relevante inligting bevat. Ook Tiley se gegewens oor die Suid-Afrikaanse gemeenskap het in sommige gevalle verouderd geraak. Laasgenoemde boek verskil van die eerste twee in die opsig dat dit geen kommunikasiekundige werk is nie en geskryf is vir die algemene publiek.

Daar is verskeie redes waarom interrasse- en interetniese kommunikasie in onbruik geraak het. So bv. kan verskeie volke uit dieselfde ras bestaan, soos in Wes-Europa, met baie duidelike kulturele verskille wat kommunikasie kan bemoeilik. Dit is selfs moontlik dat 'n lid van 'n ander ras in 'n sekere gemeenskap deur akkulturasie so deel word van daardie gemeenskap dat die begrip interrasse-kommunikasie heeltemal irrelevant is. Samovar en Porter (1976) toon aan dat etnisiteit nie altyd kulturele verskille uitsluit nie en daarom deur die begrip interkultureel vervang kan word.

### *Kruiskulturele kommunikasie*

In die werke van Asante e.a. (1979) en Casmir (1978) word nie duidelik tussen kruiskulturele en interkulturele kommunikasie onderskei nie. Ander outeurs soos Prosser (1978) en Harms (1973) beskryf kruiskulturele kommunikasie as kollektiewe kommunikasie tussen kulturele woordvoerders van verskillende kulturele groepe. 'n Ander belangrike aspek is die interaksie tussen verskillende kulturele groepe. Dit is veral 'n nuttige begrip wanneer 'n sistematiese vergelyking van twee of meer kulture nodig is. Dit is egter meer 'n etnologiese en sosiologiese as kommunikasiekundige begrip. Omdat kruiskulturele kommunikasie volgens laasgenoemde twee outeurs hoofsaaklik unilateraal geskied, is massakommunikasie in plurale gemeenskappe 'n goeie voorbeeld hiervan.

### *Internasionale kommunikasie*

Sowel Harms (1973) as Casmir (1978) maak geen duidelike onderskeid tussen interkulturele en internasionale kommunikasie nie. Trouens, Harms was van mening: "The field of intercultural communication does not yet permit terminological exactness" (1973, p.88). Ook Casmir spreek hom teen 'n skerp afbakening uit (1978, p. 499) en dit verbaas dus nie as Sarbaugh (1979) opmerk dat die begrippe soms as sinonieme voorkom nie.

Saam met Fischer en Merrill (1976) en ook Prosser (1978) stem Casmir (1978) saam dat internasionale kommunikasie tussen verteenwoordigers van nasies of state plaasvind. Hierby is dus 'n dimensie van politieke kommunikasie betrokke. In internasionale kommunikasie is daar dus altyd interkulturele aspekte betrek, hoewel die omgekeerde nie noodwendig waar is nie. Om internasionale met interkulturele kommunikasie gelyk te stel, is volgens Sarbaugh 'n beperking van laasgenoemde begrip.

### *Intra- en interkulturele kommunikasie*

Harms (1973) en Sarbaugh (1979) gebruik intrakulturele kommunikasie om na kommunikasie tussen lede van dieselfde kultuurgroep te verwys. Tussen hierdie persone bestaan daar 'n hele aantal kulturele ooreenkomste wat die kommunikasie tussen hulle vergemaklik. 'n Basiese uitgangspunt in interkulturele kommunikasie is ooreenkomste en verskille tussen mense (Prosser, Asante e.a., en Casmir) en intrakulturele kommunikasie beklemtoon dan eersgenoemde. Die begrip word egter nie algemeen gebruik nie en transaksies tussen lede van 'n homogene kultuur word slegs as kommunikasie bestempel.

Sowel Harms (1973) Condon en Yousef (1975), Samovar en Porter (1976), Sitaram en Cogdell (1976), Prosser (1978) en Sarbaugh (1979) stem saam dat interkulturele kommunikasie op interpersoonlike vlak tussen persone van verskillende kulture plaasvind.

Asante e.a. (1979) en Casmir (1978) stem in breë trekke hiermee saam. Gewoonlik word duidelik onderskeibare subkulture in 'n dominante kultuur as 'n ander kultuurgroep beskou, bv. Chicano's (Amerikaners van Mexikaan-



se afkoms) of Franssprekende Kanadese. Samovar en Porter (1976) se poging om homoseksuele as 'n subkultuur vir die doeleindes van interkulturele kommunikasie te beskou, geniet baie min of geen steun onder kommunikasiekundiges nie.

Volgens Prosser, Casmir en Sarbaugh is daar slegs 'n graduele verskil tussen interkulturele en interpersoonlike kommunikasie. Die belangrikste veranderlikes in 'n interpersoonlike sisteem is ook in 'n interkulturele sisteem aanwesig, hoewel kultuur 'n veel belangriker rol in laasgenoemde geval speel. Harms se stelling dat interkulturele kommunikasie hoofsaaklik op diadiese en kleingroepvlak plaasvind, geniet algemene steun van kommunikasiekundiges.

### Deelnemende partye

In interkulturele situasies kommunikeer die betrokke partye van aangesig tot aangesig, soos Condon en Yousef (1975) en Prosser (1978) se voorbeelde van interkulturele gesprekke aantoon. Tydens sulke transaksies is daar 'n aantal belangrike faktore aanwesig wat gesamentlik as die partye se verwysingskader bestempel kan word. Belangrike aspekte van die partye se verwysingskaders in interkulturele transaksies word deur verskeie outeurs behandel.

### Simboolsisteme

'n Algemene voorwaarde vir voortgesette interkulturele kommunikasie is die beskikbaarheid van 'n gemeenskaplike simboolsisteem en hieroor bestaan konsensus by al die outeurs. Condon en Yousef (1975) is dit met Prosser (1978) eens dat die keuse van 'n gemeenskaplike simboolsisteem soms baie moeilik kan wees en dat een of albei partye 'n tweede of selfs 'n derde taal moet gebruik. Dit kan die interkulturele kommunikasie baie bemoeilik, soos ook soms die geval is waar 'n tolk die enigste "medium" blyk te wees.

Die noue verband tussen taal en kultuur word deur Samovar en Porter (1976) beklemtoon en aangevul deur Rich (1974) en Prosser (1978). Wat taal is en hoe dit in kommunikasie gebruik word, is 'n funksie van kultuur. Dit impliseer dat verskille in styl, vorm en veral betekenis van ooreenstemmende simbole, interkulturele kommunikasie ingrypend kan beïnvloed soos Sitaram en Cogdell (1976) aantoon met hul vergelyking van teorieë oor verbale simboolsisteme uit verskillende kulture. Ook Condon en Yousef (1975) asook Prosser verskaf voorbeelde om die aspek te illustreer. Smith (1973) en Rich (1974) wys op die rol van rassistiese simbole en die "gelade" betekenis daarvan wat interkulturele kommunikasie kan skaad.

Rich (1974), Condon en Yousef (1975), en ook Prosser (1978) lewer indringende kommentaar oor die wyse waarop taal persepsie en denke beïnvloed. Die Sapir-Whorfhipotese wat taal as 'n primêre faktor in die vorming van alledaagse ervaring van die mens beskou, word veral deur Condon en Yousef en Prosser gekritiseer. Ander linguistiese teorieë, soos dié oor die Generatiewe Grammatika, word deur laasgenoemde skrywers geëvalueer en die utiliteitswaarde vir interkulturele kommunikasie in perspektief

geplaas.

'n Belangrike vraag word deur Condon en Yousef (1975) gestel: Sal kennis van 'n taal bydra tot groter kennis van die kultuur waaruit die taal voortkom? Kenners van interkulturele kommunikasie, soos Casmir en Prosser, gee hierop 'n positiewe antwoord, maar die praktiese omstandighede kan 'n struikelblok wees. Tiley (1974) wys op die omstandighede in Suid-Afrika waar naas Afrikaans en Engels nog agt swart tale gepraat word. Dat slegs twee persent van alle blankes in die land 'n swart taal magtig is, kan 'n aanduiding wees van die blankes se onkunde oor swart kulture in die land, hoewel Condon en Yousef wys op ander wyses waarop kennis oor kulture bekom kan word.

'n Ander moontlikheid wat interkulturele kommunikasiekundiges interesseer is een *lingua franca*, bv. Engels of Frans, in die wêreld. Condon en Yousef lewer hierop kommentaar: "... Since a language can be used to express dislike as much as to express attraction and to confuse or conceal as much as to clarify, there is no guarantee that a common language would lead to less acrimony than the poor world suffers now" (1975 p. 168).

Betekenis in kommunikasie word gekonstitueer deur verbale sowel as nie-verbale simbole. Vir die totstandkoming van begrip en die vorming van 'n eventuele verstandhouding, is Rich, Condon en Yousef, en ook Prosser, dit eens dat probleme met die verbale simboolsisteem *mutatis mutandis* geld vir die nie-verbale sfeer. Nie-verbale simbole vervul veral 'n belangrike meta-kommunikatiewe funksie wat die verwagting van een party van die ander se kommunikasie betref. Prosser sowel as Condon en Yousef gee voorbeelde hiervan.

Die meeste outeurs verkies om verbale en nie-verbale aspekte van interkulturele kommunikasie as afsonderlike dimensies te bespreek, sonder om die interafhanklikheid van die simboolsisteme uit die oog te verloor. Een rede hiervoor is dat verskille tussen die twee sisteme so beter aangedui kan word.

Rich (1974), Sitaram en Cogdell (1976), Condon en Yousef (1975), en Prosser (1978) beskryf hoe verskille in kinestiek, proksetietiek en die konsep van tyd interkulturele kommunikasie kan bemoeilik. Kleredrag, eetgewoontes en oogkontak word deur Sitaram en Cogdell bespreek. 'n Belangrike aspek, deur Condon en Yousef verduidelik, is dat nie-verbale simbole minder gekontroleer kan word as verbale simbole en daarom word eersgenoemde as egter en betroubaarder kommunikasie ervaar. Verdere aspekte is fisiese voorkoms as basis vir interpersoonlike aantreklikheid (Rich), en ook die status van die vrou en die geringskatting van die invloed van bygeloof (Sitaram en Cogdell). Condon en Yousef verwys na die rol van taboes oor sensitiewe aspekte van kultuur soos die seksuele en die dood.

Oor sensitiwiteit vir nie-verbale simbole sê Ramsay (Asante e.a., 1979): "... It is necessary to have a specific description of an action as well as knowledge of the options or range of expressive choices from which the action was chosen. In other words, knowledge about what was done takes on meaning from

behaviours that could have been but were not performed" (p. 135).

### **Interkulturele waarneming**

Waarneming, die ontvangs en die analiseer van inligting, kry weliswaar minder aandag in die literatuur as simboolsisteme, maar is nie daarom minder belangrik nie. Sarbaugh (1979) wys daarop dat persepsie 'n bepalende faktor is in die vasstelling van die homo- of heterogeniteit van die kommunikerende partye.

Met die totstandkoming van 'n interkulturele verhouding speel waarneming 'n belangrike rol — veral wat betref die keuse van die gespreksgenoot, die onderwerp en die tyd aan die kommunikasie afgestaan. Dit help, volgens Samovar en Porter (1976), mee om 'n klimaat van openheid en opregtheid te skep wat bevorderlik is vir 'n positiewe verstandhouding. Sarbaugh (1979) wys op die rol van waarneming in aangeleerde kommunikasiepatrone wat weer kultureel bepaald is. So bv. kan een party gewoonde wees aan 'n streng hiërargiese verhoudingspatroon, terwyl die ander 'n simmetriese verhouding verkies.

Condon en Yousef (1975), sowel as Prosser bespreek met voorbeelde uit verskillende kulture hoe mense se lewens- en wêreldbeskouing verskil. Prosser verduidelik die funksie van waarneming in die vorming van subjektiewe kultuur, terwyl Samovar en Porter (1976) wys op die waarneming van die Westerse kultuur as dominant deur veral kultuurgroepe uit die Derde Wêreld. Howell (Asante e.a., 1979) wyt die teenkating teen die Westerse analitiese benadering, veral in die wetenskap, aan 'n holistiese waarneming van gebeure en die werklikheid by Oosterse en Afrikakulture. Rich (1974) gee 'n uiteensetting waarom veral houdinge, waardes en oortuigings so verskillend deur kultuurgroepe waargeneem en ervaar word. Ook die belangrikheid van selektiewe waarneming en die rol daarvan in die vorming van vooroordele en stereotipes, word verduidelik. Laasgenoemde aspekte word ook deur Condon en Yousef, sowel as Prosser as belangrik beskou. Asante en Newmark (Asante e.a.) meen dat waarneming 'n rol vervul in die demistifikasie van die interkulturele kommunikasieproses.

### **Houdinge, waardes en oortuigings**

Rich (1974), Condon en Yousef (1975), en Prosser (1978), beklemtoon die deurslaggewende rol van houdinge, waardes en oortuigings in die interkulturele kommunikasieproses. Hoewel daar verskille voorkom met die omskrywing van die onderskeie konsepte, stem die outeurs saam oor die interafhanklikheid daarvan in die menslike verwysingsraamwerk.

Sitaram en Cogdell (1976) verskil enigsins van bogenoemde persone met hul konsep van die waardesisteme as die sentrale faset van die verwysingskader. Vir hulle bestaan 'n waardesisteme uit waardes, oortuigings, verwagtinge, gebruike en houdings van mense. Verlaas waardes en oortuigings is volgens bogenoemde outeurs, diep ingebed in kultuur en is minder onderworpe aan verandering as houdinge. Dit is egter opmerklik dat waardes 'n belangriker

plek in die besprekings in neem as houdings en oortuigings.

Wyses waarop moontlike botsings oor veral waardes en oortuigings vermy kan word, kry aandag van Rich (1974), Condon en Yousef (1975), Prosser (1978), en ook van Samovar en Porter (1976). Rich stel 'n doelgerigte vermindering van egosentrisme voor wat nie beteken 'n verwerping van die eie waardes en oortuigings nie, maar wel 'n groter sensitiwiteit impliseer vir die belangrikheid van hierdie faktore vir die ander party. Vir Rich is empatie 'n moontlike oplossing, hoewel Howell (Asante, e.a. 1979) daarop wys dat dié konsep eers herdefinieer moet word vir groter toepaslikheid in interkulturele kommunikasie.

Sitaram en Haapanen (Asante, et al.) beskryf die gewenste houding van die interkulturele partye as 'n bereidwilligheid om die ander party se waardes te begryp en die vermoë om by die verskille in waardes aan te pas. Hierin word hulle ondersteun deur die ander outeurs.

### **Teoretiese bydraes**

Gedurende die afgelope dekade het die teoretiese ontwikkeling van interkulturele kommunikasie, volgens Casmir (1978) en Asante e.a. (1979), nie na wense gevorder nie, ondanks belovende pogings, o.m. deur Stewart (1974). Daar was vóór die sewentigerjare ook nie veel pogings om 'n teoretiese fondament daar te stel waarop voortgebou kan word nie, te oordeel na die werke van Smith (1973), Rich (1974) en Harms (1973). Dit is verstaanbaar dat geprobeer is om bestaande teorieë in die kommunikasiekunde te gebruik en dit aan te pas vir interkulturele situasies. Howell (Asante e.a.) verklaar egter dat die teorieë waaroor kommunikasiekundiges beskik, nie alleen onvoldoende is nie, maar ook te analities en monokultureel van aard.

Asante e.a. voer as rede vir die teoretiese agterstand aan dat kommunikasiekundiges eers in die tweede helfte van die vorige dekade begin het om aandag te skenk aan die kompleksiteit van die kommunikasieproses. 'n Bykomende faktor, volgens Prosser (1978) en Sarbaugh (1979), blyk te wees 'n verontagsaming van ooreenkomste en verskille as 'n basiese uitgangspunt. Die meeste outeurs probeer ook om kultuur en kommunikasie enersyds te definieer en andersyds om die mate van wedersydse beïnvloeding te bepaal. Sulke pogings het nie veel bygedra tot 'n beter begrip van die interkulturele kommunikasiefenomeen nie.

Die hooftrekke van die teoretiese ontwikkeling die afgelope dekade word vervolgens aan die hand van 'n enigsins arbitrêre indeling geskets. Asante e.a., onderskei tussen twee hoofstrominge, nl. kulturele dialoog en kulturele kritiek.

### **Kulturele dialoog**

Voorstanders van hierdie stroming, en dit sluit die meeste kommunikasiekundiges in, steun die beskouing dat interkulturele kommunikasie op die interpersoonlike vlak plaasvind en sien dialoog as die ideale vorm van kommu-

nikasie. Daar word ook allereers gesoek na moontlike ooreenkomste of gemeenskaplike faktore by die kommunikatiewe partye. Die kommunikasieproses word as die grondslag van interkulturele transaksies beskou.

Met behulp van die volgende onderskeidings kan aksentverskille tussen die outeurs aangedui word.

### Retoriek

Werke oor interpersoonlike kommunikasie van Amerikaanse oorsprong vertoon byna sonder uitsondering die invloed van die retoriek as 'n uitvloeisel van "speech education" in die VSA. Dit is ook merkbaar in 'n mindere of meerdere mate in die boeke oor interkulturele kommunikasie wat hier ter sprake kom, met die uitsondering van Tiley (1974). Omdat Condon en Yousef (1975) se boek hierdie invloed die duidelikste vertoon, word enkele aspekte van die retoriek-teorie uit hul werk verduidelik. So bv. verskil dié boek van die ander in die opsig dat naas diadiese en kleingroepkommunikasie, ook die invloed van openbare redevoering en die implikasies wat dit vir besprekings, debatte en vraag-en-antwoordsessies inhou, aan die orde kom.

Kernaspekte van die algemene retoriek-teorie is die oorredingsvermoë van 'n mededeler, leierskap en argumentering. Condon en Yousef gee hoogstens 'n aanduiding van hoe hierdie aspekte op 'n los en onsistematiese wyse interkulturele transaksies beïnvloed. Dit is meer 'n beklemtoning van die belangrikheid van bv. leierskap in plurale gemeenskappe soos die VSA, waar 'n lid van een kultuurgroep lede van 'n ander kultuurgroep op plaaslike, staats- of federale vlak kan verteenwoordig. Om slegs die belangrikheid van interkulturele retoriek te verduidelik, is nog geen teoretiese bydrae nie en in dié opsig skiet Blake (Asante e.a., 1979) ook te kort. Laasgenoemde outeur gee ook 'n uiteensetting van die oorheersing van 'n Westers georiënteerde retoriek en die probleme wat wetenskaplikes uit ander kulture daarmee kan ondervind.

### Kognitiewe benadering

Die kognitiewe of mensgerigte ("humanistic") benadering is vaag en onomlyn en word verteenwoordig deur die werke van Sitaram en Cogdell (1976), en Prosser (1978). Dit kan kortliks beskryf word as 'n aksentuering van die menslike aspekte in 'n kommunikasiesituasie soos bv. openhartigheid, vertroue en begrip. Dié benadering beklemtoon ook 'n intuitiewe begrip van en respek vir "die ander kultuur". Situatiewe veranderlikes is belangrik en endogame verandering deur middel van kommunikasie is verkieslik bo 'n gedwonge verandering.

Soos die vorige benadering word bewustheid van die eie kultuur en elke interkulturele transaksie as 'n unieke gebeurtenis benadruk. 'n Kenmerk van die werke is die voorbeelde van interkulturele transaksies (Prosser) en die vergelyking van die Westerse kultuur met ander en voorbeelde uit antieke kulture (Sitaram en Cogdell).

'n Ander aspek wat laasgenoemde twee werke gemeen het, is hul aandrag op

die deurslaggewende rol van die boodskap in die kommunikasieproses wat in bepaalde opsigte 'n diskrepansie van hul teoretiese standpunt is. Dit is ietwat ongewoon dat kommunikasiekundiges in die sewentigerjare daarvan oortuig is dat 'n "effektiewe boodskap" noodwendig tot effektiewe kommunikasie lei.

Sitaram en Cogdell bederf ook hul werk met die definiering van interkulturele kommunikasie as die handeling om te verstaan of verstaan te word deur 'n bestemming uit 'n ander kultuur. Hulle gebruik 'n voorbeeld van twee mans wat gesels en een van die partye verstaan nie heeltemal die kommunikasie van die ander nie. Volgens die skrywers was dit geen kommunikasie nie. So 'n kontroversiële aanname verswak hul basiese uitgangspunt en is ook nie bevorderlik vir verdere teorievorming nie.

### Sisteembenadering en die transaksionele perspektief

Vanweë die noue verband tussen die sisteembenadering en die transaksionele perspektief, word dit hier saamgevoeg om enkele ooreenstemmende aannames by sowel Asante e.a. (1979) en Casmir (1978) uit te wys.

Om die komplekse en multidimensionele verskynsel van interkulturele kommunikasie te begryp, moet mense eerstens as oop sisteme beskou word en hul kommunikasie, soos Casmir dit stel, moet 'n holistiese, kulturele en ekologiese gesigspunt weerspieël. Hiermee stem Howell (Asante e.a.) in breë trekke saam. Casmir voeg by dat kommunikasie 'n poging van mense is om hul omgewing te struktureer en te kontroleer. Kommunikasie is ook 'n basiese bestaanswyse van die mens en hierdie faktore moet deeglik in ag geneem word by 'n analise van interkulturele kommunikasiesisteme. Daarom staan hy 'n multikulturele perspektief van kommunikasie voor.

Sowel die sisteembenadering en die transaksionele perspektief beklemtoon die omvattende en ingrypende aard van kommunikasie wanneer mense met hul kulturele identiteite in transaksies betrokke is. Fitchen (Casmir) voeg hieraan toe: "Culture as a preference for particular patterns of behavior shapes both the impressive and expressive dimensions of each communicator's experience, while at the same time the communicators have an existential capability to produce some modifications of their cultures. In a phenomenological sense, they encounter one another by becoming mutually involved by means of their communication" (p. 133).

Uit hierdie breë benadering spruit 'n aantal belangrike implikasies wat essensieel is vir 'n realistiese begrip van die interkulturele kommunikasiever-skynsel en wat kan dien as 'n enigszins omvattende teoretiese benadering. Interkulturele kommunikasie word beskou as 'n komplekse verskynsel waar 'n hele aantal veranderlikes gelyktydig die kommunikasiegebeure bepaal. Die basiese vereiste van kommunikasie as proses word nagekom deur die dinamika te peil van die interaksie tussen die interafhanklike komponente van die kommunikasiesisteme. Die konstituering van betekenis deur die dialoog waaraan die partye deelneem, is 'n sentrale aspek van die totaliteitsgebeure. Hierdie benadering is dus daarop gemik om kommunikasie as 'n

interpersoonlike handeling en as 'n kommunikasieverhouding te beskryf. In dié opsig is dit 'n antwoord op Howell (Asante e.a.) se kritiek van 'n oordrewe analitiese benadering van die kommunikasieverskynsel. Uit 'n hele aantal bydraes van sowel Casmir en Asante se boeke, blyk Howell se kritiek steeds geldig, ondanks die teoretiese aanwysings.

#### Sarbaugh se taksonomie

Sarbaugh (1979) se taksonomie toon ooreenkomste met die vorige benadering. Hy onderskei hier sewe komponente:

- die aantal persone betrokke in die kommunikasiehandeling
- die kanale wat gebruik word
- waargenome verhoudinge tussen die deelnemers
- waargenome bedoeling van die mededeler(s)
- kodesisteme, insluitende verbale en nie-verbale sisteme
- normatiewe patrone van oortuiging, met spesiale verwysing na waardes en rolle
- wêreldsiening as 'n spesiale kategorie van oortuiging

Hy benadruk veral die effektiwiteit van interkulturele kommunikasie en die wyse waarop die deelnemers die voorgenome doelstelling(e) van die kommunikasiesituasie bereik. Tydens hierdie proses is al die bogenoemde komponente belangrik om die resultaat van die kommunikasie te bepaal. Dit kan egter betwyfel word of Sarbaugh onder alle omstandighede presiese resultate met so 'n model sal verkry. Hy illustreer nietemin baie goed die nuttigheid van die taksonomie met voorbeelde van heterogene kommunikasiesisteme.

#### Kulturele kritiek

Voorstanders van kulturele kritiek is veral geneig tot 'n interdisiplinêre benadering van kommunikasie oor kulturele grense. Kruis-kulturele kommunikasie kry oor die algemeen baie aandag en in die besonder die interaksie tussen kulture. Hier is nie 'n belangstelling te bespeur vir die ondersoek van die kommunikasieproses as sodanig nie. 'n Prioriteit is die wyses waarop kulturele waardes 'n bydrae kan lewer tot die oplossing van interkulturele konflik. Volgens Asante e.a. kan drie operasionele vlakke by die kulturele kritici onderskei word: (i) *klassifikasie*, waar die kommunikasiehindernisse tussen kulture geïdentifiseer word, (ii) *analise*, waar dié hindernisse op grond van prioriteit, intensiteit en moelikeheidsgraad ondersoek word, en (iii) *toepassing*, waar 'n praktiese toepassing logies volg op die klassifikasie en analise.

Die bydraes van antropoloë kan veral onder hierdie benadering tuisgebring word, hoewel sommige kommunikasiekundiges ook voorstanders hiervan is. Aspekte hiervan kom ook in die boeke oor interkulturele kommunikasie voor. Goeie voorbeelde is: Burk en Lukens (Asante e.a.): *On the relevance of cognitive anthropology and ethnomethodology*; Jones (Asante e.a.): *Integrating etic and emic approaches in the study of intercultural communication*.

Die vernaamste kritiek teen hierdie benadering is dat kulturele aspekte meer aandag as kommunikatiewe faktore kry en dit dus nie as 'n suiwer kommunikatiewe benadering beskou kan word nie. Aan die kredietkant is nuttige insigte oor die invloed van kultuur op kommunikasie deur sommige kulturele kritici bygedra.

#### Interkulturele navorsing

In die boeke oor interkulturele kommunikasie waarna hier verwys word, kom talle verwysings na navorsingsbevindings voor. Dit dek 'n wye verskeidenheid van aspekte en in sommige gevalle is navorsing onderneem vóór die bestaan van interkulturele kommunikasie, soos bv. die werk van Sapir oor taal as 'n gids vir die sosiale werklikheid.

Aspekte van bevindings oor die invloed van konnotatiewe betekenis of die invloed van kultuur op taal het nie altyd direk betrekking op interkulturele kommunikasie nie, maar verskaf waardevolle agtergrond-inligting. Navorsingsbevindings uit verwante vakdisiplines soos die Linguistiek (veral psigo- en sosiolinguistiek), Antropologie, Sielkunde, Politikologie en Sosiologie word aangetref in Samovar en Porter (1976), Casmir (1978) en Asante e.a. (1979).

Dit is eerstens belangrik dat navorsing meer lig werp op bepaalde probleme of vraagstukke met betrekking tot interkulturele kommunikasie, soos Becker (Samovar en Porter 1976) in sy artikel: "Directions for inter-cultural communication research", aandui. Navorsing vervul ook 'n belangrike rol in voortgesette teorievorming, soos Asante e.a. opmerk: "For research to promote the development of theories in intercultural communication, we need to gather, record and analyze communication principles and assumptions as they occur and influence outcomes in different cultural environments" (p. 319).

Becker (Samovar en Porter) stel 'n baie belangrike vraag. Beskik kommunikasiekundiges oor genoegsame kennis en vaardighede om sinryke bydraes tot interkulturele kommunikasie te lewer? Howell (Asante e.a.) voorsien dat kommunikasiekundiges nog lank interkulturele transaksies moet waarneem en beskryf voordat daar sprake van deskundige verklarings van die kommunikasieverskynsel kan wees. Hiermee is egter al begin, en in sowel Samovar en Porter as Asante kom voorbeelde voor van navorsing oor interkulturele kommunikasiepatrone uit verskillende kulture.

'n Twispunt onder kommunikasiekundiges, en wat veral deur Casmir (1978) en Gruber (Casmir) bespreek word, is die voorkeur van wetenskaplikes, veral diegene uit die Westerse denkskool, vir kwantitatiewe navorsingsmetodes. 'n Oorbeklemtoning van eersgenoemde metode, 'n negering van kwalitatiewe metodes en 'n reaksie teen die behaviorisme, veral in die VSA, is die belangrikste redes vir Casmir se standpunt. Hy sê: "... let me emphasize that I am not attacking the necessary discipline of a rigorous scientific approach, or the use of well established methodologies, if we have first made as certain as

possible that we are indeed being both scientific and rigorous, and that we have truly developed methodologies which are applicable in our areas of concern" (1978, p. vi).

### Besluit

Die omvang en inhoud van interkulturele kommunikasie blyk uit die elftal boeke wat hier bespreek is. Daar heers klaarblyklik eenstemmigheid oor die belang van hierdie studiegebied, maar daar kom tog ook nog verskillende nuanserings oor die presiese grense van die terrein voor. 'n Vergelyking van die verskillende werke toon verder dat daar betreklike groot eensgesindheid oor die belangrikste veranderlikes bestaan, hoewel hierdie veranderlikes binne verskillende teoretiese raamwerke geïnkorporeer word. Op die gebied van navorsing is daar nog nie noemenswaardig veel uitgerig nie, maar daar sou verwag kon word dat dit gedurende die huidige dekade sterk beklemtoon gaan word.

### Toepassingsmoontlikhede van interkulturele kommunikasie

Uit die oorsigtelike bespreking van die belangrikste boeke blyk 'n aantal toepassingsmoontlikhede vir interkulturele kommunikasie te realiseer. Opsommenderwys kan dit só gestel word:

- Interkulturele kommunikasie is reeds 'n gevestigde spesialisingsgebied in die Kommunikasiekunde en kursusse word op voor- en nagraadse vlak aangebied. Kennis hieroor is noodsaaklik vir beroepe in verband met die massamedia, skakel- en reklamewerk, inligtings- en voorligtingsdienste.
- Vir opleidingsprogramme waaraan verskillende kultuurroepe deelneem en ook om arbeidsverhoudinge in veral die nywerheid beter te hanteer, sal die gespesialiseerde kennis van kommunikasiekundiges nodig wees.
- Vir 'n beter begrip van volkereverhoudinge by die algemene publiek, die uitwys van moontlike wrywingsareas en wyses hoe dit in die daaglikse kontaksituasies gehanteer moet word, en hulpverlening in die voorkoming en oplossing van interkulturele konflik, is die bydraes van kommunikasiekundiges onontbeerlik.

Op vele terreine van daaglikse aktiwiteit bestaan daar uitdagings vir die kommunikasiekundige. Soos uit die oorsig blyk, is baie aandag ook nodig vir die wetenskaplike bestudering van die interkulturele kommunikasieverskynsel.

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