

Studies of Structure and Function of Social Communication

Introduction

The word of "communication" is derived, as Dr. Schramm pointed out, from Latin word "Communis", which means "Commonness". Thus, communication may be defined as action to share commonness among the concerned subjects by exchanging some symbols each other. This kind of communication can be found both in the biological level inside any living beings and in social level between that living being and the surrounding environment. As communication activities are indispensable for any living being to maintain its life, they can be found in every sphere of life and become studying object for any discipline. It is, however, so difficult to examine all the problems referring to communication in this short paper that I like to limit our discussion to social communications which are to be found between man and man, or between man and society. As I drew chart I, it is convenient to examine various studies by following three types of communication.

Chapter 1 Natural Two-Way Communication (personal communication)

The first type has been called as personal communication, and its basic characteristics are two-way communication, and no intervention of machinery. So, we may call it as natural two-way communication.

We can mention the name of G.H. Mead as the representative who studied this type of communication. Spiritual life of a human being, when it was born, like white paper without no drawing. His self and mind would be developed gradually by communicating with others. We usually control our behavior by responses of others, as we reform our appearance by mirroring our figures to the looking glass. C.H. Cooley just described this interaction as looking glass self and analyzed this interaction by three elements; "1. the imagination of our appearance to the other person; 2. the imagination of his judgement of that appearance; and 3. some sort of self-feeling, such as pride or mortification"¹⁾.

¹⁾ Presented to the International Symposium on "Communication as a Social Science-Retrospect and Prospect" sponsored by Seoul National University, Sept. 1-2, 1983.

chart 1. Matrix of Communication Studies

Types of Communication	naming	author	structure (institution & content)	function (effect & influence)	discipline	
I natural two-way communication (personal com.)	symbolic interaction	Cooley (1) Mead (2) Buber (3) Binswanger (4) Austin (5) Hall (6) East (7) Barnlund (8) Tsujimura (9)	three step interaction I and Me Es or Du territory spatial distance public self and privats self ISHIN-DENSHIN	development of self and mind restoration of human being performative Cultural friction enlightenment	philosophy psychology psychiatry linguistics ethology	
	personal influence	Lazarsfeld (10) Hidaka (11) Merton (12) Rogers (13) allport (14) Cantril (15) Morin (16) Shimizu (17) Tsujimura (18)	two-step flow sacrifice and intimacy five step process	check of mass com. large amount of selling malfunction of mass com.	sociology social psychology	
	II mechanical one-way Communication (mass Com.)	Theoretical framework	Lasswell (19) Lazarsfeld & Merton (20)	five W	three functions status giring enforcement of social Norm narchotizing dysfunction selectivexposure	law political science history sociology social psychology
		Comparison	Riley & Riley (21) Schtamm (22) Inkeles (23) Schramm (24) Tsujimura (25) Martin (26) Holt (27)	Sovices type Four theories three polar dynamics	control of information	
		international propaganda				
		prestige paper	Tsujimura (28) Lasswell (29) Schramm (30) Tsujimura (31)			
	joint are of II & I					
	II mechanical two-way Communication (custom Com.)	third wave	Taffer (32) J.T.T. (33) Tsujimura (34)	electronic cottage INS	home as office decenterization restoration of autonomy enlargement of selection	sociology social psychology futurology psychiatry

Mead extended this Cooley's theory and named other persons as generalized others which is equivalent to looking glass. He also set up three step mechanism in this symbolic interaction as follows; 1. act upon others, 2. response from others, and 3. his reaction to it. As the response from others may be expectation for me, it can be called as objective self, which Mead named as "ME". As the reaction to "ME" may be called as subjective self, which Mead named as "I". "The *I* is the response of the organism to the attitudes of the others; the *ME* is the organized set of attitudes of others which one himself assumes. The attitudes of the others constitute the organized *ME*, and then one reacts toward that as an *I*"²⁾ Although Cooley is a sociologist and Mead is a psychologist, their discussions are strongly philosophical.

I like to mention two other philosophical works which analyzed the dynamic relations. The one is M. Buber, German philosopher, and the other is L. Binswanger, Austrian Psychiatrist. Buber maintained in his book entitled *ICH UND DU* (I and Thou) that we had to treat object as truly human being, not as material. "Oh! How huge accumulation of information! *It, It, It.*"³⁾ We are living in the information society and are surrounded by so many information, but almost all of them is treated as *ES* (It). Buber criticized the prevalence of *ICH-ES* (I-It) relationship and asserted the necessity of restoration of *ICH-DU* (I-Thou) relationship.

Binswanger, from psychiatric viewpoint, also emphasized to treat mental patients as total human beings. Although he initially adopted the method of S. Freud's psychoanalysis, he became critical to his pan-sexualism and proposed *Daseinsanalyse* (Dasein is M. Heidegger's terminology and means true human being), in which unconscious world controlled by libido mechanism is rejected⁴⁾.

British philosopher, J.L. Austin, who died relatively young, analyzed the speech act philosophically. He pointed out that, when we make some statement, we are engaging not only in description of some situation or some fact, but also in performance of action. For example, in the case of statement of Oath at the marriage ceremony, say "Do you recognize this female as your wife in legally marriage relationship?" "Yes, I do.", it does mean that the speaker (the bride groom) is performing some act, in this case, marriage itself, and it does not mean that the statement is reporting about the fact that a couple is performing marriage.⁵⁾ Based on this kind of consideration, he differentiated three kinds of act in speech; locutionary act (speech act itself), illocutionary act (act found in speech act), and perlocutionary act (act mediated by speech act). Although sophisticated, this is

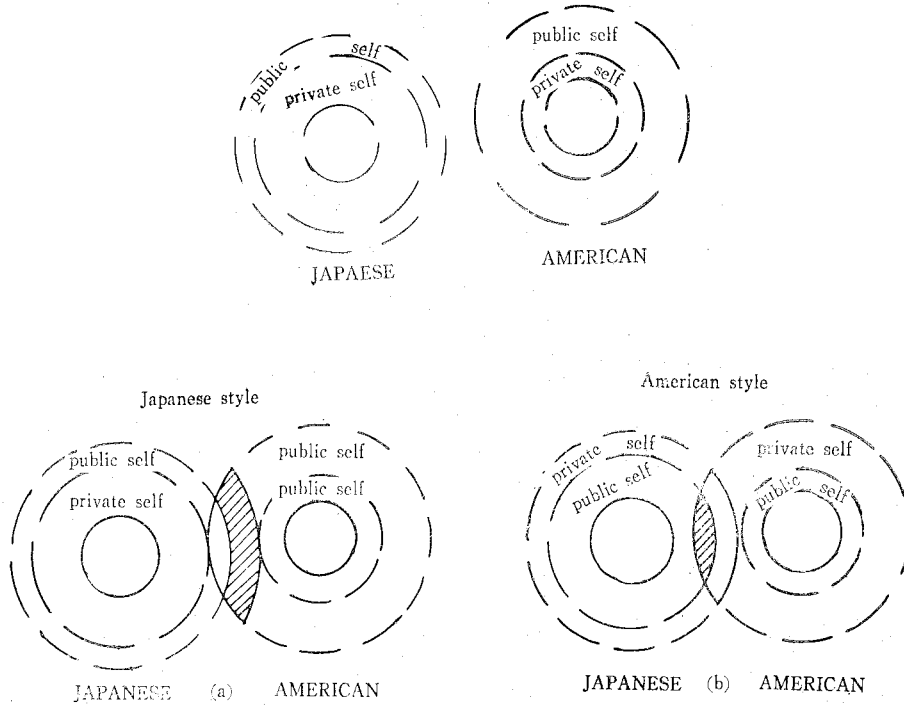
a sharp philosophical discussion on verbal communication.

Contrary to the verbal communication, there is a group of studies on non-verbal communication in the U.S. First of all, Hall's works, such as *THE SILENT LANGUAGE* and *THE HIDDEN DIMENSION*, based on ethology (study of animal behavior), analyzed the problem of territory or spatial distance in human behavior. Existence of territory in human being is clearly experienced when two persons make conversation with drinking beer beyond a table between them. Both of them have an implicit understanding that half part of table before the center line is my territory and the other half beyond the center line is his. If the one puts his jug into counterpart's territory, the counterpart will be irritated and feel unpleasant. This kind of implicit understanding could be reached by saying nothing. So it is natural for this kind of communication to be called as non-verbal communication. The problems how to hold territory or how to take spatial distance have two aspects, one is common to all over the world the other is specific to the definite culture. As for the former, he made four different distances. 1. intimate distance (close phase is under 15cm, and remote phase is under 45cm), 2. personal distance (close phase 75cm, remote phase 120cm), 3. social distance (close phase 210cm, remote phase 360cm), 4. public distance (close phase is under 750cm, and remote phase is over 750cm). The author gave new name to this kind of study as proxemics⁶⁾. With regard to the latter aspect of cultural difference, he made comparisons between Japanese and American or between Arabian and American. To take a few examples. Japanese has a tendency to gather and to behave with group or to be sensitive to take *MA* (interval). Arabian is indifferent to bodily contact or lack of private area in front of public setting. This kind of studies is important in resolving cultural friction or misunderstanding between different cultures.

Fast's work entitled *BODY LANGUAGE* is basically the same as Hall's. The sound of body language reminds us something like skinship or bodily direct contact, but it does not always. Taking some distance is also of body language. Body language is communication to send information, explicitly or implicitly, by any posture and gesture of body.⁷⁾

With regard to the bodily direct contact, we have an interesting work by Barnlund, which Japanese and American university students. According to the results of his work, American has much higher degree of bodily contact than Japanese. In addition to it, he compared also the differences in the width of sphere for public self and private self between Japanese and American.⁸⁾ It is illustrated in Figure 1.

Fig. 1. Public Self and Private Self.



The smallest circle U means unconscious world which is located in the center of personality, and the next circle designates the sphere of private self, and finally the area between the largest circle and the second circle designates the sphere of public self. In Japanese figure, the sphere of private self is relatively wide and the sphere of public self is narrow. Contrariwise, in American figure, the opposite trend is clear. Now we suppose that communication between a Japanese and an American is being performed. If this communication is carried out by Japanese style (a), American will complain about the shadowed area. As this shadowed area is still in the sphere of public self in American, he expects for Japanese to involve there, but Japanese will not. Consequently, American regards Japanese as shy or as passive. If these two people communicate in American style (b), Japanese complains about the shadowed area. As this shadowed area is already in the sphere of private self in Japanese, he don't like to be penetrated by others. Consequently, Japanese regards American as shameless or as impolite.

These are American non-verbal communication studies, where we can't find out any highly spiritual communication which is very important in Japanese or oriental traditional culture. Tsujimura picked up this topic as an important aspect of non-verbal communica-

tion.⁹ This type of communication is symbolized with Japanese word "ISHIN DENSHIN" (literally English translation of this word is to communicate from heart to heart with no word). The origin of this word is Chinese book entitled KEITOKU DENTO ROKU, vol. 13, which is the collection of biographies of Buddha's disciples, and which was published in Sung Dynasty, thirteenth century. In this book, we can find out the following sentence; "After the death of Buddha, the essence of Buddha's doctrine was communicated to KASHO (name of a disciple) with heart to heart." When the Buddha was offering lectures on Buddhism at the Mt. REISHU, and at some moment he twisted flowers in his hand, KASHO was attacked by some inspiration and smiled at being able to reach the spiritual situation of enlightenment. This episode is called in Japanese "NENGE MISHO" which means twisting of flower and smile. Consequently, we must differentiate two kinds of non-verbal communication, that is, one is so-called body language and the other is highly spiritual language.

Various studies above-mentioned are the ones which refer to personal communication. As this kind of communication is original form of communication with no intervention of machinery and with two-way trait, it becomes studying objects for metaphysical philosophy on the one hand, and also for physical ethology on the other hand. With contrast to them, mass communication has been developed by the progress of technology, which will be treated in the second chapter. Before that, it will be appropriate to treat the studies here which approached to the joint area of personal communication and mass communication.

As the first of these studies, we must refer to the two-step flow of communication. It is needless to say that this two step flow means the transmission of information via two steps, in other words, from mass media to opinion leader and then from opinion leader to audience. This hypothesis was initially presented in Lazarsfeld's *PEOPLE'S CHOICE*, and was proved comprehensively in Lazarsfeld & Katz's *THE PERSONAL INFLUENCE*.¹⁰ In this latter work, opinion leaders were found out in various social strata depending upon different four topics; marketing, fashion, movie going and public affairs. The theory of two-step flow has developed in different way in Japan.

The term of opinion leader, in strict sense, should be used in the area of serious public affairs, and this kind of opinion leaders in Japan may function as countervailing power to mass communication.¹¹ In the work of Lazarsfeld & Katz, all subjects are limited to female samples. As a result of it, father or husband who are easy to become opinion

leader in the sphere of public affairs are excluded from samples. So it is impossible to examine the differences between opinion leader's opinion and mass media's opinion. This seems to be one of the important weak points found in *PERSONAL INFLUENCE*.

Then, I must refer to Merton's classical work entitled *MASS PERSUASION*. Needless to say that this is a social psychological analysis of the Radio campaign program on war bond selling. He analyzed the reasons why only Kate Smith's campaign achieved a remarkable success. He emphasized especially personal appeal of her campaign and also the dominance of sacrifice theme in the content.¹²⁾ Not only sacrifices of the young soldiers in the front, but also sacrifice of Kate Smith herself who performed eighteen hours' marathon broadcasting had special appeal to the audience. In this sense, this work can be also said as the work in the joint area of mass communication and personal communication. Diffusion studies by Rogers is located in the extension line of Lazarsfeld & Katz's work, but five adopters' category in social level, (innovator, early adopter, early majority, late majority and lagger), and five steps' category in adoption process (cognition, interest, evaluation, trial and adoption) are original theoretical frame and very instructive.¹³⁾ It deserves to remark that among the five steps in adoption process, mass communication will play an important role at cognition step and that personal communication does the same at evaluation step.

Finally, there is a group of studies on rumor. Allport & Postman's work is representative of it, and they set up a famous formula as follows; the amount of prevailed rumor can be measured by multiplication of importance of the topics to the concerned people and ambiguity of the proof about the reliability of the topics. This formula is expressed as $R=i \times a$ ¹⁴⁾. Ambiguity of the proof reflects unsatisfactory function of mass media. If mass media offer sufficient information, ambiguity will be reduced to the Zero, and there remains no room for rumor. Although rumor is personal communication by word-of-mouth, it is impossible to analyze it without reference to mass communication.

Cantril's *INVASION FROM MARS*¹⁵⁾ is an analysis of real panic raised by CBS radio program named "Mercury Theatre" on October 30, 1938. Morin's work also analyzed the real rumor happened in French city of Orleans in May, 1969. The content of rumor was kidnapping of young girls. As he analyzed the developmental process of that rumor in relation to mass media reporting, he also cultivated the joint area of type I and type II. Moreover, his unique methodology deserves to be paid attention. He maintains critical viewpoint to the main stream of recent sociology, in other words, statistical method, and

he emphasizes the importance of critical phenomena which happen not so frequently. Based on this viewpoint, he proposed clinical sociology which pays much attention to crisis in society.¹⁶⁾

Among Japanese studies, we must refer to Shimizu's work, which was published pretty early 1947. Basing on his war time experience, he analyzed the developmental mechanism of rumor in relation to censor in mass communication.¹⁷ Tsujimura also analyzed the prevalence of satirical anecdotes in the Soviet Union in relation to political dysfunction of mass media.¹⁸⁾ This joint area of type I and type II has been mainly cultivated by Sociology and social psychology.

Chapter II Mechanical One-Way Communication (Mass Communication)

Owing to the development of technology, transmission of large amount of information to the most remote area became possible. From printed media like newspaper and magazine to non-printed media like film, radio and T.V., mass communication media are now well developed in advanced countries. This kind of communication mediated by machinery can not be flexible like personal communication. It cannot be other than one-way communication from communicator (newspaper company or broadcasting company) to audience. In this sense, mass communication can be characterized as mechanical one-way communication. When new media of mass communication were invented, all people including scholars were surprised at because they had never experienced to have those media before. Consequently it became an important task for social scientist to explain structure and function of mass media and to locate them in their theoretical frame-works.

One of the representative of these theoretical works is Lasswell's article, in which he proposed a formula of five W for understanding of mass communication; that is Who says What in Which channel to Whom with What effect?

He also pointed out the three basic functions of mass communication as follows: (1) the surveillance of the environment, (2) the correlation of the parts of society in responding to the environment, and (3) the transmission of the social heritage from one generation to the next.¹⁹⁾

Another classical work on functions of mass communication is Lazarsfeld & Merton's article, in which they pointed out three latent functions (function to produce unanticipated results); 1. function of status giving, 2. enforcement of social norm, and 3. narchotizing

dysfunction.²⁰⁾

For a pretty long time since these works of founding fathers' were done, Lasswellian formula had dominated the field of mass communication theory, and we had to wait Riley & Riley's work for a new trend. They took a critical viewpoint for Lasswellian formula, that is, one way from Who to Whom, and asserted that audience were not always powerless atomized mass. The power of mass communication is not necessarily almighty, and its effect is influenced by circumstances in which audience is situated.²¹⁾ According to Riley's scheme, both of communicator and communicatee have its own primary groups, and mass media behavior of each of them is influenced by these primary groups.

But Schramm goes further. He did not satisfy with Riley's assertion that communicator as well as communicatee has its own primary groups. With regard to communicator, it is not enough to point out only its primary groups, but necessary to point out communicator of mass communication is a big system of organization like newspaper company or broadcasting company.²²⁾

Roughly speaking, those studies above mentioned are representative theories how to grasp mass communication. As a next step, I like to pick up some studies on comparison of mass communication systems.

First of all, I must mention Inkeles's work on Soviet mass communication.²³⁾ We, citizens in liberal countries, have propensity to take our type of mass communication valid to all over the world, but his work clarified that the Soviet system of mass communication was so different from ours. He analyzed not only the characteristics of Marxist-Leninist ideology, but also the real situation of mass communication and personal communication in Soviet society.

Including this Soviet type, four types are classified by Schramm.²⁴⁾ They are (1) authoritarian theory, (2) libertarian theory, (3) social responsibility theory, and (4) Soviet communist theory. Among these four, the third is the ideal for liberal countries, but it has not always been realized as historical reality yet.

Tsujimura, who has intimate friendship with Inkeles, has done not only various studies in comparison of Japanese mass communication with Soviet one, but also in comparison of the relationships of three major players in political stage. They are government, press and public opinion. This three polar scheme is described in chart 2.

Plus sign means a standpoint to support a definite policy, and minus sign means the opposite. By mechanical combinations of three forces, eight cases will be set up, and four

Chart 2: Combinations of the Three Forces

Pattern	Case	Government	Press	Public Opinion	Specific Examples
A B C D	(1)	+	+	+	Reversion of northern territories, Occupation of Senkaku Islands
	(2)	+	+	-	Restoration of Japan-China diplomatic relations, Reversion formula for Okinawa
	(3)	+	-	+	Conclusion of Peace Treaty, Rearmament, and Reinforcement of Self-Defense Forces
	(4)	-	+	+	Tanaka scandal
	(5)	+	-	-	Revision of 1960 Security
	(6)	-	+	-	J.N.R. strike
	(7)	-	-	+	(?)
	(8)	-	-	-	Pollution, traffic accidents

patterns (A,B,C,D,) will be derived. Pattern means the same relationship among the three forces, although plus sign and minus sign are opposite. case (1) and case (8) are of the same pattern (A). For the press which has a long tradition to criticize the government, pattern (D) is the most desirable, because in this pattern press and public opinion are congruent in their opinions and are opposite to government. There are, however, not so many examples in this pattern in reality. This pattern will be realized only when government would make some big mistake, for which any apology is not valid. The most unpreferable pattern to press is (C), in which government and public opinion are congruent, and only press deviates. There are relatively many examples of this pattern in post-war Japan. As the main stream of post-war Japanese newspapers is progressive or left-wing oriented and many successive cabinets have been almost conservative, these two powers have been frequently antagonistic, and in these situations public opinion was not always in the side of newspaper, but rather in the side of government. To take some examples, total peace treaty (including Soviet Union) which was maintained by press, versus partial peace treaty (excluding Soviet Union) which was pushed by government and supported by public opinion at the period of signing San-Francisco Peace Treaty in 1951, or drastic strike of Japanese National Railway for one week in 1975 (supported by press) versus the opposite (supported by government and public opinion). There remains no space to explain the other all cases in this paper. It seems, anyhow, necessary to analyze the important political issues from these three polar relationships.

As a next step, there comes some works on international communication, especially international propaganda. Martin's work is a representative in the sense of whole including,

He describes propaganda activities of not only Western liberal countries, but also Eastern communist countries.²⁶⁾ Holt's work is more limited to special activities of Radio Free Europe.²⁷⁾ Serious battleship by electric waves has always been conducted every day with invisible form. Tsujimura's article based on these two American works, describes another important activity of Radio Liberty (directed to Soviet Union), and also followed the disputes raised up in U.S. congress, 1971, which were concentrated on the problem of continuation of RFE's and RL's activities.²⁸⁾ As far as the communist countries continue to control their own mass communication, deficiency and bias on information will come out inevitably and there remains room to be penetrated by Western propaganda. Of course, the communist side has tried to jam the western waves, but it is impossible to erase them completely.

Now at the end of Chapter II, we must refer to works on comparative content analysis of mass communication, although they are different from structural analysis. There are so many works in this area that I have to pick up only few representative ones. First of all, Lasswell et als²⁹⁾ is the first quantitative analysis of prestige papers of five major countries, say, United States, England, France, Germany and Russia (and Soviet). They analyzed the trend of editorials of these papers for about half a century, and main results found out were as follows: In the liberal countries and in peace period, variety of key symbols used in the editorials becomes large and frequency of these symbols becomes small, and contrariwise, in the totalitarian countries and in war time, variety becomes small and frequency large. This work may be called a study of historical or vertical trend of prestige papers.

On the other hand, Schramm's *ONE DAY IN THE WORLD PRESS* may be called a study of geographical or horizontal comparison³⁰⁾. He analyzed fourteen countries prestige papers picking up only one day, say, November 2, 1956, when serious events in Hungarian turmoil and in Suez Cannal conflict happened in the same day. It is very interesting to compare, what paper devotes how much space to Hungarian event or to Suez Cannal event.

Tsujimura has done a lot of study on content analysis, from which two are enough to introduce. One is comparsion of twelve papers³¹⁾, six from foreign prestige papers and six from Japanese main papers, taking also one day when Mao Tse Tung's death was reported, say, September 10, 1976. Japanese papers devoted the largest space to this topic among the world's press, but the contents of reporting were shallow and did not penetrate

into the serious inside. The second article³²⁾ was around two high-jack events, one is Japan Air Line's on September 28, 1977 in Dacca (Bangladesh), the other is Luft Hanza's October 14, 1977 about half a month later in Mogabiscio (Somalia). The policies taken by two governments were in severe contrast. Japanese government accepted the high-jackers' demands and delivered the radical red army prisoners with a huge amount of money in order to save lives of hostages. Contrariwise, West-German government refused the high-jackers' demands and shot down them by special troop GSG9 with sacrifice of a few hostages. Standpoint of Japanese government may be called dove and West German's hawk. Tsujimura compared the big six Japanese newspapers in terms of their opinion about which government's policy was supported. Content analysis is useful for clarification of the characteristics of various news-papers.

Studies on the second type of communication, say, mass communication, can be cited almost endlessly, but it would be better to stop here. As the studying objects in this area are macroscopic social phenomena, so with regard to disciplines, law, political science, history, sociology, and social psychology are involved.

The recent situation of mass communication studies, however, is deemed as declining. Already in 1959, *PUBLIC OPINION QUARTERLY* published a special issue to alarm this declining symptoms³³⁾. The reason why mass communication studies are declining seems to be that almost all the problems concerning mass communication have been clarified. Of course we have still a lot of unclarified problems, for example, the relationship between violence in T.V. program and juvenile delinquency, but they are impossible to clarify by the research technique available at presenttime. Along with this stagnation in mass communication studies, new development of technology opened the new world of the third type of communication, and interests of scholars are now changing to the study of so-called new media, the third type. This third type of communication, however, has not been fully developed yet. Consequently, studies in the joint area of the second type and the third type also have not been produced yet. Then letting the space for joint area of II type and III type in the chart I be blank, we will go to examine the third type itself.

Chapter III Mechanical Two-Way Communication (custom communication)

Development of technology produced one-way mass communication, but the further

developments, like computer, IC (integrated circuit) or optical fiber, etc., produced two-way communication. This must be called a new type. Owing to two-way communication, audience can express their own demands in selection of information provided by communicator. Demanding audience may be called custom. So we call sometime this third type as custom communication in Japan, of which representative is CATV. Toffler named this new trend as the third wave³⁴⁾ and this third wave is now taking the part of the second wave. We are now going into the new period of the third wave, he points out, where heavy industries which have dominated the period of the second wave are declining. The most symbolic example of this third wave may be electronic cottage. So let us examine this electronic cottage. Electronic cottage is a small house equipped with various electronic machines. If we live in the electronic cottage, we can do our job or business in our living house. It becomes unnecessary to commute to office everyday. Whether it be coaxial cable, or telephone cable, or optical fiber, any cables can provide possibility of two-way communication. If living houses were connected with headquarter of office by these cables, people can carry out his work with key board of the connector in his electronic cottage. Thus working place and living house come to the same place. This situation may come to close to that of the first wave period. In agriculture or artisanship in craft which were main work in the first wave period, working place and dwelling place were the same. Thus centralization which is the essential character of the second wave period will be replaced by decentralization which can provide rooms for workers' autonomy and audience's selectivity of information. Toffler finds the largest possibility of this new trend in U.S. and Japan. In Japan, we have already several experimental systems of these new media. CCIS (Coaxial Cable Informanion System) in Tama new town, near Tokyo, Hiovis (Highly Interactive Optical Visual Information System) in Higashi-Ikoma near Osaka, and CAP-TAIN (Character And Pattern Telephone Access Information Network System) in Tokyo are their examples. As far as experiments are concerned, technical results were proved to be successful, and the problem will be whether they could gain economic success or not. Anyhow, many enterprises, especially railway companies are rushing in getting for licenses. They are in advantageous position because they have already long space of railways which is usable for setting new cables. J.T.T. (Japan Telephone and Telegraph Corporation) names these new media system as INS (Information Network System) and the publication entitle the same name³⁵⁾ is useful in order to get information of these recent Japanese situation.

Finally, we must ask whether this future society will be promising or not. Toffler is very optimistic, but Tsujimura is not so.⁽³⁶⁾ Honda Foundation held an international symposium on "Social Impact of Advanced Technology" in Columbus, Ohio, U.S.A. in May 1982. I attended it as a commentator and gave criticism to the report of Prof. D. Hsiao, Ohio State University who is an expert in computer science. He also described the future society as promising, using journalistic catch phrases like "universities without walls" "instructions without classrooms", or "homes as campus". Thus he emphasizes effectiveness of learning in staying at home. Tsujimura's criticism was made from the following three points.

Firstly, it is indispensable for pupils and students to have human interpersonal contact with teachers and friends in order to establish genuine education. Campus and classrooms are absolutely indispensable for education and it is necessary for students to go out from homes. Staying at home means to have feeling of really "at home" and it is inevitable to behave in easy-going.

Secondly, some important and essential things will drop out from learning and education in development of convenient technology. Some decades ago when convenient copy machine like xerox was not available, we had to copy necessary literatures by our hands.

Of course, it was time-wasting and inconvenient, but it forced students to involve in the literatures and insecured pure learnings. In Japan where copy machines are prevalent, custom of *SHAKYO* (hand writing of Buddhist textbook *HANNYA SHINKYO* composed of 276 Chinese Characters) is still very popular. The most symbolic fact of the popularity of this custom is reconstruction of the main building, the Yakushiji temple in 1976. The cost of it reached 1,000,000,000 yen (\$4,000,000), but this huge amount was paid by ordinary Japanese who dedicated 1,000 yen per one *SHAKYO* which would be kept in that temple. That means that one million people collaborated in that divine effort by hand-writing of 276 Chinese characters. If we use xerox, it does not take a minute for one sheet of 276 Chinese Character, but if we use xerox, the essence of Buddhist doctrine will slip out from this copying. It is necessary to make copy by hand-writing word by word taking a long time in order to understand the essence of doctrine.

Thirdly, autistic trend will be probably enhanced, if business and educational learning would be done in home. Consciousness of neurotic patients is generally introverted. They are afraid of meeting other persons and avoid going out from home. The third wave society will accelerate this autistic orientation and neurosis will become difficult to be cured.

It is certain that the third wave will be predominant in future and we are forced to stand in front of choice whether we succeed or fail in riding that wave. Even if we succeed in riding the third wave, we must pay attention to undeniable fact that there appears some new demerits, especially in spiritual field.

Future Perspect

Having traced the trend of communication studies, we could forecast future orientation as follows: the studies of the first type of communication (personal communication) will continue to be cultivated by various philosophical viewpoints, and the studies of the third type of communication (custom communication) will grow in contrast with the decline of the studies of the second type of communication (mass communication). The studies of the third type of communication will be approached by not only social sciences, but also by philosophy especially on the problems of the relationship between technology and human being.

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