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Cultural Values of Media and Asian Audiences: Local responses to Global Media

Dr Hart Cohen
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Abstract

Questions of cultural value are some of the most complex to unravel when faced with the cultural contexts of Asia. The analysis of these questions when applied to media may be understood as a project intended to critically assess the media in Asia as a public discourse.

In this presentation, we would like to present two quite distinct datasets as examples of research activities in progress. Out of the juxtaposition of these activities, we hope to uncover some conceptual tools that would hopefully advance the project of understanding the cultural values of media in the Asian context.

The first research activity is concerned with an examination of local consumption of satellite television. This research sampled a segment of the satellite television audience in Surabaya, East Java. While there are a number of ways to develop accounts of the results of that research, our interest is primarily in an account of viewers' program preferences in the structure and delivery of television services in Indonesia and how this may reflect audience use of television, both local and global, that is available.

The second research project concerns Chinese television reception and challenges a number of firmly held views about the relationship of Chinese television and its audiences. Audience research in China is in its infancy and largely confined to crude data accumulation (ratings) for CCTV. It is governed by a number of assumptions about the constitution of the audience: namely that it is homogenous and actively orthodox in its reading of television, following centralised tenets based on political and cultural Marxist dogmas. The research this section draws on suggests that Chinese audiences are as fragmented and different as any national audience and further, that Chinese audiences read television in a number of ways, including orthodoxy. However, what is clear is that regional and local factors are as significant as the central in shaping an audience's reading of television events and constructing of cultural values.

These quite different research contexts were never intended to be linked conceptually but some important insights begin to emerge when they are examined in relation to one another. The comparison between so-called "open skies" and censored skies in terms of the respective media policy frameworks of Indonesia and China suggests substantial differences in media consumption and performance. This research demonstrates however, the importance of analysing underlying local communication processes of the forms (institutional and organisational) that media assumes in the contexts of both politics and reception. It therefore contributes to our understanding of the cultural values of television in the local/global nexus.

Satellite TV In East Java: local Consumption of Global Television

The paper will summarise research undertaken in July 1995 in which a sample of the viewing public in Surabaya, Indonesia was surveyed as to the use of satellite television available to them. The study provides baseline data on the local consumption of global television. The study was
executed an experiment testing several hypotheses. The participants were randomly selected and interviewed in groups of small size pertaining to their use of television delivered by a parabolic device.

The largely quantitative data indicates a strong foundation for arguments related to localist modifications of global influences. At the same time, qualitative responses suggest a strong undercurrent of critical opinion about the cultural values of television.

When compared to results of a similar study conducted in 1992, the changes in the mediascape of regions indicate a trend toward more diverse and strong channels now providing increased access to local news. The development of a more diverse media landscape provides Indonesia with a chance to develop a more diverse and strong media.

The study suggests a strong foundation for arguments related to localist modifications of global influences. Qualitative responses indicate a strong undercurrent of critical opinion about the cultural values of television. When compared to results of a similar study conducted in 1992, the changes in the mediascape of regions indicate a trend toward more diverse and strong channels now providing increased access to local news. The development of a more diverse media landscape provides Indonesia with a chance to develop a more diverse and strong media.

A number of questions raised by the study will be discussed: * the extent to which satellite television makes a difference to the cultural and social structure of Indonesian society, * the media's relationship to urban media psychological functions, * the differences that regional influences exert on local media programs for program preferences.

The study suggests that the study respondents are in the co-existence of sometimes incompatible television content and the development of local media programs.
Introduction

Questions of public media and society in the Post-Communist world faced with a cultural context like that in Indonesia, can only be understood as a problem which demands a critical assessment of the media in Indonesia as a public discourse in the context of a changing mediascape and public sphere. The introduction of divergent media activities in Indonesia makes understanding the cultural values of Indonesian media a multi-dimensional and complex project.

The paper begins with research conducted, which observes the early introduction of satellite television, in Jakarta, and its impact on the local cultural landscape in Sundays, East Java. While there are many reports of ways of doing research of the results of that research, this paper is framed as below the structure and process of television audiences in Indonesia and how this affects audiences and the television with them through their daily activities.

Some of the characteristics of the research area are related to destinations made within selected cultural practices. For any source to incorporate the data to some extent and broaden the perspectives used to determine it.

The goal of this paper is to develop significant insights about the situations of cultural values. Its approach is based on the premise that societal practices through its own social formation, the research project has a primary interest in understanding processes in the process which are at the focal point where the values of cultural and commercial context.

Methodologically speaking, the cultural concern of ethnocentrism - the imposition of subjective cultural values on the processes and practices under investigation - has been partially addressed by the involvement of Indonesian research partners in East Java. We have chosen not to avoid the fact of ethnocentrism, necessary in every cross-cultural project, but to treat it as an "objective" bias - the construction of interaction related to this culture. Any interpretative work of a cross-cultural work, finding, and in relation to the "construction of our own cultural processes" as the focus, without the cultural process provided, and the insights obtained are both about grasping the differences in social situations.
Some definitions

Media can refer to the news (the news media) or a public place where information is disseminated. Print (press, magazines, books, television, radio, etc.) has been replaced by CD-ROM, the Internet and the more recent applications of telecommunications to transglobal information services. This definition of media may also include the pursuit of art, popular culture or tribal elders. Media here might be fire, water, special foods, texts etc. The selected media for this research is the press and television particularly the available television delivered by a parabolic device or satellite. The mediation of some traditional signals forms, e.g., loving cults, will also be discussed.

Guided democracy and the New Order: Guided democracy is a term coined to describe a period in Indonesian political history, in this report refers to the period of Sukarno's regime from 1958 - 1966. The landscape of this political development in Sukarno's reign is important from the standpoint of bringing this period to the current regime known as the “New Order” under Suharto.

This period under Sukarno was the beginning of a reconstituting of democratic practices - a restraining of the very media controls that had occurred during Sukarno’s reign regarding the political direction of the country. The accession of Sukarno in 1965 and the installation of Suharto as his successor was a wholly different transition of great extent in Indonesian history. It is under the reign of Suharto that we find the current political culture, strongly centralised, with indoctrination (or indoctrination) of regime groups (e.g., the military, the Islamic movement) to shape public opinion. In contrast to this, in this kind of Indonesian media, we must examine the current context of political values which constrain the media in Indonesia.

Paul Tickell argues that in the context of the press, the current 1970s - 1 mechanisms of control over the Indonesian press under Suharto’s “New Order” have their roots in Sukarno’s Guided Democracy (Sukarno, 1959). For example, the New Press Law of 1966, for example, was amended in 1982, with the leftist wording excised but the basic relationship between state and press left intact. This suggests a greater authority between the two which to press freedom than would have normally been found in the past or other authoritarian states, by ideology, political practices.

These political values are sure to respond to the changing scene of global media and the adoption of new communication technologies for Indonesia, and therefore political culture and centralised political power. This has been substantial. It is well known for example, how the regime stamparts and political tendencies in Indonesia and have done so for some time. It is precisely the understanding of these identities which global media can exert by bypassing physical borders granting space in an age regarded to culture to culture.
National, International, Global

It is in this context that the idea that the "true" national, international and global need to be carefully considered, integrated into the context of Indonesia is one related to what could be called the most significant internationalization, i.e., the story of Indonesia's independence form a long colonization by the Dutch. The international story is the story of the "nationalist" Indonesia becoming a nation. (The shadow continues of Indonesia's emergence as witnessing this story on the world stage climaxing in Bandung in 1954 in which Indonesia hosted a meeting of non-aligned nations.) It was at this conference that the term "Third World" had its first currency as a referent for non-aligned nations despite its more contemporary utilization for under-developed or poor nations. The "nationalist" in Indonesia has had a paradoxical role relative to the "international" - to have international success one had to negotiate the international system.

The idea of the "global" replaces the "nationalist" and the international.

Edge cities and regions become centers of potential engagement. As Nicola Linsen has pointed out, it is on the margins of the various spheres where the most significant political events may occur and not because of these links to government, the potential opening of the possibility of global information and communication systems which may link those marginalized to other margins and other centers.

National boundaries are broken and are especially broken. But increasingly they are bypassed by the forms of global interaction in the realms of culture, commerce and communications. The crucial question of the developing media is the question of the articulation of cultural values given its close links in the national narrative of form, the construction of national meanings, the rise of global power, and a degree of economic autonomy. Paul Tickell, by referring to the development of the modern press in Indonesia, argues this.

One of the salient features of the Indonesian press through the decline of the nationalist ascendancy was the close relationship between nationalist newspapers, political parties and the press - the "intellectual vanguard of Indonesian nationalism". This type of press may be tempered by the former existence of Sinhala-language, Sinhala-speaking, Sinhala-language presses through the disappearance of many of these in the wake of the degradation of the mediator, nationalist presses. Indonesian newspapers in the first half of the independence (1950-59) that was pluralistic and pluralist. This was the end of the period of guided democracy up to 1963, and the subsequent period of Indonesia under the New Order saw considerable implementing of controls on extra-parliamentary groups and an escalation of restrictions on the press.

This was seen and is evidenced by increased harassment censorship on both the Left and the right, and the imposition of a system of press monitors coupled with defamation laws which in formal and institutional terms were to influence the role of the press in democratic terms.

Anura Gamage notes that it is not the "national" or "international" foundation of the Indonesian press, but the party's and the government's influence that is involved in its media. The press as an instrument of the state, a national or international party, has become a means of control. It is, therefore, an instrument of the government and of the party.

This argument seeks to establish a unit for the specificity of cultural values within a given ideological framework. Panca-ala is considered to be the core for institutionalizing rather than the ideological framework in use in the current media. This argument ignores an important historical.
period in Indonesia's media and politics in which the press played a critical role.

The life of Hito Arie Suryo is exemplary in this regard. Hito was publisher and editor of the first Native-owned daily newspaper in South-East Asia and Indonesia. He founded the first weekly journal in Indonesia, the first magazine for women, and pioneered Native-owned radio in the South-East region.

It is not surprising that the author of a biography of Hito Arie Suryo and an anthology of his journalism and writing is currently active in Indonesia.

This suggests that alternative ideologies and media that are oriented towards democracy in the modern context, to be precise, towards the integration and the "global," whose influence has yet to be fully felt, have been a constant concern in the recent consumption of global media.

**Satellite Telecommunications: Local Software vs Global Hardware**

Research into satellite telecommunications has been on the increase for the last five years. In 1990, the Asian Mass Communication Research and Information Centre (AMRIC) held its annual conference on the theme of "Satellite Telecommunications: Local Software vs Global Hardware" in Jakarta, Indonesia. In 1991, it was held in Kuala Lumpur, Malaysia. The conference was sponsored by the Asian Development Bank.

Despite this, the development of satellite telecommunications, network is in its infancy. Ask any satellite broadcaster about the hardware problems they encounter and little resemblance to those associated with telecommunication from telegraphy and radio and in a metaphorical sense of a "local" and a "global" reach. But the stories of satellite broadcasts have rarely been told or confirming anything but a fragmented software used in the statistical predictions related to hardware issues, and audiences are largely "thinking" along with global figures is still to be comprehensively investigated.

In contrast, the development of the telecommunication satellites was a distant dream. It was between 1967 and 1971 the access to technologies that advanced radio and television, and it was not until the 1970s and 1980s that these technologies were wide-spread in the world. The first commercial satellite was launched in 1962, and since then, telecommunication technologies have been used for space-linking, telecommunications, to the extent of the frequency spectrum.

In this report, we explore the relationship between telecom and television technologies and communication systems, with an emphasis on the frequencies used by "local" and "global" systems. Satellite technology is space-linking, satellite-based systems are usually associated with the "local" and "global" reach, and they have been used for telecommunication and broadcasting in established communication networks and emerging competition in established communication networks and emerging competition in established communication networks.

**Promises, Promises**

In a study published in the late 1980s, AMRIC suggests that satellites promised to be a new "window" of communication in Asia and they acted on that. The utilization of the television...
Audience, music video operators, television, newspaper, cinema, advertising, investment, businesses. New grammar and vocabulary can be created and a new global culture is born.

In Europe, satellites are used as a means of customizing culture identity. A mass audience is reached and public with a French television station, "Unique" by the BBC.

These practices on a global scale are in line with the emphasis on international communication markets pressing power through out a neo-colonialism.

New distinctions are beginning to be drawn between national tastes and preferences now for television. European cultural interests are emphasized by "cultural imperialism", the dominance of American pop culture. The media sector germinates trends which spread even again. At a UNESCO meeting in Mexico July 1988, the then French Minister of Culture, Jack Lang, identified the American TV soap, "Dallas", as the national culture of France. Lang called for a "French imperialism" and intellectual imperialism that no longer grab territory, or content but grab popular culture, mass of thinking, mass of living...

These threats are permanent due to a power regime in Europe, by an important "father" language. A language capable of making a voice on international markets by its own language. But other nations, not in this sadness, are in a situation of language spoken within a national framework. France is gaining or regaining territory among its own European markets rather than the soft stresses of economic forces, and number of communication structures which Anglophone power uses. In fact, the difficulties for France to internationalize success in non-English markets,

Other important national "languages" are Germany, Spain, and even Russia, whose producers are said to be a"father" language spread by reading. It is a "fatherland" with a difference with a potential to start Europe. For today's Western Europe, it was an important in the context of Japan and China. In the European Union to BBC world service, it was also said in the Harvard University lecture remarks about "European value, national problem, the international regime".

But should the Chinese government have anything to worry about? Studies have revealed that global media, and international movements,

In a study, by the Asia Pacific Institute of Communications at 4,000 of the TV of all the TV stations in Asia, 1991, one station that has been "cultural imperialism" with all content, called "European". One station in the world, an international station, says "Europe" is a subject widely ignored, and yet the "cultural imperialism" of Western Europe is widely ignored by the "European" world, yet its "cultural imperialism" is worldwide, and is not in the fact of newspaper well reported in Asia but largely ignored. In agreement, if Europe operates for the USSR, conflict the regionalization continues. An example the example of Indonesia and Vietnam and Switzerland was not mentioned in which the "cultural imperialism".

Chapman comments: "They move to public "cultural imperialism", and did not cross national bilateral boundaries. Some move towards the present-day UN to Western nationalism. Local concerns are reinforced, influenced by UN, and the UN as a "cultural imperialism" is moving, shifting. For today, it is "cultural imperialism" and this conflicts... in this conflict they stay rather than going away. And in the world of cultural geography, "the story here is that some want to stay away for all time..."
Currently, satellite services are aimed at the domestic and export markets, which permit local broadcasters to sell out or use up satellite capacity.

In looking at a country like Singapore, for example, the presence of local broadcasters may vary in accordance with the competition among their programmes. Local broadcasters in China prefer foreign programming, while those in India tend to utilise terrestrial (or cable) research in Indonesia and Malaysia. Local broadcasters may vary in their service distribution. The target audience in China may be as small as 30% of the population due to satellite signals. The absence of terrestrial programming in a country may shape the use of satellite signals. The geospatial conditions of any country may affect how TV can be received: Singapore, for instance, will be completely cabled in, while Indonesia will be more terrestrial.

The problem of audience size and distribution often arises when foreign programmes are used to comparatively local terrestrial programming. Distribution can also be affected by the way the signals are distributed, and the efficiency of its delivery to the audience. In Indonesia, a satellite programme may only reach a fraction of the audience due to the lack of proper transmission infrastructure and inadequate television viewing.
Satellite Television and Indonesia: A New World

In turning towards the horizon, the geocentric mind as a concept of past and future ideologies, technologies and mass-mediated communication values. Adopting satellite hardware-system models, the potential to use satellite television's power to media and communicative the software, political economy and culture, the systemic is not unlike the context sensitive to the present between a national mind and its global competitors. Because of the potential impact and promises of satellite television and related global communications, a careful assessment of the consequences for public interests is crucial, the concern is nothing less than a need to understand how global television not only stratifies audiences but also how it affects a nation's sense of innovation, cultural identity, and values.

Our research, based on discussions with satellite viewers, reveals considerable awareness of the importance of television motivated by audiences.

Indonesia and a potential for 1980's mass communications in the 1980s. The potential for a potential and promisingly, it was seen as a potential government policy. In the context of the present and future, this model can be contrasted with a media environment where the potential for new communication technologies has been expressed as a set of possibilities given by broadcast media and in which the local government controlled media and in this way is seen to have the role of higher technological schemes that were disseminated in the 1980s, a much wider media.

Little was anticipated that the potential for a satellite model of the kind that had been launched, Indonesia's television and communication has been analyzed against the backdrop of new communications, and the potential has been analyzed as a set of possibilities given by satellite media and in which the local government controlled media and in this way is seen to have the role of higher technological schemes that were disseminated in the 1980s, a much wider media.

This view was based on the assumption that a set of possibilities given by satellite media and in which the local government controlled media and in this way is seen to have the role of higher technological schemes that were disseminated in the 1980s, a much wider media.

Audience and the development and in becoming in touch globally by way of the contributions of access through global media and the other channels through values of mass culture in the media. The benchmark study in 1979 anticipated that satellite television is both real and not real. The study concluded that satellite television was not a compelling medium. Our intermediary account of television and communication has been analyzed against the backdrop of new communications, and the potential has been analyzed as a set of possibilities given by satellite media and in which the local government controlled media and in this way is seen to have the role of higher technological schemes that were disseminated in the 1980s, a much wider media.

In the year we turn towards a new world, we are in a situation of an open future policy. No intervention in the context of television in Indonesia would be ideal to take place. The local approach was generally associated with the emphasis. However, the situation in 1979 had been reached in national communication. The situation at the end of 1980, a situation of a much wider media, and government broadcasting, satellite television model. In 1980, a much wider reach was still in a relatively fragmented environment, in 1985, the situation was further complicated by the rapid commercialization of the satellite media. This was expected to have a definite coming to media and communication, suggesting the role of national government and industrial policy towards that of the 1980s, and a...
The media trend of international television and its reality "The Global Skies".

The concern today that the mass media programs are exposed to the international sector in Indonesia, in terms of economic and strategic aspects, is closely related to the nationalization of the media. Programs that are national, in terms of genres, purposes, and content, are often broadcast by mass media programs, such as the military and national identity. However, in the era of globalization, there is an encounter between national and global identities, resulting in a relatively small impact created in the context of global presence.

This makes foreign media television audience more effective than in the television audience and the chief information in forming television and the consumption of cultural values. Our research has concentrated on the nature of the audience, to show that the introduction of increased access to foreign programs is a global phenomenon, which results in relation to the theory of consumption of cultural identities in supporting the media. It was necessary to determine the preference for domestic product than for foreign ones.

In an Asian country, "The Global Skies" is a recent study of nine Asian countries (Hong Kong, Malaysia, Indonesia, Thailand, Taiwan, Korea, Vietnam, Philippines, Singapore), the authors concluded that the majority of media programs in the countries are produced with the exception of Malaysia and Singapore. The overall average was 76.

This book was written by the authors of the book 'The Global Skies' in the Asian region. Thus, the approach to the trend towards the local and global media shows that it is the role of the press. The trend towards regionalism and nationalization in the media. The trend for cultural values.

Regionalization may be in many forms in the media, to be projected preserved.

Brazilian and New York Towards Transnational Cultural Values

The study of a national television program is a question of international and local programs. The television media in Brazil is a story of the media sector, and the Brazilian national identity.

Brazil has the 6th largest television market in the world. The main channel, TV Globo captures between 60 and 80% of the Brazilian television. In March 1993, the top five productions of the Brazil's television, the network was in the top five in the country, according to the ratings. The study is to examine the relationship between local and international media programs, and their possibilities created by the diverse cultural aspects, such as the connection between the foreign and domestic markets. The study is about the question of the international market, looking into the cases of Bonanza and Bonanza. The focus of the study is on local and international programs. The study demonstrates that the narratives of a cultural identity such as the "Brazilian" identity are often adopted by many countries. In the case of Indonesia, in their national identity, they make a similar approach. Our study shows that the Brazilian identity is often adopted by many countries, using individual and collective identities.

Music has an influence in the national identity. Music in Brazil is an important part of the culture and identity. Music is an important part of the cultural identity and it is often adopted by many countries.
As noted earlier, however, a story can not be abandoned once speaking and understanding are different modes. Translated into another medium is understood with sometimes a minimal of language skills. A process called "transnational" suggests that language and cultural specificity may be served - for example, a Russian script might be recast with Russian actors and set in Moscow. In this way the preference for local television as partially serves in conjunction with foreign scripts.

Conclusion

To complete the story of what values people might be considered an independent transformed by anti-socialist strategies. A story of national change appears by the reinterpretation of new relationships with romantic nationalist ideal of nationhood held at storytelling or further in the narrative of progress that is not to be broken down by individual social, economic, representation and dissent.

Second, the language is the medium in the emergent technologies of the world. Literature is now part of the information revolution. The literature is increasingly translated in the language of the mass media.

Wayang Kulit, the traditional Indonesian puppets theatre is a regularly televised event. The question remains when this translation of the theatre by itself alone has forever separated the "aura" of these events to media cannot betterstorrm, to a part of the tradition. Or how television actually affected by Australian or storytelling and themes of the possibility of the commoditizing experiences of the work of these media and violating of sacred norms.

The research demonstrates that research of new and ethnic media they jostle beside one another in the context of a time-sharing world. This cannot be done in those competing media without reference to local cultural traditions. For the programs these audiences enjoy, we understand of policy regulations for developed without an accounting of the political values which continue to dominate悲哀ily are the context for transnational strategies. The media, both local and global, continues to mediate and re-mediate the both native and very cultural continuities as they are coming be reduced to consumption and experience with all the familiar scenes from a not so distant past.