

Christian Communicators' Influence in the Corporate Village

by John L. Mitchell

The Corporate Village, as conceived by Cees Hamelink, is coined to replace The Global Village of Marshall McLuhan¹. By going along with the philosophy of The Global Village, Christian communicators have not had a sterling record of success. Carrying a new philosophy, Dr. Hamelink wants the Christian communicators to enter The Corporate Village.

Hardly ten years passed since Marshall McLuhan conceived of The Global Village. It was a lively concept capturing the fancy of millions and not a few Christian communicators. In it, electric circuitry had overthrown time and space and linked all men and nations instantly and continuously in interdependent relationships. Our consciousness was extended to all parts of the world through electronics. This advanced communications technology, used correctly, would in time remedy social diseases. Its messianic message was irresistible to Christian communicators' ears.

Today, however, the global village drums thump more to the beats of industrial society than to the rhythms of the villagers. More and more people have become employed in the distribution and production of communications. The Labor force during these 1970's will have 50 per cent of its people working in some kind of communications profession. Indeed, the industrial society has become a communications society.

Here the global economic-politico system encompasses the communications system. The communications system is first shaped by the economic-politico system and subsequently maintains it. It is finally an expression of that system rather than a distant observer judging and evaluating it. The global interdependence through this communications system now means the developing nations are dependent on the rich industrial nations for their information. Public access to the communications system is only available to those with the economic resources to afford the communications infrastructure. Better understanding is not a result of mutually shared and exchanged information but of the imposition of the cultural-social values of the powerful nations upon the rest of the world.

Thus The Global Village and The Corporate Village are full of contrasts and sometimes contradictions. There are underlying assumptions in each, which must be reckoned with if Christian communicators are going to be more successful in the future. In The Corporate Village, the communications structure is a highly centralized international complex under the control of the industrial society. The function of the communications structure is to deliver the messages that are more suitable to the industrial society's vested economic interests and cultural-social values than to the values of the recipients of those messages. Very often the values of each group are in open conflict, but the economic powers are insensitive. The sheer force of their economic strength enables them to dominate the drum beats and their messages.

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Reflecting the shift around the industrial world towards more employment in the production and distribution of communications, Christian communicators are growing more numerous. Happily, they are also growing with this deepening sense that the international channels of communications, the mass media, are serving less the freedoms and equalities of human beings than they are the vested interests of international corporate powers. They are more realistic and ready to enter The Corporate Village.

As communications become a profitable business and vital channels of consumer stimulation for the products of the industrial complex, their control falls more and more into the hands of the world's largest industrial corporations. The financial stakes for control loom ever larger. Christian communicators, uneasy in this competitive world of finance, fortunately are moving away from past concerns about mass media control to ones of influence on them.

Even where Christian communicators managed to control large mass media enterprises, that control was limited by financial considerations, social and political influences, and by public tastes. There has been no mass conversion and effective evangelization as a consequence. Because of the immense financial input and all the human energies consumed, however, some Catholic critics even question the importance of administrative control of Radio Vatican and Radio Veritas, for example. Then among other Christian communicators, the Ethiopian Government take over of the Radio Voice of the Gospel (RVOG) on March 12th 1977 forced new views about control and new strategies about broadcasting outlets.

From such experiences, Christian communicators now realize the mass media parallel the industrial complex in several economic aspects. Three elements in the industrial complex influence decisively the world's economic structure: the control of the finance capital; the control of the technology; and the control of the marketing. First, the introduction of new technology and mass production into the mass media demands a greater financial backup. Secondly, the mass media depend on this technology to reduce their unit costs and to keep pace in the competitive market of communications and information. Thirdly, as communications and information processing become expensive as well as lucrative commodities, various marketing strategies are adopted for their dissemination and distribution. Christian communicators understandably are finding it increasingly difficult to enter into this technical infrastructure and control these elements.

Because of this inability to control effectively these elements, the Christian communicators' efforts are being directed at establishing other ways of influence. And among some Catholic communicators, there is a new awareness about the reality of the mass media as expressed above. They view the mass media less as "wonderful expressions of God's creation" and more as instruments for manipulating messages in behalf of international corporate powers.

Such awareness springs from many Christian communicators working in the Third World where they are directly observing these economic elements that create imbalances between the rich and the poor, the strong and the weak, and a one-way flow of information and a two-way one. They are urging more research be done about the social effects these international mass media are having on the cultural and symbolic structure of these Third World societies. Here is one sure area of influence.

In the Third World, there are many newly independent and often ex-colonial nations. Their social norms are not yet internalized because they have been changed and disturbed by independence struggles, by external political and industrial forces, and by external cultural-information systems. Therefore, before these nations' social and institutional characters are formed, internalized and stabilized, they are open to a variety of unsettling influences.

This socialization process involves symbols and cultural determinants. Of all the environments man as a symbol producing and using animal creates, the one of symbols and messages is the most crucial to his humanity and social development. The success or failure of this creation will effect every aspect of the cultural, industrial and political environments. Christian communicators have to be concerned with this aspect of human social development.

It is in this international world of uneven economic development among nations and the relatively recent emergence of many new nations that the impact and social effects of instantaneous global communications must be analyzed. Here sophisticated communications technology, for example, has a profound influence. Today the role of such communications may be central to the character of social change that does happen or to the condition of social inertia that persists. That there are, for instance, some 250 million television sets in use around the world and that global viewers in the hundreds of millions view some common programs is deeply significant. It is important that the sources and inspiration of the messages already circulating globally be explored and evaluated. The Christian communicator/researcher has a role and an influence here.

Even if the Third World nations and their peoples are not completely free to choose their developmental course and their cultural condition, they are not completely bound and defenseless either. However powerful and penetrating the economic and technological forces of the developed nations are, the possibility that national and cultural sovereignty may be protected is still an open question and a hope.

There is evidence for the position that people choose goals consciously and will strive to achieve them no matter how aggressive and forceful the external pressures might be. If through appropriate communications technology, to cite just one possible avenue of approach, people are able to interact authentically and meaningfully, they will have the power and energy within themselves to choose their life goals and life-style. The critical issue of contemporary international communications and its technology is to keep before an individual, and in turn a nation, the awareness that they have the freedom to interact and to choose.

Committed to the tenet that man is free to determine himself, the Christian communicator will seek ways to bring man to this awareness. If helpful or necessary, he will enlist technology to aid him in this endeavor. In this regard, the small, mini or group media may be more effective than the sophisticated media, which in less developed countries, at least, are failing to reach the masses or even particular strata of society. Studies on small media, which till now have been limited or have not received sufficient attention in the developing world, show that they are more intimate with the masses than the other media; that they are rich in variety; that they are readily available at low costs for experimentation and field application; that they are relished by different age groups and by both sexes; that they have a greater potential for persuasive communications because they create a face-to-face

situation with its built-in instant feedback; and most importantly of all for less developed countries undergoing unusual and rapid social change, that they are “theme-carriers” of tradition and culture².

The challenge in the utilization of these small media is to treat skillfully these message-carriers and exploit — in the good sense — their flexibility, so that they absorb new messages and maintain their natural potential as live media and as “theme-carriers” of tradition and culture. To allow them only the function of identifying the past or of maintaining continuity with the past, however important that is for social stability, would defeat the purpose of using them for contemporary informational messages. The effort will be to preserve the tradition of their art-forms while instilling in them some of the contemporary technological innovations in sight and sound.

In less developed countries, some communications experts believe that the future of television, for instance, is outside the professional sound-proof and technically sophisticated studio, where people meet, formally and informally, and where real life goes on. The new and increasingly mobile mini-media technology promises to make this possible. By doing so, it is further possible to tie in the populace to the sophisticated communications technology and make a major step towards using technology to approximate the human model of two-way communication. The populace through this means will be able to talk back and let their feelings and ideas be known to the political, industrial and media leaders, who up till now have had no such meaningful feedback. Except as a by-product of more basic and effective oral communication, the masses are not reached through the mass media.

To verify this observation, we did research on the communications patterns and life-style of a little village nearby our campus at The Chinese University of Hong Kong. In the developed city of Hong Kong, there was a self-contained village called Mei Yuen New Village. Its location placed it right at the foot of the mountains where the Hong Kong radio and television stations had their antennae. It had a perfect locale for receiving the messages of sophisticated technology. The village contained five rows of two-storey high cement block houses, which the government had built to replace their slum huts along the bay. They were a fishing village. The total population was approximately 900 people of 88 families.

We wanted to find out how effective the Hong Kong Government’s family planning program, which was making a substantial use of the mass media, was in providing such information to these villagers. First, we learned that the villagers were atypical and did not fit into the three categories, (traditionals, transitionals, and moderns) that Daniel Lerner had described in *The Passing of Traditional Society*. Secondly, we learned that for the adults television is not regarded as a major source of information. Television was their children’s medium, and whatever information the adults received from television they obtained it second-hand from their children. None of the adults were literate, so that the print media had no direct influence. They depended, therefore, almost entirely on oral communication for their information. Clearly, the Government’s family planning program was not communicated to them through the mass media.

Because of our communications tradition, we Westerners unconsciously associate mass media with the masses. These one-way communications systems have effectively reached the masses in our countries. In the Third World countries, access to the mass

media is an elitist privilege. And as we observe in less developed countries a heavy migration to the cities, we may relax our concern for reaching the masses because more and more the communications technology that is capable of reaching them is more readily available in the cities. Research studies, such as the one we did in Hong Kong, do not justify a relaxed attitude. In the cities of India, Dr. E. K. Eapen found populations who had moved into the periphery of the city and were physically located in urban zones but not touched at all by the mass media³. Thus by over-concentrating our attention so far on the sophisticated communications technology and thinking everyone is “tuned in” like us, we have lost sight of the communicative value and effectiveness of puppet shows, folk songs and dances, and the other myriad and traditional types of communications in less developed societies. The danger is that these will be lost and not integrated into our modern and sophisticated communications systems.

Experimentation, fortunately, goes on in the application of these traditional media⁴. This attention is helping these media — for want of a better term — to play a rightful role in the strategy of modern communications. These media are used in Iran and Egypt to communicate family planning messages; in Nigeria, to instruct about the change in currency and in right-handed driving; in Ghana, to convey developmental policies; and in India, to adapt them for use in the mass media as entertainment. The *WACC Journal* devoted a whole issue to the use of small media in parish communications⁵.

In conclusion, rapid technological change brings an expanded awareness and renewed attention to any field of endeavor. In communications, we will see technological changes of a magnitude that will, by comparison, dwarf past changes. We know that the effects of the new communications technologies — economic, political, social and cultural — will be great. What we cannot predict is whether their net effects will be optimal or even beneficial in satisfying human and social needs. What we can try to do is make society aware of different courses and communicate to them that they have some freedom to select alternative paths.

The new technologies will provide immense increases in communications capacities and capabilities. But for whom? For what purposes? For what kinds of communications? What will be the social and cultural implications of such sophisticated technology as computerized data banks of personal information, satellite broadcasting from one nation to others, and interactive local broadband cable systems connected to versatile home terminals? Are we suffering from information overload and confused by message overkill? How do we come up with a system of priorities among the many communications and information devices competing for our attention? Must we always rely on others to select, classify, summarize, and interpret for us the events, ideas, and opinions about reality? Whom do we entrust with such unusual positions of power? And by what standards of public accountability will their performances be judged?

To this date, we have not learned how to discipline technology. Our abiding faith in an ideology that defines technological change as technological advance, equating the latter with human betterment, has blinded us to the deterministic nature of technology and to its detrimental effects. We do realize, however, that most technological development is achieved through the pursuit of private economic gain. Market competition, which was supposed to bring an equality between the entrepreneur’s

private gain and society's economic welfare, has brought to society a questionable mixture of benefits and ills.

Everywhere public decisions are made with little reliable information about consequences and alternatives. Concerns voiced about long-range cultural impact go unheeded because they are couched in utopian myths, or get lost in the ritual din of the cult of technology. Or the concerns imply a nostalgia for an idyllic past that never was. Worse, there is a tendency to drift. But those involved in communications service, scholarship, research, Christian messages, and technics have a responsibility for calling a halt to this policy of drifting and the process of deciding by default. Those particularly involved in the developmental process cannot afford to leave out of their considerations factors that make this process successful. The communications-information technology is one. And since the sophisticated technology is not totally effective in the less developed countries, there is a case in appropriate technology and Christian evangelization for considering the small media alternative.

In the communications arena, Christian communicators have not had a comfortable and secure position since the middle ages when the Medieval Church had a privileged control in public communications. It was the principal source of information. It was the main and powerful force behind public communications. All of this has changed. Communications and information since that time have steadily fallen into secular hands. More recently, this power is in the hands of corporate industry. In hardly more than ten years, The Global Village became The Corporate Village. Christian communicators, therefore, to maintain an influence in The Corporate Village must design alternative models and conceptions for the mass media. More creative input in the small media may lay the foundation and provide some building blocks for these models and conceptions.

Notes:

1. Cees Hamelink: *The Corporate Village*. The role of transnational corporations in international communication. Rome: IDOC International, 1977, p. 12.
2. H. K. Ranganath: "Telling the People Tell Themselves," (*Media Asia*, Vol. 3, No. 1, 1976, pp. 24—30); J. C. Mathur: "The Forgotten Man," (Centre for Production and Training for Adult Education Television, *CEPTA Newsletter*, Vol. 3, No. 3, November, 1976, pp. 12—15, Singapore); and the Newsletter "Action," No. 16, January, 1977, WACC, London, England.
3. K. E. Eapen: "Communication and Behavioural Change," 125 U. V. C. E. Circle, Bangalore 560 001, India.
4. UNESCO has supported such experimentation and held workshops on this topic during many years and in various countries. London, 1972; Bucharest, 1974; New Delhi, 1974. The East-West Communication Institute conducted a month-long workshop in July, 1975.
5. *WACC Journal*: A Christian Communication Quarterly (2/1977, Vol. XXIV). London, England.

Books:

Hamelink, Cees: *The Corporate Village*. Rome: IDOC International, 1977.

McLuhan, Marshall: *Understanding Media*. New York: McGraw Hill Book Company, 1964.

Schiller, Herbert.: *The mind Managers*. Boston: The Beacon Press 1973.

— *Communication and Cultural Domination*. White Plains, N. Y.: International Arts and Sciences Press, Inc. 1976.

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ZUSAMMENFASSUNG

Der Ausdruck „Corporate Village“ (sinngemäß: Das Dorf, abhängig vom Kommunikationsdruck der „Multis“) wurde von Cees Hamelink geprägt (vgl. CS 11:1978, 90 f.), um Marshall McLuhans „Global Village“ (Weltdorf) zu ersetzen, in dem christliche Kommunikatoren nicht gerade überwältigenden Erfolg gehabt haben. Hamelink möchte, daß diese christlichen Kommunikatoren in das „Corporate“ Dorf eintreten. In Marshall McLuhans „Weltdorf“ hatten die elektronischen Medien Raum und Zeit überbrückt und die Menschen aller Nationen unmittelbar und ständig in allen Teilen der Welt miteinander verbunden. Dies sollte alle sozialen Übel heilen. Heute aber wird dieses Dorf mehr vom Takt der Industriegesellschaft als vom Rhythmus der Dörfler bestimmt. Die Industriegesellschaft ist zur Kommunikationsgesellschaft geworden. Dabei bestimmt das globale wirtschaftlich-politische System („Verbund“) die Kommunikation. Diese Interdependenz bedeutet, daß die Entwicklungsländer in ihrer Information von den reichen Industrieländern abhängig sind. Zugang zum Kommunikationssystem haben nur jene, die auch die wirtschaftlichen Möglichkeiten für eine entsprechende Infrastruktur zur Kommunikation haben. Besseres Verständnis ist nicht das Ergebnis einer gemeinsam ausgetauschten Information, sondern die gesellschaftlichen und kulturellen Werte der Mächtigen werden dem Rest der Welt aufgedrängt.

So sind „Weltdorf“ und „Verbunddorf“ voller Kontraste und Gegensätzlichkeiten. Beide aber haben Grundverständnisse, die beachtet werden müssen, wenn christliche Kommunikatoren in der Zukunft erfolgreicher als bisher sein wollen. In der „Corporate Village“ ist die Kommunikationsstruktur ein äußerst zentralisierter internationaler Komplex unter der Kontrolle der industriellen Gesellschaft. Sie muß dazu dienen, jene Kommunikation zu geben, welche besser den wirtschaftlichen Interessen hilft. Die Werte der Empfänger sind oft nicht entscheidend, ja sie stehen in offenem Konflikt, aber die wirtschaftlichen Mächte sind stark.

Christliche Kommunikatoren haben ihr altes Konzept der Kontrolle der Massenmedien geändert: sie wollen sie von innen her beeinflussen. Doch selbst wo es ihnen gelang, selbst große Massenmedien zu besitzen, war dieser Besitz durch finanzielle Möglichkeiten, gesellschaftlich politischen Einfluß und öffentlichen Geschmack begrenzt. Es gab keine Massenkonversionen. Die Massenmedien scheinen den industriellen Entwicklungen in verschiedener Hinsicht parallel zu laufen. Drei Elemente bestimmen entscheidend die Wirtschafts- und auch die Massenmedienstruktur der Welt: die Kontrolle des entsprechenden Kapitals, die Kontrolle der technischen Möglichkeiten und die Kontrolle des Marketings. Die Massenmedien brauchen großes Kapital, sie hängen von der Technologie ab, um konkurrenzfähig zu bleiben und sie brauchen moderne Marketingstrategien zu ihrer Verbreitung. Für christliche Kommunikatoren wird es immer schwerer, in diese Infrastruktur einzutreten und diese Elemente zu kontrollieren. Deswegen versuchen sie, andere Wege der Beeinflussung zu finden. Manche katholischen Verantwortlichen sehen deswegen inzwischen die Massenmedien weniger als ‚wundervollen Ausdruck der Schöpfung Gottes‘, sondern mehr als Instrumente, um die Botschaft international verbundener Wirtschaftsmächte zu manipulieren. Dieses Bewußtsein ist vor allem bei jenen lebendig, die in der sogenannten Dritten Welt unmittelbar jene wirtschaftlichen Kräfte beobachten können, die die Ungleichheiten zwischen den Reichen und Armen, den Starken und Schwachen und der Einbahnstraße der Information und der Zweiwegkommunikation schaffen. Sie verlangen, den Einfluß dieser internationalen Kräfte auf die Kulturen der Dritten Welt zu untersuchen.

In vielen aus der Kolonialherrschaft unabhängig gewordenen Nationen ist der nationale Selbstfindungsprozeß noch nicht abgeschlossen. Dieser Prozeß umfaßt Symbole und kulturelle Determinanten, er verlangt die Schaffung von Zeichen und Botschaften, die für den Menschen als schöpferisches Wesen kennzeichnend sind. Christliche Kommunikatoren sollten sich dieser Entwicklung bewußt sein. Man sollte an diese Dinge denken und etwa daran, was es bedeutet, daß 250 Millionen Fernsehempfänger auf dem Erdball in Gebrauch sind, wo Hunderte von Millionen Menschen das gleiche Programm sehen können. Wichtig ist es für den Einzelnen und die Nationen bei allem Druck von außen, sich dessen bewußt zu bleiben, daß die Freiheit zum Handeln und zur Selbstbestimmung weiterbestehen. Der christliche Kommunikator sollte zu diesem Verständnis helfen. Hier können dann die Klein- und Gruppenmedien oft mehr helfen als die hoch entwickelten Kommunikationsmittel, die gerade bei weniger entwickelten Gesellschaften die Massen entweder gar nicht oder in wichtigen Teilen nicht erreichen. Gruppenmedien sind oft volkstümlicher, sie sind vielfältiger, leichter zu gebrauchen und auch billiger. Sie sind oft überzeugender, weil sie den unmittelbaren persönlichen Kommunikationsstand fördern und die herkömmliche Tradition und Kultur besser erhalten. Der Vorteil im Gebrauch dieser Kleinmedien besteht gerade darin, sie als Träger der Botschaft voll auszunutzen, dabei aber Tradition und Kultur gegebener Gesellschaften erhalten zu können und damit die Kontinuität einer Gemeinschaft zu wahren. Die Bevölkerung andererseits kann durch solche Medien besser ihre Gefühle und Reaktionen gegenüber den politischen, industriellen und Kommunikations-Verantwortlichen ausdrücken und so die Zweiwegkommunikation sichern. So ließ sich bei einem Forschungsprojekt in einem Vorort Hongkongs nachweisen, daß die Erwachsenen dort nicht vom Fernsehen lernten oder vom Rundfunk. Sie waren völlig auf die Mundpublizistik als Informationsquelle angewiesen.

Der Zugang zu den Massenmedien ist vor allem in der Dritten Welt ein elitäres Privileg. Die Massen werden in ihrem Kern oft von ihnen nicht erreicht. So haben wir bisher bei einer Überbetonung der entwickelten Kommunikationstechnologie oft den Kommunikationswert und die Effizienz von z. B. Puppenspielen, Volksmusik, Tänzen und anderen traditionellen Kommunikationsformen vergessen. Wir haben diese Kommunikationsformen nicht in unsere modernen Kommunikationssysteme integriert und sind in der Gefahr, sie völlig zu verlieren.

Die neuen Techniken vergrößern unsere Kommunikationsmöglichkeiten und den Kommunikationsumfang gewaltig. Aber für wen? Wozu? Mit welchen sozialen und kulturellen Implikationen? ... Wer verantwortet die Auswahl, Klassifizierung, Zusammenfassung und Interpretation der Ereignisse, Ideen und Meinungen unserer Welt? Nach welchen Maßstäben werden die Träger dieser Macht beurteilt? Bisher haben wir jedenfalls nicht gelernt, die moderne Kommunikationstechnologie wirklich in den Griff zu bekommen.

Kommunikation und Information sind seit dem Mittelalter mehr und mehr in weltliche Hände gefallen. Neuerdings liegen sie weithin in den Händen der multinational verbundenen Industrie. Das Weltdorf wurde zum (industriellen) ‚Verbunddorf‘. Christliche Kommunikatoren müssen gegenüber den Massenmedien alternative Modelle und Entwürfe schaffen. Der kreative Gebrauch der Gruppenmedien könnte den Grund legen zu Bausteinen für solche Modelle und Begriffe.

R É S U M É

„The Corporate Village“ (le village multinational) — nommé ainsi par Cees Hamelink — supplantera abstraitement „The Global Village“ (le village mondial) de Marshall McLuhan. Selon Hamelink, les communicateurs chrétiens doivent se rendre dans le village multinational. On avait pensé que l'électronique et la technologie y seraient déjà parvenues et auraient libéré le monde. Mais les pays en voie de développement sont plus dépendants que jamais des nations industrialisées, même dans le domaine de la communication. Les valeurs des nations puissantes sont imposées de force au reste du monde. Les contrastes et les contradictions sont

grands. Dans le village multinational, la communication est un complexe international sous le contrôle de la société industrialisée avec toutes ses conséquences. Communication signifie profit et stimulation à consommer. Les communicateurs chrétiens ne peuvent pas se dérober à la pression financière et aux autres influences. Les mass media et l'industrie vont de paire. C'est pourquoi les communicateurs chrétiens cherchent entre-temps d'autres voies d'influence puisque les multinationaux manipulent les mass media à leur gré. Au Moyen-âge, l'Eglise contrôlait la communication publique. Mais communication et industrie tombèrent de plus en plus aux mains des séculiers. De nos jours, elles sont dans les mains de l'industrie multinationale. A partir du village mondial fut créé le village multinational. Si les communicateurs chrétiens veulent y avoir de l'influence, ils doivent préférer des modèles de repli aux mass media. Là, ils doivent mettre leur force créatrice en valeur.

RESUMEN

„The Corporate Village“ (la aldea multinacional) — así llamada por Cees Hamelink — desplazará conceptualmente a „The Global Village“ (la aldea mundial) de Marshall McLuhan. Los instrumentos cristianos de comunicación social deben orientarse a la aldea multinacional de Hamelink. Se creyó que la electrónica y la tecnología lo harían posible y liberarían al mundo. Sin embargo los países en desarrollo son ahora más dependientes que nunca de las naciones industrializadas, incluso en el terreno de la comunicación social. Los valores de las naciones poderosas se imponen en el resto del mundo. Los contrastes y contradicciones son grandes. En la aldea de las multinacionales la comunicación social es un complejo internacional bajo control de la sociedad industrial, con todas sus consecuencias. Comunicación significa beneficio y estímulo al consumo. Los comunicadores cristianos no pueden sustraerse a la presión financiera y a otras influencias. Medios de comunicación e industria discurren paralelos. Por ello los comunicadores cristianos buscan, mientras tanto, otros caminos de influencia, ya que las multinacionales manipulan a su antojo los medios de difusión. En la Edad Media controlaba la Iglesia los medios de comunicación de masas. Pero la comunicación y la información pasaron progresivamente a manos seculares. Hoy están en manos de la industria multinacional. La aldea mundial se ha convertido en la aldea de las multinacionales. Si los comunicadores cristianos quieren influir en ella deben elegir modelos de alternativa, en lugar de medios de comunicación masiva. A ellos deben dedicar su capacidad creadora.