COMMUNICATION AND LEARNING IN THE MULTICULTURAL WORLD

Festschrift for Professor Tapio Varis

Edited by Prof. Pekka Ruohotie
and Dr. Rupert Maclean



University of Tampere, Research Centre for Vocational Education

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University of Tampere,
Research Centre for Vocational Education
P.O. Box 229
13101 Hämeenlinna, Finland
http://www.uta.fi/aktkk/

The OKKA Foundation for Teaching,
Education and Personal Development
Rautatieläisenkatu 6A
00520 Helsinki, Finland
okka-saatio@oaj.fi

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Editors: Pekka Ruohotie and Rupert Maclean
Cover Painting: Juhani Palmu "Communications II"
Cover Design: Hanna Varis

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Margarita Ledo Andión
University of Santiago de Compostela



Identity, Utopia, Knowledge Society: Some reasons in order to make research part of national wealth

Summary

Back in the first half of the 19th Century, the astronomer François Aragó presented a qualitative turning point in the knowledge applied to scientific spreading when, on the one hand, he decided to open the sessions of the Science Academy of France to the press in 1837, "not without a great controversy among the academicians, many of them against the new measure", according to Vladimir de Semir in *Quark* magazine; and on the other hand, during the session of the 15th of August 1839, he presented an invention known as *dagerréotipe*.

We still remember Aragó due to his capacity of anticipation: by convincing the French Government to buy the license, it could be universal; society could get to know photography and assure a fraternal use of it. The acquisition of the license by the French State in representation of the nation and on behalf of society showed a kind of public nature of the invention, nature which would influence its use, no matter what it was: scientific, creative, institutional, commercial, at home, in the media. That was the beginning of a cycle based on technical image, as nowadays we live in a cycle in which the most widespread idea is to learn how to use tools, not questioning the relation among technique, research, identities and social models. But things do not really have to be always like that.

Keywords: Technique, Society, Research.

Prologue

The Senate of the University of Santiago de Compostela (USC) presented in April 2005 a document which claimed that the USC is following the recommendations of the UNESCO for the adoption of the role of 'service for society' and it declared itself explicitly to be in favour of the culture of peace. Maybe something was not developed during the Modernity and now they have come back to remind us about values like 'participation, transparency, co-operation and solidarity'.

The importance given in the text to the economic value generated by the USC in the local area – the action subject to an input-output table – and its role in the industry, shows an assumed relation, the value of which goes further away from the real one, as soon as we come across the concept of "Galician identity" as a result of an economic, social, political and cultural process as well as of the responsibility of the University of Santiago de Compostela in relation to Galician language.

From the University of Santiago de Compostela, and from what I consider to be an attitude with a foundational nature, since the publication of the "The University Social Responsibility Report", informing about a new way, or a way of understanding knowledge in another form, influenced by the explicit commitment with Peace adopted by the institution and direct criticism to the Power due to its behaviour with the *Prestige* oil tanker sinking, I have seen some evidences which make me believe in the necessity of making knowledge a part of the national heritage. In the concept of knowledge, we must see a multiple word including science, research, etc. and to which we apply this slogan: a strategic good can not be in the hands of personal and, what is worse, lucrative interests.

In relation to the aforementioned, the people devoted to studying and doing research feel involved, as a group, in an attitude which needs dialogue, exchange and a social access to knowledge, accordingly with some positions taken by the association PCST (Public Communication of Science and Technology). In its horizon we will see the application to some specific experiences developed in the field of public policies. We will examine some examples.

The fact that assuring an interaction space between Research and Society is considered necessary means that there is a non-desired breach among what is said by the authorities designing the scientific policies, what the researchers want to do and what we finally do: reports and prototypes, diagnosis and

proposals. We will never know when, how and for which purposes they will be applied.

Thus, we must introduce the reflection, and maybe, the conflict about a minority space, like the research space. A minority of interstices, moving with or without documents as the societies with no control on their heritage and the application of knowledge do and which lead to, for instance, the unfortunately usual "brain drain". That is why we cannot abandon any position, like the one emerging nowadays under the name of cultural diversity, where economic and symbolic aspects meet, expression and production meet; where knowledge, politics and citizenship are joined together.

This thought about the mutual relation between Research and Society is based on the thinking that Research is a way of social expression, like a trail left by the degree of vertebration of the constitutive factors of a specific community, including the processes of political-territorial dismantling derived from globalisation and the contemporary way of capitalist production. I want to highlight that there is no place for chance and that when the main characters of our particular romance - Research and Society – do not even recognise each other, when they follow parallel paths or when they actually choose the distance between them, they are always part of a general process which is still keeping their relationship. Or when in our daily routine we observe these 'new determining factors' <<external>> to the scientific knowledge – placed by García Canclini on the fight for the academic power, fight transferred to research programmes in relation to the institutions – we must look at the 80's, when we were meant to believe in the logic of efficiency. And now we must think whether we reflected then on what was behind the neo-liberal trend which led us to satisfy the necessity of the market. From one generation to the following one, the communication between researchers and the society they belong to, and its place in the globalisation process, has stopped completely. And from that place we should extract the questions about interculturality, differences, inequalities, as the aforementioned author does.

I will – it could not be done other way- forward my proposals of my own research and creative practice of the last decade. I will use the occasion to be critical with my own work, as one of the encouraging persons of a new Faculty and a new research field in the university system in Galicia, communication science.

What are the questions that would lead us to understand the necessary interaction between Research and Society? Any of those dealing with the

specific implication of the public sphere and knowledge – even the citizens' responsibility of learning about digital matters, as Castells demanded – and the possibility of designing paths both for communication and a systematised exchange, that is meant to be a structuring process.

Which are the observation objects – among all the potential objects of observation – that they must be led to? What is the aim of our observation?

It is, obviously, creating a place, a set where a certain way to understand the links, the metamorphosis and changes derived from these three domains: science, university institution, citizenship can be projected. In this case, we will establish an observation modality from a representative object of study of this ideal interaction space: production and circulation of cultural items, namely cinematographic and audiovisual items. An area in which use and change are included in the symbolic value, and which is immersed in the possible construction of solidarity in globalisation – as demanded by the Global Social Forum – and in a modality of knowledge society in which the citizens' participation – from every culture – has to be unavoidable and where inaccessibility cannot be accepted as natural. I will mention a case about the binomial inequality/disconnection which we will find so often: the broadband between US and EU allows 1000TGbps of simultaneous information; between US and Asia, 400 Gbps. With Africa, it has not even been calculated (source: TeleGeography Research, 2005). We can also use an object of study to be a bit critical in relation to our own exploration (both in a Galician and European level; that is, national and international), the junction between university field / field of cultural industries.

Here I will present an approach to certain practices, in relation to certain expectations and in the core of a certain theoretical frame, generally identified with the Critical Communication School.

Due to the specific kind of object, cinematographic and audiovisual production, our guidance has its basis on *Cultural Studies*, without which we could not understand, for instance, the *Free Cinema*, the critical 'angry young men', so sensible, or the entrance of television in the scientific field. This guidance also wants us to remember those social scientists, the ethnographer and the sociologist, who by taking a risk with some variation in the method of the synchronic knowledge of a social group started the *cinema verité* with "Chronique d'un été": Morin and Rouch. The transdisciplinarity, immersing in the intellectual difficulties of their times – as it was recognised by Goldman himself – working with the means available, and in process, always make me

think about that Breton who, since the day he went to see the film <<Nanook>>, would go to sleep every night with the image of the Eskimo baby and his dog in the igloo. "Is it real?" he would ask his father. "It is real, and it is also cinema", his father would answer.

Cinema and ethnographies as the "art of the double" in which it is so easy – according Jean Rouch - to be out one's depth, in relation to the other. Long before seeing the deconstruction of the canonical anthropological thinking, Rouch shows us the interaction with the pro-film material, <<La bataille du fleuve>>. He shows us the inscrutable aspects of a certain society and the expression – staging and filming – of the hippo hunting as a result of a communication process, a process of forming a relationship with the other, being a citizen for the research.

A result and an operator inner to their times: they are the multiple paths for our Research and our journey through communication and culture such as production, circulation and use of the accessible goods, in which we recognise ourselves, along with which we create certain ways of thinking.

And I will mention a case, absurd but also symptomatic of what may happen, and for which I have not had any explanation yet – holidays in August in between. It happened in my Faculty – on the 26th of July, 2005 – and it can perfectly help to describe how the use of the Internet is understood in strategies of disguise of the alterity, of the difference and the interculturality, this time represented by a group of supposed researchers who will spread our traditional culture around the world. Obviously, none of them, as we know, have done any anthropological, social, historical or cultural works on Galicia. But that is not very important and, in any case, the local team is there to guide them. The initiative already has precedents in the Universities of North Caroline and Andes. In this edition, the University of Santiago de Compostela, USC – some decoded the abbreviation as University of South Caroline – joins them, and on the 9th of September, it was published on the web. It was the beginning of the summertime for our students – time for exams, when we saw a group of trippers arriving to Santiago, among which there were families with babies, ready to join the teachers and students of the Communication Science Faculty. With plenty of means – many cars rented simultaneously, they would do their work. One day in the afternoon a phone call was received in the porter's lodge asking for the telephone number of the person responsible for the mission, a teacher of the University of North Caroline. The person of the Administration and Services Staff in the USC, who answered the phone, said she was not allowed to give out information about personal telephone numbers. The woman

at the other end answered, "Listen, I'm calling from the American Embassy and we're paying for all that".

From that moment we knew, unofficially, that in a couple of days a Cuban from Miami, the new US Ambassador in Spain, would arrive at the Faculty. Everything seemed to be an act of hidden propaganda of the Bush Administration, but we were given no more explanation except for the economic one; a research group was to receive a notorious amount. On the 26th of July, the Ambassador not only showed up, but also checked the state of the works and, what is more, he participated actively with his voice in one of the programmes.

Apart from the anecdote, I feel identified with certain a tradition linking knowledge-spreading with transparent programmes as well as the integral, or even partial, accessibility as it is necessary to have some mechanisms guaranteeing them. And, from Goldman's statements, it is also necessary to count on the conscience of what a specific society, at some point of its history – its own history or in relation to others - can incorporate, whether it may be set aside or not. I mean, a person visiting this website about the Pilgrims' Way must know who is financing it and for what purpose, particularly when the Internet works as a virtual variant of the global 'public space'. And I would not like this to sound as a personal obsession. But when I was flying to Rio de Janeiro to take part in the 18th Brazilian Congress On Communication Sciences at the beginning of September, I was reading the newspaper *El País* and the article <<Katrina and the climatic change>> by Ross Gelbspan (the New York Times Company) attracted my attention. The article said, *"Allowing the climate to become stabilised requires humans to cut down the consumption of coal and oil by 70 percent. Obviously, this threatens the survival of the biggest commercial companies. In 1995, the public services of Minnesota found out that the coal industry had paid over 800 million euros to four scientists who publicly disagreed with global warming"*. An example, as you can imagine, I would not have liked to have given.

I also feel indebted, as I have already mentioned, to what represents a Network like the one of the Science and Technology Public Communication (PCST)[1]. The spreading of modern science, what is now called scientific cultural action, is for the Network the way to join 3 elements present in the historic course together. These elements are identified as *political*, *cognitive*, which intends to recode and translate the previous one to non-specialised fields, and *creative*,

[1] See the summary written by Pierre Fayard, Paola Catapano and Bruce Lewenstein for *Quark*, Publication of the Observatory of Scientific Communication, OCC, University Pompeu Fabra, UPF, num. 32, June, 2004.

aimed to integrate knowledge in daily life, precisely in order to establish a link between Science and Society. The following point represents the exceptional fact, that makes this proposal different from others which also advocate the universality of knowledge and the end of the barriers of scientific illiteracy regarding specific local coordinates:

> *Nowadays, an interesting new evolution in the PCST out of Europe has been noticed. Although modern science is international (global) by definition, the local social and cultural values acquire a major importance when we are dealing with public communication. Throughout history, civilisations and cultures in the whole planet have created, validated and spread specialised knowledge thanks to the creation of specific mechanisms, systems and means. When investigating these systems we are making their renovation possible, so that it can respond to the objectives and topics of the contemporary PCST, from a strong cultural basis.*

And among these objectives, we will choose the following ones: to contribute to the discussion of practices, methods, ethical issues, policies, conceptual frames, economic and social matters, and some other issues related to PCST, as well as to include people from different cultures and countries interested in PCST. It is not a coincidence that one of the writers of this quotation is Prof. Pierre Fayard, collaborator of Intercom.

My choice for this approach has been setting the basis on texts from public authorities, since I think that they are responsible for what they announce and denounce, and we must realise that the substantive issues of the social board cannot either take a lot of time or get lost among *ad infinitum* dilemmas. We can afford neither the luxury of the <*flaneur*> politics nor the corporative research which already belongs to the democratic deficit in Europe. As an operator in this loss-making state, we intend to place – as a dialogue or conflict – our demands on the role of science and knowledge. It is not a coincidence that the institutions in a troublesome situation, such as the government in the Basque Country, to mention the most interesting case for the media in Spain, are the most careful about their representation and they use exemplary texts, both during the elaboration, discussion process, and its transference to society.

So, we are still in the Communication and Culture Field, CCF, that being a utopian "we", with no local reference, adopting the foundational concept of humankind and from a complex specific *communitas* – with clear conflicts, with veiled problems – as the subject of a process which will allow its relationship

with another complex specific "we", this time with a local reference, the Spanish State.

Positions regarding culture vary, depending on programmes, on the moments along history, on the agents accessing visibility. Thus, from an institutional field of a higher range, from the government of one of the nations that is part of the Spanish State, from the Basque Country, we will borrow the meaning of the noun "Culture", the definition which delimitates the conceptual framework in the Basque Plan for Culture 2004, PVC. We find there an echo of the positions of Armand Mattelart, so admired by the professor and colleague Ramón Zallo, one of the authors of the mentioned Plan: they understand Culture as the "set of responses of the environment and social relation management in the *symbolic*, *communicative*, and *values* fields (underlined by them), allowing the social interaction and a wide sense of recognition and ownership". Heterogeneity and integration – that is, diversity and equality are the goals – will be necessary in order to build solidarity, as well as the role of the institutions with public power, educational and media systems, for instance, besides the role of society, which we will refer to as *civil*. Heterogeneity and integration as relevant values for the existence of the cultural system, understood as heritage and development, are the visible axis of a project which – according to the text – is immersed in *problems* of social delimitation and identification and of feasible construction of the Basque culture. And the Plan concludes with a paragraph which we consider to be exemplary for our objectives:

> *In the democratic countries, the community, the common identity, or the people – whatever the name is – are feasible from the society, from the social vertebration linked to citizenship and solidarity, and from a cultural project that must be concreted by the cultural policies*[2].

We see then the recognition of a problematic situation, with no answer so far, but which is modern and it explains the sense of an identity strategy included in the general values of peace, dialogue, recognition of differences, and which do not represent a relativist long-lasting attitude hiding, like the colonizer's position most of the times. But, and this is even more significant, in the core of this text there is the first traditional meaning of identity thinking – synonym of national – describing a historical result which gives a *sense of continuity* to

[2] Eusko Jaurlaritza/Gobierno Vasco, *Kulturaren Euskal Plan /Plan Vasco de la Cultura,* Eusko Jurlaritzaren Argitalpen Zerbizu Nagusia/ Servicio Central de Publicaciones del Gobierno Vasco, Gasteiz, 2004.

those generations surrounding a base population, "a core of cultural factors more or less preserved", to a meaning which has evolved and continues to do so until it incorporates, as necessary, the cultural and communicative space which allows its construction, sustainability and reproduction.

And in this strategy we locate the relationship between Research and Society in Galicia, a small old country, which has in the linguistic difference – and the situation of diglossia – the sense of loss and resistance, diaspora and ownership. And it is precisely in Galicia where we are carrying out our programme.

I will therefore refer to the Communication Sciences Faculty of Santiago de Compostela and to the model we created to get the mentioned interaction, which is about to be ten years old giving us enough time to make an assessment.

I will disclose now that the prevailing outlook for the Spanish and European research do not coincide with what I will explain below. That was what Enrique Bustamante reflected in the "3rd Autumn Cycle", the last one in the 20th Century, in the Complutense University of Madrid. He talked about a dangerous prevalence in the research carried out in the European Union: the intention of justifying the actions of power, those directed to spread the deregulation of the market by placing the analysis of the structural changes as one of the fields which will be kept out of that control, especially in the areas of production and distribution of information and culture, as well as in their economic and specific consequences. We must also take into account – according to Bustamante – the large problem of the exclusions and imbalances caused and increased by the new networks, which can be synthesised in the significant enough controversy, 'public service vs. universal service' and in their several conceptions, foreseeing that this disorder could only be faced from the critical university research.

In short, as so many analysts have agreed, as long as information and communication turn into a strategic sector, a technologist discourse – an ideology – arises, distant from the programmes of equality and interaction, and from their social uses.

But the fact of not accessing visibility does not have to do with the fact that certain projects, certain research lines, are not carried out. The fact that the spreading circuits are limited does not mean that there are certain conclusions which have already been proved. The fact that certain recommendations may or may not influence the authorities does not have to do with their participation in what is real, which is, in the end, what leads us to understand the role of

research in society as the big challenge for science and knowledge. And due to the heterogeneity of the world, and even of the European Union, the mechanisms and results of a project headed by the USC, "TV and Interculturality in Brittany, Galicia and the country of Wales", obtained the 'good practice' qualification and it influenced the measures of cultural policies taken by the Galician Government, at times in an explicit way, and at others in a more implicit way.

We must remember once again that the documents supporting this paper are taken from more or less official authorities, from reports, from daily texts. Of my own volition, I will set aside the theoretical explanation and I will start on what belongs to society, the same as research, under the criterion of accessibility. That is the reason why I use a photographic metaphor, that 'art moyen', to which I devoted my doctoral thesis, and I quote François Aragó, who carried out a qualitative change in its applied knowledge and scientific popularisation.

As you might well deduce, our object of analysis was based on the variations of the term "minority" and "small countries". Minority has a different meaning in this case. European countries with a minor recognition are unstable and it deals with their role in the construction of new university research areas, which resulted in the effective emergency of a new space where media institutions – public TV – and content production are involved. Among these contents, a problematic identity variant, often referred to as *lesser used languages* in the EU texts, minority languages, such as languages with a limited scope or languages in a conflict situation, in a dyglossic situation, for instance, when the state language – which is the case in Galicia – operates as the reference language in the institutions, a subliminal modality of the authoritarian exercise of Power.

The Communication Science Department of the USC launched in 1997 the project <<TV and Interculturality>>, funded by European and local public authorities – Galicia, Brittany and country of Wales. We wanted to show the general state of the audiovisual industry in these three countries of the Atlantic periphery and observe, from the stock production, the structural relation between the existence or non-existence of public broadcasters, the definition of an industry and the necessity of broadcasting and exchange programmes[3].

We foresee the possibility of creating certain cultural and geo-linguistic communication areas and, after defining the public television as an identity agent and organiser of the audiovisual industry, the term 'intercultural', at a

[3] Ledo, Guyot, Michon, Stephens. (1998). *Television e interculturalidade: Galicia, Bretaña e País de Gales*, Santiago de Compostela. Tórculo. (In Galician, Breton, Welsh and English) Guyot, Ledo Michon. (2000). *Production televisée et identité culturelle*, Rennes, PUR. (In Breton and French).

conceptual level, will be always referred to as the result of a beginning of the relations among actors that are different and are aware of their differences. In that sense, interculturality will be possible only if it starts from multiculturality, aligned with what was agreed in 1999 in the meeting of EU Ministers of Culture by demanding that contents should derive from the cultural heritage in order to get (their quotation) "the culturalization of the market and the 'marketisation' of culture".

In the evaluation of the EU aid programmes carried out in 2001, <<TV and Interculturality>> obtained, as we have mentioned above, the *good practice* qualification from the experts, both due to its European dimension and its impact on certain changes on the kinds of work of the agents involved along with the fact that there will always be the possibility to put it into practice.

Moving on from this experience involving three universities, three countries, three productive sectors, the project will add Catalonia and Ireland in the second phase, given the uncertainty about the potential evolution of European policy and whether or not we will be able to introduce the conflict in thousands of ways in which a single way of thinking can be adopted, that is, the corporations' logic and their bone of contention, the free competition.

The convergence and the new parameters arising from the digital economy have oriented, now under the coordination of the Research Centre of Wales-UW, the project <<Towards an European Integrated Minority Languages TV System>> with the aim of creating a database for the audiovisual industry in every country so as to provide information, contribute to finding partners for co-production tasks and purchase or broadcast works. It also considered other issues related to *eLearning* and its application in operative recycling, as well as in training initiatives[4].

Concluded in 2000, the change into a practical application in the different countries, the articulation of a *ICT based interactive system* connecting them with audiovisual and multimedia companies in societies with broadcasters in national languages – public broadcasters in Catalonia, Galicia, Ireland, Wales, and private in Brittany – as a basis for a future trans-regional integration, would depend on the kind of political decision that would be dominant in the EU regarding the recognition of differences, of minority, and of problematic issues.

[4] O apartado galego de produción –bienio 1998-1999- foi publicado en Catálogo polo Consello da Cultura Galega (2000). Toda a información das dúas fases do proxecto están na web do Observatorio do Audiovisual, ODA:www. usc.es/xorna/oda/index.htm

One of the specific results was the creation of the 'Galician Audiovisual Observatory', ODA, with the purpose of the systemisation of production monitoring, funding methods, circulation of film and audiovisual works in what we identify as communication spaces under construction.

I must say that it was the first time that task was carried out. All the information was published on the web. Three catalogues were published in paper format, and once we finished our 6-year-old project, the Galician Government, Xunta de Galicia, published a <White Book on the Audiovisual> and some other compilation material.

In the middle of 2001, the EU started, in a slightly paradoxical context, an intense period of self-assessment, regarding for instance the impact of measures on the share system and regulations on the circulation of programmes of independent production. They were also concerned about the definition of what was or not 'European work', but meanwhile one of the most important institutions, the Commission, sided with the private sector and its deregulating philosophy with regards to state aid for the public services, for instance broadcasting. That was the threshold by which some other projects were suspended.

Perhaps it wasbecause separating culture, trade and infrastructures is once again interesting. Perhaps it was because they have never stopped being separate, I think that we lack some references which could guide us and we are standing in front of another breach, more or less visible, through the opulence, manifested in the control of the technological ideology, defined by wolton as 'technical tropism'. We are at a stage in which the system has changed and maximised the accumulation systems, damaging the dialogue box, the negotiation, that had been taking shape during the last years. As such, now we must re-think.

And in this sense, I will explain a programme, an identity strategy using technology, an experiment for the design of an eCommerce network for cultural goods, in this case Celtic music, and which, despite not getting any response at first, was insistently defended by the partners, since we consider it to be necessary and representative of the Research applied to the New Economy programmes from the minorities' point of view.

The project, provisionally named CELT, has to do with the development of a commercialisation/distribution platform and a strategy for the creators of cultural and creative contents from Celtic nations, separated by the sea and yet close, thanks to culture and navigation. The directly committed partners of the project provide material and the qualification which will enable them

to develop the technologic architecture of the project, but they will not benefit directly from that platform they are creating. However, the purpose is to create an open system which can be beneficial for everyone in the culture industry. Thus, the work programme associated with the third part of the project deals actively with informing the potential people interested in any of the areas relating to the advantages of the project. There are small and medium companies capable of getting involved in the content production, but they generally lack the necessary qualification and technology to do it. And even more, CELT also considers a potential collaboration with the producers of Celtic cultural contents, who could be supported during the distribution process and once the project is finished.

The objectives defined in the aforementioned proposal of *eContent* in order to justify something as obvious as the necessity of making the content industry profitable, comes from certain notions about the policies of regional development of the Celtic area; policies linked to the understanding of new determining factors imposed by the free trade/free market, namely: (1) the flows of the labour market do not only depend on an occupational vector of the sectorial knowledge, but also on the permanent training and the institutional adaptation to the changing situations. (2) On the other hand, knowledge has a parallel role to the one played by natural resources in the industrial era. If every area knows its own competences and, in general, its resources, it ignores the result of the integration with other areas.

In the case we are suggesting, we make technologies ours – the digitalisation of resources enables the accomplishment of certain multimedia activities – but we have also considered the existence of a risk derived from the enlargement of the digital economy in the files and their exploitation by creators of contents located in the centre (always in relation to specific locations and from ours, like Dublin in *software*, or Helsinki in *hardware*, for example), unless there is a development of the digital value chain, which enlarges the capacity of the local companies to exploit the digital resources, also with the aim of producing new contents.

We have been told that, by 'killing distances', the disadvantages of the peripheral situation would be solved. However, the recent analysis of the NE (New Economy) indicators shows that what have been reinforced are the ancient centres. Recent studies also reveal a double configuration of the ICT considering the development of software and hardware with their respective focal points in Stockholm, on one hand, and Dublin/London /Milan on the other. To us it means, then, that we should use soft and hard to exploit new

opportunities based, for example, on the multimedia and audiovisual fields, with the language of identity -that valuable heritage- as a vector.

Identity does not exist if it is not connected with a specific place
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When using the word Culture, we are referring to Galician culture in relation to others, to Galician culture as the place where meaning is set and certain signals are understood, to identity as that item we can share, even in the distance and through telematic applications, since identity is the basis of citizenship.

It is true that we are entering a cycle, but I am not eager to qualify it as 'digital' so as not to join the technological determinism. We would rather choose the paradox: the Utopia, to look for alternative names, and the identity <<we>> when institutions tend to vanish – among other breakdowns – and we prefer knowledge society as the programme of the specific, including digital literacy, and *eLearning* which have to be active for a multinational project as the aforementioned: Ireland, Wales, Brittany, Scotland, Galicia.

We are somehow dealing with the action policies, *sens papiers* – like Jaques Rancière's reference to active citizenship, on the street, against the war; it is an active project taking into account the exploitation of its own resources in order to develop a content industry network, from the files, from what exists already, and by organising them in a valuable digital network for it commercialisation.

In the case of Galicia, the steps from symbolic value to change value and usage value are accompanied, as well as supported, by the existence of a public radio and television company, here TVG (Galician Television), which is assuming the role of invigorating production and guaranteeing programme planning and distribution of music, film and audiovisual works. We will consider it to be the trigger for a new situation. The TVG, financed by the budget of Galician Government, has a justified political role, as it is the expression means and a democratic necessity, the space for the practice of the freedom of speech[5].

The audiovisual field, an area to build relations within society and for contact with others, also has a major importance as it intertwines knowledge and creativity (what used to be called art), as well as its application to the industry. That is, and we can not be deceived, what the Power considers to be the most fundamental when referring to it as the "strategic sector". And along this journey, we have launched the aforementioned Audiovisual Observatory, ODA,

[5] Reports and catalogues can be found on the site: http://www.usc.es/oda

as a data centre for the training and study of the cultural industry products[6]. From our experience, the primary dilemma which can be seen when trying to analyse a common object like the so-called 'cinematographic and audiovisual production', is precisely this contradiction: the angular contradiction among its economic role, the programmes for its rationalisation and profitability, and finally its role as a positive or negative constituent of a nation, in or out of the margins of the system-world.

At the risk of being wrong, we will disclose some of our suggestions that we plan to put into practice:

- Reinforce the conditions for a creative relation (with dilemmas), systematic (sponsoring protocols), applicable (establishing programmes), with respect for the others (research in favour of society, society in favour of research).

- Develop a real culture of common interest respecting the political-technological coordinates regarding mobility, multiplicity and rights of the contemporary world.

- Design objects that can act in the public space (what defines it and where they are defined), objects having to confront the Power or act in a way such that the Power must take a position about them.

As we want to go further in our bet, or empirically check our theoretical approach, we jumped in 2002, from the teaching and writing about documentary image to the cinematographic practice, with the film *Santa Liberdade*, 'Saint Freedom' (Brazil/Galicia/Portugal/Venezuela, 2004). Our choice, annexed to the policies of memory, achieved three goals: to be released in cinemas, to be present in international festivals and markets and to get all that with no dubbing in Spanish. The film was supported by some institutions – aid programme for Project Creation of the Galician Ministry of Culture of Xunta de Galicia, TVG, CNAC-Venezuela and the cooperation programme Ibermedia – and it also took part in the international market, such as FIPA in Biarritz or Cannes.

We shot a film and designed a diffusion circuit so that it could travel around. But we also checked that, without the support of a public or private production company, we could not go any further. We chose then the 'third sector' to keep going, with our particular 5-minute contribution to the film, *Hai que botalos* (Galicia, 2005), a fiction documentary film about the construction of

[6] Reports and catalogues can be found on the site: http://www.usc.es/oda

the Santiago airport by republican prisoners called *Lavacolla 1939. Hai que botalos* turned out to be a great distribution success in the network and *ad hoc* premises (bars, clubs, associations, art galleries…). And finally in November 2005 we finished an in-memoriam film about our contemporary national poet, Manuel María, the first young man who, around about 1949, published his works in Galician language. This film, *Fala e terra desta miña terra*, ('Words and land of this land of mine') (Galicia, 2005) will also be in its original version, in Galician. It has been supported by the Galician Socio-Pedagogical Association, the Association of Writers in Galician Language, the Linguistic Normalisation Platform, the Galician Trade-Union Confederation – Education and the institutions County Council of Coruña, Galician Ministry of Culture and Sports and the USC. In that sense, as we have already been insisting, we are putting into practice - we can also use Castell's recommendations – the creation and spreading of works to which we apply the results of our research, published in some cases – *De Cine-Ojo a dogma95* or *cine de fotógrafos* – to our own teaching experience. Our idea is to take advantage of the synergies of the geographic and cultural proximity.

If we believe that a strategic good for a society cannot be decided by private interests, we must extend knowledge to differences, share it, apply it to specific projects – submitted to contingencies, but also to demands – change the way of thinking about science to come back to Utopia. We must establish around this original idea a new network including variations of these instructions as the one presented by a former programmer of the artificial intelligence centre of MIT, until one day when he discovered that sharing is forbidden; sharing computing language is a crime and its first consequence could be stopping the circulation of ideas. And then he insisted on designing a free operative system: 1984, GNU programme. Sometime later, it was known as Bill Gates' nightmare: Linux System, with its 20 million users.

<<Software property is a robbery >>, Richard Stallman, founder of the free software movement, declared in an interview in *La vanguardia* during his visit to Barcelona to give a lecture in the Universitat pompeu Fabra in January 2003:

- *What do you mean by free software?*
- *The four freedoms. The one called 0 is using the programme. Number 1 is studying it and adapting it to his/her necessities. Number 2 is helping others use it by giving copies of the programme and number 3 is taking part in the creation of a universal language of the cyberspace by publishing an improved and, obviously, free version of the programme in the interests of everyone.*

Thus, we conclude by being in favour of the accessibility and creation of conditions of applicability in order to get the sustainability and solidarity of knowledge, creativity, participative politics and identity as the reality in a transformation process, which includes the way of representing us. Identity as difference – but with no limits to access, as we must highlight – and also with awareness of the other. Identity / alterity as a relation and expression not only of the imagination, ideology, desires, fears, but also of the specific matters, in the material culture, in the products of the communication industry and its circulation in several environments, even in the market, which can also move for common interests.

I am sure all those environments, suitable to adopt and discuss the reasons for making research a part of our national wealth, must exist somewhere.