

# Interest in Mass Media Reports and Orientation to Africa and the USA

by

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## Abstract

This study used mass communication variables in an attempt to compare Africa and the United States as reference groups in the music culture of Trinidad. Among all subjects, the United States was a stronger reference group (a) as a surrogate for the world, (b) as a surrogate for the Caribbean, (c) in the motivation to secure information about the popularity of the music from the mass media, (d) in the introjection into oneself of the liking others display for the music, and (e) in the projection on to others of the liking one displays for the music. In general, Africa also was stronger as a reference group among People of Indian Descent than among People of African Descent. The results point to the importance of cultural domination and to the need for the study of the history, heritage, and relevance of the World African Community in this cosmopolitan island in the age of “globalization” and “globalism.”

The history of theory, policy, and practice in the application of mass communication in development among members of the World African Community (WAC) and other less powerful peoples of today seems to have had three major phases. Since the days after World War 2, one framework that has guided this theory, policy, and practice has seen the communication as a missionary agent. Since the 1960s, another such framework has seen it as a responsive agent. And in recent decades, yet another such framework has seen it as a cultural heritage connector.

The frameworks place much importance on the connection of the beneficiaries of development initiatives to reference groups that they perceive as providers of ideas and other resources that help development, but they differ in the degree to which they give primacy to connection to these groups. The first appears to stress the connection of the beneficiaries to groups in more powerful societies of today that have been their colonial dominators; the second, to stress their connection to groups that provide them with resources and opportunities they need; the third, to stress their connection to groups in the less powerful societies of today that have been their “motherlands.” The study on which this paper reports used (mass) communication variables in an attempt to determine the degree to which People of African Descent (PADs) and other groups in a developing country are inclined to connect themselves to one of the more powerful societies and to the African continent that is the “motherland” of the PADs. The writer then anticipates the implications of the findings for the use of both the mass communication and the reactions of these reference others in cultural development initiatives undertaken in the country and in other African-and-other-ethnic-group societies like it.

## **Theoretical Development**

Early in the history of the study of development and the application of mass communication in it, the dominant framework for the application seemed to view the communication as playing a missionary role that included helping the transmission of a certain character (Lerner, 1958), and certain technologies and techniques (Rogers, 1969), from the more powerful (also called the “more developed”) to the less powerful (also called the “less developed”) societies. The emphasis seems to have been on the use of the communication in the connection of the beneficiaries of development to reference groups that served as sources of ideas and models for action and were located in such more powerful and “more developed” locations as western Europe and North America (see Cambridge, 2002; Melkote, 2002; Shah, 1996). This framework saw the more powerful societies as originators and the less powerful societies as recipients of ideas on development and the application of the communication in it. It also viewed the more powerful as arbiters of ideas that may come from the less powerful on both the development and the application. It seems to suggest the use of the mass communication for the connection of the beneficiaries to the more powerful societies.

Later in the history of the study of development and the use of mass communication in it, another framework seemed to view the communication as playing respondent roles that included helping people overcome their difficulties and realize their terminating conditions (Rogers, 1976). The emphasis seems to have been on the use of the communication in the connection of the beneficiaries of development to their reference groups that are helpful in their overcoming of challenges, lifting of difficult conditions, and exploitation of helpful conditions. The framework appears to view local situations, national conditions, less powerful societies, more powerful societies, and global contexts as sources of ideas on development, sources of ideas on the application of the communication in it, and arbiters of ideas on these matters that come from the beneficiaries of development. It seems to suggest a role for the communication in connecting the beneficiaries of development to resources, conditions, and contexts without regard to their location, but also to seem to assume that the closer these agents are to the local the more specific and thus more appropriate their contributions.

In recent decades, there seems to have been yet another framework that views the mass communication as connecting people to their millennia-old histories and related contemporary phenomena, promoting in them aspirations for themselves that these histories and phenomena may inspire, and contributing to “development” processes that culminate in the realization of these aspirations. One of the best known results of this application of mass communication may be the observance of Kwanzaa that draws from and celebrates the African heritage of People of African Descent (PADs) in the United States (and is described in Karenga, 1988). This framework seems to view historically, culturally, and ethnically proximate others as primary, and historically, culturally, and ethnically distant others as secondary, as reference groups in the development process. It sees the communication as connecting the beneficiaries to their long histories, related heritages, related cultures, and related peoples; promoting the process by which these agents inspire their conceptions of their development objectives; and providing information useful in the achievement of these objectives.

The frameworks propose to different levels of specificity the reference others to which the mass media may connect the beneficiaries of development. The missionary agent framework places these reference others in the more powerful societies of today. The responsive agent framework places them first in the vicinities of the beneficiaries, second in the countries of the beneficiaries, and third in entities and conditions outside these countries. The cultural heritage connector framework places them first in the vicinities of the beneficiaries, second in their countries, and third in their “motherlands.” The second framework differs from the third one in that the second does not specify the location of the external reference others but the third specifies it as the motherlands of the beneficiaries.

Thus the greatest contrast is between the first framework that specifies the more powerful societies, and the third that specifies the motherlands of the beneficiaries of development, as reference groups to which the beneficiaries should be oriented.

The implicit or explicit proposals of these frameworks for the connection of the beneficiaries of development initiatives to reference others may be tempered by the consideration of recent developments in the interconnection of human beings.

These developments include the acceleration of the “globalization” that Giddens (1990) views as “the intensification of world-wide social relations” that cultivates the condition in which “local happenings are shaped by events occurring many miles away, and vice versa” (p. 64). They also include the proliferation of mass communication technologies, programs, and services that facilitate the interconnection of peoples, the “intensification” of many different relations among them, and the consequent exchange of influence among them.

One implicit assumption about the achievement of globalization is that it is marked by the condition in which members of all societies can connect themselves to each other. Another implicit assumption is that in any society the members of an ethnic group can connect themselves both to the more powerful societies and to the less powerful societies of today. But ethnic groups have histories and related heritages and related cultures that shape the contextual conditions (Comstock, Chaffee, Katzman, McCombs and Roberts, 1978) that in turn shape their cognitive and affective and behavioral inclinations and actualities. This leads to one objective of the study: to compare the degree to which African and other ethnic groups that are anticipated beneficiaries of cultural development initiatives are inclined toward connecting themselves to the more powerful societies of today and to the African continent that is the motherland of the African peoples. The results will suggest guidelines for the use of the more powerful societies and the Continent as reference groups in development projects in which the beneficiaries are people in African-and-other-ethnic-group societies.

The importance of this determination and the related guidelines is explained by the concepts of introjection and projection (Regis, 2004) and their probable relationship to cultural and social development. In introjection, a subject receives, accepts, and internalizes the cognitive, affective, and/or behavioral outputs of others. In projection, the cognitive, affective, and/or behavioral outputs of the subject are received, accepted, and internalized by others. The beneficiaries of development projects may develop attributes and expressions of their culture and export these elements to other peoples. They may introject the reactions of these others to the elements, and thus the presence and valuation they accord the elements may be the result of this introjection, as Regis (2004) has proposed for the Jamaican and Caribbean reggae culture in the 1970s.

They also may project their reactions to these attributes or expressions on to these others, and thus their perception of their accuracy in such projection, together with their perception of the level of approval the others give to the attributes and expressions, may influence their desire to celebrate the attributes and expressions as elements of their culture, as Regis (2004) has proposed for opinions in the Caribbean musical social commentary.

At the foundation of introjection or projection is the reference group (Kelley, 1968; Kemper, 1969). This is a group that subject individuals and/or collectives bear in mind as they conceptualize their conditions, respond to stimuli, and try to achieve their terminating conditions. One such group is the normative reference group that establishes cognitive, affective, and behavioral norms with which the subjects comply.

The other is the comparison reference group that possesses and displays its own cognitions, affects, and behaviors: the subject individuals and groups compare their own cognitions, affects, and behaviors with those displayed by the reference groups; if the subjects perceive a similarity, they would maintain their own; if they perceive a difference, they may make their own more similar than before to those of the reference groups. The orientation of the subject to the (normative or comparison) reference group is the inclination of the subject to be influenced by the reference group in the cognitive, affective, and/or behavioral domain(s).

Three concepts related to reference group orientation -- attention valuation, validation valuation, and imitation inclination (Regis, 2004) -- seem important here. Attention valuation is the tendency of subjects to attach importance to the according of attention to their cognitions, affects, and behaviors by their reference groups. Validation valuation is the tendency of subjects to attach importance to the endorsement of their cognitions, affects, and behaviors by their reference groups. Imitation inclination is the tendency of subjects to maintain or modify their cognitions, affects, or behaviors in ways that make them consistent with those displayed by their reference groups. Both introjection and projection seem to provide subjects with points of reference for seeking and processing information that could be about the reactions of their reference groups to their cognitions, affects, and behaviors with regard to their culture and that they could use as they develop, maintain, or modify these cognitions, affects, and behaviors in the maintenance or enhancement of this consistency.

Thus it is important to determine how much the beneficiaries of cultural development initiatives are inclined to connect themselves to the more powerful societies and to their less powerful motherlands, as this determination will be useful in attempts to use the reactions of these reference groups to elements of their culture in the promotion of these elements as embodiments of development objectives or instruments in the achievement of these objectives in their societies.

And for this study, the researcher sought to determine the degree to which members of the World African Community and other ethnic groups in a “developing” Caribbean island are inclined to connect themselves to the more powerful society that is the United States (the importance of which appears to be justified by the missionary framework) and the less powerful “motherland” that is Africa (the importance of which appears to be justified by the cultural heritage connector framework). The study made these determinations by establishing the magnitudes of the inclinations of the subjects to connect to the reference groups. It also did so by establishing the degree to which the inclinations are related to five criterion factors that this theoretical development considers as important.

In the era of globalization, one issue is the value that the beneficiaries of cultural development programs place on becoming aware of the attention their cultural outputs attract in the aggregate reference group that is the “whole world.” But the acquisition of this awareness is difficult, in part because there are no sources whose mission includes the ensuring of it. One compromise is to acquire an awareness of the attention the outputs attract in each of the parts that make up the “whole world,” but this is difficult for two reasons.

It is exhausting because of the problems associated with the acquisition of this extremely large volume of information, and daunting because the resulting inundation with information would require a great amount of activity that would exceed what Donohue and Tipton (1973) would call the criterion level of information seeking and processing for individuals. One reasonable compromise seems to be to select parts which are representative of that “whole world” and the maintenance of an awareness of which would be manageable. The history of the theoretical frameworks that have guided the utilization of mass communication in development suggests that the selected surrogates for the whole world could be the United States as a more powerful society and Africa as a “motherland.” Thus the study determined (1) the degree to which the inclination of the WAC members and other ethnic groups in the island to become aware of the attention that is accorded their cultural output in the United States and in Africa corresponds with their inclination to become aware of the attention accorded the output in the “whole world.”

The concept of projection is centered on the idea of the replication of the response of the subject to his or her cultural output in the response of another. The concept of introjection is centered on the replication of the response of the other to the cultural output in the response of the subject. In both cases, the importance of the reference group may be affected by the perception of its standing or authority as an evaluator of the output, and that perception may be greatest for a group that is expert in the output, such as its historical or contemporary originating group.

This is consistent with the cultural heritage connector theoretical framework for the application of mass communication in development, which views the mass communication as connecting people to originating reference others in their cultural heritage (like those in their cultural motherland) and is captured in the celebration of Kwanzaa (Karenga, 1988). In the Caribbean, this originating reference group consists of the people of the Caribbean, and thus the second task of the study was to determine (2) the degree to which the inclination of WAC members and other ethnic groups on the island to become aware of the attention accorded their cultural output in the United States and in Africa corresponds with their inclination to become aware of the attention accorded the output in the Caribbean.

In their attempts to become aware of the attention their cultural output receives in their reference groups, subjects may depend on such personal means of information acquisition as experience and observation. They also may depend on other people, and thus make use of such sources as friends, acquaintances, groups, organizations, and institutions. But the volume of information they may require, the frequency with which they may require it, and the authoritativeness that they may require of sources, may impel them to use the formal mass media as their sources. Of course, these mass media traditionally have been the print media (newspapers and magazines) and the broadcast media (radio and television stations). In addition, the use of these traditional media probably cuts across social lines more than the use of such recently developed media such as the Internet. Thus the third task in the study was to determine (3) the degree to which the inclination of the WAC members and the other ethnic groups in the island to become aware of the attention accorded their cultural output in the United States and in Africa corresponds with their inclination to use traditional print and broadcast mass media for the purpose of securing information about this attention.

The discussion of projection and introjection earlier in this theoretical development highlights their importance as processes that may affect the relationship of subjects to the outputs their culture. Their inclination to project their reactions to their cultural output on to their reference groups may be an indication of the level of homophily they perceive to exist between themselves and the groups and thus their inclination to consider what they discover to be the “real” reactions of the groups in their ultimate reactions to the output. Their inclination to introject the reactions of their reference groups to the output may be an indication of the level of the likelihood that what they perceive to be that “real” reactions would influence their ultimate reactions to the output. This yields two more tasks related to the study of the United States and Africa as reference groups: to determine the degree to which the inclinations of the WAC members and the other ethnic groups in the island to become aware of the attention accorded their cultural output in the United States and in Africa correlate with the presence of (4) a pattern of projection and (5) a pattern of introjection in their lives.

The study of the relationship between mass communication and development appears to apply three perspectives on the relationship between mass communication and social forces, processes, or conditions -- the persuasion, transmission, and persuasion perspectives (described in Regis, 2001b). Many reports focus on the role of mass communication in changing the "character" of the beneficiaries of development or promoting their adoption of techniques and/or technologies. This springs from subscription to the persuasion perspective of the relationship between mass communication and the forces, processes, and conditions, which sees the communication as the source of influences on them. Many focus on the role of mass communication in the flow of messages from originating points to the beneficiaries of development. This springs from the transmission perspective that sees the communication as an instrument in the movement of messages between social forces about the cognitive, affective, or behavioral aspects of life. But there is another -- the correlation perspective -- that sees the mass communication characteristics of people as corresponding to their social, cultural, psychological, and other characteristics. For example, Frith and Wesson (1991) proposed that the tendency of United States society toward individualism is reflected in the greater use of individuals than groups to promote products in advertisements prepared by United States sources for United States magazine audiences, and the tendency of British society toward collectivism is reflected in the greater use of groups than individuals to promote products in advertisements prepared by British sources for British magazine audiences. This study interprets the inclinations of its subjects to be connected to the United States and to Africa as mass communication variables, and then uses these variables in the determination of the levels, variability, and predictors of the inclinations.

Many observers have called the Caribbean one of the major "crossroads" of the world, in part because its people have historical, recent, and contemporary connections to many parts of the world. In the region, there are PADs that have connections to Africa and several other ethnic groups that have connections to other motherlands.

This makes the region a very suitable arena for the study of the connection of various ethnic groups to the continent of Africa that is the motherland of one of its ethnic groups. Of the islands in the Caribbean, one of the most ethnically diverse is Trinidad, whose population includes some of the surviving Caribs, People of African Descent (more than 40 percent), People of Indian Descent (more than 40 percent), and other peoples of East Asian, Southwest Asian, and Western European, origin. The study was conducted in Trinidad.

That island boasts several cultural expressions that could serve as embodiments of, and vehicles for the achievement of, development objectives. Of these expressions, one that seems to cut across ethnic, religious, political, economic, and other lines seems to be its popular music. Indeed, this music and its petroleum products may be two of its most well known exports. Thus the study on which this paper reports investigated the variables of interest within the domain of popular music.



## **Methodology and Results**

The sample selection method sought to ensure that the regions and demographic groups of the island were adequately represented and thus started with the division of the island into its population clusters. In and around the capital, five secondary schools were selected, in and around each of three other large cities two were selected, and in each other population cluster one more was selected. In the three highest forms in each of the participating schools, one male student and one female student were selected randomly to respond to the questionnaire with which data were collected. In each form, other students who were selected randomly and were able to obtain responses from designated neighbors were asked to do so. The sample included an equal number of people in the under-20, 20-39, and 40-and-over age ranges and an equal number of males and females. It also sought responses from members of the largest ethnic groups, People of African Descent and People of Indian Descent, in the proportions in which they were present in the population.

The students who helped secure responses from neighbors were charged with approaching the persons designated by the demographic characteristics, asking the persons to respond to the questionnaire, providing the questionnaires if these persons declared they wished to respond, and receiving completed questionnaires. The helpers returned the questionnaires to teachers or to school administrators, who returned them to the researcher. The results reported here are for the 414 respondents who answered questions related to variables of interest in this report and provided information on their demographic characteristics. The distribution of the respondents -- by age, sex, education, household income, and ethnic group -- is reported in Table 1. A noteworthy but perhaps not surprising result of the data collection process is that the number of respondents fell as age increased.

In the measurement of orientation toward a reference group, the researcher applied the concept of attention valuation. He further defined this valuation as the degree to which subjects are inclined to pay attention to reports about the popularity of their music in the reference group. The researcher also allowed intuition, observation, and experience to guide the construction of three indicators of the popularity. First is the desire of audiences to secure, acquire, or "get" this music -- by pirating it, by recording it, by purchasing it, or by other means. Second is the desire of audiences to hear the music -- in broadcasts, in parties, at their homes, in their cars, or by other means. Third is the desire or habit in audiences of sharing this music with each other, perhaps by purchasing it for each other, recording it for each other, exchanging it with each other, or by other means.

The text used in the measurement of interest in information about the popularity of the music in the reference groups included this introduction: “These questions have to do with how many times per week you would pay attention to information you know you will be able to get about the music of Caribbean musicians. For each set of numbers, circle the one that is your answer.” This set the stage for measurement of discrete items for each reference group.

Respondents answered this question: “Let us say you knew that in one week there were going to be 6 reports about how much people want to get the music of Caribbean musicians. How many of these 6 reports would you try to pay attention to if you knew that they were about how much people want to get the music In Africa? In the Caribbean? In the world as a whole? In the United States?” To answer, next to the name of each audience they circled a number in a scale with a low of 0 and a high of 6. The number represented the degree to which they wanted to know how much people wanted to get the music in these locations. It is one aspect of their interest in the popularity of the music, and so one aspect of their attention valuation with regard to each reference group.

Respondents also answered this question: “Let us say you knew that in one week there were going to be 6 reports about how much people want to hear the music of Caribbean musicians. How many of these 6 reports would you try to pay attention to if you knew that they were about how much people want to hear the music In the world as a whole? In Africa? In the United States? In the Caribbean?” They answered this question just as they answered the first one. The answers represented the degree to which they wanted to know how much the audiences wanted to hear the music -- another indicator of their interest in the popularity of the music, and another aspect of their attention valuation with regard to each reference group.

In addition, respondents answered this question: “Let us say you knew that in one week there were going to be 6 reports about how much people share with each other the music of Caribbean musicians with each other. How many of these 6 reports would you try to pay attention to if you knew that they were about how much people share the music with each other In the Caribbean? In the United States? In Africa? In the world as a whole?” Again, they answered as they answered the first question. The answers represented the degree to which they wanted to know how much the audiences wanted to share the music -- yet another indicator of their interest in the popularity of the music, and thus yet another aspect of their attention valuation with regard to each reference group.

The researcher subjected the aggregate of the responses to a factor analysis using varimax rotation, observed the proposition from McCroskey and Jensen (1975) that one accept a variable as related to a factor only if that variable has a loading of at least 0.60 on that factor and a loading of no more than 0.40 on another, and as Carmines and Zeller (1979) would propose, calculated alpha coefficients for each factor.

In the resulting matrix (see Table 2), the variables related to each destination formed a distinct factor: the three variables related to interest in popularity in Africa made up one factor that accounted for 23.80 percent of total variance, had a mean of 6.43, and had an alpha of 0.96; the three related to interest in popularity in the Caribbean made up one other factor that accounted for 22.98 percent of total variance, had a mean of 10.95, and had an alpha of 0.93; the three related to interest in popularity in the United States made up still another factor that accounted for 21.90 percent of total variance, had a mean of 10.49, and had an alpha of 0.93; and the three related to interest in popularity in the world as a whole made up yet another factor that accounted for 20.21 percent of total variance, had a mean of 11.45, and had an alpha of 0.92.

For the part that focused on the measurement of the inclination to use traditional mass media for securing information on the attention Caribbean music receives, the questionnaire had this introduction: "These questions have to do with how many times per week you would pay attention to information you know you will be able to get about the music of Caribbean musicians. For each set of numbers, circle the number that is your answer." This was followed by the question, "Let us say you knew that in one week there were going to be 6 reports about how popular the music of Caribbean musicians is. How many of these reports would you try to pay attention to if you knew that they were going to be In a newspaper that you can get every day at your home? On a radio station you can hear every day at your home? In a magazine you can receive every day at your home? On a television station you can watch every day at your home?" For each type of medium, respondents answered on a scale with a low of 0 and a high of 6. The four responses had an alpha of 0.83, a mean of 13.07, and a standard deviation of 5.79.

The measurement of the presence of projection and introjection in the lives of subjects included an introductory paragraph that said: "Here are some feelings about the music of Caribbean musicians. For each of the feelings, show how much you agree by circling a number. If you agree not at all and think your disagreement cannot go lower, circle 0. If you agree very much and think your agreement cannot go higher, circle 6. Or circle 1, 2, 3, 4, or 5." It set the stage for the measurement of the discrete items that when combined indicated the level of each of these variables.

The subjects gave responses with regard to each of the following three statements: (1) “If I like to hear the music of a Caribbean musician, then other people in general will want to hear it;” (2) “If I like to get the music of a Caribbean musician, then other people in general will want to get it;” and (3) “If I want to share the music of a Caribbean musician with people I know, then other people will want to share this music with the people they know.” The researcher anticipated that these would turn out to be three indicators of the presence of projection in the lives of subjects.

They also gave responses with regard to each of the following statements: (4) “If other people want to get the music of a Caribbean musician, then I, too, would want to get the music of the musician;” (5) “If other people want to share the music of a Caribbean musician with people they know, then I, too, would want to share this music with people I know;” (6) “If other people want to hear the music of a Caribbean musician, then I, too, would want to hear the music of the musician.” The researcher anticipated that these would be indicators of the presence of introjection in their lives.

The six responses were subjected to a factor analysis using varimax rotation. This yielded two factors (see Table 3): One included the three indicators of the presence of projection and accounted for 44.36 percent of total variance (mean = 8.48 SD = 4.61, and alpha = 0.93). The other included the three indicators of the presence of introjection and accounted for 45.03 percent of total variance (mean = 8.00, SD = 4.78, and alpha = 0.95).

As the theoretical development stated, the researcher sought to establish the degree to which the subjects were oriented toward the United States and toward Africa by determining the magnitudes of the attention valuation of subjects with regard to each of these reference groups. For the subjects who are People of African Descent, the valuation of attention from the United States (mean=10.44, SD=4.72) was greater than valuation of attention from Africa (mean=7.28, SD=4.83) significantly ( $p<0.05$ ). For the subjects who are People of Indian Descent, valuation of attention from the USA (mean=10.88, SD=4.51) also was greater than valuation of attention from Africa (mean=5.88, SD=4.65) significantly ( $p<0.05$ ). For subjects who are of “other” descent, the difference also was the USA (mean=9.37, SD=5.22) over Africa (mean=5.23, SD=3.84) significantly ( $p<0.05$ ). And for all subjects as a whole, the USA (mean=10.49, SD=4.71) over Africa (mean=6.43, SD=4.69) significantly. So in all analyses, the USA bettered Africa in valuation of attention (see Table 4).

The researcher addressed each of the five other tasks of the study through regression analyses. They were conducted for all respondents as a group, for each of the major ethnic groups -- People of African Descent and People of Indian Descent -- and for the small ethnic groups taken together.

The first task concerned the degree to which the inclination to become aware of the attention accorded the music in the United States and in Africa corresponds with the inclination to become aware of the attention accorded it in the “whole world.” It was addressed through the regression of inclination to become aware of the attention accorded the music in the whole world on the inclination to become aware of the attention accorded it in the United States and in Africa. For the 188 PADs, both the inclination to become aware of the attention accorded the music in the United States and the inclination to become aware of the attention accorded it in Africa are significant. For all of the 414 respondents taken as a group and for the 175 of Indian descent, this also is the case. But among the 51 people of other descent, only the inclination to become aware of the attention accorded the music in the United States is significant (see Table 5).

The second task included determining the degree to which the inclination to become aware of the attention accorded the music in the United States and in Africa corresponds with the inclination to become aware of the attention accorded it in the Caribbean. It was addressed with the regression of the inclination to become aware of the attention accorded the music in the Caribbean on the inclination to become aware of the attention accorded it in the United States and in Africa. For the PADs, the inclination to become aware of the attention accorded in the United States was significant but the inclination to become aware of the attention accorded in Africa was not. This also was the case for the 414 respondents as a group and for the 51 of other descent. But among respondents of Indian descent, both inclinations were significant (see Table 5).

For the third task, the determination of the degree to which the inclination to become aware of the attention accorded the music in the United States and in Africa corresponds with the inclination to become aware of the attention accorded it through traditional mass media, the analysis was the regression of the inclination to become aware of the attention accorded the music via these media on the inclination to become aware of the attention accorded it in the United States and in Africa. Here, among PADs, only the inclination to become aware of the attention accorded in the United States was significant. Among people of other descent, this also was the case. But among all respondents as a group and the people of Indian descent, both inclinations were significant (see Table 5).

The meeting of the fourth task included the regression of the inclination toward projection on the inclination to become aware of the attention accorded the music in the United States and in Africa. For PADs, the inclination to become aware of the attention accorded the music in the United States and in Africa are both non-significant. For the people of other descent, this also is the case. But for all respondents as a group and for people of Indian descent, the inclination to become aware of the attention accorded the music in the United States is significant but the inclination to become aware of the attention accorded it in Africa is non-significant (see Table 5).

In addition, the analysis for the fifth task was the regression of the inclination toward introjection on the inclination to become aware of the attention accorded the music in the United States and in Africa. Here, PADs registered significance for the inclination to become aware of the attention accorded in the United States and non-significance for the inclination to become aware of the attention accorded it in Africa. On the other hand, among all of the respondents and those of Indian descent, both inclinations were significant. Still on the other hand, among those of other descent, both inclinations were non-significant (see Table 5).

## **Discussion and Conclusion**

Among the People of African Descent that were subjects of the study, one pattern seems quite clear: their orientation to the United States is substantially greater than their orientation to Africa. First, valuation of attention from the United States (mean=10.44) was greater than valuation of attention from Africa (mean=7.28) highly significantly ( $p < 0.05$ ). Second, in the prediction of each of five criterion variables, the beta for valuation of attention from the United States was greater than that for valuation of attention from Africa. Third, in these predictions, four of five betas for the valuation of attention from the United States were significant but four of five betas for the valuation of attention from Africa were non-significant. The results indicate that among the children of Africa in the island the United States very much outstrips Africa as a reference group in the domain of music.

There are a few curious contrasts between the results for People of African Descent and those for People of Indian Descent. First, as is the case among the PADs, among the PIDs the magnitude of the valuation of attention from the United States generally is greater than that for the valuation of attention from Africa. Second, for the relationships of interest, among the PADs the relationship between valuation of attention from the United States and the presence of projection in their lives is non-significant, but among the PIDs this relationship is significant. Because the study was in the domain of music, this finding suggests that in this domain the perception of homophily with people in the United States may be stronger as an explanation of the thinking of the PIDs than the thinking of the PADs. This difference needs corroboration, and after that, description and explanation.

Among the PADs, the valuation of attention from Africa significantly predicts only valuation of attention from the world, but among the PIDs, it significantly predicts four of the five criterion variables (the exception is the presence of projection in their lives). This means among the PADs there is a significant place for Africa only as a part of the world, but among the PIDs there is such a place for Africa as being related to the Caribbean, a part of the media world, a part of the whole world, and an influence on their response to the music of the Caribbean. This difference indeed stands out -- and therefore, needs corroboration, further description, and substantial explanation.

The number of respondents of “other” descent is small, but in that group are some noteworthy findings. The first includes the significant negative relationships between household income and age on the one hand and the presence of projection in their lives on the other. This may be an indication that the higher levels of these two demographics cultivate a certain self-assurance that translates into a lower interest in the success of the cultural expression. In addition, in this group, the relationships between valuation of attention from the United States and three other criterion variables are significant, but those between valuation of attention from Africa and these variables are non-significant. This makes the United States a stronger reference group than Africa.

In the “globalization” / “globalism” period, like their counterparts in other parts of the world, the beneficiaries of development programs may be partners in exchanges or transmissions of information that connects them with peoples in all parts of the world. The major consequences of these exchanges or transmissions have been viewed by Regis (2001a) as on the one hand a certain confusion of orientations and on the other hand a certain rationalization of orientations to these peoples. The confusion appears to be captured in the propositions of Gergen (1991) and Thompson (1995) and to be characterized by a lack of well defined and long lasting referents for self and for the cognitive, affective, and behavioral aspects of being. The rationalization appears to be captured in the proposition of Regis (2001a), who borrowed from Donohew and Tipton (1973), that human beings develop criterion levels of information seeking and processing. It proposes that in the contemporary period they may deal with the inundation of information from around the world by developing a manageable number of categories of subjects as well a systematic hierarchy of these categories, and by organizing, processing, or seeking information according to the location of its subjects in a category and the location of that category in the hierarchy. It is supported by the discovery (Regis, 2001a) that in the 1990s people in the English-speaking Eastern Caribbean placed the peoples of the world in such categories as psychologically proximate intra-regional, psychologically distant intra-regional, psychologically proximate extra-regional, and psychologically distant extra-regional.

The logic of the rationalization of orientations perspective seems applicable in the interpretation of the results of this study. The results suggest that for People of African Descent, People of Indian Descent, people of “other” descent, and of course, for all groups taken as a whole, there may be a hierarchy that includes people in the United States first and those in the “motherland” of African peoples second. This finding applies to the People of African Descent in the domain of music in which experts say inheritances from Africa have a great presence among the PADs, in their island, and in their region. The results indicate that in the globalization and globalism period, the powerful and neo-colonial powers may retain the rather formidable presence they enjoyed during the colonialism period and the post-independence period in the vision of the world that seems to be held by People of African Descent and other subjects of their colonial and/or neo-colonial domination.

The significance of the results lies at the intersection of reference group theory on the one hand and the exhortations of the globalism period on the other. The theory proposes that people, including the beneficiaries of development programs, may pattern their cognitions, attitudes, or behaviors after those of reference groups. The exhortations include the call for these people to recognize and even embrace the reality that their reference groups include one that some may call the international community, the global community, or the “whole world.” Since they are not able to maintain contact with all parts of that “whole world,” they substitute a sample that is made up of parts of it, but among the sample of parts in this study, it seems that the one most consistently accorded the highest weight is a giant that also is a cultural dominator. Thus we are left with the possibility that as the African, Indian and other subjects in this study draw cognitive, affective, and behavioral elements that they say comes from the “whole world” and that may inspire and propel their “development,” they may be more inclined to secure these elements from the giant and probably other historical and contemporary colonial and neo-colonial dominators than from the motherland of African peoples -- even though this motherland has given them so many of their cultural expressions and references.

For the People of African Descent and perhaps all subjects of the study, this state of affairs may have a number of explanations. It may be a reflection of the relatively more known, acknowledged, and cultivated presence of the United States, and less known, cultivated, and acknowledged presence of Africa, in their cultural lives. It also may be the result of the relatively greater positive presence of the United States and greater negative presence of Africa in their psychological lives. These two explanations seem consistent with a report the writer received from producer Von Martin of the radio program *Caribbeana*, broadcast in the Washington, DC area. He said he had observed that even though writers, arrangers, and performers of the calypso in Trinidad incorporate the call and response convention in their works, few of them know that this convention is an inheritance from Africa, few of those who know of this fact acknowledge it openly, and few of those who acknowledge this fact celebrate their awareness of it. This means that at the conscious and perhaps the unconscious levels, many Caribbean creators and audiences of Caribbean cultural expression do not have knowledge of the Continent as a reference group in the domain of their music, or the related inclination to place value on the Continent as a comparison reference group from the perspective of introjection or projection. Thus the results of this study suggest that the island of Trinidad, the nation of Trinidad and Tobago, and perhaps the Caribbean, face the task of developing in their people the knowledge, acknowledgment, and appreciation of their African inheritances. The cultural heritage connector framework for the relationship between mass communication and development -- and, of course, especially, the story of Kwanzaa -- would recommend the addressing of this task.



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**TABLE 1**

**DEMOGRAPHIC DISTRIBUTION OF RESPONDENTS  
(Percentages Reported; n = 414)**

<b>By Sex</b>	<b>Male</b>	<b>Female</b>	
	44.2	55.8	
<b>By Age</b>	<b>under 20</b>	<b>20-39</b>	<b>40 Plus</b>
	40.6	32.4	27.1
<b>By Education</b>	<b>&lt; 10 Yr</b>	<b>10-15 Yr</b>	<b>&gt; 15 Yr</b>
	19.1	45.9	35.0
<b>By Income</b>	<b>&lt; \$60K</b>	<b>\$60-\$100K</b>	<b>&gt; \$100K</b>
	41.1	32.4	26.6
<b>By Ethnicity</b>	<b>Indian</b>	<b>African</b>	<b>Other</b>
	42.3	45.4	12.3

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**TABLE 2**  
**FACTORS ON THE BASIS OF**  
**DESTINATIONS OF WORKS**

	Factors			
	USA	AFRICA	CARBN	WORLD
<b>Interest in reports on desire to “get” works of Caribbean musicians among people in:</b>				
Africa	0.12	0.93	0.10	-0.19
the Caribbean	0.27	0.06	0.86	-0.22
the United States	0.85	0.16	0.25	-0.29
the world as a whole	0.29	0.23	0.23	-0.83
<b>Interest in reports on desire to “hear” works of Caribbean musicians among people in:</b>				
Africa	0.14	0.93	0.10	-0.20
the Caribbean	0.21	0.12	0.90	-0.20
the United States	0.83	0.14	0.28	-0.30
the world as a whole	0.30	0.26	0.22	-0.84
<b>Interest in reports on desire to “share” works of Caribbean musicians among people in:</b>				
Africa	0.14	0.92	0.11	-0.16
the Caribbean	0.27	0.14	0.86	-0.20
the United States	0.81	0.16	0.31	-0.29
the world as a whole	0.38	0.21	0.31	-0.73
Percentage of Variance	21.90	23.80	22.98	20.21
Reliability Coefficient (alpha)	0.93	0.96	0.93	0.92

**TABLE 3**  
**FACTORS ON BASIS OF PRESENCE**  
**OF PROJECTION AND INTROJECTION**

	<b>Factors</b>	
	<b>The Presence of INTROJECTION</b>	<b>The Presence of PROJECTION</b>
If I like to <u>hear</u> the music of a Caribbean musician, then other people in general will want to hear it	0.30	-0.90
If I like to <u>get</u> the music of a Caribbean musician, then other people in general will want to get it	0.27	-0.91
If I want to <u>share</u> the music of a Caribbean musician with people I know, then other people will want to share this music with the people they know	0.33	-0.86
If other people want to <u>get</u> the music of a Caribbean musician, then I, too, would want to get the music of the musician	0.89	-0.35
If other people want to <u>share</u> the music of a Caribbean musician with people they know, then I, too, would want to share this music with people I know	0.90	-0.29
If other people want to <u>hear</u> the music of a Caribbean musician, then I, too, would want to hear the music of the musician	0.91	-0.27
Percentage of Total Variance	45.03	44.36
Reliability Coefficient (alpha)	0.95	0.93

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**TABLE 4****MAGNITUDES AND COMAPRISONS OF VALUATION  
OF ATTENTION FROM UNITED STATES AND AFRICA**

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<b>Variables</b>		<b>AFCNS</b>	<b>INDNS</b>	<b>OTHR</b>	<b>ALLRSP</b>
-- valuation of attention from USA	mean	10.44	10.88	9.37	10.49
	SD	4.72	4.51	5.22	4.71
-- valuation of attention from Africa	mean	7.28	5.88	5.23	6.43
	SD	4.83	4.65	3.84	4.69
probability (* = < 0.05)		*	*	*	*

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**TABLE 5**

**PREDICTION OF LEVELS OF SELECTED CRITERIA THROUGH  
VALUATION OF ATTENTION BY UNITED STATES AND AFRICA  
(Standardized Beta Weights Reported)**

**AMONG RESPONDENTS OF AFRICAN DESCENT (n = 188)**

<b>Variables</b>	<b>CRBBN</b>	<b>WORLD</b>	<b>MEDIA</b>	<b>PROJN</b>	<b>INTJN</b>
-- sex (1=female, 2=male)	0.09	0.00	-0.05	-0.10	-0.13
-- age	0.05	-0.05	-0.09	-0.07	0.00
-- household income	-0.12	-0.04	-0.05	-0.06	-0.09
-- highest education level	-0.05	-0.05	-0.05	-0.00	-0.06
-- valuation of attention from USA	0.68*	0.56*	0.31*	0.13	0.33*
-- valuation of attention from Africa	-0.05	0.36*	0.12	0.07	0.04

**AMONG RESPONDENTS OF INDIAN DESCENT (n = 175)**

<b>Variables</b>	<b>CRBBN</b>	<b>WORLD</b>	<b>MEDIA</b>	<b>PROJN</b>	<b>INTJN</b>
-- sex (1=female, 2=male)	-0.05	0.07	-0.01	0.12	0.01
-- age	-0.01	-0.09	-0.10	0.01	0.08
-- household income	-0.09	-0.08	-0.02	0.08	0.03
-- highest education level	-0.03	0.10	0.09	0.02	0.01
-- valuation of attention from USA	0.42*	0.58*	0.20*	0.29*	0.29*
-- valuation of attention from Africa	0.16*	0.19*	0.23*	0.10	0.19*

**AMONG RESPONDENTS OF "OTHER" DESCENT (n = 51)**

<b>Variables</b>	<b>CRBBN</b>	<b>WORLD</b>	<b>MEDIA</b>	<b>PROJN</b>	<b>INTJN</b>
-- sex (1=female, 2=male)	0.01	-0.01	-0.10	0.10	0.07
-- age	-0.03	-0.10	-0.07	0.10	-0.04
-- household income	0.12	-0.06	-0.11	-0.29*	-0.19
-- highest education level	-0.28*	-0.05	-0.17	-0.29*	-0.29
-- valuation of attention from USA	0.63*	0.72*	0.41*	0.12	0.05
-- valuation of attention from Africa	0.14	0.13	0.14	0.22	0.18

**AMONG ALL RESPONDENTS AS A WHOLE (n = 414)**

<b>Variables</b>	<b>CRBBN</b>	<b>WORLD</b>	<b>MEDIA</b>	<b>PROJN</b>	<b>INTJN</b>
-- sex (1=female, 2=male)	0.01	0.03	-0.04	0.02	-0.06
-- age	0.00	-0.07	-0.11	-0.01	0.04
-- household income	-0.08	-0.06	-0.04	-0.04	-0.05
-- highest education level	-0.07	0.01	-0.01	-0.03	-0.05
-- valuation of attention from USA	0.55*	0.59*	0.28*	0.21*	0.29*
-- valuation of attention from Africa	0.08	0.27*	0.17*	0.09	0.12*

for \*,  $p < 0.05$  (statistical significance achieved)

CRBBN = valuation of attention in the Caribbean; WORLD = valuation of attention in the world as a whole; MEDIA = inclination to use the mass media for the acquisition of information; PROJN = presence of projection in lives of subjects; INTJN = presence of introjection in lives of subjects.

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