

GAUHATI UNIVERSITY
Centre for Distance and Online Education

M.A. First Semester
(Under CBCS)

MASS COMMUNICATION

Paper: MMC 1035
Perspectives on Communication Theory



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LEARNING OUTCOMES

PAPER-MMC-1035 (PERSPECTIVES ON COMMUNICATION THEORY)

By means of this particular **Paper-MMC-1035 (Perspectives on Communication Theory)**, the Learners will be able to acquire knowledge on the basic aspects of communication. More so, they will be able to correlate the theoretical aspects of communication. By reading the contents of this particular **Paper-MMC-1035 (Perspectives on Communication Theory)**, the Learners will be able to get introduced to the target audiences and the recent developments in communication field. Apart from that, in the wake of going through the contents of this paper, the Learners will be able to discuss the morphology of communication and illustrate the audience pattern. In addition, the contents in this particular paper, will enable the Learners to interpret growth, development and changing trends of communication in the contemporary world. In other words, the Learners will be able to accumulate a great deal of pertinent knowledge and perspicaciously fathomable ideas about the diverse aspects of the Basics of Communication, by means of skimming through the contents of this particular paper. More so, this paper will give the Learners a wide array of knowledge about the various Models of Communication and related aspects. In addition, after reading the contents of this particular paper, the Learners will be able to develop a critical thinking on the various Communication Theories. Also by means of this particular **Paper-MMC-1035 (Perspectives on Communication Theory)**, the Learners will be able to accumulate a wide array of knowledge about the pretty pertinent aspect of Understanding Audience.

Apart from that, the Learners will be able to get some pretty comprehensive idea about the Concept of Communication at the

Post-Modern Period after having a thorough study of the contents ingrained in this particular paper.

More specifically, after skimming through the contents of this **Paper-MMC-1035 (Perspectives on Communication Theory)**, the Learners will be deeply benefitted in terms of gathering a wide spectrum of knowledge about the diverse aspects under the Broad Study Area of the **Perspectives on Communication Theory**. In a nutshell, the Learners, after having a thorough study of the contents of this **Paper-MMC-1035 (Perspectives on Communication Theory)**, will be able to—

- Discuss the various theoretical aspects of the Basics of Communication. They will be able to earn knowledge on the Concept and Meaning of Communication, Scope, Elements, Processes and Functions of Communication and all. More so, the contents of this particular paper, will enlighten the Learners about the different classifications of communication and related aspects. More so, the Learners will get acquainted with the Concepts and Meanings of Feedback and Barriers of Communication, Effective Communication, Listening in Communication, Public Opinion and Propaganda and all.
- Grasp a perspicaciously fathomable idea about the various Models of Communication and relevant aspects. They will also get to know about the Need and Significance of Communication Models and Theories, Various Schools of Communication Theory, Various Communication Models and all.

- Know about the various Broad Classifications of Communication Theories such as the Normative Theories, Sociological Theories, Media Effect Theories and all.
- More specifically, gather some ideas about the concepts such as Structuralism, Cultural Theory, Post Modernism, Feminist Media Theory, Indian Theories of Communication etc.
- Be aware of the diverse aspects of Understanding Audience such as Audience Formation and Experience and related contents, Analyzing Media Contents, Range of Methods, Media Convergence etc.
- Get acquainted with the Concept of Communication at the Post-Modern Period. The Learners will also be able to comprehend about the Media Organizations of the State and Central Governments, the other relevant organizations such as the Press Council of India(PCI), Registrar of Newspapers in India(RNI), Central Board of Film Certification(CBFC) etc.
- Get enlightened about the Concept of Media Imperialism, Media in Troubled Times—War and Conflicts, Media, Security and Terrorism etc.

BLOCK: I (BASICS OF COMMUNICATION)

Unit 1: Communication

Unit 2: Barriers of Communication

Unit 3: Effective Communication

UNIT: 1

Unit Structure

- 1.1. Introduction.**
- 1.2. Objectives.**
- 1.3. Basics of Communication**
- 1.4. Elements of Communication**
- 1.5. Functions of Communication**
- 1.6. Types of Communication**
- 1.7. Characteristics of Communication**
- 1.8. Summing Up**
- 1.9. Reference and Suggested Readings**
- 1.10. Model Questions**
- 1.11. Answer to Check your progress**

1.1 Introduction

This unit is to understand What is Communication? Various Definitions of communication, Types of Communication, its elements, characteristics and the need for feedback. Communication is as important as food or shelter of every living organism not only to humans. Animals communicate in their own way both verbally and non-verbally as do human beings. The phrase “Man is a Social Animal” derived from the need of humans to communicate for both survival and sustainability.

Meaning is created through communication and exchanged between individuals in a continuous, cyclical process. The sender imparts knowledge or information to the recipient based on his own unique experiences. The sender then communicates to the recipient what he has come to learn as a result of those experiences.

In this unit we will discuss communication as a process and the various steps involved in the process of communication, verbal and non-verbal communication and many more.

1.2 Objectives

After reading this unit, you will be able to understand:

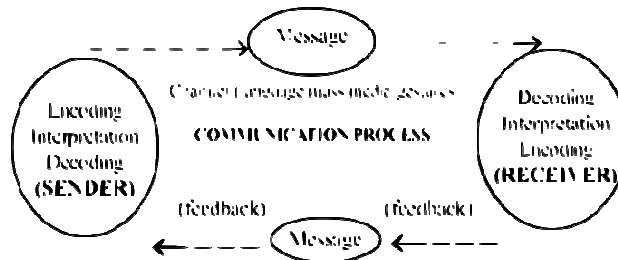
- *Learn* communication as a subject.
- *Understand* the various elements, types and characteristics of communication.
- *Learn* the importance of feedback in the process of communication.

1.3 Basics of Communication

One of the most common functional definitions for communication is:

“A cyclic process of sharing of experiences between two or more participants”

Let us understand, the process of communication it involves four basic elements – the Sender (S), the Message (M), the Channel (C) and the Receiver (R) – what is also called the SMCR model of communication. The representation below indicates how communication which takes place in a cyclic process:



The message is the actual content that the sender wishes to transmit, and the channel is the means by which that material is delivered. The sender starts communication by sending a message, and the audience or receiver is the person or people who receive it.

Channel there are several ways to communicate a message, including through language, body language, gestures, signs, and symbols. When a communication is sent across a channel to a recipient, the recipient decodes the message in his brain, interprets

it, encodes the response to the message in his memory, and then transmits it back to the sender.

Feedback is the process of conveying something back, and it's a crucial step in the communication process. Feedback lets you know if what was perceived is the same as what the source or sender intended or if it differs. The sender turns into the receiver while getting the feedback, and the receiver turns into the sender.

Defination of Communication

The first-time use of the term *Communication* can be traced back to the 14th Century, the Merriam-Webster define communication as “*a process by which information is exchanged between individuals through a common system of symbols, signs, or behaviour*”.

According to Denis McQuail, Communication is a process which increases commonality – but also requires elements of commonality for it to occur at all. Oxford Advanced Learner's Dictionary of Current English (2004) defines communication as the activity or process of expressing ideas and feelings or of giving people information.

1.4 Elements of Communication

Communication is a process or an exchange of information, according to many scholars communication has these basic elements involved –

- a. Sender
- b. Message
- c. Channel
- d. Receiver
- e. Noise
- f. Feedback
- g. Context
- h. Effect

SENDER

Sender is the idea generating component in communication process. In human communication, sender may be a person or persons who creates the message to send. Sender is the primary source of information hence often termed as 'Source'.

Sender is a critical component in communication as all the elements of his/her surroundings influences the creation of the message. The message is most of the times created from the ideas generated in the mind of the sender. The idea generation process is called **Encoding**

MESSAGE

The message is any verbal or non-verbal method that produces meaning in the mind of the receiver. Simply it is the meaning transferred from sender's mind to receiver's mind. This happens mainly in two ways: Verbal and Non-Verbal methods

Verbal Message means written or oral messages. They are composed of words and often spoken.

Non- Verbal Message are those communicated through our behaviours, gestures, actions, movements, postures etc.

CHANNEL

The Channel means medium by which sender transmits the message to the receiver. The channel can be our senses such as hearing, touching, smelling, tasting etc. Communication can be classified on the basis of four basic natural channels. They are –

- a. Tactile Communication – Communication by touch or taste.
- b. Olfactory Communication – Communication by smell.
- c. Audio Communication – Communication through sound waves.
- d. Visual Communication – Communication through visual elements.

A sender can use one or more channel at a time to send a message.

RECEIVER

Idea receiving end in communication process is called **receiver**. A person or thing may be at the receiving end. The receiver's role is as

important as a sender's role. A receiver has three main functionality–

- a. To receive the message.
- b. To decode the message.
- c. To respond to the message.

Decoding is the process of extracting a message from a code and interpreting it. A receiver may be an audience watching a film, listening to songs or students such as you reading study material. Communication fails or remains faulty when message is rejected or misinterpreted by the receiver.

FEEDBACK

Information or message that is fed back to the source is called feedback. If you get clapping for your singing, clapping is the feedback. Questions raised by students in a classroom for more information is another example for feedback.

Feedback originated either from the sources own message is called self-feedback. Example: When you talk to somebody, you hear yourself and evaluate your tone, pitch, etc. Sometimes you may think that you could have sharp enedor softened your tone or pitch or text because of your own feedback Another type of feedback is that originated from the receiver. It may be in the form of questions, applauses, puzzled looks, etc. Feedback may be negative or positive, immediate or delayed. Receiver's indication to the sender that the message was not received well, which is called negative feedback. e.g., Looks of indifference, rejection or boredom may be considered as negative feedback.

Receiver's favorable responses like acceptance, applauses etc. are positive feedback. Feedback at the time of the communication itself or just after it is immediate feedback. e.g., Applauses a singer gets during the performance. Receiver's response relatively much after the communication is delayed feedback. e.g., Letters to the Editor.

NOISE

Noise or communication barrier is anything that distorts message. Noise may originate in any of the components of communication like source, message, channel, context, receiver, etc. Noise is

present when there is a difference between the message sent and received. Communication is not possible without noise, but its effects may be reduced through various methods such as using good grammar, clear voice, simple language, quality signal, etc.

Noise is of different types depending on the nature and reasons of the distortion. They are:

Psychological noise: Any communication error due to psychological reasons. e.g, A fearful audience can't enjoy the musical programme.

Semantic noise: Language related problems in communication. e.g., Poor grammar, complex sentence structure, rare vocabulary etc

Contextual noise: If communication takes place in inappropriate time or place, message is not conveyed well. e.g. Wishing compliments during a funeral function. Or an outdoor meeting at noon in a hot summer.

Channel noise: Medium related communication barrier. e.g., Poor signal affecting picture clarity of television

CONTEXT

Communication takes place in a context. At times it is noticeable and at other times not. In other words, time, place, culture, physical and social condition, and psychology of the participants are important in determining communication effect. If we try to interpret a message out of its context, we may get an entirely different meanings that may result in communication error. Rules and roles are two important factors related to communication context rules are the norms we have to follow while communicating in different situations. For example, our communication behavior is different when we are in the classroom, market, or prayer hall, depending on the rules, the situation demands.

Roles are the character or part of each example, in family, education has to play. For participant in communication has family communication situation father plays a leader's role. In the classroom, students play the receiver's role.

EFFECT

Why do we communicate? It is a fundamental question. To make some effect on the receiver is the answer. Effect is consequence or result of communication. Every communication act makes some effect on the person/s. Effect may be positive or negative. Communication is said to be success when we achieve the intended effect. Communication effects are of three types:

Cognitive effects: The consequences take place in the receiver's intelligence due to communication. Example: Knowledge acquisition

Affective effects: The consequences occurred in the emotions of the person/s due to communication. e.g., Compassion, love etc.

Behavioral effects: The change in the receiver's behavior or actions due to communication. e.g., Political campaign and change in people's voting behavior or purchasing new products inspired by the advertisements.

1.5 Functions of Communication

Considering the essentiality of communication, scholars enumerated the following functions of it

(a) **Education:** To transfer knowledge for the progress of the society (Example: classroom communication)

(b) **Information:** To find and explain something new (Example: News media)

(c) **Cultural promotion:** To help foster social values and pass them from generation to generation (Example: Festivals, parties, celebrations)

(d) **Social contact:** To help make enjoyable companionship (Example: Friendship, clubs, organizations etc.)

(e) **Integration:** To create harmonious relationships among various social groups (Example: Political parties, conferences, meetings etc.)

(f) **Stimulation:** To create interest and develop positive thinking/behavior (Example: Advertisements)

(g) **Counseling:** To alleviate anxiety and lead to better ways (Example: guidance, consolation etc.)

(h) **Expression of emotions** (Example: crying, smiling etc.)

(i) **Entertainment:** To help pass time and enjoy life (Example: drama, song etc.)

(j) **Control function:** To get someone to behave in an appropriate way (Example:

management, censorship etc.)

1.6 Types of Communication

It is crucial to understand the various ways that communication process is carried out in addition to what constitutes good communication and what defines it. Even though we come into contact with all of these forms on a regular basis, we might not have given it much thought. According to scholars, there are four fundamental types of communication:

1. **Intra-personal communication:** This is the kind of communication in which there is only one participant who is the sender as well as the receiver. This is also known as auto communication or introspection. Daniel (2016) graphically presented this as “communicating with yourself”. Talking to oneself is a good example for this.
2. **Interpersonal communication:** This communication takes place between two participants and the exchange may be formal or informal. It is the most ideal kind of communication as the sender can get feedback instantly and as it is one to one communication, the sender can also study the body language (gestures, postures, facial expressions etc.) of the receiver which gives ample idea of what the receiver means and whether what is said is also what is meant. Influencing and persuading the other person is also easy and there is greater scope of appealing to the receiver emotionally by means of motivating, encouraging and coordinating. It is also known as dyadic communication.

3. **Group communication:** This is an extension of interpersonal communication and the exchange involves more than two people where the participants get a chance to express themselves on subjects of common interests. This communication serves many goals like collective decision making, self-expression, and relaxation and is effective as it gives opportunity to interact directly with the receivers. One common aspect of such a communication is that it sees the emergence of a leader who coordinates the communication within the group.
4. **Mass communication:** This is the communication that takes place with the help of a mechanical device that multiplies messages and takes it to a large faceless audience simultaneously. The use of mass media like newspaper, radio, television and internet is needed in this kind of communication. The source and the receiver are physically separated in time and space. The audience is anonymous and heterogeneous. The feedback in mass communication is slow, weak and delayed.

Various communication styles are effective in different settings. Interpersonal communication is more effective than mass communication, which has a wider reach. Advertising and publicity are effective techniques to raise awareness of a new product and need the usage of mass media. To successfully modify an individual's behaviour, such as stopping smoking, it is more beneficial to counsel them individually through interpersonal communication.

1.7 Characteristics of Communication

1. Communication requires at least two people: Communication involves at least two people: the sender and the receiver. The communicator, or sender, is the person who transmits the communication. The receiver receives the message and is said to as communicate.

2. Communication is fundamentally a two-way process. It is not simply about sending and receiving messages.

It is not complete until the message has been understood by the receiver in the same way.

3. Communication purpose: The message must be included. A message is the subject content of communication. For example, the contents of a letter or speech, the sequence, instructions, or suggestions. A communication must deliver a message. Communication cannot occur unless there is a message. The primary goal of communication is to establish an understanding. The message sent should be understood by the receiver, who should then respond appropriately.

4. Types of communication: Communication can take several forms, including orders, instructions, reports, and inquiry. It could be verbal or written. It could be official or informal.

5. Communication Scope: Communication is fundamental to all human relationships. It is critical in all types of organizations and at all levels of management.

6. Communication is a dynamic process impacted by the sender's and receiver's moods and thoughts. The manner a message is accepted is determined by which of the receiver's fine sensory organs are active at the time.

7. Communication entails much more than just sending and receiving facts stated in words. Communication can take several forms, including writing, speaking, and gesturing. It also includes ideas and feelings. Many people communicate with signs, symbols, and gestures.

8. The basic goal of communication is to elicit a reaction or affect human behavior. There is no doubt that inspiration originates from inside, but communicators may also motivate individuals by crafting effective messages, communicating at the appropriate times, and so on. To foster comprehension, communication should be situationally appropriate. It must always be emphasized that communication is a tool for motivation, not an end in itself.

9. Communication is conversational: Communication establishes a relationship between facts and ideas, allowing the communicator and communicated to proceed logically.

10. Communication is an interdisciplinary science: To be efficient, communication requires knowledge from numerous fields such as anthropology (study of body language), sociology (research of human behavior), psychology (study of attitude), and so on.

11. Communication can be formal or informal. Formal communication adheres to the official channels outlined in the organizational structure. For example, the Managing Director communicates with the department heads, such as the Finance Manager, and the Finance Manager communicates with the Deputy Finance Manager, who talks with the Accounts Officer, and so on. Simply said, informal communication does not involve direct conversation between the Managing Director and the accounts clerks. Informal communication originates from informal channels of contact that are not given by the organizational structure. These channels form among members as a result of personal contacts made while working together.

12. It flows up and down, as well as side to side: Communication flows downward from superior to subordinate and upward from subordinate to superior. It also flows between two or more people with the same level of power.

1.8 Summing Up:

Communication is defined as a cyclic process of sharing experiences between participants. It involves four basic elements: Sender, Message, Channel, and Receiver (SMCR model). The sender transmits a message through various channels, which is then decoded by the receiver. Feedback is crucial for ensuring understanding between sender and receiver. Communication is the exchange of information between individuals through symbols, signs, or behaviour. It increases commonality between individuals. Communication involves the sender, message, channel, receiver, noise, feedback, context, and effect. The sender generates the

message, which is transmitted through channels to the receiver. Feedback helps in understanding and improving communication.

There are four fundamental types: Intra-personal (self-communication), Interpersonal (between two people), Group (involving more than two people), and Mass (communication to a large audience through media). Communication serves various purposes including education, information, cultural promotion, social contact, integration, stimulation, counseling, expression of emotions, entertainment, and control. Communication requires at least two people, is a two-way process, and has a specific purpose. It can be verbal or written, formal or informal. It is dynamic, influences behavior, and is interdisciplinary. Communication flows in various directions and is essential in all human relationships and organizational settings.

1.9 References and Suggested Readings

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1.10 Model Questions

1. What are the different types of communication?
2. Define communication.
3. What are the functions of Communication?
4. What do you mean by Channel? Elaborate with examples
5. Explain the Cultural promotion function of communication.

UNIT: 2
BARRIERS OF COMMUNICATION

Unit Structure:

2.1 Objectives

2.2 Introduction

2.3 Types of Barriers

2.3.1 Physical Barriers

2.3.2 Psychological Barriers

2.3.3 Cultural Barrier

2.3.4 Linguistic Barriers

2.3.5 Geographical Barriers

2.3.6. Demographic Barrier

2.3.7. Social Barrier

2.3.8. Technological Barrier

2.3.9. Content Barrier

2.4 Summing Up

2.5 Further Readings

2.6 Model Questions

2.1 Objectives

After completion of this course, you will be able to:

- identify the barriers of effective communication
- illustrate the different types of barriers
- describe how barriers can lead to miscommunication
- design plan for minimising barriers of communication

2.2 Introduction

Communication is the basic need of living organism. It is considered as the fourth foundation of human after food, shelter and cloths.

Communication is the process of exchanging ideas, information and

emotions. In your previous chapters you have learned that communication may be of different types, depending on the process of message dissemination (e.g: verbal, non-verbal), number of persons involved (e.g. Intra-personal inter personal, group or mass communication), nature of communication (organisational or individual communication) etc. An effective communication process, despite having precautions, experiences obstacles, known as barriers that impedes establishment of meaningful communication. Barriers of communication often leads to misunderstanding, conflicts, confusions, uncertainty, doubts and indecision. This problematic aspect of the communication system did not attracted the scholars for long time. It was only after nineties that more attention were paid to understand the barriers of communication. Such studies aimed at aiming how meaningful communication system functions and how to reduce the imperfections during communication.

You already know the basic elements of circular model of communication. These are: sender (encoder), receiver (decoder), message, medium, feedback, field of reference, noise etc. This 'noise', introduced by Shannon and Weaver (1948) is an example of barrier in communication. Noise falls under the category of physical barrier which originates from an external source and gets associated with the communication process or may exist inside the communication loop.

The barriers are of different types and functions at different levels. Understanding of the barrier matrix helps in designing strategies to overcome those challenges hindering the smooth conduction of communication process. In the following sections, we shall try to identify some of the barriers to communication.

2.3. Types of Barriers in Communication:

Barriers in communication are of different types. These may be:

2.3.1. Physical Barriers

It refers to any physical hinderance that effects communication. There may be different categories of such physical factors like: bodily distractions and environmental origins. For example: noise, body language, distance, physiological status of health, environmental factors (heat, cold, unstable temperature, wind, flood etc.), time.

Structural obstructions is a major barrier in communication process. For example, in case of electronic message delivery system (Amplitude modulation and Medium wave transmission), free flow of signal dissemination is disturbed due to the presence of structures like mountain, hill or an ocean.

Architecture, is another form of physical barrier. This may create spatial barriers (relating to space) like geographical inaccessibility. For example, a building which is out of reach to locate due to distance may create a barrier in effective communication. Failure to evaluate patterns and correlate spatial data with land use, population behaviour, environmental conditions, transportation networks may sometime create severe communication hinderance. Inadequate infrastructure is a common part of architectural barriers in many third world countries.

Mechanical barriers includes poor signal strength, physical distance, malfunctioning or outdated equipment, incompatibility between different communication system (for example: combination between system and software in computer), security measures etc. Addressing mechanical barriers need improvement in reliability of system, accessibility, availability, affordability of mechanical

equipments, noise reducing strategies and an instant feedback system for identification of the issues.

Place or geographical location is another example of barriers to communication. Hilly terrain for example stands as a barrier to communication in north east India for effective dissemination of information.

Medium is the way through which signal dissemination takes place. Canadian sociologists Marshall Mc Luhan said that 'medium is the message.' The medium may become a barrier if environmental factors like geographical location, psychological barriers like frame of references, selective exposures, cognitive dissonance etc. get associated with the medium. This is why we discuss about the concept like 'digital divide'. 'Digital divide' refers to the unequal distribution of internet throughout geographical locations or inability of people of all ages to use it . As internet is not available in all the geographical regions, therefore, this medium becomes a barrier for effective communication in some occasions.

Proximity is a vital physical barrier at organisational communication process. Hierarchical system in an organisation demands effective synchrony of upward and downward communication process for minimising the physical barriers due to proximity in an organisation.

2.3.2. Psychological Barriers

Psychological barriers are considered as the most crucial form of barrier in communication process. This barrier is so sensitive that there may be complete breakdown of communication due to psychological barriers. Some of the common barriers of communication includes: cognitive dissonance, preconceived ideas, perceptual differences,

inequal field of references, emotional barriers, lack of empathy etc.

Attitudinal behaviour is a reflection of psychological barriers in many communication process. Lack of attention span in the post pandemic period is an example of psychological barrier.

People have different perceptions for a situation or an issue. Moreover, individual differences which is an outcome of *selective exposure* to a happening or a person, *selective perception* on events or people or inhabitants and *selective retention* creates psychological barriers in a communication process. For example, if someone is unaware about recent development in world politics will be unable to discuss about bilateral relationship of India with a country in a classroom. William Schramm introduced the idea of 'field of reference' to describe how two different states of mind, level of experiences or references can hinder the process of effective dissemination of message. Inequal field of reference or frame of references generates psychological gap in the mind of receiver and thus have a negative effect in feedback resulting into poor communication.

2.3.3. Cultural Barrier

Cultural communication is considered as one of the most sensitive barriers of communication. Different dictionaries describes the meaning of culture as the 'ideas, customs and social behaviour of a particular people or society.' Encyclopaedia Britannica states that together with material objects, culture is used as an integral part of human behaviour. It includes, language, ideas, beliefs, customs, codes, institutions, tools, techniques, works of art, rituals and ceremonies among other elements. Further, culture can be

classified into two broader categories such as material (objects or belongings to a group of people) and non-material culture (ideas, attitudes, beliefs of a society) .

Culture, on the other hand, here refers to both (i) *community culture* practised traditionally by a community through generations or (ii) *organisational culture*(the work culture which are different among different organisation).

Community culture differs from one another. As such, culture is always a vulnerable ingredient of communication which can lead to miscommunication and conflicts. For example, the culture of practise of spirituality varies among communities. Different approaches in spiritualism often leaves space for conflict at global arena. Understanding of contextual cues, ways of communication styles and approaches, values and believes etc. are some of the factors that bears roots of miscommunication. Ethnocentrism is another major factor of cultural barriers during cross-cultural communication around the world.

On the other hand, at organisational level, cultural communication involves the objectives, policies, style of performance, categories of works, relationships between external and internal publics of an organisation. Each organisation has different plans and strategies to execute their work atmosphere. As such, an employee of one organisation may encounter cultural barriers in the atmosphere of a different organisation.

2.3.4. Linguistic Barriers

Language has significant influence in communication process. Language in communication can be divided into two forms, i.e. verbal and non-verbal. Both these categories differs from one community to another even in the same

territory. For example, in north east India, there are more than 250 tribes speaking in various languages. Even within the same language, vocabulary may differ in various locations. Use of jargon word can hinder the process of communication. For example, use of too many scientific terms by a scientist during science communication, can be a barrier for layman in understanding basics of a science topic. Accents and pronunciations can also make a challenge during communication. High speed and tone are influential factors of communication barrier as well.

Cultural context is another component that becomes a barrier in communication for both encoder and decoder if proper cares are not taken during designing of the language of a message. For example, the use of thumbs up- a part of non-verbal communication has a notable meaning of 'all the best', 'good luck' or 'like' in western society as well as in social media. But you cannot use the thumbs up in a similar context to an elderly persons at your home or institution in India because the cultural context gives a separate meaning to that symbol. You should remember that the language of designing a message should be suitable depending upon the cultural context of your target audience to reduce the level of barriers in communication.

In linguistic barriers, the craft of translation is considered as one of the vital element that has higher probability for doing miscommunication and mispresentation. If not taken accurate steps, translation may alter a meaning too. Technology based translation needs human verification due to the limitations of technology in understanding the context of a subject, spelling of regional languages (which also can stand as a barrier in linguistic communication) and the nuances of the content.

2.3.5. Geographical Barriers

Geographical factors are major concern which are responsible for generating many kinds of barriers including physical, semantic and cultural one. Varied geographical distribution on earth is the mother of regional diversity that leads to numerous socio-cultural and behavioural dimensions. Remote locations, terrain obstacles, climate conditions, time zone differences, political and economic aspects are some of the features that leads for development of heterogeneous communication pattern and audience necessity. If not addressed properly, these characteristics transforms into barriers in communication. Such barriers may be considered as local, regional, national and international based on the nature of origin and prevalence.

2.3.6. Demographic Barrier

Demographic barriers are related to the characteristics of population. Age, gender, ethnicity, educational and economic level, geographic region etc. attributes as barrier in communication. For example, in health communication, designing single message to reduce maternal mortality that addresses only women will be less effective for implementation in comparison to a multidimensional approach of targeting women, head of the family members and the husband separately as the multidimensional aspect will be oriented to its target audience. The concept of 'target audience', therefore, has become a new area of study in marketing and business communication in these days.

2.3.7. Social Barriers

Social barriers like *diversity* (e.g. diversity in ethnicity, ideology, culture, race, religion etc.), *trust*, *information*

related problems (e.g. insufficient and incomplete information, unreliability and inconsistent data, low information priority, improper message design, etc.) can hinder the communication among all involved in the process.

2.3.8. Technological Barrier

Technology is an integral part of communication. Fitcher et.al (2016) discussed about four technological barriers. These are:

- (a) *Infrastructure failure*: it relates to the physically separated sender and receiver due to infrastructural failure. This may occur due to many causes such as radio and cell phone black outs, loss of communication system or mismanagement, absence of network or back up system, disruption of infrastructure support etc.
- (b) *Non-acceptance of technology*: resistance to adopt new technology by receiver or by an organisation, inadequate or improper means of medium and lack of skill persons to run new technology stand as barrier to communication. For example: in an emergency situation, mike announcements can be more effective communication medium than any other forms of media. Instead of adopting mike announcements, if you try to send information through social media, it will be a barrier in desired information dissemination process
- (c) *Improper use of social-media*: Digital illiteracy causes another challenge in technological communication. Rumours spread in social media interferes in decision making, fake news, deep fake videos, information overload, poor quality of information, decline to use social media by essential establishments are some of the examples of technological barriers.

2.3.9. Content Barrier

Factors responsible for distraction during on-going communication are considered as content barriers. Scholars have identified several types of such barriers including: non-assertive behaviour, anger or frustration, personal bias, lack of confidence, organisational structure, inaccuracy in message design, lack of priority setting etc. as these obstructs the delivery of contents.

Understandings the *context* of content and proper strategy for designing the content are important in reducing the content barriers. Measures for developing contents these are interrelated with society, history and culture of individual, community or organisation. You should remember *what* you want to say, to *whom*, where and *when*, in which *medium*, with what *context* to minimise the content barrier.

Barriers are ubiquitous in interpersonal, organizational, and in all forms of societal contexts. Effective communication requires good strategies such as active listening, understanding content and context, use of appropriate language, empathy, learning about other cultures and openness for clarifications, if required. The 7Cs of communication i.e., completeness, concise, clarity, consideration, concreteness, courtesy, and correctness are necessary while formulating a message. Understanding of the barriers in communication is necessary diminish the miscommunication or failure of communication.

2.4 Summing Up

Barriers are any forms of obstacles that is present in communication process. Barrier hinders in effective communication between sender and receiver. The barriers are of different types and functions at

different levels. Some of the barriers are: physical barriers, psychological Barriers, cultural barriers, linguistic barriers, geographical barriers, demographic barriers, social barriers, technological barriers, contentbarriers etc. Understanding of the barrier matrix helps in designing strategies to overcome those challenges hindering the smooth conduction of communication process.

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2.6 Model Questions

A. Very short questions

- i. Who introduced the concept of 'noise' in communication system?
- ii. Who said, 'medium is the message'?
- iii. Who developed the concept of 'field of reference'?
- iv. Define 'digital divide'.
- v. What do you mean by 'culture'?

B. Short questions

- i. Identify the reasons of individual differences.
- ii. What were the aims of the study of barriers of communication? State two reasons.
- iii. State the 7 Cs of communication
- iv. Mention about the different types of physical barrier?

C. Write short notes on the followings

- (a) Structural barriers
- (b) Linguistic barrier
- (c) Geographical barriers
- (d) Demographic barrier
- (e) Social barriers
- (f) Content barrier

D. Long questions

- i. How culture can hinder the process of communication?
Explain with suitable examples.
- ii. What are the four categories of technological barriers?
Discuss
- iii. Why the study of 'target audience' has gained popularity these days? Justify your answer with suitable examples
- iv. 'Psychological barriers are considered as the most crucial form of barrier in communication process.'-explain

UNIT: 3

BASICS OF COMMUNICATION: EFFECTIVE COMMUNICATION, LISTENING IN COMMUNICATION, PUBLIC OPINION AND PROPAGANDA

Unit Structure:

- 3.1 Introduction**
- 3.2 Objectives**
- 3.3 About Communication**
- 3.4 Listening in Communication**
- 3.5 Barriers in communication**
- 3.6 Public Opinion**
- 3.7 Propaganda**
- 3.8 Summing Up**
- 3.9 References and Suggested Readings**

3.1. Introduction to communication:

Communication is one of the basic needs today, if we consider air, water, food and shelter to be essential, communication too cannot be considered as a secondary need. It is primary need of all social beings. In the simplest of terms, Communication could be understood as a process of transferring information from one entity to another. While Macmillan dictionary defines it as the process of giving information or of making emotions or ideas known to someone, according to the Oxford Dictionary, it is the imparting or exchanging of information by speaking.

A communication witnesses various stages before it achieves the intended purpose.

- Information that is being transferred from one entity to the target audience.
- The medium which is used to transfer the information
- The interpretation of the message or the perception involved
- The message which is received.

3.2. Listening in communication

Listening is a very crucial part of communication. It takes great listening skills to understand what is being communicated. There are different ways which listening can be considered as effective:

Receiving: This implies the direct way of listening and getting the information that is shared across

Understanding: In every communication one has to receive and decide the message that is being sent across.

Retention: In listening there is something called the cognitive dissonance and cognitive retention. Good listening skill will emphasise more on retaining what is essential and important piece of information.

Storing: Storing the previous information so that the response can be formed is part of effective communication.

Evaluating and interpretation: Examining the message and deciding what response is to give out.

Response: Forming and sending out the response in the form of a effective listening skills is part of effective listening.

Qualities of a good listener:

Understand others well: A good listener's job is not just to listen but make a steady effort to understand it as well. So efforts must be taken to understand it and act accordingly.

Understand what is expected: Over dwelling on what is being said can lead to mis-understanding as well as misrepresentation of facts. Efforts must be taken to take things as it is.

Earn trust: Avoiding misrepresentation of facts or features are good ways earning the trust of the speaker.

Avoid conflicts: Even if sometimes what is being said triggers unnecessary emotions, it is actually pertinent for the listener to avoid conflicts and apply emotional intelligence.

Show support and resolve issues: In place where the emotions are being triggered or when anyone is in need of empathy, it is pertinent for a good listener to show support and resolve issues

Stop to Consider

Communication is one of the primary requirements of humans which takes into consideration, the information given, the medium used and the way it is interpreted. Effective listening skills go a long way in establishing the success of effective communication.

Check Your Progress

Question 1: What are the different stages of communication?

Question 2: What are the different ways of effective listening?

3.3. Barriers in communication

Communication based factors for barriers:

Sender based: Sometimes the barrier is created by the sender who is unable to clearly represent the facts as well as express clarity in his communication.

Receiver based: It is usually factors like socio-cultural diversity or emotional state of mind of receiver that creates the second kind of barrier

Medium based: Physical barriers are often induced by the fallacy in the medium, perhaps technical or other external factors.

These factors have been further categorised into the following barriers:

a. Physical barriers: These kind of barriers generally occur due to physical disturbances of sound, difficulty in hearing or noise in the medium use to communicate.

b. Semantic or language barriers: Languages are diverse, hence communicating hassle free is not possible when there is semantic or language barrier. Semantic barriers usually occur when words are unable to communicate the meaning due to its differences in usage in different places. Use of homophones or excessive use of Jargons can lead to hurdles in smooth communication.

c. Socio- psychological: There are a lot of psychological issues which work against smooth communication. These are generally due to pre-conceived notion of what certain things are like or due to inability to accept anything that does not resonate to one's belief. The social factor plays a crucial role since communication among different social set up can lead to a hurdle. There are issues

pertaining to existing emotions, people's unwillingness to listen to anything that is outside their social set up.

There is also a phenomenon called the Halo effect where the listener may tend to be too much in wonder of or may exhibit an absolute distrust in a speaker which can lead to disagreement or denouncing anything that has been communicated.

d. **Cultural barriers:** Many cultures have their own discrepancies while communicating. An Asian may have a very different way of expression than a European. Again among Asians, a Japanese way of expression of sadness or happiness is quite different from an Indian.

In such a case breaking the cultural barrier in a Global set up becomes challenging. Cultural barriers also find reflections in the non-verbal communication and also in the choice of material culture and what it represents.

e. **Organizational barriers:** In an organization, if there exists a complex organizational structure with difficult hierarchies, it is called the organisational barrier: The existence of too many levels in an organisation can tend to have major discrepancies in the way something is being communicated.

Stop to Consider

Communication is not always smooth or effective. There are certain factors that disrupt the communication process. These are the different barriers that are classified on the basis on the sender, receiver as well as the quality of the medium.

Check Your Progress

Question 1: What are the different factors that create barriers in communication?

Question 2: What are the socio-psychological barriers in communication?

3.4. Public Opinion:

Different scholars define Public Opinion differently. Some define it as the opinion of all people while others describe it as a majority opinion. However Public opinion is primarily a political opinion that concerns the collective life of people. Public opinion connotes following things:

1. **Potent and vocal:** The public has a mind of its own, it does not behave as per the ideas of others alone. It is a potent display of the mood of a group of people, big or small.

2. **Democratically valid:** Public opinion is a democratically valid means of communication that is a crucial force in making or marring any system. In a democratic country one can hardly choose to ignore the public opinion.

3. **Validation of everything:** In the current world that is determined by internet, social media and public views, Public opinion is the validation of anything. Content generators to public leaders all depend on the public opinion to move ahead with what they do.

Again Public opinion is always characterised by the following features:

1. **General conformity:** An opinion is always behind a general agreement or a consensus.

2. **Rational/Logical:** Public opinion is usually not marred by frivolous ideas but rather it is rationally induced or logically derived.

3. **General Welfare:** Public opinion is always governed by the idea of promotion of general public welfare.

4. **Broader perspective:** A Public opinion may be on different issues like Political, Social, Economic, or Cultural.

5. **Cannot be forced:** A Public opinion is not forced agenda. In that case it is manoeuvred emotions but not public opinion per se.

6. **Powerful:** In any nation or regarding any individual the general public opinion can make or mar the image as well as create a positive or negative environment about any particular issue.

Media and public Opinion:

Today the influences of media can actually shape the public opinion. It can sustain the public opinion for or against any particular issue.

1.4.Propaganda and publicity

The term Propaganda has always had an implicit connotation. It has always been around for garnering the opinion of the people in the way it wants by simply manipulating the thoughts of the people using double meanings. It in a lot of ways plays on people's pre-conception and incites unnecessary feelings like fear, anger, disgust or resentment. It manipulates with the truth and creates a fertile ground for manufacturing consent or a favoured public opinion. It is a one way communication . There are certain tools of propaganda, they are:

Suggestion: Suggesting ideas and then stimulating a thought is one of the key tools of a propagandist. The use of repetitive suggestions or stimulating ideas can lead the public to accept a proposal despite the lack of reason or ground.

Insinuations: Another significant tool for propaganda is indirect suggestions, implications or insinuations. This is directed at a subtle but a more direct target at the sub-consciousness of the people.

Appealing the desires: A more significant method is appealing the known desires of the audience, which is an important factor to sustain the belief. This includes factors like security, stability and support both emotional and material.

Using slogans or symbols: Constant exposure to slogans or symbols can create an impact on the sub-conscious. The Nazi's were known to use symbols or slogans that was to motivate and create a sense of omnipresence even in the absence of the thought.

Publicity: Publicity, is explicit which includes continuous media coverage which could include new or traditional to increase public awareness of a a product, organisation or service. It is used to generate favourable opinion in its favour. It is explicit and clear in its approach, through the use of audio visual medium or even the viral mode of communication.

Stop to Consider

Public opinion is crucial for democracy as well as a very powerful medium in all sectors. Public opinion is generated either through publicity or propaganda. It is publicity which is explicit and propaganda which is explicit.

Check Your Progress

1. What is public opinion? What are its basic features?
2. What are the tools of propaganda?

3.5. Summing Up:

One of the most basic human needs is communication, which takes into account the information provided, the channel utilized, and the interpretation of that information. A key factor in determining the success of successful communication is

having good listening abilities. Effective and seamless communication is not always the norm. There exist specific characteristics that impede effective communication. These are the various obstacles that are categorized according to the sender, the recipient, and the media quality. Public opinion is a very potent medium in all fields and is essential to democracy. Publicity or propaganda are the two main ways that public opinion is formed. It is both explicit propaganda and explicit publicity.

3.6. References and Suggested Readings:

1. Check Your Progress

- a. **Receiving:** This implies the direct way of listening and getting the information that is shared across
 - b. **Understanding:** In every communication one has to receive and decide the message that is being sent across.
 - c. **Retention:** In listening there is something called the cognitive dissonance and cognitive retention. Good listening skill will emphasise more on retaining what is essential and important piece of information.
 - d. **Storing:** Storing the previous information so that the response can be formed is part of effective communication
2. Understand others well ,Understand what is expected , Collaborate better with clients, team members and supervisors , Earn trust , Avoid conflicts Show support and resolve issues

4. Check Your Progress:

- a. **Sender based:** Sometimes the barrier is created by the sender who is unable to clearly represent the facts as well as express clarity in his communication.
- b. **Receiver based:** It is usually factors like socio-cultural diversity or emotional state of mind of receiver that creates the second kind of barrier
- c. **Medium based:** Physical barriers are often induced by the fallacy in the medium, perhaps technical or other external factors.

2. There are a lot of psychological issues which work against smooth communication. These are generally due to pre-conceived notion of what certain things are like or due to inability to accept anything that does not resonate to one's belief. The social factor plays a crucial role since communication among different social set up can lead to a hurdle. There are issues pertaining to existing emotions, people's unwillingness to listen to anything that is outside their social set up.

There is also a phenomenon called the Halo effect where the listener may tend to be too much in wonder of or may exhibit an absolute distrust in a speaker which can lead to disagreement or denouncing anything that has been communicated.

5. Check your progress:

1.a. General conformity: An opinion is always behind a general agreement or a consensus. **Rational/Logical:** Public opinion is usually not marred by frivolous ideas but rather it is rationally induced or logically derived. **General Welfare:** Public opinion is always governed by the idea of promotion

of general public welfare. **Broader perspective:** A Public opinion may be on different issues like Political, Social, Economic, or Cultural. **Cannot be forced:** A Public opinion is not forced agenda. In that case it is manoeuvred emotions but not public opinion per se. **Powerful:** In any nation or regarding any individual the general public opinion can make or mar the image as well as create a positive or negative environment about any particular issue.

2. Suggestion: Suggesting ideas and then stimulating a thought is one of the key tools of a propagandist. **Insinuations:** Another significant tool for propaganda is indirect suggestions, implications or insinuations. **Appealing the desires:** A more significant method is appealing the known desires of the audience, which is an important factor to sustain the belief. **Using slogans or symbols:** Constant exposure to slogans or symbols can create an impact on the sub-conscious.

BLOCK: II (Models of Communication)

Unit 1: Need and Significance of Models

Unit 2: Theories

UNIT: 1

Unit Structure

- 1.1. Introduction
- 1.2. Objectives
- 1.3. History of Models
- 1.4. Communication Models
 - 1.4.1. SMR
 - 1.4.2. SMCR
 - 1.4.3. Laswell's Model
 - 1.4.4. Osgood and Schramm 's Model
 - 1.4.5. Shannon and Weaver Model
 - 1.4.6. Dance's Helical Model
- 1.5. Summing Up
- 1.6. Reference and Suggested Readings
- 1.7. Model Questions
- 1.8. Answer to Check Your progress

1.1 Introduction

This unit is to understand the need and significance of models in the field of communication. Communication models are essential tools for understanding how communication works. They provide a simplified representation of the complex process of communication, helping us to identify key elements and factors that influence the exchange of information. Models like Shannon and Weaver's (1949) linear model or Osgood and Schramm's (1954) circular model help break down communication into components like sender, message, channel, receiver, and feedback.

This unit also discusses more advanced models of communication such as George Gerbner's Model of Communication to give the readers a broader perspective on models of communication.

1.2 Objectives

After reading this unit, you will be able to understand:

- *Learn* the history of communication models.
- *Understand* the need and significance of models.
- *Learn* the various models of communication.

1.3 History of Communication Model

The history of communication models can be traced back to ancient Greece, Aristotle proposed his communication model around 300 BCE. His model was focused on public speaking than interpersonal communication to Aristotle, the receiver was just a “passive” vessel to be filled by the eloquence and persuasiveness of the speaker.

Aristotle’s Model of Communication is formed with five basic elements:

- **Speaker** – The initial source of the message.
- **Speech** – The Message.
- **Occasion** – The context surrounding the message.
- **Audience** – The receiver of the message.
- **Effect** – The goal of the message.

The model consists of four visible elements: Speaker or receiver, speech or message, audience or receivers and effect of communication. And, context or occasion of the communication covers all the elements indicating that it has influence on other four elements.

Later in the year 1948, Harold Laswell an American political scientist developed the linear model of communication defined as, ***Who, says what, in which channel, to whom, in what effect.***

Shannon and Weaver (1948) were the next innovators in the field of communication models. With the advancement in technology in wireless and wired communication during the World War, Shannon and Weaver introduced the concept of **Noise** in their model of communication.

Then in the year 1960, David Berlo developed a model of communication with four major parts: **Source (S), Message (M), Channel (C), and Receiver (R)**. This model is popularly known as **SMCR Model** SMCR model indicates the influence of external factors on communication process.

The Newcomb’s model of communication was introduced by Theodore M Newcomb of the University of Michigan in 1953. The main purpose is to introduce the role of communication in a social relationship (society) and to maintain social equilibrium within the social system. He concentrates on the social purpose of communication, showing all communication as a means of

sustaining relationships between people. Sometimes it's called as an "ABX" model of communication.

In the later years, many more researcher have discussed various models of communication which we will discuss throughout this unit.

1.4 Communication Models

A model is a miniature, a highly selective visual representation of any reality. In that sense, communication model means graphical/visual representation of communication process using various element involved in it. A graphical representation helps us in visualizing the relation among various elements of a structure or process. A model is a consciously simplified description in graphic form of a piece of reality. (Mc Quil and Windhal)

Communication models help us to visualize, analyze and discuss various complex processes and issues that would be otherwise difficult to explain. There are few different functions of communication models, they are –

Organizing Function – Model help us by ordering and relating systems to each other by providing with images or graphics that cannot be perceived otherwise.

Explaining Function – Model help us to study the communication process by providing simplified versions of otherwise complex information.

Communication models help to assign probabilities to formulate hypothesis in research, to predict outcomes and to describe the structure of a phenomenon.

1.4.1. SMR Model

The Sender Message – Receive Model is a very prominent model amongst the many popular models of communication that exist. According to this model, the process of communication basically starts off with the sender or the source (S) transmitting some sort of a message or meaning (M), to a receiver

(R) who gathers the meaning through the message that was transmitted to him or her.

There are stages in the sender message receiver model, which include firstly an encoding stage and secondly a decoding stage. In the encoding stage, message is sent or dispatched to the receiver, whereas in the decoding stage, this message that was sent earlier is interpreted in terms of meaning so that the receiver can take some sort of an action.



The SMR model was inspired from Aristotle's concept of communication but it was basic and had multiple limitations such as – It fails to explain the complexities of relations and situations specially during an interpersonal communication.

1.4.2. SMCR Model

Understanding the flaws in SMR Model, David Berlo developed the SMCR Model and discussed it in his book, 'The Process of Communication' (1949). Berlo's model of communication has four parts: Source (S), Message (M), Channel (C) and Receiver (R). The model focuses on sensory and person to person communication.

The model's acronym, SMCR, represents the sequential flow of communication: the source encodes a message, which is transmitted through a chosen channel to reach the receiver, who then decodes and interprets the message. While the model simplifies the complexities of real-world communication, it serves as a foundation for analysing and improving communication strategies across various contexts.

SOURCE

The source is the initiator or sender of the communication. It could be an individual, a group, an organization, or even a machine. The source is responsible for encoding the intended message into a

format that can be understood by the receiver. Encoding involves converting thoughts, ideas, or information into words, symbols, or gestures.

MESSAGE

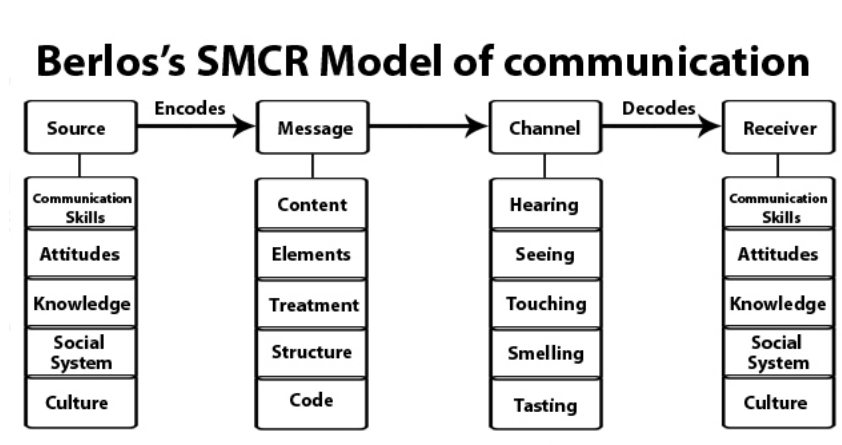
The message is the information, idea, or content that the source wants to convey to the receiver. It can take various forms, including spoken words, written text, visual images, gestures, or any combination of these.

CHANNEL

The channel refers to the medium or means through which the message is transmitted from the source to the receiver. Channels can include face-to-face conversations, written documents, phone calls, emails, social media, television, radio, and more. The choice of channel can significantly impact how the message is perceived and understood.

RECEIVER

The receiver is the intended recipient of the communication. This can be an individual, a group, or an organization. The receiver's role involves decoding the message, which means interpreting the encoded information and trying to understand its intended meaning.



Unlike other models SMCR model elaborates the sub-sets of major components indicating the influence of external factors like culture,

language, text and social system and sensory organs. Despite being one of the widely used model of communication Berlo's SMCR Model has a number of drawbacks such as the lack of *Feedback*, non-inclusion of *Noise or barriers of Communication*.

1.4.3. Lasswell Model of Communication

Harold D Laswell, a political scientist perceived communication in the form of questions. The political scientist stated that, the most convenient and comprehensive way to describe an act of communication was to answer the following questions: Who (*says*) What (*to*) Whom (*in*) What Channel (*with*) What Effect?

Lasswell's model has five major elements in it, they are –

- i. *Who?*
- ii. *Says what?*
- iii. *In which channel?*
- iv. *To whom?*
- v. *With what effect?*

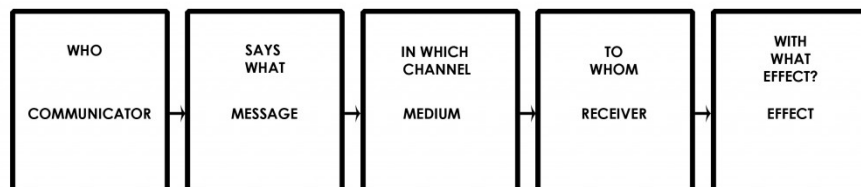
Who- It is also called the sender who formulates and spreads the message.

What -This forms the content of the message.

Which Channel- It describes the medium used to convey the message.

To Whom – It describe the receiver for whom the message was prepared.

Which Effect – It forms the response or result of the message produced.



Lasswell conceived communication as a linear process which starts from communicator's end and reaches at the receiver's end

producing some effects. The major shortcomings of this model are the lack of feedback and noise.

1.4.4. Osgood and Schramm Model

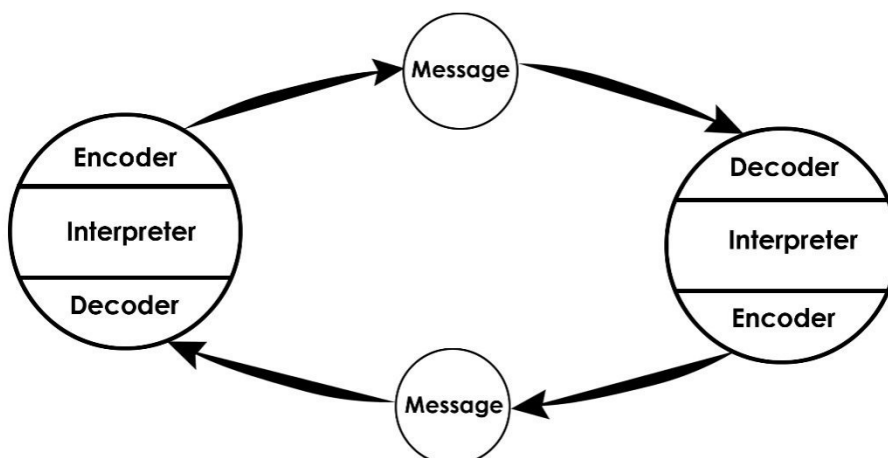
Osgood and Schramm perceived communication as a circular process, which has a beginning but no ending. Inspired by the model of human communication (Shannon and Weaver) Wilbur Schramm stressed on the encoding – decoding aspects of the model as crucial, he believed on the Aristotelian principle that communication always require three elements – Source, Message and Destination/Receiver. Osgood and Schramm also viewed the roles of *Sender* and *Receiver* as interchangeable, thus meaning the sender can become a receiver and a receiver can become a sender creating the concept of *feedback*.

This model is also known as the *Circular Model of Communication* because of its features and graphical representation. The model consists of two communication circles with three basic functionalities – *Encoding, Decoding and Interpreting*. Both the sender and receiver are encoders, decoders and interpreters at the same time.

Encoder – Who encodes/ creates or sends the message.

Decoder – Who decrypts or receives the message.

Interpreter – Interpretation or analysis of the message received.



This model is widely accepted because of its dynamic nature – the ability to show how a situation can change, the understanding of intrapersonal communication where the sender and receiver of a message can be the same person and lastly the concept of feedback is one of the central features of the model.

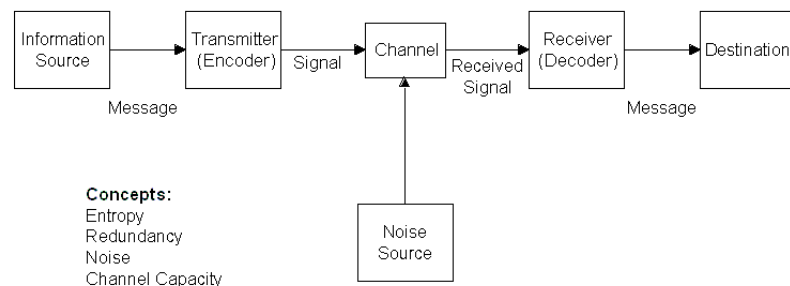
1.4.5. Shannon and Weaver Model

Also known as the “*Mother of all models*”, Shannon and Weaver’s model of communication is one of most commonly used and has contributed greatly in the development of various other models of communication. Claude Elwood Shannon, an applied mathematician along with an engineer, Wearren Weaver produced a new model of communication named – *Mathematical Model of Communication* in the year 1948.

Shannon and Weaver developed the element of **Noise** in their model. They conceived communication as a system of five essential parts plus ‘noise’. They are –

1. An information source.
2. A transmitter.
3. A channel.
4. The receiver.
5. The destination.

The Shannon-Weaver Mathematical Model, 1949



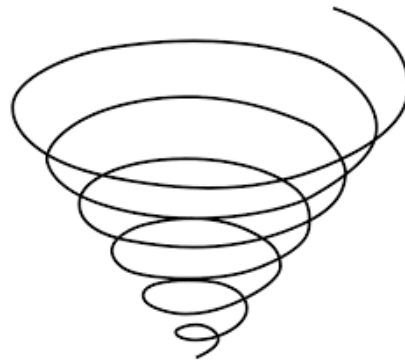
The model simply proposes that a message originates from a person who gets a thought or has information, this information then is

transmitted as signals. The message signals then reach the listener receiver mixed with noise and other disturbances and then the receiver than passes the message to the destination. The model developed during the 2nd World War was designed to find efficient ways of electronic communication using telephones and radio waves.

1.4.6. Dance's Helical Model

The Helical Model of communication, proposed by Frank Dance in 1967, is another significant model in the field. The term "helix" refers to a three-dimensional object that follows a smooth curve, both ascending and descending. This model deviates from linearity and offers a non-linear perspective on communication.

Frank Dance elucidates the communication process through the structure of a helix. It begins with a small starting point at the bottom and gradually progresses in a circular motion, forming larger circles. This entire process requires time. Similar to a helix, the communication process initiates slowly, with communicators sharing only a small portion of information with a select few. It then gradually evolves to the next level, but this progression takes time to reach and expand its boundaries. Frank Dance incorporates the concept of time into his theory. Numerous experimental research studies have been conducted on this communication model. However, despite its comprehensive nature, there is a drawback of oversimplification.



Dance's Helical Model of Communication

1.5. Summing Up

Models of mass communication are utilized to facilitate the comprehension of concepts by providing a structured representation of the communication process. These models aim to simplify the understanding of how communication functions.

The evolution of communication models can be traced back to ancient Greece and continues to the present day, with numerous scholars and researchers contributing diverse perspectives. Aristotle proposed a model that focused on public speaking, where the speaker held a central role and the audience played a passive role. His model incorporated elements such as the speaker, speech, occasion, audience, and effect.

In 1948, Harold Laswell introduced a linear model that emphasized the key aspects of who communicates what, through which channel, to whom, and with what effect. Shannon and Weaver expanded upon this model by introducing the concept of noise, taking into account technological advancements.

David Berlo's 1960 model (SMCR) included the components of source, message, channel, and receiver, with a particular emphasis on external factors such as culture and language. Newcomb introduced a model that focused on the role of communication in social relationships, aiming to maintain social equilibrium. Communication models serve the purpose of simplifying complex processes, aiding in understanding and analysis. They help organize systems, explain intricacies, and assist in formulating hypotheses. The sender-message-receiver (SMR) model, inspired by Aristotle, is a prominent model that highlights the encoding and decoding stages. Berlo's SMCR model further elaborates on the major components and incorporates external influences, although it lacks feedback and does not address noise or barriers to communication.

Harold D. Laswell, a political scientist, proposed a communication model based on answering five questions: Who says what to whom, in what channel, with what effect? This linear model consists of the sender, message content, channel, receiver, and effect. However, it does not account for feedback or consider the impact of noise.

In contrast, Osgood and Schramm introduced a circular model that emphasizes the importance of feedback and the interchangeability of roles between sender and receiver. Wilbur Schramm emphasized the

encoding and decoding aspects of communication, highlighting the significance of understanding the intended message.

Claude Shannon and Warren Weaver developed a mathematical model of communication, including noise as a key element, with five essential parts: information source, transmitter, channel, receiver, and destination.

The Helical Model by Frank Dance portrays communication as a non-linear, time-bound process, resembling a helix, where communication gradually unfolds and expands over time.

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1.7. Model Questions

Short Questions

1. Define SMR and SMCR Model?
2. Which model is known as the “Mother of all models”?
3. Define Noise?
4. What is feedback in communication?
5. Mathematical model of communication was developed by?

Long Questions

1. Write a brief history of communication models with reference various historic events.
2. Explain how a linear model of communication is different from other models of communication, give references.
3. Discuss Shannon and Weaver's model of communication and explain the concept of noise.
4. Circular model of communication interchanges the sender and receiver, Elaborate on the statement.
5. Explain the Helical model of Communication with suitable examples.

UNIT: 2

Unit Structure

- 2.1. Introduction**
- 2.2. Objectives**
- 2.3. Chicago School of Thought**
- 2.4. Frankfurt School of Thought**
- 2.5. Birmingham School of Thought**
- 2.6. Toronto School of Thought**
- 2.7. Summary**
- 2.8. Reference and Suggested Readings**
- 2.9. Model Questions**
- 2.10. Answer to Check your progress**

2.1 Introduction

In the previous unit we discussed about the need and significance of communication models, and in this model, we will discuss about various schools of thought in the field of mass communication. School of thought are essential for creation of communication theories and theories produce knowledge and further increase knowledge is needed to enlarge the vision of the society.

The role of mass media in human civilization is under study from various angles since mass media is thought to have a substantial impact on society. Mass media has an impact on the political, economic, social, and cultural spheres. People rely heavily on mass media for news and information. You learned in earlier lessons that since the turn of the century, media theories have grown crystallised through public and academic debates and discussions. The literature on magic bullets and limited effects theories is extensive and insightful. Scholars from Europe and the US have contributed significantly to our understanding of media ecology and performance through their theories. Their assessment has improved the discipline.

2.2 Objectives

After reading this unit, you will be able to understand:

- *Discuss* the importance of various school of thought in mass communication.
- *Understand* the different theories of mass communication.
- *Analyse* the theoretical output of various schools of thought

2.3 Chicago School of Thought

The great theorists of the Chicago School, John Dewey, Charles Cooley, and George Mead, contributed to our understanding of the connection between society and communication. According to the School, "media and communication play a central role in cementing identities and communities, as well as in shaping individual and collective lives." Without a grasp of interpersonal communication and the ways in which the media shapes our social networks and environments, it is impossible to comprehend society. The school has advanced scholarship in media analysis from a sociological perspective and helped to better understand the function that media plays in society.

George Mead's fundamental work from the Chicago School is symbolic interactionism, which deals with social interactions. An early social science hypothesis to examine how culture is learned and how it shapes daily life was symbolic interaction. Social behaviourism was an early term for it. In addition to being a social activist, Chicago University's George Herbert Mead (1934) taught philosophy. He disapproved of the straightforward theories of stimulus-response conditioning, just as other social behaviourists. Mead argues that social roles are something we all pick up via interactions with other people and that other people's behaviours shape who we are.

One of the great contributions of the Chicago school is **symbolic interactionism** developed by Mead and expanded by Herbert Blumer (1969). Blumer set out three basic premises of the perspective: "Humans act toward things on the basis of the meanings they ascribe to those things."; "The meaning of such things is derived from, or arises out of, the social interaction that one has with others and the society," and "These meanings are handled in, and modified through, an interpretative process used by the person in dealing with the things he/she encounters."

According to George Mead, the pioneer of symbolic interactionism, symbols modify the socialisation process. A sociological theory called symbolic interactionism focuses on the connections between members of a community. Social scientists assert that there are patterns of interaction among individuals. Language and symbols are the tools of communication, and in the social environment, symbols help people grasp meaning.

Another area of Chicago School research was the community interaction. The idea of community integration acquired recognition in mass communication research in 1960s. Communication scholars concentrated on the identified processes to predict local community integration and interest in local issues besides civic participation.

Chicago School dismissed the notion that media is a market place of ideas but argued that unregulated mass media will serve the interests of political power wielding elite groups than marginalised groups. It underlined that people will use media to stay in power and gain access to political corridors than to serve small, poor minority communities. History is known of Hitler who abused media to arouse hatred against the Jews.

2.4 Frankfurt School of Thought

The Frankfurt School known for neo-Marxist theory, originating from the Institute of Social Research at the University of Frankfurt in 1923 and subsequently relocating to various places, brought together critical theorists such as Max Horkheimer, Theodor Adorno, Herbert Marcuse, Walter Benjamin, Erich Fromm, Leo Lowenthal, and Friedrich Pollock. In 1947, Horkheimer and Adorno penned "Dialectic of Enlightenment: Philosophical Fragments," which delved into the concept of the culture industry.

Within this work, Horkheimer and Adorno explored how the culture industry emerged as a consequence of historical processes, particularly noting the proliferation of technology and mass communication. This surge in technological capability facilitated the mass production and consumption of cultural commodities, predominantly through mediums like radio and film. They argued that consumers, immersed in these mechanically reproduced cultural products, became accustomed to entertainment formulas without questioning their underlying ideological purposes.

Consumers, in adapting their desires to fit these cultural products, found themselves confined within a cycle where their consumption did not align with their genuine social, political, or economic interests. Instead, they were lulled into a state where the prevailing system went unquestioned, blinded by the entertainment they consumed from recognizing alternative perspectives or desires.

The Frankfurt School merged Marxist critical theory with Hermeneutic Theory, setting itself apart from subsequent neo-Marxist theories. Although most scholars associated with the Frankfurt School had backgrounds in the humanities, they were drawn to Marxism, which they utilized as a lens to scrutinize society and its cultural dynamics.

Their writings championed various forms of high culture, such as symphonies, literature, and art, recognizing their inherent worth and integrity. However, they cautioned against the exploitation of high culture by power elites for furthering their own agendas.

Analysing the political context of Frankfurt School writings is imperative, as they were grounded in considerations of the people's needs, interests, and quest for autonomy. In contrast to conservative humanistic writers who scrutinized specific media contents, figures like Adorno and Horkheimer directed their focus towards the broader content-producing industries.

The migration of Frankfurt School scholars to the United States, escaping Nazi persecution, significantly influenced social science research in the country. This displacement occurred as the Nazis sought to supplant high culture with their own folk culture, highlighting the enduring relevance of the Frankfurt School's critiques.

European research, particularly influenced by the Frankfurt School, played a pivotal role in advancing ideas that supported movements for social change and advocated for the preservation of public service media systems. This influence spurred the fusion of communication studies with neo-Marxist and institutional theories, resulting in a comprehensive examination of communication institutions within the framework of expansive capitalist economies.

Scholarship in this vein has documented the intertwining of communication institutions with both business interests and state policy authorities. It has also chronicled the resistance and protests of not only the working class but also subaltern groups and

movements that opposed state policies promoting liberalization, commercialization, and privatization.

Additionally, the cultural imperialism theory finds its roots in the intellectual legacy of the Frankfurt School, further illustrating the enduring impact of their ideas on the discourse surrounding communication and society.

A seminal contribution to the study of mass media emerged from the Frankfurt School, notably through Max Horkheimer and Theodor Adorno's essay "The Culture Industry: Enlightenment as Mass Deception," published in 1944. In this work, the authors characterize the mass media industry as a culture industry and critically examine the audience's role as unwitting participants in its machinations.

Horkheimer and Adorno contend that audiences bear responsibility for their own deception by actively engaging with the culture industry. They paint a grim picture of mass media's function, suggesting that it exerts a mesmerizing influence on an unsuspecting public, leading to their subjugation. Adorno, in particular, characterizes the audience not as active subjects but as passive objects subjected to manipulation and calculation by the entertainment industry. The mass culture critique was advocated by the German intellectuals who migrated to the other countries. Horkheimer and Adorno opined that culture industry endlessly produced 'identical forms of entertainment' that made masses to opt for 'mindless consumerism'. The Frankfurt School endorsed the opposition of elitists to popular culture types.

2.5 Birmingham School of Thought

Stuart Hall's important role in shaping the Cultural Studies landscape began in 1964 when he was invited by Richard Hoggart to join the newly established Centre for Contemporary Cultural Studies at Birmingham. Initially focusing on youth cultures, the press, film, and television, Hall's influence grew significantly when Hoggart departed for UNESCO in 1970, leaving Hall to assume the directorship.

Inspired by the political upheavals of 1968 and the writings of Italian Marxist Antonio Gramsci, Hall spearheaded efforts to redefine academic norms, fostering a collaborative model of

intellectual inquiry that mirrored scientific practices rather than traditional arts-based approaches. This shift aimed to dismantle entrenched hierarchies within academia.

The Birmingham School, profoundly influenced by E. P. Thompson's seminal work "The Making of the English Working Class," delves into the evolution of English artisan and working-class society from 1780 to 1832, providing a crucial backdrop for understanding social dynamics.

Another luminary emerging from the Birmingham Center was Dick Hebdige, whose research on youth subcultures expanded upon earlier work at Birmingham. Hebdige's focus on the relationship between subcultures and social class in postwar Britain challenged previous notions by asserting that punk culture in London during 1976-77 borrowed elements from various subcultures, transcending simplistic categorizations.

The theory of media culture from the Birmingham School encompasses several key concepts. It asserts that media constitutes culture itself, playing a central role in contemporary society. Furthermore, it views media not merely as a tool of ideology but as ideology in its own right. Media is seen as a locus of power, serving as a primary arena for the dissemination of ideology and the exercise of cultural hegemony.

The influence of the Birmingham School's theory of media culture has been profound, establishing itself as a crucial branch within critical studies. While it inherits the critical tradition of the Frankfurt School, it also advances beyond it in certain respects, marking a significant milestone in the evolution of communication theories.

By systematically summarizing and analyzing the theory of media culture from the Birmingham School, we gain a fresh perspective distinct from traditional media analysis. This offers valuable insights with both theoretical and practical implications, particularly for the development of communication theories in China. Thus, a conscientious study and assimilation of foreign communication theories can enrich the discourse and understanding within the field.

2.6 Toronto School of Thought

The Toronto School traces its origins to the 1930s with Eric Havelock and Harold Innis, later welcoming figures like Edmund Snow Carpenter, Northrop Frye, and Marshall McLuhan into its fold. Following McLuhan's groundbreaking work "Understanding Media," the school transitioned into the McLuhan Program in Culture and Technology. Notable current faculty members include Derrick de Kerckhove, Robert K. Logan, and Barry Wellman.

Central to the Toronto School's ethos is the theory emphasizing the fundamental role of communication in shaping both human cultures and the human psyche. Over time, this focus expanded to highlight communication technologies as pivotal drivers of social and historical transformations.

McLuhan's famous assertion, "the medium is the message," underscores the profound significance of the medium itself in conveying information and exerting social influence. This encapsulates the school's core belief in the agency of communication mediums in shaping human experience and societal structures.

Active primarily between the 1930s and the 1970s, the influential Toronto School of Communication Theory brought attention to the notion that technological engagement fundamentally shapes human perception and culture. The emergence of communication and media studies as academic fields owes much to key Toronto School scholars like Harold Innis, Eric Havelock, Northrop Frye, and Marshall McLuhan.

Beyond academia, the diverse intellectual perspectives of the Toronto School have attracted thinkers from various disciplines, both nationally and internationally. Figures such as Edmund Carpenter, Tom Easterbrook, Jaqueline Tyrwhitt, Carl Williams, Dorothy Lee, Walter J. Ong, Sigfried Giedion, Ray Birdwhistell, Peter Drucker, Karl Polanyi, Glenn Gould, Jane Jacobs, and Buckminster Fuller have all contributed to this shared intellectual and creative approach. While initially characterized as a formal "school" in the 1980s, the Toronto School is better understood as an "invisible college," whose influence extends beyond academia into art and culture.

With backgrounds ranging from political economy to classics and literary studies, the Toronto School embodies a multidisciplinary approach to culture and technology, drawing scholars from across the humanities. Media theorists continue to explore the legacy of Innis, Havelock, Frye, and McLuhan, seeking to define what constitutes a Canadian or Toronto-specific school of thought in the study of mediated environments even today.

2.7 Summing Up:

The academic field of mass communication is rich with diverse theories that explore structural, political, economic, socio-cultural, and role-performance aspects. These theories stem from both European and American traditions, offering varied perspectives on mass media.

The Chicago School, with luminaries like John Dewey, Charles Cooley, and George Mead, emphasized the integral link between society and communication. They posited that media and communication are central to shaping identities, communities, and individual lives. Symbolic interactionism, championed by Mead, highlighted the role of symbols in social interactions and culture learning. This perspective views language and symbols as tools of communication, essential for understanding social dynamics.

Meanwhile, the Frankfurt School, led by Max Horkheimer and Theodor Adorno, critiqued mass culture's role in perpetuating societal norms and ideologies. They argued that the culture industry, driven by mass media, lulls audiences into passive consumption, hindering critical thought. This critical tradition, merging Marxism with Hermeneutic Theory, influenced European research, particularly in advocating for social change and public service media.

In contrast, the Birmingham School, under Stuart Hall's leadership, focused on cultural studies, exploring youth cultures, media's role in society, and the intersection of culture and technology. Hall's collaborative model of inquiry, inspired by political upheavals and Gramsci's ideas, reshaped academic norms and fostered interdisciplinary dialogue.

Finally, the Toronto School, spearheaded by Innis, Havelock, Frye, and McLuhan, underscored communication's pivotal role in shaping human cultures and the human psyche. Their emphasis on communication technologies as agents of social change influenced scholarship globally, attracting thinkers from diverse disciplines.

These schools of thought have profoundly shaped our understanding of communication, media, and culture, laying the groundwork for contemporary media studies and critical inquiry into societal structures and dynamics.

2.8 Model Question

- 1) What was the Frankfurt School known for?
- 2) Why was mass media associated with the cultural industry?
- 3) Explain the distinction between mass and class culture.
- 4) What was G.H. Mead's position on stimulus-response conditioning?
- 5) What does 'Symbols are both arbitrary and abstract' imply?
- 6) What other contributions did the Chicago School make to communication studies?
- 7) Explain the role of Toronto school's fundamental role.
- 8) Explain the key concepts of theory of media culture from the Birmingham School

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BLOCK: III (COMMUNICATION THEORIES)

Unit 1: Sociological Theories: Cultivation, Agenda Setting, Uses and Gratification, Dependency Theory

Unit 2: Normative Theories

Unit 3: Media Hegemony

Unit 4: Media Effect Theories

Unit 5: Structuralism

Unit-6: Indian Theories of Communication

UNIT: 1
**SOCIOLOGICAL THEORIES: CULTIVATION, AGENDA
SETTING, USES AND GRATIFICATION, DEPENDENCY
THEORY**

Unit Structure:

1.1 Objectives

1.2 Introduction

1.2.1 Cultivation Theory

1.3 Agenda Setting Theory

1.4 Uses and Gratification

1.5 Dependency Theory

1.6 Summing Up

1.7 References and Suggested Readings

1.8 Model Questions

1.1 Objectives:

After completing this course, you will be able to:

- (i) identify the relationship of media content and society
- (ii) analyse a few sociological theories, viz. cultivation theory, agenda setting theory, uses and gratification theory and dependency theory
- (iii) Explore and critically analyse the structure, content and function of media

1.2 Introduction

There exists a profound relationship between mass communication and social change. This change may occur at *micro* (small scale), *meso* (medium scale) and *macro* level (large scale) depending upon the number of audience the message has been delivered.

Sociological theories try to explore this effect of media content on the audience and vice versa. Mass media act as a mechanism for socialisation, transmitting cultural norms and values to individuals. They also facilitate social integration by providing a shared experience and fostering a sense of belonging among members of society. Moreover, mass communication channels, such as television and newspapers, contribute to social control by disseminating information and reinforcing social norms and expectations. Mass media also have been seen as a tool used by dominant media. It reflects the existing power dynamics of media and framing mechanisms of media content. Sociological theories highlight such fascinating experiences of correlation between media content and society.

Study of sociological theories of mass media is significant, as it helps to -

- understand a society and the pattern of evolution of that society in terms of communication perspective,
- develop skills to critically analyse the structure, content and function of media
- establish the relationship between power of media content and the impact on society
- explore how media contribute to the construction of collective identities, cultural narratives, and social norms. By analysing media content and its reception within different social groups, we can explore how media reflect and shape cultural diversity, globalisation, and hybridity.
- Enhance media literacy by empowering individuals to critically engage with media messages and platforms. By recognizing the social, political, and economic forces that shape media production and consumption, individuals can

become more discerning media consumers and active participants in shaping media discourse and practices.

In this course, we shall try to learn about *cultivation theory*, *agenda setting theory*, *uses and gratification theory* and *dependency theory*.

1.2.1 Cultivation Theory

Cultivation Theory is associated with the long term exposure to television and its impact on the audience. This theory was proposed by George Gerbner in the 1960s as a part of the Cultural Indicators project which aimed to analyse that people who spend more time watching television are more likely to perceive the real world in the way the television messages depict. Gerbner and his colleagues opined that “viewers cultivate television information by integrating it into their perceptions of real world phenomena. More exposure one has to media messages, the more likely that the perceptions of reality will be distorted.

Instead of earlier mass Communication research that concentrated on individual message, episodes or genres on behaviour of audience, cultivation theory considers the cumulative experience of television exposure and its impact. For this theory, television is a message system with repetitive images and the audience consumes the messages over a long period of time. It is evident that as a primary storyteller in our society, television has an impact and influences society as a whole as the fundamental manifestation of ‘mainstream’ culture. The common outlooks, values and perception of heavy television viewers become the dominant or mainstream views of a society over a period of time despite having individual differences. Gerber referred to television as the ‘new religion’ for its power of persuasion. This process of persuasion happens through 3 Bs: Blur, Blend and Bends. These three elements of cultivation of people's

minds lead to the 'mainstreaming' of events. For Gerbner, television is the ;mainstream that *blurs* social distinctions, *blends* otherwise diverse groups into mainstream, and *bends* the direction of the medium's interest in profits, populist politics and power. Actions and lesions of television related to crime, war, violence, indecent portrayal of women and sensitive issues are absorbed and cultivated by the minds of viewers if continuously exposed for a longer period of time. Individual changes occur and eventually the social and behaviour change among communities become apparent.

Depending on the time of viewership, audiences were divided into three groups, *light viewers* (audience who watches television less than two hours), medium viewers (audience watching television between 2-4 hours), heavy viewers (watching television more than 4 hours in a day).

Garbner also coined the term 'cognitive bias' while doing research on television viewership. Illustrating the term, he said that in this phenomenon, viewers more exposed to violent content consider the tendency to see the world as more dangerous than it actually is. This is why such regular viewers of unpleasant content are vulnerable to experience fear, anxiety and imaginary threats.

Major key components of the theory involve the idea of mainstreaming and resonance.

Mainstreaming "creates a confluence, a coming together, of attitude' (Watson, 2003). Garbner and his team observed that television had turned into a melting point for convergence of people's ideas in America and other countries. *Resonance* on the other hand, is the degree of similarity between reality and the narrative world presented by television content. Any stereotypical presentation of images of good and bad have a long term effect on the mind of heavy viewers. These effects occur at two phases: the audience at

the first phase, considers that the images shown in the television are similar or replica of the real world. Repeated exposure to such contents, in the second phase influences on the behaviour of audiences.

Though Garbner analysed the impact of television on the audience, the theory is still found to be relevant in our contemporary time. Many researchers have conjugated the idea of reality television shows and screen time absorption of people and their behaviour change relating to Garbne's cultivation theory.

1.3 Agenda Setting Theory:

Agenda setting theory is based on the idea that the media has the power to persuade the audience and has the ability to prioritise the issues and events to think about. The theory discusses the 'functions of the media causes and correlation between the media and public order of priorities'. Agenda setting theory was proposed by Maxwell McComb and Donald L Shaw in 1968 while working on the relationship on how politicians tries to convince voters about the most important issues of a party. They proposed that mass media sets the agenda for each political campaign, influencing the salience of attitudes towards the political issues. To set the agenda, the media picks up issues, frames the topic, presents repeatedly and raises importance in the mind of the audience. McComb and Shaw opined that media can prioritise issues by listing as per their necessity to make people 'think about', makes it *substantive* (e.g. attraction towards qualities like personality and ideology of a candidate) and *affective* (the emotional qualities of a candidate) .

Prior to McComb and Shaw, Plato discussed the idea of agenda in his famous work *Republic*. In the early twentieth century, Walter Lipman argued about the relationship among media, newspaper

readers, agenda setting and opinion building in his anthology, *Public Opinion* (1922).

Three major components are associated with the concept of agenda setting, i.e. : gatekeeping, framing and priming that leads to opinion building.

Gatekeeping in general is the process of filtering. In journalism, it means the steps and artefacts involved in the selection or rejection news. Gatekeeping determines which information will be served by a media house and which will not. The gatekeepers are the journalists who have the power of decision making. He may be a journalist who works in the field or a sub editor or an editor at the newsroom. The gatekeepers are responsible for both selection and dissemination of news in an order which leads to prioritising of issues. Many theorists criticise the process of gatekeeping as biased and advocate for free and uninterrupted flow of information. Critics of gatekeeping process argues that gatekeepers controls not only the information dissemination but also takes controls on the perceptions of the audience and make the information world limited for the public.

Priming refers to the activity of the media in proposing the values and standards by which objects of media attention can be judged (McQuail, 2005). Constant importance to an issue by the media brings the attention of the public and thereby can project that particular issue as prime for the audience. It is assumed that more attention is given to a topic, the greater is the importance attribute given to it by the audience. This concept is more relevant during election campaigns when the public gives importance to certain issues raised by a party and ignores other issues.

Framing has two meanings. According to McQuail, one meaning refers to the way in which news content is typically shaped and contextualised by journalists within some familiar frame of

reference and according to some latent structure of meaning. The second meaning is related to the effect of framing on the public. In this second assumption, the audience is believed to adopt the frame of reference as set by journalists or the gatekeepers. As such, framing can happen at both *micro* (at gatekeepers level) and macro (at the audience) level.

Public Opinion is the collective view or voice of the public regarding any event. Various numerical measures can be used to study the scale of opinion. According to agenda setting theory, 'the public perceives issues that receive the most media coverage to be those of greatest interest and that will influence their opinion' (McComb and Shaw, 1972). The concept of public opinion can be discussed in reference to Spiral of silence theory too.

Apart from the election perspectives, agenda setting theory is significant in a way to understand the importance of an issue from the point of view of the public and that can shape public policy and decision making process. This theory also signifies the potential of public participation in highlighting political, economic, cultural and social issues. Agenda setting theory, although predominantly applicable on print and electronic media, can be used to study for social media as well.

1.4 Uses and Gratification:

Uses and gratification tries to explore the uses of media and the satisfaction derived from the motives of the content and the need of the content by the audience. Elihu Katz and Jay Blumler developed Uses and Gratification Theory in 1974. They focused on the question, 'what people do with media', i.e. the use of media. McQuail opines that the audience, according to this theory, are 'active' and they willingly expose themselves to the media content.

They observed that, media uses by audience can be categories into five groups:

- (a) audience want to be informed or educated
- (b) they like to identify with the characters of the situation in the media environment
- (c) they want to enhance social interaction
- (d) they prefers to escape from the hard realities through the content and
- (e) want to have simple entertainment

‘Gratification’, here refers to the rewards and satisfaction experienced by the audience after exposure to the media content. This opens the forum to discuss the power of the audience (what content they want to ‘use’ or consume) on one hand and the attributes that media content needs to include in the content for consumption by the audience (so that the content is rich to satisfy the needs and desires of the audience) on the other. As per the theory, gratifications can be derived from : media content, exposure to the media, and the social context which creates the environment for the content creation. The gratifications are of two types : *content gratification* and *process gratification*. In content gratification, receiving the message is important while in process gratification, participating in the ‘use process’ signifies more for the audience. The cognitive and cultural model, according to Denis McQuail, have significant contributions in the gratification process.

Uses and gratification theory is based on five principal assumptions:

- (a) That media use is goal directed
- (b) That audience play an active role in the media they consume
- (c) That the media competes with other sources to satisfy needs
- (d) That audience members are aware of their motivations for using media, and

- (e) That only audience members can evaluate the value of media content and the gratifications obtained from media usage (Katz et al, 1973)

Though primarily based on the use of traditional mass communication media by the audience, uses and gratification theory can be applicable to understand contemporary use of media by the audience including social media, OTT platforms, or uses of medium like mobile phones.

1.5 Dependency Theory:

Dependency theory of mass communication is a systematic approach to study the relationship between audience and media. It is an extension of uses and gratification of media theory and has the relationship with agenda setting theory. The theory was postulated by Sandra Ball-Rokeach and Melvin DeFleur in 1976. Two basic important assumptions of them are:

- (a) The greater the number of social functions performed for an audience by a medium, the greater the dependency of audience on the medium, and
- (b) The greater the instability of a society, the greater the audience is dependent on the media and hence, greater the possibility of influence by media on the audience.

Dependency theory identifies three types of effects from an audience's dependency on media:

- (a) Cognitive effects (changes in audience's attitudes, beliefs and values)
- (b) Affective effects (development of fear, anxiety or uneasiness after watching violent events in media)
- (c) Behavioural effects (changes of behaviour of audience).

These effects influence the political participation of the audience and hence this theory can be considered as an

integral part of understanding the agenda setting theory as well.

The theory has many weaknesses. Critics argue that the theory might not be adequate in considering the role of social and cultural factors that shape media dependency, factors like socio economic level, education of an individual, and the choice of individual. Many also opine that the theory is inadequate in understanding the long term effect of media exposure.

1.6 Summing Up:

In this course, we tried to explore the sociological theories of mass communication, highlighting the *cultivation theory*, *agenda setting theory*, *uses and gratification theory* and *dependency theory*. By examining media through theoretical lenses, we got insights into the role of media in shaping social dynamics, power relations, and cultural meanings, ultimately contributing to a more informed and critical understanding of the media-saturated world we inhabit. In this course, we observed how sociological theories of mass media provide valuable frameworks for understanding the complex interplay between media, society, and culture.

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1.8 Model Questions:

A. Very Short Questions

- (i) Who proposed the cultivation theory and when?
- (ii) What are the three Bs of cultivation theory?
- (iii) Define 'cognitive bias'
- (iv) Who proposed the Agenda Setting theory?
- (v) Who developed the Uses and Gratification Theory and when?
- (vi) Name the author of the famous book *Replica*
- (vii) Define 'content gratification' and 'process gratification'

B. Short Questions

- (i) Name at least two predecessors of McComb and Shaw who studied the idea of agenda and public opinion.
- (ii) Identify the three types of effects as set by Dependency theory
- (iii) What are the two primary assumptions of dependency theory?

C. Write short notes

- (a) Media mainstreaming and resonance
- (b) Framing
- (c) Priming
- (d) Public Opinion
- (e) Gatekeeping
- (f) Five principal assumptions of uses and gratification theory

D. Long questions

1. Briefly discuss the components associated with the concept of agenda setting
2. Define gratification. Classify audiences according to their media use as suggested by Andra Ball-Rokeach and Melvin DeFleur.
3. Analyse the concept of agenda setting theory. Explain the components with suitable examples
4. Do you think that the cultivation theory is still relevant for the contemporary media scenario of the world? Justify your answer with suitable examples

UNIT: 2

NORMATIVE THEORIES: AUTHORITARIAN THEORY, FREE PRESS THEORY, SOCIAL RESPONSIBILITY THEORY, COMMUNIST MEDIA THEORY, DEVELOPMENT COMMUNICATION THEORY, DEMOCRATIC PARTICIPANT MEDIA THEORY

Unit Structure:

2.1 Introduction

2.2 Objectives

2.3 Normative Theory

2.3.1 Definition

2.3.2 The Four Theories of the Press

2.3.3 Dennis McQuail and His Contribution to

Normative Theory

2.4 Authoritarian Theory

2.5 Free Press Theory

2.6 Social Responsibility Theory

2.7 Communist Media Theory

2.8 Development Communication Theory

2.9 Democratic Participant Media Theory

2.10 Summing Up

2.11 References and Suggested Readings

2.12 Model Questions

2.13 Answers to check your progress

2.1 Introduction

Most of the theories in media studies are rooted in empirical situations. However, the set of Normative theories are the exception in the sense that they deal with an ideal situation. These theories expound upon how the media 'ought to' or can be 'expected to' operate under the prevailing set of political-economic

circumstances. Since each society controls its mass media per its policies and needs, it formulates its separate press theory.

Western theories of the mass media (particularly of the news media) were first propounded by Fred Siebert, Theodore Peterson and Wilbur Schramm in their 'four theories of the Press'. These theories have now come to be termed 'normative' in the sense that they 'mainly express ideas of how the media ought to, or can be expected to, operate under a prevailing set of conditions and values. In this unit we shall read about the Normative theories- the four theories of the press. We shall also read about the two theories later added by Dennis McQuail.

2.2 Objectives

This unit deals with the normative theories of mass communication. After reading this unit you will be able to:

- Understand and explain the Normative theories.
- Identify and discuss the six normative theories

2.3 Normative Theory

2.3.1 Definition

Normative theories were first proposed by Fred Siebert, Theodore Peterson and Wilbur Schramm in their book called "*Four Theories of the Press*". At first the word "Normative Theory" was pronounced in USA during the height of 'cold war' with communism and the USSR(Soviet Russia). It is often referred to as Western Theories of mass media.

A Normative theory describes an ideal way for a media system to be controlled and operated by the government, authority, leader, and public. These theories explain how the media 'ought to' or can be 'expected to operate under the prevailing set of political-economic circumstances. Since each society controls its mass media per its policies and needs, it formulates its separate press theory. Therefore, the media system that exists in a country is directly related to the political system in that country. These theories are different from other communication theories because normative theories of press do not provide any scientific explanations or predictions. At the

same time, these “four theories of the press” came from many sources rather than a single source. Sometimes media practitioners, social critics, and academics are also involved in developing these normative theories.

Normative theories are more focused in the relationship between the Press and the Government than the press and the audience. These theories are more concerned about the ownership of the media and who controls the press or media in the country.

Who’s Who

Fred S. Siebert (1906-1991) was a pioneering figure in communication studies, notably recognized for his coining of the term "mass communication." Born in Ohio, Siebert's influential work emphasized the societal impact of media, particularly in shaping public opinion. His collaboration with Theodore Peterson and Wilbur Schramm resulted in the groundbreaking book "Four Theories of the Press," which examined differing models of media's role in society. Siebert's legacy includes his tenure as a professor at the University of Illinois, where he mentored numerous scholars. His insights laid a foundational understanding for the field of mass communication theory.

Theodore Peterson (1908-1996) was a prominent scholar in communication studies, renowned for his contributions to media theory and research. Hailing from Wisconsin, Peterson's work focused on analyzing the functions and effects of mass media in society. Alongside Fred Siebert and Wilbur Schramm, he authored the seminal book "Four Theories of the Press," which explored divergent perspectives on the role of media. Peterson's research and teaching career, notably at the University of Illinois, significantly influenced the development of communication theory. His interdisciplinary approach and emphasis on empirical research continue to shape scholarly discourse in the field.

Wilbur Schramm (1907-1987) was a trailblazing figure in the field of communication studies, recognized for his multidisciplinary approach and pioneering research methodologies. Born in Iowa, Schramm's extensive contributions spanned the realms of journalism, public relations, and mass communication theory. He is best known for proposing the circular model of communication in 1954. Schramm's legacy includes founding the first academic program in communication studies at the University of Iowa and establishing the renowned Institute for Communication Research at Stanford University.

2.3.2 The Four Theories of the Press

Fred Siebert, Theodore Peterson, and Wilbur Schramm in 1956, co-authored the book *"Four Theories of the Press,"* This book offered four normative theories of the press, based on the classification of the world's national media systems. This book and its concepts came about during the tense period of the Cold War, which marked intense ideological competition between the United States and the Soviet Union, shaping global politics and media landscapes. Against this backdrop, the authors sought to analyze differing perspectives on the role of media in society, reflecting contrasting political and philosophical ideologies.

The book categorized these perspectives into four distinct theories: authoritarian, libertarian, social responsibility, and Soviet communist. Each theory offered unique insights into the relationship between media, government, and society. The Authoritarian model, prevalent in authoritarian regimes, emphasized state control over media to serve government interests. In contrast, the libertarian model championed press freedom and minimal government intervention, prioritizing individual liberties. The social responsibility theory proposed a middle ground, advocating for a free press accountable to society's needs and ethical standards. Lastly, the Soviet communist model portrayed media as a tool for advancing communist ideology and state propaganda.

"Four Theories of the Press" sparked significant debate and scrutiny among communication scholars and practitioners. While some praised its comprehensive analysis and typology, others critiqued its oversimplification and Western-centric perspective. Nevertheless, the book provided a framework for understanding media systems worldwide, influencing subsequent research and pedagogy in communication studies.

The classifications in the book were based on the authors' examination of media systems across different political contexts, historical periods, and cultural landscapes. They drew on empirical evidence, historical analysis, and comparative studies to outline each theory's key characteristics and implications. Despite its critics, the book's enduring relevance lies in its foundational role in shaping Normative theories of media and fostering critical inquiry into the societal functions of media.

2.3.3 Dennis McQuail and His Contribution to Normative Theory

Dennis McQuail (1935-2019) was a distinguished figure in communication studies, renowned for his prolific contributions to the field. Born in the United Kingdom, McQuail's scholarly work focused on understanding the dynamics of mass communication and media effects. His influential books, including "Mass Communication Theory" and "McQuail's Mass Communication Theory," are widely regarded as essential texts in communication education worldwide. McQuail's research interests spanned various aspects of media, such as audience behavior, media effects, and media institutions, shaping contemporary understandings of mass communication.

McQuail's work in mass communication theory significantly advanced the discipline, particularly through his classification of mass communication theories into four main categories: social scientific, critical, culturalist, and normative theories. McQuail also introduced two more theories to the four existing normative theories – the development media theory and the democratic -participant media theory.

McQuail's classification system provided a comprehensive framework for understanding the diverse perspectives within mass communication theory, facilitating critical analysis and scholarly discourse. His emphasis on Normative Theories underscored the ethical dimensions of media practice and the complex relationship between media and society.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.1. Explain why the four theories of the press are called Normative.

Q.2. Explain McQuail's contribution to the field of Normative theories of Media

2.4 Authoritarian Theory

The Authoritarian Theory is rooted in the historical context of absolute monarchies and totalitarian regimes, where the primary function of the media was to serve as a mouthpiece for the ruling authority.

In the authoritarian model, the media is viewed as an instrument of the state, and its primary role is to support and promote the policies, ideologies, and interests of the ruling elite. The government exercises strict control over the media, censoring or suppressing any information or views that are deemed a threat to its authority or the established order.

The historical origins of the Authoritarian Theory can be traced back to ancient civilizations, where rulers and religious authorities exerted tight control over the dissemination of information. In ancient China, for instance, the emperor and his advisors carefully monitored and regulated the flow of information, ensuring that it aligned with their interests and the prevailing Confucian philosophy.

During the Middle Ages in Europe, the Catholic Church wielded immense power over the production and distribution of written materials. The Church censored and suppressed any works that challenged its doctrines or authority, effectively controlling the flow of information and ideas.

The Authoritarian Theory gained further prominence during the rise of absolute monarchies in Europe, where rulers such as Louis XIV of France and the Tudors in England sought to consolidate their power and maintain strict control over the press. The media was expected to glorify the monarch and promote the state's interests, while dissenting voices were often silenced or punished.

In the 20th century, the Authoritarian Theory found its most extreme manifestations in totalitarian regimes such as Nazi Germany, Fascist Italy and similar regimes. These regimes employed propaganda machines and censorship to control the flow of information and shape public opinion in favour of their ideologies and policies. Independent media outlets were either co-opted or suppressed, and journalists who dared to challenge the official narratives faced severe consequences, including imprisonment or execution.

Today, while many nations claim to uphold freedom of the press, elements of the Authoritarian Theory can still be observed in various parts of the world. In countries with authoritarian or semi-authoritarian governments, the media is often subject to censorship, intimidation, and state control. Independent journalists face threats, harassment, and legal repercussions for reporting on sensitive issues or criticizing those in power.

Examples of countries where the Authoritarian Theory continues to exert influence include China, where the government exercises tight control over the media and heavily censors online content; Russia, where state-owned media outlets promote the Kremlin's agenda, and independent journalists face increasing pressure; and several Middle Eastern countries, where media freedom is restricted, and critical reporting can lead to severe consequences.

It is important to note that while the Authoritarian Theory emphasizes the media's role in supporting the ruling authority, it does not necessarily imply that the media is entirely devoid of any positive functions. In some cases, authoritarian regimes may utilize the media to promote national unity, disseminate important information during times of crisis, or further specific development goals aligned with their interests.

2.4.1 The main principles of Authoritarian Theory:

1. Media should do nothing which could undermine established authority or disturb order.
2. Media should always be subordinate to established authority.
3. Censorship can be justified to enforce these principles.
4. Media should avoid offence to majority, or dominant, moral and political values.
5. Unacceptable attacks on authority, deviations from official policy or offences against moral codes should be criminal offences.
6. Journalists or other media professionals have no independence within their media organizations.

Check Your Progress

- N.B 1. Your answer should be within 100 words
2. you may check your answers at the end of the unit
- Q.3. Discuss the pros and cons of Authoritarian theory.

2.5 Free Press Theory

The Free Press Theory, also known as the Libertarian Theory, is one of the foundational normative theories of the press proposed by Siebert, Peterson, and Schramm in their work "Four Theories of the Press." This theory is rooted in the principles of individual freedom, free speech, and minimal government intervention in the media.

At the core of the Free Press Theory lies the belief that the press should operate as an independent, self-regulating entity, free from state control or censorship. The theory posits that the media should serve as a marketplace of ideas, where diverse perspectives can be freely expressed, debated, and scrutinized. It emphasizes the press's role in providing citizens with the information necessary to make informed decisions and hold those in power accountable.

The origins of the Free Press Theory can be traced back to the Age of Enlightenment in Europe, when philosophers such as John Milton, John Locke, and Voltaire championed the ideals of freedom of expression and the free exchange of ideas. These thinkers argued that truth emerges from the unrestricted competition of diverse viewpoints, and that censorship and state control over the press are antithetical to the pursuit of knowledge and progress.

The Free Press Theory gained significant traction during the American and French Revolutions, as the principles of individual liberty and freedom of speech became enshrined in foundational documents like the United States Bill of Rights and the Declaration of the Rights of Man and of the Citizen in France.

Notable figures associated with the development of the Free Press Theory include John Milton, who wrote the influential treatise "*Areopagitica*" in 1644, arguing against censorship and advocating for the free exchange of ideas. John Locke's "*Letter Concerning*

Toleration" and John Stuart Mill's *"On Liberty"* also played influential roles in shaping the principles of free speech and a free press.

The Free Press Theory has been widely embraced and implemented in Western democracies, where the media operates with a high degree of independence and legal protections against government interference. The United States, in particular, has enshrined the principles of the Free Press Theory in the First Amendment of its Constitution, which guarantees freedom of speech and freedom of the press.

However, the Free Press Theory has also faced criticism and challenges. One criticism is that an entirely unregulated media landscape can lead to the concentration of media ownership in the hands of a few powerful corporations or individuals, potentially undermining the diversity of voices and perspectives. Additionally, some argue that the dissemination of misinformation, hate speech, or harmful content can pose risks to societal well-being, necessitating some form of regulation or oversight. Proponents of the Free Press Theory counter these criticisms by arguing that the free market and the power of public opinion should serve as the primary regulators of the media. They contend that the open exchange of ideas and the pursuit of truth are best served by minimizing government interference and allowing the public to decide which sources and viewpoints are credible and valuable.

Examples of countries where the Free Press Theory has been widely embraced include the United States, Canada, and many Western European nations. These countries have robust legal frameworks that protect press freedom, and their media landscapes are characterized by a diverse array of independent news outlets, ranging from major national publications to local community-based platforms.

It is worth noting that even in countries that generally adhere to the principles of the Free Press Theory, there can be instances of government overreach or attempts to curtail press freedom. For example, the use of national security justifications to prosecute whistleblowers or journalists who expose classified information has been a point of contention in the United States and other Western democracies.

2.5.1 The main principles of Free press Theory:

1. Publication should be free from any prior censorship.
2. Attacks on any government, official or political party, should not be punishable, even after the event.
3. There should be no compulsion to publish anything.
4. No restriction should be placed for gathering the information for publication.
5. The act of publication and distribution should be open to a person, a group without licence or permit.
6. There should be no restriction on getting or sending information overseas.
7. Journalists should have professional autonomy within their organization.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.4. Discuss the pros and cons of Free Press theory.

2.6 Social Responsibility Theory:

The Social Responsibility Theory of the press emerged in the mid-20th century as a response to the perceived limitations and potential dangers of an entirely unregulated media system. This theory recognized the importance of press freedom but also emphasized the media's ethical obligations and responsibilities to society.

According to this theory, while the press has the right to criticize the government and other institutions, it also bears a responsibility to preserve democracy by properly informing the public and responding to society's interests and needs. The theorists argued that it is more important for citizens to have access to information than for the press to achieve complete freedom of speech without any obligations.

Historically, the Social Responsibility Theory can be traced back to the Commission on Freedom of the Press, a private organization financed by magazine publisher Henry Luce in 1947. The Commission was formed to investigate the state of the American press and its role in a democratic society. The resulting report, titled "*A Free and Responsible Press*," laid the foundation for the Social Responsibility Theory.

The Social Responsibility Theory recognizes that large media corporations and economic structures have significant power and influence, and as such, they are obligated to respond to society's needs. It is not enough for them to operate solely based on their own interests or pursuit of profit.

One of the most significant contributions of the Social Responsibility Theory is its emphasis on the public's right to access information. It suggests that media outlets have a duty to provide accurate, truthful, and diverse information to the public, enabling citizens to make informed decisions and participate effectively in a democratic society.

Examples from world history illustrate the relevance and application of the Social Responsibility Theory. In the United States, the Fairness Doctrine, which was in effect from 1949 to 1987, required broadcasters to present controversial issues in a balanced manner and provide opportunities for opposing viewpoints. This doctrine was an attempt to ensure that the media fulfilled their social responsibility to inform the public fairly and objectively.

Similarly, in many European countries, public service broadcasting systems were established to ensure that the media served the interests of the public rather than being driven solely by commercial considerations. These systems were designed to provide educational, informative, and culturally enriching content while maintaining editorial independence and adhering to professional standards.

The Social Responsibility Theory has also influenced media regulations and policies in various countries, such as requirements for minimum levels of local content, provisions for access to airtime for political candidates, and guidelines for the protection of minors from harmful or inappropriate content.

Furthermore, the theory has encouraged the development of professional codes of ethics and self-regulatory mechanisms within

the media industry. Organizations like the Society of Professional Journalists and the American Society of News Editors have established ethical guidelines and principles that aim to uphold the media's social responsibilities, such as accuracy, fairness, independence, and accountability.

While the Social Responsibility Theory has faced criticism for potentially limiting press freedom and enabling government interference, it has played a crucial role in shaping the discourse around the role of the media in society. It has reminded media organizations of their obligation to serve the public interest, thus developing a more responsible and socially conscious approach to journalism and mass communication.

2.6.1 The main principles of Social responsibility Theory:

1. Media should accept and fulfil certain obligations to society by setting high or professional standards of truth, accuracy, objectivity and balance, etc.
2. In accepting and applying these obligations, media should be self regulating within the framework of law and established institutions Journalists and media professionals should be accountable to society as well as to employers.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.5. Discuss the pros and cons of Social responsibility theory.

2.7 Communist Media Theory:

The Communist Media Theory, also known as the Soviet Media Theory, emerged from the ideological principles of Marxism-Leninism and the political system of the Soviet Union. This theory viewed the media as an instrument of the state and the ruling communist party, with the primary purpose of promoting and advancing the goals and ideologies of the communist system.

The Russian press and other media were completely reorganized after the Revolution of 1917. This theory is derived from the basic postulates of Marx and Engels. It envisages media to be under the control of the working class. The working class by definition holds power in a socialist society.

To understand the Soviet Media Theory, it is crucial to examine the Soviet interpretation of the concept of "freedom." The Soviet constitution guaranteed both free speech and a free press. However, the underlying principle of Soviet political life was one of unity, stemming from the rise of the working class and the revolution, which aimed to create a classless society.

From the Soviet perspective, freedom was defined as freedom from the oppression of class divisions – the upper, middle, and lower classes. According to this view, mass communication in the Soviet media theory was an instrument of the state, lacking its own inherent integrity. The media's integrity was derived from that of the state, and it was expected to follow the party line and state directives obediently.

Mass communication was integrated with other state instruments, such as schools, the police, and even assemblies, serving as tools for protecting and promoting the communist philosophy. While the press was considered an instrument of unity, it was also viewed as an instrument of revelation, aimed at enlightening and preparing the masses for unity and, ultimately, revolution. The press was considered an "agitator, propagandist, and organizer."

Broadcasting under the Soviet-Communist theory was similarly designed not to serve the public but to inform it. Programming was an instrument of the state, and the medium was valued for its ability to reach a large number of people.

Did You Know:

Wilbur Schramm while writing this theory begins his discussion by noting that when a reporter from the United States and one from the Soviet Union get together, "*The talk is apt to be both amusing and frustrating*". Their different frames of reference are simply incompatible. The American loathes the Soviet reporter's life with a government controlled press. The Soviet reporter loathes the American's association with a "corrupt", "venal", and "irresponsible press" controlled by special interests.

The justification for this approach was rooted in the belief that the state, under the guidance of the communist party, represented the interests of the working class and the entire society. Therefore, the media's role was to support and propagate the party's policies and ideologies, which were presumed to be in the best interest of the people.

In practice, this meant that the Soviet media was subject to strict censorship and control by the state. Journalists and media professionals were expected to adhere to the party line and promote the official narratives and perspectives. Critical voices or dissenting opinions were often suppressed or silenced, as they were perceived as threats to the unity and stability of the communist system.

The Soviet Media Theory stands in stark contrast to the libertarian and social responsibility theories of the press, which emphasizes the importance of a free and independent media serving as a watchdog on the government and providing diverse perspectives to the public.

While the Communist Media Theory reflected the ideological and political realities of the Soviet Union, it faced criticism for its restrictive approach to media freedom and its use of the media as a propaganda tool for the ruling party. As the Soviet Union collapsed in the late 20th century, many former Soviet republics and Eastern European countries underwent transitions towards more democratic media systems, abandoning the strict tenets of the Communist Media Theory.

2.7.1 The Main Principles of Soviet media theory:

- Media should not be privately owned
- It should serve the interests of, and be in control of the working class.
- Media should respond to the wishes and needs of their audience. Media should serve positive functions for society through education, information, motivation, and mobilization. Society has a right to punish the anti-societal publication.
- Media should provide a complete and objective view of society.
- Journalists' aims and ideals should coincide with the best interests of the society.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.6. Discuss the pros and cons of Soviet media theory.

2.8 Development Communication Theory

The Development Media Theory emerged as a response to the perceived limitations of the four established theories of the press (Authoritarian, Libertarian, Social Responsibility, and Soviet Communist) in addressing the unique challenges and conditions faced by developing countries. This theory recognizes the potential of communication and media to be utilized as instruments for carrying out development functions within a society.

In many developing nations, the conditions necessary for a fully developed mass communication system are often lacking, such as adequate communication infrastructure, professional skills, production and cultural resources, and a large audience base. Additionally, these societies are primarily devoted to economic, political, and social development as primary national tasks. Furthermore, developing countries share a sense of similar identity and interests in international politics.

The normative elements of the Development Media Theory are shaped by these conditions and encompass both negative and positive aspects. On the negative side, it opposes dependency on foreign domination and arbitrary authoritarianism. On the positive side, it advocates for the positive uses of media in national development, promoting the autonomy and cultural identity of the particular national society.

The Development Media Theory favors democratic grass-roots involvement to a certain extent. It emphasizes the "right to communicate" based on Article 19 of the Universal Declaration of Human Rights, which states: "Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions

without interference and to seek, receive and impart information and ideas through any media regardless of frontiers."

This theory recognizes that media and communication can play a crucial role in facilitating economic and social development in these countries. It suggests that the media should prioritize nation-building, education, and the dissemination of information that supports development goals. The media is seen as a tool for mobilizing public opinion, promoting national unity, and developing a sense of collective purpose towards progress.

Furthermore, the Development Media Theory advocates for the adaptation of media technologies and content to suit the specific cultural and linguistic contexts of developing nations. It emphasizes the importance of preserving cultural identity and promoting indigenous knowledge and values through the media. At the same time, the theory acknowledges the need for developing countries to acquire and utilize modern communication technologies and skills to participate effectively in the global information exchange. It recognizes the potential of media and communication to bridge the digital divide and empower marginalized communities.

2.8.1 The Main Principles of Development Communication Theory

- Media should accept and carry out positive development tasks in line with nationally established policy.
- Media should give priority to the national culture and language. Freedom of media should be restricted to an extent keeping in view the economic priorities and development needs of the society.
- Journalists and other media workers have responsibilities as well as freedom in their information gathering and dissemination tasks.
- The state has a right to intervene in or restrict, media operations and devices of censorship and direct control in the interest of the development of a country.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.7. Discuss the pros and cons of Development communication theory.

2.9 Democratic Participant Media Theory

The Democratic Participant Media Theory, proposed by Dennis McQuail, emphasizes the importance of active citizen participation and access in the media landscape. This theory recognizes the needs, interests, and aspirations of the "active receiver" in a democratic society.

According to this theory, individuals should have the right to relevant information, the right to respond or "answer back," and the right to use various means of communication for interaction within their communities, interest groups, and subcultures. It advocates for a decentralized and democratized media system that allows for diverse perspectives and active citizen engagement.

The Democratic Participant Media Theory is rooted in a mixture of theoretical elements, including libertarianism, utopianism, socialism, egalitarianism, environmentalism, and localism. It envisions media institutions that are more closely involved with social life and directly controlled by their audiences, offering opportunities for access and participation on terms set by the audiences themselves, rather than by external controllers or authorities.

This theory challenges the traditional top-down approach to media production and distribution, where a few powerful entities dictate the flow of information. Instead, it advocates for a bottom-up model where citizens have a direct role in shaping the media landscape and contributing their voices and perspectives.

Under this theory, media institutions would be structured in a way that facilitates citizen participation and input. This could involve community-based media outlets, public access channels, or platforms that enable user-generated content and citizen journalism.

The goal is to break down the barriers between media producers and consumers, allowing for a more interactive and collaborative process.

The Democratic Participant Media Theory recognizes that different communities, interest groups, and subcultures have unique information needs and perspectives that may not be adequately addressed by mainstream media outlets. By enabling direct participation and access, this theory aims to ensure that diverse voices and viewpoints are represented in the public discourse.

Additionally, this theory emphasizes the importance of media literacy and education, empowering individuals to critically analyze media content and equipping them with the skills necessary to effectively participate in the media ecosystem.

2.9.1 The Main Principles of Democratic Participant Media Theory

- Individual citizens and minority groups have the rights to communicate. Groups, organizations, and local communities should have their own media.
- The organization and content of media should not be subject to centralized political or state bureaucratic control.
- Small scale, interactive and participative media forms are better than large-scale, one-way and professionalized media.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.8. Discuss the pros and cons of Democratic participant media theory.

2.10 Summing Up:

The four theories of the press, proposed by Fred S. Siebert, Theodore Peterson, and Wilbur Schramm in their book "Four Theories of the Press" (1956), are:

1. Authoritarian Theory: This theory suggests that the press should be controlled and censored by the governing authority or the state. The media is an instrument of the government, and its primary purpose is to support and promote the policies of the ruling elite.

2. Libertarian Theory: This theory advocates for a free and unrestricted press, where the media operates without government control or censorship. It promotes the free exchange of ideas and information, and the press serves as a watchdog on the government and as a means of social criticism.

3. Social Responsibility Theory: This theory recognizes the freedom of the press, but also emphasizes the social responsibilities and ethical obligations of the media. The media should be self-regulated and accountable to society, while also providing accurate and truthful information.

4. Soviet Communist Theory: This theory, based on the principles of Marxism-Leninism, views the media as an instrument of the state and the ruling communist party. The press is expected to support and promote the goals and ideologies of the communist system.

In 1983, Dennis McQuail proposed two additional theories:

5. Development Media Theory: This theory suggests that the media should be used as an instrument for promoting economic and social development, particularly in developing countries. The media should prioritize nation-building, education, and the dissemination of information that supports development goals.

6. Democratic-Participant Media Theory: This theory emphasizes the importance of media participation and access for all members of society. It advocates for a decentralized and democratized media system that allows for diverse perspectives and active citizen engagement.

2.11 References and Suggested Readings

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1.12 Model Questions

Q.1 Formulate a normative theory that will describe the Indian socio-political scenario and media.

Q.2. Discuss Social Responsibility Theory in detail . How will this theory be applicable to Indian scenario?

Q.3. Comment on the concepts and differences of Authoritarian Theory and Libertarian Theory.

1.13 Answers to check your progress

Q.1. Explain why the four theories of the press are called Normative.

Ans :The four theories of the press are called "normative" because they focus on what should be the ideal relationship between media and society. Instead of just describing how media works, they suggest what media should do or how it should behave in a perfect world. These theories set standards or norms for how media should operate in different societies, reflecting ideas about press freedom, responsibility, and the role of government in regulating media.

Q.2. Explain McQuail's contribution to the field of Normative theories of Media

Ans :McQuail made important contributions to normative theories by adding two key ideas: Development media theory and social responsibility theories. Development Media Theory suggests that the media should be used as an instrument for promoting economic and social development, particularly in developing countries. Social responsibility theory adds that while media should be free, they also have a duty to serve the public interest. McQuail's work expanded our understanding of how media should function in society, considering both freedom and responsibility as crucial factors in media's role.

Q.3. Discuss the pros and cons of Authoritarian theory.

Ans :The authoritarian theory suggests that the government controls the media, which can have both pros and cons. On the positive side, it can ensure stability and unity by promoting government-approved

messages. This might prevent conflicting information and promote social order. However, it also means limited freedom of expression and potential for propaganda, as the government controls what people see and hear. It can lead to censorship, lack of diverse viewpoints, and suppression of dissent. So, while it may provide order, it can restrict individual freedoms and hinder democracy by limiting access to diverse information.

Q.4. Discuss the pros and cons of Free Press theory.

Ans :The free press theory, also known as libertarian theory, advocates for press freedom without government interference. Its pros include fostering democracy by allowing diverse voices and viewpoints to be heard. It promotes transparency, accountability, and the public's right to know. People can freely express themselves without fear of censorship. However, it may lead to misinformation or sensationalism as media prioritize profit or attention over accuracy. Without regulation, it could also perpetuate biases or serve special interests. So, while it promotes freedom of expression and democracy, it requires responsible journalism to maintain credibility and serve the public interest.

Q.5. Discuss the pros and cons of Social responsibility theory.

Ans :Social responsibility theory suggests that while media should be free, they also have a duty to serve the public interest. Its pros include promoting ethical journalism, accuracy, and accountability. Media can prioritize informing the public and providing diverse perspectives. It encourages media to act responsibly and consider societal needs. However, it may limit press freedom if interpreted as government regulation. It relies on media's self-regulation, which may not always happen. Critics argue it could lead to censorship or bias if not balanced properly. So, while it emphasizes media's responsibility, it requires careful implementation to avoid stifling press freedom.

Q.6. Discuss the pros and cons of Soviet media theory.

Ans :Communist media theory, rooted in Soviet ideology, sees media as a tool to spread government ideas and support the ruling party. Its pros include promoting unity and advancing government goals, such as education or social change. It can prioritize collective welfare over individual interests. However, it often lacks freedom of expression and diverse viewpoints. Media may serve propaganda

instead of truth, limiting public debate. It centralizes control, restricting dissent and creativity. Critics argue it can lead to censorship and manipulation, suppressing democratic values. So, while it aims for societal progress, it risks sacrificing individual freedoms and fostering government control.

Q.7. Discuss the pros and cons of Development communication theory.

Ans :Development communication theory focuses on using media to promote social and economic progress in developing countries. Its pros include raising awareness about important issues like health, education, and poverty. It empowers marginalized communities by giving them a voice and promoting local solutions. It can foster cooperation and mobilize resources for development projects. However, it may prioritize Western ideas over local knowledge and cultures. It could also reinforce power imbalances between media producers and audiences. Critics argue it sometimes imposes top-down solutions and neglects the complexities of local contexts. So, while it aims for positive change, it requires sensitivity and inclusivity to be effective.

Q.8. Discuss the pros and cons of Democratic participant media theory.

Ans :Democratic participant media theory advocates for media that empowers citizens to actively participate in public discourse and decision-making. Its pros include promoting democracy by giving people a voice and fostering civic engagement. It supports diverse viewpoints and grassroots movements, strengthening civil society. It challenges traditional power structures and encourages media literacy. However, it may face challenges in reaching marginalized communities or countering disinformation. It requires access to technology and media platforms, which could exacerbate digital divides. Critics argue it might prioritize quantity over quality of information, leading to polarization or shallow discussions. So, while it promotes democratic ideals, it needs careful implementation to ensure inclusivity and credibility.

UNIT: 3

Unit Structure

3.1 Objectives

3.2 Introduction

3.3 Media Hegemony

3.4 Emerging Perspectives in Communication Studies: Alternatives to the dominant and Classical

3.5 Political Economy perspectives

3.6 Intercultural communication

3.7 Further Readings

3.8 Model Questions

3.1 Objectives

After completion of this course, you will be able to:

- Understand the concepts of hegemony
- illustrate the emergence of alternative to dominant and classic communication
- describe the political economy perspectives
- explore intercultural communication

3.2 Introduction

3.3 Media Hegemony

Hegemony in simple terms refers to , ‘control over’, ‘dominion’, or ‘authority over others’. The state of hegemony is achieved when the power of the dominant group becomes natural and legitimate by the consensus of a group of people or by those who are being dominated. It is interesting that hegemony can be achieved only by the consensus of those who are dominating it is therefore subject to negotiation and ongoing read definition by the dominated people.

. the concept of the concept of hegemony was the work of Italian political thinker Antonio Gramsci (1891-1937). He argued that hegemony is achieved when a provisional alliance of certain groups exerts a consensus which makes the power of the dominant group natural and legitimate. James Watson says that Hegemony works when there is a substantial degree of social economic, political and cultural security in society. When security undermines social division is rampant, the situation becomes unsuitable for hegemony. Hegemony differs at different times at different places and at different circumstances. The modern face of hegemony has been integrated with capitalism. Arts, sports and entertainment as a whole has been under the umbrella of hegemonic commercial alliances. Cultural imperialism has been a small part of this mega version of hegemony. Todd Gitlin (1994) expressed that, 'what is hegemonic in consumer capitalist ideology is precisely the notion that happiness, or liberty, or equality or fraternity can be affirmed through the existing private commodity forms under the benign, protective eye of the national security state'.

Media hegemony is the way by which ideas promulgated or become dominant in society through media. Media is controlled by the ruling or elite class in a society. Media tries to cover the issues that are favourable to the dominant ideology. A hierarchy is set where the 'power elite' (A term used by the American writer C Wright Mills) dominate the media through financial bases, law, education or culture and win the consent of the public who may be voters, consumers, citizens or workers. Thus, hegemony means cultural and ideological domination. Corporate media hegemony refers to the global dominance and influence of powerful commercial mass media organisations and a transnational elite. 'Western media hegemony' refers to a perception that global news media are dominated by Eurocentric values and perspectives . Critics argue

that ritualistic use of the concept reflects reification and determinism and underestimates the contestation highlighted by Gramsci.

Media hegemony is often criticised for generating media bias and free flow of information.

3.4 Emerging Perspectives in Communication Studies: Alternatives to the dominant and Classical

The dominant paradigm is associated with the liberal and modernisation theories where media promotes the economic growth and capitalism. In such circumstances, media follows the top down approach fulfilling the ideology, need and demand of the elite class. Stronger and larger mass media are able to influence people in hypodermic needle way and has the bullet effect. Dominant model was criticised for not reflecting the information of developing countries. Dominant ideologies did not promoted the development issues of the poor countries.

As such, a consensus was raised among the countries of global south and demanded for free and fair flow of information of press. *Participatory* approach of media was encouraged to counter the developed media narratives. You will read these in detail in your global media studies paper.

The participatory paradigm of development encourages people at the centre of the development process. From the 1970s, citizen are considered as partners, rather than targets of development strategies and emphasise peoples empowerment and emancipation and seeks their involvement at all levels - decision-making, programme implementation, evaluation, monitoring and benefits. The role of media within this paradigm is to promote people participation in developmental process. Importance of dialogue and sharing of knowledge are key ingredient of alternative way of communication. Medias role here is to perform the bottom-up flow of communication. Community media as such becomes one of the

prominent tool for alternative paradigm. New media technologies including social media today has received prominence as a medium for alternative voice as it is interactive in nature.

Keval J Kumar, in his book 'Mass Communication in India' states that alternative journalism rejects the 'mainstream', Western-style approach to news and news values. They argue that 'mainstream' journalism is subservient to government and private interests. They also argue that western style journalism aims at upholding, supporting and justifying confidence in the status quo. They reject the 'famous five' principles of traditional journalism: balance, consensus, impartiality, objectivity and value neutrality. It also rejects the traditional news values as the criteria for news selection: timeliness, immediacy, proximity, oddity, conflict, mystery, suspense, curiosity and novelty(77). These are considered as the elements that create sensitivity. Rather than presenting the news as a series of isolated events, alternative paradigm is concerned with explaining 'why' and 'how'. They are more interpretative in style of presentation. Thus the idea of dissemination of information has deeper essence with more participatory engagements from public in contrast to the dominant communication.

3.5 Political Economy perspectives

Political Economy is a critical concept of power relationships. In Mass communication, political economy relates to the study of historical, social, cultural, economic and political context that creates media products and are consumed by audience. This is the study of a large ecosystem of media content production, distribution and consumption.

Political economy has four dimensions: history (it defines the study of historical context), social totality (understanding relationships among commodity, corporates, institutions, social relations and

hegemony), moral philosophy (talks about justice, equity and public good) and praxis (the practise or custom). In contemporary media scenario, political economy in India is determined a few factors like : government, advertisers, owners and sometime the social and economic fabrication of Indian society.

We cannot avoid the concept of cultural imperialism as a strong part of political economy perspectives as through this, a country in modern times, tries to dominate over another country. Edward S Herman and Noam Chomsky in the book "Manufacturing Consent : The Political Economy of Mass Media' talks about the five filters of media propagation that includes; ownership, advertising, source, flak, anticommunism as a national religion and control mechanism. These filters also are some of the powerful elements that control the political economy of media.

3.6 Intercultural communication

Intercultural communication is the process of exchanging information across cultural boundaries. It is sometimes also referred to as cross-cultural communication. Intercultural communication is derived from fields in the social sciences such as anthropology, cultural studies, psychology, communication and others. Its basic purpose is to explore and explain how different cultures communicate with each other. In order to get a perspective on intercultural communication, one must first understand the concept of culture itself. Culture is the way of life of the people. According to Stuart Hall there is no aspect of human life that is not touched and altered by culture. It is influenced by the whole gamut of communications, including language, non-verbal communication, customs, perceived values, as well as the concepts of time and space. In intercultural communication, understanding of context and meaning are important.

Intercultural communication encompasses understanding and navigating the diverse ways people from various cultures interact, express themselves, and interpret messages. Effective intercultural communication is essential in our globalized world, where interactions between people of different cultural backgrounds are common in business, education, and personal relationships.

Key Components of Intercultural Communication

a. **Cultural Awareness:** Understanding one's own culture and recognizing its influence on behavior and communication. This self-awareness helps individuals appreciate the cultural lenses through which they view the world.

b. **Cultural Knowledge:** Gaining knowledge about other cultures, including their values, traditions, communication styles, and social norms. This involves learning about verbal and non-verbal communication practices, such as body language, gestures, and eye contact.

(c) **Cultural Sensitivity:** Being aware of and respectful towards the cultural differences and similarities between oneself and others. It involves avoiding ethnocentrism, the belief that one's own culture is superior to others.

(d) **Effective Communication Skills:** Developing the ability to listen actively, express oneself clearly, and adapt messages to the cultural context of the audience. This includes being mindful of language barriers, idiomatic expressions, and differing communication styles.

(e) **Adaptability and Flexibility:** Being willing to adjust one's communication strategies and behaviors to bridge cultural differences. This includes being open to new experiences and willing to learn from intercultural interactions.

Barriers to Intercultural Communication

1. **Language Differences:** Misunderstandings can arise from differences in language, including vocabulary, grammar, and idiomatic expressions. Even among speakers of the same language, regional dialects and accents can create communication challenges.
2. **Non-Verbal Misinterpretations:** Non-verbal cues such as gestures, facial expressions, and body language vary significantly across cultures. A gesture that is positive in one culture might be offensive in another.
3. **Stereotyping and Prejudices:** Preconceived notions about other cultures can lead to misunderstandings and conflict. Stereotyping involves making generalized assumptions about individuals based on their cultural background.
4. **Cultural Norms and Context:** Different cultures have varying norms regarding communication practices, such as the degree of directness, formality, and the use of silence. High-context cultures rely heavily on implicit communication and non-verbal cues, while low-context cultures emphasize explicit verbal communication.
5. **Ethnocentrism:** This is the tendency to view one's own culture as the standard and to judge other cultures by those standards. Ethnocentrism can hinder effective communication by creating bias and reducing openness to other cultural perspectives.

Intercultural communication is a vital skill in our increasingly diverse world. By developing cultural awareness, knowledge, sensitivity, and effective communication skills, individuals can navigate cultural differences successfully and build meaningful, respectful relationships. Overcoming barriers such as language differences, non-verbal misinterpretations, and ethnocentrism

requires continuous learning and an open-minded approach to intercultural interactions. Ultimately, fostering intercultural communication enhances collaboration, innovation, and harmony in a globalized society.

3.7 References and Suggested Readings

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3.8 Model Questions

A. Very short questions

- i. Who introduced the concept of hegemony?
- ii. Who coined the term 'elite'?
- iii. What are the five filters?

C. Write short notes on the followings

- (a) Intercultural communication
- (b) Political economic perspective
- (c) Alternative paradigm

D. Long questions

- i. Critically evaluate the concept associated with media hegemony
- ii. Write a note on the alternative paradigm and its characteristics
- iv. Write the significance of the study of intercultural communication.

UNIT: 4

Unit Structure:

4.1 Objectives

4.2 Magic Bullet Theory

4.3 Psychological Difference Theory

4.4. Personal Influence Theory

4.5 Limited Effect Theory

4.6 Further Readings

4.7 Model Questions

4.1 Objectives

After going through this course, you shall be able to

- (i) understand the basics of media effects theories like Magic Bullet Theory, Limited Effects; Psychological Difference Theory, Personal Influence Theory
- (ii) learn the implications of the theories
- (iii) resonate with the contemporary fields of media studies

4.2 Magic Bullet Theory

This theory postulates the direct effect of media content on the audience. Also known as the Hypodermic Needle Model or the Transmission-Belt Model, it suggests that media messages act like 'bullets', which directly hit at the target (here audience) and influence on their opinions, beliefs and behaviour. This theory was developed and gained prominence during world war I and II when photographs, radio and television had a profound impact on the audience. During this time, the media was used as a tool of propaganda. For example, during the time of October Revolution in Russia (1917), Stalin used photography as a medium to present his

image high in front of his public. He even went to morph those photographs as per his convenience. Likewise, during World War II, radio and television alongwith the visual images (example: photography and documentary films) were extensively used as a tool to represent the power dynamics of the people and country. During war time, Hitler monopolised the use of media in Germany. The effectiveness of such propaganda leads to theories that the media might have a similar effect on civilians during peacetime as well.

Magic bullet theory considers the audience as passive recipients and homogeneous masses that are easily influenced and susceptible to manipulation by media contents. Thus, the media has the power to 'inject' or 'shot in' ideas and values directly into the minds of the audience just like a hypodermic needle injection does for chemical substances into the body. Therefore, magic bullet theory is believed to have a predictive behaviour of the audience during crisis time. (However, empirical research in media effects has since challenged its validity. Studies have shown that audience members are not passive recipients but actively engage with media content, interpreting it in ways that are shaped by their own experiences, beliefs, and social contexts.)

One of the primary hypotheses of the Magic Bullet Theory is that the audience are largely uniform in their response to media messages consuming every message transmitted to them without critical evaluation. This implies that media effects are immediate, uniform and powerful, with little or no room for individual interpretation.

4.3 Psychological Difference Theory

Psychological or individual differences theories focus on the diverse ways in which individuals process, interpret, and respond to media

messages. These theories recognize that people are not passive recipients of media content but actively engage with it, influenced by their unique psychological characteristics, personality traits, and cognitive processes. They respond to media messages according to their intelligences, earlier experiences, beliefs, values and socio-cultural contexts.

Three important concepts emerge from this theory- selective exposure, selection perception and selective retention.

Selective exposure

This phenomenon refers to the audience's behaviour, that individuals like to seek out media content that is aligned with their likings, beliefs, attitude, values and ideologies while avoiding contradictory or challenging information. This reflects the natural inclination of individuals for their selective preexisting worldviews and rejects the cognitive dissonance. For example, during an election campaign, it is more likely to get the followers of a political party to attend the rallies instead of those who are the followers of a different party. Similarly, a conservative-leaning individual may prefer to watch news channels or read articles that espouse conservative viewpoints, while a liberal-leaning individual may seek out media content that aligns with liberal ideologies.

Likewise, individuals who follow the horror genre of films prefers to watch more of this genre than other genres. If we take the example of social media, we see how the algorithms are set in facilitating the selective exposure to audience feeds and their choices of content preferences. This can create filter bubbles, wherein individuals are exposed to a limited range of content that aligns with their interests and viewpoints. Filter bubbles can hinder exposure to diverse perspectives. This is the reason why you see many similar suggestive pop-up windows in your YouTube when you finish watching a type of content.

This selective espouser is helpful in studying consumer behaviour and their brand preferences for certain products. This selective exposure can influence purchasing decisions and contribute to brand loyalty, as individuals reinforce their positive perceptions of favored brands.

This theory is significant because it talks about the implications for media content- how individuals are espoused to media and how they interpret the messages. Understanding the factors that influence media consumption patterns, researchers and media practitioners can comprehend audience behavior and create content to engage diverse perspectives.

This theory was the result of the study by Austrian American sociologist Lazarsfeld, Beleson and Gaudet (1948) while studying on the voters behaviour depending on the campaign materials. They found that the voters selected those who suited their own biases, i.e. they selected the material which supported their pre-existing values and beliefs. .

Selective Perception

Selective retention is the process by which we see things and presume ideas about things or happenings. It is a cognitive process that aligns with existing beliefs and attitude of individuals and plays a role in shaping how people perceive, interpret, and recall information from their environment. Critics are of the view that selective retention is closely related to confirmation bias where individuals favour information that confirms their preconceptions and dismiss information that challenges them. This bias affects not only what people remember but also how they seek out and interpret information

Information similar to one's beliefs is more likely to be retained because it is easier to integrate into existing cognitive frameworks. In contrast, information which is not with one's interest is often

forgotten or distorted. It has impact on individual emotion, social interaction, cultural context, and on behaviour. For example, Cooper and Johoda (1947), while doing research on the perceptions of readers on a cartoon character called Mr. Biggott, they found that the prejudiced readers distorted the meaning of the underlying message of the cartoon.

Selective perception is crucial in determining media effect. What people will like and select for their consumption has become a part of media effect research these days. Strategic communication message development is done to attract the audience.

Selective perception may be constructed due to selective exposure to some things, ideas or events. Geographical factors may also influence the selective perception of individuals. This is the reason why you hear about the challenges of 'digital divide' in the contemporary period. The perception of digitally exposed people towards digital media or interactions will vary from those who are not espoused to digital interactions.

You might have noticed that, even if two persons views the same media message, the perception always differs. Klapper (1960) discussed this in his book on effects of mass communication. He suggests that people selectively espouse themselves to the media contents that resonates their beliefs, attitude and values. Then they perceive the selected material according to their own predisposition.

Selective retention

Selective retention is the process by which an individual remembers media content according to their existing attitudes and beliefs. The demographic categories (i.e. age, sex, education etc.) individuals belong to, personal characteristics (i.e. level of intelligence, attitudes, values etc.), socio-cultural belongingness (the community they belong to) are some of the factors which can influence the

retention of individuals. Moreover, the need of individual also influence on the level of retention.

Melvin De Fleur further illustrates that, audience selects the message from a varied range of information plate as per his attitude, believes and choices and response and retention to such messages are modified according to their psychological make up.

4.4 Personal Influence Theory

Personal influence theory was developed by Elihu Katz and Lazarsfeld in the book Personal Influence (1955). They revealed that people's reactions to media messages are mediated by interpersonal communication with members of their social environment. A person's membership in different social groups (family, friends, professional and religious associations, etc.) has more influence on that person's decision-making processes and behaviour than does information from mass media. This is why a mass communication researcher can not treat public as a homogeneous unit who will respond to media message uniformly.

This theory proposes the idea of 'opinion leaders' . It proposes that new ideas are propagated to society through opinion leaders. From media, the information are received by the opinion leaders and public receives the information from such opinion leaders. This is why the theory is also stated as the two-step flow theory of mass communication.

This theory therefore, suggest that the media does not have a direct effect on the whole of the media audience, but is mediated through opinion leaders. They thus shape the views of most individuals in society, particularly their followers. Since the introduction of the

two-step flow model and the opinion leadership concept, numerous studies have sought to advance both the understanding and applicability of these ideas to various areas from marketing and consumer behavior, to fashion, politics, and scientific innovations.

4.5 Limited Effects Theory

This theory states that the effects of media on individuals is limited. Lazarsfeld's study on the voting behaviour of individuals suggested that media cannot directly influence the choice of individuals; rather the environment, social circumstances, individual differences and other factors have an influential role on the perception of the audience.

This theory also claims that media can act as source of reinforcement for an individual. This means that a person is likely to choose media sources that confirm what they already think and believe. Limited effects theory determines that these choices reflect how media itself has less of an effect than the individual's choices

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4.7 Model Questions

1. Very Short Questions

- i. Who developed the following theories
 - (a) Magic Bullet Theory
 - (b) Limited Effects Theory

- (c) Psychological Difference Theory
- (d) Personal Influence Theory
- (e) Define selective exposure or selective perception

2. Short notes:

- (a) Limited effect theory of mass communication
- (b) Selective Exposure
- (c) Selective perception
- (d) Selective retention
- (e) Magic Bullet theory
- (f) Two step flow of information

3. Long questions

- (a) Briefly discuss how individual difference is effective in studying impact of media
- (b) Do you think that media have the magic bullet effect on audience? Justify your answer with suitable examples
- (c) Who are opinion leaders? Write the significance of opinion leader in contemporary society
- (d) What are the various dimensions of psychological difference theory? Explain

UNIT: 5

STRUCTURALISM, CULTURAL THEORY, POST MODERNISM, FEMINIST MEDIA THEORY

Unit Structure:

5.1 Introduction

5.2 Objectives

5.3 Critical theories of mass comm

5.3.1 Cultural imperialism theory

5.4 Cultural Theories

5.4.1 Why cultural theories are important in mass communication

5.4.2 Studying culture: As a Structural system

5.4.3 Studying culture as a symbolic system

5.4.4 Culture as a cognitive system

5.5 Structuralism

5.5.1 Synchronic and diachronic analysis

5.5.2 Structuralism in Cultural studies and Mass communication

5.5.3 Levi Strauss and structuralism

5.6 Postmodernism

5.6.1 The historical growth of cultural studies.

5.6.2 Postmodern understanding

5.6.3 Postmodernism in Mass communication

5.6.4 Postmodernism approaches in Mass

Communication and media studies

5.7 Feminist Media theory

5.7.1 Notable names in the field of Feminist media theory

5.8 Summing Up

5.9 References and Suggested Readings

5.10 Model Questions

5.11 Answers to Check Your Progress

5.1 Introduction

Theoretical framework is essential and significant to research. Not only that, the growth of a society depends upon the advancement of knowledge and that is dependent upon theories. Mass Communication and mass media was previously believed to have an important role to play in the furtherment of the society, but that role was uncomplicated and unhindered by any outside factors other than being a carrier of information. That has been proved wrong in time, as media theories unveiled the factors and functions that truly shape the underlying power structure of the communication industry. In this unit, we shall read about how the status quo is challenged by the critical theories, cultural imperialism among them. We shall then advance to other cultural approaches, including studying culture as a structural system among others. We shall learn about structuralism and then progress to postmodernism. We shall also learn about Feminist media theory.

5.2 Objective

This unit deals with theories of media studies. After reading this unit, you will be able to-

1. discuss and explain the cultural approaches to mass communication
2. explain the theory of structuralism and how it is relevant to media studies
3. discuss postmodernism and the postmodern approaches to media studies
4. explain feminist media theory

5.3 Critical theories of mass comm

The traditional. Functionalist approaches often painted media as simply a tool for social integration or as neutral carriers of information. However, as a response to this way of thinking, critical theories challenged the status quo and sought to unveil the underlying power structures, ideologies, and inequalities that shape mediated communication processes.

True to its name, the critical theory acts as a critique of political system, socio-economic traditions and calls for changes in the existing system. Critical theories raise questions about the stance of mass media on political and economic scenario, examining the factors that lie behind media production and distribution and so on.

One of the foundational critical theories in mass communication is the Frankfurt School's critique of the culture industry. Thinkers like Theodor Adorno and Max Horkheimer argued that mass media, particularly in capitalist societies, had become an industry that produced cultural goods not for their intrinsic value but as commodities for profit and social control. They criticized the standardization, commercialization, and ideological manipulation inherent in mass-produced cultural products, which they believed stifled critical thinking and perpetuated dominant ideologies.

Building on Marxist theory, critical theorists like Louis Althusser and Antonio Gramsci introduced the concepts of ideology and hegemony to mass communication studies. Ideology refers to the dominant belief systems, values, and worldviews that are perpetuated through various social institutions, including media. Hegemony, on the other hand, describes the process by which these dominant ideologies become naturalized and accepted as common sense, often serving the interests of powerful groups in society. Critical theorists argued that mass media played a crucial role in disseminating and reinforcing hegemonic ideologies, thereby perpetuating existing power structures and social inequalities.

Another influential critical theory in mass communication is the political economy approach. This perspective examines the economic and political factors that shape media ownership, production, distribution, and consumption. It highlights how the concentration of media ownership in the hands of a few corporate conglomerates, driven by profit motives, can limit diversity, marginalize alternative voices, and reinforce dominant ideologies that serve the interests of the powerful.

Feminist theories in mass communication have also made significant contributions by critiquing the patriarchal nature of media institutions and representations. These theories analyze how media perpetuate gender stereotypes, objectify and marginalize women, and reinforce traditional gender roles and power dynamics. Feminist scholars advocate for more diverse and inclusive media

representations that challenge hegemonic masculinity and promote gender equality.

Critical race theory, a theoretical framework that emerged from the field of critical legal studies, has also influenced mass communication research. This approach examines how media representations, discourses, and practices perpetuate and reinforce racial stereotypes, marginalization, and systemic racism. It calls for a critical examination of the ways in which media contribute to the construction and maintenance of racial hierarchies and the perpetuation of white supremacy.

Postcolonial theory, drawing from the works of scholars like Edward Said and Frantz Fanon, has also contributed to critical perspectives in mass communication. This approach critiques the legacies of colonialism and imperialism, including the ways in which media representations and discourses perpetuate Eurocentric perspectives, exoticize and "Other" non-Western cultures, and reinforce unequal power relations between the Global North and Global South.

While critical theories in mass communication share a common goal of unveiling and challenging power structures, ideologies, and inequalities embedded in mediated communication processes, they offer diverse perspectives and analytical tools. These theories encourage critical examination of media institutions, content, and practices, and advocate for more inclusive, diverse, and transformative media landscapes that promote social justice, empowerment, and positive social change.

Important definitions:

Political Economy approach :The political economy approach to media looks at how economic and political factors shape media content, ownership, and influence. It focuses on who controls the media and how that affects what we see, hear, and read. This theory believes that media isn't neutral but reflects the interests of those in power. It examines issues like media monopolies, advertising, and how money influences what stories get told. By understanding these factors, we can see how media can reinforce inequalities and shape public opinion.

Critical race theory :Critical race theory examines how race and racism intersect with other forms of power, like class and gender, in society. It challenges the idea that racism is just about individual prejudice, arguing

instead that it's embedded in laws, institutions, and everyday practices. This theory seeks to uncover how racism operates to advantage some groups over others, often at the expense of people of color. By highlighting these systemic injustices, critical race theory aims to bring about social change and create a more equitable society where everyone is treated fairly regardless of their race.

Postcolonial theory :Postcolonial theory looks at the lasting effects of colonialism on societies and cultures around the world. It examines how colonial powers exploited and oppressed colonized peoples, often imposing their own languages, religions, and ways of life. Even after independence, postcolonial theorists argue that these legacies continue to shape power dynamics, identities, and cultural norms. By understanding the complexities of postcolonial societies, this theory seeks to challenge Eurocentric perspectives and promote the voices and experiences of formerly colonized peoples. It aims to create a more inclusive and just world where all cultures are valued and respected.

5.3.1 Cultural imperialism theory

Cultural imperialism theory is a critical perspective that examines how powerful nations or cultures can impose their values, practices, and belief systems on other, less dominant cultures through various means, including mass media and communication technologies. The concept of cultural imperialism emerged in the 1960s and 1970s, influenced by broader discussions around decolonization, dependency theory, and the critique of Western hegemony. Scholars like Herbert Schiller, Armand Mattelart, and Herb Denzin were among the early proponents of this theory.

Cultural imperialism theory argues that powerful nations, particularly Western countries like the United States, use their economic and technological dominance to export their cultural products, values, and ideologies to other parts of the world. This process is seen as a form of cultural domination or subjugation, where indigenous cultures are marginalized or displaced by the pervasive influence of Western culture. The global flow of media and cultural products from the West also creates a state of cultural dependency in developing nations. This leads to the homogenization of cultures, where local traditions and identities are eroded or transformed to conform to Western cultural norms and ideals.

Mass media and communication technologies, such as television, films, music, and digital platforms, are viewed as crucial vehicles for the dissemination of Western cultural products and values. These media channels are often controlled or influenced by Western corporations and institutions, which promote consumerism, individualism, and Western ideals of progress and modernity.

While acknowledging the power of cultural imperialism, some scholars within this theory also recognize the potential for resistance and the creation of counter-narratives. They highlight instances where local cultures have adapted, reinterpreted, or rejected imported cultural products, asserting their own cultural identities and narratives.

Cultural imperialism theory has been influential in shaping discussions around media representation, cultural globalization, and the power dynamics between the Global North and Global South. However, it has also faced criticisms, including accusations of cultural essentialism, oversimplification of audience reception and agency, and neglecting the complex processes of cultural hybridity and adaptation.

Check Your Progress

- N.B 1. Your answer should be within 100 words
- 2. you may check your answers at the end of the unit
- Q.1. explain critical theory of mass communication
- Q.2. what is cultural imperialism

5.4 Cultural Theories

5.4.1 Why cultural theories are important in mass communication:

By integrating cultural theories into the study of mass communication, scholars and practitioners can develop a more nuanced and critical understanding of the complex relationships between media, culture, and society. These theories challenge us to question taken-for-granted assumptions, unpack power dynamics,

and strive for more inclusive, diverse, and socially responsible media systems. Cultural theories help the scholars to-

1. Understand the cultural context of media:

Cultural theories provide a framework for analyzing how media operates within broader cultural contexts and social structures. They help us understand how media representations, discourses, and practices are shaped by and, in turn, shape cultural values, norms, ideologies, and power relations. Without considering the cultural dimensions, our understanding of media processes and their implications would be incomplete.

2. Examine the construction of meaning:

Cultural theories emphasize that media does not merely reflect reality but actively constructs and shapes meanings, identities, and representations. These theories offer insights into how media texts and messages encode particular cultural meanings and how audiences decode and negotiate those meanings based on their cultural backgrounds and lived experiences.

3. Unearth ideological influences:

Many cultural theories, such as critical theory, feminist theory, and postcolonial theory, are concerned with unveiling the ideological influences and power structures embedded within media systems and content. They shed light on how media can perpetuate dominant ideologies, reinforce social inequalities, and marginalize certain groups or perspectives.

4. Challenge the dominant narratives:

Cultural theories provide a counter-narrative to dominant, mainstream perspectives on media. They challenge the assumptions of neutrality, objectivity, and universality often associated with traditional media studies. Instead, they highlight the complex interplay between media, culture, and power, and advocate for more diverse, inclusive, and socially responsible media practices.

5. Emphasize the importance of identity and representation:

Cultural theories are crucial for understanding how media represents and constructs various social identities, such as gender, race, ethnicity, class, and sexuality. They analyze how media

representations can reinforce or challenge stereotypes, shape self-perceptions, and contribute to the formation of cultural identities.

6. Promote social change and diversity:

Many cultural theories in mass communication are oriented toward promoting social change, cultural diversity, and inclusive media practices. They advocate for more equitable representation, challenging dominant narratives, and empowering marginalized voices and perspectives within media landscapes.

5.4.2 Studying culture: As a Structural system

People from different cultural backgrounds see and understand the society they live in differently. How they view society is deeply rooted in the structure and norms of their particular culture. The unique structures of different cultures, which can seem both familiar and unfamiliar at the same time, determine how the world system works. This leads to a collective way of acting and behaving within each culture that can be difficult for outsiders to fully understand. This structural aspect of culture provides insight into examining various facets like art, ethics, nature and so on - helping people find meaning in their lives. Certain core institutions play a central role in shaping a culture's structure, and members of each cultural group interact with and derive meaning from these institutions.

Levi-Strauss, through his structural analysis of the world and its development, made important contributions to understanding the structural aspects of culture. His structuralist approach greatly influenced how scholars in the American tradition analyze a culture's structure. Central to Strauss's writings were the concepts of culture and the human mind. He viewed cultural notions as structures created by the mind. Strauss attempted to identify structures within cultural domains like art and language as products of the mind, in order to define culturally constructed structures. These culturally constructed structures, operating at three distinct levels, play an essential role in redefining people's culture.

5.4.3 Studying culture as a symbolic system

This way, we view culture as a system of symbols. Culture in the form of symbols is a way for people from various groups to communicate and form a collective culture. We are generally surrounded by tangible symbols representing abstract concepts, with no inherent relationship between the two. Anthropologists argue that human evolution is shaped by certain experiences that people symbolically communicate. Written text is a common example of symbolic language, though symbols can also be intangible. Since language is learned, its symbolic forms developed independently from human evolution itself. This reflects how language as an element of culture can reach across cultural groups.

Symbols can also manifest as artifacts like rituals, building designs, tools, and so on. These symbolic forms can be classified into material culture and symbolic culture. This classification arises because symbols comprise diverse data requiring distinct methodologies to study them. Comprehending and using cultural symbols enables their expression. People attach meanings to symbols that may differ from what is literally depicted. Interpretation of symbols thus varies between people in two contexts. The first is that people from different cultural groups likely interpret the same symbols differently. Secondly, even within one culture, people may interpret and express the same symbol differently depending on the context.

There are two methods to comprehend, express and communicate the intangible elements of culture . they are symbols and language. Symbols correspond to specific meanings, while language uses symbols to communicate ideas within a cultural group. Group members derive meaning from their language, but symbols alone have no inherent meaning. It is a two-way human endeavour- first, we attach meanings to symbols and second, we communicate those meanings within our cultural group. Multi-lingual cultures can communicate across diverse groups, enhancing tolerance. Cultural symbols simultaneously convey powerful meanings shaping thinking and governing behaviour in certain ways. Symbols acquire value by infusing them with human beliefs, emotions, and ideas.

5.4.4 Culture as a cognitive system

The cognitive system theory views culture through an inherent structured framework focused on how culture is imparted. This theory is widely used in psychology and fields like anthropology, political science, education, and linguistics. In media and communication studies, the cognitive system offers insights into how media affects audiences, though cognitive theories have had limited impact in media studies so far, largely limited to semantics. This raises the question of whether media studies requires cognitive theories beyond Habermas'. Cognitive theory is a vast field, making it difficult to identify a suitable theory for communication studies. Cognition deals with how the human mind functions - developing ideas, concepts, metaphors, dreams, etc. A distinction exists between cognition (the rational) and emotion (the irrational).

According to Stuart Hall, understanding cognitive aspects of culture is irrelevant within cultural studies. The focus lies instead on practices of everyday life. There is a two-fold understanding of culture - cognitive and interpretive - with differences across four fronts: conceptual approach, research area, analysis site, and methodology system. The conceptual approach frames how to conceptualize culture and develop a socio-cultural system. Research areas differ, with cognition centered on people's beliefs to understand culture, while interpretation involves behavior lending meaning to culture. The analysis focal point differs in revealing cultural patterns at interpretive and cognitive levels.

Taking a media industry example, while we have identities at home/community, when appointed at a media company, we must follow its codes like dress, ethics, language etc. This can be understood at three levels: organizational (strategies, hierarchy), group (power, conflict), and individual (motivation, learning ability). These mind and physical entity processes elaborate into a formally similar model for all individuals. However, there is a gap between formal cultural impositions and social impositions. Strauss argued these structures overlap to transcend the formal-social spaces, avoiding cultural division.

The interpretive perspective keys on the symbolic disposition of community members' behaviours. From the cognitive view, culture is a social construction by community members. Cognition deals with methodological aspects. Interpretation relies on ethnographic

inquiries to understand culture-building factors, while the cognitive field employs field experiments with statistical methods to explain how culture is constructed in people's minds within a group.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.3. explain culture as a structural system

Q.4. what is cognitive system theory

5.5 Structuralism

Structuralism gained prominence in the mid-20th century, particularly in the fields of linguistics, anthropology, and literary criticism. It aims to understand and analyze systems, structures, and relationships that underlie various aspects of human culture and behaviour.

At its core, structuralism posits that human culture and society can be understood as systems of signs, symbols, and practices that operate according to specific structural rules and patterns. These structures are believed to exist independently of individual consciousness or agency and are thought to shape and govern human behaviour, language, and social interactions.

The Swiss linguist Ferdinand de Saussure (1857-1913) laid the foundations for structural linguistics. He argued that language is a system of signs, where each sign consists of a signifier (the sound or written form) and a signified (the concept or meaning). He emphasized that the relationship between the signifier and signified is arbitrary and that language functions through the differences and oppositions between signs, rather than through inherent meanings.

Building on Saussure's ideas, anthropologists like Claude Lévi-Strauss(1908-2009) applied structuralist principles to the study of myths, kinship systems, and cultural practices. Lévi-Strauss believed that cultures could be understood as systems of binary oppositions (e.g., raw/cooked, nature/culture, male/female) and that

these oppositions formed the underlying structures that governed cultural phenomena.

In literary criticism, structuralism was championed by thinkers like Roland Barthes(1915-1980), who argued that literary works should be analyzed not as expressions of an author's intention or experience, but rather as self-contained systems of signs and codes. Barthes and other structuralist critics focused on identifying and analyzing the underlying structures, patterns, and codes that governed the production and reception of literary texts.

One of the key tenets of structuralism is the idea that meaning is not inherent or fixed but rather emerges from the relationships and differences between elements within a system. For example, in language, the meaning of a word is not determined by its referent in the real world but by its position and relationships within the linguistic system.

In a nutshell, the theory of structuralism can be expressed in the following principles:

- Culture has an underlying structure that shapes people's thoughts and behaviours. This cultural structure operates like a system of relationships or patterns.
- To understand a culture, we must analyse the structural relationships within it. The structure itself accounts for the specific contents of a culture.
- Synchronic analysis examines the structure at one moment in time . on the other hand, Diachronic analysis looks at how structures change over time.
- Cultural phenomena like language and kinship have structural rules and codes. These rules exist in the collective unconscious of the cultural group.
- Structuralism seeks to uncover the universal, innate patterns of human culture. Hence, It focuses on the overall structure rather than individual components. To truly understand the culture we need to focus on the entire structure and not parts of it. Only by focusing on the whole structure, we will be able to see the underlying patterns, which determine the deep rooted parts of the culture.

- Cultures could be understood as systems of binary oppositions (e.g., raw/cooked, nature/culture, male/female), and these oppositions form the underlying structures that govern any cultural phenomena

Synchronic analysis refers to the study of a phenomenon or system at a specific point in time, without considering its historical development or evolution. This approach is contrasted with diachronic analysis, which examines how a phenomenon has changed and evolved over time.

Structuralists believed that in order to truly understand the underlying structures and relationships that govern a system, it was essential to analyze it synchronically, or as it exists in a given moment. They argued that focusing on the historical development or diachronic changes of a system could obscure or distort the understanding of its current state and internal logic.

5.5.1 Synchronic and diachronic analysis

Synchronic and diachronic analysis are two different approaches to studying linguistic or cultural phenomena. The two approaches contrast each other.

Synchronic Analysis:

- Looks at a language or cultural system at a single point in time
- Examines the internal structures and relationships within the system as they exist together synchronically
- Provides a descriptive snapshot of the state of the system
- Does not consider historical development or evolution over time
- Examples: Analysing the grammar rules, sounds, cultural rituals, kinship systems, etc. of a language/culture today

Diachronic Analysis:

- Examines how a language or cultural system changes and develops over time
- Traces the historical evolution of features through different time periods
- Compares the system at an earlier state to its later states

- Identifies patterns and principles of how and why changes occurred
- Examples: Tracking the historical shifts in a language's vocabulary, sound changes, and cultural tradition transformations over centuries

In essence, synchronic is the analysis of a static system at one point in time, while diachronic is the analysis of dynamic developments and changes to the system across different time periods.

5.5.2 Structuralism in Cultural studies and Mass communication

Structuralism, when applied to cultural analysis, provides a framework for understanding and interpreting various cultural phenomena, practices, and artifacts as systems of signs, symbols, and codes that operate according to underlying structures and relationships.

From a structuralist perspective, culture is viewed as a complex system of interconnected elements, where meaning and significance are derived not from inherent qualities but from the relationships and oppositions between these elements. Structuralists argue that beneath the surface of cultural practices, myths, rituals, and artifacts, there exist deep, universal structures that govern and organize human thought and behaviour. Some key aspects of structuralism when applied to cultural analysis are given below-

1. Study of Mythology and narratives: Structuralists, particularly anthropologists like Claude Lévi-Strauss, analyzed myths, folktales, and narratives from different cultures to identify underlying structural patterns and relationships. They believed that these stories and narratives reflected deep, universal structures of the human mind.
2. Study of Kinship systems: The study of kinship systems and relationships was a significant area of focus for structuralist anthropologists. They sought to uncover the underlying rules and structures that governed familial relationships, marriage practices, and social organization across different cultures.
3. Analysing Language and communication: Influenced by the work of Ferdinand de Saussure in linguistics, structuralists viewed language as a system of signs and codes that operate

according to specific structural rules. They examined the relationships between signifiers (words) and signifieds (concepts) within cultural contexts.

4. Study of cultural artifact as symbolic systems: Structuralists analyzed various cultural artifacts, such as art, music, fashion, and architecture, as symbolic systems that convey meaning through their underlying structures, codes, and relationships, rather than inherent qualities.

As for the application of Structuralism in Media studies,

1. Analysis of media content: Media contents, such as news reports, television shows, films, or advertisements, can be viewed as systems of signs and codes that convey meaning through their underlying structures and relationships. A structural analysis would involve examining the binary oppositions, narrative patterns, and semiotic systems present in media texts to uncover the deep structures that govern their production and reception.
2. Studying media genres: Media genres, such as romantic comedies, action movies, or news broadcasts, can be analysed from a structuralist perspective by identifying the underlying conventions, tropes, and structural elements that define and govern the genre. This will involve examining the recurring patterns, character archetypes, or narrative formulas that shape the genre's form and content.
3. Investigating media institutions: we can view and analyse media organizations, such as television networks, news agencies, or advertising firms, as systems with underlying structures, hierarchies, and relationships that govern their operations, decision-making processes, and content production.
4. Examining audience behaviour: Audience behaviour, such as media consumption patterns, engagement, or responses, can be studied through a structuralist lens by identifying the underlying structures, rules, and patterns that govern these behaviours. This might involve examining the relationships between audience demographics, media preferences, and consumption habits.
5. Studying media effects: The effects of mass media on individuals, groups, or society can be examined from a structuralist perspective by understanding the underlying

mechanisms, processes, and relationships that govern these effects.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.5. explain cultural artifact as symbolic systems

Q.6. discuss structuralism in literary criticism

5.5.3 Levi Strauss and Structuralism

Claude Lévi-Strauss, a French anthropologist, was a key figure in the development and application of structuralism to the study of culture and society. His contributions to structuralist thought and its application to anthropology were significant.

Lévi-Strauss believed that all human cultures, despite their apparent diversity, share underlying universal structures that govern their beliefs, practices, and social organizations. He argued that these structures are not consciously created but rather exist as deep, unconscious patterns that shape human thought and behaviour.

One of Lévi-Strauss's major contributions was his **analysis of myths and narratives from various cultures**. He approached these stories not as isolated tales but as part of a larger system of symbolic thought. Through his structural analysis, he aimed to uncover the underlying binary oppositions and logical relationships that governed the organization and meaning of myths across different societies.

Lévi-Strauss's approach to kinship systems was another significant application of structuralism in anthropology. He analysed kinship systems not just as social arrangements but as symbolic systems that reflect deeper structural principles. He argued that the rules governing marriage, descent, and family relationships were manifestations of underlying mental structures common to all human societies.

One of the central ideas in Lévi-Strauss's structuralist approach was **the concept of binary oppositions**. He believed that human thought and culture are organized around fundamental oppositions, such as nature/culture, raw/cooked, and male/female. These oppositions form the basis of classificatory systems and shape the way humans perceive and make sense of the world.

Lévi-Strauss's structuralist approach had a significant impact on anthropology and influenced other disciplines, such as literary criticism, linguistics, and sociology. However, his work was also subject to criticism, particularly from post-structuralist thinkers who challenged the notion of fixed, universal structures and emphasized the importance of historical, social, and political contexts in shaping cultural meanings and practices.

Despite these critiques, Lévi-Strauss's contributions to structuralism and his application of structural analysis to various aspects of culture and society remain influential and have shaped the way anthropologists and other scholars approach the study of human societies and their symbolic systems.

5.6 Postmodernism

5.6.1 The historical growth of cultural studies.

The origins of cultural studies can be traced back to the mid-1950s through the pioneering works of British scholars Richard Hoggart's "Uses of Literacy" and Raymond Williams' "Culture and Society". This interdisciplinary field analyzing cultural phenomena gradually took shape, with its roots stemming from the Centre for Contemporary Cultural Studies established in Birmingham, England in 1964.

The early foundational texts in cultural studies provided a framework for theoretically examining various aspects of everyday life and cultural experiences. The key British pioneers who laid the groundwork for this field were Richard Hoggart, Raymond Williams, E.P. Thompson and Stuart Hall.

Cultural studies gained momentum in the West alongside the rise of popular culture during the 1960s. Throughout the 1970s and 80s, the Birmingham Center undertook numerous research projects incorporating diverse approaches, supported by the influential work

of Williams and Hall. Methodologies adopted in cultural studies drew considerably from post-structuralist theory, textual analysis and discourse analysis.

While Britain formed the core origins, the development of cultural studies in India took a somewhat different trajectory. Scholars argue it emerged from within disciplines like cinema studies and art history. In contemporary Indian cultural studies, elements of popular culture such as films, advertisements, news media and digital media are prime subjects of analysis. However, the Indian approach differs from the Western model (Niranjana, 2012). Niranjana utilized a feminist framework to examine the interconnections between feminism and cultural studies, particularly within Asian contexts addressing issues of marginality, minority representation and ethnicity. The 1990s marked a visible emergence of cultural studies in India, coinciding with the growth of television.

5.6.2 Postmodern understanding

The shift towards postmodern cultural studies stems from the existence of global capitalism in contemporary times. In this current phase, there is a prevalent trend of completely overlooking certain academic disciplines so that greater stress is placed upon analyzing the formation of cross-cultural identities emerging from what is termed "popular culture." Such a formulation reiterates the postmodern shift in cultural studies and detaches the field from previous theoretical frameworks like Marxism, liberalism, and reductionism.

This move towards prioritizing cultural populism and audiences represents a decisive shift towards postmodern cultural studies, an approach explicitly reflected in the works of major critical theorists like Fredric Jameson. Although cultural studies and postmodern theory share some common intellectual origins, cultural studies has tried to distance itself from postmodernism on the grounds that the latter has largely dislocated the analysis of class relations, which is central to how cultural studies approaches the politics of identity and representation. This stance has led some scholars like Haslop to argue that "cultural studies declares war against postmodernism."

However, there is also a perspective that views the reformation of cultural studies as a response to the internal critiques and disputes

within postmodern theory itself. Lawrence Grossberg, recognizing the numerous debates surrounding British cultural studies, attempted to re-examine the field through the lens of new postmodern conditions. His aim was to explore the interconnections between cultural studies and postmodernism, thereby allowing cultural studies to directly engage with postmodern discourses and adapt accordingly.

So within the realm of postmodern cultural studies, there exist divergent viewpoints - some oppositional that resist postmodern theory's perceived shortcomings, others seeking productive areas of overlap. Dialectically speaking, the influence of postmodernism as a theoretical paradigm has necessitated a rethinking of how cultural criticism approaches issues of identity, power and representation in the present context.

Key points of Postmodernism

Postmodernism rejects grand narratives and totalizing explanations of reality. This theory dismisses universalist, objective theories that claim to explain everything and instead embraces plurality, fragmentation, and contradictory interpretations

Postmodernism views reality as a social construct According to this theory, there is no objective truth, only subjective experiences and perspectives. Meaning is contextual, relational, and constantly shifting.

In this concept, lines between high and low culture, science and religion, reality and fiction are blurred. It highlights instability and ambiguity of binary oppositions

Postmodernism critiques Enlightenment ideals of reason and progress. Rationality is not enough to understand complexities of human condition, nor is progress linear or guaranteed, this concept prompts that metanarratives mask other realities.

Postmodernism Focuses on simulations, hyperreality, and reproductions. Real and representation become indistinguishable

The concept of Postmodernism advocated that identities are fluid, multiple, and contradictory, thus giving voice to marginalized entities and exploring counter-narratives.

Postmodernism has seen borrowing, combining, and recontextualizing across genres/styles. Playful juxtapositions, irony, parody, self-reflexivity are a part of it.

5.6.3 Postmodernism in Mass communication

Postmodernism has had a significant impact on theories and approaches within the field of mass communication studies. At its core, postmodern thought rejects the notion of grand narratives, universal truths and totalizing theories that attempt to provide overarching explanations. Instead, it embraces ideas of plurality, fragmentation, and the existence of multiple, conflicting realities.

From a postmodern perspective, mass media and communication processes cannot be understood through a singular, monolithic lens. Postmodern theorists argue that media texts and audience reception/negotiation of meaning are fundamentally open, subjective and contradictory. There is a dismantling of the modern idea that mass communication can be neatly categorized into linear models of sender-message-receiver.

Postmodernism views the media as a hyperreal simulated environment where the boundaries between reality and representation become blurred. Concepts like intertextuality, pastiche, and simulations/simulacra are central to analyzing how mass media construct frames of reference disconnected from material reality. The media is seen not as a window into the world, but as a self-referential, self-perpetuating system of signs and codes.

This perspective has influenced mass communication scholars to deconstruct media narratives and critically examine how they create regimes of truth, power structures and marginalize counter-discourses. The playful juxtapositions and remixing of styles, genres, fact/fiction that characterize postmodern media forms like reality TV have been deconstructed as hyperreal spectacles devoid of depth.

5.6.4 Postmodernism approaches in Mass Communication and media studies

Postmodern theory has significantly influenced how mass media and communication processes are analyzed and understood. Some key applications include:

1. Deconstructing media texts and narratives: Postmodern approaches deconstruct media representations, exposing how they construct simulations disconnected from material

reality. Concepts like intertextuality, pastiche, and hyperreality are used to analyze media texts.

2. Critiquing modernist linear communication models: Postmodernists reject the idea of straightforward sender-message-receiver models. They view communication as a complex, fragmented process with unstable meanings negotiated by audiences.
3. Blurring boundaries between reality and fiction: Postmodern media forms like reality TV are seen as spectacles that blur fact/fiction. The notion of the "hyperreal" interrogates what constitutes the authentic vs. simulated.
4. Subverting grand narratives: Postmodernists critique how media propagates universalizing narratives and power structures. They aim to give voice to marginalized groups and counter-hegemonic discourses.
5. Emphasizing intertextuality and genre-blending: Media texts are analyzed as amalgams that playfully remix and subvert genre conventions and stylistic codes drawn from multiple sources.
6. Exploring media's role in identity formation: Postmodern analyses investigate how media representations shape fragmented, fluid identity constructions around gender, race, sexuality etc.
7. Unpacking the politics of representational regimes: Postmodern theories interrogate whose realities and subjectivities get prioritized or excluded through media framings and dominant discourses.
8. Questioning modernist claims of objectivity: Postmodernism views all knowledge, including media's truth-claims, as socially constructed narratives shaped by power relations.

5.7 Feminist Media theory

Feminist media theory emerged in the latter half of the 20th century as an interdisciplinary approach that critically examines media content, production processes, and consumption practices through a feminist lens. Rooted in feminist scholarship and activism, this theoretical framework seeks to unveil and challenge how media perpetuate and reproduce gender inequalities.

At its core, feminist media theory interrogates the construction of gender in media narratives, imagery, and discourses. It highlights the pervasive influence of patriarchal ideologies in shaping representations of femininity and masculinity, often reinforcing stereotypes, objectification, and violence against women. Key concepts such as the male gaze, symbolic annihilation, and the politics of representation are central to understanding how media both reflects and perpetuates gendered power dynamics.

Coined by feminist film theorist Laura Mulvey in her influential essay "Visual Pleasure and Narrative Cinema" (1975), the concept of the male gaze elucidates how mainstream media, particularly film, tends to depict women as objects of male desire. Through techniques such as camera angles, framing, and narrative perspective, the viewer is positioned to identify with the heterosexual male protagonist, while female characters are often reduced to passive objects to be looked at and desired. The male gaze reinforces traditional gender roles and perpetuates the objectification of women on screen.

Symbolic annihilation, as theorized by Gaye Tuchman in her seminal work "Making News by Doing Work: Routinizing the Unexpected" (1978), refers to the systematic underrepresentation or misrepresentation of certain social groups in media content. In the context of feminist media theory, women, particularly those from marginalized groups such as women of color, LGBTQ+ individuals, and women with disabilities, are often sidelined, stereotyped, or erased altogether from mainstream media narratives. Symbolic annihilation reinforces the notion that only certain identities and experiences are deemed worthy of representation, while others are rendered invisible or marginalized.

Central to feminist media theory is the recognition that media representation is inherently political, as it shapes perceptions of gender, identity, and social relations. The politics of representation refers to how power operates within media institutions to produce and circulate images and narratives that reflect dominant ideologies and interests. Feminist scholars argue for more diverse and authentic representations of women in media, challenging stereotypes, and advocating for the inclusion of marginalized voices and perspectives.

In recent years, feminist media theory has expanded to address the complexities of digital media, globalization, and neoliberalism. The proliferation of social media platforms has transformed the landscape of media production and consumption, offering new opportunities for women to challenge dominant narratives and amplify their voices. However, it has also brought to light new forms of online harassment, cyberbullying, and surveillance that disproportionately affect women and gender-nonconforming individuals.

Moreover, the rise of neoliberalism and commercialization in the media industry has led to the commodification of feminism, where feminist ideals are co-opted and depoliticized for profit. Mainstream media often promotes a watered-down version of feminism that focuses on individual empowerment and consumerism, while neglecting systemic issues of patriarchy, capitalism, and white supremacy.

5.7.1 Notable names in the field of Feminist media theory:

There are many scholars who have made significant contributions to feminist media theory by challenging traditional representations of gender in media, highlighting the power dynamics inherent in media production and consumption, and advocating for more inclusive and equitable media representations. Most notable among them include-

Laura Mulvey (1941-) is renowned for her concept of the "male gaze," introduced in her groundbreaking essay "Visual Pleasure and Narrative Cinema" (1975). She argued that mainstream cinema tends to depict women as objects of male desire, reinforcing gender inequalities. Her work sparked discussions on the representation of women in media and the power dynamics behind it.

Gaye Tuchman (born 1940) focused on the representation of gender in news media. In her influential article "Making News by Doing Work: Routinizing the Unexpected" (1978), she introduced the concept of "symbolic annihilation," which highlights the systematic underrepresentation or misrepresentation of certain social groups in media content, particularly women and minorities.

Bell Hooks (1952-2021) explored the intersection of race, gender, and media in her work. Her book "Feminist Theory: From Margin to

Center" (1984) emphasized the importance of including the experiences and perspectives of marginalized groups, particularly women of colour, in feminist discourse. She also critiqued the commodification of feminism and advocated for a more inclusive and transformative feminist movement.

Judith Butler's (born 1956) work on gender performativity has offered a new perspective on feminist media theory. In her book "Gender Trouble: Feminism and the Subversion of Identity" (1990), she argued that gender is not a fixed or natural category but rather a social construct that is constantly performed and reinforced through language, gestures, and cultural norms. Her ideas challenged traditional notions of femininity and masculinity and opened up new possibilities for understanding gender identity and representation in media.

Check Your Progress

N.B 1. Your answer should be within 100 words

2. you may check your answers at the end of the unit

Q.7. explain male gaze in visual media

Q.8. discuss postmodernism in cinema criticism

Stop to Consider

Feminist media theory offers a critical framework for understanding how media shapes and reflects the gender power dynamics in society. It started in the 20th century when people began to see that media often showed women as less important or as objects for men's pleasure.

Make Gaze: This is about how most media is made from a man's point of view, so women are often shown as something to be looked at or desired by men, rather than as real people with their own thoughts and feelings.

Symbolic Annihilation: This is when certain groups, like women of color or LGBTQ+ people, are either left out or shown in stereotypical ways in media. It's like they're made invisible or not taken seriously.

Politics of representation: Media shapes how we see the world. Feminist media theory says that media should show a diverse range of people and stories, not just what's popular or profitable.

Nowadays, with the internet and social media, things have changed. Women can share their own stories and ideas more easily. But there are also new problems, like online bullying and companies using pseudo-feminism to commercialize their products.

Feminist media theory is all about making media fairer and more inclusive, so everyone can see themselves and their experiences reflected accurately.

5.8 Summing Up:

In this unit, we learned about how the status quo is challenged by the critical theories, cultural imperialism among them. We then advanced to other cultural approaches, including studying culture as a structural system among others. We learned about structuralism and structuralist approaches to culture and media studies. We then progressed to postmodernism. We have also learned about Feminist media theory.

5.9 References and Suggested Readings:

Critical Media Studies, An Introduction - Brian Ott and Robert L. Mack (2014)

Media/ Cultural Studies - Critical Analysis - Rhonda Hammer & Douglas Kellner. 2009.

An Introduction to Cultural Studies – Promod k Nayar. 2011.

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5.10 Model Questions:

1. Explain structuralism and the contribution of Claude Levi Strauss
2. discuss the feminist approaches to media and popular culture
3. explain the approach to culture as structural, symbolic, and cognitive systems.

5.11 Answers to Check Your Progress:

Q.1. explain critical theory of mass communication

Ans: The critical theory of mass communication is all about questioning how media influences society and power structures. It looks at how media might reinforce inequalities, shape our thoughts, and control what we see and hear. This theory digs deep into the ways media might serve the interests of those in power, like big companies or governments. It asks us to think critically about the messages we receive through media and how they might shape our beliefs and actions.

Q.2. what is cultural imperialism

Ans: Cultural imperialism is when one culture dominates or influences another culture, often through media, technology, or economic power. It's like when the ideas, values, and practices of a powerful culture are spread and accepted by other cultures, sometimes overshadowing or replacing their own traditions and beliefs. This can happen through things like movies, music, fashion, or even language. Cultural imperialism can lead to the loss of cultural diversity and identity, as well as unequal power dynamics between different groups of people. It's a complex issue that raises questions about equality, representation, and cultural preservation.

Q.3. explain culture as a structural system

Ans: Culture as a structural system is like a big framework that shapes how we live, think, and interact with others. Just as a building has its structure supporting it, culture has rules, norms, and beliefs that hold it together. These structures guide our behavior, language, customs, and beliefs, influencing everything from how we greet each other to how we celebrate holidays. By understanding culture as a structural system, we can see how these elements work together to create a shared way of life for a group of people, shaping their identities and social interactions.

Q.4. what is cognitive system theory

Ans: Cognitive systems theory is about understanding how people think and process information. It looks at the brain as a complex system, kind of like a computer, that takes in information, processes it, and produces actions or responses. This theory explores how people learn, remember, and solve problems, as well as how they perceive the world around them. It's like studying the inner workings of the mind to see how it shapes our thoughts, behaviors,

and experiences. Cognitive systems theory is important in psychology, education, and artificial intelligence research.

Q.5. explain cultural artifacts as symbolic systems

Ans: Cultural artifacts are things like books, movies, art, or even fashion that reflect the ideas and values of a society. When we see them as symbolic systems, it means they're like languages—using symbols to convey meaning. Just like words in a language have meanings, cultural artifacts use symbols (like images, colors, or gestures) to communicate ideas. For example, a red stop sign isn't just a sign—it's a symbol that tells us to stop. By understanding these symbols, we can understand what a culture values, believes, or finds important.

Q.6. discuss structuralism in literary criticism

Ans: Structuralism in literary criticism sees stories as built from hidden structures, like language and symbols. It looks at how these parts fit together to create meaning. Structuralists believe that every story follows certain rules, and they try to find patterns and codes within texts. For them, understanding these underlying structures helps us understand the deeper meanings of stories. It's like looking at the blueprint of a building to understand how it's put together and what it means.

Q.7. explain male gaze in visual media

Ans: The male gaze in visual media is about how things are seen from a male perspective. It's when movies, TV, or ads focus on women as objects of desire for men to look at. We notice camera angles, shots, or scenes that show women in a way that's meant to please male viewers. This idea suggests that women are often shown on screen in ways that serve male desires, rather than showing them as real people with their own thoughts and feelings.

Q.8. discuss postmodernism in cinema criticism

Ans: Postmodernism in cinema criticism is like shaking up how we think about movies. It says there's no one right way to understand a film—everyone might see it differently. Postmodern critics like to talk about how movies break the rules, mix different styles, and mess with what's real and what's not. They also look at how movies reflect what's happening in the world, like technology or how people

think. Instead of sticking to old ideas, postmodernism invites us to think outside the box and see movies in fresh ways.

UNIT: 6

Unit Structure

- 6.1 Introduction**
- 6.2 Objectives**
- 6.3 SADHARANIKARAN**
- 6.4 The Bhatta – Mimamsa Model**
- 6.5 Summing Up**
- 6.6 Reference and Suggested Readings**
- 6.7 Model Questions**
- 6.8 Answer to Check your progress**

6.1 Introduction

In this unit we discussed about the Indian Theories of Communication. Indian theories though centuries old, they are still relevant. The western models and theories are often developed with American mindset and this is where Indian theories differ from the rest of the theories of communication.

Indian theories of communication draw from a rich tapestry of philosophical and cultural traditions, offering unique insights into the dynamics of human interaction and information exchange. Rooted in ancient texts such as the *Natyashastra* and *Mimamsa* philosophy, these theories emphasize the holistic nature of communication, encompassing not only verbal exchanges but also nonverbal cues, emotions, and cultural contexts. Concepts like *Sahridayata* (shared feeling) and *Sadharanikaran* (commonality) highlight the importance of establishing emotional resonance and shared understanding between communicators.

6.2 Objectives

After reading this unit, you will be able to understand:

- *Discuss* the importance of Indian theories of Communication

- *Understand Sadharanikaran*
- *Analyse the difference of Indian theories of Communication*

6.3 Sadharanikaran

In recent years, communication scholars from India and Sri Lanka have endeavored to formulate communication theories rooted in Indian classical texts and cultural contexts. Notably, scholars like Tewari have pointed out that Indian communication theories find their origins within Indian poetics, spanning from the second century BC to the first century AD.

One such concept central to these Indian communication theories is 'Sadharanikaran,' which shares parallels with the Latin term 'communis' or 'commonness,' from which the word 'communication' derives. This concept underscores the importance of achieving commonality or oneness among communicators, reflecting a deep understanding of the essence of communication found in both Eastern and Western traditions.

The Sadharanikaran model of communication (SMC), conceptualized by Dr. Nirmala Mani Adhikari in 2003, offers a systematic framework for understanding communication from a Hindu perspective. It delineates the interaction between communication parties within a system, aiming for the attainment of commonness or oneness. Central to this model are the concepts of Sahridayata and Sahridayas, which encapsulate the essence of Sadharanikaran.

According to SMC, both the sender and receiver achieve Sahridayata, or become Sahridayas, only through the process of Sadharanikaran. This process is deeply rooted in the Natyashastra of Bharata, with scholars attributing its introduction to Bhattanayaka. He utilized the term in his commentary on Natyashastra to elucidate the concept of rasa.

The term "Sadharanikaran" is derived from Sanskrit, with "sadharan" translating to "commonality" or "simplification" in English. At its core, Sadharanikaran seeks to foster commonness or unity among individuals. Notably, the Sadharanikaran model

represents the first diagrammatic model of communication originating from the East.

The Sadharanikaran model encompasses several key elements:

1. Sahridayas: Consisting of the sender (Preshaka) and receiver (Prapaka), Sahridayas are individuals capable of sending and receiving messages. They engage in communication, recognizing their roles in the process.
2. Bhava: Representing moods or emotions, Bhava is the underlying essence of the message.
3. Abhivyanjana: This element involves the expression or encoding of Bhavas into a form perceivable by the senses. It emphasizes simplification to ensure comprehension by the receiver.
4. Sandesh: Sandesh refers to the message or information resulting from the process of Abhivyanjana. It represents the manifestation of Bhavas.
5. Sarani: Serving as the channel or medium, Sarani facilitates the transmission of Sandesh. Channels can be natural (auditory, tactile, visual, olfactory, taste) or artificial (paintings, sculptures, letters, etc.).
6. Rasaswadana: Rasaswadana involves the receiver's process of receiving, decoding, and ultimately experiencing the essence (rasa) of the message.
7. Doshas: Doshas are noises that distort the message, leading to miscommunication. They include semantic, mechanical, and environmental disturbances.
8. Sandarbha: Sandarbha represents the context in which communication occurs. The effectiveness of a message depends on the communication environment, as the same message may carry different meanings in different contexts.
9. Pratikriya: Pratikriya refers to the receiver's response to the message, constituting the feedback process. It allows the receiver to actively participate in the communication exchange.

Sahridayas are individuals capable of both sending and receiving messages, integral to the communication process. Within this framework, the Sahridaya-preshaka (sender) initiates the

communication with the Bhavas (emotions or thoughts) in mind. The Sahridaya-prapaka (receiver) is the intended recipient with whom these Bhavas are shared. The receiver must undergo the process of Rasaswadana to fully comprehend and experience the essence of the message.

Abhivyanjana involves the activities undertaken to translate Bhavas into a form perceivable by the senses, essentially encoding or expressing them. Simplification is crucial here, as complex concepts are simplified by the sender through suitable illustrations and idioms for the receiver's understanding. Upon completion of Abhivyanjana, Bhavas are manifested as Sandesha, the outcome of this encoding process.

For the transmission of Sandesha, a Sarani (channel or medium) is required. Channels can be natural (auditory, tactile, visual, olfactory, taste) or artificial (paintings, sculptures, letters, etc.). Rasaswadana involves the receiver's task of receiving, decoding, and ultimately deriving enjoyment from the essence (rasa) of the Sandesha.

Doshas encompass noises that distort the message, leading to miscommunication. This includes semantic, mechanical, and environmental disturbances, highlighting the need to account for all forms of interference within the model.

Sandarbha represents the context in which communication occurs, with the effectiveness of any message contingent upon the communication environment. The same message may convey different meanings in varying contexts. Pratikriya denotes the receiver's responses after receiving the message, constituting the feedback process. This active engagement allows the receiver to play a participatory role in the communication exchange.

6.4 The Bhatta – Mimamsa Model

Dr. Nirmla Mani Adhikary introduced the Bhatta-Mimamsa Model of Communication (BMC) through her doctoral dissertation titled "The Bhatta-Mimamsa Philosophical Study of Communication" in 2013. This innovative model theorizes communication within the framework of the Bhatta School of Mimamsa Philosophy, offering a distinct perspective on the dynamics of human interaction and information exchange.

This unique model draws upon the Bhatta School of Mimamsa Philosophy to theorize communication, categorizing 11 essential elements under four key themes: Karta, Itikartavyata, Sadhan, and Sadhya.

BHAVAKAS- Bhavakas are the primary actors in the communication process, capable of both sending and receiving messages. They play dual roles as sender (Preshaka) and receiver (Prapaka), engaging in the exchange of emotions and moods (Bhavana).

BHAVANA- Bhavana represents the underlying emotions and moods driving communication. It encompasses both Sabdi Bhavana (sender's emotions) and Arthi Bhavana (receiver's emotions), with the latter arising from the former.

ABHIDHAN- Abhidhan involves the expression or encoding of Bhavanas into a form perceivable by the senses. It is the result of mental work, facilitating the transmission of Prama (message).

PRAMA- Prama refers to the message or information conveyed by the sender to the receiver. It manifests from the process of Abhidhan and serves as the command or information intended for the receiver.

KARAN- Karan denotes the medium through which the message (Prama) is transmitted from the sender to the receiver. It includes environmental or mechanical objects, sensory organs, and even the human heart.

BODHA- Bodha involves the receiver's process of understanding and decoding the message received from the sender. It ensures the comprehension of the intended meaning (Artha) behind the words (Sabda).

DOSHA- Dosha represents distortions or noises that may interfere with the communication process, leading to misinterpretation or miscommunication.

PRAKARANA- Prakaran refers to the context or environment in which communication occurs. It influences the effectiveness and interpretation of the message, with the same message potentially carrying different meanings in different contexts.

JIJNASA -Jijnasa denotes the receiver's response or feedback after receiving the message. It plays a crucial role in ensuring effective communication and fostering a two-way exchange of information.

ARTHI BHAVANA-Arthi Bhavana represents the purpose or desired outcome of communication, motivating the receiver to take action based on the message received.

The Bhatta Mimamsa Model of communication is presented in thematic form where the 11 elements are presented under four themes. The four themes are

- 1.Karta
- 2.Itikartavyata
- 3.Sadhan
- 4.Sadhya

KARTA (doer): The element bhavakas fall under the theme karta. The karta of communication process are bhavakas. Bhavakas has bhavana. Bhavakas are the karta of bhavanaprakriya that is the reason they are called bhavaka. The bhavaka plays two roles and the roles are of sender and receiver.

ITIKARTAVYATA: The Itikartavyata denotes the type of kartavyaprakar or kriya prakar. Elements like Abhidhana, Bodha and Jijnasa falls under the theme Itikartavyata. Mimamsa philosophy considers Abhidhana, bodha and jijnasa as byapar (business). The bhavakas are involved in byapar (work) like Abhidhana, bodha and jijnasa

SADHAN: In BMC sadhan means the channel or medium which is karan but the theme sadhan includes sabdi bhavana, prama, karan, prakaran and dosha.

SADHYA: the main purpose of communication process is understood by the term sadhya. Arthi bhavana falls under the theme sadhya. Arthi bhavana is the sadhya of the sabdi bhavana. The main purpose of bhavana byapar is arthi bhavana. According to mimamsa philosophy communication is always directed towards fulfilling a purpose and the itikartavyata of bhavakas is always determined in reaching arthi bhavana.

6.5 Summing Up

In recent years, Indian and Sri Lankan communication scholars have delved into formulating communication theories rooted in ancient Indian poetics, tracing their origins to the second century BC and the first century AD. One such pivotal concept is 'Sadharanikaran,' resonating with the Latin term 'communis' or 'commonness,' embodying the essence of unity and mutual understanding in communication.

Dr. Nirmala Mani Adhikari's Sadharanikaran model of communication (SMC), introduced in 2003, offers a structured framework from a Hindu perspective, emphasizing the attainment of commonality or oneness between communicators. This model is deeply entrenched in the Natyashastra of Bharata, with the term derived from Sanskrit, signifying 'commonality' or 'simplification.' Conversely, the Bhatta-Mimamsa Model of Communication (BMC), proposed by Dr. Adhikari in 2013, draws upon the Bhatta School of Mimamsa Philosophy, categorizing 11 elements under four key themes: Karta, Itikartavyaya, Sadhan, and Sadhya.

Both models offer unique insights into communication dynamics, integrating cultural, philosophical, and spiritual dimensions to enrich our understanding of human interaction and information exchange.

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6.7 Model Question

1. Write about the need and significance of Indian Theories of Communication?
2. Explain the key elements of Sadharanikaran model?
3. Define the Bhatta-Mimamsa Model of Communication
4. Write about the four themes in Bhatta-Mimamsa Model of Communication
5. Categorizing the 11 essential elements in Bhatta-Mimamsa Model of Communication

BLOCK: IV (UNDERSTANDING AUDIENCE)

Unit 1: Audience Formation and Experience

Unit 2: Content Production-Cultural Production

Unit 3: Analyzing Media Content

UNIT: 1

AUDIENCE FORMATION AND EXPERIENCE, AUDIENCE AS PUBLIC, AUDIENCE AS MARKET, MEDIA EFFECT AND AUDIENCE, MEDIA CONTENT AND AUDIENCE: FREEDOM AND GATEKEEPING

Unit Structure

- 1.1 Course Objectives**
- 1.2 Introduction**
- 1.3 Audience Formation and Experience**
- 1.4 Audience as Public**
- 1.5 Audience as Market**
- 1.6 Media Effect and Audience**
- 1.7 Media Content and Audience: Freedom and Gatekeeping**
- 1.8 Summing Up**
- 1.9 References and Suggested Readings**
- 1.10 Model Questions**

1.1 Objectives

After completion of this course, you will be able to:

- explain audience formation and experience
- illustrate audience experience as public and market
- describe the relationship between media content and audience relationship

1.2 Introduction

Audience is an indispensable part of the communication process. Audience are also denoted as 'public', 'receiver', or 'decoder' in media studies for whom a receiver sends message through the help of a medium as you have learnt in your past courses. Audience are product of social contract and a response to a particular pattern of

media utilisation. Denis McQuail explains that media use also reflects broader patterns of time use, availability, lifestyle and everyday use. Earlier records of audience reveals the gathering of people in a place for certain occasions like festivals, sports or entertainment. Let us explore the audience formation and expression in the coming courses.

1.3 Audience Formation and Experience

Formation of audience is dependable on the context , society and the content. In mass communication, audience are heterogeneous and are geographically dispersed in nature. Audience formation can happen by :

(A) Geographical position:

Audience are considered as a group of people occupying a certain place. Depending on geographical location, audience are divided as

- (i) *Local* (occupying a small area. Example: for a community radio like Radio Luit of Gauhati University, the local audience are- students, teachers and the people residing within its territory). Sometime, the definition of 'local' is so big that it may extends to understand a nation as well. For example, the 'vocal for local' campaign urged India to promote native products for economic development of the country. Here the term 'local' relates to all products from the State of India.
- (ii) *Regional*: Regional audience relates to specific *region*, i.e. a broad geographical are distinguished by

similar geographical, cultural or economical features.
For example: costal region, north eastern region, sounder region etc.

- (iii) *National*: National audience are referred to the audience who are located within the state boundary of a country. For the news channel DD national, the audience are located throughout the country from Kashmir to Kanyakumary, from Gujrat to the last boundary of Arunachal.
- (iv) *International*: International audience has no geographical boundaries. They are characterised as heterogenous people with diverged demographic profile. For example, an online reader of The New York Times or The Guardian from India is an international audience for the paper.

(B) Demographic profile:

Audience can be formed base on demographic profiles such as :

- (a) *Age*: Children, young, adult, old
- (b) *Gender*: Male, Female, Others
- (c) *Education*: from the level of illiteracy to the level a sender desires to send a message.
- (d) *Economic level*: based on income level, audience can be categorized as group of people living in below poverty line, lower middle class, middle class etc.
- (e) *Occupation*: It includes the occupancy pattern of people and homogenous category can be assembled as 'unit' for studding behaviour or opinion in media study.

(C) Type of Media Consumed:

Audience formation varies according to the type of media consumed , such as:

- (a) *Reader*: When audience read newspaper or any written content
- (b) *Listener*: When audience listen to audio (radio, music, podcast etc.)
- (c) *Viewer/spectator*: Audience for visual depictions (Television, photo exhibition, drama etc.)
- (d) *Netizen*: This cluster of audience are very new in chronology of audience formation who are dependent on the virtual world through the internet. They are also referred to as Zen G.

(D) Based on Time

Based on the time audience spent on media, they are referred as

- (i) Day time audience
- (ii) Night time audience
- (iii) Prime time audience

(E) Based on Behaviour :

Based on the responsive behaviour of audience, they can be categorised as

- (i) *Active audience*: who are involved and participate in the process of communication actively. Feedback is spontaneous.
- (ii) *Passive audience*: who are not actively involved in the process. Feedback is delayed in most of the time.

(F) Audience as ‘societal group’

From the perspectives of societal group, audience can be experienced as :

- (i) *Individual* (when message is designed for individual)
- (ii) *Group* (When audience are figured a small cluster of people for a specific target. For example: focused group discussion)
- (iii) *Organisation:*(When information is targeted to a group people engaged with some institution or ideology)
- (iv) *Policy makers:* They sit at the top level of hierarchy bounded by law. Message should be strategically designed to address policy makers.

(G)Audience as ‘overlapping groups’

Science communicator, Bruce Lewenstein once stated that, ‘audience are overlapping group of people in the society with their own need, interest and levels of knowledge’. From the perspectives of science communication, he formed audience into following categories:

- (i) *Scientists:* Scientists are located in industry, academics or in government
- (ii) *Mediators* They may be any communicators including science communicator , educators, opinion makers who are capable of transmitting a message in a correct way.
- (iii) *General Public:* All the people who are interested towards a subject
- (iv) *Attentive public:* They are the part of the general public who are relatedly well informed about science and technology or a subject

- (v) *Interested public*: They are interested about a subject but not necessarily well informed beforehand.

Nightingale (2003) offers a different typology of the audience:

- (a) Audience as ‘the people assembled’: They are the people who assembled and pay attention to given media presentation.
- (b) Audience as the ‘people addressed’: They are the group of people for whom a message is designed or targeted.
- (c) Audience as ‘happening’: They are the part of ongoing events. Interacting and experiencing the process of happening.
- (d) Audience as ‘hearing’ or ‘audition’: When audience is embedded in a show or participate on spot or from distant location.

McQuail further illustrates audience formation as a product of societal condition and gratification set. He set out audience formation based on society and media created needs and secondly between the different levels of its operation viz. micro and macro level.

Rapid change in societal structure, increased commercialization of big media and needs of people have shifted the nature of audience formation too. While social media is able to communicate at macro level instantly, local media at micro level are influential as well. Such ‘micro media’, according to McQuail, are operating at grassroot level, discontinuous, non-professional, sometime persecuted or just illegal. He further discussed that ‘gratification set’ is chosen to refer to multiple possibilities for audience to form and reform on the basis of some media related interest, need or preferences.

They are dispersed in nature without mutual ties. Such audience who are highly differentiated and ‘customised’ are unlikely to have any sense of collective identity, despite some shared socio-demographic characteristics. They have a ‘taste culture’ as coined by Herbert Gans (1957), meaning, audience brought into being by the media based on a convergence of interests, rather than shared locality or social background. They are the audience of ‘similar content’. You are acquainted with the viral posts/reels of contemporary time. Such posts become viral because of the audience who are receiver of the ‘similar content’ and have the same ‘taste culture’. This also implies in case of ‘followers’ or ‘fans’ of celebrities and social media influencers.

McQuail opines that Three major variables determine the formation of audience on daily basis. These are :

- The specific daily menu of content on offer and the form of presentation ;i.e. the media content
- The circumstances of the moment . i.e. amount of free time, availability to attend, range of alternative activities etc.
- The social context of choice and use i.e. the influence of family and friends.

The fabric of social structure leads for mass media structure and influences on establishment of individual situation and desire. The for As- Availability, accessibility, affordability and acceptability thereafter triggers the habits of media use and generates media behaviour. This media orientation leads for media expouser. Media content, individual circumstances and social context of media use are another major factors that leads for audience formation or fragmentation.

Stop to Consider

The term *fragmentation* refers to the dispersal of audience attention over more and more media sources. It leads for changing shifts in favor of media consumerism

Denis McQuail describes about four stages of audience fragmentation, which are crucial for understanding the shift of media behaviour. The *unitary model* implies a single pattern of audience with limited number of media availability (for example: before the onset of private television, the audience of All India Radio and Doordarshan in India would fall into the unitary model, DD and AIR united the citizen of India for long). Introduction of private channels leads for diversity in unity leading for the *pluralism model*. The *core-periphery model* is 'one in which the multiplication of channels makes possible additional and competing alternatives outside this 'framework'. The extensive fragmentation and disintegration of the central core and more individual choices leads for the *break up model*. You may search into internet for the beautiful drawing of this model (<https://www.semanticscholar.org/paper/McQuail%27s-Mass-Communication-Theory-McQuail/934ea8110ae8b65de006ced511f953fc456e0050/figure/21>).

1.4 Audience as Public

Public are group of people with shared interest, concerns and identity. They are actively engaged in the process of communication, giving various dimensions of participation and opinion building. Hence, 'public' is a collective entity engaged in debate, discourse and action. Public are the group of citizen to whom a democratic government is accountable for. It therefore needs inclusive and deliberate space for engagement, i.e. the idea of 'public sphere'. This concept was introduced by German philosopher Jürgen Habermas who was associated with the Frankfurt School. According to Habermas, welfare state, corporate capitalism and mass consumption are responsible for turning active

public into a passive one. 'public sphere' as such is a pillar for developing people centred and democratic decision making strategies where open discussion and debates can build up new opinion.

Today, technology has revolutionised this 'public sphere'. Internet is the gateway to access information, share opinion, consume customised news, and connect with others instantly. Yet the public response to media varies depending on emotional, cognitive, behavioural ways, their experiences, attitudes and beliefs.

Selective expouser (tendency of individual to seek out media content that aligns with their expectations and beliefs) and *selective perception* (tendency of individual to interpreted messages in a way that confirms their pre-existing beliefs and attitude) are two major attributes in shaping public opinion, accepting or rejecting ideas.

The concept of audience as 'public' is so vast and diverse that to address and strengthening the bonding between a sender and a receiver at a commercial sphere, a branch of study in Mass Communication termed as *Public Relations* was evolved. Here, all forms of influence are carried out professionally to project a favourable image and to counter negative views that might exists among the *internal* (those who are part of the institution directly) or *external*(who are indirectly related to an institution) public of an organisation. In Public Relations, you will study in detail regarding the broader aspects of 'public'

1.5 Audience as Market

Audience is the term that refers to the people who consumes media content. The concept of market when associated with the economic perspective. This reflects the commercial aspects of media production, consumption and also states the role of audience in shaping market dynamics, driving advertisement revenue and TRPs.

This clearly states that the media institutes become the producer while the audience become the consumer. All the rules of economics therefore plays significant role in audience marketing. 'Consumer profile', 'service', 'product', 'consumer interest' are some of the common terminologies associated with this growing market for audience research. From the 1950s onward, funding research on what impacts or influence public perception have been accelerated. Apart from these, 'Social and Behaviour Change' is exponentially growing as a topic of research in Mass communication. Both reach and access of media has been a focus of discussion for the growing diverse audience marketing. 'Targeted marketing' is on the surface where producer tries to attract the audience with similar characteristics, preferences and purchasing behaviour.

1.6 Media Effect and Audience

Media effects refers to the influence of media content on shaping the attitude, beliefs, perception and behaviour of audience at both conscious and subconscious level. This effect can be read in different dimensions including cognitive effect, emotional effects, behavioural effects.

As discussed above, exposure to media effects on perception and retention of consumer as well as influence on change of purchasing behaviour of media contents. Media effects is so powerful that it has serious impact on individual's civic reality, political activities, social response and also on interpersonal relationship.

Several theoretical approaches have been adapted by social science researchers to understand the dynamics of media effects on audience. *Magic Bullet theory, two step flow of information, individual difference theory, uses and gratification theory, cultivation theory* etc. are some of the prominent ways of exploring media effect on audience. You have learned in detail about these

theories in your earlier modules. In the recent times, various issues like misinformation and disinformation, fake news, deep fake, influence of AI based algorithms have impacted in a different way on the audience marketing than before. For example, if you watch a rom-com movie in YouTube, more similar content will be curated for you by the algorithms of YouTube. Likewise, you search for a commercial advertisement on foot ware or you type on 'how to reduce weight, you will notice that similar pop up windows will appear in your screen later on. Such algorithm often lure you to buy a product and thus influence on your purchasing behaviour as well. The relationship between media market and audience is therefore is complex and multifaceted. Both audience and market influences each other in both ways.

Perse (2001) has developed four models of media effects:

- i. *Direct* : nature of media effect is immediate, uniform observable and short term. Such effects aims for change
- ii. *Conditional*: media effect is individualises as well as cognitive, affective and behavioural changes are aimed for
- iii. *Cumulative*: It is based on cumulative experiences. The effect is long lasted.
- iv. *Cognitive transactional*:This is a very strong, immediate but short termed effect. Cognitive and behavioural effects are possible here.

According to Denis McQuail, the media effects may be:

- (i) *Planned and short term* (e.g. propaganda, campaign, agenda setting etc.)
- (ii) *Unplanned and short term* (e.g. individual reaction, collective reaction and policy effects)
- (iii) *Planned and long term* (e.g. diffusion of innovation, development diffusion, distribution of knowledge etc.)

- (iv) *Unplanned and long term* (e.g. social control, socialisation, event control, cultural and social change etc.)

1.7 Media Content and Audience: Freedom and Gatekeeping

Freedom of media and freedom in media content is considered as a right of a journalist. It allows content creators to focus on various topics, explore new dimensions, question the existing one, encourage critical thinking and present innovative ideas. It promotes 'right to know', express yourself and the right to 'receive' any information through media. In India, freedom of media is attributed by the Constitution of India under the freedom of speech and expression in the Article 19 (1) (a). Freedom in media content makes media the 'voice of voiceless' people and the fourth pillar of democracy. Media content creators including journalists, editors should remember that with freedom, comes the responsibility and accountability for holding truth and objectivity.

Gatekeeping in media refers to the process of news filtration. In your previous chapters you have learned the gatekeeping model of mass communication proposed by Westley and MacLean and you might have observed the steps involved in the process. Although gatekeeping is praised for quality control, adherence to journalistic norms, and shaping audience interests, it is highly criticised for content bias, censorship and the influence of ownership. Gatekeeping today is limited to the print and electronic media as social media platforms has diminished the role of gatekeeping in media content and transformed the opinion expression into an interactive and spontaneous one.

However, balance between freedom of expression and gatekeeping is essential for inclusive media ecosystem and to stimulate audience engagement.

1.8 Summing Up

Audience in mass communication are heterogeneous in nature and are formed in different ways depending on characteristics like geographical position, demographic profile, type of media consumed, time of media consumed, based on behaviour, social groups, overlapping groups etc. Audience can be read from multiple dimensions like as market and as public. Much attention have been paid today on media effect, freedom in media content and gatekeeping in mass communication research to explore more dimensions in the media ecosystem.

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1.10 Model Questions:

1. Very Short Questions

- i. What do you mean by 'micro media'?
- ii. What is the need of 'gratification set'?
- iii. Define 'taste culture'.
- iv. Who coined the term 'taste culture'?
- v. Who was Jürgen Habermas?
- vi. What is mean by 'public sphere'?
- vi. Define selective expouser or selective perception

viii. Mention the name of any two theoretical approaches are used to understand media effects on audience

ix. What is 'gatekeeping' in media content?

x. Define 'audience'

2. Short notes:

(a) Typology of audience according to Nightingale

(b) Three major variables determine the formation of audience on daily basis

(c) Four stages of audience fragmentation

(d) Four models of media effect

(e) Media Freedom

(f) Gatekeeping in media content

(g) Audience as 'overlapping groups'

3. Long questions

(a) Discuss on audience as market with suitable examples.

(b) Briefly discuss about audience as public

(c) State the various dimensions of media effect

(d) Illustrate the process of audience formation

UNIT: 2

CONTENT PRODUCTION- CULTURAL PRODUCTION, STANDARDIZATION AND GENDER ISSUES: BIAS, REPRESENTATION, COMMERCIALIZATION

Unit Structure:

2.1 Introduction

2.2 Objectives

2.3 Cultural Production

2.4 Standardization

2.5 Gender Issues

2.5.1 Bias

2.5.2 Representation

2.5.3 Commercialization

2.6 Summing Up

2.7 Reference and Suggested Readings

2.8 Model Questions

2.1 Introduction

What is content creation?

The process of developing various forms media contents, likely as an article, a video, or an image, with the purpose of conveying one's ideas, knowledge, information, and perspectives to a specific audience is known as content creation. Perhaps the most common form of content creation is text. Text includes various forms of written media like blog posts, social media posts, e-books, white papers, emails, etc. Other effective forms of content creation are videos and images. These forms of content help in showcasing a message which might be hard to explain by using only words or texts. Another such outstanding content option is the audio format. The process of content creation is much more nuanced than just simply creating a web page and posting content on it, as all this

requires a lot of background research, effective strategies, and proper planning.

In this digital age, it can be seen that content production has become an indispensable part of any marketing strategy, in regard to running a business or being a public figure. In order to be impactful and succeed online, one needs such content which they can engage with and create excitement within the target audience.

What is Content Production?

The term content production refers to various sets of activities keeping in mind the aim of creating information which reaches, connects with as well as engages a desired target audience. In another words content production can be understood as the process of developing and creating visual or written elements, such as videos, e-books, blog posts, whitepapers, infographics, etc. The term content production might be broadly used in day to day lives, but in reality, its details vary wildly depending on the type of content that people might want. While producing good content, one can refer to how a content creator creates or designs, as well as publish content online that can be systematically used to engage with the main target audience. This can be done in various formats, such as written text, videos, infographics, podcasts, etc. The main goal of any content production is to create content that is relevant and interesting, which excites and adds value to the demands of the target audience. Successful content production can help in increasing the level of engagement, visibility, and trust towards a brand or personality, which ultimately leads to increase in higher conversion rates as well as sales.

For example: While writing a blog post one might generally just be required to hire a writer to do the task. But if someone is required to make a branded video, then depending on the scale of the production they sometimes might require to hire a much larger team to complete the task, which might include various experts in the field like a writer, director, producer, camera operator, gaffer, audio engineer, editor, and many such other experts throughout the whole process of making the video.

In similar comparison, while a white paper will mostly rely on a writer and sometimes it might require some light design work, but while working on infographics, it can be seen that it mostly falls on

the illustrator or designer to make it more effective, with the requirement of only light writing, though even in infographics, it is the writer, who often establishes the main structure depending on the target audience.

The purpose of the content production and the channels used for publishing such contents can be a combination of different formats to make each content varied and interesting for the target audience.

Various formats of content production

1. Texts: Text is a form of written content that can be published on a website or blog. Texts can be found in various forms such as blog articles, written guides, white papers, e-books, etc.
2. Images: A great way to make content visually appealing are images, which can be in the form of photos, illustrations, graphics, or memes.
3. Videos: Another extremely popular format is the video format, and it can be found in various forms like tutorial videos, vlogs, webinars, or product launching clips.
4. Infographics: Infographics are an effective way of presenting any complex data or information in a visually appealing way.
5. Podcasts: Podcasts are those audio recordings which get published on a website or podcast directory. These podcasts are a great way of sharing expert knowledge or which leads to effective discussions.
6. Social Media Posts: Social media posts are those short posts on platforms like Facebook, X previously known as Twitter, or Instagram, which is used to share relevant and engaging social media content quickly and easily to a large group of people online.

2.2 Objectives

This unit is an attempt to understand the concept of content production in media in accordance to understanding audiences. Going through this unit you will be able to-

- explore the relation between cultural production and content production.
- discuss the standardization maintained to attract audience.

- explain the various gender related issues faced during content production.
- discuss on the equal representation of all genders and how it is used in commercialization engaging audience.

2.3 Cultural Production

Cultural production can be understood as a dynamic and evolving process shaped by the historical, social, and technological factors that involve the creation of symbols, meanings, and values in contributing towards the cultural identity of a society. It is a multifaceted process that involves in the creation, distribution, and consumption of any cultural artifacts, encompassing various cultural formats such as literature, art, music and also media. In this process artists, writers, filmmakers and musicians play a pivotal role, as they help in producing such works that reflect and shape the collective consciousness of the public. However, this diversity of cultural production often faces challenges in relation to its accessibility, inclusivity, and preservation.

Generally, cultural production is involved with the creation of cultural artifacts which is a way reflect the values, beliefs, and expressions of a society. Most artists and creators, with the help of creative mediums such as literature, visual arts, music, and film, help in contributing towards the shaping of their cultural identity. However, this process too has its own challenges and shortcomings. Proper accessibility to this cultural production, especially in the case of the marginalized communities, can be seen to be very limited. Both in terms of content creation and audience engagement, inclusivity is a crucial point in order to maintaining a rich and culturally diverse landscape.

Furthermore, in this digital age, the preservation of cultural heritage is facing a huge threat as the traditional forms of cultural expression might get overshadowed by dominant global narratives, which in a way is risking the erosion of unique local traditions. Maintaining a balance between innovation and preservation has become a critical aspect of cultural production, which ensures that the evolving cultural identity of this digital age also respects its roots.

In this discourse of the chapter, we are furthermore going to delve into the intricate interplay between cultural production, its relationship with standardization, and the gender issues mainly

focusing on the biases and representation challenges, as well as the commercialization dynamics of content production.

2.4 Standardization

The term standardization, though it helps in fostering efficiency and ease of consumption, has its own drawbacks as well when it is applied indiscriminately to cultural production as standardization can enhance the efficiency and accessibility of a commodity, yet it also poses risks to the various cultural diversity found among the consumers. The push for standardized formats or styles may lead to the loss of distinctiveness among cultural expressions as with the imposition of standardized styles or formats it creates a homogenized cultural expressions which in a way erodes the unique elements found in each community that distinguishes one from another. Local nuances, regional variations, and diverse artistic styles may be overshadowed by a homogenized global culture. Striking a balance between standardization and preserving cultural authenticity becomes imperative to prevent the flattening of unique cultural voices in the pursuit of mass appeal as it can be seen that standardization is benefiting for mass consumption, yet it also has the requirement for the people to preserve cultural authenticity and diversity of each community.

2.5 Gender Issues

As it is known to all that the media has a impactful significance in shaping our thoughts and actions, how we reflect on it and how it influences our societal structures and norms. Media has an influential power over our understanding of what gender is, which includes its norms, roles and stereotypes found in society. These gender norms, or the societal expectations and standards formed by the society, that determine how an individual should behave and how each of them should fulfill specific roles based on their perceived gender, plays a very crucial role in the distribution of power within society. These gender dynamics found in our society significantly influence the cultural production thereby affecting both the creators and consumers. In the section below, we will dissect three critical aspects of gender issues: bias, representation, and commercialization in relation to content and cultural production.

2.5.1 Bias

Gender bias can be found in various facets of any cultural production. The gender biasness found in cultural production is deeply ingrained and historically rooted in the mindset of the consumers. Historically both women and non-binary individuals have faced various challenges in having their voices heard and their contributions recognized in a male dominated society, ruled by patriarchy. These women and non-binary individuals often had to face hurdles in having their work recognized and valued on par with their male counterparts to have a minimum impact. The systemic biases that perpetuate gender disparities in creative fields such as literature, film, and art, need to be studied, considering the impact it has on creative outputs and the broader cultural narrative found in a society. As from literature awards to film festivals, systemic biases based on gender persist. The exploration of these biases is very necessary for understanding how they impact the creative process and limit the diversity of perspectives presented in cultural narratives based on just gender.

2.5.2 Representation

The media representation of gender plays an important role in producing socio-cultural pressure in society. In some contexts, despite the social and legal progress in civil rights, the restrictive gender-based representations appear to be still very pervasive. Media occupies an important space among the various other sources of influence on gender representations, and the relevance of media narratives regarding gender representation can be assessed across many different phenomena. Media being a very common source of information, that influence the individuals who are exposed to it and its role in shaping beliefs, attitudes and expectations have made gender representation a subject of scientific attention. Representation is a crucial aspect of cultural production, which influences how different genders are portrayed and perceived by media and society respectively. The representation of gender in various media forms helps in exploring the implications of media stereotypes, tokenism, and how media underrepresents certain groups in society. This analysis of media representation of gender extends to the positive impact of diverse and authentic portrayals which in a way also challenges the traditional norms.

The exposure to stereotyping representations by media and society, appears to strengthen the age-old beliefs in gender stereotypes prevalent in our society and leads to the endorsement of gender role norms, as well as fostering sexism among individuals, encouraging harassment and violent behavior in men and constraining career-related ambitions in women by oppressing them. Media exposure that leads to objectifying and sexualizing representations appears to have association with the internalized concept of cultural ideals of physical appearance, endorsement of sexist attitudes among different genders and tolerance of abuse and body shame by a particular gender. Thus, it can be assumed that gender representation is a powerful force in shaping societal perceptions of an individual. By examining how different genders are portrayed in every cultural artifact in a way reveals the underlying power dynamics within the society. This stereotypical representation, tokenism, and also the underrepresentation of certain groups contributes to a restrained and limited understanding of gender roles prevalent in society. However, with the positive strides towards authentic and diverse portrayals of gender challenges these rigid norms, which helps in influencing public perceptions and contributes towards societal progress.

2.5.3 Commercialization

The commercialization of cultural products often leads to exacerbation of gender related issues. Certain gender-based narratives, styles, or artists might get prioritized over others due to market forces, which in a way reinforces existing gender biasness. By examining the economic aspects of cultural production, questioning how commercial interests shape and limit the diversity of voices in the market, also exploring the potential for economic empowerment through conscious consumer choices and alternative distribution models might lead to a better understanding on the topic of commercialization of gender related issues.

Commercialization introduces economic considerations that can further exacerbate gender disparities in cultural production. Market forces may favor certain narratives or styles over others, sidelining creators who do not conform to established norms. Understanding the economic aspects of cultural production is crucial for exploring alternative distribution models and promoting economic empowerment for creators who challenge traditional gender norms.

Conscious consumer choices and support for initiatives that prioritize diversity can reshape the market dynamics, fostering a more inclusive cultural landscape.

2.6 Summing Up

Summarizing the findings from the exploration of cultural production, standardization, and gender issues, it has become evident that for a positive outcome a holistic approach is the need of the hour. It is crucial that authorities should take action towards policy interventions which address systemic biases, support inclusivity among all genders, and promote diverse representations. Simultaneously, initiatives must be taken at the grassroots level to empower creators and encourage conscious consumption among consumers which can reshape the cultural production landscape. Steps must be taken to establish collaboration among stakeholders which includes government, industries, and communities, as an essential element for fostering an environment which leads to flourishing of cultural expression without perpetuating gender disparities.

In conclusion, the intricate relationship between cultural production, standardization, and gender issues unveils a complex tapestry that demands careful consideration. Recognizing biases, challenging representation norms, and addressing the commercialization dynamics are vital steps towards fostering an inclusive cultural landscape. Through a concerted effort, society can ensure that cultural production remains a vibrant and evolving reflection of the multifaceted human experience, free from the constraints of gender-based limitations.

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2.8 Model Questions

1. What is content production? Explain with examples the various formats of content production.
2. Elaborate on the influence of gender biasness in cultural production.
3. Write briefly about the use of commercialization of cultural products and how it impacts gender representation.
4. Do you think media can be a strong medium in bringing substantial changes in gender biasness and its representation. Explain with examples.
5. How age-old cultural representation of gender norms lead to stereotypical consumer behavior?

UNIT: 3

ANALYZING MEDIA CONTENT: RANGE OF METHODS, MEDIA CONVERGENCE

Unit Structure:

3.1 Introduction

3.2 Objectives

3.3 Analyzing Media Content

3.3.1 Range of Methods

3.3.2 Media Convergence

3.4 Summing Up

3.5 Reference and Suggested Readings

3.6 Model Questions

3.1 Introduction

Media Content

What is Media Content?

All the various media formats that humans create or consume are together referred to as media content. The media sector includes a wide range of companies and enterprises, including radio, newspapers, periodicals, and television programs. The media landscape has changed from its conventional roots, and there's never been a deeper connection between it and the internet.

Given how quickly the media landscape is changing, media content analysis is now essential to comprehending societal trends, cultural developments, and the effects of information distribution. This thorough investigation dives into the complex aspects of media analysis, emphasizing the variety of techniques used and the phenomena of media convergence.

What is the Purpose of Media Content?

People are mostly interested in being entertained or informed by different forms of material. The variety of news and entertainment

options accessible today is represented by the media. Photos, videos, and news articles that grab readers' attention are considered to be part of the media industry.

Why Is Media Content Media Important?

For brands to connect with as many people as possible, media content is essential. Through radio spots, TV advertising, and online content, companies and products are promoted. Compared to traditional forms of advertising, which are employed by major corporations, media content enables businesses to connect with a larger number of prospective customers at a lower cost.

| Common Types of Media |
|--|
| <p>There are many different forms of media that we consume daily. Some of the most common forms of media include the following.</p> <p>1. Video</p> <p>Regularly, you can watch a variety of different kinds of video media. Videos of music, documentaries, and movies are the most popular kind. Short videos are another type that can be found on cable channels, such as news snippets. Watching online videos can also assist you in gaining knowledge or in learning new abilities.</p> <p>2. Images</p> <p>The internet is a popular source of images for consumption since it offers a wealth of information and amusement, such as photos from blog posts, news articles, and social media updates. Because they help bring colour and space to the page, images are also essential for websites and other print publications. For example, glossy pictures in magazines do a better job of communicating information.</p> <p>3. Written Content</p> <p>One of the most popular types of media content that consumers consume is written information. Written content includes books, short stories, news articles, and other blog posts. Reports and news stories are the most popular kind of written content. Every day, newspapers offer a wide range of information that might inform readers about global events that are now taking place.</p> <p>4. Supporting Assets</p> <p>Additional resources aid in elucidating the points made by the primary media. A filmstrip, screen grab, infographic, or audio file are examples of supporting assets. An audio recording, for instance, can be used by consumers to explain goods and services online. Websites that assist entrepreneurs in promoting their goods have</p> |

seen a rise in popularity for these files.

3.2 Objectives

This unit is an attempt to analyze various media content production in accordance to understanding audience. Going through this unit you will be able to-

- discuss the range of methods used in creating media content.
- explain how media convergence takes place.
- discuss on the effect media convergence in content creation.

3.3 Analyzing Media Content

What is media coverage analysis and why is it important?

Impact measurement has always been essential if you work in public relations. Simple techniques weren't always able to depict the whole scene back then. Qualitative gathering techniques including phone interviews, diaries, and automated meters were used in earlier methodologies, which frequently produced data that were inaccurate in representing a brand's position. Nonetheless, you may determine a brand's influence by examining its visibility in print and online media.

Businesses and organizations can obtain strategic insights into the sector through media coverage analysis.

It's important to know how your brand is portrayed, how people react to your messages, what media trends lead to better engagement, and how your competitors address industry trends. The point of media analysis is that it offers insights into how well your campaigns, events, and initiatives are doing and how you can maximize opportunities.

Essentially, media analysis reports help businesses take a proactive stance and respond to potential scenarios that affect their planning and strategy.

Kimberley Neuendorf (2002) defines media content analysis as "Content analysis is a summarizing, quantitative analysis of

messages that relies on the scientific method ... and is not limited as to the types of variables that may be measured or the context in which the messages are created or presented”.

3.3.1 Range of Methods

In the past, content analysis has been separated into two categories: quantitative (counting) and qualitative (meaning) methods. These categories can be employed independently or in combination (mixed methods) to understand data. Because quantitative measurements mostly require counting words or concepts, they are typically simple and uncontroversial. Concepts are symbols, frequently written, that stand in for real-world categories or objects (Lakoff, 1987). Because qualitative studies are not reduced to quantitative formulae with agreed, specified use-case situations, they might be contentious and open to criticism, replicability issues, and skepticism. There are numerous qualitative approaches to text interpretation, and the results are influenced by the technique, researcher competence, experience, and prejudice. These problems, along with the challenge of handling vast amounts of data, also arise in media content studies.

The main challenge in media qualitative analysis, particularly content analysis, is to break down the entire text corpus-that is, the text collection-into smaller text and concept sets (Weber, 1990). This reduction frequently serves as the foundation for a meaning-making process that extracts important components using the researcher's approach and knowledge. These essential components are articulated as concepts. After that, these ideas acquire a significance of their own (Popping, 2000).

Sample size, units of measurement, coding, validity, and reliability are crucial components of content analysis that help allay worries about bias and repeatability. Within the context of media-specific studies, an overview of quantitative and qualitative content analysis techniques is examined.

Media content analysis involves a spectrum of methods, each offering unique insights into the content's nature, impact, and reception. This section explores various approaches:

1. **Textual Analysis:**Textual analysis scrutinizes the written or spoken words within media content. We'll delve into how linguistics, semiotics, and discourse analysis contribute to

understanding the underlying messages and cultural nuances.

2. **Visual Analysis:** Visual elements are potent communicators in media. This subsection investigates methods such as iconography, cinematography, and visual semiotics in dissecting the visual components of media content.
3. **Audience Reception Analysis:** Understanding how audiences perceive and interpret media content is pivotal. This part examines audience studies, reception theory, and the role of social media in shaping public opinion.
4. **Comparative Analysis:** Comparing different media content helps identify patterns, trends, and variations. We'll explore how comparative analysis can uncover cultural, political, and social dynamics in media representations.
5. **Quantitative Content Analysis:** Quantitative approaches involve statistical methods to analyse media content. This section discusses how data-driven methods provide a numerical understanding of patterns, frequency, and trends in media messages.
6. **Critical Discourse Analysis:** This subsection explores critical discourse analysis as a method to unveil power structures, ideologies, and hidden meanings within media content. It highlights how language shapes perceptions and influences societal norms.

3.3.2 Media Convergence

The merging of different types of mass media such as the traditional media, print, broadcast, New Media and Internet as well as the portable and highly interactive technologies with the help of digital media platforms, is simply referred to as Media Convergence. With the combination of the 3Cs, better known as communication, computing, and content, which are all integrated through technology, results in media convergence. Among the various examples of media convergence, a Smartphone is one of the most relevant examples of media convergence as it blends together various medias like print media (i.e. e-books, news apps, etc.), broadcast media (such as streaming websites, radio and various music apps) as well as the new media (which is the internet) into one single device that can perform various functions such as calling and texting, as well as photography, videography, calculating, gaming and many other activities.

The most popular examples of Media Convergence are:

Smartphones (it converges various media like camera, music, the internet, books, and all other media form together in a single device)

Online Radio (it converges radio with Internet)

E-books (it is the convergence of paperbacks into digital format with the use of digital technology)

News Websites and Apps(it's the convergence of traditional, print, broadcasting into digital format)

Media convergence involves the merging of traditional and digital media forms. Tracing its evolution, from the early stages to the current interconnected digital era.

1. Technological Convergence: Technological advancements drive media convergence. We'll discuss how innovations like smartphones, streaming platforms, and social media contribute to the convergence phenomenon.

2.Economic Convergence: Economic factors play a pivotal role in media convergence. This part examines how mergers, acquisitions, and business strategies shape the converged media landscape.

3.Content Convergence: With media content being accessible across multiple platforms, this subsection explores how content creators adapt and optimize their materials for diverse mediums.

4.Cultural Convergence: Media convergence influences cultural dynamics globally. We'll investigate how shared media experiences contribute to a globalized culture while also fostering diversity.

5.Challenges and Opportunities: Media convergence presents challenges such as information overload and privacy concerns. Simultaneously, it opens up new possibilities for content creators, advertisers, and audiences. This part discusses the dual nature of challenges and opportunities.

What is media coverage?

The attention and exposure that a person, brand, event, or topic receives in print, broadcast, and digital media are referred to as media coverage. It includes news pieces, feature stories, interviews, reviews, and any other type of material that focuses on and talks about the topic. One of the most important factors in determining public perception, reputation, and awareness is media coverage.

What are the benefits of media coverage?

Media coverage offers several benefits for individuals and businesses alike:

Benefits of media publicity for both individuals and corporations include the following:

Enhanced visibility and reach: Reaching a larger audience and gaining exposure outside of established networks are made possible by media coverage. It enables you to reach a wider audience with your message, narrative, or area of expertise in the hopes of drawing in new clients, sponsors, or followers.

Credibility and trust: Gaining the respect and confidence of your target audience comes from being highlighted or acknowledged in reliable media sources. Good media attention can verify your company, goods, or accomplishments and position you as a thought leader or authority in the field.

Building a brand and managing one's reputation: Positive associations and public perception are shaped by media coverage, which supports brand building initiatives. It gives you the power to shape the story and project a positive image of your company, improving your status and reputation in the market.

More opportunities: Public relations coverage can lead to new alliances, joint ventures, speaking engagements, sponsorships, and other opportunities. It may draw in prospective clients, investors, or business partners, growing your network and opening up new business opportunities.

Crisis management: When there's a crisis or bad press, you can address the situation, dispel misunderstandings, and give your side of the story through media coverage. Effective reputational damage management and mitigation can be achieved through strategic media interaction.

3.7 Summing Up

In conclusion, the analysis of media content is an intricate process that demands a diverse set of methods. The ongoing phenomenon of media convergence adds complexity and dynamism to this analysis. Understanding the interconnectedness between methods and convergence is essential for researchers, media professionals, and society at large to navigate the ever-evolving media landscape. This comprehensive exploration provides insights into both the methods

employed for media analysis and the transformative impact of media convergence.

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3.9 Model Questions

1. What is Media Content? Elaborate on the common types of media content and the purpose of media content?
2. Briefly discuss what is media content analysis?
3. What are the various approaches/methods of media content analysis?
4. What is Media convergence? Explain with suitable examples.
5. What are the various types of convergence?

BLOCK:V (COMMUNICATION AT THE POST-MODERN PERIOD)

Unit-1: Communication as Power Relationship

Unit-2: Political Communication in India

Unit-3: Media Organizations of the State and Central Governments

Unit-4: Media in Troubled Times

UNIT: 1

Unit Structure:

1.1 Introduction

1.2 Objective

1.3 Communication as Power Relationship

1.3.1 Characteristics of Power

1.3.2 Importance of Communication Theories

1.4 Media as a Source of New Political Power

1.5 Modernity and New Political Thought

1.6 Summing Up

1.7 References and Suggested Readings

1.8 Model Questions

1.9 answers to Check Your Progress

1.10 possible answers to self-asking questions

1.1 Introduction:

In today's digital world of communications, there are too many mediums of communication and too many communicators; the distinction between receiver and sender being blurred with media consumers creating contents too. Advertisers and marketers are in a fierce competition with one another to get people's attention through various mediums. These have made studying the cause-and-effect relationship of communication and society not only difficult but also very complex.

However, the scenario was different before the mid-twentieth century when the post-modernist ideas started to take shape giving birth to today's Information Society. By then, the world had already seen development of mass communication mediums; but the role assigned to it was limited to providing objective information, publicity, propaganda, sales and entertainment. It was during the latter half of the 20th century that postmodernists developed various communication theories to study the technical process of information, its impact on society and the influence of

communication on the society, which led to the realisation of a much larger role of communication in our lives.

1.2 objective:

After going through this unit, you will be able to

- (i) Understand the importance of theories in the communication process
- (ii) Differentiate between modern and postmodern philosophy
- (ii) Understand how post-modern theories of mass communication explains relationship between communication and power
- (iii) How media helps in propagating an ideology in order to maintain political power
- (iv) Emerging political thought in postmodern period and its relation with communication.

1.3 Communication as power relationship

The term 'postmodernism' had been used since the 1960s to refer to all antimodernist thoughts and strategies in architecture, art, and literary criticism. The term did not appear in philosophy and social sciences before the 1980s, where it was linked to the work of French thinkers such as Baudrillard, Deleuze, Derrida, Foucault, and Lyotard. Some philosophers ascribe postmodernist doctrines to Nietzsche while cultural theorists describe postmodernism as a consequence of late twentieth century capitalist restructuring and new marketing initiatives. While modernism espouses ideas of unity, postmodernism accepts difference, plurality and conflict in human affairs.

During the late 1970s the term 'postmodernism' appeared in sociological theories. The key concepts of sociological postmodernism are subject, identity, text, and symbol. In a postmodern social order, social identities are fragmented and symbolic codes are pervasive. Therefore, media – especially electronic media - play a prominent role. According to the critiques of modernist theory of communication, scientific theories work as 'symbol systems' enabling certain courses of social action, and the receiver of a message is the product of social circumstances. Thus, sociological postmodernism claims a structural similarity between texts and social order - both are network-like systems of symbols. To understand this concept of theory and its relation to society, let

us first discuss characteristics of power and the importance of communication theories.

Power is defined as the capacity of an individual, group, or social structure to direct, influence, or control the behaviours, thoughts, and/or feelings of others. The use of power can involve ideology, persuasion, intimidation, coercion, or force and it can be tied to resources, money, institutions, positions, or co-cultural membership (such as gender, race, religion, sexual orientation, etc.) Power operates on individual, cultural, and structural levels as well as in our interpersonal relationships. It also generates privilege for individuals and groups of people that hold it and likewise causes disadvantages and oppression for groups who don't.

Power is more than communication, and communication is more than power. But power relies on the control of communications, as counter power depends on breaking through such control. And mass communication, the communication that potentially reaches a society at large, is shaped and managed by power relationships, rooted in the business of media and the politics of the state. Communication power is at the heart of the structure and dynamics of society. Power can move with the speed of the electronic signal – and so the time required for the movement of its essential ingredients has been reduced to instantaneity. For all practical purposes, power has become truly exterritorial, no longer bound, or even slowed down, by the resistance of space (the advent of cellular telephones may well serve as a symbolic 'last blow' delivered to the dependency on space: even the access to a telephone market is unnecessary for a command to be given and seen through to its effect.

Communication and power are related because of how power is expressed via communication strategies. Power is a capability or potential to get something done against resistance but is not limitless. Power eventually runs out, but when it is being used it gives one the capability to do something in spite of opposition. Power is dependent on communication because that is how power is understood and expressed. Essentially, power use is a communicative behaviour that allows for people to understand and respond to social situations. One way that the relationship between power and communication can be understood is through the overt expressions of power in social dynamics.

SELF-ASKING QUESTIONS

- (1) Can power be unlimited?
- (2) How communication is linked to power?

Stop to Consider

Power is maintained and normalized at a cultural level is through the use of ideologies and values also. For example, Achievement Ideology, which is the belief that any person can be successful through hard work and education and that disadvantaged individuals need to “pull themselves up by their bootstraps.” This ideology disadvantages particular groups by placing the blame of success or failure on the individual rather than looking at institutional and systemic inequality. In case of education, people who have access to English-medium education are supposed to be superior to the people having vernacular-medium education. Private school students are conceived as better than government school students. These are ideological and social values that hands power to a privileged class and put others in disadvantageous position.

1.3.1 Characteristics of Power

Power is both perception and a fact. Power is a perception in the sense that we may think we have power over another person or that they have power over us, when we or they do not. However, if they don't perceive you to have any power over them and don't listen to what you tell them to do and you have no way to enforce consequences, then you really don't. In addition, if we admire, respect or love others, we may give them power over us they otherwise wouldn't have.

Conversely, power is also a fact, as there are individuals, groups, and social structures—such as institutions—who can and do direct and control our actions. For example, police officers have the authority to physically restrain people and the legal system has the power to incarcerate.

Power exists in all relationships, both personal and professional. How much power we have in comparison to another person may be symmetrical or asymmetrical. In some relationships we may have more, while in others we may have less.

Power can increase and decrease, based on context, and over time. For example, the physical context can influence how much power we have in a particular location. We may have more power in our homes, but less power in other locations, such as a classroom. Culture and co-culture also influence power, as some groups hold more power than others.

Power is influenced by our level of dependence and investment in a particular relationship, position, or resource. Generally speaking, those who have more dependence or investment are less powerful, while those with less dependence or investment have greater power.

The prerogative principle states that the person with more power can make and break the rules. Powerful people can violate norms, break relational rules, and manage interactions without as much penalty as powerless people. These actions may reinforce the dependence power someone holds over another.

Power, whether it is held by an individual or group, grants certain privileges. Often those with privilege do not realize they hold it because it seems normal and natural, and people usually only focus on the way in which they are disadvantaged.

CHECK YOUR PROGRESS

- (1) What are the major characteristics of power?
- (2) How power can be defined?
- (3) Why electronic media plays prominent role in post-modern sociological theories?

1.3.2 Importance of Communication Theories

We already know that Communication is an essential part of existence of all living beings including human beings. Communication theories explore the elements and forms of communication. These are actually frameworks that we can use to understand, explain, and predict how information is conveyed, interpreted, and understood within various contexts. Evolution of

communication theories are shaped by historical events, changes in society and technological developments.

Early communication theories of Plato and Aristotle were focused on the importance of effective communication in society. Their theories helped us in understanding rhetoric and persuasion. The twentieth century saw the development of various mass communication theories that tried to explain how information disseminated on a large scale affects and impacts society. The evolution of these theories has been shaped by historical events such as World War II and the emergence of television and radio as dominant forms of mass communication. The advent of the internet and social media has led to the development of contemporary post-modern theories that explore the dynamic nature of communication in the digital age.

To understand the post-modern communication process, we first need to understand the difference between modern and post-modern society in terms of philosophy. We will discuss modernity and post-modernity in the next sections.

1.4 Media as a Source of New Political Power

Post-modernist accepts that ideology has great influence in maintaining political power. Power is the capacity of an individual, group, or social structure to direct, influence, or control the behaviours, thoughts, and/or feelings of others. The use of power can involve ideology, persuasion, intimidation, coercion, or force and it can be tied to resources, money, institutions, positions, or co-cultural membership (such as gender, race, religion, sexual orientation, etc.) Power operates on individual, cultural, and structural levels as well as in our interpersonal relationships. It also generates privilege for individuals and groups of people that hold it and likewise causes disadvantages and oppression for groups who don't. However, we also have the capacity to empower ourselves and others.

Individuals possess six types of power: coercive, reward, legitimate, referent, expert, and informational. **Coercive power** uses the threat of force to gain compliance from another. Force may include physical, social, emotional, political, or economic means. This type

of power is based upon the idea of coercion, and common tactics include threats and punishment.

Reward power is based on the right of some to offer or deny tangible, social, emotional, or spiritual rewards to others for doing what is wanted or expected of them. If others expect to be rewarded for doing what someone wants, there's a high probability that they'll do it.

Legitimate power comes from an elected, selected, or appointed position of authority. Legitimate power is formal authority delegated to the holder of the position. It is usually accompanied by various attributes of power such as a uniform, a title, or an imposing physical office. People traditionally obey the person with this power solely based on their role, position, or title rather than someone's personal leadership characteristics.

Referent power is the power or ability of individuals to attract others and build loyalty. It is based on the charisma and interpersonal skills of the power holder. This power is often regarded as admiration, or charm. Referent power acts a little like role model power and depends on respecting, liking, and holding another individual in high esteem. Communicators that meets others' social needs are often perceived as possessing referent power.

Expert power is based on what we know, what we experience, and on our special skills or talents. People tend to trust and respect individuals who demonstrate expertise. The expertise does not have to be genuine – it is the perception of expertise that provides the power base.

Information power comes as a result of possessing knowledge that others need or want. Not all information is readily available; some information is closely controlled by a few people, such as national security data. Information power is a form of personal or collective power that is based on controlling information needed by others in order to reach an important goal. Our society is reliant on information power as knowledge for influence, decision making, credibility, and control. How information is used—sharing it with others, limiting it to key people, keeping it secret from key people,

organizing it, increasing it, or even falsifying it—can generate power.

As we can see, communication plays a very important role in exercising power. Therefore, media play a central role in power relationships. Politicians utilize the power of communication to legitimize exercise of power. Media can also be used to exercise another very powerful tool of using and controlling power – **persuasion**. Regardless of the types of individual power we may (or may not) hold, we also have the ability to empower ourselves and influence others through our communicative messages and the use of persuasion. Persuasion has the ability to change the way people think and feel and act. Persuasion is comprised of three interrelated components: ethos, logos, and pathos.

Ethos refers to the credibility of a communicator and includes three dimensions: competence, trustworthiness, and dynamism. Competence refers to the perception of a communicator's expertise in relation to the topic being discussed. Trustworthiness refers to the degree that others perceive a communicator as accurate, honest, and unbiased. Perceptions of trustworthiness come from the content of the message as well as the personality of the communicator. Dynamism refers to the degree to which others perceive a communicator to be outgoing and animated. Two components of dynamism are charisma and energy. Charisma refers to a mixture of abstract and concrete qualities that make a communicator attractive to others.

Logos refers to the reasoning or logic of an argument. Communicators employ logos by presenting credible information, facts, and statistics. Presenting a rational and logical argument is also an important component of persuasion. When a communicator uses logic, they make a claim, which is a statement of belief or opinion. They then provide good reasons to support their claims. In order to persuade another with logic, the reasons presented should be relevant to the claim, well-supported, and meaningful to the listener.

Pathos refers to the use of emotional appeals in messages. Stirring emotions in others is a way to get them involved and can create more opportunities for persuasion and action. Communicators have taken advantage of people's emotions to get them to support causes,

buy products, or engage in behaviours that they might not otherwise if given the chance to see the faulty logic of a message. However, emotions lose their persuasive effect more quickly than other types of persuasive appeals. Since emotions are often reactionary, they fade relatively quickly when a person is removed from the provoking situation.

SELF-ASKING QUESTIONS

- (3) What kind of power is exercised by Indian politicians?
- (4) What role may communication play in politicians in power retaining power?

Stop to Consider

Power is also influenced by culture and co-culture. All cultures consist of a dominant group and nondominant group. Group memberships and identities, such as gender and race, can work to advantage one particular group of people while simultaneously disadvantaging another to create unequal power dynamics and oppression. Such actions are accomplished through labelling, othering, and stereotyping. The labels attached to people seen as 'minorities' have always been defined by the majority—that is, by those with power. Labels such as black or Asian, is a way of defining them as 'different' from a supposed white 'norm.' Othering is accomplished by creating an insider/outsider narrative where particular citizenship, or particular physical attributes like colour of the skin is the criteria for normal.

Stereotyping makes broad generalizations about groups and people based on their co-cultural membership and identities. Often, these stereotypes are negative, since they reflect the differential power between those in the 'majority' and those categorized as 'minorities' or 'different.' for example, women may be defined as less rational than men, or black people as less intelligent than white people; in these instances, men and white people respectively are characterized as the 'norm.' These negative stereotypes both reflect and perpetuate existing inequalities—patterns of sexism and racism in society.

CHECK YOUR PROGRESS

- (4) What are the six types of power an individual possess?
- (5) What are labelling, othering and stereotyping?
- (6) Explain the role of Ethos, Logos and Pathos in persuasion.

1.5 Modernity and New Political Thought

The idea of modernity and political thought were shaped by various eminent philosophers and writers in their seminal works like Immanuel Kant, *What is Enlightenment?* (1784); Thomas Paine, *Rights of Man* (1791); G.W.F. Hegel, *The Philosophy of Right* (1821); Karl Marx, *Capital* (1867); John Stuart Mill, *On Liberty* (1859); Friedrich Nietzsche, *On the Genealogy of Morality* (1887); Hannah Arendt, *Between Past and Future* (1961) etc.

The adjective modern or adverb modernity originated from the Latin word *modernus*, meaning presently or just now. Roman historian and statesman Cassiodorus appears to have been the first writer to use the Latin word *modernus* ("modern") regularly to refer to his own age. In its early medieval usage, the term *modernus* referred to authorities regarded in medieval Europe as younger than the Greco-Roman scholars of Classical antiquity.

Modernity has been associated with cultural and intellectual movements of 1436–1789 and extending to the 1970s or later. According to Marshall Berman, modernity is periodized into three conventional phases dubbed "Early", "Classical", and "Late" by Peter Osborne:

- Early modernity: 1500–1789 (or 1453–1789 in traditional historiography)
- Classical modernity: 1789–1900 (Consisted of the rise and growing use of daily newspapers, telegraphs, telephones and other forms of mass media, which influenced the growth of communicating on a broader scale)
- Late modernity: 1900–1989 (Consisted of the globalization of modern life)

In the second phase, with the growth of modern technologies such as the newspaper, telegraph and other forms of mass media, there was a great shift into modernization in the name of industrial capitalism. In the third phase, modernist arts and individual creativity marked the beginning of a new modernist age as it combats oppressive politics, economics as well as other social forces including mass media.

On the other hand, many post-modern scholars believe that modernity ended in the mid- or late 20th century and thus have defined a period subsequent to modernity, as Postmodernity (1930s/1950s/1990s–present).

Modernity can be looked into from different viewpoints. Politically, modernity's earliest phase starts with Niccolò Machiavelli's works which openly rejected the medieval and Aristotelian style of analyzing politics by comparison with ideas about how things should be, in favour of realistic analysis of how things really are. He also proposed that an aim of politics is to control one's own chance or fortune, and that relying upon providence actually leads to evil. Machiavelli argued, for example, that violent divisions within political communities are unavoidable, but can also be a source of strength which lawmakers and leaders should account for and even encourage in some ways. Important modern political doctrines which stem from the new Machiavellian realism include Mandeville's influential proposal that "*Private Vices by the dextrous Management of a skilful Politician may be turned into Publick Benefits*" and also the doctrine of a constitutional separation of powers in government. Both these principles are enshrined within the constitutions of most modern democracies.

A second phase of modernist political thinking begins with Rousseau, who questioned the natural rationality and sociality of humanity and proposed that human nature was much more malleable than had been previously thought. By this logic, what makes a good political system or a good man is completely dependent upon the chance path a whole people has taken over history. This thought influenced the political (and aesthetic) thinking of Immanuel Kant, Edmund Burke and others and led to a critical review of modernist politics.

In sociology, a discipline that arose in direct response to the social problems of modernity, the term modernity most generally refers to

the social conditions, processes, and discourses consequent to the *Age of Enlightenment*. In the most basic terms, British sociologist Anthony Giddens describes modernity as -

...a shorthand term for modern society, or industrial civilization. Portrayed in more detail, it is associated with (1) a certain set of attitudes towards the world, the idea of the world as open to transformation, by human intervention; (2) a complex of economic institutions, especially industrial production and a market economy; (3) a certain range of political institutions, including the nation-state and mass democracy. Largely as a result of these characteristics, modernity is vastly more dynamic than any previous type of social order. It is a society—more technically, a complex of institutions—which, unlike any preceding culture, lives in the future, rather than the past.

Other writers have criticized such definitions as just being a listing of factors. They argue that modernity, contingently understood as marked by an ontological formation in dominance, needs to be defined much more fundamentally in terms of different ways of being. The modern is thus defined by the way in which prior valences of social life ... are reconstituted through a constructivist reframing of social practices in relation to basic categories of existence common to all humans: time, space, embodiment, performance and knowledge. The word 'reconstituted' here explicitly does not mean replaced.

Thus, the era of modernity is characterised socially by industrialisation and the division of labour and philosophically by "the loss of certainty, and the realization that certainty can never be established, once and for all". With new social and philosophical conditions arose fundamental new challenges. Various 19th-century intellectuals, from Auguste Comte to Karl Marx to Sigmund Freud, attempted to offer scientific and/or political ideologies in the wake of secularisation.

Modernity may be described as the "age of ideology". For Marx, what was the basis of modernity was the emergence of capitalism and the revolutionary bourgeoisie, which led to an unprecedented expansion of productive forces and to the creation of the world

market. Durkheim tackled modernity from a different angle by following the ideas of Saint-Simon about the industrial system. Although the starting point is the same as Marx, feudal society, Durkheim emphasizes far less the rising of the bourgeoisie as a new revolutionary class and very seldom refers to capitalism as the new mode of production implemented by it. The fundamental impulse to modernity is rather industrialism accompanied by the new scientific forces.

Philosophically, in the work of Max Weber, modernity is closely associated with the processes of rationalization and disenchantment of the world. Critical theorists such as Theodor Adorno and Zygmunt Bauman propose that modernity or industrialization represents a departure from the central tenets of the Enlightenment and towards nefarious processes of alienation, such as commodity fetishism and the Holocaust. Contemporary sociological critical theory presents the concept of rationalization in even more negative terms than those Weber originally defined.

Central to religious modernity is emancipation from religion, specifically the hegemony of Christianity (mainly Roman Catholicism), and the consequent secularization. Technologically, common conception of modernity is the condition of Western history since the mid-15th century, or roughly the European development of movable type and the printing press.

CHECK YOUR PROGRESS

- (7) What do you understand by modernity?
- (8) What are the three phases of modernity? How the concept developed through the three phases
- (6) What do you understand by post-modern?

1.6 Summing Up:

The key concepts of sociological postmodernism are subject, identity, text, and symbol. In a postmodern social order, social identities are fragmented and symbolic codes are pervasive. Therefore, media – especially electronic media - play a prominent role. Power is defined as the capacity of an individual, group, or social structure to direct, influence, or control the behaviours, thoughts, and/or feelings of others. The use of power can involve

ideology, persuasion, intimidation, coercion, or force and it can be tied to resources, money, institutions, positions, or co-cultural membership. Mass communication, the communication that potentially reaches a society at large, is shaped and managed by power relationships, rooted in the business of media and the politics of the state. Communication and power are related as Power exists in all relationships, both personal and professional.

Power is both perception and a fact. Power can increase and decrease, based on context, and over time. Power is influenced by our level of dependence and investment in a particular relationship, position, or resource. Person with more power can make and break the rules. Powerful people can violate norms, break relational rules, and manage interactions without as much penalty as powerless people. Power, whether it is held by an individual or group, grants certain privileges.

Post-modernist accepts that ideology has great influence in maintaining political power. Individuals possess six types of power: coercive, reward, legitimate, referent, expert, and informational. These powers are also used by politicians as individual or group. Politicians also used power of persuasion through communication to obtain and retain political power.

Modernity has been associated with cultural and intellectual movements of 1436–1789 and extending to the 1970s or later. Modernity is periodized into three conventional phases dubbed "Early", "Classical", and "Late". Many post-modern scholars believe that modernity ended in the mid or late 20th century and thus have defined a period subsequent to modernity, as Postmodernity.

1.7 Reference and Suggested Readings:

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(4) Newman, Saul. *Post-Truth, Postmodernism and the Public Sphere*, available at https://link.springer.com/chapter/10.1007/978-3-031-13694-8_2

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For a general idea on post-modernism the following online resources can be consulted.

(1)

<https://www.sciencedirect.com/topics/psychology/postmodernism>

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<https://plato.stanford.edu/archives/spr2015/entries/postmodernism/>

UNIT: 2

Unit Structure:

2.1 Introduction

2.2 Objective

2.3 Political Communication in India

2.3.1 Post-Independence Movements

2.3.2 Emergency

2.3.3 Rise of Regional Parties

2.3.4 Economic Reforms

2.4 Press and Political Leadership

2.5 MEDIA IMPERIALISM

2.6 Summing Up

2.7 Reference and Suggested Readings

2.8 Model Questions

2.9 Answers to Check Your Progress

2.10 Possible Answers to Self-Asking Questions

2.1 Introduction:

In the last Unit, we have learnt about modern and post-modern philosophical thoughts and how these thoughts link communication, political power and society. Because of media's role in achieving and retaining political power, political communication is a subject matter for study in mass communication. In a modern democratic society, much of the communication in public sphere can also be called political communication. Political leaders often use the power of communication to persuade citizens to accept and reinforce the views of the political party in power. Political communication has long been used for political persuasion as political leaders understood the role of the media in gaining the acceptance of voters. Moreover, international relations among countries also strive on political communication.

Despite being a colony of European power, India had not been isolated from modern philosophical thoughts or the influence of those thoughts. But the effect or result of these thoughts was somewhat muted till India achieved Independence. The inroad of the modernity had been rapid in India during the post-Independence period. However, because of the unique socio-cultural and economic conditions, modernity had to somewhat co-exist along with feudal and monarchic social structures in India. After the opening up of the economy for Globalization in 1990s, the country had lot of catch-up to do with rest of the world.

2.2 Objective:

This Unit is designed to discuss various aspects of political communication in India. After going through the Unit, you will be able to understand –

- the origin and history of political communication in India
- different post-Independence movements and the political communication associated with them
- the period of Emergency and curbs on communication imposed by State
- the rise of regional parties during the 1970s and 1980s and the role of political communication in such power equations
- the economic reforms and in 1990s and the greater political power behind it.
- the interdependence of media and political power
- new world order and a new kind of imperialism unleashed by media power

2.3 Political Communication in India

The origin of Political communication is linked to the history of persuasion and propaganda. The roots of political communication can be traced back to ancient civilizations where rulers used symbols and monuments to communicate their power and authority to the masses. In ancient Greece, public speeches such as those delivered by Pericles in Athens, played a crucial role in shaping political discourse and rallying public support.

The creation of mass media in the 20th century transformed political communication, giving rise to new forms of propaganda, advertising, and public relations. Political leaders such as Winston Churchill and Franklin D. Roosevelt utilized radio broadcasts to reach millions of listeners during times of crisis and war. During the 1990s and the early 2000s (off the back of many incredibly successful campaigns by corporate advertising companies) political spin started to come into mainstream usage.

In the digital age, political communication has shifted to online platforms with social media playing a central role in shaping political discourse and mobilizing supporters.

The United Nations is another example of how important and the high impact strategical political communication has on the organization and on the world. With today's complex international landscape, diverse political views and agendas can easily promote unwanted tension within people, political parties, and in this case, world peace.

During the Indian Freedom Movement, Mahatma Gandhi used political communication for persuading and mobilising Indians to demand freedom from British rule. Media played proactive role in spreading such communication. In fact, many newspapers and periodicals were born specifically to advance such ideology and political communication. However, such successful political communicator was unable to use political communication effectively to stop the widespread violence during the Partition. In the early years of Indian Independence political communication was considered to be addressing peaceful rallies and dropping election pamphlets from a plane to persuade the Indian Voter.

Post-Independence political communication in the 20th century India revolved around three paradigms. Nehruvian Socialism in the 1960's, then the hard lined discipline of Indira Gandhi and economic reforms in the 1990's. The liberalization of the Indian economy after 1990 has changed the way of communication ranging from cable television to telecommunication and then bringing on to the online platform. The shape of political communication has completely changed in the 21st century India. Earlier the communication during elections used to take place in rallies and depended a lot on politicians interpersonal skills. But the political

parties are soon realizing the importance of this Digital Era to connect with the youth of the country. The Political parties know that the youth are going in the transformation from Digital Migrants to Digital Natives. They are present with their true identities on the Digital platform. This requires the political parties of India to adopt methods which have been never adopted before. In the Lok Sabha Elections of 2009, all major political parties of India had hired Ad and Media Agencies to manage their Brand Image.

Stop to Consider

When the British decided to leave India, the Indian National Congress and the Muslim League were unable to take a united stand for independence. The British government sent Cabinet Mission to hammer out a solution for unified independence of the whole British controlled territories. Muslim league did not agree with the proposal and proclaimed “Direct Action Day” on 16th August 1946 and violence broke out in various parts of the country. To stop the violence and to stop the civil war, Congress agreed with the Partition plan. Mahatma Gandhi’s efforts at stopping violence and bring peace was not enough. Approximately, 80 lakh people have been forced to migrate to across border and also 10 lakh people have been killed in the partition time due to domestic violence.

SELF-ASKING QUESTIONS

- (1) Do you think the partition of India was failure of political communication?
- (2) Can you think of some examples of modern philosophical thoughts making inroad to India during British Rule?

2.3.1 Post-Independence Movements

Apart from the illiteracy, extreme poverty, lack of industry and agriculture India faced the challenge of experimenting with democracy and unification of the country after attaining Independence. The responsibilities and challenges for the government included improving the economy, bringing in new

education system to improve literacy, implementing a democratic constitution, implementing land reforms for improving agriculture sector, rapid industrialisation, keeping the diverse linguistic and cultural identities united and embracing modernisation. Accomplishing them needed movements.

Land Reforms Movements in India: The land reforms process in India after Independence can be categorised mainly in two phases- (1) Phase of Institutional Reforms (1947-1960) during which Abolition of Intermediaries i.e Zamindars etc., Tenancy Reforms, Ceilings on size of large landholdings, Cooperative & Community Development programmes took place. (2) Phase of Technological Reforms (After 1960) during which Green Revolution, White Revolution, Operation Flood etc. took place.

At the time of Independence, India inherited a semi-feudal agrarian agriculture with onerous tenure arrangements. The ownership and control of land was highly concentrated in a few landlords and intermediaries. Thus, the agricultural land resources of India was gradually impoverished because economic motivation tended towards exploitation rather than investment.

Cooperative Movement: A wide spectrum of the national movements in India leaders including Mahatma Gandhi, Jawaharlal Nehru, the Socialists and Communists were in consensus that cooperatives would lead to major improvement in Indian agriculture and would particularly benefit the poor. It was seen as an important element in the agenda for institutional changes sought to be achieved through land reform.

The Congress at independence made very tentative proposals—like the state making efforts to organize pilot schemes for experimenting with cooperative farming among smallholders on government unoccupied but cultivable lands. Further, it was clarified that any move towards this goal was to be through persuasion, by getting the goodwill and agreement of the peasantry. The emphasis was laid on Joint Farming and Milk Cooperatives.

White Revolution: The Bombay Milk Scheme started by the Government of Bombay in 1945 benefitted milk contractors who took away the biggest share of profit. The discontent amongst farmers grew. They reached Sardar Vallabhbhai Patel for his advice.

He sent Morarji Desai to Kaira district of Gujarat for the formation of the farmer's cooperative. After some struggle with the Bombay government, in 1946 Kaira District Cooperative Milk Producer's Union was set up.

The objective of the Kaira Union was to provide proper marketing facilities for the milk producers of the district. It started supplying milk under the Bombay Milk Scheme. Varghese Kurien was the Chief Executive of the union from 1950-73. In 1955, Kaira union introduced the name 'Amul' (Anand Milk Union Limited) for marketing of their products. This new venture achieved a major breakthrough by producing milk products from the buffalo milk, a first in the world.

In 1955, it had set up a factory to manufacture milk powder and butter, partly to deal with the problem of the greater yields of milk in winter not finding an adequate market. In 1960, a new factory was added which was designed to manufacture 600 tonnes of cheese and 2,500 tonnes of baby food every year – the first in the world to manufacture these products on a large commercial scale using buffalo milk. In 1964, a modern plant to manufacture cattle feed was commissioned. An efficient artificial insemination service through the village society workers was introduced so that the producers could improve the quality of their stock. An Institute of Rural Management (IRMA) was founded in Anand for training professional managers for rural development projects, using the AMUL complex and the Kaira Cooperative as a live laboratory

Thereafter, a modern plant to manufacture cattle feed was commissioned. It used computer technology to do cost benefit analysis of prices of inputs for cattle feed and their nutritional value. With the spread of 'Anand Pattern' to other districts, in 1974, the Gujarat Cooperative Milk Marketing Federation Ltd was formed as an apex organization of the unions in the district to look after marketing.

In 1964, the then Prime Minister of India Lal Bahadur Shastri visited Kaira. After his discussions with Dr. Kurien was keen to replicate this model of cooperative success to other parts of India to achieve the socialistic pattern of society. The keenness of the PM led to the formation of the National Dairy Development Board (NDDB) in 1965. It was headquartered in Anand. Kurien was its first

chairman, who headed the body till 1998. NDDDB did not restrict itself to milk cooperatives. At the initiative of the NDDDB, cooperatives for fruits and vegetable producers, oilseed cultivators, small scale salt makers and tree growers were started. For example, 'Dhara', a vegetable oil brand, is a result of NDDDB's efforts. With success of milk producers' cooperative the country became self-reliant in milk production and the success has been labelled as White Revolution.

CHECK YOUR PROGRESS

- (1) What are the three paradigms around which political communication of post-Independent India centred?
- (2) What are the major movements in post-Independent India?
- (3) How mass media changed political communication in 20th century?

2.3.2 Emergency

The Indian polity in the wake of independence came to be constituted by two primary historical legacies—the Congress discourse of imperial justice and the Gandhian legacy of non-violent mass movement. It is the dialectic of these two legacies that has determined the nature and dynamics of postcolonial politics in India. The discourse of imperial justice as equity was anchored in the figure of the monarch. It was because the discourse of imperial justice was historically anchored in the figure of the monarch that the Congress soon developed its own version of it—the dynasty.

It was the inherent and essential conflict between the Indian National Congress as the bearer of the imperial legacy of justice as the discourse of governance and the Gandhian democratic legacy of disciplined mass resistance that was the main driving force behind the major developments in the first three decades of postcolonial Indian politics. The essential difference between the two legacies came out into the open and turned into an active confrontation in the period immediately preceding and following the declaration of emergency in 1975 by Indira Gandhi. The imperial side of the discourse of justice as equity came in public confrontation with the

Gandhian legacy of mass movements when the Fundamental Rights of the citizens enshrined in the Constitution was suspended. The fundamental rights or freedom of the people had to be suspended, Indira Gandhi declared, in order to give the government, the power it needed to alleviate the hardships of the poorer sections and the middle classes by the 'better distribution of goods'.

A resistance movement against the imposition of Emergency was led by almost all the well-known Gandhians, including Jayaprakash Narayan and Morarji Desai. In the response that the emergency provoked, the future of constitutional democracy in India was permanently affected. For the first time in thirty years of India's independence, the Indian National Congress had to concede power to a new party, the Janata Party in 1977. Moreover, it was through this popular resistance against the Emergency that whole new sections of the Indian population that had hitherto remained politically disengaged were brought into the mainstream of Indian politics, fundamentally changing the very nature of the Indian polity, particularly in the states. The political communication in India was completely changed in the aftermath of Emergency.

Indira Gandhi's won the 1971 general elections with a huge majority with pro-poor and leftist policies like the nationalisation of banks and the abolition of the Privy Purse. She started to wield almost autocratic control over the cabinet and the government. The 1971 Indo-Pakistan war had reduced the GDP of the country. The country also faced many droughts and an oil crisis. Unemployment rates had also spiked up.

A railway workers' strike led by George Fernandes in 1974 was severely suppressed by the government. There were also attempts by the government to interfere in judicial matters. When the Allahabad High Court had declared that Gandhi's election to the Lok Sabha was void due to electoral malpractice, Janata Party leader Jayaprakash Narayan (JP) called for the ouster of the government. He asked members of the police and the military to disobey unconstitutional orders.

When things were heating up for the government, Gandhi declared emergency and immediately arrested all major opposition leaders including JP, Morarji Desai, Charan Singh, Acharya Kripalani, etc.

Even Congress leaders who were opposed to the emergency were arrested.

During the emergency, civil liberties were severely restrained. The freedom of the press was strictly curtailed and anything published had to pass the Information and Broadcasting ministry. Indira Gandhi's son Sanjay Gandhi wielded extra-constitutional powers. He conducted forceful mass sterilisation of people in a bid to control the population of the country. Non-Congress state governments were sacked. Many slums in Delhi were destroyed. There were many instances of human rights violations in India. Curfews were imposed and the police detained people without trial. The government amended the constitution many times (after the emergency was lifted, the new government undid these amendments).

In January 1977, Gandhi called for fresh elections not reading the mood of the people of the country. All political prisoners were released. Officially, the emergency was lifted on 21 March 1977. The people handed Gandhi and her party a very heavy defeat. Both Indira Gandhi and her son were defeated in the election. The Janata Party won the election and the new government was headed by Morarji Desai as the Prime Minister. Desai was the first non-Congress PM of India.

2.3.3 Rise of Regional Parties

The emergence of regional parties as major centres of power in India's politics, economics, and society is one of the most important developments in the country's post-Independence history. With the death of Jawahar Lal Nehru, and 1967 elections posed challenge to dominance of the congress system. The Congress failed to secure majorities in eight states and its majority in the Lok Sabha was reduced to very narrow 54% of the seats. As we know, India has multiple dimensions of culture, language and geography. The Congress as a National Party had failed to address the varied aspirations of the people of different regions of the country. This was the time when Regional parties started growing all over the country.

The dismal performance of the Congress led to a series of power struggles within the party. Ultimately, the party was split in 1969 and Indira Gandhi's supremacy was established both in the party and the government. However, some leaders like Morarji Desai in Gujarat and JP (Jaiprakash Narain) in Bihar carried out a successful movement against Congress corruption and arbitrary rule. Their movement peaked in 1975 when Indira Gandhi for the first and only time in Indian history decided to impose an internal emergency.

With the defeat of Indira Gandhi and the Congress party, a new coalition emerged led by the Janata Party in 1977. This coalition was formed by small parties – many of them regional ones. This led to the emergence of a multi-party system in India. Many smaller parties had come together to fight the Congress dominance rather than any ideological consensus. But, the lack of ideologically coherent policy led to the fall of the Janata party and the Congress gained a rise of power in 1980.

Two main reasons can be identified for the large-scale growth of regional parties. One, socioeconomic problems such as economic backwardness owing to loss of employment opportunities, etc. and the imposing of an unacceptable link-language – an example being the threat of Hindi perceived by the south – have created regional imbalances that are sought to be rectified by encouraging the people to rise and fight for their rights.

Major economic imbalances have, in the past, created regional feelings in the economically backward regions of Telengana and Marathwada. The regional parties that arose thus aimed at highlighting the grievances of one set of people or the other. Often regional ire has been awakened and fuelled by raising regional issues to win the support of the people of a particular region.

The period from 1980 to 89 marked the tussle between the Congress at the centre and the newly emerged regional parties at the state level. The Congress at the Centre resorted to the frivolous use of President's rule under Article 356. However, the regional parties got strengthened and started playing a more assertive role in centre politics. In the eighth Lok Sabha Elections (1984), the Telugu Desam, a regional party of Andhra Pradesh, emerged as the main opposition party.

The period from 1989 to 2014 was for multi-party system and coalition politics. The death of Rajiv Gandhi, corruption cases (Bofors scandal), economic crisis, all set the tone for an era of coalitions that has lasted for almost twenty five years of coalition governments. The modern era of coalition politics has come into being as a consequence of the development of the multi-party system. However, this period is marred by compulsions of coalition. Growth of Regional Parties also lead to 'rainbow' coalitions, so called because like the rainbow, they last only a short time.

The Coalition politics had many drawbacks. The period of 1996 – 1999 had 3 general elections, which cost a lot of public money. Policy paralysis and delay in decision making and bills all result from coalitions. In times of emergency, coalition coordination can lead to unacceptable delays. Coalition government can obstruct the process of decision making and the conduct of decision implementation. Coalition government has turned politics of north India into one of competition for vote banks based on caste and community etc.

Regional politics has many positive outcomes too. During times of coalitions, regional parties served as a moderating force upon exclusionary national parties. Regional parties fill a vacuum for protecting minorities. The coalition politics has led to empowerment for regional parties from the states and has added to India's search for true federalism. Thus, it paves the way for a kind of 'electoral federalism'. Since 1996 to 2014, twenty-three regional parties have been sharing power at the national level. there is a strong sense of Indianness, or what is called a federal unifier.

Two general elections 2014 and 2019, saw a single party (BJP) on its own getting the full majority, breaking the 25 years of compulsions of coalition politics. However, the Government is still formed out of alliance of many political parties. But the outlook of regional parties, now appears to be changing from conflictual orientation to a tendency of co-operative bargaining in respect of Centre-state relations.

SELF-ASKING QUESTIONS

- (3) Is it correct to say that imposition of Emergency led to fall of Congress Party and rise of Coalition Politics in India?
- (4) Is regional parties desirable for democracies like India?

CHECK YOUR PROGRESS

- (4) Under what political condition, Emergency was imposed in 1975?
- (5) What are reasons for rise of regional politics in India after 1970s ?

2.3.4 Economic Reforms

In response to a fiscal and balance of payments crisis in 1991, India launched a program of economic policy reforms. The program consisting of stabilization-cum-structural adjustment measures was put in place with a view to attain macroeconomic stability and higher rates of economic growth. Some rethinking on economic policy had begun in the early 1980s, by when the limitations of the earlier strategy based upon import substitution, public sector dominance and extensive government control over private sector activity had become evident, but the policy response was limited only to liberalizing particular aspects of the control system. By contrast, the reforms in the 1990s in the industrial, trade, and financial sectors, among others, were much wider and deeper. As a consequence, they have contributed more meaningfully in attaining higher rates of growth.

During the first decade of her reform process four different governments were in office - the Congress government which initiated the reforms in 1991, the United Front coalition (1996-98) which continued the process, the BJP led coalition which took office in March 1998 and then again, the BJP led National Democratic Alliance (NDA) in October 1999 which accelerated the process. In short, it seems that India's political system is more than ever in consensus about the basic direction of reforms.

As in the case of most developing countries that have liberalized the economy in the last three decades of the 20th century, India's

reforms too were preceded by a serious financial crisis. In 1990-91, the gross fiscal deficit of the government (center and states) reached 10 percent of GDP, and the annual rate of inflation peaked at nearly 17 percent in August 1991. Fiscal imbalances in India, which assumed serious proportions since the mid 1980s, had two important facets. First, the outpacing of the rate of growth of revenues by the expenditure growth considerably reduced the resources available for public investment in the economy. The increasing use of borrowed funds to meet current expenditures rendered the latter self-propelling. Second, the increasing diversion of household savings to meet public consumption requirements not only resulted in the expansion of public debt to unsustainable levels, but also reduced the resources available for private investment.

Stop to Consider

An unprecedented balance of payments crisis emerged in early 1991. The current account deficit doubled from an annual average of \$2.3 billion or 1.3 percent of GDP during the first half of the 1980s, to an annual average of \$5.5 billion or 2.2 percent of GDP during the second half of the 1980s. For the first time in modern history, India was faced with the prospect of defaulting on external commitments since the foreign currency reserves had fallen to a mere \$1 billion by mid-1991. The balance of payments came under severe strain from one liquidity crisis experienced in mid-January 1991 and another in late June 1991. On both occasions, the foreign exchange reserves dropped significantly and the government had to resort to emergency measures, such as using its stocks of gold to obtain foreign exchange, utilization of special facilities of the IMF, and emergency bilateral assistance from Japan and Germany among others.

The major steps involved in the reforms started in 1991 were – Liberalisation, Extension of Privatization, Globalization of Economy, ensuring a Market Friendly State, Modernization and New Public Sector Policy. Following reforms were introduced in respective broad sectors in the country.

(i) Industrial Policy Reforms

Industrial policy reforms were mainly concerned with introducing liberalization in the economy for which de-licensing and de-reservation of existing industries operating under public sector was recommended. Under this, number of reserved industries for public sector was reduced to 7 from 37. Industries with strategic and environmental concerns are left with reservation for Public Sector. Moreover, investment limits provided by MRTP Act, 1969 were abolished. Technology imports were allowed which were subject to restriction earlier. Policy regarding disinvestment of loss-making public-sector enterprises was also proposed.

(ii) Reforms in External Sector

Reforms in external sector aimed integrating Indian economy with rest of the world so as to get the benefit of export promotion and outward orientation. For this, existing structure on quantitative and qualitative trade barrier was refurbished. Both tariffs and non-tariff barriers were reduced substantially. Measures for export promotion were introduced.

(iii) Financial Sector Reforms

Financial sector reforms were introduced to make financial sector efficient following practices and standards of banks in developed countries. Under this, government control on fixing interest rate was withdrawn and was left to free market operations. Moreover, responsibilities of banking sector in terms of priority sector lending, social banking and lead banking were substantially declined. Banks were asked to follow capital adequacy and prudency norms for being at par with banks of developed nations. All the reforms under this were recommended by Narasimha committee 1991 and 1998. Special provisions were given regarding increasing Non-performing Assets (NPAs) of nationalized banks. Indian capital market and money market have also experienced reforms in their infrastructural development and governance. Securities Exchange Board of India (SEBI) was established in 1992 as a statutory body for regulation and supervision of Indian capital market which has initiated number of reforms in Indian primary and secondary issue markets. In insurance sector, private sector companies have given permission to

start and expand their business. Moreover, Indian financial sectors have opened for private and foreign sector banks.

(iv) Fiscal Sector Reforms

In the second round of reform process called as second-generation reforms, fiscal sector reforms were introduced which aimed at ensuring fiscal consolidation of the nation. Under this, Fiscal Responsibility and Budget Management Act was passed in 2003. Fiscal deficit of 3 per cent of GDP was recommended to achieve at centre and state government budgets. Moreover, provision for reducing government expenditure and introduction of Value Added Tax (VAT) were also proposed.

(v) Social Sector Reforms

Social sector also experienced some reforms like introduction of New Pension Scheme and establishment of National Labour Commission. Private and foreign investment was allowed in all spheres of education and health.

(vi) Reforms in Infrastructure

A major reform under this sector is development of infrastructure under Public Private Partnership (PPP) Model. Earlier private sector was not contributing in infrastructural development.

(vii) Foreign Investment Reforms

There is complete change in the policy of Indian government towards foreign investment in the economy. Under the reform process, government introduced measures to attract foreign investment. Earlier foreign investment was subject to Foreign Exchange Regulation Act (FERA) which was replaced by FEMA in 1998. Moreover, capping of Foreign Direct Investment (FDI) in several sectors has been increased even up to 100 per cent from 49 per cent during pre-reforms period.

2.4 Press and Political Leadership

Political communication is the 'production and impact of persuasive political messages, campaigns, and advertising, often

concerning the mass media. It is an interdisciplinary field that draws from communication, journalism and political science. Political communication is concerned with ideas such as: information flow, political influence, policy making, news, and the effect on citizens.

David L. Swanson and Dan Nimmo define political communication as "the strategic use of communication to influence public knowledge, beliefs, and action on political matters." They emphasize the strategic nature of political communication, highlighting the role of persuasion in political discourse.

Reflecting on the relationship between political communication and contemporary agenda-building, Vian Bakir defines Strategic Political Communication (SPC) as comprising 'political communication that is manipulative in intent, utilizes social scientific techniques and heuristic devices to understand human motivation, human behaviour and the media environment in order to inform effectively what should be communicated – encompassing its detail and overall direction – and what should be withheld, with the aim of taking into account and influencing public opinion, and creating strategic alliances and an enabling environment for government policies – both at home and abroad'. A key theorised system within political communication in advanced economies is the concept of the propaganda having the capacity to be organically spread, via self-selection systems in democratic capitalist countries via the propaganda model. This, perhaps explains the importance of media for politicians.

Modern democracies are mainly developed by the connections between mass media, politicians and citizens. Political Communication comprises the exchange and creation of opinions and ideas between the political institutions, citizens, government officials and media. It covers the political discourse at the local, state as well as national level and tries to understand the use of political information in achieving the political goals.

At the fundamental level, it is the dialogue between political actors, political organisations, citizens and the media which becomes an interdisciplinary field consisting a combination of social sciences, media studies and strategic communication along with the knowledge of politics and government. The strategies and

techniques used in the process allow the elected officials, policy advocates, political consultants and other actors involved to shape and communicate messages which influence and creates a substantial effect on the political process. This has many forms like political speeches and campaigns, social and print media, online media like television and radio, press releases and policy studies and advocacy, etc.

Currently, there are ample number issues in India that needs to be tackled. There are different strands of issues from governance to policy paralysis, public opinion and voting behaviour, elections, etc. which requires a comprehensive and deeper understanding of the communication and the political systems.

2.5 Media Imperialism

Media imperialism (sometimes referred to as cultural imperialism) is an area in the international political economy of communications research tradition that focuses on how "all Empires, in territorial or nonterritorial forms, rely upon communications technologies and mass media industries to expand and shore up their economic, geopolitical, and cultural influence."

In the 1970s, research on media imperialism was mainly concerned with the expansion of US-based news and entertainment corporations, business models, and products into postcolonial countries as related to the problems of communication and media sovereignty, national identity formation and democracy. In the 21st century, research on media imperialism probes the whole gamut of the media, for example, how an Empire's global economic, military and cultural expansion and legitimization is supported by "the news, telecommunications, film and TV, advertising and public relations, music, interactive games, and internet platforms and social media sites."

The concept of media imperialism emerged in the 1970s when political leaders, media producers, and some citizens in postcolonial countries began to criticize the ownership and control Western and American media conglomerates wielded over much of the global communication and media system. Supported by the MacBride

report, "Many Voices, One World", countries such as India, Indonesia, and Egypt argued that the large Western and American media corporations should have limited access to the fledgling communication and media systems of postcolonial countries. They argued that national cultural and communication sovereignty was integral to their broader national sovereignty and economic and social development projects. The assumption was that Western and American media corporations (and their products) would undermine or subvert the national development process of postcolonial countries by institutionalizing inappropriate media models, business practices and content. Representatives of postcolonial countries proposed a New World Information and Communication Order (NWICO) at UNESCO to contest and counter-balance the enduring and enlarging global communication and media powers of old and new imperial countries. As a reaction, the United States and the United Kingdom left UNESCO.

In *Mass Communication and American Empire*, Herbert I. Schiller emphasized the significance of the mass media and cultural industries to American imperialism, arguing that "each new electronic development widens the perimeter of American influence," and declaring that "American power, expressed industrially, militarily and culturally has become the most potent force on earth and communications have become a decisive element in the extension of United States world power." For Schiller, cultural imperialism refers to the American Empire's "coercive and persuasive agencies, and their capacity to promote and universalize an American 'way of life' in other countries without any reciprocation of influence." According to Schiller, cultural imperialism "pressured, forced and bribed" societies to integrate with the U.S.'s expansive capitalist model but also incorporated them with attraction and persuasion by winning "the mutual consent, even solicitation of the indigenous rulers."

In 1977, Oliver Boyd-Barrett described media imperialism as the unequal and asymmetrical power relationship between different countries and their media systems. Boyd-Barrett defined media imperialism as "a process whereby the ownership, structure, distribution or content of the media in any one country are singly or together subject to substantial pressure from the media interests of

any other country or countries without proportionate reciprocation of influence by the country so affected."

SELF-ASKING QUESTIONS

(5) Is the relations between press and politicians a healthy one in India?

(6) Have to observed any effect of media imperialism in Indian society?

2.6 Summing Up:

2.7 Reference and Suggested Readings:

Parthasarathy, Rangaswami. *Journalism in India*, Sterling Publishers Pvt. Ltd., New Delhi, 1991

Unit: 3

Unit Structure:

- 3.1 Introduction**
- 3.2 Objectives**
- 3.3 Press Council of India (PCI)**
- 3.4 Structure of the Press Council of India**
- 3.5 Functions of the Press Council of India**
- 3.6 Significance of the Press Council of India**
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3.1 Introduction

In India, media organizations play a crucial role in disseminating information and shaping public opinion. While the media landscape includes a diverse range of private entities, both print and electronic,

there are also significant media organizations under the control of the state and central government. This unit explores the structure, functions, and significance of these government-controlled media organizations in India.

3.2 Objectives

1. To understand the Structure and Functions of Government-Controlled Media Organizations
2. To explore the Regulatory Mechanisms Governing Media in India
3. To showcase the Role of Government-Controlled Media in Public Communication and Awareness
4. To examine the Impact of Media Organizations on Democracy and Governance
5. To demonstrate the Challenges and Opportunities Faced by Government-Controlled Media

1. All India Radio (AIR)

All India Radio, often referred to as Akashvani, is one of the oldest and most prominent broadcasting organizations in India. Established in 1936, AIR operates as an autonomous body under the Ministry of Information and Broadcasting, Government of India. It serves as the national public radio broadcaster, reaching millions of listeners across the country through its extensive network of regional stations.

Functions of All India Radio:

- Broadcasting news, current affairs, cultural programs, and entertainment content in multiple languages and dialects.
- Disseminating government policies, initiatives, and public service messages.
- Promoting national integration, social harmony, and cultural diversity.
- Providing educational programs and agricultural extension services to rural communities.

- Offering platform for public discourse and dialogue through talk shows and interactive programs.

2. Doordarshan (DD)

Doordarshan, India's national public television broadcaster, is another significant media organization under the Ministry of Information and Broadcasting. Established in 1959, DD operates a vast network of terrestrial and satellite channels, catering to diverse audiences across the country.

Functions of Doordarshan:

- Telecasting news, current affairs, educational programs, entertainment shows, and sports events.
- Broadcasting government announcements, speeches, and national events live.
- Promoting cultural heritage, performing arts, and regional languages through dedicated channels.
- Offering educational content for students at various levels, including primary, secondary, and higher education.
- Collaborating with other government agencies and NGOs to produce informative and socially relevant programs.

3. Press Information Bureau (PIB)

The Press Information Bureau serves as the nodal agency for disseminating information from the Government of India to the media and the public. Established in 1919, PIB operates under the Ministry of Information and Broadcasting and plays a crucial role in facilitating communication between the government and the media.

Functions of Press Information Bureau:

- Providing timely and accurate information on government policies, programs, and initiatives to the media and the public.
- Organizing press conferences, briefings, and media interactions with government officials.
- Publishing press releases, official statements, and background notes on key issues and developments.
- Managing the government's social media accounts and online platforms for information dissemination.

- Coordinating with other media organizations and international agencies to promote India's image globally.

Government-controlled media organizations in India play a vital role in informing, educating, and engaging the public. While they operate under the supervision of the state and central government, they are expected to uphold journalistic integrity, impartiality, and credibility. By providing a platform for diverse voices and perspectives, these organizations contribute to the democratic discourse and promote transparency and accountability in governance. However, it is essential to ensure their autonomy and independence to safeguard freedom of expression and the right to information in a democratic society.

Stop to Consider

1. All India Radio (AIR): Established in 1936, it's India's national radio broadcaster, providing news, culture, and education in multiple languages.
2. Doordarshan (DD): Founded in 1959, it's the national TV broadcaster, offering news, education, entertainment, and sports programming.
3. Press Information Bureau (PIB): Founded in 1919, it's the primary government agency for media communication, managing press releases, conferences, and social media.
4. Role of government media: They inform the public, uphold journalistic standards, and contribute to democratic transparency.
5. Autonomy and independence: Ensuring these organizations operate freely is crucial for democratic principles and freedom of information.

3.3 Press Council of India (PCI)

The Press Council of India (PCI) is an autonomous regulatory body established to safeguard and uphold the freedom of the press in India. It was constituted under the Press Council Act of 1978, with

the primary objective of ensuring ethical standards, maintaining professional integrity, and promoting responsible journalism across print and electronic media platforms. This chapter provides a detailed overview of the structure, functions, and significance of the Press Council of India.

3.4 Structure of the Press Council of India

The Press Council of India consists of the following key components:

Chairman and Members: The PCI is headed by a Chairman who is appointed by the President of India. The Chairman is usually a retired judge of the Supreme Court or a high court. The Council also includes members representing various stakeholders, including journalists, media organizations, and the general public. These members are appointed by the central government, press associations, and other relevant bodies.

Secretariat: The Secretariat of the Press Council of India is responsible for administrative functions, coordination, and implementation of the Council's decisions and directives. It is headed by a Secretary who oversees the day-to-day operations and activities of the Council.

3.5 Functions of the Press Council of India

The Press Council of India performs several important functions to regulate and promote responsible journalism in the country:

Complaint Redressal: One of the primary functions of the PCI is to address complaints against newspapers, news agencies, and journalists regarding violation of journalistic ethics, code of conduct, or professional standards. The Council investigates complaints impartially and takes appropriate action, including issuing warnings, censures, or advisories to the concerned parties.

Monitoring Media Practices: The PCI monitors the functioning and practices of the media to ensure compliance with ethical norms, principles of freedom of expression, and the right to information. It conducts inquiries, studies, and research to assess the state of the media and make recommendations for improvement.

Development of Media Ethics: The Press Council of India plays a proactive role in developing and promoting ethical standards and guidelines for the media industry. It formulates codes of conduct, ethics, and best practices for journalists and media organizations to uphold professional integrity, accuracy, fairness, and objectivity in reporting.

Public Awareness and Education: The PCI undertakes initiatives to raise public awareness about the importance of a free and responsible press in a democratic society. It organizes workshops, seminars, and training programs for journalists, media professionals, students, and the general public on media ethics, freedom of expression, and the role of the press in democracy.

Advocacy for Press Freedom: The Press Council of India advocates for press freedom and the protection of journalists' rights against censorship, intimidation, and harassment. It intervenes in cases where media freedom is threatened or violated and works to create an enabling environment for independent and fearless journalism.

3.6 Significance of the Press Council of India

The Press Council of India plays a crucial role in maintaining the integrity and credibility of the media industry in India. Its significance lies in:

- Upholding freedom of the press as a fundamental right guaranteed by the Constitution of India.
- Providing a platform for addressing grievances and concerns related to media content and practices.
- Promoting professionalism, ethical conduct, and accountability among journalists and media organizations.
- Safeguarding the interests of media consumers by ensuring access to accurate, unbiased, and credible information.
- Fostering public trust and confidence in the media as a vital pillar of democracy.

The Press Council of India serves as a watchdog for the media industry, balancing the rights and responsibilities of journalists, media organizations, and the public. By upholding ethical standards,

promoting freedom of expression, and addressing complaints and grievances, the PCI contributes to the vibrant and democratic functioning of India's media landscape. However, it is essential to ensure the independence and effectiveness of the Council to fulfill its mandate impartially and effectively.

SAQ

1. What are the key functions of All India Radio (AIR) in India, and how does it contribute to public communication and awareness?
2. Describe the role of Doordarshan (DD) as India's national public television broadcaster and its significance in disseminating information and promoting cultural diversity.
3. What is the role of the Press Information Bureau (PIB) in facilitating communication between the Government of India and the media/public? How does it ensure transparency and accountability in governance?
4. Discuss the importance of government-controlled media organizations in India and their responsibilities in upholding journalistic integrity and credibility.
5. Explain the significance of autonomy and independence for government-controlled media organizations in ensuring freedom of expression and the right to information in a democratic society.

3.7 Registrar of Newspapers in India (RNI)

The Registrar of Newspapers in India (RNI) is a statutory body established to regulate and monitor the newspaper industry in India. It operates under the Press and Registration of Books Act, 1867, and serves as the central authority responsible for the registration, certification, and supervision of newspapers and publications across the country. This chapter provides an in-depth examination of the structure, functions, and significance of the Registrar of Newspapers in India.

3.8 Structure of the Registrar of Newspapers in India

The Registrar of Newspapers in India comprises the following components:

Head Office: The RNI's head office is located in New Delhi and serves as the central administrative and regulatory authority. It is headed by the Registrar of Newspapers in India, who is appointed by the Government of India. The Registrar is supported by a team of officers and staff responsible for various functions, including registration, verification, and compliance monitoring.

Regional Offices: In addition to the head office, the Registrar of Newspapers in India operates regional offices across different states and union territories. These regional offices facilitate the registration and certification process for newspapers and publications at the local level. They also conduct inspections, verify circulation figures, and address grievances and complaints related to newspaper registration.

3.9 Functions of the Registrar of Newspapers in India

The Registrar of Newspapers in India performs several important functions to regulate and oversee the newspaper industry:

Registration of Newspapers: The RNI is responsible for the registration of newspapers and publications published in India. Publishers are required to submit applications for registration, along with necessary documents and declarations, to the RNI for approval. Once registered, newspapers are assigned a unique registration number, and they are required to publish certain statutory information, including the registration details, on a periodic basis.

Verification of Circulation Figures: The RNI verifies the circulation figures declared by newspapers to ensure accuracy and transparency. Publishers are required to submit audited circulation reports to the RNI on a regular basis. The RNI conducts periodic inspections and audits to verify the authenticity of circulation claims and takes action against publications found to be inflating or falsifying circulation figures.

Monitoring Compliance: The Registrar of Newspapers in India monitors compliance with the provisions of the Press and Registration of Books Act, 1867, and other relevant regulations. It ensures that newspapers adhere to prescribed norms regarding ownership, publication frequency, printing, distribution, and content. The RNI has the authority to suspend or cancel the registration of newspapers found to be violating regulations or engaging in unlawful practices.

Promoting Transparency and Accountability: The RNI promotes transparency and accountability in the newspaper industry by maintaining a publicly accessible database of registered newspapers and publications. This database provides information about the ownership, circulation, periodicity, and other details of registered newspapers, facilitating transparency and informed decision-making for stakeholders, including advertisers, readers, and regulatory authorities.

3.10 Significance of the Registrar of Newspapers in India

The Registrar of Newspapers in India plays a crucial role in ensuring the integrity, credibility, and transparency of the newspaper industry in India. Its significance lies in:

- Facilitating the orderly growth and development of the newspaper industry by regulating registration and circulation practices.
- Protecting the interests of readers, advertisers, and other stakeholders by verifying circulation figures and promoting transparency in the newspaper market.
- Upholding the freedom of the press by enforcing regulations that safeguard editorial independence, journalistic ethics, and professional standards.
- Promoting accountability and compliance among newspaper publishers through monitoring, inspection, and enforcement mechanisms.
- Serving as a central repository of information and data on the newspaper industry, enabling informed decision-making and research on media-related issues.

The Registrar of Newspapers in India plays a pivotal role in regulating and overseeing the newspaper industry, ensuring compliance with legal and regulatory frameworks, and promoting transparency and accountability. By registering newspapers, verifying circulation figures, and monitoring compliance, the RNI contributes to the integrity, credibility, and professionalism of the newspaper industry, thereby safeguarding the interests of stakeholders and upholding the principles of press freedom and responsible journalism.

Check Your Progress

1. Describe the role and significance of All India Radio (AIR) in India's media landscape, considering its historical background, organizational structure, and functions in promoting public communication and awareness.
2. Analyze the contributions of Doordarshan (DD) as India's national public television broadcaster towards disseminating information, promoting cultural diversity, and enhancing educational outreach, with a focus on its operational framework and impact on diverse audiences.
3. Evaluate the role and effectiveness of the Press Information Bureau (PIB) in facilitating communication between the Government of India and the media/public, examining its functions, mechanisms for ensuring transparency, and its impact on governance and public perception.
4. Discuss the importance of government-controlled media organizations in India, such as AIR, DD, and PIB, in upholding journalistic integrity, impartiality, and credibility while operating under state supervision. Assess their role in contributing to democratic discourse, promoting transparency, and ensuring access to information.
5. Assess the significance of autonomy and independence for government-controlled media organizations like AIR, DD, and PIB in fostering freedom of expression and the right to information in a democratic society. Discuss challenges and strategies for maintaining their autonomy while fulfilling their roles in public communication and governance.

3.11 Central Board of Film Certification (CBFC)

The Central Board of Film Certification (CBFC), commonly known as the Censor Board, is a statutory body responsible for certifying films for public exhibition in India. Established under the Cinematograph Act of 1952, the CBFC operates under the Ministry of Information and Broadcasting, Government of India. This chapter provides an in-depth analysis of the structure, functions, and significance of the Central Board of Film Certification.

3.12 Structure of the Central Board of Film Certification

The Central Board of Film Certification consists of the following components:

Chairman and Members: The CBFC is headed by a Chairman who is appointed by the central government. The Chairman is usually a prominent film personality or an individual with expertise in the field of cinema. The Board also includes members representing various sectors of society, including film industry professionals, eminent personalities, and representatives of civil society organizations.

Regional Offices: The CBFC operates regional offices in different parts of the country to facilitate the certification process at the local level. These regional offices are responsible for screening films, conducting examinations, and issuing certificates for public exhibition. They also handle complaints, appeals, and other administrative functions related to film certification.

3.13 Functions of the Central Board of Film Certification

The Central Board of Film Certification performs several important functions to regulate and certify films for public exhibition:

Film Certification: The primary function of the CBFC is to certify films for public exhibition based on their content and suitability for different audience groups. Films are classified into various categories, including U (Universal), U/A (Parental Guidance), A

(Adults Only), and S (Restricted to Specialized Audiences). The CBFC examines films for factors such as language, violence, nudity, and other content that may be deemed inappropriate for certain age groups or cultural sensitivities.

Guidelines and Regulations: The CBFC formulates guidelines, rules, and regulations for the certification of films in accordance with the Cinematograph Act and other relevant laws. These guidelines provide criteria for assessing the suitability of films for certification and ensure consistency and uniformity in the certification process across different regions.

Film Screening and Examination: The CBFC screens films submitted for certification and conducts detailed examinations to assess their content and compliance with certification guidelines. Films are reviewed by a panel of examiners who evaluate various aspects, including language, theme, depiction of violence or sexuality, and adherence to cultural and social norms.

Appeals and Revisions: Filmmakers have the right to appeal against the decision of the CBFC regarding film certification. The Board provides a mechanism for filmmakers to submit appeals and seek revisions of certification decisions. Appeals are reviewed by a revising committee appointed by the CBFC, which reexamines the film and may uphold, modify, or reverse the original certification decision.

Advisory Role: In addition to certification, the CBFC plays an advisory role in promoting film education, awareness, and cultural exchange. It collaborates with film institutes, educational institutions, and cultural organizations to organize workshops, seminars, and film festivals aimed at fostering appreciation for cinema and encouraging creative expression.

3.14 Significance of the Central Board of Film Certification

The Central Board of Film Certification plays a crucial role in regulating and certifying films for public exhibition in India. Its significance lies in:

- Protecting the interests of audiences by ensuring that films are certified appropriately based on their content and suitability for different age groups.
- Upholding moral and cultural values by regulating the depiction of violence, sexuality, and other sensitive content in films.
- Balancing artistic freedom with social responsibility by providing guidelines and regulations that promote creative expression while respecting societal norms and sensibilities.
- Facilitating the growth and development of the Indian film industry by providing a transparent and standardized certification process that enhances the credibility and marketability of films.
- Promoting diversity and inclusivity by certifying films in multiple languages and genres, reflecting the cultural richness and diversity of Indian cinema.

The Central Board of Film Certification serves as a regulatory authority for the film industry, ensuring that films comply with legal and ethical standards and are suitable for public exhibition. By certifying films based on content and audience suitability, the CBFC contributes to the promotion of responsible filmmaking, cultural preservation, and audience protection. However, it is essential to strike a balance between censorship and creative freedom to maintain the integrity and vibrancy of the Indian film industry.

3.15 Central Bureau of Communication (CBC)

The Central Bureau of Communication (CBC) was established on December 8, 2017, by merging the former Directorate of Advertising and Visual Publicity (DAVP), Directorate of Field Publicity (DFP), and Song & Drama Division (S&DD).

Objective: The CBC aims to offer comprehensive communication solutions (known as 360-degree solutions) to Ministries, Departments, Public Sector Undertakings (PSUs), and autonomous bodies. It serves as an advisory body to the Government on media strategy.

Outreach: CBC operates through 23 Regional Outreach Bureaus (ROBs) and 148 Field Outreach Bureaus (FOBs) to educate both rural and urban populations about Government policies and programs, encouraging their participation in developmental

activities. Various communication channels like Print Media advertising, Audio Visual Campaigns, Exhibitions, Outdoor Campaigns, and New Media are utilized for this purpose.

Mandate: CBC's main mandate is to brand the Government as the primary enabler of people's empowerment and to position messages effectively through various media channels like Print, Audio-Visual, Outdoor, and Digital Media.

3.16 Functional Divisions

Advertising and Visual Communication Division (formerly DAVP): This division is responsible for disseminating information about Government schemes and policies through different media channels.

Folk Communication Division: Utilizes live media like Drama, Dance-Drama, Puppetry, etc., to communicate Government policies and programs, aiming to create awareness and emotional receptivity among the audience.

Field Communication Division: Conducts direct communication programs, particularly targeting rural and semi-urban areas, to raise awareness about Government schemes. It collaborates with Regional Outreach Bureaus (ROBs) and Field Outreach Bureaus (FOBs) for ground activation and outreach programs.

CBC's efforts are reinforced by the use of traditional and folk media, along with conventional and non-conventional methods, to ensure a better understanding of Government schemes among the masses. Special Outreach Programs (SOPs) organized in local languages and nearby venues with the support of various stakeholders further enhance the impact of these communication initiatives.

Media Organizations of State Governments

Media plays a crucial role in disseminating information, shaping public opinion, and fostering communication between governments and citizens. While national-level media organizations often take the limelight, it's equally important to recognize the significance of media entities at the state level. State governments across the globe establish their own media organizations to address the unique needs

and challenges of their respective regions. Let's delve into some examples of these state-level media organizations and their roles:

Doordarshan Kendras (DDKs):

In India, each state has its own Doordarshan Kendra (DDK), which is a regional branch of the national public service broadcaster, Doordarshan. These DDKs produce and broadcast programs in regional languages, catering to the cultural and linguistic diversity of each state. They cover local news, events, cultural programs, and educational content, thereby serving as a vital medium for information dissemination and cultural preservation.

All India Radio (AIR) Stations - Various States:

Similar to Doordarshan Kendras, All India Radio (AIR) operates stations across different states, providing radio broadcasting services in regional languages. These stations offer news, entertainment, educational, and agricultural programs tailored to the specific needs and interests of local communities. AIR stations play a crucial role in reaching remote and rural areas where access to other forms of media may be limited.

State Government Public Relations Departments:

Many state governments have dedicated Public Relations Departments responsible for managing communication between the government and the public. These departments oversee the dissemination of official press releases, organize press conferences, and facilitate media coverage of government initiatives and events. They also manage government websites and social media accounts to engage with citizens and provide timely information.

State-Owned Newspapers and Magazines:

Some state governments own and operate newspapers and magazines to communicate directly with the public. These publications often focus on promoting government policies, highlighting developmental initiatives, and addressing local issues. While their primary aim is to inform and educate citizens, they also serve as platforms for promoting tourism, culture, and investment opportunities within the state.

SAQ

1. What is the role and significance of the Central Board of Film Certification (CBFC) in India's film industry, and how does it balance artistic freedom with societal norms?
2. How does the Central Bureau of Communication (CBC) contribute to government communication strategies, and what are its main functions and mandates?
3. What are the key responsibilities of state-level media organizations, such as Doordarshan Kendras (DDKs) and State Public Relations Departments, in facilitating communication between state governments and citizens?
4. How does the CBC utilize traditional and folk media alongside conventional methods to enhance the outreach and impact of government communication initiatives?
5. What challenges do state-level media organizations face in effectively disseminating information and shaping public opinion, particularly in culturally diverse regions?

3.17 State Television Channels and Online Portals:

Several states have their own television channels and online portals dedicated to showcasing regional news, culture, and entertainment. These platforms produce and broadcast programs that reflect the social, political, and economic realities of the state, fostering a sense of identity and belonging among residents. State-owned television channels and online portals also serve as important tools for promoting tourism and attracting investment.

State-level media organizations play a vital role in fostering communication, promoting regional culture, and advancing the development agenda of state governments. By catering to the linguistic and cultural diversity of their respective regions, these media entities contribute significantly to the democratic process and facilitate citizen engagement. Therefore, understanding and supporting the work of state-level media organizations is essential for promoting transparency, accountability, and good governance at the grassroots level.

3.19 References and Suggested Readings

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UNIT: 4

Unit Structure:

4.1 Introduction

4.2 Objective

4.3 Media in Troubled Times – War and Conflicts

4.3.1 Need for Free Press

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4.8 Model Questions

4.9 Answers to Check Your Progress

4.10 Possible Answers to Self-Asking Questions

4.1 Introduction:

Conflict is one of the defining features of the modern world. Since the end of the Cold War there have been countless conflicts that have involved the deaths of millions of people and the suffering and displacement of millions more. There are many countries in the world where media personnel have to operate in a war and conflict situations. People become easy to manipulate if they do not have access to neutral and independent information. The media can provide people with information that can keep them safe and help them make informed decisions. Therefore, it is essential that media personnel can continue to do their job as the media can play an important role in conflict resolution. The internal security of a country is sometimes threatened by terrorism and internal conflicts jeopardizing lives of innocent citizens. It is the imperative that media operates responsibly in such situations so that internal security of a country is not hampered.

4.2 Objective:

After going through this Unit, you will be able to understand –

- (1) the unique position of media during the time of War and Conflicts,
- (2) the challenges posed by such situation for media to carry out its primary role of informing people,
- (3) the role media can play in resolving such conflicts,
- (4) the duty of media during internal strife like terrorism,
- (5) how security of country and safety of journalists are equally important

4.3 Media in Troubled Times – War and Conflicts

During the Vietnam War (1955-1975) war correspondents used to type their reports on typewriters. A correspondent's report took approximately about 36 to 72 hours to reach the news programs. Now a days, the reports and images of war and crisis are being live broadcasted on the TV and you are even able to follow the news on your phone. Conflict areas are a challenging and threatening environment for media and journalists. In a situation of conflict, the media can be a neutral party that provides context and impartial information. Where there is a lack of independent media, citizens are dependent on divisive narratives or propaganda. Media can be used to spread false information or rumours and can create tension between warring parties and other stakeholders in the conflict.

The warring parties often try to obstruct the work of independent journalists. The hostile attitude of many authorities towards the media could impact the production of independent reporting by seeking to influence insiders in media organisations through bribe or provision of false information. At times media are censored, or intimidation leads to self-censorship. Besides physical security risks for journalists like harassment and detention, there is also digital insecurity. Journalists are often not able to use the appropriate safe tools and platforms, which could lead to exposure of private data of themselves or their sources.

Media response to conflict is shaped, and some say distorted, by a number of factors. Many journalists observed that in the age of video, if there is no picture, there is no story. Situations which cannot be captured on film, or to which photographer cannot get access, tend to be under-reported. Visually dramatic, acute events (such as battles or bombings) receive more coverage, while longer-term, wide-spread situations (such as famine or poverty) get less.

Critics point out that while the Gulf War got extensive coverage, the deaths of over 140,000 Bangladeshis due to spring flooding went virtually unreported.

The emphasis on the visual also leads to "escalation by anchor man." In the age of satellite video the relevant live backdrop comes to represent journalistic authenticity and credibility. This leads to competition among the various media outlets to get their "man on the scene," even when the "scene" has no real relevance to the story. Another factor which shaped coverage of stories is the cultivated preference of both the media and the public for good-guy, bad-guy stories. The Iran-Iraq War resulted in over a million deaths and was of major political importance but received relatively little media coverage in the West. Both parties were out of favour with the American public, and so there was no clear "good-guy" in that conflict. In contrast the Soviet-backed Afghani civil war received much more coverage at least until the Soviets withdrew from the conflict.

CHECK YOUR PROGRESS

- (1) How media can help people in conflict situation?
- (2) Make a list of factors that influence media reporting in conflict situation
- (3) Do you think giving more importance to visuals creates media biases?

Stop to Consider

The Israel-Gaza war has taken a severe toll on journalists since Hamas launched its unprecedented attack against Israel on 7th October 2023 and Israel declared war on the militant Palestinian group, launching strikes on the blockaded Gaza Strip. The Israel Defense Forces (IDF) told Reuters and Agence France Press news agencies in October that it could not guarantee the safety of their journalists operating in the Gaza Strip, after they had sought assurances that their journalists would not be targeted by Israeli strikes, according to a Reuters report. Journalists in Gaza face particularly high risks as they try to cover the conflict during the Israeli ground

assault, including devastating Israeli airstrikes, disrupted communications, supply shortages, and extensive power outages.

4.3.1 Need for Free Press:

Access to information, independent media and freedom of expression are crucial to citizens and social organisations that want to combat poverty and inequality in their society. Article 19 of the 1948 Universal Declaration of Human Rights states - *Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.*

Individuals can face multiple forms of discrimination or oppression at the same time, and these factors intersect to create unique and complex experiences of injustice. This is called intersectionality. It goes beyond looking at one aspect of a person's identity, such as gender, race, ethnicity, class, or disability and considers how these aspects overlap and interact.

In the media sector, intersectionality plays a crucial role in shaping the narratives, representations, and perspectives that are presented to the audience. It helps to better connect with diverse audiences, creating a public discourse around multiple dimensions of inequality. Therefore, this intersectional approach is a cornerstone principle in the commitment to equity, diversity, and inclusion.

4.3.2 Conflict Resolution:

News organizations, editors, and reporters often ignore the media campaigns on behalf of a particular side in an international conflict because such campaigns violate standards of fair, balanced, and objective coverage. There is a focus on media in the role of peacebuilder, with the task of providing a platform for dialogue. For example, in the Central African Republic, where there are regular conflicts between Christians and the Muslim minority, Free Press Unlimited re-established radio stations that were looted, and

supported them to take on the role of connector between these groups by creating a place for dialogue. Many people believe that the media coverage of the conflict played a key role in turning U.S. public opinion against the war in Vietnam. Lack of popular support eventually forced the U.S. to withdraw from that conflict.

On the other hand, the American press, in particular, failed to adequately investigate the Gulf War, or to report on the causes of the war. Instead, the media became the mouthpiece for the government, it gave up its privilege of free criticism, reinforced the us-versus-them syndrome. The media can offer better communication with and better information regarding the adversary. By allowing each side to see the other relatively directly, by bringing the opponent into our living-rooms, the media can help to prevent the demonization of the other side.

Hamas' horrific attack on Israel on October 7 in 2023 made headlines for several days, and the media continued covering personal stories about individual hostages. However, the attack and Hamas's nature as a terrorist group have been eclipsed by coverage of Palestinian casualties suffered in Gaza, as they are more current, far greater in numbers, and are captured in daily videos on television. The conflict has been cruel and tragic to everyone, but US media is often crisis-oriented and covers the war as a "play by play," as opposed to presenting a broader picture of the impact of the conflict.

American coverage of the military campaign tends to lean towards the Israeli and American governments' narratives, sometimes at the expense of adequately representing Palestinian viewpoints. The number of Palestinian casualties is often reported with a caveat that numbers come from the Hamas-run health ministry in Gaza, as if to cast doubt on their legitimacy. Although many news outlets originally blamed Israel for the explosion at Gaza's Al-Ahli hospital on October 17, most quickly changed their minds when Israel and the US blamed an errant Palestinian rocket—even though little evidence was provided to the media. This can leave audiences with the impression that the conflict is overly complex and difficult to understand.

The deaths of journalists, mostly in Israeli retaliatory strikes, have been reported, but there is criticism about the lack of widespread

condemnation in Western newsrooms. More than 750 journalists from various news organizations, including Reuters, the Los Angeles Times, the Boston Globe, and The Washington Post, signed an open letter condemning Israel's killing of reporters in Gaza and criticizing the war coverage in Western media. The signatories argue for the use of precise terms like "apartheid" and "ethnic cleansing" to describe Israel's treatment of Palestinians, pointing out the double standards in reporting.

On the other hand, International media outlets tend to provide a more diverse range of perspectives, often highlighting the humanitarian impacts on Palestinian civilians. These outlets are generally more direct in critiquing Israeli policies and actions, and they demonstrate a greater willingness to use terms that US media might shy away from. The BBC, for example, has been harshly criticized for a perceived anti-Israeli bias, including referring to Hamas as "militants," as opposed to terrorists, and interviewing guests who praised the Hamas attack. This broader and sometimes more critical vocabulary in international coverage reflects a less conservative approach to the conflict than in American media.

Through their framing, selection of stories, and use of visual media, news outlets have immense power to influence public opinion. Photos and videos have a high potential for going viral on social media, amplifying certain aspects of the conflict. The coverage can frame the narrative of the conflict. By selecting certain stories or images over others, the media can subtly influence whether Israel or the Palestinians are viewed more sympathetically or negatively by the audience. Just as the coverage of the attack on 7th October 2023 evoked intense empathy for Israelis, the current emphasis on Palestinian civilian casualties and the growing humanitarian crisis in Gaza is evoking strong emotional responses from the public, including calls for a ceasefire and more humanitarian aid.

The media can also serve as a channel of communication between leaders, and between leaders and their constituencies. Many analysts argue that Saddam Hussein's Gulf Crisis speeches and appearances were directed primarily toward developing a stronger Arab constituency.

Stop to Consider

Free Press Unlimited is an international press freedom organisation that collaborates with over 300 media partners in more than 50 countries. Free Press Unlimited believes that everyone has the right to independent, reliable and timely information to control their living conditions and to make the right decisions. Free Press Unlimited offers worldwide support to media professionals through its advocacy work, emergency assistance, advice, trainings, capacity building and awareness raising. They try to ensure that media organisations and journalists provide accurate, balanced, timely and relevant information to audiences. This way, citizens can make informed decisions about their own future and about the development of their society, and a dialogue is started, which often leads to greater mutual understanding.

4.3.3 Conflict Prevention:

The Media and Conflict Working Group of the **United States Institute of Peace** said in 2007 that a considerable amount of analysis has focused on the media's potential to support democracy efforts and build sustainable peace. However, no similar effort has been given to analyse the role media can play in conflict prevention. Nor has the media's capacity to incite conflict been sufficiently analysed and the lessons learned. The questions before us are - how the media can contribute to or dampen potential conflict situations, and whether the media plays a role in setting agendas for potential third party interventions? Is there differences between local media and the international media in reporting—or not reporting—on conflict events? To which degree media is a root cause of conflict itself?

The Role of the International Media: Setting an International Agenda for Conflict: International media sources such as the BBC, CNN, al Arabiya, and al Jazeera have global reach, and as such have an "agenda-setting effect." This effect, as Steven Livingston, professor of Media and Public Affairs and International Affairs at the George Washington University explained, revolves around the ideological components of political disagreements, and more specifically the way key actors in conflict seek to manipulate public

perceptions of the disagreement. That is, actors in any conflict will seek to either minimize or exaggerate the conflict, depending upon their relative position of power. Weak actors will want to "socialize" the conflict—that is, to enlist allies in their cause against a greater power and to increase the perception of suffering. Actors in positions of dominance seek to "privatize" the conflict and limit attention to or awareness of the conflict. Those who are weak will seek to draw media coverage to the conflict while those who in power will seek to minimize the extent of the problems. How does the media respond to these conflicting efforts at "spin"? What determines the kind of attention that media give to conflict?

According to Livingston's research, the assumption that the greater the amount of death and destruction, the more attention the media will pay to the conflict, is false. His data show that no correlation exists between the number of people at risk of dying—an indicator of a pre-conflict scenario—and media attention. The international media seems a very haphazard bellwether of conflict and an even more cursory method by which to set international policy agendas. Media, and the way in which it selects material to report, is simply not a reliable catalyst for policy change. The international community would do well to recognize the danger of calibrating its responses to the substance and timing of the information it receives from media reports.

International media has the potential to influence governments and international organizations, and as such can have an agenda-setting effect. These reports, however, are not always the most accurate reflection of the relative severity and risk of a particular conflict.

The Role of Local Media: Community Building and Trust: Whereas international media giants are juggernauts in the policy-setting arena, local media plays a different role in conflict prevention. Often, local media can contribute to peace merely by restoring levels of trust and self-worth in a population on the brink of or emerging from violence. George Papagianni, vice-president for Policy and Government Affairs at Internews Network, is of the opinion that local media can give voice to those who were previously silenced by conflict. Papagiannis shared his impressions of running radio stations in refugee camps in Chad. "Genocide is about silencing a people. So when you give someone a microphone and ask them to tell you something, it is like giving something

back." The goal of the radio station was purely non-political; the aim of these stations was to put the focus on the voices of local community and to relay the tales of those who were recovering after the violence. The airwaves became a forum for witness and testimony. The community members told stories of where they were when attacks happened, described previous and current relationships with their neighbours, and gave other personal yet socially relevant information.

Papagiannis also oversaw the launch of a pilot program called "The Bridge." This program brings together various communities on a regular basis to talk through potentially divisive issues in a fairly structured environment. This gives the opportunity for community members at odds to release some of their tensions through radio rather than through armed conflict. Where the media can occupy space in the grassroots of civil society there is potential for healing and community building. Such activity not only rebuilds societies after conflict, but also prevents against future resurgence of violence.

Donors that are interested in conflict prevention and sustaining stability should support local media. Local media often yields non-tangible results in war-torn communities, such as increased levels of trust, increased hope in the future of the country, and the ability to contribute to a peaceful society.

4.3.4 Media Escalating Conflicts:

The media can contribute to conflict escalation, either directly or indirectly. Experienced war reporters observe that sometimes the very presence of cameras will prompt the sides to start shooting. Terrorists often rely on the media. Terrorist attacks may be calculated to draw media attention, and so draw attention to their cause. In the absence of media coverage, many types of terrorism would be useless. Video media in particular tend to focus on dramatic and violent events. It was observed that more than ever in terms of news, war is better than peace, violence is better than non-violence. This tendency to focus on violence and conflict, and to further sensationalize violent events can distort the public's perceptions of the situation.

Kemal Kurspahic, former editor-in-chief of the Bosnian daily newspaper *Oslobodenje* and now the founding chairman of the Media in Democracy Institute, drew upon his experience in the Balkans to emphasise that the media can just as easily have a deleterious effect and cause an escalation of violence and hate speech. The media's actions in the Balkans are a prime example of how the media can be a source of antagonism and an instigator of conflict rather than a source for peace. Each side (Serbian and Croatian) propagated an "us versus them" mentality among their respective populations, said Kurspahic, "to the point of inventing crimes." In addition to fanning the flames of ethnic tensions, the media was also guilty of obstructing peace-making efforts by failing to objectively present views of the minority.

What did the Balkans show us about the media's ability to prevent conflict? For one, the media can give voice to those who are advocating tolerance, peace, and negotiation. In Belgrade, those who opposed the war were signalled out as traitors. Had their voices been heard, others might have been inspired to non-violent means of resistance and channels for negotiation could have opened before violence ensued. Drawing from the Balkans experience, Kurspahic offered some of the "universal lessons learned." Among them: the need for international mediators to make freedom of the press an integral part of any conflict management process; the importance of governments avoiding the temptation to censor the news, since doing so creates room for rumours, propaganda and hate speech; the need to make governments accountable for providing safety and access for media personnel into the zones of conflict; and the importance of enhancing—through training and media monitoring—standards, balance, and ethics in conflict reporting. Kurspahic said his recent mission to Sri Lanka showed that the experience in the Balkans applies to that country's media challenges and is broadly relevant to any zone of conflict. Guarantees regarding the media and freedom of the press—as well as efforts to promote professional, objective, unbiased reporting—should be an integral part of any successful peace agreement.

What the media chooses not to report can be as impactful as what it does report. Omitting certain facts, events, or perspectives can skew public understanding of the conflict and lead to a one-sided view. The perceived bias or lack thereof in media coverage can affect

public trust in media outlets. This influences how the public consumes news and which sources they consider credible.

SELF-ASKING QUESTIONS

- (1) What are three major roles that media can play in the event of conflict or war?
- (2) What are the different roles international media and local media can play in conflict prevention?

4.4 Security Issue and Safety of Journalists

There is an ongoing tension between journalists' desires to report on conflicts and military actions, and military concerns about security. Generally, journalists accept the need for some secrecy regarding military manoeuvres. However, many journalists have observed that secrecy and controls on reporters are often imposed for reasons of political convenience, for example to avoid blame for military or political errors that deserve exposure.

In order to maintain military security and prevent a massive influx of reporters into the war zone, reporters were confined to pools during the Gulf War. Representative journalists were included in the press pool, and their reports were made available to the rest of the media. Many journalists were dissatisfied with this system, since it greatly restricted most reporters' access to events, and since the military limited what even the pool reporters could cover. Retired US Military General, Sidle, who continues to work as a consultant to the US Defense Department, argues that in dealing with the press, security and troop safety must be the military's first concern. Rather than pools, Sidle favours field press censorship, which he argues provides the maximum freedom for the press, while still maintaining troop safety. Sidle cautions however that if the media won't limit the number of reporters it sends into a battle zone, the military will have to intervene and impose limits.

Committee to Protect Journalists (www.cpj.org) keeps updated data on journalists killed, missing or injured in conflict zones. According to it, more than 105 journalists - 100 Palestinian, 2 Israeli, and 3 Lebanese - were killed reporting the Israel-Palestine conflict from October 2023 to May 2024.

Eminent photo journalist and Pulitzer winner Danish Siddiqui's killing in Afghanistan while on reporting duty came as a shock to everyone. While Siddiqui's employer Reuters continues to investigate reasons behind his murder by the Taliban, journalists in India said they risk their lives while on conflict reporting. Kashmir, the insurgency-hit Northeast region and the states falling under the influence of Left Wing Extremism are the three major zones of conflict reporting in India. Many journalists have often been targeted, injured or even murdered because of their profession — journalism.

According to a study conducted by Thakur Family Foundation in 2021, at least 198 serious attacks were recorded on reporters between 2014 to 2019 in India, thirty-six of which happened in 2019 alone. In 40 cases, journalists were killed with 21 of them for their journalistic work, according to the study.

In Kashmir, the challenges are more given the ground situation. As recent as 2018, Rising Kashmir Shujaat Bukhari was shot dead by unidentified gunmen in Srinagar. Last year, photojournalist Kamran Yousuf claimed that he was injured near an encounter site in Pulwama district. Yusuf Jameel, a senior journalist from Kashmir, said that after 1989, altogether different challenges cropped up for reporters to do their work. Often many of them get injured during the stone pelting between residents and the forces. Information accessibility has become zero, entry to many places is banned. Attempts to suppress information have started. There is constant threat for journalist reporting conflict on ground that comes from both the warring sides. Media persons working independently are more vulnerable. Many of the journalists are neither trained in conflict reporting before being dispatched to the conflict spot nor were handed any safety tool kit.

What a journalist should keep in mind while reporting conflict? Conflict zones are always volatile and one has to be very careful and report as they are, as the incidents are unfolding. Two warring parties will have two different tales. One has to try to reach the bottom of the story and write the truth. The true picture of what's happening is the responsibility of the journalist to uphold to the readers. A journalist should adhere to professional honesty and a deep commitment to human values.

4.5 Conflict in the Age of Social Media

War correspondents are very important in raising awareness of the terrible outcome of wars, and have the important role of influencing the communities in those wars, potentially even prevent them. However, this role is threatened, as targeted attacks by rebel militias and governments have reduced the number of correspondents willing to work in war and crisis zones. This leaves social media like Facebook, Twitter and others to replace the lack of information.

Social Media involves a mix of algorithm-driven content curation, the challenge of misinformation, and changing generational views. There is also a declining trust in mainstream news outlets, pushing people toward alternative online sources and social media for information. The result has been a fragmented and incredibly polarized understanding of any conflict, influenced by both the content people consume and the platforms they use to access it. Social media has been a breeding ground for misinformation and disinformation regarding any conflict. Often, people post information and narratives with little knowledge of the conflict itself. False or misleading information can obscure the reality on the ground, deepening social and political divisions. This is exacerbated by the viral nature of social media content and the challenge of fact-checking in real-time.

For example, social media has significantly influenced how the public perceives the Israel-Hamas war, impacting both understanding and opinions. Recent years have seen a shift in how young Americans perceive Israel and how the plight of Palestinian civilians is portrayed in social media. Social media is a much more significant part of youth news diets, and platforms like TikTok show users content based on their interests, which can reinforce existing views. The abundance of information, including misinformation, on platforms like X (formerly known as Twitter) makes it difficult for users to discern fact from fiction. The changes in platform policies and moderation practices have further complicated this challenge.

Graphic videos and images, some true and some false, are widespread on social media platforms. The authenticity of this content is often difficult to verify, leading to confusion and the spread of hate. That is why it is important to verify information and

seek news from a variety of sources, including official organizations and verified media outlets.

The disinformation and so called “fake news” can be used as political weapons that serve as propaganda to manipulate people into joining terrorist organizations like ISIS. Social medias are no longer just platforms that serve as connection under mutual friends but is used by political parties to spread disinformation about one another. When people talk about “fake news”, they often think about the political campaign trying to influence its civilians’ views on the political parties.

However, there are some positive aspects of war reporting in social media too. Social media has permitted people to become much more involved and aware of conflict situations that they otherwise maybe never would have known about. The use of social media can expose the horrors of war and therefore influence people’s opinions on political conflicts and maybe even reduce the risks of it happening again. It gives us the opportunity to see things from another perspective and helps us develop a critical mind. In conflicts, social media makes communication easier, which can be an upside as well as a downside.

SELF-ASKING QUESTIONS

- (3) What is the main concern for security forces in a conflict or war zone?
- (4) How can security and safety of media personnel can be ensured in a conflict zone?
- (5) Do you think social media reporting of conflict or war has resulted in negative impact on society?

4.6 Summing Up:

The media can provide people with information during conflict or war that can keep them safe and help them make informed decisions. Conflict areas are a challenging and threatening environment for media and journalists. In a situation of conflict, the media can be a neutral party that provides context and impartial information. Where there is a lack of independent media, citizens are dependent on divisive narratives or propaganda. Media can be

used to spread false information or rumours and can create tension between warring parties and other stakeholders in the conflict.

Media personnel face unique situation during conflicts. The warring parties often try to obstruct the work of independent journalists. Media response to conflict is shaped, and some say distorted, by a number of factors. Media can play three major roles in a conflict situation – conflict resolution, conflict prevention or conflict escalation. International media and local media can play different roles in conflict prevention. Security and safety of journalists reporting conflict is a very serious issue. Many journalists are killed or injured while performing their duty. There is need for adequate training and safety tools for journalist reporting conflicts. The advent of social media has made reporting conflict more challenging. The abundance of information, including misinformation on social media platforms makes it difficult for users to discern fact from fiction. Disinformation and so called “fake news” can be used as political weapons that serve as propaganda to manipulate people

4.7 Reference and Suggested Readings:

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