

**MEDIA IDEOLOGY AND ETHICS IN POSTMODERN CONTEXT;
AN ENQUIRY WITH SPECIAL REFERENCE TO SOCIOLOGICAL
AND PSYCHOLOGICAL IMPACT OF MASS MEDIA**

**Thesis submitted to the University of Calicut
for the award of the Degree of
DOCTOR OF PHILOSOPHY IN PHILOSOPHY**

By

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CERTIFICATE

This is to certify that the thesis entitled **MEDIA, IDEOLOGY AND ETHICS IN POSTMODERN CONTEXT : AN ENQUIRY WITH SPECIAL REFERENCE TO SOCIOLOGICAL AND PSYCHOLOGICAL IMPACT OF MASS MEDIA** submitted to the University of Calicut for the award of the Degree of Doctor of Philosophy in Philosophy under the faculty of Humanities, is a bonafide research work done by **MUNEER K.P.**, Research Scholar, Department of Philosophy, University of Calicut under my supervision and guidance and the thesis has not previously formed the basis for the award of any Degree, Diploma, Associateship, Fellowship or any other similar title.

Place : Calicut University

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DECLARATION

I, MUNEER K.P., do hereby declare that the thesis entitled **MEDIA, IDEOLOGY AND ETHICS IN POSTMODERN CONTEXT : AN ENQUIRY WITH SPECIAL REFERENCE TO SOCIOLOGICAL AND PSYCHOLOGICAL IMPACT OF MASS MEDIA** submitted to the University of Calicut for the award of the Degree of Doctor of Philosophy in Philosophy is a bonafide record of research work done by me under the supervision and guidance of Dr. P.K. POKKER, Professor (Retd), Department of Philosophy, University of Calicut. I also declare that this thesis has not been submitted by me for any award of any Degree, Diploma, Associateship, Fellowship or other similar title.

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CHAPTER I

GENERAL INTRODUCTION

Developments in technology revolutionized media. This ever changing and updating technology changed the nature and reach of media. Literally media become mass media. It's ever growing nature gave the capacity to influence all spheres of human life. The rulers and ruled, bourgeoisie and proletarians all over the world have influencing and influenced by mass media. Nation states, political parties, religious groups, different pressure groups largely depending on media power. Media has the power to maintain status quo, at the same time have power to bring revolutions. Mass Medias serves a system for communicating messages and symbols to general populace. it is their function to amuse, entertain, and inform and to inculcate individuals with values, believes and codes of behaviour that will integrate them in to institutional structures of society. In a world of concentrated wealth and major conflicts of class interests, to fulfil this role requires systematic propaganda.

Every society has an ideology that forms the basis of the public opinion or commonsense, a basis that usually remains invisible to most people within the society. The dominant ideology appears as “neutral” holding to assumptions that are largely unchallenged. The philosopher Michel Foucault wrote about the concept of apparent ideological neutrality. When most people

in a society think alike about certain matters, we even forget that there are alternatives to current state of affairs. Here the concept of hegemony, about which the thinker Antonio Gramsci wrote extensively, becomes relevant. Philosophers from the period of structural and semiotic approach analysis have been concentrating upon linguistic and hermeneutic analysis of communication signs. Karl Marx proposed that the dominant ideology of any society is part of its economic superstructure. In the opinion of Marx, means of production is the “base” of society. The super structure is formed on the top of the base and comprises the ideology, as well as legal systems, political systems and religions. Louis Althusser elaborates Marx's understanding of the relation between base and superstructure by adding his concept of ideological state apparatus.

In the postmodern context, the importance of mass media becomes very high. Postmodern society is based on information and knowledge. Highly qualified professional technocrats are the peculiarity of postmodern society. States and institutional structures in society using the ability of media and media professional's skill and technical know-how without morale insight. These damage the morale of the society as a whole. The scope or subject matter of ethics has undergone substantial changes and modifications in post modern context. Now a day's ethics is no longer pre-occupying itself with substantial theory construction but with practical application. In post modern context ethics is part and parcel of media profession.

Problem analysis

The dissertation is the analysis of media, ideology and ethics in the postmodern context. A detailed study of the media history, the functioning of ideology, ethical formations have been identified in the study. Further the enquiries in to modernism and post modernism have also being undertaken. In order to full fill this function effort has been made to collect and examine various books and journals carrying studies in the area.

Objectives

1. The study of postmodern situation and its break from modernity.
2. Analysis of ideological formations in the present society.
3. Study of ethical paradigm for the coming generation living in the age of mass media.

Hypothesis

The postmodern society is having mass media with full of visual images circulating all over the world. The human beings in general determine their actions and ideas based on the ideology propagated by the mass media. Hence an ethical pedagogy is necessary to build up a new generation with original thinking and quest for knowledge.

Area and scope of study

This thesis examines the areas of postmodernism, media, ideology and

ethics. The study mainly focuses on the ideological importance of mass media and with its special reference to sociological and psychological impact.

Methodological Design

The thesis is a textual analysis of ideology and ethics of media in the postmodern context. It is also a general analysis of the sociological and psychological impacts of mass media. The important tools of the methodology employed in this study are analytical and critical. Descriptive method is also used wherever needed according to the necessity of the argument of the study. Specifications and explanations are given to support the arguments detailed below. So, textual, critical and descriptive methods are adopted in the study. The methodological design is divided in to the following as mentioned below.

Research design

The researcher plans to adopt descriptive research design since the study tries to describe the state of affairs of the research topic.

Sources of data

1. Books related to the research topic
2. Journals and Articles
3. Reference books in major libraries

The division of the dissertation is mainly based on the relation between the problems of enquiry in this study. Accordingly there are seven chapters including the introduction and conclusion. In each chapter attempt has been made to go through almost all reading materials available in the area. The present study is a shift from other studies since special emphasis is given to the formation of subjectivity. Hence the present study with the analysis of ideology and subject formation in the era of mass media is a new thesis which should have pedagogical contribution.

The second chapter entitled 'Postmodernism and media-from print to Visuals' deals with modernism, postmodernism and the history of media. The origin of modernity and the transformation of modernity in to postmodern has been analysed at length. The key features of modernity such as renaissance, enlightenment and reason have been discussed with the purpose of showing the philosophical atmosphere influencing modernity and its break. The postmodern shift along with the changes in the media has been linked by means of analysing the individual and social evolution owing to the shift. Enquiries into the history of media in the west as well as our country have also been undertaken in this chapter. As a consequence narrations of the changes from print to visual media and its relation in the formation of social and individual etiquettes have been made in this chapter.

The third chapter of the thesis is the role of visual media as a transnational ideological apparatus. In this chapter the doctrines of Marshall McLuhan, Ferdinand de Saussure and Charles Sanders Peirce are mainly focused to analyse the impact of visual media upon culture. In addition to this semiotic and deconstructive approach towards visual images have also been analysed. It is found that the mass media have become a transnational apparatus serving the interest of corporate and market economy. The formation of transnational media and transnational capital goes together. Unlike the period of modernity the postmodern transnational media have a unitary functioning with the tentacles across the whole world. The formation of transnational media has dissolved the local and native aesthetic appreciations and productions. Simultaneously mass media has become the hegemonic ideological apparatus raining over the people all over the world.

Sociological and psychological impact of media is the fourth chapter of the dissertation. In this short chapter the focus is mainly to discuss the formation of individual subjectivity. Following Sigmund Freud, Jacques Lacan has put forth the details of subject formation and its various stages. Accordingly each individual passes through different stages before acquiring maturity. In this process the mirror stage of a child is uniquely important. Each child identifies himself/herself with the dominant images that he/she confronts in the early stages of development. So the behaviour of individuals are often determines with the formation of individual psyche. The society is

ultimately the community of individuals with the attitudes, inclinations, behavioural patterns, transactions and linguistic frames. The present society the dominant mode of production and relations of production are closely related to the ideological apparatus as well. This in turn determines the mode of consumption and even the quest for knowledge in the present society. Hence an enquiry into the ethical pedagogy for a future becomes necessary and it is undertaken in the next chapter.

The fifth chapter discusses the ethical paradigm which is suitable for a new generation. Ethics or moral philosophy considered as a normative science of the conduct of human being. Ethics is concerned with the question of what means to be good or bad in a society. Nowadays ethics is not only concerned with theoretical construction but also practical application. The basic nature of the present exploitative capitalist world is fabricated on lies and misinformation. The traditional ethics is incompatible with ever growing market centred economy and its supportive image circulations. Ethics should be part and parcel of each and every stage of individual development. It should be based on the principle of fairness as propounded by John Rawls.

The critical attitude towards the reigning ideology should be developed with the quest of deconstructive understanding of canonical texts. The male centred, the west centred and the white centred arguments of the modernity should be revisited in order to reformulate a new ethical code for the coming

generation. The classical notion of utilitarianism should be replaced by a philosophy of justice as fairness. John Rawls had predicted the need for a new approach towards justice in the age of democracy. Rawls had meticulously examined various moral theories such as utilitarianism, intuitionism, social contract etc. Certain conclusions of Rawls are helpful to derive the new ethical paradigm for the present society.

The sixth chapter media and ideology focused on the concept of ideology and its inter-relationship with media. The ideas of the ruling class always function as the ruling ideas of every epoch. Ideology is the ensemble of concepts, beliefs and values. Every epoch has a dominant ideology. The dominant ideology “interpellates” individuals as subjects. The dominant forms of thinking and meaning generation take place within dominant ideology. Antonio Gramsci conceived the dominant ideology as hegemony. However ideology got its present form of explanation with the studies of Louis Althusser. Accordingly ideology becomes a material force since it is functioning with the aid of ideological apparatuses. The instruments of ideological apparatuses like Radio, Television and Films function as the mass media with universal acceptability.

Nowadays ideological apparatuses need not function apart from other apparatuses. The state and market economy join together to disseminate the ideas conducive to maintain a profit based economy without any regard for

justice. In the present situation demarcation between various cultural and economic institutions is impossible owing to the mixing up of culture and economy. The role of mass media in the present context has to be redefined with the purpose of formulating an ethical paradigm for the future which is under taken in the concluding chapter.

CHAPTER II

POST MODERNISM AND MEDIA - FROM PRINT TO VISUAL

The media has been playing the role of communication in the history of human civilization. Gradually the media evolved in to an ideological apparatus and in the post modern context it has become a means of social structuring rather than mere means of communication. Hence an analysis of post modernism has become necessary to understand the process of communication as well as homogenizing in the present world. At present the world as a whole has become a global village and the images of culture have been spreading across the world by means of new technologies. It is noteworthy that the philosophers of post modernism have cautioned the advent of the new phenomenon.

Post modernism is a broad movement that developed in the mid-to late 20th century across philosophy, the arts, architecture and criticism that marked a departure from modernism.¹ The term has also more generally been applied to a historical era following modernity and the tendencies of this era². Postmodernism, also spelled post-modernism, in western philosophy, a late 20th century movement characterized by broad skepticism, subjectivism or

¹ Oxford Dictionary, Definition of Postmodernism.

² Merriam Webster's Collegiate Dictionary.

relativism a general suspicion of reason, and an acute sensitivity to the role of ideology in asserting and maintaining political and economic power³.

The concept of postmodern development has been derived from economic development along with development in the production and distribution of knowledge. In France the famous philosopher Jean-Francois Lyotard was entrusted by the government to submit a report on the developments of knowledge in the present era and the possible interventions in the future. 1979 Lyotard accordingly submitted the report to the government. The English translation of the report was published in 1984 with an introduction by Fredric Jameson. The title of the report was *Postmodern Condition, A Report on Knowledge*. Actually Lyotard had analysed the newly evolving large scale computerized knowledge system and its possible impact in society. According to Lyotard in post modern age "knowledge is and will be produced in order to be sold, it is and will be produced in order to be valorized in a new production in both cases the goal is exchange"⁴. Media is the main medium of knowledge in between the society and economy. In order to understand the real nature of contemporary world an analysis of

³ www.bitannica.com.

⁴ Lyotard J.F., *The post modern condition: a report on knowledge*, trans. Geoffrey Bennington and Brian Massumi, Manchester: Manchester University Press, 1984, p.4.

present role of media along with the historical development is being undertaken in the study.

Lyotard in his study had shown how the concentration of knowledge takes place in the world and leads to the annihilation of local knowledge production and their existence. In this regard he resorted to analyze the way of colonizing happened through modernity and thereby the West maintained their domination. He not only examined the large scale data storage systems but also the consequences in the academic institutions and researchers. Its intention was to throw light up on the new phenomenon in order to prevent overwhelming domination of the capital and the development countries over the under developed nations.

Postmodern as the term shows has been indebted to modernism. The suffix post with modernism stands for a kind of extension from modernity. Modernity was both economic and cultural phenomenon. Any break from modernity hence implies the break from the economic and cultural mode of life during modernity.

2.1 Origin of Modernity

The word modern is derived from Latin word 'modernus' (modo), simply means of 'today or what is current'. The word was used first in the fifteenth century to distinguish Christianity from paganism as a religion characterized by a modern outlook to that of paganism. In this way the initial

usage of the term has been deployed in Western thought as a term for self valorization.

Modernism was the cultural logic of modernity. Modernity was really an economic phenomenon evolved as a result of early industrialization. From 15th century onwards there was shift from the feudal mode of production in the West. Any change in the means of production also depends on the knowledge system required for such a development. So the early developments in industrialization had relied on new knowledge regarding science and technology.

The scientists and philosophers like Galileo Galilei (1564 – 1642), Sir Isaac Newton (1642-1727) along with thinkers like Rene Descartes (1596-1650), Francis Bacon (1561-1626)s, John Locke (1632 – 1704), David Hume (1711 – 1776) represent the main line of thinking of modernism. Simultaneously there were artists, architects and writers representing the newly evolved scenario of the Europe. Naturally the early industrialization also produced philosophy of laissez-faire and economic freedom. Consequently unforeseen changes happened in the western world owing to this development. Descartes became the father of modern philosophy by means of putting forth his ideas of geometrical position. Similarly Francis Bacon became the father of modern inductive logic since his book on methodology introduced a shift from Aristotle's logic to the logic of

verifiability. Anyway modernity and modernism was a great historical event in the history human development.

Individualism along with scientific knowledge and rationality plays a vital role in this movement. Pure individuality and freedom to choose are most important characteristics of modernism or modernity. The main venture of modernism was an attempt to liberate the individual thinking from the dominance of priest centrism. It also means a change in social order and values. The project of modernism proposed a new set of values and thinking. In this sense, modernism is essentially a revolt against tradition.

The movement of modernism started at different times in different countries. Although modernism originated in Europe it sooner spread to many parts of the world because of imperial rule in almost all parts of the world. Modernism originated in Europe because of changes in material production. In the colonial countries in spite of western domination the ideas of modernity with secular, renaissance and egalitarian values had positive impact. "In some countries, political, social, economic and other development took place at the same time, while in others literary and artistic developments were far ahead of the social and economic developments."⁵

⁵ B. K. Gokhale, *Introduction to Western Civilizations*. Ram Nagar, New Delhi: S.Chand and Company Ltd., 1996, p. 236.

Modernism inspired the re-examination of every aspects of existence, from commerce to philosophy, with the aim of detecting that which was bridle progress and replacing it with new ways of reaching the same and others focusing on modernism as an aesthetic introspection. This facilitates analysis of specific reaction to the use of technology in First World War, and anti-technological and nihilistic features of the works of various scholars and artists traverse the period from German thinker Friedrich Wilhelm Nietzsche (1844 – 1900) to the Irish born avant-garde novelist and poet Samuel Beckett (1906 – 1989).

Charles Darwin (1809 – 1882) *The Author of Origin Species by means of natural selection* (1859) and genius political scientist Karl Marx (1818 - 1883), the writer of revolutionary political economy, *Das Capital*, (published in 1867) were the two important thinkers of modern period. Both these thinkers were major influences on the development of modernism. Darwin's theory of evolution by natural selection undermined religious certainty and the idea of human uniqueness. In short during the period of modernism theories in politics, natural science, individual psychology and such subjects had exhibited the spirit of Cartesian methodology. As a result of the new approach there was individualistic freedom movement along with artistic and literary genres depicting freedom to exist and survive. At the same time modern capitalism evolved by means of accumulating wealth. Philosophers

began to argue in favor of secularism, liberal democracy, individualism, rationalism and humanism instead of theocratic feudal state.

The positive self-image given by modern western-culture to itself is drawn by eighteenth century enlightenment founded on scientific knowledge of the world and rational knowledge of value. The modern culture gives highest place for freedom, individuality, humanism, rational thinking and equality. The thinkers of modernity believe in social progress and rational thinking and thereby approach the state as a secular means of protecting the people. John Locke, Thomas Hobbes and Rousseau formulated theories of social contract breaking from theory of divine origin.

In the European context modernity is understood to have affected a significant break with the pre-modern forms of life and practice giving rise to entirely different forms and patterns of life. It has definite expressions that are interpreted as cultural modernity although it is accompanied by societal modernization. Societal modernization is related to many factors such as the rise of the nation state, new forms of economic and social organization that are referred to as capitalism, deepening of urbanization and the transnational movements of human beings and materials. In accordance with this, there were fundamental changes in the way time and space were perceived. For Hegel, modernity is more than enlightenment but is also a relationship to history. He conceived in a way that expresses the unity of past and present,

modernity produces fragmentation, a contrast to the wholeness of the Greeks. The modernity is inherently contradictory and Karl Marx had revealed this contradiction. The focus of critics shifts from epistemological issues, as in Kantian, or the philosophy of history as a Hegel, to the social relations of capitalism and the system of domain. To Marx modernity is neither an idea as with Kant-nor an epoch in history as with Hegel – but a radical project of action. Modern society is both based on autonomy – the autonomy of self and the fragmentation of experience. Marx emphasized on the dynamic nature of modernity.

2.2 Key features of modernity

Like any other movement modernity too has its own unique features. These features differentiate modernity from pre-modern period. Many scholars have already outlined key features of modernity; Enlightenment, rationality, science, secularism, renaissance and humanism.

A. Enlightenment

Enlightenment was a revolt against tradition and leap towards modernity. It led movements against irrational tradition, prejudice, obscurantism, superstitions or revelation and oppression. The Modern enlightenment movement questioned blind obedience to authority, whether that of the ruler or the priest. The enlightenment was based on the concept of reason. It used the scientific method of enquiry and asserted the need for

reason and freedom. The pioneers of enlightenment felt that human reason could be used to eradicate ignorance, superstition and tyranny and to build a better world.

The exponents of enlightenment like Voltaire, Nicolas Condorcet, Adam Smith, David Hume, and Immanuel Kant believed that they lived in a world marked by greater well being and happiness of all. They felt that human beings had capacity to build a better world in which happiness and liberty would prevail over all evil. These kind of optimistic thoughts were clearly depicted in the writings of enlightenment thinkers. German thinker Immanuel Kant was the protagonist of enlightenment philosophy. In his famous essay “*An Answer to the Question: What is Enlightenment ?*”, defines enlightenment and explains freedom as a pre requisite of enlightenment. Accordingly “enlightenment is man’s emergence from his self incurred immaturity. Immaturity is the inability to use own understanding without the guidance of another. This immaturity is self incurred if its cause is not lack of understanding, but lack of resolution and courage to use it without the guidance of another. The motto of enlightenment is therefore: Sapere aude!. Have courage to use your own understanding’”⁶.

⁶ Immanuel Kant, *An Answer To The Question: What is Enlightenment*, Cahoon Lawrence (ed.), "From Modernism to Postmodernism: An Anthology", Cambridge: Cambridge Publishers, 1996, p.51.

The idea of rationalism, progress, secularism, naturalism and humanitarianism are the major features of enlightenment. The French Mathematician and philosopher Nicolas Condorcet was the chief exponent of the idea of progress. Exponents of enlightenment attacked theology, exalted rational thought and substituted science.

B. Rationality

In the period of modernity philosophers actually put forth inductive reasoning rather than idealistic and intuitive philosophy. Unlike the traditional idealism modernism paved the way for Kantian approach towards knowledge. It brought forth a kind of Copernican revolution in philosophy. It is simultaneously anthropomorphic and rationalist. The concept of rationality has become one of the main pillars of modernity. To the pioneers of enlightenment reason was a major weapon of inquiry and an alternative to superstitions. They substituted science and rational thought and challenged theology and irrational beliefs. Thinkers like Max Weber introduced new sociological approaches based on rationality. Rationality simply means that the ideas and behaviors are logically coherent and consistent and amenable to empirical knowledge. Individuals rely on logic, reason and calculation than on supernatural beliefs in the period of modernity.

C. Science

In Britain, Francis Bacon published his *New Organ* (1620) in order to introduce methodological shift in acquiring knowledge. It was a break from deductive way of reasoning extending to the verifiable source of knowledge. Following Bacon J S Mill also had developed empirical means of acquiring knowledge and producing logical reasoning. So the scientific temperament required in the age of early capitalism was propounded by the inductive philosophy. This development in logic led to what is now a days called as scientific approach in knowledge.

Science revolutionized the modern world and emphasis on scientific knowledge is one of the core element of modernism. Scientific inventions questioned the traditional mode of thinking. The thinkers of modern period rejected the blind acceptance of authority and criticized the speculative medieval thought and asserted the importance of observation and experimentation in obtaining knowledge.

In other words we can say speedy growth of science and development of scientific method brought about a drastic change in human approach. This approach brought about a total change in human attitude towards the world. Thus science came to be seen as infallible system of knowledge capable of explaining everything related to the physical world. In this way, an attempt

was made to apply scientific knowledge for reconstruction of modern-western society. This generated a revolution called enlightenment.

D. Secularism

The history of western civilization is also the history of theocratic states reigning over the people. In the name of divine right theory the rule was handed over to the children of the ruling class based on mere inheritance. Until modernity the divine right theory could not be questioned properly. The philosophy of enlightenment thought was considered as secular. Argument in favor of secular state evolved as philosophical and revolutionary movements. There arose different movements against the rule of priests and churches with the demand for equality and fraternity. All arguments in support of theocratic government were criticized and attacked by philosophical political movements. In this way modernism became a secular movement in many parts of the world.

The secular movement led to strong struggles between the state and the public. The atrocities during the medieval period in many parts of the world gave inspiration to the secular movements. The various priest rules from 5th to 15th century were purely antidemocratic, cruel and oppressive. And it is well known that the periods of crusade are simultaneously dark period in the history of mankind. Theocratic inheritance was not only there in Europe but also in other parts of the world like Asia. In China, for instance the last

emperor was a five year old prince because of the divine right theory. The secular movements of modernity especially after the French revolution questioned all kinds of such divinely inheritance.

E. Humanism

Humanism is one of the main features of modernity. Humanism is the belief in the natural faculties of man. The medieval Christian view of man as sinner disappeared and a new concept of confident, ambitious and enterprising man emerged.

The major concept in western thought, such as anthropocentrism, humanism, democracy, freedom from unreason, egalitarianism and liberalism etc converged into what Habermas called the "communicative rationality" of the modernist thought. The most visible changes of this period were adoption of new technologies into daily life of ordinary people. Electricity, the radio, the automobile and such machines created changes in the individual and social existence of human beings. Bertrand Gille says that "all techniques are depend upon others and this necessarily requires a certain coherence; the coherence within the structures, ensembles and series constitute what could be called technically system. The internal things so vital to these technical systems becomes greater in number as the systems evolve and become more

complex⁷. Humanism of the modern period had an all embracing reach in the world. From the philosophy Immanuel Kant in Germany and Rousseau in France humanism attained vast array of followers in the world. The British historian Eric Hobsbawm identified French revolution as the revolution of philosophers. In India B R Ambedkar led the movements to protect the rights of the underprivileged upholding the principles of humanism and fraternity. In his speech at Mahad in 1927 Ambedkar had delivered a speech quoting the principles of French revolution, freedom, equality and fraternity. In many parts of the world humanism of modernity developed in to the human rights movements. So humanism was an indispensable aspect of modernism.

F. Renaissance

The history of modern civilization begins with renaissance in Europe and proceed to new innovations and inventions and as a result science and social sciences got tremendous development.

Science leads to technology and industrialization was the immediate result of technology. Industry was the backbone of technology and capitalism and these are the two sides of the same coin and both were flourished by nourishing each other. By the end of 20th century all colonies were liberated and nation state was established. Even though different nations all over the

⁷ Gille, B., *The History of Techniques*. New York: Gordon and Breach Science Publishers, 1986, p. 17.

world tried its level best to develop a prosperous democratic, socialistic country, on the contrary to its colonialism paved the way towards neo-colonialism and capitalism toward neo-capitalism.

2.3 Post modernism

The nature of break from modernity begins with the question of veracity of knowledge and its prescriptive nature. Modernism along with renaissance philosophy asserted the meta-prescriptive nature of science. In effect it became the grand narrative or meta narrative under which everything sought its justification. The lacuna within modernism was utilized by the male dominant western colonial forces to make others believe they are living in a blind world. Consequently the meta-narratives reined over the people by emphasizing all other forms of knowledge as fallacious superstitious. The historical developments in many parts of the world were either neglected or ignored. Local knowledge and development got inferior position and somehow deterioration in many areas took place. Modernity in-spite of so many positive aspects created a dominant form of production and related culture. The humanism it preached was basically male dominant and the development it maintained was European model. When the technological developments entered the computer age it created an atmosphere conducive to easily subjugate the non-western countries and the people. Lyotard actually examined how the new economy proceeds with the newly developed

techniques of knowledge dissemination. In this regard he analyzed the nature of data accumulation, funding process, the prescription of subjects, the loss of genuine interest in research and such consequences.

Post modern condition is actually an economic phenomenon extending to all other realms of life. The transnational capital easily obtain access other spheres of life. Developments in software technology and visual media created an atmosphere where in images and metaphors circulated across the countries. The world as whole became a unitary factor under the command of a master computer placed in the richest country. Hence truth and error becomes tools in the hands of the data processing corporate and ultimately they determine what one should know and what one should not know. The universities of the world have been asked to follow the new mode of generating knowledge with the help of funding from the corporate. In one of the chapters of the book *Post modern condition: A report on knowledge* (1984) Lyotard analyses the fate of the universities in the coming future due to the changes in the attitude.

2.4 Post modernism; Incredulity towards meta-narratives

Lyotard defined postmodern condition as incredulity towards meta-narratives. The meta-narrative always determines nature of other narratives. All other narratives are subjugated by the meta-narrative which acts as the grand-narrative. According to Lyotard the new development in the

technology have created the circumstance to disbelieve in the information provided in the name of science. This in turn leads to a kind of incredulity towards scientific knowledge. Whether science as such is true or false is another question. The present problem is the unreliability of knowledge and its authenticity in the wake of new developments in knowledge production and visual media.

The boundary between economy and non-economy has been faded by the new developments. The pedagogic and cultural activities have become part of economic activity. The production of capital and its accumulation have become part and parcel of cultural and aesthetic activity. Neither culture nor knowledge could be kept away from economic activity. In this juncture we are tempted to ask the question why and how the Medias maintain a significant role in the new economy and culture. Before going in to the details of the answer to the question we have to analyze is the history of mass media in order to specify how the shift happened with the post modern condition.

2.5 History of Mass Media

At present mass media has become a common phenomenon in social life with multipronged social implications. Klapper has defined the mass media of communication as a process in which a mechanism of impersonal

reproduction intervenes between the speaker and the audience⁸.

The media of communication are one means of vehicles, capable of assuming forms that have characteristics of messages. Gould and Kolb have defined mass media as all the impersonal means of communication by which visual or auditory messages or both are transmitted directly to audiences⁹.

Sherif and Sherif are of the opinion that mass media must reach millions of people simultaneously or within very brief period¹⁰

Mass communication is directed towards a relatively large, heterogeneous and anonymous audience, second, mass communications may be characterized as public, rapid and transient; third, the communicator in mass media usually works through a complete corporate organization embodying an extensive division of labour and an accompanying degree of expense.

Conceptually, the mass media are technological agencies and corporate organizations, engaged in the creation, selection, processing and distribution of messages mainly in the form of news. Mass media, therefore, are the broadest common currencies of public interaction in a society.

⁸ Klapper, Joseph T. *The effects of mass media : A report one director of the public library Inquiry*, New York: Columbia University Press, 1949, p. 3.

⁹ Gould, and Kolb, W.L (eds.), *A dictionary of our social sciences*, New York: The Free Press, 1964, p.413.

¹⁰ Sherif, M. and Sherif, C.W., *Social Psychology*, New York: Harper and Row. 1956, p.562.

Communication is the back bone of all social process, whether in a tribal society, a peasant society or an industrial modern society. In the tribal as well as in the peasant society, communication is essentially face to face. The tribal adult communicates only with people whom he knows closely and who are his or her nearest and dearest. The social life in the village is a little more diverse, because the people of various groups and subgroups live there and related by kinship to other subgroups within and also in the surrounding villages.

With the emergence of urban life and industrial development, a new set of social process arises, in which people come in to close relationship with groups to whom they are not related by kinship. Traders and priests move from one place to another either to buy and sell or participate in religious ceremonies from village to the city or from one village to another. Thus each tribal man and village man gets most of their information. From others as they used to assemble on such occasions.

In fact communication is part of social life since the social bond is basically based on communication. From primitive to the present the process of communication and tools of communication have been developing along with human advancement in mode of production. Every society regardless of whether primitive or civilized does not matter maintains certain kind of communication system.

Mass communication is a product of civilization. Communication took place because of man's necessity to send messages to his fellow-beings. Communication requires a medium to send messages. Media is concerned with the form or mode in to which the message is placed. Medium is singular and media is plural. Mass media denote those channels of communication that reach large number of people, such as, news paper, radio, Television and cinema etc. Media in relation to communication imply tools of communication. It means the instrument or instruments adopted or applied in transmitting any message irrespective of its nature and significance. Marshall McLuhan refers the beginning of mass communication by the invention of printing press in 1450. But at the same time communication has been developing along with human civilization.

2.6 The Evolution of Mass Communication

The current period has come to be variously labeled 'Communication Age', 'Information Age' and most recently, the 'cyber networking Age'. The English word communication is derived from the Latin noun 'communis' and the Latin verb communicate which means 'to made common', terms closely related to communication and with similar etymological origins include communities, communion, communalism and communism.

We can categorize the media according to the geography or type of social relationship they are designed to construct or used to support. Firstly

there is interpersonal media enabling the individual communicating with another. Usually two individuals are involved in the process. Telephone and telegraph are such interpersonal communicating media. Secondly there is mass media enabling communication from one source to a large number of spectators or audience. The news papers, magazines, books, radio, television and film belong to the mass media. There is a third category which includes network media like tele conferencing, the postal service, fax, email, the world wide web, android phones and such newly evolved measures of communication. They are used either as interpersonal media or mass media.

Mass media actually need huge investment and skilled employees. In the case of mass media big corporate are in control of most of the existing media. So mass media is also part of what is called as late capitalism or high capitalism. Unlike the early mode of communication mass media not only need capital but also produces capital. Since mass media functions which support of software it can yield copies of the same without much labour. As Walter Benjamin predicted technology is capable of creating large number of copies and enables two things simultaneously; it has wider reach on the one hand and secondly it has the possibility of selling more copies and amassing wealth.

In essence the mass media are the tools or technologies that make possible dissemination of information and entertainment to a large number of

consumers. They are the tools of large - scale manufacture and distribution of information and related messages. These tools "mediate" the message, though the title of one of Marshal McLuhan's books suggests rather that 'the medium is the messages'. The media are technologies; they are also to be looked at as industries, as cultural or entertainment industries.

According to Wilbur Schramm "a mass medium is essentially a working group organized around some device for circulating the same message at about the same time, to large number of people"¹¹. The reach of mass media extends to vast heterogeneous masses of the population living in a wide and extensive area of a country. The organs of mass media are the technological means of transmitting messages to large number of people. Indeed, much more direct and intimate, allowing for maximum interaction and exchanges in word and gesture early human beings used their senses to help them understand their world and to develop perception and judgment. Intrapersonal communication is the basis of all other forms of human communication. The process of sunlight entering the eye and communicating brightness to the central nerve system, the tactile sense organs communicating the feeling of cool air, the thought processes of deciding whether to brave the cold or build a fire, stay inside or go outside, were all the result of communication taking place within the individual. This is the

¹¹ Wilbur Schramm, *Mass Communication*, Illinois: University of Illinois Press, 1960, p.114.

electrochemical action of the body taking part in the process of intrapersonal communication - communication within ourselves.

2.7 Print Media

Even though the world is becoming a global village through electronic media and internet, printed media is omnipresent. The market for print products remains high. Commonly print products are classified into commercial printing and periodicals. This classification differentiates printed matter with regard to its frequency of publication. Commercial printing refers to print products that are produced occasionally; periodicals are printed matter that appears periodically. We can categorize printed material into news papers, magazines, books, brochures etc.

2.8 History of News papers

The news papers still remain one of the most significant mass media today. Most news papers are produced daily and have good circulation. The daily papers and weekly papers are the two most important categories of news papers. News papers as a social and economic phenomenon of all society, it is used a major tool in forming public opinion. An economic and social phenomenon of our society, news papers are a major force in forming public opinion and affecting national and international efforts towards economic progress and global understanding. Today the newspaper industry has become one of the largest in the world. It employs hundreds of thousands of

people, from managing editors, to reporters, to carriers. It has survived wars, economic collapse and social catastrophe, and remain essentially the same type of media that it was centuries ago; pages of print communicating information to readers. Scholars have never quite agreed on what could be considered the first true news paper, partly because they could not reach a consensus on how to define the beginning of the press.

A publication, usually issued daily or weekly, containing current news, editorials, feature articles and usually advertising. A news paper is a printed periodical whose purpose is to deliver news and other information in an up-to-date, factual manner. News papers appears must be coming in daily editions, but many also issued twice a day or weekly. There are many standards for determining a true news paper. Some of them are as follows:

1. A news paper must be published periodically at intervals not less than once in a week.
2. Mechanical production must be employed.
3. It must be available to be everyone who can pay the price.
4. It must vary in content and include everything of public interest to everyone, not merely to small select group.
5. News papers must be timely with some community or organization.

2.9 The posted Bulletins

In Italy messengers disseminated mass news as early as 59 B.C. with

the publication of daily events bulletins called *Acta Diurna*. They were posted in a public place for all to read and were kept on file as an official record of historical events. The bulletins may have been copied and reproduced by hand for distribution to other countries by messenger and ship obviously the ability of the publication to transmit messages to a mass audience was minimal based on today's standards. The number of 'subscribers' equaled to the number of persons who happened to read the poster. Almost 1800 years later, posted bulletins were a source of news during the American Revolution.

The Romans also developed a system of news dissemination in which a "reader" would announce the day's news at a given time and place, and those wishing to hear it would be charged admission. No one country can claim the foundation of the modern press. The earliest forerunner of the modern news paper can, however, be credited to the Chinese. A publication resembling a court journal appeared about 500. A.D. entitled *Tsing Pao*. The publication began in Peking and remained in publication in to the twentieth century.

As the technological advances of printing made their way across Europe, news papers cropped up frequently in almost all areas. The political environment helped and in some cases hindered the development of the press, but for the most part it flourished. The seventeenth century was delayed with news papers. During this period the press flourished in England, the

Scandinavian countries, France, Germany, and the United States. The turmoil of the thirty year's war during the first half of the seventeenth century contributed to the development of journalism in Europe during the period, from 1618 to 1648, news of the war became both popular and profitable.

The first news paper published in Germany was founded by Egenolph Emmel, a book seller, who started a weekly in Frankfurt in 1615. A competing Frankfurt news paper published in 1617 by John Von Den Biryhden. In 1633 there were at least 16 news papers in Germany. In England the press developed under the authoritarian atmosphere of the early seventeenth century. A product of the Tudor system designed to 'license' official government prints, a free press did not exist, The voices calling for a free press were growing more strident most noted among these was the poet John Milton. In 1702, the '*daily courant*' became the first, although not continuous, news paper published in the English language.

The British colonists started first news paper in America. English printer Benjamin Harris published in an edition of a news letter titled *Public occurrences: Both foreign and Domestick* in 1660. But Harris's news letter would not have been considered a true news paper because it is published only once. A true news paper which meets all standards of a true news paper in America published in 1704. It was *Boston News – Letter* published by John Campbell and Bartholomew Green. Campbell was appointed by the crown

and reported directly to the governor of Massachusetts. When Campbell trapped into financial difficulties, government subsidy was waiting.

Boston news letter received challenge from another news letter known as '*New England Courant*' almost in the same years which was published by James Franklin. It was an independent news paper. It carried forth numerous editorial crusades against both state and church.

2.10 The Penny press

In the early stage the news papers in America were only reachable to society's elite. Newspapers style was dense prose and it dealt with complex political debates. The common citizen was not interested in these 'statesman' news papers. But in 1830's small news papers with hinter style stressing on crime, sex and gossip of the day printed and sold for cheap price. This kind of publications were known as penny press. The earliest penny press was *the 'New York Sun'* which was published in 1833.

2.11 Black Press

'Freedom's Journal' was the first news paper for blacks in America. It was published in New York City in 1827. It mainly deals with news of slavery and voting rights for blacks. Approximately the same time the news papers which addressing American Indians started circulation. The first

native American median news paper was the 'Cherokee Phonexi, published on 21st February 1828.

2.12 History of Indian news papers

Christian Missionaries brought the first printing press to India in the 15th and 16th century. An English man, James Augustus Hicky started news paper called Bengal Gazette in 1780. It was an English news paper published from Calcutta the capital of British India. There are four stages in the development of the press in India¹². The first stage, 1818-67, marked the efforts of social reformer Raja Ram Mohan Roy, and the struggle against censorship, harassment, deportation and persecution. Roy used his publications Sambad Kaumudi, Miarut ul Akhbar, Brahminical magazine etc to reform Hindu community. Roy encouraged Gangadhar Bhattacharjee to found the short-lived Bengal Gazette, the Indian English daily news paper, in 1816. Kolkata and Mumbai were the active centers of Indian press. The ownership of the news papers during the first stage mainly in the hands of British: Robert Knight established, *The Times of India* in 1861¹³. The nationalist newspaper *Indu Prakash* also founded in 1861. “ Most of the press was owned by British in this first stage and the British authorities used these press to overrule Indians. These presses are extensively critical of the

¹² Ram, N., Forward (V-XX). In R. Parthasarathy, *Journalism in India: From the earliest times to the present day*. New Delhi: Sterling Publishers, 1989.

¹³ Parthasarathy, R., *Journalism in India from Earliest Times to the Present Day*, New Delhi: Sterling Publishers, 1989, p. 79.

Indians. At the time of first war of independence in 1957 the British owned news papers attacked the Indian establishment in almost 'racial' overtones. These factors set the scene for the next stage.¹⁴

The second stage, 1867-1918, marked the emergence of a press deeply involved in the nationalist movement against British colonialist. The Indian national leaders effectively utilized press as a tool for organizing people against British Raj. Leaders like Mahadev Govind Ranade used news papers as an effective medium against British rulers injustice. *Indu Prakash, Kesari and Maharatta. Amrita Bazar Patrika, cultutta's stateman, The Hindu,* founded by in 1868, 1875 and 1878 respectively.

The British government enacted the 1878 Vernacular press act to block the Indian language press from being critical of British Raj. The Indian National Congress established in 1885. The founding fathers of Indian National Congress like Surendranath Banerjee, Bipin Chandra Pal, G. Subramania Aiyar , Motival Gosh, Bala Gangadhar Tilak and Dadabhai Naoroji etc were active in journalism. British ruler's oppression of the Indian news papers became vehement and frequent.

The third stage was 1919 to 1936. In this period Indian press closely allied with Indian national movement for freedom from British rulers. Main leaders of the freedom movement owned and published news papers. Father

¹⁴ *Ibid.*, p.82.

of the nation Mahatma Gandhi published *Young India* in 1899, *Harijan* in 1932 and Gujarati weekly *Navajivan* in 1920. Gandhiji used his publications to advance his ideas and to educate people. He argued for freedom of the press and encouraged people to be part of freedom struggle. In order to support the nationalist struggle T. Prakasam started the *Swarajya* in 1922. *Swarajya* nurtured many prominent writers like Khasa Subha Rao. With the support of Jawaharlal Nehru and Motilal Nehru the English News Paper, *The Hindustan Times* established in New Delhi in 1923.

1937 to 47 was fourth stage of Indian press's pre-independence period. In this stage Indian Press became assertive and largely professional. With the onset of World War Second and strong freedom movement, Indian News papers troubled with the availability of News Print and modernizing of printing machines. The National Leaders of India were divided on whether to support British in World War or to make a conditional support to them. This debate was played out in both the nationalists and the moderate press.

Jawaharlal Nehru established the *National Herald* News Paper in 1938. The ultimate aim of *National Herald* was to organize people for freedom movement. At the time of World War second Indian News Papers like *National Herald* came under increasing scrutiny by the imperial government. British authorities in India repeatedly censored the content of the news paper. The colonial rulers imposed fines and jailed the journalists. Nehru was also

sentenced to jail. The British Government imposes restrictions on the news papers because of the formation of the All India Newspaper Editors Conference in 1940. Many News Papers closed their operations in 1942 in support of Gandhiji's 'Quit India' movement.

The *National Herald* ceased publication in 1942 at the beginning of Quit India Movement. National Herald reappeared again in 1945. The fourth stage of this pre-independence period of Indian Press works closely with nationalist movement up to independence.

At the time of independence in 1947, the Indian population was around 345 million; with the literacy rate of averaging around 18 percent. In 1947 there were 214 news papers, including 44 English news papers existed in India. After formation of government Nehru helped to pass the working journalist act to assure the security of job. He supported news papers and magazines. Working journalist act helped the journalists to write objectively and independent without fear. Gradually local capitalists began to replace foreign capitalists in the field of press.

Unfortunately the news papers were falling out under the tight control of the government in 1960s. In the last years of 1960s India had witnessed unexpected twist of events in the politico- social situations. Many incidents that happened during Indira Gandhi's reign indicated that the country was drifting away from parliamentary democracy. Indira Gandhi proclaimed

emergency. Then she took control of the press. The government expelled several foreign journalists and withdrew accreditation of more than three dozen Indian journalists. Indira's government uses the "security of the state" and "promotion of disaffection" as its defense for imposing strong control on the press. Just after proclaiming emergency, government cut electricity to news papers such as the *The Indian Express*, *The Herald*, *The Times of India*, and *The statesman*. By the time, power was restored, censorship was in place. Most of the domestic dailies gave up the battle for press freedom. But the English dailies, *The Indian Express* and *The Statesman*, fought courageously against the curtail of freedom of the press.

In 1980s Indian Print Media witnessed drastic changes and developments because of advancement of technology and style of management. This turn in 1980s paved the way of growth in print media in India. Introduction of colour press and enthusiastic young managers and more over the environment of new economic free policies of Narasimha Rao Government in the early 1990s, made a seismic shift in the news paper arena.

The growth of television channels especially, news channels undermined the revenue source of print. But this was reversed in 2000s. The general populace understands that though the TV channels became quickly accessible to provide news, the sudden growth of a large number of channels created unhealthy competition, to maximize their revenue which led to

sensationalizing and glamorizing the news content, hence this medium's credibility. So again, print media emerged as a people's quest for more reliable information.

In 2002 the central government of India allowed 26 percent of foreign direct investment (FDI) in print media sector. The terms of foreign investment percentage were further modified in 2005, resulting in several Indian News Papers companies raising capital in domestic and international markets. In 2008, *the central and current affairs magazines* could publish their local editions in the country. Hindi, Malayalam and other regional language press also continued to lend and expand in the last decade.

Aftermath of 2010, economic liberalizations policies in India broadened the Indian media market; it has also led to the unhealthy competitions in print media sector. News papers come up with aggressive strategies which may help the rise of circulation. Because of this trend the press loses their credibility. The competition to contain more circulation and reach print media's gave more emphasizing on 'local news', modified language standards and diminishing line of distinction between advertising, advertorials and news. These negatively affected the seriousness of news journalism and information dissemination.

2.13 Radio

A contribution of discoveries by technicians and scientists from different countries gave rise to the development of wireless telegraphy and later to radio broadcasting. It took ten years for wireless telegraphy, whose sole use was point-to-point telecommunication, to become a broadcasting system that was one of the main media for mass culture. This shift from one type of technological and social usage to another took place in relation to two developments: First, World War prompted the industrialization of wireless telegraphy; secondly, in the United States the radio created a common environment in which amateurs could operate freely¹⁵.

Radio broadcasting needed the mass production of receivers and marketing for it to be commercially viable. This came about during World War first largely because of military requirements. After the war, radio found its commercial base and was given a social form through a combination of several conditions - those of telecommunications mass industry and the press.

The first radio stations were set up in Pittsburgh, New York and Chicago in the 1920s to broadcast election news, sporting events and opera performances. By mid 1923 as many as 450 stations started across the United States - all run by a pool of amateurs. These stations were later connected to

¹⁵ Patrice Flichy. *Dynamics of modern communication : The shaping and impact of New Communication Technologies*, (Trans.), Liz Libbrecht. London: Sage, 1995, p.132.

form the national Broadcasting Company (N.B.C) in 1926. The following year, a number of independent stations clubbed together to form a second national network, Columbia Broadcasting System (C.B.S). The public service network, Public Broadcasting Services (P.B.S) was established much Later. In Britain and other countries in Europe, however, broadcasting was felt to be much too important to be left to private companies. Public services broadcasting supported by takes Rather than advising oriented commercial broadcasting found widespread favor. Thus it was that while the National Broadcasting Company (NBC) was established in the United States, the British government took the initiative to set up the BBC as an autonomous public service corporation. Other European countries established national public service networks, some directly under government control, and others as autonomous establishment.

Colonial power like Britain and France opened broadcasting station in Asia and Africa to extend their government over the local populations and to propagate their interest in politics and trade.

Broadcasting was introduced in India by amateur radio club in Calcutta, Bombay, Madras and Lahore, though even before the club launched their venture, several experimental broadcast were conducted in Bombay and other cities. *The times of India* records that a broadcast was transmitted from

the roof of its building on August 20, 1921. However, the first licenses granted for transmitting a broadcast was given only on February 23, 1922.

The Radio club of Calcutta was perhaps first amateur radio club to start functioning in November 1923, followed by the Madras presidency Radio club which was formed on May 16, 1924, and began broadcasting on July 3. Financial difficulties forced the clubs to come together in 1927 to form *The Indian broadcasting company Ltd (IBC)*, private company, 'fired by the financial success of European broadcasting'¹⁶.

2.14 All India Radio

The government-run broadcasting set up was called the Indian state broadcasting services (ISBS). It was established by Lionel Fielden, which he later converted it in to All India Radio in 1936. ISBS was turned in to AIR in June 1936. The first news bulletin was introduced in 1936. During the war years as many 27 bulletins were broadcast each day. All India radio transferred to the development of the information and broadcasting in 1946 and it remained with that department/ministry until September 1997 when the *Prasar Bharati* (or broadcasting corporation of India), an autonomous statutory body, was contributed under Prasar Bharati Act (1990).

¹⁶ Lionel Fielden, *The natural Bent*, London: Methuen, 1960, p.31.

2.15 Underground 'congress' Radio

All India Radio was a British imperialist propaganda machine; the newspapers were heavily censored. The only alternative was the establishment of underground radio, using a dismantled transmitter. A group of young congress freedom fighters (Usha Mehta, Vithaldas Khakar, Chandrakand Javetri) launched their short lived congress radio on September 3, 1942. The broadcasts continued till November 11 of that year. To escape detection the portable radio station was moved from place to place. However, the British police soon got wind of the underground broadcast center; the young radio enthusiasts were soon arrested and put on trial. Khakar was awarded a five year prison term while others were imprisoned for a year each. Frequency Modulation (FM) Broadcasts were introduced in Madras in 1977.

2.16 Television

Experiments in television broadcasting were started during the 1920 in the America and Europe. These experiments used a mechanical scanning disc that did not scan a picture rapidly enough. In 1923, however, came the invention of the iconoscope, the electric television tube. The invention of kinescope or picture tube, the electronic tube, the electronic camera and TV home receivers arrived in rapid succession during the next few years and by 1930 the *National Broadcasting Corporation (NBC)* had set up TV station in New York, and *BBC* a TV station in London, offering regular telecast

programs. Germany and France too established television station the same time.

The world war put a brake on further development in Television, though Nazi Germany television was widely used as an instrument of political propaganda¹⁷. Nazi party conventions were televised, but the top event in the first chapter of German television history was the 1936 Olympics in Britain which was staged as a gigantic propaganda show for the Third Reich¹⁸.

But by the late 1940s and 1950s television had become a feature of life in most developed countries. In 1948, for instance, there were as many as 41 TV stations in the United States covering 23 cities though half a million receiving sets. Canada, Japan and the European countries did not lag very far behind.

The age of satellite communication dawned in 1962 with the launching of *Early Bird*, the first communication satellite. The two big international satellites systems, *Intel sat* and *Inter Sputnik* began operating in 1965 and 1971 respectively. Today almost every country in the world has earth stations linked to satellites for transmission and reception. Communication satellites have literally transformed the modern world into what, Marshall McLuhan the Canadian media sociologist, liked to call; a global village.

¹⁷ Gerd Hellenberger, *Television in West Germany*. Mimeo, 1994, p.212.

¹⁸ *Ibid.*, p. 214.

In the 1970, more sophisticated transmission techniques were invented employing optical fiber cable and computer technology. Japan succeeded in designing a computer controlled network to carry two - way video information to and some households. The audio visual cassette and the video tape recorder, closed circuit TV, and more recently cable television, pay television and DTH (Direct to Home) television have changed the course of the development of TV in new and unexpected ways. DTH and digital compression technology has enhanced the number of channels which can be accessed, as also the quality of picture and sound transmission.

2.17 Indian Television

In 1959 the government of India was offered a less costly transmission by Philips (India). Philips had earlier exhibited their performance in New Delhi. Consequently the government accepted their offer with aim of employing it on an experimental basis to train experts for the future.

A UNESCO grand of 20,000 dollar for the purchase of community receivers and a United States offer of some equipment proved much too tempting to resist, and on September 15, 1959, the Delhi Television Centre went of Air.¹⁹ The range of transmitter was forty kilometers round and about Delhi. Soon programs began to be beamed twice a week, each of 20 minutes

¹⁹ Bela, Modi, *The Commercialization of Indian Television*, paper presented at CA Conference, New Orlean, 1988, p.86.

Duration. The audience comprised members of 180 'telecubes' which were provided sets free by UNESCO.

Entertainment and information programs were introduced from August 1965, in addition to social education programs for which purpose alone TV had been introduced in the capital. The Federal Republic of Germany helped in setting up a TV production Studio. By 1970, the duration of the service was increased to three hours, and included, besides news, information and entertainment programs two weekly programs running to 20 minutes each for 'telecubes' and another weekly programs for the same duration called 'Krishi Darshan' for framers in 80 villages. Krishi Darshan Programs began in January 1967 with the help of Department of Atomic Energy, the Indian Agricultural Research Institute, the Delhi administration, and the state governments of Haryana and U.P. The programs could easily be picked up in these states, as the range of the transmitter was extended to 60 kilometers.

The number of TV sets (all imported) in 1970 stood at around 22,000 excluding the community sets. By the mid-seventies, however, Indian sets were in the market, and the number overshot the 1,00,000 in no time. By the early seventies the demand from the Indian cities, television manufacturers and the advertising industry as well as the Indira Gandhi government's popularity contributed to the decision to expand the medium nationwide. By the end of the decade there were more than 2,00,000 sets in Delhi and the

neighboring states. The Bombay Centre was opened in 1972, and in the following year, TV centers began to operate in Srinagar, Amritsar and Pune relay centre. In 1975, Kolkata, Chennai and Lucknow were put on the television Map of the country. From January 1976; commercials came to be telecast at all the centers.

Another significant development during the same years was the separation of TV from All India Radio. Television now become and independent media unit under the Ministry of Information and Broadcasting, under the new Banner Doordarshan. It is out from its parent body, hopes were raised about improvement of the quality and duration of its service.

In 1977, terrestrial transmitters were put up at Jaipur, Hyderabad, Raipur, Gulbarga, Sambhalpur and Muzaffarpur, to extend television coverage to a population of more than 100 million. The success of Satellite Instructional Television experiment (SITE) brought India international prestige; the country appeared ready for satellite television. The INSAT series of domestic communication satellites and microwave cable networks have provided the country in the infrastructure for a national satellite set up. The Asian Games which was held in New Delhi in 1982 proved to give further impetus to the rapid expansion of the national television network. In the mid 1980, a second channel was introduced first in New Delhi and

Bombay, and later in the other metros; this second channel was to evolve in to the popular metro entertainment channel (or DD-2).

2.18 Cinema

Film really began in the minds of people who came long before the film pioneers. The attempt to capture recreate motion can be traced to the beginnings of civilization when cave drawings depicted a horse with eight legs, the fleeting arrow from a hunter's bow, or carefully detailed drawing of kings with one foot outstretched to suggest a walking motion.

History is somewhat unclear about who deserves credit, but two people, William Dickson and Thomas Edison, both of Edison's laboratory, were associated with efforts to move George Eastman's contributions in photography beyond the world of the still camera. From the Edison labs came a workable motion picture camera the kinetograph in 1889. A year later the two men were successfully taking motion pictures. By 1891 Edison has constructed a crude motion picture studio at his workshop and headquarters in West Orange, New Jersey. The studio was a tarpaper shack dubbed "black Maria", which started the commercial motion picture industry in America.

From "Black Maria" came a series of very short films on such subjects as *Buffalo Bill*, *A Strong Man*, *A Dancer*, and *a Chinese Laundry*. The films were shown on a large contraption called a Kinetoscope which had a peep hole to look into and view the moving images. Kinetoscope parlors were

popular viewing areas housed in everything from buildings to store fronts that were converted in to rooms where dozens of the machines were lined up for paging patrons.

Thomas Edison was interested in making improvements on his devices and moving any product from the shelf to market place. He introduced a new, projector, the projecting kinestoscope in 1897 and took out patents on the kinestograpah and the projector. He did not secure international patents on the camera, however, and that oversight allowed two brothers from France to develop their own system.

2.19 Projection : The Lumiere Brothers

Augusta Lumiere and Louis Lumiere were brothers who worked with their father's business manufacturing photographic plates and films. Using the technology they learned from Edison's work, they set out to improve both the kinetoscope and kinetography. They succeeded in developing a camera much more portable and less cumbersome than Edison's, one that could print and project pictures with a crude yet intermittent motion. The invention was named the cinematography.

In 1895 the Lumiere brothers produced their first film, titled *Leaving Lumiere Factory*, the content of which was what the title implied. On December 28, 1895 they began showing film in the basement of a Paris Cafe, and the motion picture industry began. The impact of the new medium, even

with its shaky photography, caused quite a stir. One of the Lumier's most famous films, *The Arrival of a Train*, made theater goers cringe in their seats as they watched the huge steam locomotive approach on the screen. Other famous Lumiere films included *Feeding Baby*, and the more humorous *L'Arroseur Gorse*.

For the Lumiere brothers, the potential of the new invention was never fully realized. They were far more impressed with the mechanical workings of their "Scientific" discovery than they were with its ability to make money. They produced films that used the reality of the outdoors and the real lives of the people. Enthusiastic critics view the films of the Lumieres as being much more creative than those of Edison's, who used more stilted presentations suitable to the confines of his early makeshift studio.

Among many, two other people left their imprint on early motion pictures. One was a French man named Georges Melies who added the dimension of special effects to film. A magician by trade, Melies secured a camera and projection device, began producing films about 1897, and soon became an international distributor. Melies' most famous film 'A Trip to Moon', showed a group of scientists and chorus girl launching a rocket to the moon. The rocket is seen hitting the 'eye' of the man in the moon, and space voyagers encounter moon people. Some of the special effects Melies incorporated in the film include the earth rising on the horizon and a trick

photography scene of moon people disappearing in smoke. Melies went on to produce numbers fanciful pictures showing his talent for special scenery, if not the most imaginative use of the camera.

Another Land Mark film was the product of one of Edison's employee, Edwin S Porter. His film the *Great Train Robbery* is famous as the introduction of narrative to early film. For the first time it tells a story and inaugurated the technique of gross-cutting, piecing together different scene in a composite story line, to a 14-scene film, which lasted just short of 12 minutes.

2.20 Film In India

The first cinematographic exhibitions of Lumiere brothers in India were held in Mumbai on July 7, 1896. The exhibitions included living photographic pictures in life sized reproductions of the Arrival of a Train, Workers Leaving a Factory, A Sea-bath, and Ladies and Soldiers on Wheels. The exhibitions continued to draw crowds to four shows daily for over two months. Meanwhile, a British cinematographer held exhibitions of similar kind in Kolkata, then the capital of British India. It is significant that the cinema had its beginnings in India almost at the same time as in other major film producing countries. Indeed, barely six months after the first Lumiere Brothers cinematograph projected moving pictures on to a screen in a Paris

basement, and two years after Edison's invention of the Kinetoscope in New York.

Among the numerous crowds that watched the first screenings at Bombay's Watson hotel with utmost fascination was a photographer named Harishchandras Sakharam Bhatvadekar (alias Save Dada). He ordered for a moving picture camera from London, and when it arrived took it along to a wrestling match, and shot the match live (*The Wrestlers*). He soon acquired a projector and processing equipment. To him must go the credit of shooting one of the earliest Indian news reels, *Patron of wrangler Paranjpe*; which recorded the triumphant welcome in December 1901 accorded to R.P.Paranjpe, an Indian student who had won honors in mathematics at Cambridge. Another film Bhatvadekar shot was *A Man and His Monkey*. Jagmohan, the historian of the Indian documentary credits Bhatvadekar with being, the father of the Indian factual film²⁰. However, it is likely that the first Indian short films were *Coconut Fair* and *Our Indian Empire*, both made and exhibited in 1897 by unknown English camera persons.

Just as Indian photographers and studios proliferated soon after the introduction of the camera in 1840, so the arrival of the motion picture attracted a large number of business people, artisans and crafts people into film production and exhibition. Photographers in particular took the new

²⁰ Jagmohan, *Documentary films and Indian awakening*, New Delhi: Publication Division, 1990, p.73.

enterprise with enthusiasm. They turned out such items as *Poona races*, *Train Arriving at Bombay station*, *Tilak's visit to Calcutta*, *Bathing Guts at Banaras*, *Great Bengal partition movement*, and *Terrible Hyderabad floods*. Some of them became professional shown taking their equipment all over the country and holding exhibitions even in remote towns and villages.

The first rural travelling cinemas had begun operating by the end of the twenties. On may 18, 1912, R.G. Torney filmed a Marathi stage play, *Pundalik*, while it was being acted out. The play was based on the legend of famous Maharashtran saint. Torney's screen version gave India its first feature film, though some film historians like to credit Dadasaheb Phalke's *Raja Harishchandra*, which was made a full year later, with being Indian cinema's first feature.

Dadasaheb Phalke (Dundiraj Govind Phalke) went on to make more than a hundred films including short films and full length features. His most popular features were *Savithri*, *Lanka Dahan*, *Sinhasta Mela*, *Krishna Jamma*, and *Bhasmasur Mohini*. Now only a few scattered fragments of Phalke's silent films are extant.

But the religions (or 'mythological') genre held little appeal for some of the other film makers of the 'twenties' and 'thirties' D.G. Ganguly of kolkata specialized in Satirical comedies like *England Returned* (1921) and *Barrister's wife*. Chandulal Shah of Bombay in films dealing with social

problems *Gun Sundari* (English title: *Why Husbands Go Astray*), *Typist Girl* (1918), and Himansu Rai, Sponsored by the Germans, made the brilliant films, *The Light of Asia* (1925), *Shiraz* (1926), *A Throw of Dice* (1929) and *Karma* (1934) which immortalized the actress Devika Rani.

In South India, as in most other parts of the country (with the exception perhaps of Kerala), the mythological sense held sway. The foundation for a flourishing film industry in South India was laid by R.Nataraja Mudaliar, businessman trained in cinematography in Poona. In 1917 he set up his own Indian film company and by 1923 had made six silent films - all based mythological characters from the epics. The first was *Keechaka Vadham* (1917): the others included *Draupadi* (1919), *Lava Kusa* (1920) *Markandeya* (1922) and *Mayil Ravana* (1923).

During the silent era (1896 - 1930) over a thousand films were made in India. The 'talkeis' era was set in motion by *The Melody of Love* (1929), the first 'talkie' to be screened in India. The first Indian talkie *Alam Ara* (1931) directed by Ardeshir Irani, was released two years later. Another film *Indra Sabha*, which was released the following year, had many songs.

2.21 Internet as mass media

The internet as mass media developed along with the computer technology. It was first appeared in 1950s as part of American defense research project. Only in 1980s the universities and such institutions in France

and America began developing computers with internet. Since the mid 1990s the internet began to exert wider impact in various parts of the world. It began to be used for commercial broadcasting, electronic communication, instant messaging and visual based voice communication. Sooner certain search engine and master computers became the dominant means of communication throughout the world.

2.22 Social Media

Creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks through computer-mediated technologies is known as social media. Social media changes the way individuals and large organizations communicate. Social media outlets operate in a dialogic transmission system. Traditional media which operates under a monologic transmission model lone source to many receivers: some of the most popular social media websites are Facebook, Google +, Twitter, WhatsApp, Youtube, Instagram, Wikis, Viber, LinkedIn. These social media websites have more than 100 million registered users. Social media is helping to improve individual's sense of connectedness with reader online communities, and social media can be an effective communication for marketing tool for corporations, entrepreneurs, nonprofit organizations, including advocacy groups and political parties and governments.

2.23 Google

Google was started as search engine first in 1998 and then launched the Google news in 2002. Now its function has extended to various fields engulfing almost all activities of life. Google company launches Gmail in 2004, Google Maps in 2005, Google Chrome in 2008, and Social network known as Google + in 2011, in addition to many other products. In 2015, Google became the main subsidiary of the holding company, Alphabet Inc. Google has tie up with many reputed establishments like NASA, AOL, Sun Microsystems, News Corporation, Sky news UK and so on. In 2005 Google Company set up a charitable offshoot, Google org.

2.24 Wikipedia

Wikipedia was launched on 15 January 2001 by Jimmy Wales and Larry Sanger. The earliest known proposal for an online encyclopedia was made by Rick Gates in 1993. It has now become an open source encyclopedia. But the concepts of a free as- in-freedom online encyclopedia were proposed by Richard Stallman in December 2000. Wikipedia was intended to complement Nupedia (Wikipedia's direct predecessor) an online encyclopedia project edited solely by experts, by providing additional draft articles and ideas for it. In practice, Wikipedia quickly overtook Nupedia, becoming a global project in multiple languages and inspiring a wide range of other online reference projects.

Lyotards' warning regarding the domination of newly arising knowledge system has become more relevant in the period of visual media. The nexus between media and education has become visible throughout the world. The search engines provided by the biggest corporate plays the role of master brain behind everything. In this chapter the attempt was made to analyze the development of media from print to the present form and to show the relation between the new forms of communication and what is called as postmodernism in philosophy. If print media had played the role of educating the people the present post modern media also do the same function. At the same time the present form of media inculcate dubious situations in the world. Lot of questions and issues related to media, the generation of knowledge, the dissemination of images, colonizing the mind of the people has to be discussed in detail. In the ongoing chapters efforts will be made to relate to the ethical issues involved in the present form of pedagogy and culture.

CHAPTER III

ROLE OF VISUAL MEDIA AS A TRANSNATIONAL IDEOLOGICAL APPARATUS; FROM MCLUHAN TO DERRIDA

Nowadays world becomes a global village with flourishing mass media networks. Every little piece of information and news anywhere in the world is reachable in our fingertips. The nation state, governments and multinational corporate companies effectively utilize media revolutions to protect their interests. At the same time drastic developments in the media sector open up the door of hope to the down trodden suppressed masses too. A mobile phone with internet connectivity is enough to organize mass protest of people against the state. Jasmine revolution in the Middle East has proved the power of social media in the formation of revolting subjectivity. In the last American presidential election, President Donald Trump took lead over democratic candidate Hilary Clinton through well planed media campaign. The honorable Prime Minister of India, Narendra Modi has also use the media in order to influence the people. During the recent flood havoc in Kerala both conventional media and social media have played commendable role in the mobilization of rescue operations.

In philosophical perspective we can say that Media is one of the most powerful trans-national ideological apparatus in the world. According to Karl Marx ruling ideas are the ideas of the masses. So the ruling class always requires ideological domination over the people, in the present world context transnational capital has become a reality. According to Earnest Mandel late capitalism is also high capitalism where not only money but also images are in circulation.

From ancient kings to modern day governments have been using Media to inform and manufacture consent and formulate public opinion. The frontrunner of media analysis Marshall McLuhan prophetically speaks about an information rich global village in his writings. His theories on media paved the way for media analysis techniques. Every media passes messages to people. In order to understand media as powerful ideological apparatus first of all we want basic knowledge of the nature and scope of media, messages and meanings of messages. From the previous chapter we got an idea on media and its evolution. In this chapter the attempt is to understand the power of media and how it works, and produce meaning.

3.1 Medium is the Message

The high priest of pop culture, Marshall McLuhan's influential book *The medium is the message; An inventory of effects* was a cornerstone of the media study. He wrote this book with famous graphic designer Quentin Fiore

in 1967. McLuhan presented many innovative ideas in media analysis like the popular phrase medium is message, hot vs. Cool media, the global village etc. His former book was *Understanding media: the extension of man* published in 1964. This is also a thought provoking book with so many interesting ideas which paved the way for the contemporary media analysis.

The medium is the message presents the idea that media and not their content should be the focus of media studies. In the opinion of McLuhan when media format changes responses and the information it conveys also get changed. The different media require the use of different senses and also different levels of engagement. McLuhan says each medium produces a different 'message' or 'effect' on human sensorium. McLuhan's opinion is that technologies – from clothing to the wheel to the book and beyond – are the messages themselves.

In *The medium is the message; An inventory of effects* McLuhan wrote that all media work us over completely. They are so pervasive in their personal, political, economic, aesthetic, psychological, moral, ethical and social consequences that they leave no part of us untouched, unaffected, unaltered. The medium is the message. Any understanding of social and cultural change is impossible without knowledge of the way media work as environments. All media are extensions of some human faculty – psychic or physical. The wheel is an extension of the foot. The book, is an extension

of the eye. Clothing is an extension of the skin; and electric circuits, an extension of the central nerve system''¹. In the first chapter of the book *Understanding Media, the Extensions of Man* McLuhan writes "the electric light is pure information. It is a medium without a message, as it were, unless it is used to spell out some verbal ad or name. This fact characteristic of all media means that the "content" of any medium is always another medium. The content of writing is speech, just as the written word is the content of print, and print is and content of the telegraph. If it is asked, "what is the content of speech ?" it is necessary to say " it is an actual processes of thought, which is in itself non verbal" An abstract painting represents direct manifestation of creative thought process as they might appear in computer design. What we are considering here, however, are the psychic and social consequences of the designs or patterns as they amplify or accelerate existing process. For the "message" of any medium or technology is the change of scale. Or pace or pattern that it introduces in to human affairs².

McLuhan uses the term media and technology interchangeably. He talks of print as "the technology of individualism' but then refers to "media

¹ McLuhan Marshall, *Medium is the Massage. An inventory of effect*. Ginko Press, 2001, p. 26-40.

² McLuhan Marshall, *Understanding media: The extensions of man*. London: Rutledge and Kegan Paul Ltd., 1975, p. 8.

Fallout"³. In other words, in his opinion media are technologies and technologies are media. He regards all technologies and all tools as media. Usually the term media is most often used to refer to communication media.

For McLuhan, a chair is as much a medium as is a newspaper. The content of the chair is the person sitting in it, whereas the content of the newspaper is its news stories and its advertisements. In the opinion of McLuhan "technology" includes hardware, software and all forms of organization. A technology or medium is any artifact or methodology that mediates between a human user and her/his environment where the environment includes the physical, biological and social eliminations of human interactions. In *Understanding Media* , McLuhan analyzed many different communication media ranging from the spoken and written word to radio, movies, television and computers as well as comics and ads. He also analyzed a number of technological tools that are not considered to be communication media. For example, the wheel, the bicycle, the motor car, roads, houses, clothing, clocks, the airplane and weapons. In the opinion of McLuhan, all media with the exception of the spoken word involved some human artifact or technology. He says that computer proves distinction between media and technology is an artificial one. A computer is both a

³ McLuhan Marshall, *Gutenberg Galaxy: The making of typographic Man*. University of Toronto Press, Canada: Toronto, 1962, p.193.

technology and a medium of communication as in the case with paper, the pen, the telephone, radio, television and computers⁴.

One of the main concepts of McLuhan's argument is that new technologies (like alphabets, printing presses and even speech itself) exert a gravitational effect on cognition, which in turn affects social organization; print technology changes our perceptual habits (visual homogenizing of experience") which in turn affects social interactions.

3.2 Tetrad of media effects

In order to explain the effects of media or technology on society McLuhan put forward the idea of tetrad. In his posthumously released book in *Laws of Media* (1988) McLuhan presented his idea about media in a concise tetrad of media effects. The tetrad is a means of examining the effects on society of any technology (i.e., any medium) by dividing its effects into four categories and displaying them simultaneously. McLuhan designed the tetrad as a pedagogical tool, phrasing his laws as questions with which to consider any medium.

- What does the medium enhance?
- What does the medium make obsolete?

⁴ Robert. K. Loguan. *Mcluhan philosophy of ecology : An introduction*. In: www.mdpi.com/journal/philosophies. p. 133-140 : DOI : 103390/Philosophic – 1020133 Accessed : 11/02/2017).

- What does the medium retrieve that had been obsolesced earlier?
- What does the medium flip into when pushed to extremes?

3.3 Gutenberg Galaxy

McLuhan published his book *Gutenberg Galaxy: The Making of Typographic Man* in 1962. In this book, he examines the effects of mass media, especially the printing press, on European culture and human consciousness. In this book McLuhan presented the term global village which refers to the idea that mass communication allows a village like mindset to apply to the entire world; and Gutenberg Galaxy, which we may regard today to refer to the accumulated body of recorded works of human art and knowledge, especially book.

McLuhan explains the emergence of what he calls Gutenberg Man, the subject produced by the change of consciousness wrought by the advent of the printed book. McLuhan urges that technologies are not simply inventions which people employ but are the means by which people are reinvented.

The invention of the printing press (the movable type) was the decisive movement in the change from a culture in which all the senses partook of a common interplay to tyranny of the visual. Movable type, with its ability to reproduce texts accurately and swiftly, extended the drive toward homogeneity and repeatability already in evidence in the emergence of perspective art and exigencies of the single "point of view.

According to McLuhan "printing from movable types was the first mechanization of a complex handicraft and the archetype of all subsequent mechanization⁵. McLuhan says this helped to generate the capitalist mode of production. In addition, 'typography ended parochialism and tribalism, psychically and socially, both in space and in time"⁶. Printing from movable type enabling and exchange of ideas and cosmopolitanism.

Typography made possible detachment and non-involvement, producing rational abstraction and critique, but also fragmentation and specialization⁷. McLuhan writes. "The psychic and social consequences of print included an extension of its fissile and uniform character to the gradual homogenization of diverse regions with resulting amplification of power, energy, and aggression that we associate with new nationalism. Physically, the visual extension and amplifications of the individual by print had many effects"⁸.

One of the significant aspect of the uniformity and repeatability of the printed page was the pressure it exerted toward "correct" spelling, syntax and pronunciation. "In other words "correct" Spelling, behavior, and thought is a

⁵ McLuhan Marshall, *Understanding media: The extensions of man*, London: Routledge and Kegan Paul Ltd., 1975, p. 170.

⁶ *Ibid.*, p.170.

⁷ *Ibid.*, p.173.

⁸ *Ibid.*, p.175.

result of mechanization and the linear organization of experience, knowledge and work, producing a need to be clear and precise”⁹.

Emergence of nationalism is one of the major consequences of typography. McLuhan says "political unification of populations by means of vernacular and language groupings was unthinkable before printing turned each vernacular into an extensive mass medium. The tribe, an extended by print, and is replaced by an association of men homogeneously trained to be individuals. Nationalism itself came as an intense visual image of group destiny and status, and depended on a speed of information movement unknown before printing. In the Renaissance it was the speed of print and the ensuing market and the commercial developments that made nationalism (which is continuity and competition in homogeneous space) as natural as it was new¹⁰.

Typography, however, created a medium in which it was possible to speak out loud and hold to the world itself, just as it was possible to circumnavigate the world of books previously locked up in a pluralistic world of monastic cells. Boldness of type created boldness of expression¹¹. Through this the 'Man of letters' / "The Gutenberg Man" was born.

⁹ *Ibid.*, p.175.

¹⁰ *Ibid.*, p. 177.

¹¹ *Ibid.*, p. 177-178.

In Gutenberg Galaxy McLuhan maintains that a major shift in society's predominant technology of communications is the crucially determining force behind social changes. It brings transformations in social organizations and human sensibilities.

3.4 Hot and Cool Media

On the basis of sensory effects associated with media, McLuhan categorizing media as 'hot and cool. Hot Media are low in audience participation due to their high resolution or definition. Cool media are high in audience participation.

According to McLuhan "There is a basic principle that distinguishes a hot medium like radio from a cool one like the telephone, or a hot medium like movie from a cool one like TV. A hot medium is one that extends one single sense in "high definition". High definition is the state of being well filled with data. A Photography is, visually, "high definition". A cartoon is "low definition", simply because very little visual information is provided. Telephone is a cool medium, or one of low definition, because the ear is given a meager amount of information. A speech is a cool medium of low definition, because so little is given and so much has to be filled in by listener. On the other hand, hot media do not leave so much to be filled in or completed by the audience. Hot media are, therefore, low in participation, and cool media are high in participation, or completion by the audience. Naturally

therefore, a hot medium like radio has very different effects on the user from a cool medium like the telephone¹².

McLuhan divided the entire history of mankind in to four. They are as follows.

1. Totally oral, preliterate tribalism
2. The codification by script that arose after home in ancient Greece and lasted 2000 years.
3. The Age of print, roughly from 1500 – 1900
4. The Age of electronic media from before 1900 to the present. He says that Societies have been shaped more by nature of media by which men communicate than by the content of media.

3.5 Global Village

The Last decades of 20th century witnessed large scale mass media appearing in the first world. Even before the advent of new technologies McLuhan has started theorizing the media and the forth coming influences it might exert on people. However high capitalism with its' technologies of satellite, computers and software turned to be huge institutions in the world. Earlier capitalism had spread across the world by monetary investment. The new era of high capitalism reached all over the world by means of media.

¹² *Ibid.*, p.22-23

Until 1980s media were essentially national. Nowadays its nature is transnational. In the present day we are witnessing increasing tendency of consolidation of media in the hands of a few transnational corporate. These commercially driven ultra powerful mass market media is primarily loyal to sponsors and rulers rather than the interest of the masses. Transnational media corporates (TMC) are companies that maintain active operations and assets at least one foreign country but have their head quarters in a parent nation. Commonly these corporations operate through foreign subsidiaries. Transnational media corporates are conglomerates that actively export information and entertainment across national borders for their global audiences to consume through mediums like the internet, radio, TV networks, films, and print. Sony, Comcast, The Walt Disney Company, AT &T, 21st Century Fox, CBS Corporates, Viacom etc. are the best examples of transnational media firms. As an ideological apparatus, transnational media transcends physical barriers including national borders to reach the maximum number of people. Most of the transnational media companies are headquartered in the west. We can classify transnational media companies mainly in to four; firstly, news agencies like Agence France-Press (AFP), Associated Press (AP), CNN, BBC and Reuters. Secondly, social media which is based on internet communication network such as google, Wikipedia, Facebook, twitter and LinkedIn. Thirdly, film industry companies that produce commercial films and movies. For example, companies like

Century Fox, Paramount Pictures, Walt Disney, Sony Pictures and Universal Studios. Lastly media technology firms which is specialized in designing, developing and distributing advanced technologies used in media production. Apple, Microsoft, IBM, Google, Oracle are the best example of transnational media technology firms. The developments of cable, satellite and digital technologies and changes in political structure of the world, especially the end of cold war, transnational media companies swiftly expand their operations throughout the world. Transnational media corporate expanded their reach through joint ventures with local media companies in foreign countries and outright takeovers of local media outlets. Nowadays transnational media corporate are accumulating more than half of the world's media revenue. Corporates like Google and Microsoft have bigger budgets that surpass national budgets of several countries. Transnational media corporates have always been encouraging global capitalism and free market place of ideas and opinions according to their parent nation where their headquarters functioning. They are constantly setting spreading agendas through news and other programs in accordance with interest of their parent countries. The irresponsible nature of social media and biased reports of western media corporates caused the outbreak of chaos and civil wars resulting in lacks of deaths in Syria, Iraq, Libya and Yemen in recent years. Western Media Corporate's biased reports partly contributing the ongoing refugee crisis in Europe.

Transnational media corporates controlling the global information and communication flow. As the strong supporters of capitalism and free market economy, these corporate are neglecting the interest of the poor people. Transnational media corporations shrink as an ideological tool in the hands of neocolonialism. Through the deliberate broadcasting of lies and half truths, transnational media corporates are marginalizing third world countries. They are considering the people of poor countries mere units of consumption, not as human beings. Even though TMC's informed and connected despite the time and distance they are silently exploiting us, they are trying to destroy our indigenous cultures, instigating poor countries in to civil wars.

The new systems of communication Media are transforming the world in to a global village. After the invention of internet all information are in our finger tip. Marshall McLuhan in his books *The Gutenberg Galaxy; The Making of Typographic Man* (1962) and in *Understanding Media* (1964) popularized the idea of global village by electric technology and the instantaneous movement of information from every quarter to every point at the same time. The new digital age brings new socially meaningful structures within the context of culture. Now people have reached out and transcended their neighborhood through new networks of communication. People are involved in a complex community of networks stretching across cities, nations, oceans, governments and religions. Social media networks increase

the density of friendship. This increases the depth of interconnections with in social clusters.

In the print age man saw one thing at a time in consecutive sequence. Where as in the age of 'Global Village' contemporary man experiences numerous forces of communication simultaneously, often through more than one of his senses.

In *Understanding Media*, McLuhan says that electric modes of communication like telegraph, radio, television, movies, telephones, and computers are reshaping in civilization in the 20th century. New age of electronic media brings sweeping changes in the distribution of sensory awareness – what McLuhan calls the 'sensory rations". A printed book or art painting hit us through only one sense, the visual, Television and cinema strikes us through both visually and aurally.

In the age of internet, physical distance is even less of a hindrance to the real-time communicative activities of people. Now the social spheres are very much enhanced by the openness of the web and the ease at which people can search for online communities and interact with others who share the same interests and concerns.

According to McLuhan, "the expanded electric speed in bringing all political and social functions together in a sudden implosion have heightened

human awareness of responsibility to an intense degree"¹³.

The heightened speed of communication and the ability of people to read about spread and react to global news quickly, forces us to become more involved with one another from various social groups and countries around the world and to be more aware of our global responsibilities.

In short McLuhan wrote that through the electronic media humankind will move from individualism and fragmentation to a collective identity, with a "tribal base". McLuhan's coinage for this new social organization is the global village.

The term global village explained as having negative connotations in McLuhan's book. The Gutenberg Galaxy, but he himself was interested in finding effects, not making value judgments.

In *Gutenberg Galaxy* McLuhan writes that "Instead of tending towards a vast Alexandrian Library the world has become a computer, an electronic brain, exactly as a infantile piece of science fiction. And as our senses have gone outside us, big brother goes inside. So unless aware of this dynamic, we shall at once move into a phase of panic terrors, exactly befitting a small world of tribal drums, total interdependence, and superimposed co-existence. Terror is the normal state of any normal society, for it in

¹³ McLuhan Marshall, *Understanding media. The extension of man*, McGraw hill, 1964, p. 5.

everything affects everything all the time. In our long striving to recover for the western world a unity of sensibility and of thought and feeling we have no more been prepared to accept the tribal consequences of such unity than we were ready for the fragmentation of the human & psyche by print culture¹⁴.

For McLuhan technology has no moral bent – it is a tool that profoundly shapes an individuals and, by extension, a society's self-conception and realization. According to McLuhan "it is oblivious that these are always enough moral problems without also taking a moral stand on technological grounds. Print is the extreme phase of alphabet culture that detribalizes or decollectivises man in the first instance. Print raises the visual features of alphabet to highest to highest intensity of definition. Thus print carries the individuating power of the phonetic alphabet much further than manuscript culture could ever do. Print is the technology of individualism. If met decided to modify this visual technology by an electric technology, individualism would also be modified. To raise a moral complaint about this is like using a buzz – saw for lopping of fingers. "But" someone says" we didn't know it would happen". Yet even witlessness is not a moral issue. It is a problem, but not a moral problem; and it would be nice to clear away some of

¹⁴ McLuhan, Marshall, *Gutenberg Galaxy*, University of Toronto Press, 1962, p.32.

the moral fogs that surround our technologies. It would be good for morality¹⁵.

In the opinion of McLuhan the moral valence of technologies effects on cognition is a matter of perspective. Before thirty years prior to the invention of World Wide Web, McLuhan prophesied the web technology seen today. In his work in Gutenberg Galaxy (1962) he says the new "The next medium, whatever it is – it may be the extension of consciousness. Will include television as its content, not as its environment, and will transform television into an art form. A Computer as a research and communication instrument could enhance retrieval, obsolesce mass library organization, retrieve in individual's encyclopedic function and flip in to a private line to speedily tailored data of a saleable kind¹⁶. McLuhan popularized the usage of the term 'surfing' to refer to rapid, irregular and multidirectional movement through a heterogeneous body of documents or knowledge.

3.6 Message and Meaning: A Semiotic Analysis of Media

As we discussed communication is essential to human existence. From early stage of our childhood we are socialized in to language and meaning. Meanings are the elementary building block of human communication. "Human beings use meaning to express their perceptions, intentions, feelings

¹⁵ *Ibid.*, p.158.

¹⁶ Ghetto, Erica, *The medium is the message: celebrating Marshall McLuhan's Legacy*, wny.org. Accessed : 25.01.2017. p.4-23.

and actions. Meaning takes a shape in language, images, gestures and rituals. They indicate how we make sense of ourselves, each other and world we live in. We use meaning to recognize one another. By making and sharing meaning we acknowledge the existence of others, their lives, their desires and their claims for a place in the world. Meaning is created via the negotiation we undertake with each other to create social relationships, institutions and shared ways of life’’¹⁷.

All human beings play a role in making and circulating meaning. But at the same time some individuals and groups have more power than other within the communication process. People are positioned differently by the power relationship in which they are embedded. This power relationship impacts on the access of media production and circulation system. In other words we can say, few individuals have more symbolic, cultural and economic resources to control production and circulation of meaning. But this is by no means that communication is a linear hierarchy every individual who communicates is located in a network of social relationships at a particular place and time. All individuals have differing capacities to adopt, negotiate and resist the making and circulation of meaning. In order to understand the production of meaning through media and communication we want to adopt a semiotic approach.

¹⁷ Carah Nicholas and Look Eric. *Media and Society: Production, content and participation*. New Delhi: Sage, 2005, p. 3.

3.7 From Semiotic to Deconstruction

The circulation of images gave birth to several thinkers devoted to analyze the sign system. In the US, C.S Pierce, and in France, Roland Barthes, Umberto Eco and the Swiss Linguistic Ferdinand de Saussure put forth theoretical and practical studies about sign system. Semiotics is generally the science of sign system. It is as much as philosophical as linguistic. As is well known language houses being and hence the analysis of language is the analysis of being. Semiotic studies created a new cerebral atmosphere to involve in the studies of different science systems. Hence with these semiotic studies images became objects for cultural analysis. The developments in structural and semiotic studies produced large quantum of knowledge in film studies, literary studies and also media studies. Actually the new trends in cultural studies were resulted by this semiotic approach. In India, subaltern studies and dalit studies got new interpretations with this trend. In additions to this films became subject matter of philosophical analyses.

Semiotics may be divided in to the three branches:

- a) Semantics: relation between signs and the things to which they refer, their signified dentate or meaning.
- b) Syntactic: relation among or between signs in formal structures.

- c) Pragmatics: relation between signs and sign using agents or interpreters.

Swiss Linguist Ferdinand de Saussure defined semiotics as the study of the "the life of signs within society". Although the word was used in this sense in the 17th century by the English philosopher John Locke, the idea of semiotics as an interdisciplinary mode for examining phenomena in different fields emerged only in the late 19th and early 20th centuries with the independent work of Saussure and of the American philosopher Charles Sanders Peirce.

Peirce defines sign as "something which stands to somebody for something". His main contribution to semiotics was the categorization of signs in to the three main types:

- a) An Icon, which resembles its referent (such as road sign for falling rock)
- b) An index, which is associated with its referent (as smoke is a sign of fire)
- c) A symbol, which is related to its referent only by convention (as with words or traffic signals).

Saussure treated language as a sign system and his work in linguistics has supplied the concepts and methods that semioticians apply to sign-systems other than language. One such basic concept is Saussure's distinction

between the two inseparable components of a sign. The signifier which in language is a set of speech sounds or marks on a page, and signified, which is the concept or idea behind the sign. Saussure also distinguished parole, or actual individual utterances, from language, the underlying system of conventions that make such utterances understandable. The interest in the structure behind the use of particular signs links semiotics with the methods of structuralism, which seeks to analyze these relations. Saussure's theories are thus also considered fundamental to structuralism (especially structural linguistics) and to post structuralism.

Semiotic approach can be used to discuss language based media and image based media. Media literacy is largely about reducing and understanding the signs that the media produce and manipulate. Media are engaged in signifying practices that gives meaning to things and communicates that meaning to someone else. In recent times, one of the most powerful and influential ways of thinking about media has been the semiotic approach. Semiotics or semiology is analyzing meaning by looking at signs which communicate meanings. Because society is so pervaded by media messages, semiotics can contribute for more than our understanding of the media, in the narrow sense of mass media texts. The power of semiotic approach lies partly in its applicability to the much wider field of meaning-making which includes, for instance, fashion, theatre, computer games, literature and architecture.

All of our thought and experience, our every sense of our own identity, depends on the systems of sign already existing in society which give form and meaning to consciousness and reality.

The systems in which signs are organized in to groups are called codes. The message conveyed by linguistic signs often has much to do with how they can be used as part of coded ways of speaking or writing. Similarly, a television sequence of a news reader behind a desk is a message which gains authority by drawing on recognizable codes. As we begin to address different kinds of sign in different media, the concept of code becomes very useful in dividing signs in to groups, and working out how the meaning of signs depend on their membership of codes.

Semiotics has changed since it was inaugurated at the beginning of this century. From a semiotic point of view, all of social life is a continual encounter with assemblages of signs, from the public experiences of advertising posters, shop windows and diversely-dressed strangers in the street to the more private experiences of watching TV, choosing what kind of decor to use in home, or playing a computer game. As we become increasingly accustomed to living in a culture infused with media, semiotics is a particularly effective means of taking stock of this situation.

3.8 The Deconstructive turn

The culmination of semiotic approach resulted in deconstructive turn.

Jacques Derrida with his famous essay, 'Structure, Sign and Play in Human Sciences' created an entirely new approach towards visual signs. He showed the uniqueness of the graphic or written images including written letters. The ideas in this essay were developed in to a book called, *Of Grammatology* (1967). Actually the approach of Derrida towards that which is not heard alluded to the necessity of reading and the labour involved in the process of reading. Although he had taken some clues from phenomenological studies, he was actually critical about phenomenology. He even criticized the metaphysics of presence that sacrifices the actualities of life.

The deconstructive turn resulted in the creation of large number of studies in the area of cultural domination. Thinkers like Edward Said started reading images from a new perspective. Following this, lot of studies on the subjugating role of images and media became prevalent. Gradually this has led to rereading history and the related knowledge systems. New epistemologies have been commenced with the intention of analyzing areas unknown to the main stream. The domination of white, male, English etc. has been questioned on the basis of analyzing canonical texts. At present media studies have become a part of cultural politics since it is relevant in the creation of new information.

CHAPTER IV

SOCIOLOGICAL AND PSYCHOLOGICAL IMPACT OF MEDIA

In this chapter the impact of mass media on society has been analyzed. In different ways, sociologically and psychologically, powerful mass Medias like T.V, Newspaper, cinemas and internet influence the society throughout the world. Media have important role in determining the behavior of the people. Media has been shaping the political attitude, consumer behavior, social relations and psychological traits of the people through different programmes. It determines what to think and how to behave in society. Media plays a unique role in universalizing human behaviours.

Human history is the history of production also. As part of production man learnt to communicate and the signs of communication have been disseminated at all times. Media and communication are inextricably related. "The effects of communication are many and diverse. They may be short range or long run. They may be manifest or latent. They may be strong or weak. They may derive from any number of aspects of the communication content. They may be considered as psychological or political or economic or

sociological. They may operate upon opinions, values, information levels, skills, tastes, or overt behaviour¹.

4.1 Subject formation

Sigmund Freud opened up new horizons of psychoanalysis. Freud developed a theory and disruptive terminology in order to explain the working of human unconscious. Freud believed that most of the mental activities are unconscious and the primary source of psychic energy, libido is sexual. In the opinion of Freud the first sources of imaginary activity can be found in the early childhood. The child indulges in imaginary activities, behave like an adult, creates a world of his/her own or rather rearranges the things of the world in a new way, which pleases it. The child distinguishes the imagined world of play from real world. The child likes to link its imagined objects and situations to the tangible and visible things of the real world. The creative media artist, graphic designers, and cartoon makers do the same as the child at play. Graphic designers and directors of films creates a world of fantasy, which they takes very seriously as the child does with toys. The work of a designer or artist is not a reckless effort but it is invested with large amount of emotions.

¹ Berelson Bernard and Janowitz Morris, *Reader in public opinion and communication*. New York: Free Press, 1966, p. 379.

An artist is oppressed by excessively powerful instinctual needs. He desires to win honor, power, wealth, fame and love of women; but he lacks the means for achieving this satisfactions. Consequently like any other unsatisfied man, he turns away from reality and transfers all his interests and his libido too, to the wishful construction of his life of fantasy perhaps leading to the path towards neurosis².

Language acts as a medium, which preserves the differentiation between child's play and artistic creation. As the child grows he/she has to give up his/her play. It is not easy for a man to give up a pleasure, which he/she has once experienced. So he/she enters a new world of signs discarding the concrete things of his play such as toys. As a result, says Freud "Actually we can never give anything up; we only exchange one thing for another". (Freud, Sigmund. 1984)³.

When child realizes that he/she is no more a child to play he stops playing, instead, he/she builds castles in the air and creates what are called day dreams. The little child can play among the grown-ups. There is no need for concealing the play from others. Unlike the child the adult hides their play from other people. An adult conceals his/her fantasies because he/she is

² Freud, Sigmund. *Introductory lectures on psychoanalysis*. Pelican, Freud library, Volume 1, Angela Richards (ed.), Harmondsworth: Penguin, 1976, p. 423.

³ Freud, Sigmund, *Art and Literature*, Pelican Freud library, Volume 14, Albert Dickson (ed.), Harmondsworth: Penguin, 1984, p. 133.

expected not go on playing or fantasizing any longer, but to act in the real world.

The motive forces of fantasies are unsatisfied wishes and every single fantasy is the fulfillment of a wish, a correction of unsatisfying reality. The motivating forces vary according to the sex, character and the circumstances of the person who is having the fantasy. These kinds of fantasies of a graphic designer or directors of films and TV serials, creates new approaches in society. These fantasies also determine the subject formation of society as such.

The language of any communication network may have chains of signifiers and hence every signifying chain has a life of its own. Like many others, language philosopher Lacan is indebted to Ferdinand de Saussure whom he sees as a source of modern linguistics. For him language possesses a structure, which is beyond the control and consciousness of individual speakers, who nevertheless make use of this structure in their sensible utterances.

Following the assumptions of Saussurian Semiotics Lacan consider any text as composed of chains of signifiers. There is perceptual sliding of signifiers under the signified. Lacan does not investigate the source of creative energy but tries to reveal the nature of art and literature from the

psychoanalytic point of view. For Lacan none of our actions are outside the unconscious and the unconscious is everywhere in language.

Every production; art, cinema, computer games etc. serves a social purpose. The suppression of the basic animal impulse is found to be essential for building a collective life. Psychoanalysis of Freud and Lacan makes it clear that man makes signs not only for communication but also for the narcissistic pleasure. The Freudian concept of 'repression' and 'sublimation' are based on the principle that the social life is an obstacle on the way of free individual development.

4.2 Jacques Lacan on Subjectivity

Jacques Lacan has further developed Freud's psychoanalysis and there by explained the way the individual subjectivity is formed in a society. Both conscious and unconscious activities are the result of the psychological formation of the individual. They should normally grow in the family where he/she sees the parents, neighbors and teachers. Gradually he/she makes his/her image as he/she sees through the mirror of society.

Lacan explains the mirror stage as unique. The child mimics the others like father /mother/peers and play like that. In the present society the child sees not only his/her parents or peers but also images. The images in the film and television are also behaving like peers in the society. So the individual psyche especially the behavior pattern is determined by the image that the

child used to see. The visual images have been very influential role in the society.

The child immediately after birth is addressed by others as male/female/third gender. Accordingly the child creates his/her own image to be addressed like that. Consequently the nature of approach to male and female are developed in the world of images that the child observes around him. Like John Locke conceived mind is a 'Tabula raza' unless something is written on it. The process of writing takes place by means of experience and this experience is provided by the world of images in circulation. Not only gender identities but also religion and linguistic identities are determined by this way.

4.3 Hyper Reality

French thinker Jean Baudrillard (1929-2004), analyzed consumer society which is formulated by excessive media impact on societies. In his works *The system of objects* (1968-1996), *The Mirror of Production* (1973) and *Symbolic Exchange and Death* (1976-1993), Baudrillard presents the idea that the individual acquires meaning through objects, which are valued for their symbolic cultural importance (rather than their usefulness or monetary value) and the world is marked the impulsion of economics, art, politics, generality, and spheres of life, causing them to blend together and inter relate in a confused, uncontrolled manner.

Baudrillard then developed a theory of media - saturated, late capitalist technological consumer societies that saw them as characterized by simulation and hyper reality, in which the "real world" has been supplanted by artificially intensified substitutions for it and individuals are overwhelmed by the power of hyper real objects. These ideas were developed in such works as *simulation and simulacra* (1981), and *Fatal strategies* (1983). His later works discard critique in support of a more aphoristic- at times, oracular - philosophical approach that is often intentionally provocative in its discussion of how appearance and illusion replace reality and truth in present-day society. Thus *The Gulf war did not Take place* (1991) Baudrillard argued the Persian Gulf was more a media spectacle than a genuine war. *In the perfect crime* (1995) he plays detective and investigates the "murder" of reality.

Hyper reality is significant as a paradigm to elucidate current cultural conditions. Consumerism, because of its reliance on exchange value (Eg. Brand X shows that one is fashionable, car Y indicates one's wealth) could be seen as a contributing factor in the creation of hyper reality or the hyper real condition.

In semiotics and postmodern philosophy, the term hyper reality characterizes the inability of consciousness to distinguish real from fantasy, especially in technologically advanced postmodern cultures. Hyper reality is meant to distinguish the way consciousness defines what is actually 'real' in a

world where a multitude of media can radically shape and filter the original event or experience being depicted. Some famous theorists of hyper reality include Albert Borgmann, Denial J. Boorstin and Umberto Eco.

Most insights of hyper reality can be thought of as "reality by proxy". For instance, a viewer watching pornography begins to live in the non-existent world of the pornography, and even though pornography is not a correct depiction of sex, for the viewer, the reality of "sex" becomes something non-existent.

Some examples are simpler: The McDonald's "M" arches create a world with the promise of endless amounts of identical food, when in "reality" the "M" represents nothing, and the food produced is neither identical nor infinite.

Baudrillard in particular suggests that the world we live in has been replaced by copy world, where we seek simulated stimuli and nothing more. Baudrillard borrows, from Jorge Luis Borges (who already borrowed from Lewis Carroll), the example of a society whose cartographers generate a map so comprehensive that it covers the very things it was designed to represent. When the empire declines the map fades in to the landscape and there is neither the representation nor the real remaining - just the hyper real. Baudrillard's idea of hyper reality was deeply influenced by phenomenology, semiotics, and Marshall McLuhan.

Hyper reality tricks consciousness in to detaching from any real emotional engagement, instead opting for artificial simulation and endless reproductions of basically empty appearance. Primarily, fulfillment or happiness is found through simulation and imitation of transient simulacrum of reality, rather than any interaction with any real reality.

In his essay "*The Hyper Reality Paradigm*", John Tiffin states that hyper reality differs from a virtual environment. Virtual reality is a technology that provides computer - generated realities that are an alternative to physical reality. With HMDU (Head Mounted Display Units) one can travel in a three dimensional virtual world that has been provided with the information in the computer's database. The information creates images that are excluded from the "real" world and created in the virtual world. Sound and images are addressed to the ears and eyes with using the data sloves one can sense the feeling to touch in a virtual world as well.

Hyper reality, however, is different. It included virtual reality, yet it is not virtual reality as such. Hyper reality creates virtual reality to be an experience in the physical reality, so that virtual reality and physical reality interact with one another. Virtual reality provides virtual worlds that seem more "comineing" to those who experience it. However, hyper reality provides "Hyper worlds" that blurs the line between what is 'real' and what is 'virtual' and make it appear natural.

Tiffin explains that the difference between virtual reality and hyper reality is like the difference between cinema and telephone. Cinema is an early attempt to create virtual reality. When people enter the cinema, the lights go out, and then everyone becomes quiet and lets the projector "take over their perceptual system".

John Tiffin and Nobuyoshi Terushima writes “Hyper reality, however, can be compared to a telephone. When two people interact with each other via telephone, they each feel that they are convinced that they are real themselves, and other personlital. Though trapped in a virtual reality and physical reality their action, the conversation on the phone, seems natural. The presence of voice in the real and virtual world creates a natural mode. The listener easily distinguishes the telephone voice and the real voice. In the same way, it is easy to recognize the virtual from real in hyper reality”⁴.

Baudrillard says hyper reality is the simulation of something which never really existed. In the opinion of Umberto Eco it is the authentic fake. Hyper reality is nothing more than the technological capability to intermix virtual reality with physical reality and artificial intelligence with human intelligence in, a way that appears seamless and allows interaction.

⁴ Tiffin, John and Terushima, Nobuyoshi (eds.), *Hyper reality : Paradigm for the third millennium*, New York, Routledge, 2001, p.30.

4.4 Mass Media and Culture Industry

Frankfurt thinkers, especially Theodor Adorno carried his studies of culture during the period of modernity. Actually the television and other newly evolved visual images were not there at that period. However Adorno could analyse the impact of images in the individual absolutely. He carefully observed the widely used radio and dilution of quality in music. He distinguished art in to “kitsch” and “authentic”. The former belongs to popular culture where advertisement and propaganda mainly concentrate. The second is the real artistic and creative symbols and images. Likewise the media while becoming commercial function as inauthentic transmission. “In capitalist times, the traditional anti-mythological ferments of music conspire against freedom, as whose allies they were ones prescribed. The representatives of the opposition to the authoritarian schema become witnesses to to the authority of commercial success. The delight in the moment the gay façade becomes an excuse for absolving the listener from the thought of the whole, whose claim is comprised in proper listening. The listener is converted, along his line of least resistance, into the acquiescent purchaser”⁵.

Accordingly the audience or spectators become more passive viewers and loose real thinking power. The audience ‘nodes’ at whatever is being

⁵ Adorno, Theodor, W. *The Culture Industry selected essays on mass culture*. Routledge: London and New York, 1991, p.32.

served. The repetition of one and the same melody /image is part of commercial transmission. Following this kind of spectacular world people become inactive and non critical.

The impact of media in society is both individual and social. The individual aspect is psychological where as the social aspect is sociological. An individual becoming a male chauvinist or terrorists or paedophilic is resulted from the psychological impact of the world of images that has influenced him. “The self reflection of culture brings a levelling down process in its wake. In as much as any and every product refers back to what has already been performed, the mechanism of adjustment towards which business interest drives it any way it imposed upon it ones again. Whatever is to pass must already have been handled, manipulated and approved by hundreds of thousands of people before anyone can enjoy it. Loudspeakers are installed in the smallest of night clubs to amplify the sound until it becomes literally unbearable: everything is sound like radio, like the eco of mass culture in all its migh”⁶. The children all over the world suddenly shifting to watch ‘Spiderman’ and reading stories related to it is a new phenomenon. Naturally this will create psychological impacts upon individual.

The whole world has been getting transformed in to a kind of global village with monolithic culture. The children who watch films on TV or

⁶ *Ibid.*, p. 67.

YouTube belong to the postmodern generation. The hyper reality with which they are familiar make a sense of superhuman phenomenon within the reach of every individual. Earlier the boundary of desire was the surrounding land or sea in front of the people. In the case of the postmodern individual the horizon of desire is limitless. Frederic Jameson has explained the features of limitless desire and the newly evolving market in the world.

The market has become a new reality. It is like *simulacra which* mean an image without original. The market is simultaneously real and unreal. it is real because it is existing in certain space and time: it is unreal because it does not serve the real purpose. One and the same tea dust packed in different color bags and sold under different brand names actually do not serve different purpose. It is useful only in maintaining the competition in the market. While we are enjoying a film in television or watching a news clip we are also attracted by one or the other products available in the market. Each child is prone to this kind of ‘‘interpellation, to use the Althusserian phrase. So in the present world from child to senior citizens the visual images circulated as part of mass media have become the source of decision making. On the one hand it has individual impacts and on the other hand its impact on society also is noteworthy.

The studies in the area of culture and language have nowadays become very useful tools analyze individual and social formations. The breakdown of

social sectors and family structures are irrefutable phenomenon. The transparency of the world is a positive impact of the new technologies and mass media. The reach of the public towards any kind of information has produced democratic atmosphere in the realm of knowledge. In other words everybody is nowadays capable of knowing things because the feudal privacy has been collapsed with new technologies. At the same time since the richest corporate are controlling the mass media ultimately their interest and ideologies prosper in the present world.

CHAPTER V

**ETHICAL PARADIGM FOR
A NEW GENERATION**

The present era is also the age of mass media. The subject formation in the present era mainly happens within the ideological frame work of mass media. The new generation has been addressed by visual images rather than physical addressing between individuals. Whatever happens in the media look same an entertaining program as well as day to day news looks more or less same. The new generation seems to be entirely different from the traditional and modern subjects. On the other hand their attitude towards society and actions has been transforming according to the new cultural fame. So a new ethical paradigm for the harmonious social existence of the society is necessary. In this chapter investigation into the philosophy of morality is being examined in order to establish the link between new ethical paradigm and the subject formation.

Ethics or moral philosophy is defined as the science of conduct. The term ethics and morality are often used interchangeably. It judges conduct to be right or wrong by postulating an ideal conduct, which is of the highest value. Ethics may be defined as the normative science of the conduct of human beings living in societies – a science which judges this conduct to be right or wrong to be good or bad, or in similar way. Morality is primarily a

matter of individual character. It is concerned with the question 'what it means to be a good person'. The focus is on excellence of character. But the scope or range of the subject matter of ethics has undergone change and modification over the years. Hence ethics no longer remains as a branch of philosophy or a normative discipline. Ethics is no longer preoccupying itself with substantial theory construction but with practical application. Ethical problems are part and parcel of media, law, business, and environment and so on.

A profession consists of a limited group of people who have acquired specialized knowledge, training and skill in their respective field. But too much of professional talent invites unhealthy competition and which very often result in unethical professional practice. There is an ever growing tendency to apply special skills and technical know-how without moral insight which damages the morale of the profession as a whole. Hence it is necessary to have professional ethical codes which address problems and issues peculiar to each profession.

Professional ethics provide a definite criterion in the domain of professional activities the strict adherence to which enhances the worth and dignity of the profession. It comprises of these written codes of conduct for the smooth discharge of the professional duties and responsibilities without hindrance. Professions are very closely related to the day-to-day life of the people. Hence ethics of different professions require special treatment with

utmost care by all its members. It is the duty of the professional to practice his/her profession with utmost care and within the boundaries of the professional codes. Rather a code of ethics set forth values, ethical principles and ethical standards to which professional aspire and by which their actions may be justified. Ethics code of various professional organizations offer general guidelines for professional practice. Ethics codes are meant to monitor behavior and also to render best service within the spirit of ethics codes.

Various professional organizations have formulated ethics codes for its members, which provide general guidelines for the actual practice of the profession. They provide a body of information for resolving the basic issues that the professional face throughout his/her career. But various are the professional and ethical issues that do not have clear cut solution provided in the ethics codes. Indeed they offer unmistakably clear guidance for only a few problems. They are necessary but not sufficient for exercising ethical responsibility. They are not rigid or static rules that determine the professional behavior as a whole. The ethics codes are not ultimate or final truths which provide readymade answers for ethical dilemmas that we encounter in day-to-day professional practice. They are only means which must be used cautiously. What is important is the spirit behind its observance rather than the mere following of it as a policy. The solutions to the professional issues largely depend on the problem solving skill that is how we translate the

general guidelines into actual day-to-day practice. The ethics codes provide a flexible framework and a direction for working through ethical dilemmas.

Ethics codes are not intended to clear all problems with regard to professional ethical reasoning and judgment. Formal ethical principles can never be substituted for an action oriented approach to meet ethical responsibilities. Further ethics codes cannot be applied in the same uniform pattern for each client's situation is unique. Hence ethical professional practice demands the skill of problem solving and personal responsibility for the consequences.

The basic purpose of the ethics codes is to educate professionals about sound ethical behavior. Further reading reflecting on the standards can help them to expand their awareness and clarify them and find a direction in dealing with the challenges that they encounter in their day-to-day practice. Ethical standards call for professional accountability. It guarantees individual autonomy and hence is responsible for professional practice. And lastly ethics codes are the best means for improving practice. The professionals are obliged not only to monitor their own behavior but also to encourage others to follow ethical conduct in their professional practice. Ethics codes are primarily intended to safeguard the welfare of clients by providing what is in their best interest. Ethics codes are designed to safeguard the public and to guide professionals in their work so to provide the best service possible.

Ethics codes direct the professional about 'what they should do' rather than to justify' what they are actually doing'.

The professional ethical codes very often pose problems such as 'which value should be relied on?', 'How do my values affect my work with my client/reader/audience?'. In ethical discussions we must be aware of the reader as well as our personal values. Responsible action implies the resolving of conflicts between personal and professional values effectively. Codes of ethics provide principles of a general nature and are subject to interpretation by practitioners. They are enforced by professional associations: national certification boards and government board that regulate professions. Codes are established for the purpose of protecting consumers, providing guidelines for practitioners, and clarifying the professional stance of the organizations.

5.1 Professional Ethics

Normative ethics has been faced with a new challenge. Ethics began to be treated as an independent and interdisciplinary disciplines which include within its domain both values and facts. Ethics is no longer concerned with theory construction alone, but with practical application as well. There has been a felt need from various professional organizations for the study of ethics, which by and large reflect the growing awareness of moral sensitivity to problems of the modern world. Developing a new moral outlook could solve the challenges of the modern world. The failure to update morality to

cater the demands of the modern society is the main cause of the crisis. What is required is a new morality, which encompasses 'ought' and 'can' for the ethical 'ought' becomes meaningful only if it is 'lived'.

An attempt has been made to identify the ethical problems raised by and within profession that we encounter in our career / profession and also an enquiry into the role of ethics codes in resolving them. A profession consists of a limited group of people who have acquired specialized knowledge, training and skill in their fields. Professionals 'profess to know better than others the nature of certain matters, and to know better than their clients what ails them or their affairs. This is the essence of the professional idea and the professional claim"¹.

It is very difficult to give a precise definition of the term profession. Michael D. Byles has mentioned three features that are intrinsic to the meaning of profession if it is to be counted as a profession. That the occupation must require extensive training, have an intellectual component, and provide an important service to society. If an occupation lacks any one of these features then it is not to be considered as a profession. If every field of life, professionals are often preferred at the expense of others. But too much of professional talent invite unhealthy competition which very often results in unethical professional practice. There is even a growing tendency to apply

¹ Everett. C. Gughes, *Professions*. In: *The Profession in America*, Kenneth. S. Lynn (ed.), Beacon Press, Boston, 1965, p.190.

special skills and technical know-how without moral insight damaging the morale of the profession as a whole. Hence it is necessary to have professional ethics codes which address itself to problems and issues peculiar to each profession.

In ethical terms, to be a professional is, to be dedicated to a set of ideals and standards of conduct. Professional ethics gives primary attention to "certain ideals and practices that grow out of man's professional privileges and responsibilities. Professional ethics applies to certain groups and is the expression of the attempt to define situations that otherwise would remain indefinite or uncertain and to direct the moral consciousness of the members of the profession in specialized fields"². Professional ethics thus provide a definite criterion in the domain of professional activities, the strict adherence to which enhances the worth and dignity of the profession.

The primary purpose of professional ethics codes is to safeguard the welfare of the readers/viewers. It is also intended to provide best service there by safeguard the best interest of the public. Various professional organizations have formulated ethics codes for its members which provide broad guidelines to professional day-to-day practice. But various are the professions and ethical issues do not have clear cut solutions provided in the ethics codes indeed they offer clear guidance only for a few problems. Ethics

² Titus / Keeton, *Ethics for Today*, 5th Ed., New York: D van Nostrand Company, 1973, p.43.

codes are necessary, but not sufficient for exercising ethical responsibility. It is essential that we should be aware of the limitations of such codes. Ethics codes are potent forces for the proper discharge of professional duties and responsibilities but not sufficient to deal with every issue in every situation. Ethics codes are not rigid or static rules that determine the professional behavior as a whole on the contrary they must be revised as new concerns arise. Hence they are not ultimate or final truths which provide readymade answers for ethical dilemmas that we encounter in day to day professional practice. They are means which are to be used very cautiously. What is important is the spirit behind its observance rather than the mere following of it as mere policy. The solution to the professional issues largely depend on the goodwill and the problem solving skill that it depend on how we translate the general guidelines into professional day to day practice. It guarantees individual autonomy and hence is responsible for professional practice. But freedom does not mean freedom to choose any set of ethics codes on the pretext that it "feels right". It signifies that freedom consists in the practice of profession and not otherwise.

It has been stated that the main purpose of these ethics codes are to educate its members about ethics codes and also to protect the professional from unethical practice. Ethics codes even though amenable to different interpretations may post problems when applying them in specific cases. The mere presence of professional codes is no guarantee for professional ethical

practice. "A code of ethics cannot guarantee ethical behaviour. More over a code of ethics cannot resolve all ethical issues or disputes, or capture the richness and complexity involved in striving to make responsible choices with in a moral community rather a code of ethics sets forth values, ethical principles and ethical standards to which professional aspire and by which their actions can be judged" ³.

The following are the problems that we encounter while striving towards an ethically professional practice:

- a) Some issues cannot be handled solely by relying on ethics codes.
- b) Some codes lack clarity and precision, which makes enforcement difficult.
- c) Simply learning ethics codes will not prepare one for ethical practice.
- d) The clients may not have the knowledge and experience to determine whether one is practicing ethically.
- e) Ethics codes are designed more to protect professionals than to protect the clients.
- f) Conflicts sometimes emerge within ethics codes as well as among various organizations codes.

³ Reamer, Federic, G. *Social work values and Ethics*, 6th Ed., Columbia University Press, 2006, p. 211.

- g) Practitioner's who belong to multiple professional associations may be responsible to practice within the frame work of numerous codes of ethics, yet these codes may not be uniform.
- h) Ethics codes tend to be reactive rather than practice.
- i) A practitioners personal values may conflict with specific standard within an ethics code.
- j) Codes may conflict with institutional policies and practices.
- k) Ethics codes need to be understood within a cultural framework; therefore, they must be adapted to specific cultures.
- l) Because of the diverse view points within any professional organization, not all members will agree with all proposed standards.

Thus, ethics codes are not intended to clear all problems with regard to professional ethical reasoning and judgment. Formal ethical principles can never be substituted for an action oriented approach to meet ethical responsibilities. Further ethics codes cannot be applied in the same uniform pattern for each clients situation is unique and calls for an altogether different solution. Here an ethical practice demands the skill of problem solving and personal responsibility for the consequences.

Herlihy and Corey (Boundary issues in counseling (1996) suggest that codes of ethics have to fulfill three objectives. Firstly the basic purpose of

ethics codes is to educate professionals about sound ethical behavior. Reading and reflecting on the standards can help practitioners to expand their awareness, clarify their values, and find a direction in dealing with the challenges in the respective fields. Secondly, ethical standards call for professional accountability practitioners are obliged not only to monitor their own behavior but also to encourage ethical conduct in their colleagues.

One of the best ways for professionals to protect themselves from malpractice suits is to practice within the spirit of the ethics codes. Thirdly codes of ethics serve as catalysts for improving professional practice. When practitioners interpret and apply the codes in their own practices. Practitioners who comply at the first level of ethical functioning; practitioners reflect on the effects of their interventions may have on the welfare of their clients. It is equally devised with a view to guide professionals in their work about what they should do rather than to justify what they are actually doing’.

The neglect or non-observance of an ethical guideline should be on sound reasons.

Kitchener (1984), Meara (1996) had given six basic moral principles which serves as the foundation for the highest ethical professional practice. They include:

- a) **Autonomy** refers to the promotion of self-determination or the freedom of clients to choose their own direction.

- b) **Non-Maleficance** means avoiding doing harm, which includes refraining from actions that risk hurting clients.
- c) **Beneficence** refers to providing good for others.
- d) **Justice or fairness** means providing equal treatment to all people regardless of age, sex, race etc.
- e) **Fidelity** means that professionals make honest promises and honor their commitments to those they serve.
- f) **Veracity** means truthfulness. They are devised with a view to ensure optimum service of the welfare of the client.

5.2 Principle of Autonomy

The word autonomy is derived from the Greek word ‘autos ‘and ‘homos’ which means ‘self’ and ‘rule’ respectively. The word autonomy refers to the ability or right to be ‘self-governing’ or ‘self-ruling’. In contemporary usage the term ‘autonomous’ is the most frequently applied to persons who are free from external interference or control. The principle of autonomy signifies respect for the autonomous choice of persons. The principle of autonomy includes the way the rational individuals should be permitted to be self-determining. According to this formulation we can act autonomously, provided there is ample scope for choice and decision making. The individual acts freely in accordance with a self-chosen rational plan.

Personal autonomy has recently become the core principle in many

areas of professional ethics. Personal autonomy is self-rule that is free from control by others. On the contrary a person without autonomy is largely controlled by others and is incapable of acting on the basis of his desires and plans. It is also believed that the right to autonomy should not include the ability to do something morally wrong. Autonomy entails responsibility. It is a condition of moral obligation for if a person freely chooses then he is thought to be responsible for his choice. An autonomous action is one in which a person acts intentionally with understanding and without controlling influences that determine his action.

5.3 Principle of Non-Maleficance

This principle signifies that ‘persons should do no harm’. Non-maleficance means avoiding doing harm, which includes refraining from action that risk hurting clients, viewers, readers and information source. It asserts that it is obligatory on the part of the individual not to affect harm on others. Professionals have a responsibility to avoid engaging in practices that cause harm or have the potential to result in harm.

The principle of non- maleficance can be distinguished from the principle of beneficence that is possible not to harm others even when not doing any positive good to them. This principle upholds the view that we should not harm others either physically or mentally. A number of moral rules have been derived from the principle of non- maleficance such as “do not

kill”, ‘do not steal’, ‘do not discriminate’ and so on. This principle is interpreted to mean that people should not harm others intentionally because they may not hold responsible for causing harm to them. Very often people do harm one another, then the question is under what condition harm is justified. There are instances when people deliberately harm others as in war, in self-defense and so on. But these type of harm, even though deliberate are often justified. According to this view, one may justifiable kill in self defense, but it should never be an intentional act. This principle is often interpreted to mean that we should not do harm to others while one is morally permitted to harm oneself. Whereas the principle of non- malfeasance has been considered to be applicable universally including one self. According to this view harming oneself deliberately is as wrong as harming others.

5.4. The Principle of Beneficence

The term beneficence includes acts of mercy, kindness and charity. It refers to promoting good for others. Beneficence goes along with altruism, love and humanitarian service. In its comprehensive sense, beneficent action includes all forms of action that are intended to benefit others. “The principle of beneficence refers to a moral obligation to act for the benefit of others. Many acts of beneficence are not obligatory, but a principle of beneficence establishes an obligation to help others further their important and legitimate

interest”⁴. This principle merits much compared with the principle on non-maleficence because one take positive steps to help others.

In almost all ethical theories benefiting others is considered as an aspect of human nature itself and it is that which motivates individuals to act in the interest of others. The principle of utility is an extension of the principle of positive beneficence. Such an extension is found necessary because moral life ordinarily does not merely provide the opportunity to produce benefit or eliminate harm without undertaking risk on the part of the agent .An act of beneficence generally require utmost self-sacrifice and self-suffering which alone can warrant maximum benefit to others.

5.5. The Principle of Justice or Fairness

Justice means providing equal treatment to all people. Everyone, regardless of age, sex, race ethnicity, disability, socio economic status, cultural background, religion, or sexual orientation, is entitled to equal opportunities in all realms of life. Justice a key concept in ethics is taken to mean ‘fair treatment’. Technically justice concerns the proper allocation of the benefits and burdens of human interaction and interrelation. We always accept justice in our day-today dealings both with individuals and institutions. In moral philosophy it is generally agreed upon by moralists that justice

⁴ Beauchamp, Tom L and Childress F. James, *Principles of Biomedical Ethics*, 2nd Ed., New York: Oxford University Press, 1983, p.118.

involves giving to each what is 'due' to him. We are ordinarily expected to act and be treated fairly according to established rules.

The concept of justice has two aspects – the comparative and non-comparative justice. The former is concerned with application of laws and rules and the distribution of burdens and benefits whereas in the latter people's rights are recognized and protected.

Moralists by and large have argued that a society is just only when people have equality of opportunities. It is totally unfair to reward people for the contribution when others are denied of the means to contribute. There are various theories to determine how to distribute justice. For instance the utilitarian emphasize a mixture of criteria for providing maximum public utility. The libertarian theorists emphasize the rights of social and economic liberty. The communitarian theorists stress the principles and practice of justice that evolved through tradition and practices in community life. The egalitarian theorists emphasize equal access to benefits and life that every rational person is entitled to. Only when people are treated equal then only we know that the treatments are fair. All social values –liberty and opportunity, income and wealth, and the bases of self-respect –are to be distributed equally

unless an unequal distribution of any, or all, of these values is to every one's advantage⁵.

The principle of need is an extension of the egalitarian principle of equal distribution. If goods are given according to personal need then those who have greatest needs will receive a greater share. Further the principle of contribution stresses the view that everyone should get back the goods in exact proportion to their labour. The principle of effort equally plays a role in that the degree of effort made by an individual should largely determine the proportion of goods to be received by him. The major drawback of this principle is that even if equal opportunities were provided by the society, natural disabilities may act as a barrier for its realization. As in the following quote from John Rawls shows the self respect is a key principle regarding social justice; “the account of self respect as perhaps the main primary good has stressed the great significance of how we think others value us. But in a well ordered society the need for status is met by the public recognition of just institutions, together with the full and diverse internal life of the many free communities of interests that equal liberty allows. The basis for self esteem in a just society is not then one's income share but the publicly affirmed distribution of fundamental rights and liberties”⁶.

⁵ John, Rawls, *A Theory of Justice*, New York: Oxford University Press, 1976, p.62.

⁶ *Ibid.*, p. 544

5.6. Veracity

Veracity means truthfulness. A certain amount of uncertainty and ambiguity exist with regard to the nature and scope of the veracity. It has been aptly remarked, “It does not seem clearly agreed whether veracity is an absolute and independent obligation or a special application of some higher Principle”⁷. There were moralists who have included veracity as an independent principle and virtue that can be grouped along with beneficence, non-maleficence and justice.

The principle of veracity in journalism and media is accurate of information for the best understanding of the readers/viewers. Three arguments have been advanced to justify the obligation of veracity. Firstly, the obligation of veracity is based on respect owed to others. Secondly this principle has been closely connected with the obligation of fidelity and promise keeping. Lastly the relationship between health care professionals and their patients ultimately depend on mutual trust and that strict adherence to rules of veracity is essential to foster trust.

5.7 Privacy

The concept of privacy indicates that the public has no right to interfere. The concept involves the agents' rights to control access. It is a state

⁷ Beauchamp, Tom L and Childress James, F. *Principles of Biomedical Ethics*, 2nd Ed. New York: Oxford University Press, 1983, p. 87.

or condition of limited access with an agent's control over privacy or a right to privacy, which involves the agent's right to control access. A private sphere implies a particular domain of thought, preference and action in which the public has no right to interfere or to control encouragement of privacy are often considered as lack of regard for the dignity of another person and are therefore considered immoral. There are five forms of privacy that involve limited access to the person. They are informational privacy, physical privacy, decisional privacy, associational privacy, and proprietary privacy.

The right of privacy is a right to be free or free to do something or a right to act autonomously. The right to privacy is justified by the following alternative views, such as an attempt to reduce the right to privacy to a group of other rights from which it is derived. Hence, the right to privacy is derivative and not absolute. Another approach emphasizes the instrumental value of privacy and the right to privacy by identifying it with various ends. On the contrary the consequentialists justify the rules of privacy on the basis of personal development, social relations and so on.

5.8 Confidentiality

It is the principle that information is disclosed to a person on the condition that it is not repeated or otherwise disseminated to others. It prevents re-disclosure of information that was originally disclosed within a confidential relationship. It is expected that the disclosure of information kept

confidential arise either from personal or from professional relationship. Confidentiality meant that information would never be disclosed to any other person.

The violation of the right of confidentiality occurs only if the person or institute to whom the information was disclosed to someone else without proper consent of the first party. The confidential information in both private and imparted is confidence and trust.

5.9 Fidelity

Fidelity means that profession makes honest promises and honours their commitments to those they serve. This entails fulfilling one's responsibilities of trust in a relationship. There are moralists who have gone to the extent of considering it as an essential norm. Obligation of fidelity is better understood when it is grouped along with the other principles of respect of autonomy, justice and utility. These principles to a certain extent justify the obligation to act in good faith and to keep views and promises, maintain relationship and so on. Fidelity relies more on trust and loyalty than on mere words.

5.10 Truth:

The concept of truth is the most important ethical principle of media profession. The idea of truth as a positive value is well entrenched in moral

and legal philosophy in general. The noted philosopher Immanuel Kant felt that truth was a universal value that should be brought to bear in all circumstances, regardless of consequences. "The Greek philosopher Socrates was eventually sentenced to death for his critical enquiry, thus becoming possibly the first martyr to free speech⁸. Thinker John Stuart Mill argued for people's wish to express opinions free from government censorship. He states that "if the opinion right, they are deprived of the opportunity of exchanging error for truth; if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error⁹. Media ethics experts pointing out that at the minimum, three concepts appear to underlie the notion of truth in journalism.

A) Accuracy

The reporting of a story must be accurate. The facts should be verified. The content of the story should be based on solid evidence. If there is some doubt about the facts, it should be revealed to the audience. Inaccuracy of information will undermine the credibility of media.

B) Promotion of understanding

A truthful story should promote understanding. Time and space, should be mentioned in the story. It will provide a clear understanding of the news story.

⁸ Stone, I. F. *The trail of Socrates*. Boston: Little Brown. 1988, p.78-79.

⁹ Mill, John Stuart, *On liberty*, New York: Bobbs-Merrill, 1956, p. 21.

C) Fair and balance

The third fundamental requirement of a news story is that it be fair and balanced. These concepts involve, first, the avoidance of any discernible reporter bias. This should affect the credibility of story and media house. Every news should be draft or prepared fairly and in proportion to their significance to the issue.

5.11 Privacy

Privacy means the right to be left alone or to control unwanted publicity about one's personal affairs. The tendency and nature of media is revelation, not concealment. The balancing of the individual's privacy against the interest of the public in access to information about others is one of major ethical challenge of media profession.

5.12 Post Modern Ethics

The polish philosopher and sociologist Zygmunt Bauman in his book post modern ethics, describes that socio-philosophical investigation of the post modern perspective on morality. He says that the post modern time (era) has in fact opened up the possibility of a radically new understanding of the ethical. In the above said book, Zygmunt Bauman writes that “in the post modern period we face choices of unprecedented magnitude and potentially disastrous consequences. We no more expect the wisdom of the legislators or

perspicacity of philosophers to lift us once for all from moral ambivalence and decisional uncertainty',¹⁰.

Zygmunt Bauman continues that Human reality is messy and vague and so morally ambiguous. We demonstrate day by day we can live or learn to live without those moral foundations. Knowing that to be the truth is to be postmodern. Post modernity one may say modernity without illusions. "The mistrust of human spontaneity, of drives, impulses and inclinations resistant to prediction and rational justification, has been all but replaced by the mistrust of unemotional calculating reason. Dignity has been returned to emotions, legitimacy to the inexplicable irrational sympathies and loyalties which cannot explain themselves in terms of their usefulness and purpose. In this world, things may happen that have no cause which made them necessary. We learn to live with events and acts that are not only not-yet-explained, but inexplicable. We learn again to respect ambiguity, to feel regard for human emotions, to accept actions without purpose and calculable rewards"¹¹.

To let morality out of stiff armor of the artificially constructed ethical codes means to re-personalize it. It is the personal morality that makes ethical negotiations and censuses possible, not the other way round. Re-

¹⁰ Bauman Zygmunt, *Post modern ethics*. Oxford UK : Blackwell Publishers, 1992, p.31-32.

¹¹ *Ibid.*, p.33

personalizing morality, means returning moral responsibility from the ultimate line to the preliminary point of the ethical process. First to delegitimized moral impulses and emotions and then to try to reconstruct the edifice of ethics out of arguments carefully cleansed of emotional undertones and set free from all bounds with un processed human intimacy. It is the primal and primary brut fact of moral impulse, moral responsibility, and moral intimacy that supply the stuff from which the morality of human cohabitation is made.

As Michael Pilchard recently expressing a mood "we may attempt to step outside ourselves and dispassionately try to support ethical propositions. From an external, objective point of view, however, as Strawson observes, no such attempt has yet succeeded and with good reason. If external justification requires us imaginatively to strip ourselves of our moral sentiments, so we view them objectivity to strip ourselves of our moral sentiments so we view them objectively what resources will be able to call on to conduct the examination? To do justice to the subject, we must employ our moral sensibilities, including, as they do, our sentiments. There is no neutral ground. If it is to be of any practical use for us, moral philosophy must be an inside job, however much one may wish otherwise? If we look its interior of moral code it seems to be irrational one.

5.13 The Concept of Elusive Universality

The notion of good and evil troubled the ordinary people and they would follow the philosophers in linking their incapacity to act with the fact that other people, in other times and places, drew the line between good and evil differently from them. Not many among us seem to bother about how widely our images of good and evil are shared. The intimate link between the obedience to moral rules and holding belief in their universality was, in all probability mainly the philosophers idea and their worry.

The reality is that the images of good and evil do differ from one place to another one era to another. Truth is by definition, one it is the errors which are countless. The same apply to moral property, if moral percepts are to carry authority. If the moral rules preached and practiced here and now are to carry such authority, it must be shown that other rules are not just different, but mistaken or evil, that their acceptance is an outcome of ignorance and immaturity. The otherness was demoralized in a way characteristic of the idea of progress, time stood for hierarchy-later being identical with better, and ill with the outdated. Such a view fit well both the need to legitimize the conquest and the subordination of different lands and culture, that of presenting the growth and spread of knowledge as the principal mechanism of improvement.

The postulates of universality were a reflection on modern practices of universalization; this reflected the intention to substitute the citizen for the motley collection of Kinsmen and other locals. It cut the states disapproved parochialism, but it also damaging the states own sovereignty. The postulate of universality not only sap the moral prerogates of communities now transformed into administrative units of the homogenous nation state, but render the state bid for supreme moral authority all but unsustainable.

Any state; separate, sets apart, particularizes its members from members of other communities, as much as it unites them and makes alike inside its own boundaries. The situated self is always set against a self differently situated-rooted in another state. For this reason, the universalistic demand tends to turn round against the states to the defenders of the situated self universalistic ambitions and universalizing practices are, of course, outrage-vehicles of oppression, an act of violence perpetrated upon freedom.

Promotion of universal standards then looks suspiciously like suppression of human nature and tends to be censured as intolerance. Ethical codes promoted in the name of groups are act like supermen group wisdom.

Each sovereign authority's universalistic ambition leads precarious existence among the plurality of sovereign authorities consistently universalistic can be only a power bent on identifying the human kind as a whole with the population subjected to its present or prospective rule. Pattern

of universal moral rules is shaped for domestic use after the pattern of universal law promulgated by the state authorities the supra-state moral universality is envisaged in the likeness of international relations.

The postmodern version of the historiography of universalization is the perspective of globalization, the vision of a global spread of information, technology and economic interdependency that conspicuously does not include the ecumenization of political, cultural and moral authorities. The alternative would be to concede the battle field to the perpetual adversaries of universalism preachers or the communitarians.

The state legislated morality and the diffuse moral pressures of the self appointed spokesmen of postulated communities are unanimous on one point: They both deny the individual moral description. Both strive to substitute heteronymous ethical duty for autonomous moral responsibility. Both intend to expropriate the individual from moral choice. In case of conflict, they want the individual to opt for the action that promotes the common cause-over and above all the consideration.

Ethical codes are created for ethnicity as a matter of fact, only such rules as withstand this depersonalization are seen as meeting the conditions set for ethical norms. That is moral selves may be dissolved in the embracing 'We' the moral "I" being just a singular form of the ethical us. That morality can be only collective in one way or another as an outcome of either the

authoritative legislation or of the allegedly non-deliberate. There would be a smooth way leading from many 'is to the collective' 'we' only if one could posit all 'I' as by and large identical, at least in respect of an attribute which assigns the units as members of one set. 'We' form then a sum, a result of counting organic whole. This not however the case of moral party.

Attitude before the relations are one-sidedness, non reciprocity a relation that cannot be reversed. There are the indispensable, defining traits of a moral stance. In the relation to the face, what is affirmed is asymmetry in the beginning, it does not matter who the other is in relation to me-that is his business ¹². This organically unbalanced and hence non reversible character of 'I versus the other' relationship is what makes the encounter a moral event.

Kant's conception of morality as a posture guided solely by the concern for the other for the others sake and the respect for the other as a free subject and the end in itself Heidegger's *Mitsein* similarly carries the assumption of symmetry from the start. I am with the other in as far as 'We' I and the other are in it together. In *Mitsein miteinandersein*, Levinas comments caustically being with another, is but a moment of our presents in the world. It does not occupy central place. *Mit* means to be aside of....it is not to confront the face, it is *Zusammensein* in, perhaps *Zusammenmarschieren* ¹³.

¹² *Ibid.*, p .48

¹³ *Ibid.*, p.49

Universality of ethical rules which is meant to support, Kant's categorical imperative many make certain conduct a moral duty the moral person and the object of that person's moral concern cannot be measured by the same yardstick - and this realization is precisely what makes the moral person moral. There are numbers universalized and depersonalized sacrifices.

Only rules can be universal one may legislate universal rule-dictated duties, but moral responsibility exists solely in interpolating the individual and being carried individually. Duties tend to make human alike; responsibility is what makes them into individuals the morality of the moral subject does not have the common denominators.

4.14 Elusive Foundation

Given the ambiguous impact of the societal efforts at ethical legislation, one must assume that moral responsibility - being for the other before one can be with the other, be it through knowledge, evaluation suffering or doing. It has therefore no foundation-no cause, no determining factor. For the same reason for which it cannot be wished out of existence, it cannot offer a convincing case for the necessity of its presence.

Zygmunt Bauman describes the moral self is also a self with no foundation. It has its moral impulse to as the ground on which to stand but

this is the only ground it has¹⁴.

Moral commandments are grounded only if they come in the likeness of the law, if the form of principles one can spell out that grounds the prescriptions and the prohibitions of the law as principles to guide action, and by proxy grounds the actions themselves there could be no morality without moral principles as no act could be moral unless it meant on a principle.

Traditional western philosophy enquires into the process by which an autonomous rational subject explains the basis for that autonomy by bringing reality under the control of rational thought. Ethics take up the problem of how this autonomous self is to choose a course of action that is consistent with the canons of rationality established by this unified conception of being. Ontology is thus prior to ethics.

Most ethical arguments followed Kant's invalidation of emotions as morally potent factors it has been axiomatically assumed that feeling, much as acting out of affections, have no moral significance. Only choice is the rational faculty, and the decisions it dictates can reflect upon the actor as a moral person Kant theory stands to the rejection of one's emotive inclination or rejection in the name of reason.

Michel Foucault reject centralization of the subject proto-structuralist anti-subjective standpoints provide the context of Foucault's marginalization

¹⁴ *Ibid.*, p.62.

of the subject in his *structuralist histories*, *The birth of the clinic* and "the order of things" etc. Foucault tried to describe that what most people think of as the permanent truths of human nature and society actually change throughout the course of history. While challenging the influences of Marx and Freud, he postulated that every day practices enables people to define their identities and systematize knowledge. His study of power and its shifting patterns is one of the foundations of post modernism. Foucault is considered a post modern theorist precisely because his works upsets the conventional understanding of history as a chronology of inevitable facts. Alternatively, Foucault depicts history has under layers of suppressed and unconscious knowledge in and throughout history. These under layers are the codes and assumptions of order, the structures of exclusion, which legitimate the episteme by which societies achieve identities.

In his famous book 'the order of things', Foucault's claim is that all periods of history possessed certain underlying conditions of truth that constituted what was acceptable. He wrote that these conditions of discourse changed overtime, in major and relatively sudden shifts, from one period's episteme to another in our present day as well as critiquing the projection of modern categories of knowledge on to subject that remain intrinsically unintelligible, in spite of historical knowledge.

For Levinas first philosophy is ethics or ethics comes before ontology. Morality has no foundation it is born and dies in the act of transcendence in the self elevation over realities of being and facts of the case in its not being-bounded by either confronting the other not a person but as the face is already the act of transcendence since everything that appertains to the other in her capacity of being is absent from other face it is not a force it is an authority. In the version of Levinas one is fully and truly for the other and he take responsibility for the other as a moral person which constitutes simultaneously the other as the face and he has the moral self is unconditional.

Ethically, morality is before being but ontologically there is nothing before being ontologically morality can come only after being that is either as a determined outcome of being, or as a rule obliged to admit priority of being by willing to justify itself in being's terms and for them human being come before moral selves. No logically coherent ethical codes can fit the essentially ambivalent condition of morality.

Modern society aims to create a public space there was to be no moral proximity. Proximity is the realm of intercity and morality, were legal rules promised to deliver the best service and encourage the individuals to seek what suits their self interest and promised to show how to do it. Here individual interested in his own matters in a world constructed of codified

rules alone, the other was the contradiction incarnate on the self's march to fulfillment.

Post modern ethics readmits the other as a neighbour, an ethics that restore the autonomous moral significance of proximity and focus on inter-subjectivity. The other will be the gatekeeper of morality the humanity of man, subjectivity, is a responsibility for the other, an extreme vulnerability. The return to the self becomes an interminable detour and what these words speak about is a responsibility for the other which arrives before the other herself had the time to demand anything, responsibility that is unlimited for not measured by commitments, to which assumption and refusal of responsibilities¹⁵.

Modern emancipation held as its ideal the socialized man guided by rules rationally processed, legally enforced and thus rebaptised as law of the land. That replaces dependence on the unruly and uncontrolled forces of individual instincts and emotions. For Marc-Alain Ovaknin post modern ethics is an ethics of caress"¹⁶. The caress is like a play with something that hides, play without any project or plan, played with something not meant to become ours or us, but something other, always other, forever inaccessibly, always to come. The caress is the attention paid to pure future, future without

¹⁵ *Ibid.*, p. 32.

¹⁶ *Ibid.*, p.92.

content¹⁷. Marc-Alain Ovaknin's ethics founded on the sense of touch that pure approach, pure proximity; he caress is the gesture of one body reaching towards another already from the starts. Ambivalence is the center of caress; it's the bread of love.

Giddence moral considerations are indeed conspicuous by their absence it is one of the most striking characteristics of post modern intimacy, that is the kind of intimacy sought and practice in postmodern life style, that it tends to set itself free from moral compulsions known to simultaneously meditative and constrain the I - thou love relationship.

Post modern experience of intimacy derives its identity from eliminating all reference to moral duties and obligations. Drawing satisfaction by each partner is the meaning of the relationship being for its own sake and the only justification that can be given to keep alive the intimate relation. Pure relationship is the intimacy of person who suspends their identity of moral subjects for the duration. Pure relationship is a de-ethicized intimacy.

The realm of social order is ruled by justice not morality. "This is the domain of the state, of justice, of politics. Justice differs from charity in that allows the intervention of some form of equality and measure, asset of social rules established according to the judgment of the state, and thus also of

¹⁷ *Ibid.*, p.92.

politics. The relationship between individual and the other must this time leave room for the third, a sovereign judge who decides between two equals"¹⁸. Third or society is distance from the other two there exist no properly sociological interactions which concern all three elements alike. Were the selves become comparable, measurable and amenable to be judged by extra person and the society is firmly placed in the position of judge.

5.15 Derrida and Post modern Ethics

In his book 'The Gift of Death' Jacques Derrida says the exaltation of wholly other might mean. Any attempt to sum up this short but difficult text would have to involve the recognition of certain incommensurability between the particular and the universal, and the dual demands placed upon anybody intending to behave responsibility. For Derrida, a paradox of responsible behavior means that there is always a question of being responsible before a singular other yet we are also always referred to our responsibility towards others generally and to what we share with them. Derrida insists that this type of aporia, a problem is too often ignored by modern thinkers.

Derrida emphasizes the insoluble and paradoxical contradiction between responsibilities in general ethics and absolute responsibility. Absolute responsibility transcends the general. The absolute responsibility elevates the individual above the universal by demonstrating that one's

¹⁸ *Ibid.*, p 109.

sacrifice of self to absolute duty is indeed one's highest calling. In Derrida's absolute conception, every sacrifice we make for anyone amounts to a sacrifice that we make of all others, for whose welfare we are nonetheless responsible as well.

Derrida even verges on suggesting that this more common notion of responsibility, which insists that one should behave according to a general principle that is capable of being rationally validated and justified in the public realm, should be replaced with individuality where the demands of a singular other are importantly distinct from the ethical demands of our society. This equivocation is, of course, a defining trait of deconstruction.

Derrida writes "I am responsible to anyone only by failing in my responsibility to all the others, to the ethical or political generality. And I can never justify this sacrifice, I must always hold my peace about it....what binds me to this one or that one remains finally unjustifiable¹⁹. Derrida justified that as deconstruction of ethics. In the name of absolute duty one must transgress ethical duty, while at the same time belonging to and recognizing the latter.

According to Derrida General and absolute responsibility must stand in opposition. The society itself inevitably chooses to help one and neglect another, to align with one and war with another, all the time itself unable to justify its choices to any other but itself. Derrida points out"

¹⁹ Derrida, Jacques. *Gift of Death*. David Wills (Trans.), University of Chicago Press: Chicago, 2008, p. 70.

The smooth functioning of such a society, the monotonous complacency of its discourses on morality, politics, and the law, and the exercise of its rights, are in no way impaired by the fact that, because of the structure of the laws of the market that society has instituted and controls, because of the mechanisms of external debt and other similar inequities, that same "society" puts to death or allows to die of hunger and disease tens of millions of children without any moral or legal tribunal over being considered competent to judge such a sacrifice, the sacrifice of others to avoid being sacrificed oneself²⁰.

Derrida's deconstruction is a radical critique of the enlightenment project of metaphysics, including in particular the founding texts of such philosophers as Plato, Rousseau, and Husserl, but also other sorts of texts, including literature. Deconstruction identifies the philosophical tradition, as "logo centrism" that is metaphysics of presence" which holds that speech-thought is privileged, ideal and self-present entity, thrust which all discourse and meaning are derived. This logocentrism is the primary target of deconstruction.

In all the classic dualities of western thought, one term is privileged or "central" over the other. The privileged, central term is the one most associated with the Phallus and the logos. Examples include speech over

²⁰ *Ibid.*,p. 86.

writing, meaning over writing, meaning over meaningless etc. Derrida argues in 'of Grammatology' that, in each such case, the first term is classically conceived as original, authentic, and superior, while the second is thought of as secondary, derivative or even "parasitic". Derrida tries to compensate for these historical power imbalances, undertaking the difficult project of thinking through the philosophical implications to show the contingency of such divisions. Deconstruction is simply a way to read text. Deconstruction has a text as its object and subject. Through these notions Derrida broke down the traditional assumptions of ethics.

From the perspective of rational morality every social totality bent on uniformity and the soliciting of the disciplined, co-ordinate action, the stubborn and resilient autonomy of the moral self is a scandal. Moral impulses are, however, also indispensable resources in the administration of any such really existing arrangement they supply the raw material of sociality and of commitment to others in which all social orders are molded. They have to therefore, tamed, harnessed and exploited, rather than merely suppressed or outlawed. The moral self needs to be cultivated without being given free rein it needs to be constantly trimmed and kept in the desired shape without its growth being stifled and its vitality desiccated.

Nowadays psychological counseling has become part of pedagogy. Similarly learning and teaching ethics should become part of curriculum. In

order to bring up the new generation the paradigm of good and evil should be imbibed from a Kantian perspective. A kind of this interested moral principle should be followed by each and every one to make the world conducive to human dueling. Like the controlled economy of a nation the controlled projection of value system also is indispensable. Amid variety of images people should have the freedom choose what they need. But the need should be defined properly. An aesthetic of need based circulation of images should be planned and planted. A need based culture is contrary to the fetishism of the market. The commoditization and reification of the market economy are the unethical consequences of capitalism. The profit based media can never follow the logic of an ethical society where the principle of fairness controls the social systems. Hence a new ethical paradigm is inevitable to cater the interest of an ethical society where justice should prevail.

CHAPTER VI

IDEOLOGY AND MEDIA

In this chapter effort is made to outline the history of the concept of ideology, sketching its key 'moments' especially within its materialist frame. Beginning with Karl Marx and early Marxist and then considering how Frankfurt School, Lukacs, Althusser and Gramsci, developed the concept of ideology. Marx had written about ruling ideas. Accordingly the ruling class produces and reproduces the workers as, producers and consumers of social systems. Any society exists with a dominant mode of production. The mode of production is composed of forces of production and relations of production. The relation of production is the relation between the owners of the means of production and the rest of the society. Actually the relation is maintained not only by material conditions but also by ideas.

6.1 Ideology

Ideology is a system of values, attitudes and beliefs which an individual, group or society holds to be true or important. Ideologies comprehensive set of normative beliefs conscious or unconscious ideas, that an individual, group or society. Ideology is a system of meaning that helps define and explain the world and that makes value judgments about the world.

Ideologies are ideas that legitimize the power of a dominant social group or class.

6.2 Dominant Ideology

Dominant Ideologies are ideologies that are told to us repeatedly by important social institutions such as law, education, the government and the media. These are what we live in our day-to-day lives and often do not question. Every epoch in history has a dominant mode production, like slavery, feudalism, capitalism etc. each mode of production simultaneously purports a system of ideas to control the society. The production of meaning and understanding in each society ultimately depends on the dominant ideology which is the ideology of the ruling class. In order to generate and propagate ruling ideas the ruling class produces a lot of social institutions.

6.3 Ideologies and Media

Media texts always reflect certain values or ideologies though sometimes we may not be aware of this as we see it as acceptable. Media is a successful carrier of ideology because it reaches out to such a huge audience, studying media allows us to consider and question these ideologies and look for the implications of different ideology and value system.

6.4 Definitions

The ideas of the ruling class are in every epoch the ruling ideas, ie, the

class which is the ruling material force of society, is at the same time its ruling intellectual force.¹ Ideology is meaning in service of power². Terry Eagleton and Raymond Williams also define ruling ideas as dominant ideology.

Ideology is related to concepts such as world view, belief system and values. At the same time it is broader than those terms. It refers not only to the beliefs held about the world but also the basic ways in which the world is defined. Ideology, then, is not just politics; it has a broader and more fundamental connotation.

Ideology is a useful and necessary concept within social theory and media analysis, mass media (both news and entertainment forms), as sites of the dissemination of ideology. Before going the deep analysis of ideology of media, a discussion of the theoretical roots of ideological analysis is inevitable.

In the opinion of S.E.Finer, an ideology "is a system of thought which has been intellectually worked out and organized usually in written form by scholars and intellectuals within their help, mentality denotes a way of

¹ Eagleton Terry, ideology on introduction, qtd. from Marx, K and Engels, Friedrich. *The German ideology*. London, New York: Verso, 1846, p. 79.

² Thomson. J.B., *Ideology and modern culture*. Cambridge : Polity Press (online edition), 1990, p.150.

thinking and feeling which is more emotional than rationalized – something like cast of mind³.

Many thinkers like - Karl Mannheim (1883-1947) related the concept of ideology in a sociological manner. In his opinion ideology was a reflection of all historical and social environments. Mannheim realized that it was a feature of any social environment to influence the thought process of human beings and moreover, that knowledge was a co-operative process of group life. In this sense ideology is not a passing fantasy. According to Mannheim Ideology is, "The total conception of ideology raises a problem which has frequently been adumbrated before, but which now for the first time acquires broader significance, namely the problem of how such a thing as the 'false consciousness' (falsches Bewusstsein) – The problem of the total distorted mind which falsifies everything which comes within the range – could ever have arisen. It is the awareness that our total outlook as distinguished from its details may be distorted which lends to the total conception of ideology a special significance and relevance for the understanding of our social life⁴. The concept ideology well said by Karl Marx, the Frankfurt School, Louis Althusser, Antonio Gramsci and Noam Chomsky. Marx and Frankfurt school

³ Finer, S. E. *Comparative government*. Alan Lane; London : The Penguin Press, 1970, p.43.

⁴ Mannheim. K. *Ideology and Utopia: An introduction to the sociology of knowledge*. New York : Harcourt, Brace & co., Inc. London : Rutledge & Kegan Paul. Ltd., 1954, p.62.

describe ideology in a negative manner and largely deterministic way. They saw it in an economic base and dominant ideas of capitalist society. Louis Althusser Antonio Gramsci, however, use the term in much more relaxed and open manner.

The term ideology developed in the Marxist tradition to talk about how cultures are structured in way that enable the group holding power to have the maximum control with the minimum of conflict. This is not a matter of groups deliberately planning to oppress people or alter their consciousness (although this can happen), but rather a matter of how dominant institutions in society work through values, conceptions of world, and symbol system, in order to legitimize the current order. This legitimization is managed through the social adoption (wide spread teaching) of ideas about the way things are, how the works "really" works. These ideas (often embedded in symbols and cultural practices) orient people's thinking in such a way that they accept the current way of doing things, the current sense of what is 'natural' and current understanding of their roles in society. This socialization process, the shaping of our cognitive and affective interpretations of our social world, is called, by Gramsci, 'hegemony', it is carried out. In the opinion of Marx : “ideological structures appear to be natural according to order of things” (naturalization).

6.5 Early Marxist Theories of Ideology

Theoretical roots of ideological Analysis let us begin with early

Marxists. For them the system of ideology was connected to the concept of 'false consciousness'. For Marx and early Marxists, social revolution depended on the working class breaking free of the ideas of the ruling class – moving beyond their false consciousness – and developing a revolutionary consciousness that represented their material interests as workers.

Marx and Engels related Ideology and class, stating that the ruling ideas of society were the ideal of ruling class. Ideology is the manifestation of the malicious affects of the division of labour. In the famous book *German Ideology* Marx and Engels says that ideology was an inverted mirror-image of the material world. The fact is that the material world itself subject to dehumanizing social relations with the contradictions. The illusory world created by ideology itself making them appear as necessary, normal and congruous. That way social unity could be maintained and enhanced. Ideological illusions were an instrument in the hands of ruling class, through the state and other institutions; they were engaged to exercise to control and domination; indeed to 'manufacture history according to their interests.

The proletariat – subservient class – believed that the dominant bourgeois ideology was theirs as well. For example an exploited worker believed that it was a good idea to get up in the early morning and work 14 hours in a day for a pittance in his / her employers factory. He/she internalized the ideological view that such dehumanizing work was a free act

of their part. Ideology thus concentrated on external appearances, not on a real understanding of what was essential. The abnormal becomes normal through ideological sleight of hand and through commodities and the markets in which they circulate. In this context, ideology was understood as the involve having ideas that were 'false' because they did not match one's objective class interests. One of the ways the capitalists ruled industrial society was by imposing on the working class a world view that served the interests of capitalists yet pretended to describe the experiences of all humankind. In this manner, ideology was about mystification, the making of interests, and the conflation of the particular and the universal. In the opinion of early Marxist thinkers ideology could be understood in straight forward economic – class terms. Capitalists had a class interest in the accumulation of capital through the exploitation of labour. Their ideology, which celebrated individualism and the free market, was a result of their economic interests. Workers had a class interests in fundamentally changing the conditions of their work and restructuring the social relations of production; this could be accomplished by a social revolution. For early Marxists, ideological analysis meant identifying the way working people's ideas failed to reflect their class interests, in essence, it was about pointing out how consciousness was 'false' and in need of correction.

The subordinate classes who accepted the basic ideology of the ruling class were said to have false consciousness because their world view served

the interests of others. For early Marxists, social revolution depended on the working class breaking free of the ideas of the ruling class – moving beyond their false consciousness – and developing a "revolutionary". Consciousness that represented their material interests are workers. According to early school of Marxism, any system of ideas that did not recognize the economic realities was the result of the ideological power of capitalists. Capitalists had a class interests in the accumulation of capital through the exploitation of labour. Their ideology which celebrated individualism and the free market, was a result of their economic interests. Workers had a class interest in fundamentally changing the condition of their work and restructuring the social relations of production. This could be accomplished by social revolution.

6.6 Georg Lukacs- Ideology as reification and class consciousness

Hungarian Marxist Philosopher Georg (Gyorgy) Lukacs elaborated Marxian concepts of ideology. He developed a positive conception of ideology; while preserving its negative and critical connotation. In his book *History and Class Consciousness*(1923 English 1971), two concepts appear as central themes: reification and class consciousness. One could arguably say that the former refers to bourgeois ideology whereas later implies the ideology of the proletariat or in other words, while being a neutral concept on its own, ideology seems to have a positive sense when it relates to the

proletariat, and a negative one when it relates to the bourgeoisie. Lukacs extends considerably Marx's analysis to whole aspects of capitalist society.

The concept of reification is essentially based upon Karl Marx's chapter on the fetishism of commodities in capital. In the opinion of Lukacs commodity Fetishism is the essential feature of capitalism and its direct result is the phenomenon of reification. According to Lukacs reification means "The process through which relations between men take on the appearance of relations between things; human society and human history, the products of man, appear not as the products of social activity, but as alien and impersonal forces, law of nature which impost themselves on humanity from without"⁵. This process, along with the processes of rationalization and division of labour, leads to fragmentation in all aspect of society, thereby making impossible a conception of the whole, of the totality. Thus the phenomenon of reification, causes by capitalist mode of production itself, results in an ideology that produces a partial, fragmentary and deficient consciousness lacking to see the contradictory nature of capitalism. This bourgeois ideology, this "unified structure of consciousness" embraces the whole society, both ruling and ruled classes, and "Stamps its imprint upon the whole consciousness of man"⁶. The ruling class (bourgeois) ideology conceals the

⁵ Jones Gareth, Steadman, *The Marxism of the early Lukacs : An evaluation*, New Left Review, 1(70): p.28-29.

⁶ Jones Gareth, Steadman, *The Marxism of the early Lukacs : An evaluation*, New Left Review, 1(70): p.28-29.

reality by providing a fragmentary and thus distorted picture of it. To overcome this ideology, a view point of totality is required. Lukacs' idea of totality refers to the whole social process of life as a historical period. In the opinion of Lukacs, the only one who can have the total view of the whole is proletariat as a class. In the view of Lukacs proletariat class is the object and subject of history. In other words the proletariat is the 'Identical subject – object of history'⁷.

It is the 'object' of history, since it is created by the capitalist social formation; it is reified in to a commodity, dominated and exploited by the ruling bourgeoisie. At the same time proletariat are the 'subject; of history, since its labour produces and shapes the world. In this manner the proletariat class represents the totality of history. Its knowledge of a self, its self-consciousness is also the knowledge of the reality and of the totality of historical – social process.

Lukacs recognizes that the proletariat does not empirically have a class consciousness yet. However, once the proletariat had it's a scribed class consciousness, and thus total knowledge of the social reality, the reified and fragmentary consciousness of the bourgeoisie, which is projected upon proletariat as ideology will be shattered⁸. Lukacs clearly states that "the Fate

⁷ Lukacs, Georg. *Reification and consciousness of the proletariat in history class consciousness*. Merlin press, 1971, p. 100.

⁸ Eaglton, Terry. *Ideology an introduction*. London : Versop, 1991, p.95-99 .

of the revolution. (And with the fate of mankind) will depend on the ideological maturity of the proletariat, i.e. on its class consciousness".⁹

Lukacs extended Marx's analysis of commodity fetishism as to locate at the basis of all capitalist society and bourgeoisie ideology prevents men living in society from seeing " the whole picture", thus from understanding the nature of capitalist society. In a Lukacian view bourgeoisie, consciousness is more fragmentary or partial consciousness than a false consciousness.

Lukacs introduced the concepts of totality and class consciousness to develop more the point where Marx had remained silent: How it comes that the proletariat overcomes the bourgeoisie, ideology and capitalist society. Because of this opinion Lukacs had been criticized for having an idealistic standpoint.

The main problem of the Lukacian conception of totality is its reduction of marx's conception of dialectics into totality. However, Marx conception of dialectics implies both rationality and totality. While seeing the class antagonism as the engine of history or praxis as the source of consciousness, Marx put the relation between classes or ideas and material reality at the center of social reality.

⁹ Lukacs, Georg. *Reification and consciousness of the proletariat and class consciousness*. Merlin press, 1971, p. 80.

6.7 Antonio Gramsci - On Ideology

By introducing the concept of ideology within the broader context of hegemony Gramsci makes possible a more coherent and comprehensive understanding of how domination of bourgeois ideology and legitimization of capitalist society are assured. Marx and Lukacs conceive ideology in more general, static and monolithic terms. At the same time Gramsci proposes a more specific and 'tangible' conception of ideology. In a nutshell, for Marx and Lukacs, ideology is the form of consciousness owned by a class or ascribed for a class. In Gramscian version ideology has a more complex and dynamic character.

In the opinion of Gramsci, Ideology has different appearances, such as philosophy and common sense. By being a dynamic entity, it is continually reproduced within social practice, and is thus an area of ideological battle. Moreover, by including the 'intellectuals' in his analysis, Gramsci makes more clear and intelligible the process of formation and diffusion of ideology.

Gramscian conception of ideology is its practical and pragmatic character. Unlike Marx, who says almost nothing clear on the quality of revolution but prophesying it, and Lukacs, who conceive revolution as an act of consciousness by the proletariat, Gramsci reflects upon the concrete and practical way by which revolution can be achieved. By doing so, Gramsci to

transcends the essential or categorical distinction, made by Marx and Lukacs, between the bourgeois and the proletariat in terms of ideology.

The term ideology has different connotations for the bourgeois and the proletariat, in Marx and Lukacs conceptions. At the same time, Gramsci has a more formal and thus neutral conception of ideology and hegemony.

Gramsci is not much interested in the epistemological or moral value of ideologies in his analysis. He seeks to understand how and why an ideology (bourgeois ideology) is effective and diffuse in society while another (Marxism or proletariat) is not, and how to make the second one effective and diffuse in society.

If we examine Marx's, Lukacs and Gramscian conception of ideology we can see a general line of continuation, as well as differentiation. “When analyzing the bourgeois ideology and its role in capitalist society, these three thinkers are of one mind. They all ultimately argue that there is the domination of bourgeois ideology in capitalist society, due to the dominant position at bourgeois in the relations of production, and that this ideological domination prevents proletariat from being conscious of the contradictory nature of capitalism and from revolution there is a significant difference between Marx and Lukacs on the one side, and Gramsci on the other. On this question Lukacs has clearly an idealistic point is also implicitly present in

Marx's conception of revolution. However, Gramsci treats the question from materialistic stand point''¹⁰.

Antonio Gramsci modified the Marxist understanding of the term ideology active within a broadly Marxist tradition. Through concept of Hegemony he defined the concept of ideology. In his opinion the dominant class maintaining their ideological hegemony not only through using state force but also through various cultural means and action. For Gramsci ideology is not only a tool of state but also it is produced and functioned in society. Ideology is determined through non-state individuals and groups also. The intellectuals appeared as the major formulators and conductors of ideology and as non-governmental leaders using cultural authority. Their permeation of social life was naturally based on the manufacturing consent among the population at large, so that the masses would regard their own assent as spontaneous, and natural.

Antonio Gramsci's concept of ideology was distinctive and for more developed than that of his predecessors and contemporaries essentially because it overcome both epiphenomenalism and class reductionism. Ideological epiphenomenalism consisted basically of the claim that the ideological super structure was determined mechanically by the economic

¹⁰ Abdurahman Nur. *Marx, Lukacs, Gramsci. The Marxism of the early Lukacs : An evaluation*, acadamia.edu (10593827) – published date : December 2012- accessed – 27.01.2018.

infrastructure, and that ideology, being simply illusory, played no role whatsoever in the economic life of society or in revolutionary change for that matter.

6.8 Hegemony

Gramsci's theory of hegemony attempts to raise some questions Marx had left unasked – what are the forms that ideological control takes, what is the relationship and difference between ideological and political domination?. In the opinion of Antonio Gramsci the ruling groups can maintain their power through force, consent, or a combination of the two. In liberal democratic societies force is not primary means by which the powerful rule. Ideological hegemony could be exercised by a dominant class, the bourgeois, not only through exercising state force but through various cultural means.

Gramsci raised ideology to the status of a different phenomenon worthy of, and open to study as with Mannheim. Gramscian concept of ideology occupied a broad political arena that included moral and cultural norms and understandings, disseminated through the mass media and voluntary associations.

In the opinion of Gramsci, "in according such transformation of a distinction between the material transformation of the economic conditions of production, which can be determined with the precision of natural science,

and the legal, political, aesthetic or philosophic – in short, ideological forms in which men become consciousness of this conflict and fight it out’’¹¹.

Gramsci defines that the supremacy of a social group of class manifests itself in two different ways: domination or coercion and intellectual and moral leadership. Gramsci distinguished between domination and intellectual and moral leadership: "A social group can, indeed must, already exercise 'leadership' before winning governmental power (this is indeed one of the Principal conditions for the winning of such power); it subsequently becomes dominant when it exercises power, but even if it holds it firmly in its group; it must continue to 'lead' as well".¹²

This latter type of domination constitutes hegemony. In other words, social control takes two basic forms: besides influencing behavior and choice externally, through rewards and punishments. It also affects them internally by molding personal beliefs in to a reproduction of prevailing norms. This type of 'internal control' is based on hegemony, which refers to an order in which common, social and moral language is spoken.

In the Gramscian view hegemony is the predominance obtained by consent rather than force on one class or group over other classes. And

¹¹ Gramsci, A. *Selections from the prison note books*, Quentin. Hoare and Geoffery Nowell Smith (eds. and trans.), New Delhi: Orient Blackswan Pvt. Ltd., 2010, p.245.

¹² *Ibid.*, p.57-58.

whereas 'domination' is realized, basically, through the coercive machinery of the state, intellectual and moral leadership is objectified in, and chiefly work out through, 'civil society', the collective of educational religious and associational institutions. Hegemony is achieved through the numerous ways in which the institutions of civil society operate to shape, directly or indirectly, the cognitive and affective structures where by men perceive and evaluate problematic social reality. Moreover, this ideological dominance must have solid economic roots: if hegemony is ethico-political, it must also be economic, and it must also have its foundation in the significant function that the leading group exercise in the decisive core of economic activity.

6.9 Civil Society and Commonsense

Capitalist society is understood as a complex system of relations between classes and other social forces, dominated by the struggle between the two fundamental classes, capital and labour. These social relations are embodied in different types of organizations and institutions including churches, political parties, trade unions, the mass media, cultural and voluntary associations. One set of institution, the apparatuses which make up the state, are separated from all the rest of having a monopoly of coercion. All this social relations and the organizations which embody them are called Gramsci civil society.

The social relations that make the civil society are distinct from the

relations of production, and the organizations within civil society are distinct from the apparatuses which make up the state. Civil Society is the domain of class struggle and of popular-democratic struggles. Thus it is the province in which a dominant social class organizes consent and hegemony. It is also the realm where the subordinate social groups may organize their opposition and construct an alternative hegemony – a counter hegemony. A class which is advancing towards hegemony in civil society must also achieve leadership in the realm of production. It is only because the bourgeois acquires a significant control over the productive process that it can also become the hegemonic class in civil society and achieve the state power.

The control of the capitalists over production has never been absolute; it has always been contested by the workers, and there have been struggles by them and their trade unions over the circumstances of work and over the terms of for the introduction of new machines. The Metaphor of base and superstructure is therefore unsatisfactory. It is misleading to think in terms of a sharp separation between a field of economics (production of surplus value) and a field of politics (struggle for the state power) of work and over the terms of for the introduction of new machines. The Metaphor of base and superstructure is therefore unsatisfactory. It is misleading to think in terms of a sharp separation between a field of economics (production of surplus value) and a field of politics (struggle for the state power).

6.10 Louis Althusser

The French Marxist Philosopher and academic Louis Pierre Althusser redefined the concept of ideology in a broader Marxian perspective. He was born in Algeria and studied at the Ecole Normale Supérieure in Paris, where he eventually became a philosopher. He attained international renown in the 1960s for his attempt to fuse Marxism and structuralism. In his two important works, which is published in 1965, *On the Philosophy of Karl Marx*, *For Marx and Reading Capital*. Althusser sought to counter the prevalent interpretation of Marxism as essentially "humanistic" and "individualist" Philosophy in which history is a goal directed process aimed at the realization and fulfillment of human nature under communism.

Althusser asserted that this Hegelian interpretation over emphasized early Marx, who had not yet overcome the ideological dilutions of Hegelian Philosophy and neglected mature Marx in *Capital* (1867) and other works, in which he attempts to develop a new 'science' of history focused not on human beings but on the impersonal historical process of which human beings are the bearers. Althusser characterized the profound difference between Marx's early philosophical views and his later scientific ones as an epistemological break. In the later influential essay *Ideology and Ideological State Apparatuses* (1969), Althusser argued against traditional interpretation of Marx, an

inveterate economic determinist by demonstrating the 'Quasi autonomous' role accorded to politics, law and ideology in Marx later writing.

For Althusser “historical change depended on 'objective factors such as the relationship between forces and relations of production; questions of consciousness were always a secondary importance. By recasting Marxist thought in the idiom of the dominant intellectual paradigm of structuralism, he was able to convince a new generation of intellectuals in France and abroad of Marxism's continued relevance”¹³.

Althusser elaborated other Marxian ideas that he believed to be underdeveloped. In 1970 he published his essay "*ideology and ideological state apparatuses*". It was excerpted from a larger essay titled "*On the Reproduction of Capitalism*". This work analyzed the necessary relationship between state and subject that a given economic mode of production might subsist. It includes not only an analysis of the state and its legal and educational systems but also of the psychological relationship which exists between subject and state as ideologies.

Regimes and states are able to maintain control by reproducing subjects who believe that their position within the social structure is a natural one. Specific socio – economic structure, however, require particular ideologies. These ideologies are instantiated by institutions or ideological

¹³ [www.britannica.com/biography/Louis Althusser](http://www.britannica.com/biography/Louis-Althusser).

state apparatuses like family, schools, church etc., which provide the developing subject with categories in which she can recognize herself. In as much as person does so and embraces the practices associated with those institutions, she has been successfully "hailed" or "interpolated" and recognized herself as the subject who does those kinds of things. As the effect of these recognitions is to continue existing social relations, Althusser argued that a dictatorship of the proletariat is necessary so that ideological state apparatuses productive of the bourgeois subject can be replaced with those productive of proletarian or communist subjects.

Althusser departed from Marx in acknowledging that ideology was a 'new reality. He explained the ideological superstructure to the top story of three- storied building. It was superimposed on the economic and productive base- the ground floor – and on the middle floor, the political and legal institutions. There was also part of the super structure, but one that intervened directly in the base. Although the upper floor was held up by the base, they exercised relative autonomy.

Althusser very well studied the concept of ideology put forwarded by Karl Marx in his book *German ideology*. Althusser writes " In the German ideology this formulation appears in a plainly positivist context. Ideology is conceived as a pure illusion, a pure dream, ie. as nothing less. All its reality is external to it. Ideology is thus although as an imaginary construction whose

status is exactly like the theoretical status of the dream among writers before Freud¹⁴.

Ideology merely considered as imaginary assemblage, by Marx, Althusser postulates this as, "Ideology then is for Marx an imaginary assemblage (bricolage), a pure dream, empty and vain, constituted by the 'days' residues from the only full and positive reality that of concrete history of concrete material individuals materially producing their existence. It is on this basis that ideology has no history in the German ideology, since its history is outside it, where the only existing history is, the history of concrete individual's etc."¹⁵.

For Althusser, "Ideology represents the imaginary relationship of individuals to their real conditions of existence. We commonly call religious ideology, ethical ideology, legal ideology, political ideology etc. So many 'world outlooks' of course, assuming that we do not live one of these ideologies as the truth (e.g. believe in God, Duty, and Justice etc.) We admit that ideology we are discussing from a critical point of view, examining as the ethnologist examines the myths of a 'primitive society', that these 'world outlooks' are largely imaginary. i.e., do not 'correspond to reality'¹⁶.

¹⁴ Althusser, Louis. *Lenin and Philosophy and other essays*. New York : Monthly Review press, 2001, p.108.

¹⁵ *Ibid.*, p.108.

¹⁶ *Ibid.*, p. 109-110

In the opinion of Althusser “ideology has a material existence. The 'Ideas' or 'representation' etc., which seem to make up ideology do not have an ideal (ideale or ideelle) or spiritual existence, but a material existence. I even suggested existence of ideas arises exclusively in an ideology of the 'idea' and of ideology, and let me add, in an ideology of what seems to have 'founded' this conception since the emergence of the science, i.e., what the practitioners of the science represent to themselves in their spontaneous ideology as 'ideas' true or false”¹⁷.

All ideas including religion, rituals and faith have direct connection with certain apparatus. In order to explain this theory he further developed classical Marxist model of cultural interpretations based on economy-superstructure binary. For Althusser ideology is not a mere reflection itself is capable of producing behavior patterns, activities and culture in general. So the Althusserian theories of culture have become an inevitable part of cultural studies.

The Marxian concept of the 'social whole' is so far distinct from the Hegelian 'totality'. Marx conceived the structure of every society as constituted by 'levels' or 'instances' circled by a specific determination: The infrastructure or economic base (the 'unity' of the productive forces and the relations of production) and the superstructure which itself contains two

¹⁷ *Ibid.*, p. 112.

'levels' of instances': the politics – legal (law and the state) and ideology (the different ideologies, religious, ethical, legal, political etc.¹⁸.

Althusser theorizes that an individual is being interpolated in order to become a particular type of individual doing a particular work. It is not individual Freedom of creativity which is criterion of such position. The individual is formed by the interest disseminated through ideology. In order to explain this in his famous book *Lenin and Philosophy and other essays* published an essay titled as 'ideology and ideological state apparatuses (notes towards an investigation), Althusser explains ISA and RSA.

6.11 Repressive State Apparatus (RSA)

In the communist Manifesto, Marx writes on the Paris commune and Lenin on State and Revolution and all other classical Marxian texts explicitly conceived state as a repressive apparatus. They parented state is a 'machine' of repression which enable the ruling classes to ensure their domination over the working class. For repression state uses apparatus like army, police, court etc. These types of apparatus are known as Repressive State apparatus that functions predominantly by force or violence. In the opinion of Louis Althusser “The State Apparatus (SA) contains the government, the administration, the army, the police, the courts and prison etc. which constitutes what is known as the Repressive State Apparatus. Repressive

¹⁸ *Ibid.*, p.90.

suggest that the State apparatus in question 'function by violence' – at least ultimately since repression e.g. Administration, may take non physical forms'¹⁹.

By using repressive force state tries to get hegemony over the productive power, the productive labour or the proletariat. The ruling class has the control over political power in the state and this ruling class uses the apparatus as they wish. Althusser writes “The state apparatus; which defines the state as a force of repressive execution and intervention in the interest of the ruling class, the class struggle conducted by the bourgeoisie and allies against the proletariat, it quite certainly defines the state and quite certainly defines the base of the function”²⁰.

The repressive State Apparatus (RSA) functions massively predominantly by repression (including physical repression), while functioning secondarily by ideology. Althusser says there is no such thing as a purely repressive apparatus. For e.g. the police and Army also function by ideology both to ensure their own cohesion and reproduction, and in the 'values' they propound externally. Althusser writes “This term means; but only the specialized apparatus (in the narrow sense) whose existence and necessity I have recognized in relation to the requirements of legal practice,

¹⁹ Althusser, L. *Lenin and Philosophy and other essays*. New York : Monthly Review Press, 2001, p.85.

²⁰ *Ibid.*, p. 92.

i.e., the police, the courts, the prison, but also the army, which (the proletariat has paid for this experience with its blood) intervene directly as a supplementary repressive force in the last instance, when the police and its specialized auxiliary corps are 'outrun by events', and above this ensemble, the head of the state, the government and the administration''²¹.

Ideological State Apparatus (ISA) function massively and predominantly by ideology. Althusser pointed out the following institutions as Ideological State Apparatus.

- A) The religious ISA (the system of the different churches)
- B) The educational ISA (the system of different public and private 'schools')
- C) The family ISA
- D) The legal ISA
- E) The political ISA (The political system, including the different parties)
- F) The Trade Union ISA
- G) The communication ISA (Press, Radio, Television etc.)
- F) The cultural ISA (literature, the arts, sports, etc.)

Ideological State Apparatus (ISA) Function through predominantly by ideology. Althusser writes “in the same way, but inversely it is essential to say that for their part the ideological state apparatus function massively and

²¹ *Ibid.*, p.92.

predominantly by ideology, but they also function secondly by repression, even if ultimately, but only ultimately this is very attenuated and concealed, even symbolic apparatus) Thus school and church use stable methods of punishment, expulsion, selection etc. To discipline not only shepherds but also their folks. The same is true of family; the same is true of the cultural ISA apparatus. (censorship among other things etc.)²².

According to Althusser, “this is the Fact that the (Repressive) State Apparatus Functions massively and predominantly by repression (including physical repression), while functioning secondly by ideology, (There is no such theory as purely repressive apparatus). For example the Army and Police also function by ideology, both to ensure their own cohesion and reproduction, and the values they propound externally”²³

Althusser says “I can clarify matters by correcting this distinction. I shall say rather that every State Apparatus, whether Repressive or ideological, 'functions' both by violence and by ideology, but with one very important distinction which makes it imperative not to confuse the ideological State Apparatuses with the (Repressive) State Apparatus”²⁴ .

²² *Ibi.*, p. 96.

²³ *Ibid.*, p. 97-98.

²⁴ *Ibid.*, p. 101.

6.12 Media as a tool for manufacturing consent

The American philosopher and political critic Noam Chomsky introduced the concept of consent manufacturing with another intellectual Walter Lippmann. In his renowned bestseller book *Manufacturing Consent: The Political Economy of the Mass Media* (1988) with writer Edward S. Herman Chomsky clearly defining the concept of manufacturing consent. In this book Chomsky clearly defines, how the mass media used by the Government and ruling class as weapon of oppression on majority poor people.

Concept of manufacturing consent describes how political elite in a country use media to influence people behavior and public opinion. In this sense manufacturing consent is a technique of control. In other words manufacturing consent is a method designed to keep the ordinary citizen on course. 20 percent of total population, Chomsky calls them 'political class'. their consent is crucial as they are fairly educated, they are well read, and pay attention to what is happening with government and global issues. This section of population will often speak out regarding issues they support and don't support. The other 80 percent of population don't think or pay attention as astutely as do the first 20 percent and their opinion and thoughts can be somewhat manipulated. Chomsky says their (80%) main function is to follow others.

The consent of the majority people is the consent being manufactured by the government and the political system. Regarding thought control of people in a democratic society, Chomsky says ordinary people have remarkable creativity and fundamental need for it. But in systems where people are like was in a machine, the fulfillment of their creative need will not be practical.

6.13 Propaganda model

The methodology Chomsky used in analyzing manufacturing consent is called the propaganda model. Propaganda model is an institutional study of major media outlets. In *manufacturing consent*, Edward S. Herman and Noam Chomsky devise a conceptual model of political economy of mass media. This model of propaganda attempts to elucidate how the news-consuming public is manipulated by one political life and how content is manufactured among the population through propaganda for endorsement of social economic and political opinions and policies. Propaganda model says media have many filters such as-ownership, advertising, news makers, news shapers. These factors emphasize institutional memory, limited debate and media content emphasizing the interests of those in control.

Chomsky analyzed a case study of how 'American media covered foreign atrocities in Cambodia and East Timor to illustrate the propaganda model. *New York Times* one of major American mainstream media was the

example used for this analysis. Chomsky writes, the mainstream American medias showed bias in favor of the status quo and power elite and did not covered both cruelties in the same manner. Mainstream Medias like New York Times gave extensive attention to the Cambodia (1975-79). Chomsky says if media were not an instrument of propaganda, they would have covered each atrocity equally. Thus all countries where levers of power in the hands of a state bureaucracy, the monopolistic control over the media, often supplemented by official censorship; this way media serves the ends as of powerful dominant elite. It is difficult to see a propaganda system at work where the media are private and formal censorship is absent. At the same time, it is also true that mainstream media actively compete and periodically criticize and expose corporate and government. Periodically aggressively portray themselves as spokesmen for free speech and the general community interest.

Propaganda Model of Chomsky concentrates this disparity of power and wealth and its multilevel effects on mass media interests and choices. If analyze the ways by which power and money are able to filter out the news fit to print, marginalize dissent, and allow the government and main private interests to get their messages across to the public. The Writers of *Manufacturing Consent* quotes Walter Lippmann “a mass media serve as a system for communicating messages and symbols, to the general populace. It is in their function to amuse, entertain, and inform, and to inculcate

individuals with the values, beliefs, and codes of behavior that integrate them into the institutional structures of the larger society. In a world of concentrated wealth and major conflicts of class interests, to fulfill this role requires systematic propaganda²⁵.

6.14 Filters of editorial bias

Edwards S. Herman and Noam Chomsky explain in their book *Manufacturing Consent*, how people are moved toward particular positions due to the news being structured in a certain way. The authors explain, this is done through five filters of editorial basis. They are as follows.

A) Size, Ownership and profit orientation

Mass Media outlets operate largely if not completely, for profit. To obtain maximum amount of profit they are trying to satisfy the financial interests of the company owners. The conglomerates earn size due to many investors and political players being part of such firms. This huge size is also a result of the investment capital necessary for reaching the public with technology related to mass communication.

B) The Advertising license to do Business

The major revenue source of mass media companies is advertising.

²⁵ Chomsky, Noam and Herman, S. Edward, *Manufacturing Consent The political Economy of the Mass Media*, London: Vintage, 1994, p.1.

Revenue generation in the present day among mass media companies cannot solely be done by the readership or audience. Without the support of advertisers the mass media outlets fail to be economically victorious and operationally viable. So that mass media companies always side with itself with the economic and socio-political attitudes of these advertisers.

Hermen and Chomsky writes "The ad-based media receive an advertising subsidy that gives them a price marketing-quality edge, which allows them to encroach on and further weaken their ad-free (or ad-disadvantaged) rivals"²⁶.

Media houses "strive to qualify for advertiser interest". In this Endeavour mass media outlets avoid publishing or showing opinions or news items that can drive away potential investors. That is why radical or controversial opinions to be suppressed and marginalized in the main stream popular mass media. In this way, the readers or audiences are only allowed to see the socio-cultural ideas of the status quo through the media; the audience goes to later legitimize it.

C) Sourcing Mass Media News

All mass medias in the world have symbiotic/inevitable relationship with the sources of information (News Agencies) thus have an almost

²⁶ *Ibid.*, p. 14.

monopoly over such content. This is because of 'economic necessity and reciprocity of interest. And further more, non-routine sources, which can be objectives and truthful, are unable to set access to media companies list. In almost all countries their governments have their own news agencies. It provides data and information related to the government plans, program and achievements. The government and multinational news agencies have their own interests. The news disseminated through government agencies is largely pro-status quo or pro-governmental. News, which is, critical to the system/establishment is generally suppressed unless distributed by private individuals with considerable influence in the market.

Most of one news sources or agencies have their own vested interests. The independent news that isn't provided for public power due to failings in gathering advertisers or investors is likely to remain unpopular. This can hinder the course of information even if it is credible and objective due to the monopoly of media markets by corporate media outlets and government.

D) Flak and the enforces

In the form of petitions, lawsuits, letters, phone calls, speeches and bills along with other modes of complaint, threat and punitive actions, people react negatively to the mass media. This 'Flak' if produced in large scale uncomfortable and negative impact to the media. This kind of Flaks poses challenge to power and profit of mass media outlets. So media houses try

their maximum to avoid Flaks. In the present day it is easier to understand the presence of Flak. Social media platforms like twitter and face book generate criticism for various news media companies being partial towards political parties and particular opinion.

The level of Flak is crucial to TRP rating of the TV channels and newspapers. A high level of Flak will lead to lack of advertisers and investors, many media houses also fear protest and outrage by masses. So media houses trying to as reduce Flaks as much as possible.

(E) Fear of the enemy/ Anti Communism as a Control Mechanism

Chomsky and Herman describes that the final filter is the ideology of anticommunism. The installation of an enemy; real or imagined, to promote final filter. Particular ideologies are seen as "the ultimate evil" threatening the established order or some favorable socio-political systems among the news media. These philosophies to counter such "enemies" are, then, employed as social control mechanism.

Multiple enemies are created by mass media and popular culture through governmental means that are used to force people in to uniting or following a particular view, some such enemies are can be created entirely for propaganda purpose. The Anti-communist control mechanism reaches through the system exercise a profound influence on the mass media.

Five filters narrow the range of news that passes through the gates and even more sharply limit what can become 'big news', subject to sustained news campaigns. By definition, news from primary establishment sources meets one major filter requirement sources is readily accommodated by the mass media. Message from and about dissidents and weak, unorganized individuals and groups are at an initial disadvantage in sourcing costs and credibility and they often do not comfort with the ideology or interests of the gate keepers and other powerful parties that influence the filtering process.

The postmodern media faces an important criticism that it is no longer media. The function of media is to communicate with the spectator or audience. Media is not an entertaining apparatus. In the present situation the criticism of Jaimson seems relevant that the media is no longer media. To quote “ It is finally necessary to add about the “media’ that is also failed to come in to being; it did not, finally become identical with its own “concept’ as Hegel liked to say, and can thus be counted among the innumerable “unfinished projects’ of the modern and the postmodern, to use Hebermas’s polite phrase’²⁷.

²⁷ Fredric Jamson. *Postmodernism or The Cultural Logic of Late Capitalism*. Jaipur: Rawat Publication, 2012, p. 354-355.

CHAPTER VII

CONCLUSION

The thesis is all about mass media in the period of postmodernism. The conditions and functioning of the media has been examined at length. For this purpose, the history of media as well as the advent of post modern condition has been analyzed. Meanwhile the social and political transformations of the society are found to be related to the formation of individual subjectivity. Both psychological and sociological aspects of subject formation have become inevitable aspect of an ethical approach towards society. The formation of individual subjectivity is not an inherent or intuitive phenomenon. Of course there may be a priori aspects in individual development and approaches. However the external environment functioning in the formation of the subjectivity is of cardinal importance.

In order to derive the conclusion two main issues have been focused in the dissertation. One is postmodern context of mass media and the other is ideological functioning of the media. A detailed enquiry in to the history of media has revealed the fact that the media has entered a new phase with technological revolution of the late twentieth century. As Walter Benjamin predicted, with the discovery of photography the technical development in aesthetic production has brought forth radical shift not only in aesthetic but

also in communication. A statue was visible only for the individuals around it during the period of modernism. On the other hand the technological revolution in the communication has made it visible to anyone anywhere in the world.

In analyzing in this stage the dissertation has been mainly focusing on the features of postmodern developments in economy and culture. Despite several positive values contributed by renaissance and enlightenment, modernity had limitations of monolithic social order. Consequently modernism was fostering the interest of the west, white, male and the rich. With the advent of new technological inventions leading to speedy spread of mass media led to the notion of global village. On the one hand it created an atmosphere conducive to the domination of the corporates all over the world. On the other hand it also created an atmosphere where the public can share the experience of whatever produced in the aesthetic and cultural sphere. Above all the postmodern era became an era of deconstructive turn with the techniques of critical close reading of various texts.

The study undertaken in the dissertation has revealed the fact that the mass media has become not only the instruments of communication but also the weapon of ideological oppression. As far as ideology is concerned the studies of Louis Althusser and Antonio Gramsci clearly reveals the materiality of its functioning. The states and the corporates want to maintain

the domination of the ideas of the ruling class. It is made possible by the functioning of various institutions including mass media. The potential of mass media lies in the fact that it can function as non-repressive apparatus in the appearance. It is externally non-repressive. Besides it is friendly as well. The mass media of the post modern period is an entertaining institution in the postmodern period. So this is very to convince the people that messages encoded in the signs are not only truth but also essential. It is functioning in the guise of protecting the individuals and society. Really it is serving the interest of the capital and the state. The reverse is rather impossible as far as it is functioning as a profit making institution.

The physical and psychological gestures of human being are determined by their experience. The experience includes the visual and audio images and their imprint. The psychological interpretation of Lacan is found useful to understand the formation of individual subjectivity. According to Lacan, language is structured like unconscious and it is field where the infants start learning to become the adults as Heidegger stated the language houses being. The nature of being is understood only when the structure is properly understood. The various stages through which an individual passes in his/her individual life are the primary factors. The mirror stage given by Lacan alludes to the world of images with which the children come across. Hence the social and the individual comes closer serving each other. We cannot treat one without the other. The mass media and post modern situation together

determines the being of humans in space and time. The special existence of a man includes his activities for his/her own existence and his/her relation with others. The being is simultaneously the being for oneself and the being for others. The way he/she appears, food, education, work, dress, art, literature have all been changed in the present context. The present day human beings can in no way flee from these realities. Even the differences maintained in the society are ultimately determined by the mass media.

The psychological and sociological impact of the mass media brings forth changes in the individual and society. Since an individual conceives things individually and as acts individual his/her actions in individual life and social life reflect the impact of mass media. At the same time the individual is a social being and he/she lives and works in the society with the appreciation and approaches he/she has imbibed of the mass media. So the solution to make an ethical individual and culturally improved society is a tedious task. Philosophy is not only interpreting the world but also changing it for a better world to live in.

The practical message of philosophy is always ethical. It is concerned with justice. Justice is based on the principle of fairness. Naturally a society could become a harmonious social being only when it is equipped with mutual understanding and relations based on humans. In order to maintain such a society we have to put forth measures for philosophical intervention.

Ethics should become part of curriculum and pedagogy to educate the coming generation from their early ages at educational institutions. It should include the training to decode messages with the intention of understanding the exploitative and inhuman content hidden behind. Such an intellectually trained generation only could overcome the present cultural situation. This intellectual training is simultaneously ethical and aesthetic. It should lead the individual to equip with theoretical and practical approaches for a social system based on the principle of justice. It is their intervention in reading and explaining each and every image that will create a multicultural world knowing each other instead of hating each other. So the ethical pedagogy with well knit intellectual framework is necessity of the future social life.

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