

Chapter 1 : Paul Hartmann (Author of The Mass Media and Village Life)

The Mass Media and Village Life. assesses the actual and potential contribution of mass communication media to the process of development in the Third World in general and India in particular. Despite the faith placed in the power of the mass media to promote desirable social change in the less developed countries, the impact of mass.

There are more than 32, broadcast radio and TV stations in the U. On top of that, we have daily newspapers, magazines targeting all kinds of readers, and, of course, the immeasurable breadth of the internet. But is this a good thing? Those involved in multimedia studies have been answering this question in different ways for many years. Which is to say, mass media simultaneously benefits us and creates new problems. Here are a few of the pros and cons. Now, we are all connected. And this can be a very good thing. For instance, when a tsunami strikes, people all over the world hear about it within moments and can mobilize immediately to help. It Can Spur Business Where would business be without advertising and marketing? Thanks to the business communication made possible by mass media, businesses can reach potential consumers faster and easier than ever before. This helps keep our economy going. In addition, numerous TV and radio programs devote themselves to exploring the world, offering us the chance to discover new things and new ideas, and enlighten ourselves in the process. The Cons of Mass Media It Can Empower the Already Powerful While mass media can create opportunities for anyone to share their story, the vast majority of our mass media is bought. This gives the rich a far louder voice than the rest of us. At its best, this is unfair. While some sources of information are far more trustworthy than others, mass media as a whole is vulnerable to propaganda and its lies. Totalitarian regimes have used mass media for nearly a century to control what their people believe. With the rise of the internet, even those in democracies can be easily exposed to media designed to drive us to hate or believe in lies. It Can Homogenize Culture Before mass media, art and culture were more localized, so they reflected diversity in how people spoke, dressed, and entertained themselves. Now, the entire world often sees and hears the same cultural influences. While diversity still clearly exists, there is the risk that mass media might reduce cultural variety, leaving us with less art and fewer inspirations. As much as mass media can connect us with people all over the world, it can disconnect us from the people right in front of us. While some enter the field with a business degree , a communication degree may better prepare you for the full breadth of careers available in mass media. In particular, you should consider earning a BS in Communication. With a bachelor degree in communication , you can gain the knowledge you need to work in a wide variety of communication jobs. Numerous online universities offer communication degree programs, giving you the flexibility you need to complete your coursework from home and on a schedule that can let you continue working full time. Walden University is an accredited institution offering an online BS in Communication degree program. Expand your career options and earn your degree in a convenient, flexible format that fits your busy life. Request Free Information Request Free Information Fill out this form to get free information on courses, admissions and financial aid from your personal advisor. Please use our International Form if you live outside of the U. Fill out this form to get free information on courses, admissions and financial aid from your personal advisor. Please use our Domestic Form if you live in the U.

Chapter 2 : The Mass Media and Egyptian Village Life - [PDF Document]

The Mass Media and Village Life assesses the actual and potential contribution of mass communication media to the process of development in the Third World in general and India in particular.

His brother Maurice was born two years later. His mother was a Baptist school teacher who later became an actress; his father was a Methodist and had a real estate business in Edmonton. After a year of service, he contracted influenza and remained in Canada, away from the front lines. After his discharge from the army in , the McLuhan family moved to Winnipeg , Manitoba, where Marshall grew up and went to school, attending Kelvin Technical School before enrolling in the University of Manitoba in . He had long desired to pursue graduate studies in England and was accepted to the University of Cambridge , having failed to secure a Rhodes scholarship to Oxford. Leavis and was influenced by New Criticism. Later, he returned from England to take a job as a teaching assistant at the University of Wisconsinâ€”Madison that he held for the â€”37 academic year, being unable to find a suitable job in Canada. After consulting a minister, his father accepted the decision to convert. His mother, however, felt that his conversion would hurt his career and was inconsolable. From to , he taught English at Saint Louis University with an interruption from â€”40 when he returned to Cambridge. There he taught courses on Shakespeare [30] and tutored and befriended Walter J. Ong , who went on to write his PhD dissertation on a topic that McLuhan had called to his attention, and who also became a well-known authority on communication and technology. Louis, [31] a teacher and aspiring actress from Fort Worth, Texas , and they were married on August 4, . While the McLuhans were in England, war had broken out in Europe. For this reason, he obtained permission to complete and submit his dissertation from the United States, without having to return to Cambridge for an oral defence. In , the McLuhans returned to Saint Louis University, where he continued teaching and they started a family. He was awarded a Ph. Hugh Kenner was one of his students and Canadian economist and communications scholar Harold Innis was a university colleague who had a strong influence on his work. McLuhan wrote in . As his reputation grew, he received a growing number of offers from other universities and, to keep him, the university created the Centre for Culture and Technology in . The Mechanical Bride . The work was an examination of the effect of advertising on society and culture. He and Edmund Carpenter also produced an important journal called Explorations throughout the s. Havelock , and Northrop Frye. During this time, McLuhan supervised the doctoral thesis of modernist writer Sheila Watson on the subject of Wyndham Lewis. He remained at the University of Toronto through , spending much of this time as head of his Centre for Culture and Technology. He returned to Toronto where he taught at the University of Toronto for the rest of his life and lived in Wychwood Park , a bucolic enclave on a hill overlooking the downtown where Anatol Rapoport was his neighbour. In , he was made a Companion of the Order of Canada. He never fully recovered from the stroke and died in his sleep on December 31, .

Folklore of Industrial Man, which included only a representative selection of the materials that McLuhan had prepared for it. McLuhan suggests that the Late Middle Ages , for instance, were characterized by the heavy emphasis on the formal study of logic. The key development that led to the Renaissance was not the rediscovery of ancient texts but a shift in emphasis from the formal study of logic to rhetoric and grammar. Modern life is characterized by the re-emergence of grammar as its most salient featureâ€”a trend McLuhan felt was exemplified by the New Criticism of Richards and Leavis. This followed naturally from his earlier work as both dialectic and rhetoric in the classical trivium aimed at persuasion. At this point his focus shifted dramatically, turning inward to study the influence of communication media independent of their content. His famous aphorism " the medium is the message " elaborated in his book, Understanding Media: The Extensions of Man calls attention to this intrinsic effect of communications media. Instead of tending towards a vast Alexandrian library the world has become a computer, an electronic brain, exactly as in an 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 super-imposed co-existence. The idea that anything is better because it comes later is surely borrowed from pre-electronic technologies. That development should have any direction at all is

inconceivable except to the highly literate community. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. Folklore of Industrial Man , is a pioneering study in the field now known as popular culture. His interest in the critical study of popular culture was influenced by the book Culture and Environment by F. Like his book The Gutenberg Galaxy, The Mechanical Bride is composed of a number of short essays that can be read in any orderâ€”what he styled the "mosaic approach" to writing a book. The analyses bear on aesthetic considerations as well as on the implications behind the imagery and text. McLuhan chose the ads and articles included in his book not only to draw attention to their symbolism and their implications for the corporate entities that created and disseminated them, but also to mull over what such advertising implies about the wider society at which it is aimed. The Making of Typographic Man written in , first published in Canada by University of Toronto Press in is a pioneering study in the fields of oral culture , print culture , cultural studies , and media ecology. Throughout the book, McLuhan takes pains to reveal how communication technology alphabetic writing, the printing press , and the electronic media affects cognitive organization, which in turn has profound ramifications for social organization: It is comparable to what happens when a new note is added to a melody. And when the sense ratios alter in any culture then what had appeared lucid before may suddenly become opaque, and what had been vague or opaque will become translucent. According to McLuhan, the invention of movable type greatly accelerated, intensified, and ultimately enabled cultural and cognitive changes that had already been taking place since the invention and implementation of the alphabet, by which McLuhan means phonemic orthography. Quoting with approval an observation on the nature of the printed word from Prints and Visual Communication by William Ivins , McLuhan remarks: In this passage [Ivins] not only notes the ingraining of lineal, sequential habits, but, even more important, points out the visual homogenizing of experience of print culture, and the relegation of auditory and other sensuous complexity to the background. Print exists by virtue of the static separation of functions and fosters a mentality that gradually resists any but a separative and compartmentalizing or specialist outlook. According to McLuhan, the advent of print technology contributed to and made possible most of the salient trends in the Modern period in the Western world: In this new age, humankind will move from individualism and fragmentation to a collective identity, with a "tribal base. Instead of tending towards a vast Alexandrian library the world has become a computer , an electronic brain, exactly as an infantile piece of science fiction. 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. Is it not obvious that there are always enough moral problems without also taking a moral stand on technological grounds? Print raises the visual features of alphabet 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 men decided to modify this visual technology by an electric technology, individualism would also be modified. To raise a moral complaint about this is like cussing a buzz-saw for lopping off fingers. It is a problem, but not a moral problem; and it would be nice to clear away some of the moral fogs that surround our technologies. It would be good for morality. For instance, McLuhan contrasts the considerable alarm and revulsion that the growing quantity of books aroused in the latter seventeenth century with the modern concern for the "end of the book". If there can be no universal moral sentence passed on technology, McLuhan believes that "there can only be disaster arising from unawareness of the causalities and effects inherent in our technologies". The next medium, whatever it isâ€”it may be the extension of consciousnessâ€”will include television as its content, not as its environment, and will transform television into an art form. Ong wrote a highly favorable review of this new book in America. It seems to me a book that somebody should have written a century ago. I wish somebody else had written it. The Extensions of Man , is a pioneering study in media theory. Dismayed by the way people approached and used new media such as television, McLuhan famously argued that in the modern world "we live mythically and integrally McLuhan pointed to the light bulb as a clear demonstration of this concept. A light bulb does not have content in the way that a newspaper has articles or a television has programs, yet it is a medium that has a social effect; that is, a light bulb enables people to create spaces during nighttime that would otherwise be enveloped by darkness. He describes the light bulb as a medium without

any content. McLuhan states that "a light bulb creates an environment by its mere presence. Some media, like the movies, were "hot" – that is, they enhance one single sense, in this case vision, in such a manner that a person does not need to exert much effort in filling in the details of a movie image. McLuhan contrasted this with "cool" TV, which he claimed requires more effort on the part of the viewer to determine meaning, and comics, which due to their minimal presentation of visual detail require a high degree of effort to fill in details that the cartoonist may have intended to portray. For example, print occupies visual space, uses visual senses, but can immerse its reader. Hot media favour analytical precision, quantitative analysis and sequential ordering, as they are usually sequential, linear and logical. They emphasize one sense for example, of sight or sound over the others. For this reason, hot media also include radio, as well as film, the lecture, and photography. Cool media, on the other hand, are usually, but not always, those that provide little involvement with substantial stimulus. They require more active participation on the part of the user, including the perception of abstract patterning and simultaneous comprehension of all parts. Therefore, according to McLuhan cool media include television, as well as the seminar and cartoons. McLuhan describes the term "cool media" as emerging from jazz and popular music and, in this context, is used to mean "detached. In other words, a society that appears to be actively participating in the streaming of content but not considering the effects of the tool is not allowing an "extension of ourselves. Like Eco, he too is ill at ease with this reductionist approach, summarizing its ramifications as follows: The list of objections could be and has been lengthened indefinitely: McLuhan overemphasizes the technology behind cultural change at the expense of the usage that the messages and codes make of that technology. Carey further this point of contention, claiming: The work of McLuhan was a particular culmination of an aesthetic theory which became, negatively, a social theory [His eclectic writing style has also been praised for its postmodern sensibilities [68] and suitability for virtual space. Near the beginning of the book, Fiore adopted a pattern in which an image demonstrating a media effect was presented with a textual synopsis on the facing page.

Chapter 3 : Social Media versus Mass Media - Cloudnames blog

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Social Movements The Role and Influence of Mass Media Mass media is communication—whether written, broadcast, or spoken—that reaches a large audience. This includes television, radio, advertising, movies, the Internet, newspapers, magazines, and so forth. Mass media is a significant force in modern culture, particularly in America. Sociologists refer to this as a mediated culture where media reflects and creates the culture. Communities and individuals are bombarded constantly with messages from a multitude of sources including TV, billboards, and magazines, to name a few. These messages promote not only products, but moods, attitudes, and a sense of what is and is not important. Mass media makes possible the concept of celebrity: In fact, only political and business leaders, as well as the few notorious outlaws, were famous in the past. As recently as the 1940s and 1950s, television, for example, consisted of primarily three networks, public broadcasting, and a few local independent stations. Not only has availability increased, but programming is increasingly diverse with shows aimed to please all ages, incomes, backgrounds, and attitudes. What role does mass media play? Legislatures, media executives, local school officials, and sociologists have all debated this controversial question. While opinions vary as to the extent and type of influence the mass media wields, all sides agree that mass media is a permanent part of modern culture. Three main sociological perspectives on the role of media exist: This theory originated and was tested in the 1940s and 1950s. Critics point to two problems with this perspective. How media frames the debate and what questions members of the media ask change the outcome of the discussion and the possible conclusions people may draw. Second, this theory came into existence when the availability and dominance of media was far less widespread. Those people who own and control the corporations that produce media comprise this elite. Advocates of this view concern themselves particularly with massive corporate mergers of media organizations, which limit competition and put big business at the reins of media—especially news media. Their concern is that when ownership is restricted, a few people then have the ability to manipulate what people can see or hear. For example, owners can easily avoid or silence stories that expose unethical corporate behavior or hold corporations responsible for their actions. The issue of sponsorship adds to this problem. Advertising dollars fund most media. Networks aim programming at the largest possible audience because the broader the appeal, the greater the potential purchasing audience and the easier selling air time to advertisers becomes. Thus, news organizations may shy away from negative stories about corporations especially parent corporations that finance large advertising campaigns in their newspaper or on their stations. Media watchers identify the same problem at the local level where city newspapers will not give new cars poor reviews or run stories on selling a home without an agent because the majority of their funding comes from auto and real estate advertising. This influence also extends to programming. Critics of this theory counter these arguments by saying that local control of news media largely lies beyond the reach of large corporate offices elsewhere, and that the quality of news depends upon good journalists. They contend that those less powerful and not in control of media have often received full media coverage and subsequent support. Predominantly conservative political issues have yet to gain prominent media attention, or have been opposed by the media. Advocates of this view point to the Strategic Arms Initiative of the 1980s Reagan administration. The public failed to support it, and the program did not get funding or congressional support. Culturalist theory The culturalist theory, developed in the 1960s and 1970s, combines the other two theories and claims that people interact with media to create their own meanings out of the images and messages they receive. This theory sees audiences as playing an active rather than passive role in relation to mass media. One strand of research focuses on the audiences and how they interact with media; the other strand of research focuses on those who produce the media, particularly the news. Theorists emphasize that audiences choose what to watch among a wide range of options, choose how much to watch, and may choose the mute button or the VCR remote over the programming selected by the network or cable station.

Both groups of researchers find that when people approach material, whether written text or media images and messages, they interpret that material based on their own knowledge and experience. Thus, when researchers ask different groups to explain the meaning of a particular song or video, the groups produce widely divergent interpretations based on age, gender, race, ethnicity, and religious background. Therefore, culturalist theorists claim that, while a few elite in large corporations may exert significant control over what information media produces and distributes, personal perspective plays a more powerful role in how the audience members interpret those messages.

Chapter 4 : Mass Media: Impact of Mass Media on the Socio-Cultural Life of People

MVASS MEDIA AND VILLAGE LIFE 97 THE MASS MEDIA AND EGYPTIAN VILLAGE LIFE, IBRAHIM AB-U-LUGHOD
Smith College lie role of the imiass media as a shaper of ppublic opinion and as a significant agent of public information and edu- cation has experienced tremendous growth in non-restern countries in only the past decade.

Transforming Towards Social Media The past century was dominated by mass media, it became the voice of individuals and organisations. It also was a significant force in modern culture, this is often referred as mediated culture by sociologists. This is why the mass media is also known as mainstream media. It produces content based on what majority wants to see and hear. Media sector have been used to create a public opinion and shape the existing opinion on controversial topics. Its power to create public opinion used in unethical ways. The mass media was considered as the most effective tool for political propaganda, especially in times of war in order to get more support from the public. There is also the question of advertisement revenue, since main income of the media sector is advertisement, neutrality of the mass media towards corporations has always been a question of concern. The internet and its evolution challenged the mass media in a way no one ever imagined. We are living in an age that anyone can become a journalist. Internet access and mobile devices allows us to become a real time broadcaster, this allows us to communicate, interact and collaborate on a massive scale via social media channels. Today corporations use social media as much as individuals. Is the Media Sector Dead? According to research of iSentia, an international media intelligence group, agenda setting and news consumption is still dominated by the media sector but this is about to change. The Pew Research Center stated in its State of the News Media report that quantity and quality of news reported by mass media have been declined. Downsizes in the media industry is the cause of this. The Pew Research Center also reports that there is a drastic shift toward online news consumption. Today more and more people use their mobile devices to read news. It is important to keep in mind that in social media quality of content is important and much of the high quality content is produced by the mass media but the mass media shares its content via social media. News and information flow with no single originating point. Social Media Marketing Guide The Internet, Social Media and Networking Sites have shaken the media sector entirely, challenging newspapers, magazines, radio and TV-stations as a source of distributing news and entertainment in line with competing for advertising budgets. Download your free SMM Guide now and learn essential methods that will make your business an online success! A Unique Opportunity Social media provides a unique opportunity both for companies and for customers, interacting in real time. Companies and brands can be criticised openly on social media by their customers. Also customers can reach their favorite brands on social media. Internet presence is important but the presence of social media has become crucial for companies and brands. Social Media is very beneficial and essential for communicating with customers, the number of people that use social media for obtaining the news and information highly increased over the years. Especially young people heavily rely on social media. Companies that recognize the importance of social media employ content producers. These content producers emphasize the importance of high quality content to create appealing, and stimulate interaction between existing and potential customers and companies. The main consideration is audience reach and credibility to measure the impact of media content. Low quality content can create a negative image, and scare away potential customers.

Chapter 5 : The Age of Mass Media Consumption and the Hyper-Individual - SAY Media | MediaVillage

The research for this article was conducted when the author was head of the Division of Social Science of UNESCO's Arab States Training Center for Education for Community Development (Egypt).

About fifty percent of the members in a given sample are susceptible to the third-person effect , underestimating their degree of influence. Information is stored in this model as nodes, clustered with related nodes by associated pathways. If one node is activated, nearby nodes are also activated. This is known as spreading activation. Priming occurs when a node is activated, causing related nodes to stand by for possible activation. Both the intensity and amount of elapsed time from the moment of activation determine the strength and duration of the priming effect. Most media violence research , a popular area of discussion in media effects studies, theorizes that exposure to violent acts may prime an individual to behave more aggressively while the activation lingers. Children and adolescents, considered vulnerable media consumers, are often the target of these studies. Most studies of media violence surround the media categories of television and video games. The rise of the motion picture industry, coupled with advances in social sciences, spurred the famous Payne Fund studies and others. Though the quality of the research has been called into question, one of the findings suggested a direct role between movies depicting delinquent adolescents and delinquent behaviors in adolescents. Wertham later suggested that comic books influenced children into delinquent behaviors, provided false worldviews and lowered literacy in his book *Seduction of the Innocent*. This research was too informal to reach a clear verdict, and a recent study suggests information was misrepresented and even falsified, yet it led to public outcry resulting in many discontinued comic magazines. Since then, studies have hypothesized a number of effects. Behavioral effects include disinhibition, imitation and desensitization. Disinhibition , a theory that exposure to violent media may legitimize the use of violence, has found support in many carefully controlled experiments. Men exposed to violent pornography behave more aggressively towards women in certain circumstances. Studies have covered both television and video game violence. It is very easy for a movie to become caught up in making its films look artistic that they begin to make their audiences indifferent to the true horror that is taking place on screen. Cultivation[edit] Not all media effects are instantaneous or short-term. Gerbner created cultivation theory , arguing that the media cultivates a "collective consciousness about elements of existence. Press coverage sends signals to audiences about the importance of mentioned issues, while framing the news induces the unsuspecting viewer into a particular response. Additionally, news that is not given press coverage often dissipates, not only because it lacks a vehicle of mass communication, but because individuals may not express their concerns for fear of ostracization; this further creates the spiral of silence effect. Framing[edit] News outlets can influence public opinion by controlling variables in news presentation. News gatherers curate facts to underscore a certain angle. Presentation methodâ€™such as time of broadcast, extent of coverage and choice of news mediumâ€™can also frame the message; this can create, replace or reinforce a certain viewpoint in an audience. Entman describes framing as "the process of culling a few elements of perceived reality and assembling a narrative that highlights connections among them to promote a particular interpretation. It can reinforce capitalism , patriarchy , heterosexism , individualism , consumerism , and white privilege. With a never-ending, near-limitless amount of information, filtering will occur by default. Subcultures within news organizations determine the type of published content, while editors and other news organization individuals filter messages to curate content for their target audience. In addition to more gates, there are also more gatekeepers. In fact, users on social media can act as a check to the media, calling attention to bias or inaccurate facts. There is also a symbiotic relationship between social media users and the press: The multiplicity of outlets combined with downsizing in the aftermath of the recession makes reportage more hectic than ever. One study found that journalists write about 4. Public relations agencies play a growing role in news creation: As applies to media effects studies, some individuals may silence their opinions if the media does not validate their importance or viewpoint. This spiral of silence can also apply to individuals in the media, who may refrain from publishing controversial media content. Media effects studies also are more

diverse and specified. Researchers had noticed the selectivity of media use decades ago, and considered it as a key factor limiting media effects. Later, two theoretical perspectives, uses-and-gratifications Katz et al. Generally, these theories put media user in the center of the media effect process, and conceptualize media use as a mediator between antecedents and consequences of media effects. In other words, users with intention or not, develop their own media use effects. Media properties as predictors[edit] The inherent properties of media themselves are considered as predictors in media effects. Media formats have been evolving ever since the very beginning, whether the modality is text, auditory, visual or audiovisual is assumed to be affecting the selection and cognition of the users when they are engaging in media use. Known for his aphorism of "The medium is the message," Marshall McLuhan is one of the best-known scholars who believe it is the modality rather than the content of media that is affecting individuals and society. The majority of media effects studies still focus on the impact of content e. Besides of modality and content, structural properties such as special effects, pace, visual surprises also play important roles in affecting audiences. By triggering the orienting reflex to media, these properties may initiate selective exposure Knobloch-Westerwick An indirect effect indicates that an independent variable e. The conceptualization of indirect media effects urges us to pay attention to those intervening variables to better explain how and why media effects occur. Many media effects theories hypothesize conditional media effects, including uses-and-gratifications theory Rubin, [37] reinforcing spiral model Slater, [53] the conditional model of political communication effects McLeod et al. Media effects are transactional[edit] Many theories assume reciprocal causal relationships between different variables, including characteristics of media users, factors in environment, and outcomes of media Bandura Transactional media effects theories are the most complex among the five features. There are three basic assumptions. First, communication technologies e. They engage in transactions through these technologies Bauer They influence each other. Producers can be influenced by receivers because they learn from what the audience needs and prefer Webster However, these features are only limited within micro-level media effects studies, which are mostly focused on short-term, immediate, individual effects. We look forward to more syntheses on macro-level research. Audiences learn and conduct their political sights of view from reading, listening to the political analysis and evaluation. The mass media are powerful guardians of proper political behavior because audience tends to trust the press who should inform them about government wrongdoing and providing proper suggestions. All of the mass media are politically important because of their potential to reach large groups of audiences. However, the influence of each media varies depending on their characteristics, ease of access and the quantity of the audience reached. Electronic media especially television broadcasts provide a greater sense of reality which sometimes provide more credibility than others and stronger influence to the audiences. Moreover, large segments of the U. Politics is no exception, the relationship between organization and public opinion has been influenced by new media. New media includes online newspaper, blogs, social media and so on. More and more people prefer new media than traditional media because of the less limitation of new media, such as time limitation and space limitation. Most people have a cell phone or a computer. They can catch the news anytime in anyplace. As a result, new media has a greater impact on people. Politicians also notice new media is a more effective way to convey their message, and they use it to attract supporters. Public opinion also affect politics through the new media. New media provides a two-way communication, which achieves an interactive role. People can directly send message to government and politicians can comment online. When those comments gather together, it will draw public opinion to focus on the wrongdoings of government. Since new media has a large user base, the political activity is followed by more people than before. New media lets people can better supervise government behavior. Also, governments can know public opinion through new media as reference for decision making. Although new media has both positive and negative effect on politics, it narrows the relationship between the public and politics. Public is not only an information receiver anymore. People also can give their advice and opinion to the government. Government also have a chance to get to know the thought of citizens. Without mass media, openness and accountability are very tough to reach in contemporary democracies. The media can inform the public of how effectively the current government or candidates have performed in the past and help them to account. Nevertheless, mass media can also hinder political transparency as well as help it. Politicians

and political operatives can simulate the political virtues of transparency through rhetorical and media manipulation. There are three major societal functions that mass media perform to the political decisions raised by the political scientist Harold Lasswell: The mass media regularly present politically crucial information on huge audiences and it also represents the reaction from the audience rapidly through the mass media. The government or the political decision-makers have the chance to have a better understanding of the real reaction from the public of those decisions they have made.

The Mass Media and Village Life assesses the actual and potential contribution of mass communication media to the process of development in the Third World in general and India in particular. Despite the faith placed in the power of the mass media to promote desirable social change in the less developed countries, the impact of mass.

The media have come to play an ever more prominent role in social and cultural life since the emergence of the so-called "mass media" in the late nineteenth century. Before that time, even though the media through which social and cultural knowledge were shared oral transmission, ritual performance, writing, visual representation, and printing were vital, they were more tacit and transparent to the processes they enabled. Today, in a range of social and cultural contexts, the media are foregrounded, even determinative. The mass media emerged as the result of interacting technological and social developments. Mechanized printing, which developed with the industrial revolution and found its way into mass-market communication in Britain in the 1840s, brought about major changes in production, in reception, and in the political economy of media. Mass production allowed media to be financially supported by advertising instead of direct sales of newspapers or magazines. The resultant economic logic saw readers as audiences and sought to maximize their numbers. This coincided with the increasing concentration of populations in urban settings, removed from the social and cultural supports of the village and town. These audiences began to be thought of as "mass" audiences, and the content of media began to reflect more generalized class tastes. A debate has raged ever since over how the resulting relationship between the mass audience and the mass media is to be seen. To some observers, the media ideologically dominate the audience. To others, the media act as a kind of cultural canvas on which is inscribed the more or less common themes, ideas, and discourses of the culture. To still others, the media are important as palliatives, replacing the lost connectedness of pre-industrial village life. For most, the class and taste orientation of mass media necessarily has meant that they are at least not the preferred communicational context for the authentic business of the culture. These structural realities and social assumptions have come to condition the way the media function in relation to culture, and therefore, religion. The media are connected with generalized "mass" tastes. They are industrial and technical and thus are seen as artificial and their abilities to authentically articulate cultural and social artifacts, symbols, and values are suspect. They are commercial, and thus necessarily traffic in commodified culture and cultural experience. At the same time, though, they are intrinsically articulated into the fabric of modernity in ever-deepening ways. Thus, while social and cultural structures and institutions might wish to exist outside the boundaries of media culture, it is increasingly difficult for them to do so. These realities define the role that media play in the evolution of modern and late-modern religious institutions and practices. And, as the scholarly study of the interaction between religion and media has developed in recent years, it has become obvious that these three aspects of mediatization interact in interesting ways in the formation of the religious-media landscape. A phenomenology of media and religion in the twenty-first century would see media and religion in a number of different relationships.

Religion Using Media There is of course a long and deep history of mediation of religion. Various religions have been typified by means of their relationship to various media. It is commonplace to think of the development of the religions of the modern West as having been affected in major ways by moveable-type printing. In the twentieth century, a number of religions developed specific and particular relationships to the mass media. In most cases, these relationships were defined by the assumption of a kind of dualism, separating the "sacred" sphere of authentic religious history, claims, faith, and practice, from a "profane" sphere represented by the media. Islam, for example, is widely thought to eschew mass mediation, and particularly mediated visual depiction. The asceticism of Buddhism is also thought to separate it from a media sphere dominated by materiality and material concerns. Jewish scholarship has stressed the importance of "the book," but has tended to think that other modes of communication and representation were less worthy. At the same time that Christian thought has assumed the sacred-profane dualism, Christianity in the modern and late-modern West has come to exhibit a range of responses and relationships to mass media, and the Christian relationship has come to be in some ways definitive, due to the fact that the media of the Christian

West have come to dominate the media worldwide a situation that has begun to change in small ways. Christian groups were among the earliest publishers in both Europe and North America. The evangelical impulse in Christianity seems, over time, to have given it a particular cultural interest in publication. All Christian groups and most non-Christian groups and other religious movements in Europe and North America have historically produced printed materials such as tracts, pamphlets, newsletters, magazines, Sunday school materials, and books. Missions programs, including Bible societies, have also been prolific publishers. The nonprint media have been a less comfortable context for most religions, however. In the twentieth century, as the establishment religions of Europe and North America confronted the emergence of the mass media, these groups began a struggle for definition and cultural ascendancy that continues unabated. The dualist assumption brings with it a suspicion of the media of the "profane" sphere. While the medium of print has long been understood by religions to be an appropriate context for the conveyance of religious ideas and values, the succeeding waves of non-print "new" media have been seen differently. Probably as a result of their association with secular entertainment and thus secular values, film, broadcasting, television, and digital media has, in its turn, met with suspicion on the part of religion and religious authorities. The most significant exception to this has been the case of Evangelical Protestantism. Beginning with the earliest days of radio, Fundamentalist and later Evangelical individuals and groups have seen great promise in these new technologies. It can even be argued that through the careful use of film, radio, and television, that what now is known as "neo-Evangelicalism" found its place in the religious landscape. Billy Graham, for example, who became one of the most significant Evangelical leaders of the twentieth century, was an active producer of media of all kinds, and is widely regarded as having risen to prominence in part as a "media figure. The phenomenon of televangelism, which emerged in the s in North America and then spread, as a form, to much of the world, further contributed to the definition of religious and political landscapes. Such use of media by religion is not without its dangers, however. As a number of scholars have noted, religion has had to make compromises in order to fit into the structural and other conditions and limitations of the media form. Media Using Religion Traditionally, the media have been most involved in the presentation of religion through journalism. The mass media era began with the development of a mass press, and in addition to the development of new audiences and new economies, it also developed new content. Before the mass press, most press in Europe and North America were partisan in one way or another, beholden to political, clerical, even corporate authority. The new economy of mass publication meant that the press could be freed from patronage, and that new readers and audiences would be coming to the press for a wider range of material than in the past. The result was the notion of newspapers and magazines as public records, presumably speaking from positions outside the narrow perspectives of special interests. This kind of journalism needed to find its voice, and new models of journalism and new roles for journalism in public and political life emerged. In the case of North America, religion has not necessarily been part of that mix. For most of the twentieth century, religion was seen by journalism to be a story of religious institutions and their practices and prerogatives. At the same time, these institutions were treated with deference, when treated at all. There was much evidence that religious institutions, at least, were of fading importance as the century progressed, and journalism generally assumed that secularization was moving ahead apace. It was not until late in the century that religion came to be seen as "hard" news, largely as the result of news events such as the Islamic Revolution in Iran in , the rise of traditionalist religious movements worldwide, and the emergence of Evangelicalism as a political force in North America. Religion and Media Converge The entertainment media have had an independent relationship to religion and religious content. There has been a tendency for these media to see the relationship in dualistic terms, evidenced by such things as the separate best-seller lists maintained for religious and non-religious book titles. The religious "market" for commercialized religious films, magazines, and books is now a multi-million-dollar industry worldwide, but is still thought of as a separate field from the dominant, and larger, "secular" market. In that secular market, there are important examples in most major media and across most of the century. Early in the century, the so-called "Biblical Epics" such as *The Ten Commandments* and *The Robe* became major breakthrough films, attracting large numbers of conservative Christians and Jews to theaters for the first time. Later in the century, an explosion of book and magazine

publishing devoted to spirituality, therapy, and self-help became one of the major trends in that industry. In entertainment television, a range of new programs and series began to appear in the s, featuring both explicitly and implicitly religious themes. Vampire Slayer, The Simpsons, and Northern Exposure integrated a wide range of religious sensibilities, from traditional, to spiritual, to New Age , to Pagan and Wiccan. The situation became even more diverse in the digital media of the internet. These trends resulted from changes in both religion and the media. For the media, rapid change in the structure and regulation of the electronic and digital media led to an exponential increase in the ubiquity and number of such channels fed into homes worldwide. A simultaneous increase in the differentiation of printed media into smaller and smaller "niche" markets meant that the media were both motivated to seek out new content and audiences, and to become increasingly able to provide material suiting specialized tastes. At the same time, religion was also undergoing great change, described in the case of North America as a "restructuring" that de-emphasized the traditional religious institutions. At the same time, religion increasingly became focused in the religious practices and meaning quests of individuals. This new, more autonomous religious individualism, called "seeking" or "questing" by sociologists, naturally articulates with a mediated culture that can and does increasingly provide resources related to that project. Thus, a market for commodified religious symbols, rituals, and other resources arises, made possible by emerging attitudes oriented to religious and spiritual issues, and by a media system that can provide for increasingly specialized and focused tastes. The result is the gradual erosion of whatever bright line might have once existed between the "sacred" world of legitimate religious media and a "profane" world of secular media. At the beginning of the twenty-first century, that division is less and less obvious. It has become, for all practical purposes, one media culture. There are important antecedents to this convergence of religion and media. In the case of North America, which largely led these developments, Protestantism has long tolerated, even encouraged, the development of religious commodities, religious markets, and religious spectacles. American Christianity has thus long had a nascent culture of mediated religious commodities and has cultivated in succeeding generations tastes and interests in such approaches to faith and spirituality.

Religion and Media Interact The evolving relationship between media and religion, then, is best seen as an interaction between them rather than an effect or influence one may have on the other. Increasingly, scholars of religion and media are describing this interaction in its reception and the experiences of individuals and groups as they encounter media culture and work to inhabit religious lives in relation to it. This can be seen on both radically local and radically global levels. On the local level, in a wide range of contexts, the interaction between media culture and religious culture comes alive in the ways individuals and groups use the various cultural resources available to them to make meaning in their lives. This is seen most readily in the field context, where observers encounter evidence of negotiated relations between the lived local and the mediated non-local. Television, I believe, is particularly useful for writing against the grain because it forces us to represent people in distant villages as part of the same cultural worlds we inhabit—worlds of mass media, consumption, and dispersed communities of the imagination. To write about television in Egypt, or Indonesia, or Brazil is to write about the articulation of the transnational, the national, the local, and the personal. Television is not the only way to do this, of course [b]ut television makes it especially difficult to write as if culture and cultures were the most powerful ways to make sense of the world. Lila Abu-Lughod, , pp.

Whatever national and international processes of existential reflection and ritual mourning ensued, those processes were largely mediated as well. Media were also implicated in the widespread impression of distance and misunderstanding that was invoked. The media should be the primary means by which the developed West knows the Islamic East and vice versa. That the Islamic East was self-defined in large measure by religious identity places the media at the center of whatever misunderstanding may have led to or exacerbated the attacks. Further, a measure of the Islamic critique of Western culture is rooted in a moral reaction to the profanity and licentiousness found in the largely American popular culture that floods the developing world. Thus the media are taken to represent religious culture whether they intend to or not. Finally, the media were and are the primary context for the national and global rituals of commemoration and mourning around the event, thus assuming a role not unlike a "civil religion" in this regard.

Identity, Reflexivity, and Globalization Beyond the evolution in media and religion already discussed, the convergence and interaction between

religion and media in late modernity are responsive to a number of social and cultural trends. First, the convergence and interaction are most clearly felt in the project of the self and religious identity.

Chapter 7 : Marshall McLuhan - Wikipedia

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JSTOR is a not-for-profit service that helps scholars, researchers, and students discover, use, and build upon a wide range of content in a trusted digital archive. We use information technology and tools to increase productivity and facilitate new forms of scholarship. Dramatically apparent is its widespread national exploitation by many of the new states of Asia and Africa. In that country in there were some , radio receivers in use; by that number had swelled to over a million sets. The mass media today are reaching the rural areas of the country as never before. The urban centers of Egypt were without doubt the principal consumers of the mass media in former times. While they still continue to dominate the scene, the general improvements in the standard of living in rural areas, the extension of educational opportunities and facilities to these sections of the country, the implementation of compulsory education acts, etc. This, in turn, is affecting deeply the national and international "orientation" of the Egyptian villager who is gradually becoming a "participant" in modern society. This increase is reflected in the relatively high degree of exposure to the mass media press and radio which was found in the six villages selected for the study. Within these Delta villages having a combined population of some 14, persons, it was found that daily newspapers were regularly sold, and an additional 91 weekly periodicals were in circulation. Within the six villages there was a total of about radio sets. This represents one daily newspaper for every 89 men, women, and children and one radio set for every persons. I am indebted to my former colleague Dr. Meleikheh for assistance in the research and to Mr. Genie Petersen of the American University Beirut for helpful suggestions and criticisms of an earlier draft. The figure was obtained by the author directly from the Ministry of Communications of the Egyptian Government which issues a permit for each legally-operated non-transistor receiver. Since a charge is made for the permit and since the number of transistor radios is increasing daily, the figure errs in underestimating the actual number of sets. For data on hours of transmission in various languages for the different programs, see Technical Bureau, Broadcasting Service, U. The figure was obtained by the author from the Distribution Section of the government owned newspaper, al-Jumhuriyyah, which has kept distribution figures for all newspapers in the country since their nationalization. Although exposure to the mass media in these villages was lower than the national average, it is somewhat higher than the norm for villages throughout the country and significant. This content downloaded from While exact figures are lacking, the present use of the mass media in these villages does represent a sizeable increase over previous years, as attested by all informants. Over the past decade, Egypt has undertaken a challenging program of social and economic development. In its efforts to marshal public support and enthusiasm, the government has quite consciously been utilizing the mass media of communication-over which it holds a virtual monopoly-to inform and educate the public, not only on internal matters but on matters of wider regional and international significance as well. To what extent, however, is the government succeeding in transmitting its messages to the public, particularly to that largely illiterate, formerly totally excluded public which still comprises two-thirds of the entire population, the Egyptian villager? Which elements of mass communication are effective in transmitting the message, and to whom? What is the nature of the communication process, insofar as the Egyptian rural community is concerned? Near the end of February the survey of the six Egyptian villages referred to above was conducted, partly to help answer these questions. The King had been treated as an important and respected Arab leader by the Egyptian mass media. One year prior to his death he made an official state visit to Egypt which was widely publicized and photographed by the press. His death was not, however, a matter of vital concern to Egypt. By selecting this particular stimulus, then, we were able to assume that if news of his death could spread in rural areas, certainly more vital events and events affecting the lives of villagers more directly would be even better known and understood. On the 27th of February a cadre of ten professionally-trained and experienced interviewers who were familiar with the villages and were already known to the villagers interviewed a random sample of heads of house-

holds,⁷ utilizing a questionnaire which had been previously prepared, except for the specific questions concerning Mohammed V himself, which were added the preceding evening. The analysis of the responses was based on the successfully completed interviews obtained within thirty-six hours of the event. National averages on radio ownership indicate a ratio of one receiver for every 25 to 26 persons and one newspaper for every 80 persons. See Gordon Hirabayashi and F. The names of all household heads in the six villages were arranged serially, and the sample selected by applying the Kelndall table of random numbers to the known universe. This content downloaded from Some 62 percent of the sample fell within this category. This was higher than one might expect, considering the fact that the universe was rural and composed chiefly of illiterates and semi-literates with parochial interests, and the fact that the king himself was of no particular consequence to them. This suggests that the mass media in general are quite successful in transmitting news and that the villagers are beginning to develop interests which transcend their local confines. Only half of these 31 percent of total sample, however, were aware, within that first day after the event, that the king had died, indicating that they had learned of his death from the radio, the newspaper or from personal word-of-mouth communication. Eighty-five individuals answered "death" to the very general question of "Do you know of anything that has happened to him recently? Had the study been conducted several days later, or repeated at different time intervals, this response would undoubtedly have been higher, but these data suggest that news does not necessarily "travel fast," even in the highly personal society of the village. Before presenting these differences, we might digress somewhat into the question of who consumes the mass media in a typical Egyptian village. Two basically different types of consumers may be distinguished. The first-which in education, function, and general cultural background belongs rather to the more urban and cosmopolitan sector of society-consists of the government officials and representatives. They are the individuals, not necessarily from rural backgrounds, who are assigned to the village to run the schools, collect the taxes, maintain law and order, or extend the various social, health, and agricultural services which are a part of a national program. They are, by definition, literate, and by occupation, in constant contact with the community outside the village. Socially differentiated from the villagers in all important respects, they tend to remain fairly cupation, and, as we shall see, with access to one of the mass media. Of the 85 respondents who knew of the death of Mohammed V, almost 44 percent had heard the news broadcast over the radio, 21 percent had read of the event in the newspaper, while 35 percent had been told of the occurrence by a friend or relative. This latter point is in itself quite significant, since it demonstrates the importance of the "two-step" flow in extending the influence of the mass media beyond the initial audience. Leaving aside the self-evident factor of sex and the reasonably significant factor of age, we might explore further the implications of both literacy and occupation, to show their relationship to the hypothetical typology suggested to a wider network of influences. While on the whole the group is not literate, its better economic position grants it access to the alternate media, the radio. The remainder of the community, too illiterate to read the press and too poor to purchase a radio, and limited in their contact with the outside world by low mobility, are, in the final analysis, dependent for what they learn on what the two previously noted groups give them. In the light of this hypothetical typology, let us return now to the differences between informed and uninformed members of the village. Table 1 compares the informed with the uninformed respondents according to sex, age distribution, literacy, and occupation. As can be seen from this table, the person in an Egyptian rural community who is most likely to be informed on events of a nonlocal nature is male, literate, non-agricultural in occupation, isolated from the social life of the village community, interacting in limited roles related chiefly to their official functions, and in many cases operating under a shadow of hostility and suspicion inherited from a previous era. The second group consists of the village community itself, with its fine social and economic distinctions based on property and kinship. This group contains several sub-species. Most easily distinguished are the "affluent," those individuals who by virtue of extensive land holdings and This outside contact gives them a broader orientation and subjects This content downloaded from Percent Uninformed Sub-sample Total Actually, there is a wide gap between minimum literacy and the ability to read the fairly complex prose of a normal newspaper. Our hypothesis is that many of these farmers and others who are listed as "literate" lack sufficient capacity to understand a regular

newspaper. This "barely literate" audience was recognized by the UNESCO Ceister schicli prepared a nioiithly newspaper The Water Wheel hi large, type, anid simple laniguage tor dlistriutioni its the nieigliborinig villages. Both literacy and occupation are important factors, not only in predisposing particular sub-groups to knowledge, but in deter- mininig the "source" of information most effective in reaclling each sub-group. Table 2 presents the source of information utilized by, and the literacy of, the knoxvers, listilnguished by occupation. One of the nmost significant facts to emiierge from these data is the rather specialized "au- lience" of the newspaper. Despite the gen- erally high rate of literacy of the informed group, this capacity clid not niecessarily pre- dispose respond lents to ol taill their information fromii NN ritten sources. Looking at these same figures frotni another point of view. There is no doubt, then, that the "outsiders" to the village colmniunlity, i. Newspapers in the village are not available on the "news stalnd. Actually, their orientation toward the outside world coupled with their virtual social isolation in the village makes them almost com- pulsive consumers of their sole daily link with the non-village world-the newspaper. They do not even tend to select items in the news- paper according to interest; rather, they con- sume it average length ten pages from cover to cover, indiscriminately absorbing its con- tents in a manner which they otherwise might not, were they in a more stimulating environ- ment. Just as the government officials are almost universally newspaper readers, the true mem- bers of the village community, whether literate or not, are chiefly radio listeners. This is true even of the merchant group, despite their high rate of literacy. Of the eight informed mer- chants, only two read the news in the paper whereas six heard it on. To understand the significant role which radio plays in communicating with the mer- chant group which, because of its pivotal posi- tion as a link between the outside an d the vil- lage worlds, is a most crucial one, it is neces- sary to visualize the "office" or "shop" of the village merchant. Let us take the grocery shop as an example. Small in size, limited in stock to the very basic staples, presided over by the proprietor assisted by a young boy, usually a relation, it is open to the street, equipped with the necessary counter, a few chairs, and a kero- sene burner to boil water for coffee and tea. It inevitably contains a radio in constant opera- tion. This radio is a standard prop not only in the grocery store but in the offices of the seed merchant, the grain dealer, the cotton agent, etc. The radio plays constantly not only to entertain the proprietor, for whom business is always slow, but as a service to his friends and customers. Those with business to transact, and even those with no pressing business at all, will stop leisurely to listen for a while, discuss the programs, exchange pleasantries, news, and gossip. In much the same way that the government official is a "captive audience" to his news- paper, the merchant and his visitors are equally indiscriminately exposed to the stimulus of the radio. Therefore, news as well as other content is absorbed al- most unconsciously by the hearer. As one might suspect, the farmer and the "others" are least likely to be quickly informed of nonlocal events. Well informed he may be on questions of local gossip or even govern- mental programs having immediate implica- tions for himself,⁹ but in the mlatters concern- ing the outside world, he is both slower in ab- sorbing facts and more passive in his reception. The newspaper, which requires "active" pur- suit of knowledge, seems to play no real role in his life. The somewhat more passive medium of the radio accountedt for the knowledge of more than half the farm- ers and a minimal percent of the "others. Eighteen of the 45 farmers and fully 11 of the 13 "others" were told the news by someone else in the village. A certain selectivity, however, seems to play a role in deterniniing the persons to whom such news is transmitted orally. It should be noted that even the farmers and others inclu- led in the informed subsanmple diverged from the remainder of the sample by virtue of their rel- atively high literacy. Therefore, while literacy in this group does not seem to contribute to their tendency to gain knowledge through written sources, it does tend to single out these individuals as having "broader interests" and as having contacts with the consumers of the the paper and delivers. No provision is made for excess supply to be sold on impulse or to be re- turned unsold to the distributor. A Sociontetric Study Sirs el-Layyan: Next to the radio, this personal or "two-step" flow of communication from the mass media was the most important source of news in the village sample studied. This can be done through a comparative study of the members of the informed sample who passed their information on to others and those wlho, while equally informed, did not inform others. Table 3 compares the 42 persons who told the news to others with the 43 persons who did not transmit their knowledge.

Chapter 8 : Influence of mass media - Wikipedia

This article provides information about the impact of mass media on the socio-cultural life of people: The impact of mass media on the socio-cultural life of people: Television and other medium of mass communication is an integration of technology, culture, commerce and politics.

Our cultural experiences are affected by the development of systems of mass communication. A look at current research shows that we spend from 18 to 35 hours per week watching TV, for example. Large amounts of our time are spent in a range of media related activities. How does a media text shape or construct or change cultural identity? We all inhabit particular situations and things like our surroundings, family, friends; school, work, neighbourhood and so on shape our individual identities. In media-speak we refer to this aspect of our cultural identity as our situated culture. In other words, the small-scale communications and interactions we have on a day-to-day basis with the place we live in and the people around us. This kind of culture is primarily an oral one - it is passed on and formed largely by intimate word-of-mouth communication. Since the mid 19th century, we have come to live not only in a situated culture, but in a culture of mediation. The press, film and cinema, television and radio and more recently, the Internet, have developed to supply larger scale means of public communication. So now our situated culture exists within a much wider mediated world. Most communication is done on a direct face-to-face basis in a situated cultural context and it is a two-way process. The received message can be responded to instantly. With mass communication there are four main distinctive features, as follows: Shouting at the TV screen does not count as feedback! This means that mass-mediated culture tends to be a one-way process. Producers have to target imaginary, generalised or stereotypical audiences. They also make assumptions about audiences that are based on conceptual ideas of what people are like, rather than how they really are. Look at any glamour magazine and you can see what the makers of the texts think men and women should look like, for example. Specialised technologies, especially the internet, have begun to affect the one-way system of communication described above. This has major significance in terms of media institutions. Media messages have therefore become a modern commodity - an industry - a product. Market forces thus have a definite impact on the production and distribution of media texts. It is argued that the media now occupy a central role in defining and interpreting the very nature of the world according to certain values, cultural principles and ideologies. We inhabit an information and consumer society as a result and concerns are expressed about exactly what effects the media have on society. Ideology - a set of ideas or a view of the world that is selective and gives a particular version of reality. Sometimes seen as deliberately constructed by powerful groups in order to maintain power and control. There are three major areas of concern, as follows: Mass media has a political and a persuasive power over us. Radio, TV, the press and film can manipulate whole societies. The most contentious issue concerns the effects of the mass media on social behaviour, in particular violence and delinquency. How does culture relate to mass communication? Culture can be defined as the beliefs, values, or other frameworks of reference by which we make sense of our experiences. It also concerns how we communicate these values and ideas. Mass media are centrally involved in the production of modern culture. Media production, media texts and media reception are like a series of interlinked circuits. What is produced is influenced by cultural values; how the texts are formed and represented are influenced in the same way and the readings of the texts are also subject to both abstract and particular cultural viewpoints. What is popular culture? What is postmodern culture? Put simply there are four areas of definition here: Because popular culture and media images dominate the age, they dominate our sense of reality. How and what we consume has become more important than what and how we produce. Postmodernism is about style. Pastiche, collage, bricolage the mixing and re-using of images, signs and symbols are emphasised at the expense of content or substance. Time, space history and place have become less secure - more confused. The forces of global communications and networks are eroding national cultures. This causes tension and uncertainty. Postmodernism is sceptical about absolute truths, artistic, scientific, historical or political, so a secure sense of time and place is becoming more difficult to sustain. Once secure theories are now open to question and doubt. Conclusion The media have influence the development of

modern life in three main ways:

Chapter 9 : The Pros And Cons Of Mass Media

Racism and the mass media; a study of the role of the mass media in the formation of white beliefs and a Wartawan pembina masjarakat: suatu pedoman kerdja wartawan berlandaskan teori tanggungjawab / oleh Flo.