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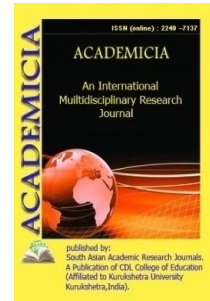
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UNDERSTANDING AND EVALUATING MASS COMMUNICATION THEORY

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ABSTRACT:

Mass communication theory plays a crucial role in understanding and evaluating the complex dynamics of information dissemination in today's interconnected world. This study aims to explore the key concepts and models of mass communication theory and examine their relevance in the digital age. Through a comprehensive literature review and analysis, the study provides insights into the evolution of mass communication theory and its application in various contexts. It also highlights the challenges and opportunities brought about by technological advancements and the increasing influence of social media platforms. The findings contribute to a deeper understanding of mass communication processes and provide a foundation for further research in this field.

KEYWORDS: Audience, Communication, Cultural Studies, Ethnography, Decoding, Gatekeeping.

INTRODUCTION

The legality of the Barack Obama administration's attempts to keep secret notes from an FBI interview with former Vice President Dick Cheney on his role, some years earlier, in the outing of an undercover CIA agent was the issue that was before the court in the June 2009 hearing. The stakes were tremendous, including the highest elected people in our nation, and U.S. District Judge Emmet Sullivan was perplexed. Why would a Democratic president, who was elected in part on a platform of more government openness, defend what he had so vehemently fought against as improper information from the previous Republican administration? Attorney for the Justice Department Jeffrey Smith said before the court I don't want a future vice president to say, 'I'm not going to cooperate with you because I don't want to be fodder for The Daily Show.' For fear of being mocked by late-night comedians, political leaders may not comply with criminal investigations. Judge Sullivan was unconvinced and demanded more specific justifications for maintaining the confidentiality of the information[1]–[3].

An aversion to late-night comics? Could the likes of Comedy Central's The Daily Show and The Colbert Report, two satirical news shows, be so influential as to be used as evidence in a significant federal court case? Maybe. The Daily Show has grown indispensable in influencing how real news organizations run their operations, admits network news anchor Brian Williams. On occasion, he said, when we've been on the verge of doing something absolutely inane on NBC Nightly News, I will gently propose to my colleagues that we just courier the tape over to Jon office, to save The Daily Show interns the time and bother of documenting our shows that

night. That generally prompts us to reconsider the dull section we were about to run. These satirical news broadcasts are seen by the general audience as well. Nearly one-third of Americans under 40 say they obtain more of their news from Jon Stewart, Stephen Colbert, and other late-night comedy programs than they do from conventional news sources, according to a March 2009 Rasmussen survey. The best-informed media consumers were regular newspaper readers and watchers of these exact same shows, according to a related research conducted by the Pew Research Center for the People and the Press in April 2007 on Americans' awareness of national current affairs.

Are you shocked that a government attorney in a significant court case would give something as unimportant as a television sitcom so much weight? Are you astonished by the shows that are purported to be false news' apparent informative value? Why do viewers of fake television news programs seem to be better informed about current events than legitimate television news programs? We have started to depend on these two comedians to inform us about our nation in the same way that we did with Edward R. Murrow in the 1950s and Walter Cronkite in the 1960s, according to media critic Eric Alterman. Do you agree, or do you prefer journalist Thomas Mucha's perspective? Intelligence and humor, when mixed with a little ground truth, can add depth to very serious matters, he stated in reference to false news. And whatever of your feelings about this new role for humorous news, the reason it has gained such power still has to be answered. When asked what inspired her to start *The Daily Show*, television writer Lizz Winstead said, The media were the watchdog for the government and corporate America, and when the media were in bed, or were lazy, or in bed with their advertisers, comics naturally started to fill the role of the watchdog of the watchdog.

We simply began asking the questions that our audience wanted to hear and that journalists were no longer asking. But did her audience really have unresolved questions, or did they just tune in for entertainment and unintentionally learned more? After all, young people aren't known for being politically disengaged. Your responses to these questions are based on your perceptions or presumptions about people's interactions, media consumption patterns, news literacy, and civic engagement. You undoubtedly take into account variables like the current state of the world at the time of the two polls and variations in people's expectations of the media in light of their ages, consumption patterns, and other personal distinctions. You may have also wondered whether the relationship between news source and knowledge can be viewed in reverse, i.e., whether watching comedy news programs actually makes people less informed or whether more informed people simply prefer to watch satirical news programs because they are more entertaining to watch.

You, like the Rasmussen and Pew researchers, critic Alterman, journalist Mucha, lawyer Smith, and *Daily Show* creator Winstead, all have your own beliefs or presumptions. These presumptions and concepts may serve as the foundation for formal, systematic theories, and they often do. The social sciences are where that formality and methodical knowledge originate. These social science ideas are considered to be theories of mass communication when they discuss connections between media and the individuals and society that utilize them. We shall talk about what distinguishes a theory from an idea or an assumption in this. We will look at the discipline of social science and the ideas it produces, particularly those related to mass communication. We'll examine some of the challenges faced by individuals who seek to conduct a systematic study of human behavior as well as the specific issues that arise when the topic is

human behavior and the mass media. We'll also see that the notion of social science might be difficult to pin down when the topic is mass communication. We'll define theory and provide a number of categories for mass and communication theories. Most importantly, we'll strive to persuade you that the hurdles that appear to surround the advancement and study of mass communication theory are really just challenges that add interest and excitement to the field's research. A universe that is simple enough to be completely understood would be too simple to have conscious observers who may know it, as John D. Barrow put it.

The quantity and diversity of mass communication theories have progressively risen over the last several decades. Both the social science and humanities literatures have seen the rise of media theory as a more or less distinct school of thought. This book is intended to serve as a reference for this varied and perhaps conflicting way of thinking. Every branch of the social sciences from history and anthropology to sociology and psychology has produced concepts that may be found here. The humanities have also provided inspiration, particularly philosophy and literary analysis. The resultant intellectual ferment is difficult and heuristic. These ideas serve as the foundation for developing even more practical and potent theoretical viewpoints.

You won't find a clear, comprehensive description of theory in this book if that's what you're searching for. In favor of an inclusive approach that sees value in the majority of systematic, academic attempts to make sense of media and their role in society, we have eschewed using limited definitions of theory. Recent ideas on several large theories are given. theory developed to explain and describe all facets of a certain phenomena, such as mass communication Researchers consider it unscientific when a source typically an organization uses technology as a communication tool with a large audience. Some of the broad ideas examined attempt to explain whole media ecosystems and their social function. Others are much smaller and provide a more focused look at certain media applications or consequences. We chose the theories for this book based on their historical significance across time as well as their potential to further knowledge in the future. This process, which is based on our own perceptions of mass media, is unavoidably subjective. We only take into account modern viewpoints that demonstrate timeless or ground-breaking conceptualizations. However, we must first define a few key notions before moving on to that thought.

Mass communication is defined as when an organization uses technology as a medium to reach out to a broad audience. To reach their readers, the professionals at the New York Times employ printing presses and the newspaper. To reach their audience, Cartoon Network's authors, producers, directors, and other experts employ a variety of audio and visual technologies, satellites, cable television, and home receivers. To let viewers know what movies it is releasing, Warner Brothers runs advertisements in magazines. But as you are aware and will be told repeatedly throughout this work, the landscape of mass communication is changing drastically. You are not the broad audience envisioned in conventional conceptions of mass communication when you get direct-mail advertising that is addressed to you by name and that uses your name repeatedly. You are obviously communicating with a large audience when you sit down at your computer and send an email to 20,000 people who have joined a Listserv dedicated to a specific topic, but you are not an organization in the sense of a newspaper, cable television network, or film studio. An everyday person like you may become a television writer and producer, reaching audiences that number in the tens of millions thanks to the accessibility of lightweight, portable, affordable video equipment and the advent of user-friendly online video platforms like YouTube.

Although the majority of the ideas covered in this literature were created before the contemporary communications revolution, they are still relevant and useful today. However, it's important to keep in mind that communication via technology has undergone significant shift. To do this, it might be helpful to see mediated communication as operating along a continuum that extends from traditional forms of mass communication at one end to interpersonal contact at the other. Depending on how much control and participation individuals have over the communication process, various media will fall at different points along this continuum. For instance, the phone is located at one end. Although it is undoubtedly a communication tool, it is one that is most often used in interpersonal communication: There are only ever a relatively small number of persons who have significant engagement in and control over communication at any one moment. They control the discourse and its subject matter. The other pole is occupied by a high-profile Hollywood production or a Super Bowl broadcast on a network. Viewers have little power over the conversation that takes place. Undoubtedly, individuals are free to interpret the information in front of them in their own unique ways and to pay the screen whatever much attention they choose. They have the option of actively seeking meaning in media information or passively decoding it. However, despite their influence and participation, they are unable to directly change the messages being delivered. Media organizations have centralized control over message content.

As you'll see when we look at some more recent ideas of mass communication, the center of the spectrum between the telephone and the television is being quickly filled in by new communication devices. Media users now have the ability to change the content of messages if they are prepared to put in the time and have the requisite knowledge and resources. Audiences may participate in ways that are difficult to predict, and the effects of this participation could not be fully known for decades. The sudden popularity of downloading music from the Internet proves that a generation of young people is ready to put in the effort, get the knowledge, and buy the tools required to have more control over the music they listen to. With the sudden success of video and social networking sites like YouTube and Facebook, we have witnessed this process even more recently and perhaps even more dramatically. We will undoubtedly continue to witness it as we actively use the technologies that enable us to produce and manage the media content that is important to us. There will be significant repercussions for our private lives, the media industries, and the greater social environment as a result of this. Contemporary media, according to communication theorists Steven Chaffee and Miriam Metzger, allow for a greater quantity of information transmission and retrieval, place more control over both content creation and selection in the hands of their users, and do so at less cost to the average consumer. Dan Gilmor, a technology journalist, put it best when he said that people formerly known as the audience now occupy the planet[4]–[6].

DISCUSSION

Science and Human Behavior

In general, our society values and trusts its scientists. One of the main causes of our great level of life and our expanding knowledge of the world around us is science. But not all scientists have the same respect. John D. Barrow, a British astronomer and philosopher, began *Impossibility: The Limits of Science and the Science of Limits* in 1998 with the following observation on the importance of science and its practitioners: There are bookcases full of books that expand on the

achievements of the silicon chip and the human intellect. Science is supposed to inform us of what is possible and what has to be done. Governments rely on science to raise living standards and protect us against prior improvements. While social scientists see no end to the myriad of issues it engenders, futurologists see no bounds to human research.

The visionaries, the fixers, and the guardians are the physical scientists and engineers. They have created the microwave oven, the World Wide Web, and mobile phones that can record and transfer video in addition to sending us images of stars forming and describing the inner workings of the atom. Social scientists are the world's Grinches and doubters. They claim that political campaigns make us too cynical to actively engage in our democracy, television corrupts our values, and parents depend too much on television to watch their children. Or as David Brooks, a journalist, points out, A survey of the social science of the past century shows it to be, by and large, an insanely pessimistic field. Most of the excellent research done by Barrow's experts is easily accepted by us. The cosmos is growing forever, right? No doubt. Quarks are real, right? Naturally. We also have a tendency to be less trusting of social scientists' results. Does playing with Barbies cause young girls' self-esteem to collapse? I don't believe so. games that encourage violence? That is so 20th century. Does texting destroy grammar and spelling? OMG! U're wrong. LOL!

Why does our culture appear to have more trouble embracing the ideas of social scientists? who use logic and observation that is, science to the study of the social world rather than the physical world? scientists who look at relationships between phenomena in the human or social world and results of social scientists? Why do we have greater faith in those who use telescopes and microscopes to study the depth of human cells and the width of the cosmos, but less faith in those who use social observation to study the depth of human experience or the breadth of culture?

Setting Up Theory

Theory Any structured collection of ideas, explanations, and rules pertaining to a particular area of human existence. Physical and social scientists both work with theories. Theories are accounts of how and why things happen. According to the premise of scientific theories, the universe, including the social universe created by acting human beings, reveals certain basic and fundamental properties and processes that explain the ebb and flow of events in specific processes. There are many more definitions of theory. A conventional scientific definition was provided by John Bowers and John Courtright, who said that theories are sets of statements asserting relationships among classes of variables. According to Charles Berger, a theory consists of a set of interrelated propositions that stipulate relationships among theoretical constructs and an account of the mechanism or mechanisms that explain the relationships stipulated in the propositions The definition of theory according to Kenneth Bailey includes explanations and predictions of social phenomena relating the subject of interest to some other phenomena.

But we'll combine two much more voluminous theories to come up with our definition. Stephen Littlejohn and Karen Foss defined theory as any organized set of concepts, explanations, and principles of some aspect of human experience with the assumption that there are several approaches to understand how communication works in our complicated environment. This larger perspective is shared by Emory Griffin, who claims that a theory is a notion that explains

an occurrence or action. It synthesizes the facts, focuses our attention on what's important, and helps us disregard that which doesn't matter, bringing clarity to a situation that might otherwise be chaotic. The two authors who follow acknowledge a critical fact about communication and mass communication theories: There are many of them, the questions they generate are situation-based, to varied degrees, and sometimes they seem contradictory and confusing. Different schools of thought would define theory in different ways depending on the requirements of the theorist and on views about the social environment and the nature of knowledge, as communication theorist Katherine Miller said. Researchers have identified four main ontologies. Postpositivism, hermeneutic theory, critical theory, and normative theory are the different categories of communication theory, and while they share a commitment to an increased understanding of social and communicative life and a value for high-quality scholarship, they diverge in the following areas: goals, ontologies, and views of the nature of reality, what is knowable.

1. Their understanding of the creation and growth of knowledge, or their epistemology
2. Their axiology, or conception of how values should be used to inform research and theory development.
3. These distinctions not only describe the various theories, but also make it clear why the term social science in mass communication theory must obviously be interpreted broadly.

Theory of Postpositivist

Communication academics used the physical sciences as their model when they initially set out to methodically examine the social environment. Positivism, the notion that knowledge could only be acquired via empirical, observable, and quantifiable phenomena evaluated through the scientific process, was held by many in the physical sciences. However, as we already saw in this, individuals are not water beakers. Social scientists adopted postpositivist theory as a consequence. intersubjective agreement theory based on actual observation and guided by the scientific method The scientific method employs postpositivist theory when members of a study community independently reach identical conclusions regarding a particular social issue. This theory acknowledges that people and human behavior are not as constant as components of the physical universe, but it is founded on empirical observation that is guided by the scientific process.

Postpositivist theory aims to explain, predict, and regulate events. For instance, postpositivist theory is unavoidably used by academics that wish to understand how political advertising works, foresee which advertisements will be most successful, and manipulate the voting patterns of targeted populations. Its ontology acknowledges that the world including the social world exists independently of how we perceive it; human behavior is thus predictable enough to be examined systematically. Its epistemology contends that the scientific method's methodical, logical quest for patterns and causal linkages advances knowledge. Intersubjective consensus among scientists researching a certain topic is when progress is made. In other words, postpositivists place their trust in the community of social researchers rather than in any specific social scientist. The objectivity inherent in the application of the scientific method takes researchers' and theorists' values out of the pursuit of knowledge, which is what distinguishes postpositivism's axiology. Therefore, post-positivist communication theory is a theory created via an inquiry process that

tries to mimic as closely as possible the procedures and standards of what we often consider to be science[7]–[9].

Theory of Hermeneutics

However, a lot of communication theorists are not interested in analyzing, forecasting, and regulating social behavior. In the context of hermeneutic theory, they seek to comprehend how and why that conduct takes place. the study of comprehension, particularly via the interpretation of action and language societal interpretation Theory that aims to comprehend how people in oppressed social situations see their own lot in certain circumstances textanything created via social contact that aids in comprehending the social environment. The study of comprehension, particularly when it involves the methodical interpretation of deeds or writings, is known as hermeneutics. The study or interpretation of the Bible and other holy texts was the genesis of hermeneutics. It has continued to be dedicated to the examination of objectifications of the mind, or what Miller refers to as social creations, throughout its evolution over the last two centuries. Most current uses of hermeneutics are similarly centered on understanding the culture of the consumers of a particular book, just as the Bible was the objec- tification of early Christian culture and people who wished to understand that culture would study that text.

Hermeneutic theory comes in a variety of ways. For instance, social hermeneutics aims to comprehend how individuals in an observable social setting see their own lot in that setting. Social hermeneutic theory seeks to comprehend how events in the alien world make sense to the aliens, how their way of life coheres and has meaning and value for the people who live it, according to ethnographer Michael Moerman. Another area of hermeneutics investigates hidden or profound meaning in how various symbol systems are perceived by individuals, such as in media texts. Hermeneutic theory is also known as interpretative theory, as you could have surmised from these descriptions. Any text or product of social interaction, whether a movie, the president's State of the Union Address, a series of tweets on Twitter, or a discussion between a soap opera hero and heroine, may be a source of understanding. This is another significant principle ingrained in these descriptions[10].

There is no really real, quantifiable social reality, according to the hermeneutic theory's ontology. As opposed to this, people construct an image of reality based on their own preferences and prejudices and their interactions with others, and this is as true of scientists as it is of everyone else in the social world. As a result, the epistemology of the hermeneutic theory, which describes how knowledge develops, depends on the subjective interaction between the observer and his or her community. In other words, knowledge is contextual, or particular to the relationship between the knower and the known. Therefore, it stands to reason that the axiology of hermeneutic theory welcomes rather than restricts the effect of researcher and theorist ideals. According to Katherine Miller, personal and professional values serve as a lens through which social phenomena are observed. Hermeneutic theory would be used by a researcher who wants to comprehend how teenagers read social networking sites like Facebook or who wants to know how meaning is created when information is exchanged among teenagers who play online simulation games.

CONCLUSION

In general, navigating the quickly changing media environment and guaranteeing the responsible and efficient broadcast of information in today's society depend on knowing and analyzing mass

communication theory. Researchers may help to the development of ethical and effective communication practices by consistently updating theories and models to take into account modern realities. Scholars and professionals may learn more about the intricate interactions between media, audiences, and society by comprehending and assessing mass communication theory. In an increasingly linked world, having this information enables people to critically evaluate the messages they receive and make wise choices. This study also sets the path for future research projects by enticing academics to investigate cutting-edge topics including the function of artificial intelligence, the ethics of data privacy, and the effects of misinformation operations.

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CRITICAL THEORY: CULTURAL STRUCTURES OF POWER AND OPPRESSION

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ABSTRACT:

Critical theory is a multidisciplinary framework that seeks to analyze and critique social, political, and cultural structures of power and oppression. This study explores the origins, key concepts, and applications of critical theory in various fields, including sociology, philosophy, and cultural studies. Through a comprehensive review of literature and critical analysis, the study aims to deepen our understanding of critical theory and its potential for social transformation. It examines the critical theorists' perspectives on power, ideology, and emancipation, and discusses the relevance and challenges of applying critical theory in contemporary contexts. The findings contribute to the ongoing discourse on social justice, offering insights for scholars, activists, and practitioners engaged in promoting societal change.

KEYWORDS: *Alienation, Capitalism, Colonialism, Counterhegemony, Cultural Hegemony, Cultural Studies, Discourse.*

INTRODUCTION

There are still academics who reject social world explanation, prediction, and control. Additionally, they do not see comprehending the social environment as the ultimate purpose of their job. They work with the presumption that certain facets of the social world are gravely defective and need improvement. They want to learn more about that social environment so they can influence it. Being critical of current social world structures and critical theory, this objective is fundamentally political. Theory looking for liberation and change in the institutions and individuals who hold power in the dominant social order. The politics of critical theory are obvious. It makes the assumption that we can prioritize the most significant human values by restructuring society. Critical theorists research oppression and inequality. Their ideas critique in addition to observing, describing, and interpreting. Critical theories see media as sites of struggles over social, economic, symbolic, and political power. According to the epistemology of critical theory, knowledge only advances when it helps individuals and communities break free from the control of those who are more powerful than they are. However, it has a little more complicated ontology.

According to critical theory, structure and agency interact to produce what is real, what is knowable, in the social world. Critical theorists believe that the dialectic between the two perpetually shapes and reshapes reality. Elites determine reality when they have power over the conflict. People who have achieved emancipation define reality by their activities and relationships. Critical theory is used by researchers and theorists who are interested in the

weakening of the labor movement in industrialized countries or in minimizing the impact of children's advertising to the rising consumerism of the country. The unbridled use of capitalist corporate power that some critical theorists see around the globe troubles them much. They consider the media to be a crucial instrument used by corporate elites to restrict people's access to information about and control over their social environments[1]–[3].

Numerical Theory

Hermeneutic and postpositivist theories are seen as representational by social theorists. They are, in other words, word portraits of some other realities. Normative media theory is nonrepresentational in critical theory. Its objective is to alter the way things are now. But there is still another school of thought. Although it may be used for any kind of communication, mass communication is where it is most often used. Its goal is neither the portrayal of reality nor its reformation. Instead, it seeks to provide an ideal benchmark by which the performance of a particular media system may be assessed. According to a normative media theory, a media system should function in a certain way in order to adhere to or achieve a certain set of ideal societal ideals. As a result, its ontology contends that knowledge is situational. In other words, only the work of a media system is actual or knowable in terms of that system. People who publicly celebrate their principles and deliberately incorporate them into their job are at the opposite extreme of the spectrum. Actually, the majority of interpretative scholars and theorists occupy a medium ground. But if you were genuinely considering theory, you would have questioned, But if an interpretive theorist openly celebrates his or her values and injects them into the research or theory development, hasn't she moved into critical theory?

You would be right, too, as it is difficult to imagine someone who would integrate personal views into social study and theory without also wanting to further those values. Critical theory was developed because through promoting these ideals, the status quo will be changed. In their unreserved embrace of values, critical and normative theorists encounter fewer objections to objectivity than other theorists. However, they must use strong epistemic standards, much as other social scientists and theorists. Critical theorists support change, whereas normative theorists support media that aims to operate in accordance with a social system's declared goals. However, these explicit declarations of nonepistemic principles do not justify careless data collection or flawed data interpretation.

It should be obvious that everyone engaging in the rigorous study of human existence must uphold the highest standards of inquiry while adhering to the rules set out by the communities where their research and theory creation take place. In light of this, which axiology do you believe best matches your perspective on human behavior? Which set of principles do you believe would be most helpful in directing your efforts if you were to one day pursue a career as a mass communication researcher or theorist? Epistemic standards high requirements for the formulation of theories and the conduct of research for the particular social system in question. Its method of knowledge development and advancement, known as epistemology, is comparative analysis-based, meaning that we can only evaluate the value of a given media system in comparison to the ideal upheld by the specific social system in which it functions.

Finally, the axiology of normative theory is by nature value-laden. The study of a media system or its components is conducted with the clear conviction that there exists a perfect mode of functioning based on the social system's ideals. Normative theory is most often used by theorists

interested in the function of the press in a democracy as well as those researching how the media functions in authoritarian or Islamic nations. When media systems based on one normative theory are judged in accordance with the standards or aspirations of another normative theory, issues occur. The whole sixth chapter is dedicated to normative theory. Read the box labeled True Values: A Deeper Look at Axiology to learn more about how values fit into the four major theory categories we've covered.

Assessing Theory

According to French philosopher André Gide, No theory is good unless it permits the greatest work, not rest. No theory is worthwhile unless it is put to use in order to go beyond. In other words, sound theory drives, improves, and progresses society. However, there are certain clear criteria to use when evaluating the usefulness of the several ideas we shall examine in this book.

DISCUSSION

Flexible Social Science

You could have anticipated another reason why individuals who research the social world often don't get the respect granted to their colleagues in the physical sciences now that you are familiar with the four major types of social scientific theory. According to social scientist Kenneth Bailey, to this day you will find within social science both those who think of themselves as scientists in the strictest sense of the word and those with a more subjective approach to the study of society, who see themselves more as humanists than as scientists. In other words, not everyone who calls themselves a social scientist follows the same norms for doing research or accepting evidence, as you've just seen. However, the fact that social science researchers and theorists often combine categories as they work further complicates the situation. Some observers, particularly ardent postpositivists, may find this to be unsystematic. It also leads to controversy among social scientists about the appropriateness of the methodologies used, the validity of the evidence gathered, or the impact of values on the work, rather than the topic under investigation, such as the impact of video violence on children's conduct.

Theory of Mass Communication

The amount of research on the mass media has multiplied and fragmented, claims W. According to James Potter, the enormous variety of great ideas and findings that have been produced is extremely difficult for scholars to understand, much less appreciate. This work is filled with examples of these great ideas and findings so that you can understand how they have influenced the discipline's thinking both harmoniously and dissonantly. For the time being, though, let's use this example the impact of violent video content and see how various social scientists may approach it.

Do you think that children may behave more aggressively as a result of viewing violent television shows or video games? This must be simpler to prove than the idea of a cosmos that is always growing. Since the first silent film hero slugged the first silent film villain, this connection has been postulated. How can the intricate interaction between persons who consume this particular kind of media material and it be studied most effectively? Perhaps we could divide the kids into two groups, some of whom had seen violent cartoons and others of whom hadn't, and have them tally how many times each group participated in violent play. Perhaps we might compare the disciplinary histories of two schools, one where kids had easy access to television at

home and the other where television was not permitted. Perhaps we might work for three months as a teacher's assistant at a preschool and document the interactions between the kids, the TV, and other people. Perhaps we should conduct interviews with avid and casual television watchers as well as regular and irregular gamers. Perhaps the best course of action is to disregard what is occurring with particular people and classes and instead concentrate our study on how violent content is presented in television shows and video games: Who metes it out? Who is the intended recipient? Is it effective? How realistic or graphic is it? Perhaps the issue is financial since it is clear that violent material increases television ratings and that adolescent guys, who spend the most money on games, are drawn to violent videogames. Despite decades of evidence of its detrimental impacts on people and society, this content is nonetheless made accessible by broadcasters and game makers thanks to this commercial incentive. Making a thorough, logical case based on close examination of the top ten best-selling video games and a season's worth of prime-time television programming may be the most effective method to comprehend the function of violent media material in the society.

No matter how closely it adheres to conventional notions of social science or how neatly it fits into one of the four categories of social science theory, each of these solutions is offered either because it is supported by existing theory or because the solutions it generates can be used to expand upon or develop theory. And each of these solutions as well as many more that may have been suggested is intended to assist people, i.e., us, in creating a more livable, compassionate world. They are all social scientific in this manner. Now it should be obvious that mass communication theory is really a collection of mass communication theories, each of which is more or less applicable to a certain media, audience, period, circumstance, and thinker. But one shouldn't consider this to be an issue. Mass communication theory is adaptable, dynamic, and can be customized. In the pages that follow, we hope to give you the fundamentals: the traditions that have given us what we now consider to be classic theories of mass communication; some understanding of the contexts in which they were developed and in which they flourished; the ability to determine what makes sense and what doesn't; and some clear indications of where mass communication theory stands right now.

Englishman Jeremy Tunstall, who was a careful watcher of American media and American media theory, predicted the path we will take around three decades ago: 'Communication' itself bears numerous challenges. Either mass media or communication would include a dozen academic fields and provide a myriad of issues. The issues are complicated when we combine the two. Even if the area is restricted to mass media, it divides into several distinct media, numerous distinct disciplines, numerous distinct phases in the flow, and you rapidly have several hundred subfields in other words, many theories. Actually, W. In the five years between 2004 and 2009, mass communication research published in journals employed more than 150 theories some new, some old [4]–[6].

We need to grasp mass communication theory to inform our behaviors and choices as we immerse ourselves more and deeper in the always expanding communication revolution. This comprehension acknowledges that all social theory is human-constructed and dynamic, evolving over time as society, technology, and individuals evolve. The evolution of our knowledge of the mass communication process itself is an obvious example of this dynamic. Traditional ideas of the mass audience, the mass communicator, and the interactions between the two have evolved

as a result of new communication technology. We depend on social science and its ideas to comprehend this transformation.

Because it posits links between environmental factors and people's views, beliefs, and actions, social science is often contentious. These links are often plainly discernible and measurably in the physical sciences. On the other hand, they are uncommon in the study of human behavior. Human behavior is often hard to measure, frequently quite complicated, and frequently goal-oriented. Social science and human behavior don't mesh well together. Social science itself is rather variable; it means many different things to many different individuals, which makes the problem even more convoluted.

Theory of Mass Communication in Four Eras

Since the emergence of the personal computer in the late 1970s and early 1980s, technophiles have praised convergence, the erasing of differences across media. Bill Gates, a co-founder of Microsoft, announced the company's complete entry in 2004 at the yearly Consumer Electronics Show. Convergence, he said to his audience, doesn't happen unless everything is available digitally and is user-friendly across all platforms for the customer. Therefore, the shift toward offering people digital freedom on them is really amazing on each of the three media kinds that are of the utmost importance: photographs, music, and video. It has been the subject of much discussion. It's really occurring right now. In fact, it's occurring right now in ways that Gates may not have foreseen all those years ago. When we're not using our mobile phones to browse the Web or use global location to find the closest pizza place, we now get crisp, full-motion video on them.

No matter where they are, consumers can access, utilize, and afford the technology that enables them to retransmit the information they watch on their home TVs to their laptop or mobile device. Full-motion live video, on-demand movies, and on-demand television have joined the already-existing anytime, anywhere reception of voice, e-mail, web pages, music downloads, written and data texts, interactive video games, and still photos as wireless Internet networks have improved and spread. So, are you talking on the phone, browsing the Internet, watching television, or watching a movie while using your mobile phone to download a video of Superbad? When all of these media can be accessed anywhere, at any time, using a single handheld device, and each one combines graphics, video, printed text, sound, music, and interactivity to meet your entertainment and information needs, what does the distinction between newspapers, magazines, radio, and television become? Many academics feel that the communication technology revolution we are now experiencing is changing social structures and cultures all across the globe. The potential applications of each new technical innovation are increased.

Combining new technology, media systems may cross vast distances and fulfill a wide variety of very specialized needs. In hindsight, we now see the early centuries of mass communication as being dominated by expensive, inefficient technologies that catered to enormous audiences with a limited range of offerings. Large corporations with headquarters in major cities created and maintained extremely centralized media infrastructures. People made accommodations for their requirements in order to use the earlier media technologies. Although we are now engulfed in a communications revolution, most of our attention is still focused on the media dinosaurs since for many of us, the phrase mass media still has the same connotations as these big media. We

may disparagingly refer to older media as the MSM, but we are only starting to grasp how new, alternative media may fill needs we weren't even aware we had. If this were not the case, the Internet and World Wide Web would not enjoy the same level of explosive popularity or ongoing controversy that they do today. The initial effects of this change appear to many of us to be rather pleasant and benign. Our possibilities for entertainment and informational material have substantially increased thanks to the new media.

We may pick from tens of thousands of titles accessible on cable channels, satellites, videotapes, DVDs, and Internet downloads, as opposed to a small selection of films in neighborhood theaters or on three network television stations. On the Internet, we may trade digital files of CDs, building up enormous home music collections. We may get a variety of newscasts at any time through radio, television, and the internet. We may access distant databases and browse unlimited reams of material on various, specialized subjects using personal computers or even mobile devices. We can listen to ten thousand stations on the Web, as opposed to the few local radio stations that are accessible on our dials. We may experiment with and build new identities using the interactive features of the Internet. There are numerous different print media options, many of which have been tailored to appeal to very limited audiences. The previous ideas market has evolved into a massive, round-the-clock supermarket. You can find it anywhere if you want it. Additionally, because the Internet and other digital technologies have made us all potential content creators, if you want something but can't acquire it, you can make it yourself.

In this book, we look at how communication experts have conceptualized the function of the media during the last two centuries and current one. Our goal is to provide you with a comprehensive and historically informed view on the potential benefits and drawbacks of media. You will have new possibilities when digital media merge, but there may also be potent new methods for media to breach your privacy and mold your perceptions of the social environment. We go through some of the most insightful theories on the function and possibilities of the media. We kindly ask that you join us as we reflect on the history of the media and the early attempts to comprehend its impact and function. We will examine the problems brought on by the development of numerous media sectors and the rapid advancement of media technology, concentrating on the theories that were created to explain them. We will wrap up with a discussion of current theory to help you form a viewpoint on media that is relevant to you individually.

Even while we often use instances of new technology to illustrate our ideas and show the applicability of different theories, keep in mind that this is not a book on new media technology. Our goal is to put new communication technologies into theoretical and historical context for you. The difficulties society and individuals encountered throughout earlier communication revolutions, such as the Golden Age of Radio or the Age of the Penny Press, are quite similar to those we confront now. Examining how experts have attempted to comprehend media technology and foresee its effects on society might teach us a lot. We may learn from their errors and expand on their ideas that have worked well. We may benefit from the philosophies of earlier generations as we navigate the difficulties of the new media of today. The order of events in this book is mostly chronological. This organizational structure demonstrates in part our agreement with James Dearing, Donne Bergman, and Everett Rogers that The historical method is the most popular approach to studying intellectual histories. It aims to comprehend paradigmatic change by highlighting significant instances of both personal and impersonal

influence, which are then interpreted as determining the boundaries and directions of a specific field of study. While recognizing the significance of significant instances of intellectual impact, a social scientific understanding of such histories must look for patterns that show influence across time[7]–[9].

Our chronological organization also reflects our belief that the majority of social ideas, including media theory, are never really original and are always a reflection of the time period in which they were created. Scientists who engage with ideas can work only within their social and psychological contexts, according to geologist and naturalist Stephen Jay Gould, who writes about science in general. Such a statement deepens our understanding of the greatest dialectic in human history, which is the change of society by scientific advancement, which can only occur inside a framework created, limited, and helped by society. The same point is made by communication professor Gary Gumpert, who calls his field a splendid, splintered discipline. Gumpert noted that it is crucial to know that we are not alone, but connected to what was before, what may be, and what is next to come. In other words, science has some culture imbedded in it, as historian Joan Jacobs Brumberg put it to those who deal in social theory. What alternative outcome is possible? .

Even when they provide potentially dramatic modifications or sophisticated synthesis of prior thoughts, modern theories are often only updated copies of ancient ones. It's crucial to comprehend the ideas that underpin modern theories in order to comprehend present theories. This does not imply, however, that the study of mass communication evolved or took shape in a systematic, chronological manner, with new, erroneous theories replacing outdated ones. For instance, theories regarding media and violence have existed for as long as there have been media. In this nation, worries about negative media impacts were raised as early as 1900 and were firmly expressed in the 1930s and again in the 1950s. The 1960s saw a peak in the theoretical focus of mass communication experts on the issue of media and the ensuing viewer, listener, or reader hostility. They were also the height of the claim that ineffective parenting, not media, is the real issue. The Surgeon General's Report by the Scientific Advisory Committee on Television and Social Behavior, an apparently conclusive body of research supported by the government and released in 1972, did nothing to resolve the academic and popular dispute. Since then, Congress has held hearings on the effects, if any, of media violence, and in 2009 the FCC started considering rules requiring a single, standardized ratings system to warn parents of programming on television, video games, and wireless telephones that could be inappropriate for children. As a result, the Telecommunications Act of 1996 mandated that manufacturers of television sets install an electronic violence-screening device, the V-chip.

This work is also predicated on the premise that every social theory is a product of human creationan active endeavor on the part of academic communities to make sense of their social environment. We observed in 1 that different scholarly groups have different goals for the ideas they develop. As new groups of academics develop with fresh goals and innovative methods of arranging traditional ideas, there are significant qualitative alterations in theory formation from one decade to the next. For instance, intellectual groups often align themselves with strong elites and try to maintain the status quo amid periods of civil unrest or foreign danger. Other times, academic groups that are critical of the current social order emerge and attempt to change or reform it. Still some communities have long-term humanistic objectives such as enlightenment through the arts and liberal education.In addition to being developed for a variety of purposes,

mass communication theories are always developing much as the world they aim to explain, comprehend, or alter. These ideas are thus dynamic as well as being human creations. Professors of mass communication Jennings Bryant and Donna Miron illustratively explained[10]:

Even the most well-intentioned journalists find it difficult to adequately track and explain developments in mass communication theory and research because they happen nearly too quickly and unpredictably. For example, all of the media of mass communication are undergoing dramatic changes in form, content, and substance ... which are explained only partially by the notion of convergence; newer forms of interactive media, such as the Internet, are altering the traditional mass communication model from that of communication of one-to-many to communication of many-to-many media ownership patterns are shifting dramatically and sometimes ruthlessly in ways that tend to disregard the entertainment, informational, educational, political, and social needs of consumers and that potentially cause major problems for their host societies the viewing patterns and habits of audiences worldwide are changing so rapidly as to be almost mercurial the very nature of the primary unit in which most media consumption takes place the family is undergoing remarkable changes in its own right that markedly affect our uses of media and their impacts on our psychological and cultural well-being.... Additionally, with the majority of today's youngsters Growing up Wired, interactive media are Redefining Life at Home even in quieter, more conventional household contexts.

CONCLUSION

In conclusion, A crucial tool for understanding and altering social systems is critical theory. Critical theory aids in the quest for a more fair and equitable society by encouraging critical thinking, social criticism, and the creation of alternative futures. Critical theory may continue to motivate and direct efforts towards social change and the quest of liberation for all people and communities via multidisciplinary involvement and continuing discussion. The results highlight the value of critical thinking in promoting social transformation. Critical theory may be used by academics, activists, and practitioners to recognize and destroy oppressive institutions, contest prevailing theories, and promote the rights of underrepresented voices. The research also emphasizes the necessity for continual discussion and critical theory adaptation to meet new social issues and assure its ongoing applicability in a world that is changing quickly.

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EXPLORING THE EVOLUTION: FOUR ERAS OF MEDIA THEORY

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ABSTRACT:

Media theory has evolved over time, reflecting the changing landscape of communication technologies and their impact on society. This study examines the four eras of media theory, namely the mass society era, the limited effects era, the cultural studies era, and the digital era. Through a comprehensive analysis of literature and historical context, the study explores the key concepts and theoretical frameworks that emerged during each era. It discusses the shifts in perspectives on media effects, audience reception, power dynamics, and the role of technology. The findings contribute to a deeper understanding of media theory's evolution and its relevance in shaping our understanding of media and communication in contemporary times.

KEYWORDS: *Agenda-Setting, Audiences, Broadcasting, Cultural Imperialism, Digital Revolution, Gatekeeping, Globalization.*

INTRODUCTION

Over the last two centuries, media theory has seen significant changes. Beginning with the formation of media theory in the nineteenth century and concluding with the emergence of a variety of modern viewpoints, we have recognized four major periods in the evolution of mass communication theories. We will discuss the many mass communication theories that were developed, take into account their goals, and demonstrate both their advantages and disadvantages as we examine each of these periods. We shall discuss the functions fulfilled by these ideas and the reasons why subsequent researchers replaced or rejected them. When hypotheses couldn't be backed by logical reasoning or scientific study, they were sometimes dismissed. Their key assumptions were refuted by empirical data, or they proved difficult to explain or justify. Sometimes advocates stopped up looking for evidence to back their claims or they lost relevance as media or society evolved.

We shall outline the history of the development of mass communication theory. You will get a deeper understanding of how current ideas came to be and why they are valued. Although many of the earlier ideas have been shown as unscientific or otherwise worthless and no longer serve as a guide for our thinking, they are nonetheless significant as historical markers, and some continue to be accepted by certain media professionals and certain demographics today. What's most crucial, however, is that understanding prior viewpoints helps you understand modern views[1]–[3]. The achievement of a research community working within the constraints imposed by its own values, established concepts, and research standards may be considered as the best explanation for the formation of significant contrasting opinions in each age. Each study group was also restricted by rival hypotheses, scarce financial resources, political limitations imposed

from outside, and values upheld by society at large. Despite the fact that lone theorists may create novel conceptualizations, research groups identify, cultivate, and then spread these ideas. As we discuss the ideologies that these societies supported or rejected, we will take into account how they have developed and operated.

Mass Society and Mass Culture Era

We start by reviewing some of the early media theories before going on to describe the many periods of mass communication theory. These concepts were first created in the second part of the nineteenth century, when major industries were rapidly emerging in metropolitan areas and luring people from rural regions into cities. At the same time, ever-stronger printing presses made it possible to produce newspapers that could be sold to readers with quickly expanding populations at decreasing costs. Many thinkers were very gloomy about the future that would be brought about by industrialization, urbanization, and the growth of print media, yet others were hopeful. They attributed industrialization as the cause of the upheaval of quiet rural villages and the compulsion of people to reside in cities just as a cheap labor force for huge factories, mines, or bureaucracy. Due to their high levels of crime, cultural variety, and unreliable governmental institutions, these philosophers were terrified of cities. Mass media represented all that was wrong with urban life in the nineteenth century for these social philosophers. They targeted the media specifically and leveled harsh criticism at them, charging that they catered to lower-class preferences, stoked political instability, and undermined crucial cultural standards. Most theorists were highly educated people who were afraid of things they didn't understand. The old social structure was disintegrating, along with its politics and culture. Did the media cause this, or did they just hasten or intensify these changes?

The term mass society theory now refers to the prevailing viewpoint on media and society that evolved during this time. It is a fundamentally contradictory idea that foresees a horror future in which everyone loses their individuality and becomes a slave to the machines. It is founded in nostalgia for a golden age of rural communal life that never occurred. As we strive to reevaluate where we are and where we are headed as individuals and as a country committed to technology as the means of enhancing the quality of our lives, some variation of the mass society thesis appears to reappear in every generation. Every new iteration of the mass society theory contains critiques for the media of today. It is remarkable that a fresh version of the mass society idea has not yet made the Internet its focal point. These objections certainly exist, but they haven't yet taken off the way that criticisms of radio, television, movies, newspapers, and even comic books did in earlier times. Perhaps this indicates that the ideas of the mass society are no longer valid. Alternately, it's more possible that since the Internet is so young, elites do not take its challenges to social order seriously because they are still too vague.

Thus, mass society theory may be seen as a set of contradictory ideas created to explain what was occurring when major cities sprung up and expanded as a result of industrialisation. Ideas about the mass society emerged from both political extremes. Others were founded by revolutionaries who intended to force dramatic changes, while others were created by those who wished to retain the current political system. But at least one of these ideological rivals believed that mass media was problematic, if not plain harmful. In general, any social elite whose authority was endangered by change found tremendous appeal in mass society concepts. Media businesses were simple targets for elites' complaints, such as the penny press in the 1830s or

yellow journalism in the 1890s. They used straightforward, sometimes sentimental material to appeal to readers in the working class and other lower socioeconomic levels. These industries were quickly criticized as signs of a broken society that needed to either revert to its old, core values or be pushed to embrace a set of completely other values promoted by the media. The emergence of the mass society idea was influenced by several bitter political battles that had a significant impact on how people thought about the mass media.

Media's ability to undermine and disturb the established social order is a key claim made by the mass society hypothesis. However, media are also seen as a possible remedy for the havoc they cause. They may act as a potent instrument to either reestablish the previous order or establish a new one. But whose usage of this instrument should be trusted? Should those in positions of power be trusted to generate or restrict media content? Should media be freely run by private businesspeople whose main objective is to generate money? Should radical, revolutionary organizations be allowed to dominate the media in order to further their goals of establishing the ideal social order? These issues sparked a heated discussion towards the conclusion of the nineteenth century and the start of the twentieth century. The most powerful of these elites were those who controlled the factories and other forms of industrialization, and this conflict frequently pitted traditional elites, whose power was based on an agrarian society, against urban elites, whose power was increasingly based on industrialization and urbanization.

Because their dominance was founded on the profits they made and subsequently reinvested, they have come to be known as capitalists. These urban elites eventually grew to have a significant impact on societal transformation. All aspects of technical advancement, including the media, were enthusiastically promoted. They believed that since technology made it easier to govern the physical environment, increased human productivity, and produced new types of material prosperity, it was intrinsically beneficial. They thought that technology will solve social issues and result in the creation of a perfect social environment. The telegraph would unite various, disputed towns into a strong and cohesive union, the telephone would increase economic efficiency so that everyone would benefit, and newspapers would cultivate an informed public that would choose the finest political leaders. However, industrialisation in the near term resulted in significant issues including labor exploitation, pollution, and societal instability. S. 3, 4, and S. 5 describe how people in this age thought about media.

The errors of both technology critics and supporters are now plainly seen. Media enthusiasts also overstated their potential to establish a perfect social order, just as mass society concepts vastly inflated how rapidly media might erode social order. These theories ignored the fact that audiences freely selected uses of media ultimately determine its influence. In their perceptions of common people and the capacity of the media to have a significant impact on them, all mass society theorists displayed an excessive paternalistic and elitist attitude. People who were afraid of the media overstated their ability to control the populace and the chance that they would bring about irreparable social and cultural disaster. Technology proponents were also mistaken and neglected to recognise the many harmful, unwanted effects that arose from using technology without properly considering its influence.

DISCUSSION

Between the mid-1800s and the 1950s, social theorists were dominated by ideas about mass society in particular. Since then, whenever new technology has threatened the established quo,

these concepts have had intermittent appeal. SpongeBob SquarePants, a cable television cartoon, was criticized by conservative religious leaders in 2005 for advancing the homosexual agenda, and in 2007, Happy Feet, a digital animation film about penguins, was charged with having a bizarre anti-religious bias, an endorsement of gay identity, and a propagandist theme that denigrated humanity, supported environmentalism, and exalted the UN[4]–[6]. World events in the 1930s seemed to be continuously confirming the veracity of notions held by the bulk of society. Both revolutionary and conservative political organizations in Europe employed the media in their battles for governmental control. German Nazis relentlessly utilized new media technologies like radio and motion pictures to solidify their authority while also improving on World War I propaganda strategies. From America, the Nazis seemed to have developed potent new strategies for shaping public opinion. Totalitarian dictators like Hitler, Stalin, and Mussolini gained political power across Europe and were able to dominate sizable populations with seeming totality. The most logical explanation for these abrupt shifts seemed to be propaganda spread by radio, television, and cinema. Direct government control has largely superseded private media ownership, particularly of broadcast media.

These initiatives have the clear goal of maximizing the contribution of media to society. However, the effect in the majority of situations was to give ruthless dictators who believed they individually reflected what was best for all of their inhabitants great authority. Paul Lazarsfeld started scientifically examining ideas about mass society in the late 1930s and early 1940s. He would later challenge some of its fundamental presumptions. Lazarsfeld, a trained psychologist, escaped the Nazis and arrived in the US on a Ford Foundation scholarship. He established himself as a key thinker and researcher for the developing discipline of mass communication study. Including many of his academic peers, Lazarsfeld was interested in investigating how newly developed social science techniques, including surveys and field research, might be used to comprehend and address societal issues. He combined his extensive business experience with academic training. He created the Bureau for Applied Social Research at Columbia University not long after coming in the country, which is now one of the most active and prosperous social research centers in the country.

Lazarsfeld is a typical illustration of a transitional in theory development someone who is knowledgeable of previous theory but also creative enough to take other notions and evaluation techniques into consideration. Lazarsfeld was dedicated to the use of empirical social research techniques in order to prove the validity of theory, while being quite acquainted with and sympathetic to conceptions of mass society. He stated that speculating on how the media affects society is insufficient. Instead, he pushed for the execution of meticulously planned, in-depth surveys and even field experiments that would enable him to track and quantify media effects. It wasn't sufficient to just presume that political propaganda had an impact; there needs to be concrete proof to support this. The American Voter Studies, Lazarsfeld's most well-known research projects, were originally intended to demonstrate the effect of the media on election campaigns, but they ended up posing more questions than they did provide answers. As we'll see, when empirical social research is used to evaluate the function of the media, this is a typical conclusion. By the middle of the 1950s, a vast quantity of data had been produced by Lazarsfeld's work and that of other empirical media researchers.

Lazarsfeld and his colleagues came to the conclusion that media were not nearly as potent as had been anticipated or hoped for after interpreting these findings. Instead, these researchers

discovered that individuals had a variety of strategies for avoiding media impact and that a variety of opposing forces, including family, friends, and the religious community, influenced their opinions. Media often appears to support current social patterns and enhance rather than endanger the status quo, as opposed to acting as a disruptive social force. They found little evidence to back up the worst predictions of mass society theorists. This idea is now known as limited-effects theory, despite the fact that Lazarsfeld and others never gave it that name.

According to this group of hypotheses, the function that media has in people's lives and the greater society is relatively small and restricted. Despite the fact that their flaws are acknowledged, they are nonetheless often utilized as research guidelines. They are particularly helpful in describing the immediate effects of regular media consumption by different sorts of audiences. Because they are used to inform practical decisions for diverse organizations, a number of these ideas are known as administrative theories. These ideas, for instance, might direct the research of television marketers as they create and assess advertising methods to increase sales. And as you would expect, administrative research is the term used to describe research that is based on administrative ideas. See the section marked Administrative versus Critical Research: The Example of Prescription Drug Advertising for a further explanation of what administrative as employed here implies.

Limited-effects theories of media continued to spread among academics during the 1950s. As the new discipline of mass communication studies emerged in the 1950s and 1960s, these ideas predominated. Between those who backed mass society concepts and those who supported them, there were a number of significant conflicts. This should not come as a surprise given the emergence of communism in Eastern Europe, which appeared to be solid proof that the media could be utilized as potent instruments to unite increasing numbers of people into a totalitarian state. If the United States couldn't discover a method to employ mass media to confront and defeat the Soviet Union, how could it possibly hope to win the Cold War?

Pharmaceutical Advertising

Paul Lazarsfeld may be regarded as one of social science's founding , and his work significantly contributed to the establishment of the limited-effects approach in American mass communication theory, yet he foresaw the dangers of over-relying on administrative research seven decades ago. He distinguished between what he termed critical research, which asks crucial questions about the sort of culture that emerges through our use of the media, and administrative research, which is concentrated on the immediate, visible effect of mass communication. He wrote the following in 1941, long before there was the Internet, mobile phones that allowed you to play video games with individuals on another continent, or 24-hour cable news networks: We now live in a world where skyscrapers rise and fall over night, where news is delivered as a shock every few hours, where constantly new news programs prevent us from learning the specifics of previous news, and where nature is something we pass in our cars while observing a few quickly changing flashes that give the impression that a mountain range is in motion.

Could it be that we do not accumulate experiences as it was formerly possible? You'll find that many mass communication experts finally heeded Lazarsfeld's appeal, despite the demands of the limited-effects perspective and its dependence on administrative research. This contradiction between promotional and critical research is evident in the current debate over prescription

medicine direct-to-consumer advertising. Using administrative theory as a foundation, market researchers, for instance, perform administrative research to find better and more effective methods to match goods and customers. Naturally, there is nothing improper about it. But Lazarsfeld believed that stopping there, believing that there weren't other, as essential if not more significant topics to which they might direct their attention and talent, was incorrect. He urged his peers in the scientific community against this. The only countries in the world that allow DTCA are the United States and New Zealand. That alone, according to its detractors, should prompt at least one clear objection. What, specifically, about American culture makes a behavior legal here that is illegal in all but one of the rest of the world? Nevertheless, since DTCA became lawful in the early 1980s, a significant amount of administrative study has been done on it.

Researchers looked examined the best ways to convey crucial technical and medical information in a brief radio or television ad or on a magazine or newspaper page. How did physicians feel about treating patients who were more knowledgeable? Were patients really better educated? According to industry studies, consumers made better patients as they learned more about the presence of and treatment choices for problematic medical issues. Patients who are aware of the DTCA may detect medical problems, seek treatments, and ask physicians questions that busy doctors would not be able to on their own. A six-year study of the public's response to DTCA by the magazines *Prevention* and *Men's Health* revealed that 29 million individuals had their first medical visit as a consequence of DTCA, with one-third of consumers discussing illnesses and treatments. Consumers didn't demand the marketed medications; instead, they utilized the DTCA's information as the starting point for their questions and interactions. Another investigation was made by the Food and Drug

In 1960, a number of influential research on the impacts of media seemed to give unmistakable evidence in favor of the limited-effects theories. *Public Opinion and American Democracy*, written by V. O. Key in 1961, was a theoretical and methodological masterpiece that combined concepts of limited effects with social and political theory to produce the perspective today referred to as elite pluralism. According to this idea, democratic societies are composed of entwined, pluralistic groups headed by opinion leaders who depend on the media for news about politics and the social sphere. Despite the fact that the majority of their supporters are indifferent and stupid, these leaders are well informed by the media.

Because they challenged hard scientific findings, supporters of mass society notions came under increasing attack from limited-effects theorists in the 1950s and 1960s. Mass society notions were also discredited within academia because they were linked to the anti-Communist Red Scare promoted by Senator Joseph McCarthy in the early 1950s. McCarthy and his supporters gave the media blacklisting of putative Communists a lot of attention. Arguments from mass society were used to defend these purges, claiming that the general public needed to be shielded from media manipulation. Limited-effects theories argued that common Americans were well safeguarded against media influence by opinion leaders who could be relied upon to screen out Communist propaganda prior to it reaching these common Americans[7]–[9].

The conflict between limited-effects proponents and mass society looked to have resolved by the middle of the 1960s, at least within the mass communication research community. The results of actual study kept piling up, and practically all of them supported the latter viewpoint. The idea of mass society was backed by little to no empirical study. This was expected since the majority of

empirical researchers who were educated at the time were cautioned about its flaws. For instance, researchers and theorists from psychology, not mass communication, were most active and prominent in examining television's contribution to these societal ills during the 1960s, a period of growing concern about violence in the United States and the erosion of respect for authority. Many communication scientists gave up hunting for significant media impacts and instead focused on identifying little, circumscribed effects. Some of the initial media researchers went back to their work in political science or sociology after becoming persuaded that media research will never result in any significant new results.

Bernard Berelson, who worked closely with Paul Lazarsfeld, pronounced the area of communication research to be dead in a contentious article. Simply put, there was nothing more to learn about the media. Berelson suggested that it was time to proceed to work that was more crucial. Ironically, he authored his article right before media research had a rapid expansion. Students flocked to university journalism programs and communication departments in the late 1960s and early 1970s. These expanded along with their teachers. The amount of research also grew as there were more academic members. But was there still something to learn? Any significant scientific questions that remained unanswered? Were there still any significant discoveries to make? In fact, many American social scientists held this belief. Limited-effects theory faced opposition on multiple fronts, mostly from psychologists and sociologists concerned with the widespread social impact of media. Limited-effects theory is challenged by competing cultural perspectives in *Ferment in the Field*

Despite these few instances of internal opposition, the majority of mass communication academics in the United States nevertheless regarded the arguments for limited impacts and the supporting empirical study results to be compelling, there was also opposition from researchers in other regions of the globe who weren't as persuaded. In Europe, where both left- and right-wingers were concerned about the influence of the media and had firsthand experience with propaganda during World War II, ideas about mass society continued to thrive. Additionally, Europeans had doubts about the ability of postpositivist, quantitative social research techniques to validate and advance social theory. Many people believed that this reductionism was an exclusively American fixation. Some European academics believed American empiricism was simple and intellectually dry, and they were wary of the influence Americans acquired after World War II. American ideas regarding media impacts were embraced and supported by some European academics, while others fiercely opposed them and pushed for sticking with less limited or more conventionally European ways.

Neo-Marxists were one set of European social theorists that adamantly fought postwar American influence. Left-leaning social theorists contended that media help powerful social elites establish and hold onto their power. The elite may easily, subtly, and very effectively promote viewpoints that are in line with their interests via the media. They argued that the mass media may be seen as a public arena where cultural conflicts are waged and a dominant, or hegemonic, culture is created and supported. Elites prevail in these conflicts because they begin with significant advantages. The status quo is promoted as the only sane, reasonable way to organize society, with opposition silenced. Even in children's cartoons, aristocratic values are subtly weaved into and reinforced through the plots of popular shows. Examining media organizations and interpreting media material were top priorities in neo-Marxist theory [10].

British cultural studies are the term for a school of social theory that some neo-Marxists in Britain created in the 1960s. It placed a lot of emphasis on the mass media and how they contribute to the spread of a hegemonic worldview and a prevailing culture across different social segments. Researchers examined the media usage of such groupings and evaluated how it may influence individuals to form opinions that favour ruling elites. An important discovery was finally made as a result of this investigation. Social scientists at Birmingham University found that individuals often resisted the dominant notions and spread alternative interpretations of the social reality when they performed postpositivist-oriented, empirical audience research. British cultural studies began with deterministic presumptions about the power of the media, but their work eventually focused on audience reception studies that revived crucial questions about the potential influence of the media in specific circumstances and the capacity of active audience members to resist media influence questions that 1960s American media scholars ignored because they were dubious about the power of the media and assumed that audiences were passive.

CONCLUSION

In conclusion, four major periods in the study of media theory have each added significant knowledge to our comprehension of media impacts, audience response, power dynamics, and technical breakthroughs. In order to critically engage with and influence media practices in the present and the future, it is essential to recognize the multidimensionality of the media's effect and the reciprocal link between media and society. Media theory will surely continue to advance alongside media technologies as they develop, providing fresh viewpoints and conceptual frameworks for understanding the dynamic media ecosystem.

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RISE OF MEDIA INDUSTRIES AND MASS SOCIETY THEORY

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ABSTRACT:

The rise of media industries has significantly shaped the way information and entertainment are produced, distributed, and consumed. This study explores the relationship between the rise of media industries and the mass society theory, which emerged during the early 20th century. Through an examination of historical context and literature review, the study investigates the key tenets of mass society theory and its implications for understanding the impact of media industries on society. It analyzes the role of media conglomerates, the formation of mass audiences, and the social consequences of mass communication. The findings contribute to a nuanced understanding of the interplay between media industries and mass society theory, highlighting the ongoing relevance and limitations of this theoretical perspective.

KEYWORDS: *Media Industries, Mass Society Theory, Mass Communication, Media Conglomerates, Mass Audiences, Social Consequences.*

INTRODUCTION

Because of pressure from cultural studies and the introduction of new communication technologies, limited-effects conceptions have experienced significant changes that have necessitated a reevaluation of long-held presumptions about how people use media. Therefore, we are only beginning what might very well turn into the fourth era of mass communication theory. These fresh viewpoints are altering the way we see the consequences of media. For instance, the framing theory and the media literacy movement provide strong justifications for how mass communication affects people and has a significant impact on society. We are once again seeing a time when the emergence of potent new media is challenging the way that most of us live our lives and interact with one another. A variety of scenarios in which media may have significant impacts have already been discovered, and we have created new study tactics and tools to help us quantify media influence more effectively[1]–[3].

These new viewpoints are based on the idea that audiences are engaged and utilize media to provide memorable experiences. These viewpoints recognise that significant media impacts may develop over time and are often a direct result of viewer or reader intent. Media may be used for a variety of purposes by people, including seeking excitement, managing emotions, and learning new knowledge. By using media in this manner, we are attempting to consciously create memorable experiences. The many meaning-making perspectives contend that major outcomes often occur when individuals utilize media to manufacture meaning when they are able to purposefully produce desirable experiences some of which are planned and others of which are not. There will be repercussions if young people download billions of songs from the internet to

boost or maintain their mood. While some of these effects are deliberate, other times they are unexpected and undesirable.

Have you ever watched a horror film in search of thrills only to be bothered later on by unsettling visuals? Unexpected outcomes may result from factors that interfere with and disturb this meaning-making. According to these viewpoints on meaning-making, future study should concentrate on people's achievements or failures in their attempts to use media to create sense, as well as on intentional and unintended outcomes. It is important to take into account these effects from both a societal and an individual perspective. One interpretation of meaning-making theory is discussed in the section labelled Semiotic Democracy.

Democracy Semiotic

Bill Moyers, a journalist and social critic, was asked what gave him hope that the American media system might operate more effectively in the interest of democracy and its people in an interview conducted just before the April 2007 broadcast of his documentary on the media's performance in the lead-up to the 2003 invasion of Iraq. He just said, The Internet gives me encouragement. When you recognize that someone else has been penning your tale, it's time to seize the pen from his grasp and begin writing it yourself. That is when freedom starts. Twenty years before, British media theorist John Fiske proposed that mass communication theorists analyze television, a distinct medium, from a more culturally based perspective. The best way to understand television's joys, he said, is via a diverse, social paradigm rather than a homogenous psychological one. Play encourages effort and imagination, making it a notion that is often more productive than pleasure.

Play is an active type of pleasure because it tests the boundaries of norms and considers the repercussions of ignoring them; centralized pleasure is more conformist. Both types of pleasure may be produced by television, but the predominant one is the playful pleasure that results from and enacts the source of all power for the subordinate: the capacity to be different. The playful nature of television is an indication of its semiotic democracy, which refers to the delegation of meaning- and pleasure-making to its audience. Modern mass communication theorists must contend with a media system that functions in a social environment where users may generate and share their own material and enjoy creating their own meaning. Because audiences and people may generate their own impacts, whether large or little, short-term or long-term, sometimes desired and sometimes unexpected, researchers and theorists must explain, comprehend, or regulate a mass communication process.

There will be a lot more to say about this, but for the time being, think on these issues. Can you draw a connection between semiotic democracy and media literacy? Do Fiske or Moyers overestimate the worth of others? Do we really like interpreting media information in our own ways? Will we really compose our own tales using the Internet? Do you think the fact that Howe said empowering individual consumers rather than empowering individual citizens has any significance? It is what? Do Fiske's remarks include any clues of neo-Marxist theory? If so, could you explain how he and Moyers are basically arguing the same thing about the viewers of contemporary mainstream media? The limited-effects viewpoint failed to comprehend or forecast how the media will influence cultural transformation. Theorists were unable to make sense of notable occasions when the influence of media seemed to be clear because they categorically rejected the idea that media could play a significant part in such transformation. For instance,

limited-effects theorists were compelled to dismiss the possibility that media may have significantly influenced the 1960s counterculture, women's, anti-Vietnam War, and civil rights movements. They are unable to explain the media's participation in more recent high-profile public discussions, such as the hasty decision to go to war after the 9/11 attacks and the Obama administration's drive to change the American healthcare system. Both of these theories struggle to explain how society has changed as a result of the development of the Internet. The concept of levels of analysis may be one reason why the limited-effects perspective fails to explain these blatant instances of widespread media impact.

From the macro- scope down to the microscopic, there are many different levels at which social research concerns may be examined. For instance, researchers might examine the impact of media on civilizations, societies, or countries, as well as on organizations or groups, small groups, and individuals. At either of these levels, the problem of media impacts should be approachable, and the findings should be similar. However, those who study restricted impacts often concentrate on the microscopic level, particularly on certain people from whom they can quickly and effectively get information. They often discount the possibility of impacts at the macro or cultural level when they have trouble proving effects at the micro level. The limited-effects approach, for instance, contests the idea that commercial images may have a large impact on culture. It contends that advertising only reinforces already established societal patterns. At best, marketers or politicians just use these tendencies for their own interests. In light of this, political politicians may succeed in capitalizing on nationalism and racial resentment to further their campaigns, much to how product advertisements take advantage of what they perceive to be attitude trends among the baby boom generation or soccer mothers.

But who could contest the profound cultural shifts brought forth by such political campaigning? Politicians' appeals to our darker instincts must have some impact on our democracy and society, right? Can you provide a positive assessment of the level of dialogue present in today's politics? The arguments based on restricted effects and reinforcement may have been sound, but they were prematurely scope-constrained. Theorists of meaning-making today have expanded on reinforcement ideas to create a more comprehensive theory that identifies significant new areas of media effect. These contend that there are several competing or conflicting social trends at any one moment. Utilizing the advertising strategies at their disposal, some will be simpler to enforce. As the public's attention is attracted to counterproductive developments, potentially beneficial ones may be undercut. Advertisers and political consultants are free to base their promotional communications on trends that are likely to best benefit their short-term self-interests rather than the long-term welfare of the general public from among those that can readily be reinforced by current marketing techni- ques.

As a result, many potentially positive social trends may not materialize because they can't be readily reinforced by present approaches or because marketers looking for quick profits are reinforcing competing trends. The same Saturday morning cartoons that advertise sugary cereals may just as easily urge kids to watch and eat healthier meals. The same political position that pits one race against another may as effectively bring up significant problems of diversity and community. Or, to go back to the beginning of this article, the very wireless Internet that can foster the development of new and significant intellectual, cultural, and social communities free from the constraints of time and place, the same technology that can give us practically

unrestricted control over our mediated communication, could be overwhelmed by increased advertising, increased commercialization, and increased sponsor control.

Here is an illustration of a typical perception of our current digital media environment taken from the trade association Cellular Telecommunications and Internet Association: Early Internet users were motivated by a desire to gather, develop, and exchange information. Information gathering and sharing were the main concerns. Since we are always connected, the situation has improved, according to the CTIA: In a mobile environment, it is not about research. Instant satisfaction is the focus. As an example of this instant pleasure, the CTIA provided discount coupons that are emailed right to your mobile phone as you pass a business. What a brilliant concept to have your phone notify you of local deals, saving you time and money! But do you appreciate the thought of marketers knowing exactly where you are at all times? And what exactly does it mean to you personally and to us as a society when the Internet truly transforms from that antiquated tool for gathering and disseminating information into a fresh, more contemporary way of getting what you want right away? We hope you will be able to add many more inquiries to these two. If you do, they will be influenced by your past experiences, expectations, and values. And this is precisely how inquiries concerning mass communication have been made and addressed throughout history. This is precisely how mass communication theory has evolved over time.

Continuing Debate About Issue

Disagreement about the impact of media has intensified due to the popularity of cultural studies and the emergence of meaning-making theories. What effects does regular exposure to sexual and violent content in videogames have? How much does the obesity crisis in our nation's contribute to television ads for fast food and big-budget movie tie-ins for candy and corn chips? Does media coverage of significant topics like the economy and war increase or decrease public comprehension and democratic discourse? Is there a connection between children's usage of mobile devices and subpar academic performance? between consuming more and having worse health results? Do seductive TV programs contribute to the rise in adolescent pregnancy rates? When local and municipal newspapers are forced to slash personnel or shut down entirely, does public corruption increase? How much of the blame for young girls' discontent with their physical appearance must go on adolescent and fashion magazines?

Did internet music piracy put an end to the record business, or did consumers get weary of the industry's overreliance on formulaic music and exorbitant CD prices? Who gets to judge how much journalistic freedom is too much?[4]–[6]We are approaching a historical epoch similar to the end of the nineteenth century in the early decades of the twenty-first century a time when a variety of innovative media technologies are being developed into powerful new media institutions. Have we gained sufficient knowledge from the past to meet this difficult and unpredictable future? Will we just observe while media entrepreneurs build new media organizations to fill the voids left by the failure of preexisting organizations? Or will we work to create new institutions that better meet both our immediate and long-term needs as well as those of the communities where we reside? As you read this book, we encourage you to think about these issues, and we'll re-pose them as a final test.

DISCUSSION

The ongoing discussion concerning the pernicious impact of the media on society was rekindled by singer Janet Jackson's wardrobe malfunction during the Super Bowl halftime performance in 2004. Sam Brownback, a Republican senator from Kansas, said that Jackson's brief bare breast gave ammunition to terrorists in the 'cultural war' being waged in Iraq and that it led to legislative hearings on broadcasting indecency. In a 5 to 4 decision in 2009, the Supreme Court upheld the FCC's subsequent crackdown on offensive content, including even fleeting expletives, which was highlighted by Justice Antonin Scalia's written outrage over foul-mouthed glitterati from Hollywood and the coarsening of public entertainment.

Celebrities cussing in public and peek-a-boo halftime performers weren't the only media effects problems of the first ten years of the new century. Among other things, the American Psychological Association issued a national report documenting and condemning the increasing commercialization of childhood; the scientific journal *Pediatrics* published one report tying teens' consumption of online and other media violence to subsequent seriously violent behavior and another linking exposure to sexual content on television to teen pregnancy; the journal *Archives of Pediatrics & Adolescent Medicine* presented evidence of lagging language development in children as a result of infant television viewing; *Circulation: Journal of the American Heart Association* published research demonstrating that every daily hour spent watching television was linked to an 18 percent greater risk of dying from heart disease, an 11 percent greater risk from all causes of death, and a 9 percent greater risk of death from cancer; boycotts were called against the Campbell Soup Company because its ad in the gay magazine *The Advocate* gave approval to the entire homosexual agenda; and boycotts were also called against the NBC television network because of its coverage of the 2008 Athens Olympic Games, which showed actors in bodysuits depicting indecent Greek classical nude statues. Does a brief, broadcast view of a woman's breast debase culture and encourage those who murder American troops in the Middle East? Does the occasional broadcast of an expletive result in a society that is coarser? Advertising has the power to persuade kids to embrace consumerism, dooming them to spend their childhoods as budding consumers?

Does using the internet and watching television result in more aggressive children, teenage pregnancies, delayed language development, and a higher chance of death? Do broadcast Olympic Opening Ceremonies offend people and magazine advertisements encourage homosexuality? Some respond yes, while others no. The function of the media has been contested for more than a century now. Conservatives bemoan the principles that have been accelerated by a liberal media elite. Liberals are concerned about the influence of a media system that is more in line with the conservative ideals of its owners than those of its viewers. The installation of filtering software on computers in schools and libraries has been a topic of controversy among school boards and municipal councils in hundreds of cities, pitting supporters of free speech against those who want child safety. With minimal opposition from the public, journalism organizations voluntarily gave up much of their independence to cover and report on the fight on terrorism. Rappers who have caused controversy are praised on television, but their music is forbidden on many radio stations because it is seen to be racist and sexist. Think tanks on the political left and right debate whether talk radio is a factor in the rise of racial and ethnic hatred.

A prestigious council has recommended banning the networks from making predictions about the outcomes of political elections since doing so discourages voters from casting their votes. Media companies offer their sponsors tremendous effect for their advertising expenditures, yet when

questioned about problems like violence, gender stereotyping, and drug use, they say their content has little to no impact. Every business, governmental body, and nonprofit organization of Hearst oversaw a network of publications that extended as far west as San Francisco at the time and served as publisher of one of the biggest newspapers in New York City. He was a pioneer in the mass newspaper, which was the dominating media in his day. Every American city. Major cities all throughout the continent had several huge, fiercely competing publications, as did the East Coast. Unfortunately, competition bred carelessness. The majority of metropolitan newspapers resembled today's National Enquirer-style weekly supermarket gossip magazines. Despite recent study casting doubt on the claim that Hearst sent an artist to Havana to fabricate combat tales that would sell papers, his irresponsibility apocryphal or not provoked scathing criticism. As a response to such actions, or more specifically, as a result of the excesses of a fast developing, fiercely competitive media business, the first mass media theories emerged.

This period of global history was chaotic and marked by significant societal upheaval. Both Europe and the United States were changing due to urbanization and industrialization. The majority of this transition was made possible by the creation and subsequent quick spread of new technologies. But little thought was given to the environmental, social, or psychological effects of technological advancement [7]–[9]. The dominance of the current elites was challenged by the emergence of new social elites, as has happened in every case of fast social upheaval. A small group of industrial capitalists who built massive monopolies centered on factories, railways, and the exploitation of natural resources exercised growing societal power in the late 1800s. Respected and feared, these guys. Some were branded as robber barons because they amassed significant wealth via dubious business methods. Although the social transformation they brought about may be justified as development, a heavy price was paid laborers suffered terrible treatment, enormous urban slums were built, and great swaths of nature were completely destroyed.

Among the various technologies that formed this modern period and were shaped by it were the media. A social structure based on industry had a pressing need for knowledge to be distributed quickly and effectively. As soon as the benefits of new media like the telegraph and telephone were apparent, each one of these forms of communication was swiftly embraced by both corporations and the general public. The telegraph was to the American Civil War in the 1860s what 24-hour cable news networks like CNN were to the fight in Iraq: it helped stoke and then quench the public's thirst for breaking news coverage of the struggle. By the time the American Civil War came to a close, the telegraph had given birth to a variety of wire services the first electronically based media network that provided news to connected publications dispersed throughout the country. The emergence of various new media, including the penny press, nickel magazine, and dime novel, was fueled by the expanding need for low-cost media content among big metropolitan populations in the middle and late nineteenth century.

The written word could be produced in large quantities at very cheap prices thanks to Linotype machines and high-speed printing presses. Along the East Coast and in significant economic hubs across the nation, urban newspapers saw a surge. In many major cities, newspaper circulation wars broke out, which sparked the emergence of yellow journalism, a style of reporting that gravely questioned the norms and values of the majority of readers. Numerous smaller-circulation and more specialized print periodicals were eliminated by fierce rivalry. However, the new mass newspapers were able to reach readers who had never previously had

simple access to print by improving accessibility via cheaper pricing. Numerous publications were successful as a result of the vast numbers of urban slum dwellers who read them: first-generation immigrants with poor English literacy who desired to share in the American dream. Long treatises on significant current events, however, did not pique the interest of these readers. They purchased newspapers so they could read comic strips, follow sports, and read essentially made-up reports of unimportant events.

Yellow Journalism's Growth

Every business had its barons at the start of the twentieth century, and Hearst was the most infamous if not the greatest of the press lords. Hearst specialized in acquiring struggling newspapers and turning them into successful businesses. He proved that the news industry might be just as lucrative as the railroad, steel, or oil industries. His ability to attract readers with modest incomes was one of his success secrets. His publications included plenty of photos, serialized tales, and comic strips together with cheap selling prices and novel new kinds of content. According to some authorities, *The Yellow Kid*, one of the first comic strips, is where the term yellow journalism originated.

Hearst, like the majority of yellow journalists, showed little regard for reporting veracity. Even the most insignificant situations were often overdramatized in his articles. Hearst was accused of starting the Spanish-American War in 1898 by inciting Congress to declare war over an inexplicable explosion aboard the battleship *Maine*, along with other New York newspaper proprietors. The telegram Hearst sent to his artist encapsulates a lot of the issues with yellow journalism. Reporters generally only obtained vague information about occurrences, which editors then used to create inflated and largely false accounts. It should come as no surprise that throughout this time, the public perception of reporters was among the worst of any trade or profession. The printers who ran high-speed presses, on the other hand, were seen as more capable technicians.

Mass Media Development and Decline in Cycles

Every successive revolution in media technology has followed the same pattern of industrial growth as the emergence of mass media in the 1900s. Every time significant new media technologies are introduced, the incumbent media industries become unstable and must undergo extensive and often extremely quick reorganization. While a few of the new businesses make great profits, large corporations built on outdated technology fail rapidly. With the advent of new media giants like Facebook, Twitter, YouTube, Microsoft, and Google, which compete with traditional media firms like newspapers, radio, and television, we are seeing this cycle repeat itself once again. Older media enterprises are driven into fierce rivalry with one another and with businesses that employ new technologies to distribute content to viewers in order to survive. They sometimes succeed in halting fast deterioration, but more often they fall short.

Functional displacement is the name given to this phenomenon. For instance, during the last 20 years, we have seen the viewership of network television steadily decline as a result of the increasing ubiquity of cable and satellite TV, DVDs, and the Internet. Numerous cable channels, new video content providers, and online news and entertainment sources including CNN, MSNBC, FOX News, Atom.com, Funny or Die, Salon, Huffington Post, The Onion, and the iStore are all growing at the same time. Profits from DVD sales, streaming services, and suburban movie theater receipts have all contributed to the movie industry's recent strong

revival. According to the functional displacement hypothesis, network television has to identify functions that it can do better than any emerging forms of media if it is to continue to exist in the face of all this change. The majority of network television-controlling organizations have already diversified their holdings by acquiring firms that run new media.

For instance, NBC Television has been replaced by NBC Universal Television Studios, NBC Universal Television Distribution, the NBC Television Network, 27 local television stations, NBC Digital Media, the cable channels MSNBC, Bravo, Mun2TV, Trio, USA, and SyFy, the all-news cable channel CNBC, the Spanish-language television network Telemundo and its 14 stations, World Wide Web sites for each of these holdings, partial ownership of the Internet video site Hulu, cable a channel, and cable These organizations joined Comcast in 2010, the largest cable provider in the country and the largest supplier of broadband Internet to residential locations in the United States. There are several more media companies that are connected to CBS via its parent firm, Viacom, and ABC through its parent, Disney[10].

Success in new media is often met with harsh criticism, particularly when such media use dubious competitive techniques to create content or draw audiences. Small-circulation, specialty journals were soon replaced by mass newspapers during the penny press period, and many of them did so while adopting extremely dubious methods for content creation. As competition for readers' attention grew, these tactics became ever more dubious. Modern trash TV shows like Cops, Real Housewives of New Jersey, and Jersey Shore are as mild-mannered as cuddly puppies in comparison to yellow journalism. However, the yellow press defended its actions by claiming that everyone else is doing it and the public likes it or else they wouldn't buy it we're only giving the people what they want.

Providing consumers with what they want is a specialty of the new media industries, even when doing so might have unfavorable long-term effects. This is evident in the ongoing debates around offensive and hateful internet communication. The connections to other conventional social institutions that foster or demand social responsibility do not exist in new media, in contrast to the established older media. These new media technologies and the industries that built up around them to provide a supply of engaging material had to replace older businesses and modes of communication as each of the new media technologies evolved. Often, when individuals adapted to new media and its content, social roles and relationships were severely upended. The majority of these issues seemed to be hard to predict. For instance, one of the first thorough sociological analyses of how television affected American society in the 1950s found minimal evidence of disruption. The research found that one of the most significant changes caused by television was a decrease in the amount of time individuals spent playing cards with their extended families or friends.

Nuclear families, on the other hand, actually spent more time together, captivated by the eerie shadows on small television displays. They conversed with friends and neighbors less often. According to research by Wilbur Schramm, Jack Lyle, and Edwin Parker, communities with television had greater rates of library usage and lower sales of comic books than those with just radio. These results suggested that television would be a good thing, given the enormous mistrust that the public had of comic books in the 1950s. Today, we witness a continuation of this trend as proponents of the idea that the Internet would eventually result in a return to more participatory democracy confront detractors of contentious debate. While supporters of the

Internet applaud the ability of social networking sites and instant messaging to keep people linked, some Internet skeptics fear that it may promote social isolation. As media enterprises develop, they often grow more socially conscious, more prepared to regulate or restrict the dissemination of contentious material, and more interested in meeting long-term societal demands than in stoking momentary popular emotions.

According to cynics, accountability is only accomplished when it will increase rather than hinder profit-making; in other words, accountability is only achievable when fierce competition gives way to oligopoly. A small number of surviving businesses agree to cease competing and slice up the market and the profits. Companies may now focus on public relations and stop using the production techniques that produce the most objectionable material. Two of the most influential yellow journalists successfully accomplished this throughout the 1920s, reshaping to the point that their names came to be associated with good journalism as opposed to subpar reporting. The professionalization of journalism and the improvement of the industry's ethical standards are often ascribed to the Pulitzer Prize and the Hearst Foundation's efforts. In its renowned *Canons of Journalism*, the American Society of Newspaper Editors made a commitment to tell the truth about the news during the same decade. The new media sector has developed into an irresponsible adult. Once again, this procedure is still in use today. The majority of the major Internet content providers proudly declare their dedication to assuaging public concerns about privacy and decency while voluntarily submitting their sites for review and coding coupled to well-known and publicly available content-rating software.

After being acquired by Google, YouTube started to more systematically monitor material submitted to its website and has significantly increased the quantity of information it eliminates or to which it limits access, thus becoming less guerilla and more genuine. The development of mass media in the US has been defined by ebbs and flows between eras controlled by established, socially conscious media businesses and competitive eras marked by cutting-edge, sometimes reckless practices. Publishers faced threats from strong new entertainment media records, cinema, and radio around the time when rivalry among mass newspapers was finally brought under control. These more recent industries went through times of intense competition that either challenged or violated moral and ethical lines as they developed. Throughout the 1930s, there was a lot of controversy about cinema censorship. Radio regulation by the government was regularly and warmly supported.

Each sector eventually developed and carved out a specific niche in the market for media content as a whole. Each created codes of ethics and guidelines for implementing them. These nascent enterprises were virtually always threatened with harsh government control and censorship. In reaction, they choose to practice self-control and self-censorship rather than submit to outside restrictions. Of course, their self-imposed propriety was less onerous than suggested governmental rules, and the consequences for breaking it were less severe. Another significant media reorganization was brought about by the 1950s television boom. Media are being transformed right now by yet another strong set of communication technologies. Through the Internet and World Wide Web, personal computers and smart phones transmit an ever-increasing quantity of information wherever we happen to be. These media have established themselves as essential, if not existential, challenges to the future of print media, broadcast media, and the music business in less than 10 years.

For instance, the music business first used a tactic that had been tried and failed several times before to address the threat posed by the Web. It attacked new media and their users, prosecuting those who downloaded and shared music from the Internet for copyright violations, filing lawsuits against Internet service providers and music-sharing services to force them to stop users from sharing music, and implementing digital rights management (DRM) technology to protect digitally distributed media content and prevent its music from being copied for personal use. When broadcasters routinely read newspaper articles on the air in the 1920s, newspapers filed similar lawsuits against radio stations. The Hollywood studios unsuccessfully fought the growth of television for twenty years and millions of dollars by using a variety of legal tactics. The traditional media are currently in court fighting the spread of digital video recording systems like TiVo. In a similar vein, television went to court to stop cable television's development, cable went to court to stop the growth of direct satellite systems, Hollywood and the television industry went to court to stop the spread of videocassette technology, the recording industry went to court to limit the availability of digital audiotape, and all of the traditional media are currently in court fighting these same issues. Even though functional displacement may be slow-moving, history shows that legal action won't be able to halt it.

The three most important factors affecting media industry restructuring in the United States are consumer demand, content innovation, and technical progress. All of them work together as a unit. Innovations in media technology compel quick changes in the quantity and quality of the media material we get during periods of fast transition like the one we are now living in. The demand we have for this convention is also evolving. As new forms of media emerge and provide new content options, old media use patterns dissipate and are replaced by new ones. While some of us continue to rent DVDs, others choose the cable television programming or videos that can be downloaded to their personal computers. While many of us still rely on television and radio for our news, an increasing number of people are turning to the internet to keep up with what's happening in the globe. Because of how often we use it, Google has become a verb and a multibillion-dollar business.

CONCLUSION

In conclusion, the development of the media industries has had significant repercussions for the mass society thesis. Although the theory offers useful insights into the possible societal effects of mass communication, careful examination of its limits in the current media environment is necessary. A complete and more dynamic framework are necessary to comprehend the interaction between media companies and society because of the changing nature of media technology, audiences' active participation, and the growing variety of media sources. Research on the effects of the media industries on society should continue in the future, taking into account modern viewpoints that acknowledge the complexity of media consumption, audience agency, and power dynamics within the media landscape. By doing this, we may develop a more thorough awareness of the part that the media industries play in influencing our society as a whole and fight to advance the cause of an educated and empowered society.

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MEDIA CRITICISM: UNLOCKING THE MASS SOCIETY DEBATE**Neha Saroj***

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ABSTRACT:

The debate over the role of media in shaping mass society has been a topic of critical examination and discourse for decades. This study delves into the perspectives of mass society critics and their critiques of media's influence on society. Through a comprehensive analysis of literature and scholarly debates, the study explores key arguments raised by critics regarding media's potential to homogenize, manipulate, and control mass audiences. It examines the social, cultural, and political implications of media influence, as well as counterarguments challenging the mass society perspective. The findings contribute to a deeper understanding of the complex relationship between media and society, highlighting the ongoing debate and the need for nuanced perspectives on media's impact.

KEYWORDS: *Authoritarianism, Censorship, Commercialization, Consumerism, Cultural Homogenization, Democracy, Elite Control.*

INTRODUCTION

With each advancement in the media sectors, media critics have emerged to address questions of unethical conduct and voice concern about long-term negative repercussions. These critics make important and crucial arguments. Particularly during the early stages of expansion or restructuring, the media sectors are prone to criticism. Even while this criticism is often legitimate, we must accept that many of the critics lack objectivity and do not just have the interests of the general public in mind. Most critics don't have beliefs based on rigorous observation or well-developed theory, and they're not disinterested humanists or objective scientists. In contrast, some of their criticisms are driven by self-interest. You may evaluate the opposition to the expansion of the media that we now take for granted in the box labelled Fearful Reactions to New Media.

Even selfless critics are more likely to get compensation for their work from special interests. Frequently, if specific hobbies are not supported, their research or ideas may go unrecognized. When newspapers and television began to compete, for instance, the latter was deluged with stories describing the grievances of television experts and critics. Much of the studies critical of children's television throughout the 1970s would have gone unreported by the general public if not for the PR efforts of Action for Children's Television, a grassroots activist organization mainly dependent on donations from the Markle, Ford, and Carnegie Foundations[1]–[3].

Terrifying Reactions to New Media

In the 20th century, every new form of mass communication was met with scorn, skepticism, terror, and sometimes, ignorance. Here is a list of the concepts that defined the historical periods that gave birth to radio, television, talkies, and motion pictures. Can you provide examples of the two most overt characteristics of the mass society theory—the hubris that the elite approach is the best approach and the contempt for others in action? After reading these examples, look for additional instances of equally frightening predictions about the Web and the Internet at the library or online. Internet addiction, loss of parental control, child pornography, online gambling, poor writing and mall speak from instant messaging, loss of community, dwindling attention spans, violent and offensive online gaming, privacy invasion, and identity theft are likely concerns that you have already read about or heard about. What other problems are there with the adoption of new communication technologies?

DISCUSSION

Movies and Talkies

When you first take into account that 500,000 people watch movies on a Sunday in New York City alone, with perhaps a majority of them being children, and that every teacher in the town's poorer areas attests to the fact that the kids now save their pennies for movies rather than candy, you cannot dismiss canned drama with a dismissive shrug. It is an important factor that has to be taken into account and, if possible, improved upon if used for useful purposes. 80% of all audiences in this country attend live theatrical performances. Ten million Americans tuned in to watch professional baseball games in 1908. Four million people are said to see movies in theaters every day. \$50,000,000 has been invested in the sector. There are more than 300 theaters in Chicago, as well as more than 205 in New York, St. Louis, and Philadelphia, and even more than 30 in historic Boston. On the screens of canned drama theaters in America, roughly 190 miles of film are shown each day of the year. This is a field that has to be controlled and is a force to be taken seriously.

Furthermore, if the dialogue uses vulgar or unpleasant language, the potential influence on the country's speech standard is almost incalculable. As considerable segments of our community who are foreign-born commonly go movie theaters and put a high value on hearing only the finest speech, its negative impacts are magnified by the chance that they will be heard by the less discerning sections of the public. Mass society theory first came into being in the late nineteenth century as many conventional social elites struggled to make sense of the disruptive impacts of modernisation. Some people found it difficult to handle social situations and either lost control or felt out of control. They saw the media as a representation of everything that was wrong with modern society. During the golden age of journalism, mass publications were seen as huge monopolies that acted unethically to attract massive, ignorant readerships. Authorities in education and religion disapproved of the media's capacity to attract readers with rude, vulgar, and even immoral content.

The expansion of the mass media after 1840 posed a direct challenge to the establishment in industry and politics. Political newspapers were wiped out by the penny press in the 1840s and 1850s, and then buried by yellow journalism in the 1880s and 1890s. Hearst, the top yellow journalist with political ambitions, posed a very real threat to established politicians and companies. Hearst was a self-made populist who was willing to back any cause that would

increase his reputation and power, even at the expense of the local professional politicians. Hearst media worked together with other well-known journals to produce sensational news items that venomously disparaged competitors in business and politics. Compared to the current 60 Minutes crew, these articles garnered a lot more readership and were more feared by their target consumers. Envy, discontent, and simple fright were often the sources of mass society mindset. These emotions served as the basis for a potentially revolutionary and radically conservative ideology. It is concerned with the emergence of a fundamentally new social structure a mass society which would drastically transform civilisation. To prevent this, technological advancement in general and media change in particular must be controlled or even reversed. Either a revolutionary movement is required to place elite control over technology and the media and use them to establish a new and better social order, or a conservative effort to reinstate a more idealized, earlier social order is required. A variety of basic assumptions about individuals, the role of the media, and the nature of social change underlie the mass society hypothesis. Here, we briefly describe these assumptions before delving more deeply into each of them:

1. The media is an extremely powerful social force that has the potential to upend basic morals and values, and with them, the social order. To combat this threat, elite control over the media is necessary.
2. People's opinions may be directly influenced by the media, which can alter how they see the social environment.
3. The power of the media to change people's ideas may have a number of detrimental long-term implications, such as the obliteration of individual lives and the formation of significant societal problems.
4. The typical individual is vulnerable to the media because they are disconnected from the traditional social systems that used to protect them against deceit.
5. To settle the civil discontent that the media sparked, a totalitarian social structure will likely be developed.
6. Mass media progressively reduces higher forms of culture, which results in a general decline in civilization.

The first assumption is that the media undermines basic standards and values, endangering the social order. Consequently, elite media control is necessary. Those who disagree with them often argue that elites should control the new media in order to either uphold or alter the social order. This concept gained popularity in Europe in the 1920s, and government agencies were granted control over broadcast media. They failed miserably when Hitler narrowly won the German election. His Nazi party quickly used radio into a potent propaganda tool that helped him consolidate his control. Several proposals that would have given churches, educational institutions, or governmental agencies control over broadcasting were made in the 1920s in the United States. In the end, the Federal Radio Commission later known as the Federal Communications Commission helped to reach a settlement that permitted the growth of a free-enterprise broadcasting industry. Up until World War II, a compromise was reached by allowing charitable and governmental groups to produce a lot of programming that was broadcast via radio networks during prime listening hours.

Why are the media, therefore, such a danger to society? Why are they hazardous to you? How are they able to contest accepted norms and values? Another assumption is that the media may directly influence people's minds in order to alter their perspectives. This is sometimes referred to as the direct-effects assumption and has been a hotly debated subject since the 1940s. All variations of the mass society theory emphasize how dangerous this effect may be and how very vulnerable the average person is to immediate media-induced changes, even though each version has its own idea about what constitutes mass media. James Carey accurately described the impact of mass communication as follows: The media, collectively, but in particular the newer, illiterate media of radio and film, possessed extraordinary power to shape the beliefs and conduct of ordinary men and women. It is often assumed that the potential of media information to control the average person leaves them helpless. Innocent grade-schoolers being harmed by comic books or the Teletubbies, unaware adults being magically transformed into couch potatoes by the power of *Survivor* and *Lost*, and mentally challenged elderly people spending their last dollar on televised entertainment are some of the stereotypes that critics have long invoked.

It is easy to locate isolated examples of each of these traits, but it is incorrect to believe that they are all prevalent. Researchers who used empirical methods in the 1940s and 1950s tried to determine the magnitude of these effects but were astonished by how difficult it was to provide solid evidence. Simply said, contrary to what critics of popular culture wanted to think, individuals were not as easily manipulated. Often, empirical researchers found that other factors significantly limit or entirely preclude direct media influence[4]–[6]. The third assumption is that once the media alters people's viewpoints, a variety of harmful long-term consequences ensue, affecting not just people's individual lives but also creating serious societal problems. Almost every fundamental social problem we have encountered over the years, from prostitution and delinquency to urban violence and drug misuse to the defeat in Vietnam and our waning sense of national pride, has some link to the media.

The work ethic of tramps in the gutter has been destroyed by reading cheap books. Teenagers who are misbehaving have seen too many gangster movies. Drug addicts, disgruntled housewives, young girls who despise their bodies because of beauty magazines, and dissatisfied housewives who watched too many soap operas have all taken too seriously the underlying message in most advertising: the ideal life is obtained via consumption of a product, not by hard work. These criticisms are untrue even if they have some merit. Media is one of the many technologies that have shaped and continue to have an impact on modern life. To be useful, these comments must go beyond generalizations. Later, we'll discuss how comprehending the many facets of media consumption and influence may facilitate the development of more robust theories that address these problems. Unfortunately, the majority of early ideas of the mass society failed to achieve this, and many present critics continue to do so.

The general population is so vulnerable to media manipulation, according to the fourth tenet of the mass society theory, because they are no longer supported and tied to the traditional social structures that formerly protected them against manipulation. Early proponents of the mass society hypothesis romanticized history and had idealized notions of what life in European medieval societies must have been like. Older social systems were said to have nourished and protected people in societies where their culture gave their life significance. These beliefs have some validity, but they ignore the significant flaws in the conventional premodern social institutions. In premodern social systems, the bulk of individuals had little chances for creative

expression and personal development. Many times, people had to fulfill the jobs that their ancestors had already finished. People through accident of birth in a certain place at a specific time gained distinct social statuses. We weren't sure whether we had the freedom to develop in the ways that mattered to us. Folk societies were typically closed organizations where traditional culture affected inherited social structures. For instance, we still hear people bemoaning the traditional American values of the pre-television era. However, the small-town America of the 1930s, 1940s, and 1950s forced a number of other conditions that we now see as intolerable, if not impossible, including the majority of women being forced into domestic work, only allowing a tiny elite to pursue higher education, and providing few opportunities for minorities.

However, the arguments made by supporters of the mass society hypothesis about the vulnerability to dupes are persuasive. These arguments have been rehashed numerous times in various forms with each development in communication technology. They argue that when people are taken out of the traditional community's safe haven, they eventually go to the media for the guidance and security such groups formerly provided. Therefore, when people leave secure rural villages and go to big cities, media might sporadically provide communication that takes the place of signals from social institutions that have been left behind. The media, which may be relied upon, contains messages on politics, entertainment, religion, education, and a wide range of other subjects. Researchers who have examined the penny press and yellow journalism believe that informal descriptions of unimportant occurrences that served as a good alternative for small-town gossip contributed to the success of these publications. As a consequence, news organizations strive to be our friendly neighbors: It's like hearing it from a friend. In this sense, it's like hearing it from a friend in the suburban communities of the twenty-first century as well as the urban slums of nineteenth-century America.

If these justifications from the general populace don't persuade you, consider your personal situation. You may also keep an eye on your peers. In our societal framework, young individuals are supposed to escape the restraining influence of their families and communities. In contrast to social systems that are constrained by tradition, we predict that young people may and should seek out new contexts where they may find themselves and develop novel views on the social world. People often leave their hometowns to attend college or relocate to areas where they could find jobs. Growing up with unique personal identities from their family is possible and even encouraged. People often use various types of communication to deal with these sorts of changes in their lives. How have you adjusted to these changes? What about your coworkers? Have you read about college life, seen college-related movies, or discussed it with your siblings or college friends? Have you used social networking sites to enable communication with a group of college friends or to stay in touch with high school friends after starting college? Are you using media to assess how you identify yourself, what you value, and what life means to you? What kind of people use social networking platforms that heavily emphasize partying or sports to promote their own brand?

Without a doubt, media entrepreneurs now have a wealth of possibilities because to the collapse of traditional communities. For instance, storytelling played a vital role as a form of entertainment in many traditional societies. As these groups shrank, a demand for alternative mediated entertainment forms like movies, television, and videos developed. Should the mainstream media be held responsible for luring people away from folk organizations with stronger forms of entertainment? A time when folk organizations had lost their ability to control

its members, or did media just provide people with entertaining content? Social isolation is still a growing trend. Today, millions of children in America live in single-parent households where the parent often feels pressured to use television as an accessible, cost-effective babysitter. Even if it's fun to reminisce about the days of two-parent households, it's more beneficial to address the consequences of kids spending their formative years surrounded by television. Another useful insight is the possibility of rapid changes in the media's influence. In reality, during times of turmoil or a national emergency, certain media channels could have a bigger influence. This does not suggest that they consistently or routinely outperform other organizations or groups, however.

The fifth presumption is that the societal turmoil brought about by the media will be subdued by the establishment of a totalitarian social order. The Red Scare of the 1950s saw the greatest degree of acceptability in the United States for this 1930s-era assumption. Totalitarianism is thought to eventually replace mass society, which is considered as a fundamentally disorderly and exceedingly turbulent sort of social order that would inevitably disintegrate. A far worse society a rigorously controlled, centrally planned, authoritarian society must replace mass society, with its swarming swarms of lonely people. Totalitarianism is thus more likely to arise to the extent that the media promote the growth of mass society.

Between 1930 and 1960, the standard scenario offered by mass society theorists described how mass society devolved into authoritarianism. For instance, this scenario reflects Adolf Hitler's rise to power in Germany fairly well. During times of rapid and chaotic social change, demagogues appear, telling the populace that joining extreme political parties would help to address pressing social problems. These demagogues use the media as a potent instrument to sway the electorate and gain their support. As such movements gain traction, they put a lot of political pressure on the ruling class. Compromises lead to demagogues gaining more and more power. The irresponsible use of this power suppresses political opposition and endangers democratic political systems. Eventually, the cruelest demagogue seizes power and establishes a totalitarian dictatorship. People who value individuality have a modern phobia called the fear of authoritarianism.

Ism and democracy are most likely to occur. Such people regard dictatorship as a nightmare society where everything they value is treated as second-class. Most forms of communication are heavily restricted and censored by the government. There is less manifestation of individualism. This nightmare society was vividly described by author George Orwell in 1948. His book 1984 effectively conveys the media viewpoint based on the mass society thesis. Big Brother monitors everyone in Orwell's dystopian society with a camera that is fixed to the top of everyone's televisions. Television propaganda aims to stir hatred against foreign enemies and increase support for Big Brother. The book's main character, Winston Smith, works as a historian who effectively rewrites history. He has old newspaper stories, photos, and other materials that are seen to be at odds with the prevailing narrative. History is fully wiped clean of traitors and dissidents. Government utilizes doublespeak, a communication technique whose intent has been so corrupted that it is useless. Anyone who disobeys the dictatorship's rules gets re-educated, which is another term for being put in jail. Peace implies war, and freedom suggests slavery, according to Orwell, who also details Winston Smith's struggles and final conversion. Smith's unprompted emotional response to Big Brother on television at the book's conclusion serves as

proof of his dedication. Smith has lost all sense of who he is and his ability to think critically[7]–[9].

Over the course of the 20th century, totalitarian terror increased in the majority of democracies. Since the average person was too disinterested and uneducated to effectively govern themselves, totalitarians believed that democracy was impossible. The emergence of individualism led in inadequacy, anger, and conflict. For many, it represented all that was abhorrent and dreadful, while others saw it as the wave of the future. It was believed that democracies were inherently flimsy and unable to survive the rise of charismatic, strong, and decisive leaders. Developing democracies faltered and were overthrown as the Great Depression deepened economically in Europe, Latin America, and Asia. The totalitarian governments of communism in Russia and fascism in Germany provided as examples of what was feasible. The United States itself was not secure. Radical political movements started to gain traction and soon expanded their influence. In a handful of states, right-wing extremists have attained political office. Fascist organizations held large-scale public protests to express their support for Hitler. Nazi Germany translated and republished Henry Ford's anti-Semitic and racist writings. Radio propagandists like Father Coughlin gained popularity and notoriety. Radicals fought for control of labor unions. The survival of democracy in modern nation-states seemed less plausible than Hitler's vision of a 1,000-year Reich.

Why did totalitarianism rise to such prominence? Why did it become so widespread at the same time when radio and cinema were becoming new forms of mass communication? Was there a connection? Were movies and radio the offenders? Many mass society ideas claimed that they were. They claimed that without these mediums, dictators could not have gained notoriety or established their rule. They argued that the broadcast media were best suited for influencing the general public directly and bringing a substantial number of them together into coherent, ordered societies. Tyrants needed connections that were both positive and negative, and movies portrayed powerful images that did just that. The Nazis or Communists had strong justifications for the public to accept their statements regarding employment and personal security during the height of their authority, which their opponents disregarded. Personal freedom is not that important when you are hungry and a wheelbarrow's worth of money can't buy you a loaf of bread. Nazi or Communist propaganda required opponents to be silenced and opposing media to be shut down in order for it to succeed.

One of the greatest ironies of all is that measures to resist the rise of totalitarianism often ran the danger of creating the very kind of dictatorship that they were intended to prohibit. Senator Joseph McCarthy, a little-known Republican from Wisconsin who gained national popularity in the 1950s by stating that he fought the spread of Communism inside the American government, is a notable example of this in the United States. How far should the case for democracy be taken? Do we ever need to save anything at the expense of core democratic principles? McCarthy thought that many people needed to be expelled from the media and the government because communists were so close to gaining control of the country. He said that if democracy's principles were followed, these evil people would evade arrest and overthrow our constitutional government. McCarthy claimed to have a long list of Communists' names, which he acted out in front of the media in front of cameras. His claims were printed in front-page newspapers with huge headlines by journalists, who aided him.

The media didn't criticize McCarthy too much. Many journalists feared being labelled Communists if they dissented from him. In fact, McCarthy's followers were very successful in getting journalists fired from their jobs. Threats were made against media companies that hired people on the blacklists once they were made public. McCarthy's rise is credited to Edward R. Murrow, the most well-known broadcast journalist of the 1950s, whose investigative reporting called McCarthy's tactics and the validity of his claims into doubt. Should the media be praised for putting an end to McCarthy's ascent or blamed for starting it? Be sure to read the Murrow versus McCarthy section before answering this[10].

Totalitarianism was the biggest worry of mass society theorists, but they also focused on mass culture, a more subtle kind of societal corruption. The mass society theory's sixth and final pillar is that higher forms of culture are inevitably debased by mass media, which causes civilisation as a whole to collapse. To understand this criticism, you must be familiar with the stance that Western cultural and educational elites have taken for the last 200 years. In the decades that followed the Enlightenment, these elites believed that they were responsible for nurturing and disseminating great culture, both locally and worldwide. In retrospect, their frame of view has some serious shortcomings. The bulk of the literary canon, one of the tools used to promote high culture, consisted of works written by white, male, Western, Anglo-Saxon, Protestant authors. The white man's burden to propagate high culture and civilization over the world, even at the price of indigenous traditions and the people who practiced them, was a belief shared by elites all too often. As we saw in 1992, the 500th anniversary of Christopher Columbus' arrival, the discovery of the American continent is no longer widely regarded as a significant step forward in the development of civilization. People from all walks of life openly questioned his and other explorers' brutality against and destruction of indigenous peoples and their viable civilizations.

CONCLUSION

The findings of this study highlight the significance of embracing complex opinions in conversations about how the media influences society. Appreciating the potential impact of media but also taking into consideration the agency and diversity of viewers is necessary to comprehend the complex relationship between media and society. It is important to look at the numerous dimensions of media effect, such as its social, cultural, and political repercussions. Additionally, studies on media involvement, media literacy, and the effects of new media technologies may aid us in developing a more nuanced understanding of how the media affects society.

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UNDERSTANDING THE RELATIONSHIP BETWEEN MASS COMMUNICATION AND SOCIETY

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ABSTRACT:

Mass society theory, originating in the early 20th century, has been a subject of scholarly discourse and critical examination in understanding the relationship between mass communication and society. This study explores the key tenets, criticisms, and contemporary relevance of mass society theory. Through a comprehensive literature review and analysis, the study investigates the concepts of homogenization, manipulation, and control of mass audiences by media. It examines the social, cultural, and political implications of mass society theory, as well as counterarguments challenging its assumptions. The findings contribute to a deeper understanding of mass society theory and its continued significance in shaping our understanding of media's role in society.

KEYWORDS: *Social Control, Social Fragmentation, Social Influence, Technological Determinism, Technological Revolution, Transnational Media.*

INTRODUCTION

The confrontation between Senator McCarthy, sometimes known as Tail-Gunner Joe, and renowned journalist Edward R. Murrow has gone down in journalism lore and in American history. Good night, and Good Luck, a critically praised film, is also based on it. Both the 1954 battle that was shown on television and the 2005 movie demonstrate different facets of the mass society idea, both as it was then and as it is now. The senator exploited people's postwar fears in classic mass society theory style. Communism was spreading across the globe, the Soviet Union possessed The Bomb, and the Pinkos rejected capitalism and even believed in God. However, there were many more reasons why American culture felt uneasy besides the Red Threat. In traditional America, there was a significant shift in the years immediately after World War II. There were more women working. Civil rights were sought by racial minorities. People were going to the metropolis and leaving the countryside. Young people might be heard yelling for freedom. In addition, as was the case during the time of Durkheim and Tönnies, new technologies in this instance, new communication technologies like network television, breathtaking cinemascope movies,

Murrow, however, argued for freedom as a historic American principle in opposition to McCarthy. We must not mistake disagreement with disloyalty, he warned his See It Now audience. We cannot uphold freedom at home while defending it abroad. However, as both history and the film show, Murrow's superiors were tremendously afraid despite their commitment to freedom and ultimate complete backing of Murrow. They recognized the public's

anxiety and that many people shared the senator's concerns, much as other media sources at the time. A forceful challenge to him ran the danger of alienating viewers and sponsors. As he and his colleagues were gathering supplies for the McCarthy program, Murrow said to his producer, Fred Friendly, The terror is right here in this room. McCarthy was responsible for what David Denby, a film critic, termed a noxious atmosphere of intimidation in America. Even Dwight Eisenhower, the president, who secretly detested McCarthy and his methods, remained silent about him[1]–[3].

However, a lot of moviegoers and reviewers didn't see *Good Night, and Good Luck* as a historical drama describing a period in American history when the political champion of the mass population was overthrown by a brave journalist. They viewed it as a commentary on very contemporary worries that the media was becoming once again excessively powerful due to the concentration of ownership into fewer and fewer corporate hands, not because people in 2005 were more or less fearful than they were in 1954, but rather because media professionals were. A puzzle: a hermetically sealed period piece so intensely relevant to our current state of affairs that it takes your breath away, wrote Ty Burr of the *Boston Globe* about the film. It was dubbed the best movie ever about the in-bred tension between news-folk and their advertisers by Mike Clark of *USA Today*. Denby, a writer at *The New Yorker*, stated: There is little gravy in attacking Joe McCarthy in 2005. He continued, saying that the true purpose of *Good Night, and Good Luck* appears to be to deliver a blow to the patella of a conglomerate-controlled press corps.

However, Murrow was the one who advocated for our existing media system the most. The speech Murrow gave at a broadcasters' banquet in 1958 serves as the movie's epilogue. We are now affluent, obese, comfortable, and complacent, he said of the future of his business. We already have a built-in sensitivity to unpleasant or upsetting information. Our mainstream media portray this. Television and those who support it, watch it, and work at it may see a completely different image too late unless we get up off on our fat excesses and realize that television is primarily being used to distract, deceive, entertain, and insulate us. Senator McCarthy's criticism of the media is a very blatant example of mass society theory thinking. In terms of technology and society, the times were favorable. What about the more recent worries about concentration, though? McCarthy terrified Murrow's network in 1954, which was terrified of losing viewers, sponsors, and thus, profits. Executives at the network nevertheless acted morally.

Has anything changed recently? Will media corporations with high levels of concentration and a focus on profit stand up for what's right, even if it means losing money? *Good Night, and Good Luck*, written and produced by Hollywood's George Clooney, an outspoken war opponent, was seen by many, including the three reviews named above, as a potent allegory of journalism's failure to serve the American people prior to the invasion of Iraq. Do you believe the media carried out its duty before to the invasion? If not, why not? Can you draw comparisons between 1950s postwar America and post-9/11 America? Why, in your opinion, did journalists fall short in their duty to the public? Would the presence of Edward R. Murrow have changed anything? Mass media was seen by proponents of high culture as a sneaky, destructive force in society that undermined their power by making popular concepts and behaviors they found ridiculous or humiliating. Why not honor outstanding religious or academics instead than glorifying gangsters? Why not attempt to elevate popular taste instead of caving in to it? Why not provide them with what they need instead of what they want? Why should the creation of

cartoons belittle great art? These issues were brought up by mass society theorists, who responded with lengthy and excessively philosophical responses.

In Europe, similar worries were exploited to support government control of the media, either directly or indirectly via the employment of entities like the British Broadcasting Corporation. As a result, a significant type of public service media emerged that challenged the privately managed media model used in the United States. The use of media by European governments to promote high culture and provide a wide range of other public service material has become their duty. Shakespearean plays and orchestral concerts were often broadcast to educate the general public. People were expected to get from media what they need, not what they desired. As a result, the BBC was given the moniker Auntie Beebe. As American media output spreads to every corner of the planet, the argument over mass versus high culture is now being conducted on a global scale. The standards and values inherent in American content trouble the people in many other countries. American media entrepreneurs support allowing low-cost entertainment from their country to access international media markets. When American material is so freely available, why would poor and emerging countries spend resources making it? The potential of this information to damage such countries' national cultures worries educated elites in those countries. These elites see the content that Americans view as praising the freedom to achieve the American Dream as propaganda promoting the careless pursuit of egotistical and materialistic aims by Americans. However, the US doesn't pretend to be a global force for civilization, or does it? We don't pretend to have a political objective when we make and distribute films or broadcast television shows through satellite. And ultimately, it's all for fun, right?

DISCUSSION

We'll now review a few of the first applications of the mass society hypothesis. These hypotheses are by no means all-inclusive. Instead, these viewpoints synthesize concepts created by others and show how members of a particular culture at a certain moment conceptualized their social environment. The instances that we outline and talk about were significant at the time they were published and served as crucial launching pads for subsequent theorists. It's crucial to keep in mind that, even in cases where they weren't specifically stated, the developing mass media were unmistakably involved. We'll discuss how the mass society thesis gave rise to other theories in the sections that follow. These grew in popularity right up to the end of the 1950s. However, by 1965, the mass society hypothesis was losing ground due to intrinsic problems that even ardent adherents could see. Fear of tyranny had subsided, and it was already too late if mass culture was going to bring civilisation to an end.

In the latter chapters of this book, we'll discuss significant new theories that express cutting-edge viewpoints on popular culture, including concepts on the importation of American mass entertainment into other countries. These inexorably include previous ideas about mass culture and society, but the majority reject the naive presumptions and critiques of earlier times. These more recent ideas no longer hold elite high culture to be the benchmark by which all others are judged. Totalitarianism is no longer seen as unthinkable, yet authoritarian countries nevertheless often suppress the media. When it comes to the creation of new cultural forms, current criticism often focuses on the inherent biases of the media. The idea that media corrupt and degrade high culture is no longer prevalent. They are seen as hindering or preventing cultural growth instead.

While media does not directly disrupt culture, they do contribute significantly and sometimes inadvertently to it. Globally, the fear of totalitarianism has been replaced by a rising cynicism about consumerism and its ability to erode cultural and national identities[4]–[6].

Should the present popular culture ideas be classified as mass society theories? Or should we proclaim the mass society idea to be invalid? Even while it is obvious that some contemporary theorists still use concepts from mass culture, the majority are conscious of their limits. The phrase mass society theory should only be used to refer to theories that were created before 1970 and that do not take into consideration the results of media impacts research.

Gemini Trust and Gesell Trust

Ferdinand Tönnies, a German sociologist, was one of the pioneers of the ideas associated with mass society. Tönnies aimed to clarify the crucial distinction between later forms of social organization and late nineteenth-century European society. He presented a straightforward distinction between *gesellschaft*, or modern industrial society, and *gemeinschaft*, or folk community. Folk communities were characterized by strong links to family, tradition, and strict social roles. These fundamental social structures held a lot of sway in these communities. *Gemeinschaft* consist[ed] of a dense web of interpersonal connections largely based on kinship and the direct, face-to-face interaction that takes place in a small, closed village, according to the author. Individuals were connected to one another in a web of mutual interdependence that impacted all facets of life, and norms were mainly unwritten. In addition, a collective has the character of a *gemeinschaft* insofar as its members think of the group as a gift of nature created by a supernatural will (William James, *The German Gesellschaft*). Folk societies had both significant advantages and substantial disadvantages, although Tönnies emphasized the advantages. He said that the majority of people crave for the structure and purpose that folk societies provide. They often think that living in contemporary civilizations is difficult and pointless. According to mass society theorists, family and direct face-to-face interaction were disrupted by the mass media, and they were most definitely not natural phenomena.

People are united in *gesellschaft* by social structures that are comparatively weak and rely more on logical decision-making than on tradition. The framework of laws and other formal regulations that characterized large, urban industrial societies is what *Gesellschaft* denotes. Individuals did not rely on one another for assistance, making social ties more structured and impersonal. As a result, there was less moral obligation to one another. Since average people began to rely less on their influence and more on institutionalized, more impartially implemented norms and regulations, it stands to reason that the established elites stood to lose the greatest power with the transition from *gemeinschaft* to *gesellschaft*. For instance, when you accept a job, you formally agree to a contract based on your own judgment. You refuse to sign it since working for a certain company is required by family tradition. You make a decision that is mostly sensible. You consent to doing a certain task in exchange for payment. As long as you and your employer abide by its terms, the contract is in effect. You will be fired if you miss enough scheduled work days. You won't continue working for your employer if they go bankrupt and are unable to pay you.

Another illustration of how fundamental social institutions have been impacted by the shift to modernity is the marriage promise. These vows were seen in folk groups as lifetime obligations that terminated only with the passing of spouses. Family leaders made marriage selections based

on traditions and requirements of the family. Marriage connected networks of extended families in ways that benefited the community as a whole. It included taking on appropriate responsibilities to ensure the community's sustainability. Everyone in the community was likely to shun you if you violated your marital vows. Families in these social structures faced hardships, and individuals managed to survive by adapting to their surroundings. The marriage contract is sometimes seen in contemporary society as merely another voluntary arrangement based on personal preference, similar to signing an employment contract. Why not rip up the contract and find something else if the pay isn't good enough? Which community would this action harm? Who will administer punishments? Marriage agreements are often broken nowadays, and while violators face severe repercussions, society as a whole does not blame them. For instance, Bill Clinton had his best public popularity ratings of his administration during the height of the infidelity scandal that resulted in his impeachment.

Ronald Reagan, a divorced man, was elected president of the United States with almost any mention of that fact. Only 39% of America's registered voters said they would be less inclined to support a politician if they had engaged in adultery, according to a 2007 national survey. The remaining group said that marital infidelity had no bearing on assessments of someone's suitability for public service. Currently, Rudy Giuliani, John McCain, and Newt Gingrich three of the leading Republicans vying for the Republican nomination for president in 2008 have been married eight times between them. Each of them presents himself to voters as a defender of traditional, conservative values. The media has long been charged with dismantling rural communities and fostering the growth of morally bankrupt, weak social structures. When claiming that the 9/11 terrorist attacks on the World Trade Center and the Pentagon were caused by the American cultural elite's systematic subversion of traditional family and social values, the late Reverend Jerry Falwell, founder of the Moral Majority, and fellow televangelist Pat Robertson reflected this viewpoint in 2001. Popular television programs often depict unmarried couples cohabitating, gay relationships, and unwed moms having children. Do these initiatives really cause societal changes, or do they just reflect them? There is no straightforward response to this question, as we will see throughout this work.

Organic and Mechanical Solidarity

Émile Durkheim, a French sociologist, proposed a theory that shared Tönnies' dichotomy but had a fundamentally different understanding of contemporary social structures. Folk societies were likened by Durkheim to machines, with humans serving as nothing more than gears. Although these machines were very well-organized and robust, individuals were still required to fulfill conventional social duties due to widespread agreement. Consider all the modern family names that are derived from occupations: Barbieri, Panetta, Taylor, Hunter, Goldsmith, Forester, Toepfer, and Shumacher. Your name, John the Smith, was a direct reflection of who you were. People were known by their father's name: Peterson is Peter's son. Another example of this is the many family names that finish in son or sen. In Durkheim's view, modern social organizations were connected to one another by culturally negotiated social bonds, just as the pieces of a powerful engine are connected by mechanical solidarity.

In contrast to machines, Durkheim likened contemporary social structures to animals. Animals have significant physical changes as they mature. They start out as infants and go through a number of developmental phases before reaching adulthood and old age. Skin, bone, and blood

are just a few of the many distinct cell types that make up an animal's body, and each of these cell types has a very specific function. The individuals who live in contemporary social systems may also experience significant change, developing and changing with society as a whole. According to Durkheim's thesis, individuals are more like the specialized cells of a body than they are like machine gears. People carry out specific jobs and are personally dependent on the body's general health. Animals are susceptible to illnesses and physical dangers, unlike machines. However, they are able to foresee risks and respond to them by employing mental processes. The social bonds that hold contemporary social systems together are referred to by Durkheim as organic solidarity.

Specialization, division of work, and dependency are characteristics of social orders that exhibit organic solidarity. Be wary, however, since we instinctively identify machines with modernity, it is easy to misinterpret Durkheim's classification of mechanical and organic solidarity. Keep in mind that he utilizes the machine metaphor to describe traditional cultures, not contemporary civilization. Many ideas that have hailed the merits of new media and new technology have mirrored Durkheim's praise for organic solidarity. Communication technology will enable the establishment of significant new social relationships, according to new media proponents' typical arguments. Remember the numerous references to a electronic democracy fuelled by the Internet where the people may interact with their leaders directly. People will be able to voice their opinions in electronic town halls on what the government should be doing for them. When all of the main Democratic and Republican candidates utilized Facebook and YouTube to aggressively and systematically promote their candidacies in the 2008 presidential campaign, electronic democracy took on a new shape. Only the most courageous lawmakers chose not to keep their constituents updated on Twitter during the acrimonious 2009 health care reform debate. The new mediated interactions are expected to be an improvement over more traditional forms of representative democracy, according to new media proponents. How do you feel? Have Facebook or YouTube provided you with any insightful information on the candidates? Are you a more knowledgeable citizen?

To see Durkheim as a naïve optimist about the development of contemporary society is to make a mistake. Suicide, his most famous work, examined growing suicide rates in nations where conventional religious and social institutions had lost their dominance. According to Durkheim, there was a lot of anomie, or a lack of norms, in these countries. Durkheim expressed increasing worry over the weakening of universal morality in his letter writing. Traditional values were no longer a constraint on people; instead, they were free to pursue their own interests and desires. According to Durkheim, these issues should be seen as social diseases that may be identified and treated by a social physician, or a sociologist like himself. Durkheim held the view that modernity's underlying flaws could be resolved via scientifically decided changes, in contrast to conservatives who advocated for a return to previous social structures and revolutionaries who called for revolution[7]–[9].

Mass Society Theory in Today's World

The essential tenets of the mass society theory a corrupting media and vulnerable audiences have never entirely gone away, despite the fact that it receives very little support from modern academics and thinkers in the field of mass communication. Attacks against the dominating dysfunctional power of the media have continued and will continue to do so as long as media

continue to pose a threat to the authority of dominant elites and as long as privately owned media continue to profit from creating and disseminating information that questions commonly held societal norms and values. Two modern authors provide concise explanations of mass society theory as it is now put out. They not only update ideas about mass society, but they also clearly show all the flaws in the theory. Michael Medved argues succinctly that the gate-keeper/cleric has wandered away and the carnival barker/programmer has taken his place as the title of his book, *Hollywood vs. America: Popular Culture and the War on Traditional Values* suggests. You may remember Medved from 2 as the film reviewer who exposed the gay agenda, environmentalism, contempt for humanity, and support for the UN in the animated picture *Happy Feet* from 2007. He cautioned that nihilistic messages that frighten and corrupt now come at our children from so many directions at once that childhood innocence barely stands a chance in *Saving Childhood: Protecting Our Children from the National Assault on Innocence*. But British social critic, philosopher, and thinker Roger Scruton may be the mass society theory's most significant modern defender. He demonstrates the elitism of mass society and its support for elite culture in *An Intelligent Person's Guide to Modern Culture*.

In this work, a contemporary culture theory is presented, along with a defense of culture in its higher, more critical form. An individual without great culture cannot be persuaded of its importance. As a result, I'll presume that you, the reader, are intelligent and well-educated. You don't need to be knowledgeable about the whole body of Western literature, the complete variety of musical and creative classics, or the critical analyses that all of these things have inspired. Who is? However, it would have been beneficial to have read Baudelaire and T's *Les fleurs du mal*. Waste Land by S. Eliot. A basic understanding of Mozart, Wagner, Manet, Poussin, Tennyson, Schoenberg, George Herbert, Goethe, Marx, and Nietzsche will also be assumed. As for the deterioration of traditional values, Scruton adds his two cents: Something new seems to be at work in the contemporary world a process that is eating away the very heart of social life, not simply by putting salesmanship in place of moral virtue, but by putting everything virtue included on sale.

Regarding Pop Culture

Pop culture is an effort to give less expensive alternatives to expensive rites of passage that impart moral and emotional wisdom. It is a culture that has devalued the aesthetic object and elevated the advertisement in its place; it has replaced imagination with fantasy and feeling with kitsch; it has destroyed the old forms of music and dancing in order to replace them with a repetitive noise whose invariant harmonic and rhythmic textures sound all around us; it has also replaced the tribe's dialect with the species' grammatical murmur and drowned out the unsteady stutterings of the fathers as the new norm. The difference between the culture that young people pick up on their own and the culture that should be taught in universities is so enormous that the instructor is likely to come out as ludicrous when he stands on his theatrical pinnacle and gestures for the youth to cross over to it. In fact, it is simpler to cross the abyss in the other direction, where you may engage your youthful audience in the magical world of popular entertainment while aiming your intellectual weapons at the majestic ruin over the chasm.

Beyond the persistent worry of individuals who believe that traditional values and average-age people are in danger from new communication technologies, there are two more variables that have given contemporary rearticulations of mass society theory fresh, if flimsy, life. The World

Wide Web and the Internet's astoundingly quick spread are the first; modifications to the organizational and operational practices of media organizations are the second. The Internet and Web are new kinds of media, and new modes of communication imply the growth of new connections and the establishment of new centers of power and influence. You'll notice that this is almost a mirror image of the predicament that our civilization was in throughout the late nineteenth and early twentieth centuries, the formative years of mass society theory. The development of transnational alliances and commercial partnerships that threaten established elites is made possible now in many regions of the globe because to advancements in media technology. Older social structures are being questioned everywhere, and new social roles are being pioneered. Traditional channels of communication are abandoned in favor of new messages and their medium. This struggle between the old and the new may be seen in the ongoing discussion over the disappearance of reading on the Internet and in academic settings.

The debate was started by technology journalist Nicholas Carr's article *Is Google Making Us Stupid?* He made the following claim in it: It is obvious that users are not reading online in the conventional sense; in fact, there are hints that new kinds of reading are developing as users power browse horizontally through titles, contented pages, and chapters in search of fast wins. They seem to use the internet as a substitute for conventional reading, nearly. He acknowledged that while online reading encourages efficiency, immediacy, and interaction, our ability to interpret text, to make the rich mental connections that form when we read deeply and without distraction, remains largely disengaged. He insisted that deep reading is indistinguishable from deep thinking.

In a more generalized perspective, technology writer Christine Rosen agreed: Enthusiasts and self-appointed experts assure us that this new digital literacy re- presents an advance for mankind; the book is evolving, progressing, improving, they argue, and every improvement demands an uneasy period of adjustment, she wrote. Advanced kinds of group 'information foraging' will take the role of solitary deep reading, and linked screens will take the place of unconnected books. They question the meaning of reading in today's multi-media society. We are become more impatient, easily distracted, and convenience-obsessed, and the paper book can't keep up. Shouldn't we just recognize that we are moving away from being people of the book and toward becoming people of the screen? Famous author John Updike also discussed changes at the cultural level: Tastes have coarsened. People read less because they feel less comfortable with written material. They are less at ease reading novels. They lack a retroactive frame of reference that would allow them to understand irony and references. It's tragic. And who is at fault? Everything is to blame, I guess. The culprits are movies. The culprit is television. The computer is now presenting itself as a cultural instrument, one that distributes not just information but also the arts, and who knows what inroads will be made into the world of books in light of these recent cultural breakthroughs on the Internet and in online spaces[10].

Rand J. Spiro, an educational psychologist, responded with a more modern interpretation of reading. Young readers, he said, aren't as concerned by reading that doesn't go in a line as some of us older people are. That's advantageous since the world doesn't move in a straight line and isn't divided into distinct compartments or systems. A 400-page book takes a long time to read. The Internet enables a reader to cover a lot more of the issue from several points of view in a tenth of the time. Children use sound and pictures, so they have a universe of concepts to put together that aren't always language related, said language and literacy expert Donna Alvermann.

Although they're not completely out of the picture, books are only one way that people today experience knowledge. The second element in modern rearticulations of the mass society thesis is the concentration of ownership of various media businesses in fewer and fewer hands. As we've previously seen, the media industry quickly restructures itself in response to threats from new technology. This is one of the factors contributing to the astounding volume and breadth of mergers in the media sector today. To safeguard their survival in the cutthroat telephone, cellular communication, cable television, and Internet industries, AT&T and British Telecommunications recently completed a \$10 billion merger. Westinghouse acquired CBS, Disney acquired Capital Cities/ABC, Marvel Entertainment, and Time Warner acquired Turner Broadcasting with similar objectives.

Polygram Music was purchased by Seagram. In addition to acquiring TCI and Media One, AT&T also engaged into relationships with Time Warner and Comcast, two additional cable companies. Then, Comcast acquired all of AT&T's cable assets as well as, as we previously saw, NBC Universal and its other media holdings, becoming the biggest television business in the world that broadcasts one out of every five television hours into American homes. DirectTV and all of the Wall Street Journal firms' media interests were purchased in large part by News Corporation. Google, the dominant search engine, acquired YouTube, the dominant video-sharing website, in 2006; DoubleClick, the dominant Internet advertising company, in 2007; and AdMob, the dominant provider of mobile banner ads, in 2009. Software behemoth Microsoft purchased Yahoo, the dominant search engine and the world's most visited homepage, in a deal valued at \$44.6 billion in 2009. Each of these transactions gave rise to massive communication firms that possess interests in a variety of media platforms and have access to unfathomably vast global audiences. The number of corporations controlling the majority of the nation's newspapers, magazines, radio and television stations, book publishers, and film studios has decreased from fifty when journalist and media critic Ben Bagdikian wrote the first edition of his classic.

The Media Monopoly to five today, he claims. Regarding the concentration of ownership in the media sectors, he says this: When left to their own devices, a select few of the most powerful companies have seized control of the majority of the printed and televised news and entertainment in their respective nations. They are governed according to their own set of rules, not by government decree or intimidation, but rather by common economic and political objectives. They have a unique method of reducing political and cultural diversity not by promoting official orthodoxy, but rather by subtly highlighting concepts and information that support their financial interests and political philosophies. Despite not being the recognized political leaders of their nations, they wield a disproportionate amount of private power over those leaders and public policies. Bagdikian, a fervent supporter of media freedom, is not a proponent of the theory of mass society. But many who adhere to mass society beliefs about an ever-powerful media system holding impregnable control over powerless people share his worries.

CONCLUSION

In conclusion, our understanding of how mass media and society interact has been greatly influenced by mass society theory. The theory's principles and insights continue to provide insightful views on the social, cultural, and political ramifications of media, despite criticism of

its underlying premises. We may get a thorough grasp of the function of media in society and work toward media practices that support individual empowerment and a varied and inclusive public sphere by critically analyzing and modifying mass society theory. The intricacies of media impacts and the interactions between media, audiences, and society dynamics should be further investigated. This entails looking at how media variety, media literacy, and new media technologies affect the dynamics of mass society. Scholars and practitioners may traverse the complexity of media influence and seek to promote knowledgeable and ethical media practices by developing a comprehensive understanding of the effect of media.

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MEDIA THEORY: PROPAGANDA IN CONTEMPORARY TIMES**R Ravikumar***

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ABSTRACT:

The rise of media theory in the age of propaganda has been a response to the growing influence and manipulation of media in shaping public opinion. This study examines the emergence and development of media theory in the context of propaganda, exploring key concepts, theoretical frameworks, and critical perspectives. Through a comprehensive analysis of literature and historical context, the study investigates the impact of propaganda on media theory and its implications for understanding the role of media in society. It examines the complexities of media manipulation, power dynamics, and the challenges of promoting critical media literacy. The findings contribute to a deeper understanding of media theory in the age of propaganda, highlighting the need for vigilant media analysis and active citizen engagement.

KEYWORDS: *Agenda-Setting, Cognitive Dissonance, Communication Models, Cultivation Theory, Fake News, Framing, Information Warfare.*

INTRODUCTION

Consider traveling back in time to the first decade of the 20th century. You are a second or third generation American who resides in a large metropolis on the East Coast of the country. You are Anglo-Saxon, white, middle-class, and Protestant. Your city is expanding quickly, with new districts forming every day to accommodate influxes of immigrants from Eastern Europe and the Far East, which are impoverished countries. These folks follow unusual civilizations and speak weird languages. Although many people identify as Christians, they don't act like any other Christians you've encountered. In ghetto areas where there are many social issues, the majority isolate themselves. The most alarming aspect of all is that these folks don't seem to understand what it means to live in a free and democratic society. They are led by political leaders who encourage them to cast ballots for candidates you believe to be corrupt members of the party system. You may learn about organizations like the Mafia or Cosa Nostra by listening to chatter. Additionally, you hear that a number of political extreme organizations are operating in these ghettos, sowing all kind of unrest among these uninformed, careless foreigners. Many of these evil organizations take advantage of the immigrants' allegiances to other countries. What would you do in this circumstance?[1]–[3]

You may, however, take a more conservative stance and launch an America-for-Americans campaign to drive these foreigners off your country's holy ground. You may be hesitant to send these immigrants back to their native countries if you have a more liberal outlook. You may wish to convince these folks to change their blatantly mistaken views on government if you're a forward-thinking individual. You are aware that these workers are being exploited by selfish

employers who force them to work sixteen-hour days and engage in child labor, yet you still think they should join traditional political parties and participate in the system. If only they would give up booze and accept more logical forms of religion, maybe you might assist them better understand their issues. However, however, the majority of these more recent newcomers don't appear to react well to measures aimed to aid them. This was how the political movement known as Progressivism attempted to assist immigrants in the late 1800s. Both conservative and progressive attempts to reform them are rejected by them. Violence is present on both sides as resistance becomes even more adamant. The purpose of labor unions is to challenge the dominance of monopoly capitalists. Strikes grow more frequent and violent.

What will you do next? You may adopt the proscriptionist stance and effectively outlaw the selling of alcohol. But instead of weakening the influence of organized crime, this just expands the market for bootleggers. Bosses of political parties prosper. How can these immigrants ever integrate into the American melting pot and become actual citizens? Now picture yourself as one of those aliens. How do you manage daily life in the largest democracy in the world? You turn to your family and your family's friends. Your relative works for the political establishment. If you support his employer, he offers you a patronage position. By joining labor unions that guarantee to improve poor working circumstances, you may combat exploitation. Above all, you continue to live inside the boundaries of the ghetto where the culture you were raised in is practiced. You dislike prohibition and don't see anything wrong with drinking sometimes. You pay attention to your family and the political leaders in your community who can help you and who you can rely on to follow their word.

The United States was a multi-cultural country for most of the nineteenth century. People from various racial and ethnic groupings have historically been exploited and feared. The offspring of several of these populations entered the nebulous American middle class after leaving the ghettos. Some people had less success. The minority groups' attempts to get assistance from members of dominant cultural groups were only partly effective. Too often, their effort was truly self-serving rather than altruistic. They attempted to defend their way of life against the dangers that these other cultures and ways of life offered. They therefore adopted remedies, some of which made issues worse. Return there at the appropriate moment. Choose a role and assume it. How at ease would you feel? How would you respond? What would you think of the changes in your environment?

DISCUSSION

Origin of Propaganda

The Roman Catholic Congregatio de Propaganda Fide, an organization of the church founded by a papal edict in 1622, is where the name first appeared. The Protestant Reformation was first resisted by the Propaganda Fide, which was created in response. The definition of propaganda was contested throughout the majority of the first half of the twentieth century. Was propaganda a kind of communication that might be distorted or was it always bad? A lot of media tries to convince people were they all propaganda? Propaganda eventually evolved to refer to a certain approach of communication. It entails the unrestrained use of communication to spread certain expectations and views. The ultimate objective of propagandists is to alter people's behavior while leaving them with the impression that their new behaviors and underlying beliefs are their own. Propagandists, however, must first alter how individuals think about themselves and their

social environment in order to do this. To direct and alter such beliefs, a range of communication strategies are used. The new media of radio and film gave propagandists strong new weapons in the 1930s.

The key to successful propaganda, according to Fritz Hippler, leader of Nazi Germany's film propaganda branch, is to repeatedly simplify a difficult problem. J. Effective propaganda, according to Michael Sproule, is covert: it uses tricky language designed to discourage reflective thought, the massive orchestration of communication, and persuades people without seeming to do so. Propagandists hold the view that ends justify methods. Therefore, it is not only appropriate but also important to persuade individuals to reject beliefs that are wrong and to accept those that the propagandist finds appealing by using partial facts and even blatant falsehoods. Disinformation is another tool used by propagandists to delegitimize the opposition. They disseminated erroneous information about opposing organizations and their goals. In order to prevent the propagandist from being identified, the source of this incorrect information is often hidden.

As American theorists researched propaganda, they learned to distinguish between black, white, and gray propaganda, however these categories of propaganda had varying meanings. The Nazis' employment of black propaganda, which is often described as the intentional and planned dissemination of falsehoods, is a good example. Black propaganda, according to Howard Becker, a sociologist who served as a propagandist for the Office of Strategic Services during World War II, consistently misidentifies the message's source so that it seems to have originated from an inside, reliable source with whom its target had a strong connection. This term would apply to rumors or gossip that has been intentionally spread. As we've seen, white propaganda was traditionally described as the systematic dissemination of highly consistent information or ideas while purposefully suppressing information and ideas that contradict the propagandist's goals. White propaganda was sometimes utilized to deflect attention from troubling occurrences or to provide the propagandist-friendly interpretations of such events. According to Becker, for anything to be considered white propaganda, it must be transparently acknowledged as originating from an outside sourceone that isn't closely related to the audience for the propaganda.

The dissemination of facts or ideas that may or may not be untrue was known as gray propaganda. Simply put, the propagandist made no attempt to ascertain their validity and actively avoided doing so especially if publicizing the information would be in their best interests. According to Becker, it isn't practicable to utilize truthfulness as a criterion for classifying forms of propaganda since it might be difficult to determine whether a piece of propaganda is true or false. He claims that the Office of War Information was only allowed to communicate white propaganda during World War II, while the Office of Strategic Services could only transmit black propaganda. Psychological Warfare, an armed services group, loosely coordinated the activity of these two organizations. The use of terms like black and white to describe the notions of poor and good propaganda offends us now. But keep in mind one of this book's recurring themes: These concepts are a result of their historical context.

Both then and today, propagandists operate in an either/or, good/evil universe. In the 1930s, American propagandists had two distinct options. Truth, justice, and freedom, or the American way, were on one side while evil, enslavement, and tyranny were on the other. Obviously, Communist and Nazi propagandists had different ideas of what was true, right, and free. They

believed that the American idea of Utopia was, at best, foolish and, at worst, would most certainly result in racial deterioration and cultural degradation. The Nazis propagated extreme fear and animosity against minority communities. Hitler blamed the Jews and other racial or ethnic minorities for the post-World War I difficulties in Germany in Mein Kampf. He did not see the need to negotiate with or deport these people, in contrast to the American elites, since they were Evil Incarnate and were to be destroyed. Nazi propaganda movies, of which filmmaker Hippler's hate-filled *The Eternal Jew* is a notable example, employed strong negative imagery to compare Jews to rodents and to link mental sickness with horrifying physical deformities, whilst positive pictures were connected with blond, blue-eyed individuals.

As a result, the mass media served as a highly useful tool for authoritarian propagandists to manipulate the masses and effectively manage large populations. People were considered to have been converted if they came to hold the propagandist's opinions, giving up their prior beliefs to adopt the propaganda's. Elites might then do the things that consensus authorized or mandated after it had been established. They may implement the will of the people, who have evolved into cognoscenti of their own bamboozlement, in the words of journalism and social critic Todd Gitlin. Typically, propagandists had paternalistic and snobbish attitudes about their viewers. They believed that conversion was necessary for people's own good as much as for the propagandists'. People were often held responsible by propagandists for the need for deceit and manipulation. They believed that in order to spread false information, one had to persuade, entice, or deceive individuals since they were so illogical, ignorant, or inattentive.

The propagandists' reasoning was straightforward: If only people were more clever or sensible, we could just sit down and discuss issues with them one-on-one. However, the majority aren't, particularly those who most need assistance. When it comes to critical issues like politics, the majority of people are like toddlers. How can we expect children to pay attention to logic? It's just not feasible. According to Edward L. Bernays, described as the father of modern public relations, this practice became known as the engineering of consent in the post-World War II United States, for instance. According to Bernays, who is quoted by Sproule, freedom to persuade by the government should be considered a kind of press and speech freedom. Because outcomes do not just happen in a democracy, leadership can only be successfully exercised in the huge complex that is contemporary democracy by mastering communication strategies[4]–[6]. Similar justification is used by the propagandist to silence critics: The general populace is just too trusting. They'll fall for the deceit and con games of others. Free communication between rivals will lead to a stalemate in which no side prevails. Since propagandists are sure that their cause is right, they must prevent opponents from obstructing their plans. In the section marked *Engineering Consent: WMD and the War in Iraq*, you may take a quiz to see how well you understand the engineering of consent.

United States Get Propaganda

In the years that followed World War I, Americans first started to seriously consider the power of propaganda. The conflict had shown that contemporary propaganda techniques could be used startlingly effectively to raise massive armies and sustain civilian morale throughout protracted periods of war. Never before has there been such a large mobilization of people to wage war. Never before have so many people perished over such a lengthy period of time and with so little to show for it in such severe circumstances. Previous conflicts had been swiftly ended by

decisive combat. However, in this conflict, vast armies engaged one another over a front that covered hundreds of kilometres. They bombarded one another and even made fruitless assaults from their fortifications. Political scientist Harold Lasswell, who created a number of early theories of media, had high praise for the propaganda campaigns used to further the cause of the First World War. He stated:

The fact that propaganda is one of the most effective tools in the contemporary world is true even after all adjustments have been made and excessive estimations have been reduced to the bare minimum. In the Great Society, it is no longer feasible to fuse the misbehavior of individuals in the furnace of the war dance; instead, a newer and subtler tool must be used to join hundreds or perhaps millions of people into a single amalgamated mass of hatred, will, and hope. A fresh flame is required to extinguish the dissenting canker and cool the belligerent enthusiasm's steel. Propaganda is the name of this new hammer and anvil of social cohesion. These ideas were held by many social scientists in the 1920s and 1930s. Propaganda was a crucial instrument that had to be utilized to properly control contemporary social systems, particularly when they are in lethal rivalry with other countries who employ propaganda to inspire their populations.

After World War I, as countries strove to expand their influence and new political movements gathered supporters, the propaganda war persisted and ultimately reached beyond Europe. Radio and film served as effective new tools for propaganda throughout the 1920s. Hitler consolidated his grip over all types of media, starting with radio and the film industry and finishing with newspapers, as he rose to power in Germany. The battle lines in the propaganda war were swiftly established in the United States. On one side were the elites who controlled the main political parties, corporations, educational institutions, and other social institutions. Numerous social movements and minor radical political organizations may be found on the opposing side. Many of these organizations were localized versions of far more powerful and prominent fascist, socialist, or communist organizations throughout Europe. The old-line elites saw these groups as being very unreliable. A rising concern was foreign subversion. The elites felt that these movements and organizations needed to have less power before they destroyed our way of life.

Extremist propagandists, whether from abroad or here at home, found it easier and easier to influence audiences in the 1930s. However, only a small portion of this achievement can be directly linked to the emergence of the potent new media. Large newspapers, cinema, and radio in the United States were mostly under the influence of the ruling classes. Extremists often had to depend on more traditional forms of media, such as pamphlets, handbills, and political rallies. However, even more traditional, smaller media might be quite powerful when the social circumstances were favorable and people were open to propagandist messages. Conditions were favorable. Recall the earlier explanation of *gemeinschaft* and *gesellschaft*. Because average people lived in a rapidly industrializing world marked by psychological and cultural isolation and the loss of the security once provided by traditional, binding, and informal social rules and obligations, mass society theorists and the elites they supported believed that average people were particularly susceptible to demagogic propaganda. Many individuals in the 1930s lost their employment as the economic crisis became worse and they were unable to sustain their families and social interactions via work.

As a result, American elites saw with growing horror as radical political movements gained strength in Europe and went on to construct totalitarian regimes that had great authority over sizable populations. How could they continue to be complacent when lunatics like Joseph Goebbels, the head of Hitler's propaganda machine, openly espoused antidemocratic ideas like It would not be impossible to prove with sufficient repetition and psychological understanding of the people concerned that a square is in fact a circle. In the end, what exactly are a square and a circle? In politics, power prevails, not moral claims of justice, They are mere words, and words can be molded until they clothe ideas in disguise, and similar statements? Fear that fascist or communist organizations may or would take power in the US developed. Researchers started to methodically examine both domestic and foreign propaganda at numerous American institutions in an effort to understand what made it persuasive. Several government organizations and private foundations, most notably the Rockefeller Foundation and military intelligence organizations, provided funding for this study.

We will go through the propaganda ideas of three of their time's most prolific, creative, and sophisticated thinkers: John Dewey, Walter Lippmann, and Harold Lasswell. It is hard to provide a comprehensive summary of the work of these guys given the amount of volumes they authored. We shall instead focus on some of their most popular and important concepts. In almost every instance, these men eventually changed their minds or even abandoned some of these concepts. Our goal in presenting these theories is not to disparage these people or their work, but to demonstrate how media-related thought changed at a crucial era in global history. Behaviorism and Freudianism had a significant impact on the majority of the propaganda ideas that emerged in the 1930s. Some people used both. We shall first examine the two theories that often influenced the great propaganda theorists' thinking before presenting their thoughts[7]–[9].

Behaviorism

The term stimulus-response psychology was initially made famous by animal experimenter John B. Watson, who claimed that all human behavior is essentially a conditioned reaction to environmental stimuli. Because Watson's theory concentrated only on discrete human activities, it came to be known as behaviorism. Psychology's commonly accepted presumption that higher mental processes often govern human behavior was disputed by behaviorists. Behaviorists contended that, in contrast to such mentalist viewpoints, consciousness only serves to justify activities after they have been prompted by outside stimuli. Behaviorists made an effort to exclude all mentalist terminology from their theories and focus only on observable factors, such as environmental stimuli and behaviors, respectively. The goal of behaviorists' research into the relationships between certain stimuli and particular actions was to identify previously unrecognized causes of action. The concept of conditioning was one of the fundamental tenets of behaviorism. The majority of human conduct, according to behaviorists, is the product of conditioning by the outside environment. Positive and negative stimuli train us to behave a specific way; we act to get rewards or avoid penalties.

Behaviorist ideas were extensively adopted by early mass communication theorists, who believed that the media served as an external stimulus that elicited instantaneous reactions. These concepts, for instance, may be used to analyze the Nazi propaganda movies that were previously discussed. It was anticipated that the strong, dehumanizing pictures of Jews or the mentally sick would elicit unfavorable reactions from their German listeners. The repeated exposure to these

pictures would train people to react negatively whenever they see or consider Jews. Some theorists combined these behaviorist ideas to produce the so-called magic bullet theory, which holds that propaganda has the potential to get past most people's defenses and influence them in ways that benefit the propagandist. We will show that the majority of propaganda theorists rejected such notions as being too simple. Propaganda was more than just training.

Freudianism

The idea put out by Freud that the struggle between an individual's Id, Ego, and Superego is what causes human behavior. While Sigmund Freud shared Watson's pessimism about people's capacity to exert effective conscious or rational control over their behaviors, Freudianism was substantially different from behaviorism. Freud spent a lot of time treating middle-class ladies who were hysterical. People who seemed to be normal at first would suddenly break down and act in an irrational and extremely emotional manner during hysterical fits. Women who were reserved and meek would often break down in front of others. They might yell, weep uncontrollably, or act violently. These outbursts often happened when there was a substantial risk of humiliation and problems for both themselves and others. What may be the rationale for this bizarre behavior?

Freud reasoned that the ego that directs behavior must be divided into opposing portions in order to account for hysteria. The logical mind, or ego, is often the dominating portion, although other aspects may sometimes take over. Freud hypothesized that the Id, a more sinister aspect of the self, often influences human behavior. This is the aspect of oneself that is egotistical and pleasure-oriented, which the ego must fight to control. The Ego seeks direction from an internalized set of cultural norms. The Ego wages a lost war against the overbearing Superego and the primordial Id. Hysteria or worse happens when the Ego gives the Id the upper hand. People become emotionless, miserable social automatons who merely comply with other people's demands when the Superego takes control and the Id is entirely repressed.

Freudian ideas were used by propaganda theorists to create very negative interpretations of media impact. For instance, propaganda would be most successful if it could bypass or short-circuit the Ego and directly appeal to the Id. The darker instincts of humans would instead become normal if, as some propaganda theorists contend, societal norms were successfully manipulated by the Nazis to shift the self in the direction of the Id. Freudianism and behaviorism were combined to produce propaganda theories that portrayed the typical person as lacking in the capacity for rational self-control. These theories saw humans as being very susceptible to propaganda-based media manipulation; media stimuli and the Id may set off behaviors that the Ego and Superego were unable to prevent. The Ego just justifies its own uncontrollable behaviors afterward and feels guilty about them. Accordingly, even the most intelligent, attentive individuals might be instantly influenced by media on society as a whole.

Propaganda Theory by Harold Lasswell

In his theory of propaganda, Lasswell combined elements of behaviorism and Freudianism to create a particularly dismal view of the media and its function in creating contemporary societal structures. One of the first political scientists to acknowledge the value of different psychological theories and show how they might be used to explain politics was Lasswell. The effectiveness of propaganda was more a function of the gullible mentality of the general populace than of the content or attraction of particular messages. Psychological theories may be used to evaluate this

state of consciousness. According to Lasswell, widespread insanity had been caused by economic misery and escalating political turmoil, making most people vulnerable to even crude propaganda. Average people go to propaganda for comfort and a means of overcoming the danger when they are confronted everyday with potent challenges to their own life.

Democracy, in Lasswell's opinion, has a fatal defect. It uses freely held discussions of the topics to find the truth and reach choices. However, if these arguments turn into verbal or even violent altercations amongst proponents of various viewpoints, widespread psychosis will occur. These confrontations will traumatize those who see them. Lasswell came to the conclusion that even seemingly mild types of political strife were essentially pathological, according to Floyd Matson. A country may become mentally imbalanced and susceptible to manipulation when conflict reaches the degree it did in Germany during the Depression. Lasswell claimed that the answer was for social scientists to discover methods to obviate conflict, which required limiting those political communication modes that cause conflict. According to Lasswell, even minor political disputes have the potential to develop into conflicts that endanger the social order. According to Lasswell's psychopathology of politics, Matson concluded, political action must be presumed in any individual case to be maladjustive, political participation to be irrational, and political expression to be irrelevant. But how can a democratic social order be maintained if political speech or protest in any form is frowned upon? Replace public conversation with democratic propaganda, was Lasswell's response[10]. Lasswell criticized oversimplified behaviorist theories on the impact of propaganda. In a 1927 essay, he summarized the propagandist's job as follows:

The language of stimulus-response is an easy way to explain the propaganda approach, which has been characterized in terms of culture. The propagandist can be said to be concerned with the nullification of those stimuli that are most likely to elicit the unwanted responses and the multiplication of those stimuli that are best calculated to elicit the desired responses, according to this vocabulary, which is particularly understandable to some. In terms of social suggestion, the pro-propagandist's challenge is to increase all suggestions that are favorable to the attitudes that he wants to create and develop while limiting all suggestions that are adverse to those attitudes. In other words, a democratic social system couldn't be overthrown by a few well chosen statements. He felt that propaganda went beyond just deceiving people via the media to achieve momentary power over them. People must gradually prepare themselves to accept drastically changed beliefs and behaviors. The long-term campaign approach that communicators require must carefully introduce and then foster new ideas and images. It is necessary to develop symbols and gradually teach individuals to identify certain feelings, such as love or hatred, with these symbols. If these cultivation techniques are effective, master symbols, as described by Lasswell, are produced. If employed properly, master symbols have the capacity to elicit positive, widespread mass action since they are linked to significant emotions. Contrary to behaviorist ideas, Lasswell's approach proposed a drawn-out, very complex process of conditioning. One or two radical messages would probably not have a big impact on you. Furthermore, propaganda may be disseminated via a variety of media, not simply radio and newspapers. Lasswell said:

Speaking, writing, painting, or music are just a few of the stimulus carriers that may be used to convey important signals to the audience. The propagandist may explore a variety of routes of communication if he imaginatively aligns himself with the lives of his people in a given circumstance. Take a minute to think about the passengers of the street vehicles. Placards stuck inside the car, posters on billboards along the track, newspapers they read, conversations they

overhear, leaflets openly or covertly slipped into their hands, street protests at stopping points, and doubtless other methods can all be used to get their attention. There are several possibilities for these occurrences. According to Lasswell, powerful social movements spread their master symbols over the course of months and years through a range of media. For instance, the feelings we get when we hear or see the American flag are not the consequence of a single prior encounter. Instead, we have seen the flag and heard the national song in countless other circumstances when only a small number of emotions may be created and felt. All of these prior events have given the flag and the national song emotive significance. Some of these feelings could be evoked and strengthened when we see the flag on television while the national song is playing. Once formed, these master symbols may be used to a variety of propaganda techniques. In the case of the flag, it is often shown before elections to imply that politicians are patriotic and capable of protecting the country.

Lasswell thought that the majority of master symbols had spread historically in a more or less random manner. There were hundreds of unsuccessful propagandists for every successful one. He admired the Nazis' deft use of propaganda, but he wasn't sure that they really understood what they were doing. He recognized Hitler as a crazy genius who used intuition to direct his use of propaganda, but he revered Joseph Goebbels, the head of the Nazi propaganda machine, since he had a Ph.D. Hitler was not a scientist; he was an awful artist when it came to exploiting the media. Lasswell suggested using a fresh approach to propaganda to defeat Hitler. A new elite, a scientific technocracy, would be given the authority to regulate the dissemination of propaganda via the mass media, and they would swear to use their expertise for good rather than evil to preserve democracy rather than undermine it. A name was coined by Lasswell and his associates to describe this propaganda-using tactic. The science of democracy was the term used. But might propaganda create a democratic social structure? Wouldn't democracy's core values be compromised? Without public conversation, is democracy really possible?

Lasswell argued that the only hope for us as a nation rested with social scientists who could harness the power of propaganda for Good rather than Evil in a world where rational political debate is impossible because the average person is a prisoner of their own conditioning and psychoses and thus susceptible to manipulation by propagandists. The fact that many of the early media scholars took their work seriously is not unexpected. Nothing less than the destiny of the planet, in their opinion, was in their hands. In the Cold War that followed that global hot war, using organizations like the Voice of America, the United States Information Agency, the Office of International Information and Educational Exchange, and the State Department, it served as the foundation for numerous official efforts to counter Communism and spread democracy. The Office of War Information adopted Lasswell's propaganda-for-good as its basic strategy during World War II. However, not all of Lasswell's contemporaries agreed with his demand for elite control of the media. Lasswell's theory was harshly criticized by Floyd Matson, who complained that Lasswell's contemplative analysis of 'skill politics and skill revolution' has disclosed to Lasswell that in our own time the most potent of all skills is that of propaganda, of symbolic manipulation, and myth-making and that, therefore, the dominant elite must be the one which possesses or can capture this skill.

CONCLUSION

In conclusion, Understanding the intricacies of media manipulation and its effects on public opinion has been made possible by the development of media theory in the era of propaganda. People may get a more complex grasp of media narratives and power dynamics by looking at theoretical frameworks and doing critical analysis. In an age of widespread propaganda, maintaining democratic ideals and navigating the media environment depend on the continued development of media theory and the promotion of critical media literacy. The results highlight the need of diligent media analysis and engaged citizenry in the face of misinformation. People must be aware of the power dynamics at work in the creation, dissemination, and consumption of media. People may actively participate in the media environment by developing their critical thinking abilities and media literacy, challenging established narratives, and looking for alternative sources of information.

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WALTER LIPPMANN: SHAPING PUBLIC OPINION THEORY

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ABSTRACT:

Walter Lippmann's theory of public opinion formation has had a profound impact on the study of media and its influence on society. This study examines Lippmann's theory, exploring its key concepts, implications, and criticisms. Through a comprehensive analysis of Lippmann's works and scholarly discourse, the study investigates the role of media, stereotypes, and the construction of public opinion. It examines the complexities of media's influence on shaping public perception, highlighting the importance of critical analysis and the need for an informed citizenry. The findings contribute to a deeper understanding of Lippmann's theory and its relevance in understanding the dynamics of public opinion formation.

KEYWORDS: *Media Theories, Propaganda Techniques, Public Opinion, Social Influence, Spin Doctoring, Surveillance.*

INTRODUCTION

Many other social elites, particularly those at top institutions, embraced Lasswell's vision of a kind, social science-driven technocracy during the 1930s. They thought the answers to battling authoritarianism and defending democracy were in the fields of physical science and social science. As a result, Lasswell's work captured the interest of top academics and public , including Walter Lippmann, a nationally syndicated writer for the New York Times and one of the most influential opinion leaders of the day. Lippmann concurred with Lasswell's doubts about the common person's capacity to comprehend their social environment and make defensible choices regarding their behavior. In *Public Opinion*, he made note of the differences that always exist between the world outside and the pictures in our heads. Lippmann questioned whether common people could rule themselves as classical democratic theory claimed they could since these discrepancies were inev. The political forces were very hazardous, and the world of the 1930s was particularly complicated. Media just couldn't provide enough information for people to grasp everything. Even if journalists took their duty seriously, they would not be able to get over the psychological and societal constraints that prohibited the typical person from creating meaningful mental images. Political columnist Eric Alterman summarized and cited Lippmann's viewpoint as follows:

In a famous passage from the early 1920s, Lippmann likened the typical citizen to a deaf spectator sitting in the back row. He is unaware of what is occurring, why it is occurring, or what needs to take place. He lives in a world he cannot see, cannot comprehend, and cannot control. The media made matters worse with its penchant for sensationalism. It was preferable to leave governance to a specialized class of men with inside knowledge. Why should a steelworker be

expected to comprehend politics when no one expects him to understand physics? [1]–[3] These concepts brought up important issues about the sustainability of democracy and the function of a free press within it. If you can't rely on voters in a democracy to make educated decisions, what do you do? What use is a free press if it cannot successfully inform the public of enough of the most important types of information? What can be done if individuals are too traumatized by coping with daily challenges to have time to consider larger issues? The fact that Lippmann was a newspaper writer for a livelihood gave his pessimism some validity. He explicitly challenged the libertarian presumptions that served as the philosophical bedrock of the American media system by making these arguments.

Similar to Lasswell, Lippmann thought that propaganda constituted such a serious threat that fundamental reforms of our democratic system were necessary. The public was susceptible to propaganda; thus a system or organization was required to shield them from it. It was vital to use a kind yet very effective method of media control. Media self-censorship probably wouldn't be enough. Lippmann concurred with Lasswell's conclusion that the best way to address these issues was to give a benign technocracy a scientific elite control over information gathering and distribution. This elite could be relied upon to use scientific methods to separate fact from fiction and make wise decisions about who should receive different messages. To do this, Lippmann suggested creating a quasi-governmental intelligence agency that would carefully assess data and provide it to other elites for use in making decisions. Additionally, this agency might decide which information should be shared through the media and which information individuals would be better off not knowing.

DISCUSSION

Reaction Against Early Propaganda Theory

The world had just experienced a horrific international war The War to End All Wars, in fact yet unrest still raged on a grand scale, lending credence to Lasswell and Lippmann's propaganda ideas. These wars were fueled by sophisticated, ostensibly effective propaganda. However, there was resistance. John Dewey, a philosopher, was one of the theory of propaganda's most vocal opponents. He presented his criticisms of Lippmann's ideas in a number of lectures. Dewey was a dedicated and prolific advocate for public education throughout his lengthy career as the best way to protect democracy against tyranny. He rejected the idea that a technocracy was necessary to safeguard society from its own members. Instead, he said that if people were just given the proper defenses, they could learn to protect themselves. He argued that individuals may withstand propaganda techniques with the help of even elementary public education. A class of specialists, Dewey maintained, is inevitably too removed from common interests as to become a class of private interests and private knowledge. He regarded democracy as less about information than discourse. According to Dewey, the role of the media is to interest the public in the public interest.

Dewey's detractors saw him as an idealist who spoke much about transforming education but did nothing to actually put those ideals into action. When it came to changing the media, Dewey did not do much better. He argued that newspapers needed to be more than just informational bulletin boards for the latest news. In order to encourage individuals to actively seek out information and then share it with others, he challenged journalists to do more to pique the public's interest in politics and international events. Newspapers should act as platforms for

public discourse and education. They need to place more emphasis on concepts and philosophy and less on narratives of individual acts. They ought to impart the ability to think critically and organize public discourse on significant problems. However, his attempts to start such a newspaper never really took off. Dewey based his claims on pragmatism, a school of philosophical thought that emphasizes the usefulness of knowledge as a tool for shaping and reacting to reality. According to James Carey, Dewey's theories are still relevant today.

Dewey's theories on the interaction between communities and media were fairly creative in one crucial way. Lasswell and Lippmann saw the media as independent organizations that served as information conveyor belts for isolated audience members. The traditional linear Lasswell model of mass communication who says what to whom via what medium and with what effect. Such oversimplified models, in Dewey's opinion, should be avoided. They recognized the importance of effectively integrating media into the communities they serve since media are at the core of the intricate web of connections that defines a community. The media should be seen as servants who support public discussion and debate rather than as outside actors. They should act as both guardians and facilitators of the public forum where democratic politics are conducted. Dewey was of the opinion that communication is how communities, not lone people, develop and preserve the culture that unites and supports them. Media lose their ability to act as credible facilitators and guardians of public discussion when they act as external actors and attempt to influence the pictures in people's heads. Instead, they become yet another competitor for our attention.

The public forum is likely to be destroyed as well as the potentially beneficial dependency between the community and media. This argument on the divergence between media and communities is now generating a lot of interest and portends current discussion about the correct function of media in communities. Should the power of propaganda be exploited for democratic purposes, or is education the preferable course of action since propaganda is inherently antidemocratic? There was no theoretical debate on where propaganda should fit in a democracy. According to social experts, the result would determine the future of the nation and, in fact, the whole planet [4]–[6]. An organization called the Institute for Propaganda Analysis was established in 1937 as a result of the serious danger that foreign propaganda posed, with the aim of coordinating a broad-based educational campaign to counteract its effects. The institution produced a lot of booklets, books, and s detailing how propaganda works during the four years it was in operation. The institution was effective in creating an anti-propaganda curriculum that was used by adult education programs and high schools all around the nation. It was so powerful that it came under fire for allegedly weakening the efficacy of propaganda strategies that were seen as crucial to protecting democracy.

In *Public Opinion Quarterly*, a newspaper that paid substantial attention to propaganda in the 1930s and 1940s, a critic and a supporter of the institute's educational initiatives squared off in 1941. Bruce L. Smith questioned the educational utility of propaganda analysis since, in his opinion, it encouraged skepticism that may really influence most students to hold authoritarian ideas. He oversaw the United States at the time he wrote this. the actions taken by the Justice Department to restrict propaganda and detain foreign agents who did so. He refuted: Students first take a keen interest in the sporting aspect of attacking propaganda devices. ..After this initial enthusiasm, people often experience moral outrage about the enormous volume of deceit and misleading speech to which they have been subjected throughout their lives, particularly in paid

advertising and political speeches. At this point, they prefer to support one harsh censorship scheme or another, even going so far as to repress individuals who spread antisocial information. They call for the creation of a public opinion censorship board with extensive confiscatory powers. Even when it is pointed out to them that censorship of anybody who professes to support democracy is in no way consistent with the traditions and program of the American people, many of them continue to hold this degree of antagonism to free speech.

Seven Propaganda Techniques in Action

The primary objective of the Institute of Propaganda Analysis was to identify typical propaganda techniques and educate the general public on them so they could effectively counteract the activity of the propagandists. The institution often distributed informational pamphlets and written books to instruct individuals in how to think, as opposed to what to believe. It listed seven tricks of the trade for propaganda:

1. **Name-Calling:** Propagandists instill mistrust in their targets by calling them unfavorable names and other derogatory terms. Name-calling takes the place of discussing the merits of an idea.
2. **Glowing Generalizations:** Propagandists often utilize broad, general assertions without providing any supporting information under the garb of slogans or simple catchphrases.
3. **Transfer:** Propagandists claim the public's support for a certain authority as their own in the hopes that it will then apply to them.
4. **Testimony:** In order to get the public's attention and advance their agendas, propagandists enlist the support of reputable individuals. The audience may believe this modest person because his or her thoughts are of the people. Plain people: The propagandist is usually just a regular guy or gal, just like you or me, or just one of you, or just a simple working stiff.
5. **Bandwagon:** Propagandists assert universal acceptance by playing on people's desire to support the victor. They don't provide any supporting information and further exaggerate the extent of support for their argument. By stacking the cards against the public's ability to make an educated choice, propagandists provide the best case for their position and the worst case for any alternatives.

It's now your turn. Apply these seven strategies to a contentious modern problem that grabs your attention. Decide where you stand on the issue and examine the arguments put out by the other side. then apply the same approach to your side's arguments. How do you fare? Alternately, choose a well-known public who makes a point of speaking out often or forcefully about societal concerns. Use the same procedures.

Theory of Modern Propaganda

Remember how Hippler and Sproule described propaganda earlier in this? They said it uses clandestine, carefully organized communication, complicated language to thwart reflective thinking, and repetition of a sanitized version of a complex problem. Some modern critical theorists contend that propaganda according to these norms is still done with a stealth, complexity, and efficacy that is unmatched in historical practice. They identify a handful of natural beliefs that have been so effectively spread across society that having a meaningful public conversation about them is difficult, if not impossible. The main contention of this

contemporary propaganda theory is that wealthy elites have such complete control over the mass media and its content that they have no issue imposing their Truth on the culture. Political discourse and advertising are prominent subjects of modern propaganda studies.

Put your eyes closed and consider wellbeing. Did you see big businesses accepting government giveaways, special tax cuts for them, and firms making aircraft and ships that the military doesn't want? Or did you see a black single mother defrauding the government so she could remain at home and watch Jerry Springer? This narrowing of public discourse and debate is examined in books by historian Herb Schiller, *Corporate Media and the Threat to Democracy* and *The Problem of the Media*, communication theorist Robert McChesney, mass communication researchers Kathleen Hall Jamieson and Paul Waldman, *The Press Effect*, and linguist Noam Chomsky, *American Power and the New Mandarins*, *Deterring Democracy*, and with Edward Each presents a similar point of view. It is 'Facts' can be difficult to discern and relate to the public, particularly in a context in which the news is driven by politicians and other interested parties who selectively offer some pieces of information while suppressing others, according to Jamieson and Waldman.

Consider marketers and their advertising as an example of one such interested party. Although different advertisements may favor one product over another, they always assume that capitalism and consumerism are rational and moral. The urge for more stuff is not questioned; the link between wealth/consumption and success/acceptance is never contested; and concern about environmental harm brought on by the production of goods and their eventual disposal is not brought up in discussion. The idea is not that capitalism and consumerism are inherently evil, but rather that, as in all effective marketing campaigns, the alternatives are seldom taken into account. Those who advocate for alternatives are seen as outliers or eccentric when alternatives are taken into account. By extension, the same economic elites who are most in favor of restricting that study and reflection stand to gain from our inability to examine alternatives. In *Propaganda and Democracy: The American Experience of Media and Mass Persuasion and Channels of Propaganda*, Sproule has written convincingly and critically on the subject of advertising as propaganda.

Since critical theorists are the primary source of today's rethinking of propaganda theory, the political Left often shapes it. Edward S. Herman, a media analyst and economist, identified five filters, for instance, that guarantee the multi-leveled capability of powerful business and government entities and collectives to exert power over the flow of information. With the help of these filters, influential commercial and political elites may mobilize an elite consensus, give the appearance of democratic consent, and create enough confusion, misunderstanding, and apathy in the general population to allow elite programs to go forward. Ownership and advertising, which have made bottom line considerations more controlling, are Herman's first two elite-supporting filters. The degree of journalists' professional autonomy has decreased. The next two are sourcing and flack, which are becoming more and more successful due to a reduction in the resources devoted to journalism and a greater degree of leverage for individuals who support the media by offering sources for text. He is explicitly referring to the influence of public relations in business and government here. There is now an almost religious faith in the market, at least among the elite, so that regardless of the evidence, markets are assumed to be helpful and non-market mechanisms are suspect.

Richard Laitinen and Richard Rakos, behaviorists, provide a different critical perspective on modern propaganda. They contend that three things make it easier for contemporary propaganda to succeed: an audience that is enmeshed and engulfed in a hurried lifestyle, less well-informed, and less politically involved, ..the use of complex survey and polling techniques, the findings of which are utilized by propagandists to boost their power. ..media businesses' integration into megaconglomerates. These elements work together to give wealthy commercial and political elites unprecedented power without the public's knowledge. Written by Laitinen and Rakos:

However, the absence of aversive control does not imply that information is free of regulating functions. In modern democracies, the absence of repressive government control of information is often regarded a key element of a free society. Contrarily, present techniques of persuasion offer an even greater danger to behavioral variety than do historically oppressive forms via direct economic and indirect political conditions. Today's information is more organized, ongoing, reliable, discrete, and ultimately potent.

The political Right has also taken a renewed interest in propaganda theory. The manifestation of this conservative concern in propaganda is a criticism of liberal media bias. There isn't any solid research to support this claim other than studies that show the majority of journalists support Democrats. The majority of managers and owners of media outlets tend to be Republican, the majority of syndicated newspaper columnists in the nation lean conservative, and the majority of newsmakers on network and cable public affairs talk shows are right-of-center, according to what research there is. In fact, this tends to refute the liberal media bias thesis. According to McChesneyThe underlying flaw in the conservative view of the liberal media is that it assumes that journalists and editors have near-total control over what is reported. According to conservative analysis, corporate ownership, profit-motivation, and advertising backing are institutional variables that have no effect on media content. There is just no evidence to support the idea that journalism can routinely provide a product that contradicts the basic interests of media owners and advertisers and do so without consequence[7]–[9].

Reborn Libertarianism

By the 1930s' close, many people were pessimistic about the future of democracy. The majority of the old-line elites believed tyranny could not be defeated. They cited ideas by Lasswell and Lippmann as evidence that the general public should not be believed. The only hope for the future was found in science and technocracy. We shall follow the evolution of ideas that challenged these technocratic viewpoints in the next section. Supporters of these new concepts didn't base their

Libertarianism

Instead of basing their views on social science, they sought to resurrect outdated conceptions of democracy and the media. This is known as a normative theory, which assumes that people are decent, logical, and capable of distinguishing good ideas from bad ones. If contemporary democracy was in danger, maybe it was because it had deviated too far from traditional principles and norms. Maybe they might be revived, and contemporary social structures could be purified and revitalized in some way. The libertarianism of the Founding Fathers was made again important to democracy by theorists. They so produced media attitudes that are still commonly accepted today.

Theoretical Frameworks for Mass Communication

On the morning of April 16, 2007, at approximately half past nine, a disturbed young man shot and killed two students in a dormitory at Virginia Tech University. Later that day, on that peaceful campus, he would murder thirty more people with his automatic firearms. However, the gunman had time to ship a package to NBC News in between the two strikes. The package, which included a 25-minute self-made videotape and 43 photos, was sent to the broadcast network's New York headquarters at eleven in the morning two days later. A 23-page manifesto accompanied these images, which all showed the enraged, gun- and knife-wielding killer. The network deliberated how to handle this information. The evening's national news program was due to begin at six o'clock that night, and by that time, NBC's news staff had decided what to do. The coverage of the rampage that evening included two minutes of video, seven images, and 37 passages from the written rant. We hit the brake pedal, NBC News president Steve Capus remarked. The NBC Nightly News anchor, Brian Williams, said that his own family was unable to view the pictures again. However uncomfortable it is, it proves this was journalism, he said. Not only was it journalism, said Capus, but NBC also engaged in good journalism by exercising restraint while displaying the photos, articles, and video of the murder. The issue of the broadcast's newsworthiness has long since passed, according to NBC's Capus. On this, every journalist is in agreement. Not every reporter. No NBC footage was shown by the Canadian Broadcasting Corporation. Tony Burman, the head of CBC News, explained:

The way these cassettes were handled was incorrect. As I watched last night, I tried to envision what this show would be like for equally insane individuals. I'm sure most viewers were as appalled as I was. This is, in horrifying but true ways, their 15 seconds of fame. I got this horrible, heartbreaking sensation that there were parents viewing these NBC extracts who didn't know they would lose their kids in a subsequent copycat murder brought on by these broadcasts. Todd Gitlin, a media critic, was similarly depressed by NBC's reporting. Gitlin continued: He said that murderers like the shooter at Virginia Tech are endlessly bitter men who turn themselves into walking arsenals. They also repurpose themselves as broadcasters. These assassins work in the communications industry. They will communicate to demonstrate that they are not, in fact, little. They assert their status as enormous beings with tremendous strength. They're going to make the whole globe suffer for their alleged superiority. The murderers will kill anybody they choose and let the world know about it, which is a double-edged sword in their pursuit of their goal.

Then the murderer will go, leaving a trail of depravity behind. He will disappear into a never-ending renown. He will leave corpses behind as his markings. Not only a murderer, but a superb killer, he will be remembered forever. A great murderer must also be a renowned killer in today's media-saturated society. The immortality of fame. He then turns to his allies in the media to finish his noble mission. Even if they are not directly involved, the broadcasters assist the killer's agenda. What function did the broadcasts serve for the murderer? Both CBS and NBC News sent its most well-known hosts, their prime-time anchors, to the campus on the day of the shooting to do live reporting, ensuring more audience. This story didn't need any sensationalism, said ABC News Senior Vice President Paul Slavin, but people are always looking for that extra rating point. All news networks, broadcast and cable, repeatedly used on-screen graphics calling the senseless killings a massacre and a bloodbath.

Conflicts like this are common in today's media-obsessed world. Although they can seem less dramatic, their resolution is just as important considering the crucial role our media system plays in how we live our lives and the upkeep of our democracy. Here is a sample of recent work. The Kaiser Family Foundation identified snack and fast-food advertising as a key cause to kid obesity and called for curbs on this form of marketing in a study titled Food for Thought: Television Food Advertising to Children in the United States. Pediatricians, educators, parents, and politicians jumped on the issue very once, while marketers argued that increased family monitoring would eliminate the need for government intervention. Journalists who wanted to look into the torture of prisoners during the War on Terror and others who opposed it got into a fight. The topic of torture and the United States' adoption of inhumanity as a key American value was deemed by The Atlantic's Andrew Sullivan to be the pre-eminent moral question in American politics, and the media, as the voice of the people, had a duty to look into it. In response to what he saw as the media's failure, Glenn Greenwald of Salon wrote: It should be underlined that once again, it is not the Congress or the mainstream media which is exposing these abuses and demanding revelation of government misbehavior.

Instead, the ACLU and other human rights groups have had to step in and fill the gap left by those defunct institutions. Peggy Noonan, a syndicated writer, disagreed and told ABC News that Some things in life deserve to be mysterious. Chuck Todd, chief White House Correspondent and political director for NBC News, described inquiries into the torture and deaths of hundreds of prisoners as nothing more than cable catnip and said that sometimes you just need to keep walking. There was also criticism over media outlets' reluctance to refer to American interrogators' techniques as torture when they were carried out by other nations, which they routinely did [10]. In 2009, the public and Congress sought to know why the media had failed to foresee the impending financial catastrophe that would decimate the global economy. Many accused the media of aiding the catastrophe because they were fascinated by strong CEOs and the advertising revenue of their firms. No one knew; they lied to us; we are only as reliable as our sources, financial reporters retorted.

CONCLUSION

In conclusion, the public opinion formation hypothesis developed by Walter Lippmann sheds light on the dynamics of the media's impact on society. His focus on the function of the media, stereotypes, and the shaping of public opinion helps us to comprehend the intricacies of public perception in a more nuanced way. Although the theory has been criticized, it provides a solid framework for critical examination and emphasizes the need of an educated and involved populace. Future studies should continue to investigate the multidimensional nature of media impact, taking into account modern viewpoints and looking at how public opinion is changing in the digital era. Lippmann's idea, nevertheless, has also been criticized. The theory's presumptions about the public's passivity and susceptibility to media manipulation have drawn criticism from academics. They contend that people have agency and may actively interact with media messages, contesting and influencing public opinion via conversation and group action.

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THE GENESIS OF NORMATIVE MEDIA THEORIES**Rajesh Sisodia***

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ABSTRACT:

The origin of normative theories of media marks a significant milestone in the study of media ethics and the role of media in society. This study explores the historical development and key concepts of normative theories, examining their origins and foundational principles. Through a comprehensive analysis of scholarly literature and theoretical frameworks, the study investigates the ethical frameworks that guide media practices and the normative expectations placed on media institutions. It explores theories such as social responsibility, libertarianism, and communitarianism, highlighting their implications for media ethics and the pursuit of a democratic media environment. The findings contribute to a deeper understanding of the origin and evolution of normative theories of media, shedding light on the ethical considerations that shape media practices.

KEYWORDS: *Autonomy, Censorship, Democratic Ideals, Ethics, First Amendment, Free Press.*

INTRODUCTION

Those who really believe that there should be no restrictions whatsoever on the media. As we've previously seen, there has been a lot of discussion over the place of mass media in American culture since the turn of the century. Extremely divergent points of view have been stated. People that advocate for extreme libertarian values represent one extreme. They contend that rules regulating media activities need to be abolished. They are First Amendment purists who interpret the phrase free press to indicate that all media must be completely uncontrolled. The First Amendment's dictum that Congress shall make no law abridging the freedom of speech or of the press is seen as gospel by these individuals. Hugo Black, a Supreme Court justice, put it succinctly: No law means no law. People who want direct control of the media, often by a government agency or commission, represent the opposite extreme. These include proponents of technocratic rule such as Walter Lippmann and Harold Lasswell. They contend that, particularly in times of conflict or social unrest, media professionals cannot be relied upon to communicate responsibly or to utilize the medium effectively to meet critical public requirements. To guarantee that crucial public demands are met, some kind of monitoring or control is required. This could include concealing or delivering provocative facts depending on the situation[1]–[3].

Control advocates built their cases on propagandist notions. Because of the danger that propaganda presented, they thought that information collecting and transmission ought to be under the supervision of smart individual technocrats who could be relied upon to operate in the best interests of the public. These technocrats would be highly educated, with professional

beliefs and abilities that ensured media material would serve socially beneficial objectives for instance, preventing the spread of terrorism or educating people about natural catastrophes or a disease like AIDS and would be assured to be technocrats. On the mass society idea, other proponents of regulation developed their arguments. They were disturbed by how media material may use banal enjoyment to degrade high culture. Their objections often focused on how sex and violence were depicted in the media. These regulatory supporters also took issue with the trivialization of what they saw as crucial moral principles.

Thus, arguments in favor of media control may draw on both propaganda and mass society theories. Both viewpoints see the media as strong, disruptive forces that must be subdued by smart individuals who can be relied upon to operate in the public good. But who can be relied upon to monitor the media? the social sciences? religious authorities? Who are they? The authorities? Congress? Which agency is responsible for communications? Despite the fact that many influential individuals thought controlling the media was essential, they couldn't agree on who should be in charge of it. By highlighting the risks of regulation and promising to participate in self-regulation to become more socially responsible media professionals were able to reach agreements.

People who supported different libertarian ideologies opposed proponents of regulation. Out of this discussion, social responsibility theory ultimately developed. It stands for a middle ground between arguments in support of complete press freedom and those in favor of governmental control of the media. Although not everyone was pleased, this was well received, particularly in the media sectors. Even today, the majority of mainstream media professionals employ a social responsibility theory version to support their behavior. Reviewing the concepts and occasions that influenced social responsibility theory can help us comprehend it better.

DISCUSSION

Libertarian Thought

Modern libertarian ideas originated in Europe in the sixteenth century, when feudal aristocracies ruled arbitrarily over the lives of the majority of people. During this time, there was also a lot of societal unrest. The influence of these rural aristocracies was weakened by international commerce and urbanization, and a number of social and political movements emerged, most notably the Protestant Reformation, which demanded more individual freedom. Authoritarian theory, which claimed that all modes of communication should be under the direction of a ruling class or authorities, gave rise to libertarian philosophy. Authorities used a social order that had been divinely designed as a justification for their rule. This power was often held by a monarch, who would then issue royal charters or licenses to media professionals. Due to their violations, these practitioners risk having their licenses or charters withdrawn as well as going to prison. Therefore, censorship of any kind was simple to implement. It was common for authoritarian authority to be used in unpredictable, arbitrary ways. There may sometimes be a great deal of freedom to promote minority cultures and perspectives, provided that the authorities don't see it as a direct challenge to their position of authority.

Authoritarian doctrine, unlike totalitarianism, places less emphasis on fostering a uniform national culture. It just calls for submission to the ruling class. Early libertarians, who rebelled against authoritarian theory, contended that if people were liberated from the arbitrary restrictions on communication imposed by church and state, they would naturally follow the

dictates of their conscience, seek the truth, participate in public discourse, and ultimately improve their lives and those of others. Libertarians criticized the government for upholding illogical, arbitrary social norms. They had a great belief in the ability of open public discourse and discussion to develop more organic social structures. Many early libertarians were protestors who were indignant at limits placed on their right to free speech by the church. Without these limitations, they thought, people may act on their conscience, communicate properly, and finally discover the Truth.

John Milton argued in *Areopagitica*, a potent libertarian pamphlet printed in 1644, that in a fair dispute, honest and truthful arguments would always prevail over lies and deception. It followed that, if this were the case, public discourse may be used to create a new and better social structure. This concept, which came to be known as Milton's self-righting principle, is still often mentioned by modern media professionals as justification for maintaining media independence. It is a cornerstone idea of social responsibility theory. Unfortunately, the majority of early libertarians had a rather naive concept of how long it would take to discover the truth and create a perfect social structure. This ideal system of government was not necessarily democratic and may not always allow for open dialogue. Milton, for instance, came to believe that Oliver Cromwell had discovered the truth and that his military successes had proven its veracity. Milton was prepared to act as Cromwell's principal censor because he was convinced that Cromwell had established the perfect social order. He showed no sorrow at restricting the message that Catholic leaders could deliver. Milton believed that because Catholic beliefs had been shown to be incorrect, they should be suppressed so that right-thinking people wouldn't be misled by them.

Some Libertarians lost hope when it became evident in the seventeenth century that unambiguous definitions of truth couldn't be produced fast or simply. They sometimes oscillated between libertarian and authoritarian positions. Even Thomas Jefferson, the author of the Declaration of Independence, had his doubts about the self-righting principle and press freedom. Jefferson, who famously agreed with Milton's self-righting principle in a letter to a friend "Were it left to me to decide whether we should have a government without newspapers or newspapers without government, I would not hesitate to prefer the latter," voiced intense frustration with scurrilous newspaper criticism during his second term as president. However, he positioned libertarian principles at the center of America's lengthy experiment in democratic self-government. These ideas provided justification for the American Colonies' struggle against Britain. That truth is powerful and would triumph if left to herself, that she is the appropriate and necessary enemy to error, and that she has nothing to fear from the struggle, except by human intervention bereft of her natural weapons, free argument and discussion, as Jefferson himself wrote in 1779. John Keane cited three key ideas that the Founders believed underpinned journalistic freedom:

1. **Theology:** The media ought to provide a space where people may distinguish between good and evil.
2. **Individual Rights:** The freedom of the press is the best if not the only guarantee of independence from the political establishment. Truth must be attained through dispelling myths and testing theories to prevent them from becoming accepted dogma.

Since the Declaration of Independence and the Bill of Rights explicitly adopted libertarian ideals, the newly established United States was among the first countries to do so. The latter contends

that no government, society, or organization may unreasonably restrict or abrogate any person's basic rights. One of the most significant of these rights is the freedom of speech, the press, and assembly, among other kinds of communication. The freedom to disagree, to join forces with others to oppose unjust laws, to publish or widely disseminate ideas, views, and beliefs are all rights that are hailed as essential to democratic self-government. In the box headed A Stirring Defense of Free Expression, you may gauge your personal dedication to this principle. Despite the importance put on communication freedom, it's crucial to acknowledge that various limitations have been imposed on it. These limitations are acknowledged by both media professionals and media consumers. The publishing of material that would harm people's reputations is prohibited under libel laws. Judges have the authority to impose gag orders to prevent the dissemination of material that they believe may jeopardize a defendant's right to a fair trial. Other laws and rules guard against inappropriate language, child pornography, and deceptive advertising. The parameters of free speech are continually being renegotiated.

The balance sometimes moves in favor of more communication freedom, but other times, most notably during times of conflict, freedom is restricted. For instance, after the terrorist events of September 11, 2001, Congress approved the Patriot Act, a piece of legislation that placed several limitations on Americans' freedom of speech. Additionally, it is vital to determine how new media technologies should be governed as they are developed. As we can see in the continuous and intense discussions about other people would be harmed don't they have a right to be protected from your reckless behavior communication freedom is a topic that will never be resolved. When organizations try to incite animosity and resentment against racial or ethnic minorities, similar issues come up. Does a pro-life organization have the right to broadcast the names, locations, and images of physicians who perform abortions on its website in the form of a wanted poster with a reward and label them as murderers? Does it have the right to release the children's identities, ages, and school addresses? Does a Ku Klux Klan member have the right to spread false information about LGBT people or African Americans? Such careless means of communication shouldn't they be restricted? As time went on, the U.S. These kinds of inquiries have been made by the Congress, state legislatures, and even several municipalities. They have rules that limit the freedom of speech in order to protect other, ostensibly equally vital rights. Many of these laws have been maintained by courts, while others have been overturned because they were thought to be less vital than freedom of speech[4]–[6].

Radical Libertarianism: The Marketplace of Ideas

Despite its long history in the United States, libertarian thinking has experienced several changes. In the 1800s, during the penny press and yellow journalism periods, a significant variation occurred. Recurrent economic downturns, pervasive corruption, and unfairness rocked the public's faith in industry and government during this time. Robber baron-led major corporations, particularly those in the steel, railroad, and oil sectors, established national monopolies in order to set unjust prices and make huge profits. Workers were required to work under dangerous or challenging circumstances for inadequate pay. As publishers pursued money and fabricated stories to sell papers, public esteem for newspapers likewise declined. The robber barons' news was disregarded or repressed by them. there are many social movements, particularly the Progressive and commercial ones. Regulation helps the consumer marketplace, so why not regulate the marketplace for ideas? This is a topic that media critics have been posing increasingly regularly since 1930, and the recent extreme concentration of media businesses and

the quick spread of digital technologies have given the argument for government involvement a new urgency.

However, the media companies strongly endorse the marketplace of ideas hypothesis. The marketplace-of-ideas philosophy's duality which has allowed widely divergent interpretations of the metaphor to develop is what provides such support. The marketplace of ideas has two different meanings, according to media policy scholar Philip Napoli. He stated: Efficiency, customer pleasure, and competitiveness are highlighted in interpretations of the marketplace of ideas based on economic theory. The emphasis is on citizen knowledge, educated decision-making, and efficient self-government in democratic theory-based interpretations. Economic theory-based interpretations have typically been linked to arguments against government regulation of the communications industry in discussions of the marketplace of ideas, whereas democratic theory-based interpretations have typically been linked to calls for such regulation. Many researchers have shown that government, particularly organizations like the Federal Communications Commission and the Federal Trade Commission, which regulates advertising, historically has devoted much greater empirical attention to the economic effects of its policies than to the social and political effects, which is why media professionals are happy with this distinction.

Media Regulation by the Government

A new normative philosophy of mass communication that rejected both extreme libertarianism and technocratic control began to develop in the 1920s and 1930s. Congress's hearings on regulating radio were one foundation for this view. These discussions resulted in the creation of the Federal Radio Commission in 1927, which served as the foundation for the Federal Communications Commission. Some individuals, particularly Progressive and Populist leaders, said that the excesses of yellow journalism demonstrated that self-regulation was insufficient as the discussions heated up. Publishers and broadcasters couldn't help but produce overly dramatic and false news since it was so profitable. Radio was unlikely to serve the public interest as effectively as it should without some type of control. Progressives were hesitant to give government technocrats control over radio, despite this. A middle ground approach was required. In order to put a stop to wasteful rivalry and preserve private business, the American people had come to embrace government control of public utilities by the 1920s.

Cities were covered in a tangle of rival wire networks prior to government control of the electricity and telephone industries. Every competitor company's phones had to be purchased by anybody who wished to speak to individuals on other networks. Electricity and phone service prices rose due to the expense of constructing fully independent networks. Allowing one business to have a monopoly on providing these essential services was the answer to these issues. The corporation agreed to accept government control of pricing and services in exchange for the monopoly's award. In this approach, government commissions were established to monitor the management of public utilities. Could radio be regulated by a government body as a public utility? Yes, was the response. In fact, Herbert Hoover, the secretary of commerce, was moved to say that this was one of the rare times in history when the country's desire for greater regulation was shared equally by business and the general public. The idea that the public owns the airwaves was one that Secretary Hoover vigorously promoted throughout the fight for the creation of the

Federal Radio Commission. Privately owned stations cannot own the airwaves since they are public property, much as other national resources.

Instead, they must be utilized with the consent of the public and under permission. License holders may have their licenses withdrawn if they break the law. The FRC was established to represent the general people. However, some historians contend that the compromise solution between populist demands for liberty and technocrat demands for control resulted in a somewhat constrained definition of the public interest. In fact, they contend, the intent of the legislation creating the FRC, the Radio Act of 1927, was not to encourage an open forum for public debate because such a free-wheeling discussion was considered a threat to the very public interest, convenience, and necessity that Congress had stated. In order to deny the public access to the ideas of their enemies, such as unions, socialists, communists, evolutionists, improper thinkers, non-Christians, and immigrants, Congress deliberately crafted the 1927 statute. In order to protect the public interest, broadcasters were allowed to only allow speakers who did so, according to their definition of the public interest. However, the FRC's relative success prompted initiatives to control other media sectors. The censoring of films by the government was strongly supported, particularly by religious organizations. In an attempt to circumvent government oversight, the film industry has devised a variety of self-censorship techniques throughout time. As the danger posed by propaganda increased, even newspaper control was given serious consideration. The Hutchins Commission on Freedom of the Press, for instance, was established in 1942 to assess the benefits and need of press regulation.

Personalization of News media

In response to mounting calls for government control of the media in the 1920s, leaders of the sector made steps to become more professional. As mentioned in 3, William Randolph Hearst and Joseph Pulitzer founded professional honors. Newspaper business leaders advocated for and sometimes provided funding for the formation of professional colleges to educate media professionals. Media executives publicly pledged to serve the public's needs rather than handing over management of the media to a government body. The Canons of Journalism, a set of professional norms, were established in 1923 by the American Society of Newspaper Editors. Since then, almost all associations of media professionals have embraced such principles. These organizations are imitating experts in professions like law and medicine by doing this. These standards often obligate media professionals to provide the public with the best possible service.

Another crucial idea about the function of the media that of a watchdog ensuring the welfare of the public began to take formal shape with the emergence of industry codes of ethics. This job was initially described by muckraking journalists at the beginning of the 20th century. According to this theory, the media must to constantly monitor the social landscape and inform the public of any issues. Yellow journalists first responded to this perspective on the media with suspicion. Would stories about corruption probes generate more newspaper sales than stories about exciting events? Yes, was the response. Investigations of corruption by muckrakers grew to be so popular that publications that focused on them began to rule the marketplace in several major cities. The newspaper chain Scripps Howard picked the lighthouse as its emblem and the adage Give light and the people will find their own way as its slogan. The news media's watchdog function came to be seen as both essential and acceptable throughout time.

The media are envisioned as independent watchdogs, a social institution, and the Fourth Estate of government in some ambitious definitions of this position, tasked with ensuring that all other institutions—the three branches of government, business, religion, education, and family—serve the public. This viewpoint assumes that once people are informed about wrongdoing, incompetence, or inefficiency, they will take action against it. Social critic and veteran journalist Bill Moyers says that a properly functioning media is necessary to keep our leaders honest and to arm the powerless with the information they need to protect themselves against the tyranny of the powerful, whether that tyranny is political or commercial. But there has always been a worry that the strong may subvert the watchdog and turn it into a lapdog. Alternatively, the watchdog could exhibit recklessness and cruelty. To sell newspapers, criticisms of the government or company may be exaggerated. James Curran argued that the traditional public watchdog definition of the media, in the context of an expanding broadcasting system, has to be reconsidered. He wrote:

Although the media's watchdog function is crucial, it may be impossible to claim that it should take precedence. This widely held opinion dates back to a time when the media were extremely political and antagonistic. Nowadays, entertainment now takes up the majority of contemporary media. Only a small amount of the news media output is dedicated to covering public affairs, and only a small portion of that is critical of the government. In another view, the conventional method seems stale. It stipulates that only the state is subject to the media's monitoring function. This archaic phrase dates back to a time when the state was unrepresentative, dishonest, and possibly autocratic, and free speech and a free press were seen as a deterrent to absolute power. Since there has been a takeover boom over the past three decades, many media companies are now entangled with the mainstays of the financial and industrial capital markets. Given that the majority of media outlets are owned by the same businesses they may be expected to critique, what kind of watchdog reporting could we anticipate from them? How probable is it that major media outlets would object to governments having the authority to make decisions that have an impact on their bottom lines? Is it still realistic to expect our media to soothe the suffering and torment the comfortable? [7]–[9]

Professionalization Limitations

Like physicians and attorneys before them, media professionals vowed to respect professional standards of practice when they joined the movement toward professionalization. They pledged to filter out reckless individuals and reward those who do well. Those who disobeyed the rules would get punishment. They can be prohibited from practicing their profession in the worst situations. Additionally, media professionalization performed well in place of direct government control. However, several restrictions cause reoccurring issues.

Journalism professionals have always been hesitant to name and shame their colleagues who disobey professional norms. Doing so is sometimes seen as acknowledging that awkward issues exist. If too many persons are prohibited from practicing, the public's confidence in all media professionals may be eroded. Professional societies often function as closed organizations where members are shielded from dangers and criticism from the outside world. Even when there is mounting evidence against a practitioner, external attacks are often rejected as unjustified. Action is often only done under dire circumstances, when it cannot be avoided. Even then, the mainstream media either refuses to report the matter or just gives it cursory attention.

The New York Times writer Judith Miller's coverage of WMDs in the months before the 2003 war of Iraq provides enough evidence of this issue. Several of Miller's former coworkers admitted that they were suspicious of much of her work on the issue, but they remained quiet because of Miller's close ties with the paper's senior editors. This was after her own newspaper disavowed her flawed journalism after Coalition forces failed to find the WMD her sources had assured her were actually there. Craig Pyes, a Times journalist who collaborated with Miller on a series on the terrorist organization al Qaeda, made an effort to alert the paper's editors to his worries by requesting that his byline not appear on one. He wrote, I do not trust Judy Miller's work, her judgment, or her behaviour. I am not prepared to engage on this project with her any more. She is an advocate, and because of this, her actions put everyone who works with her and the company's integrity in danger. She has submitted a draft of a piece that is little more than dictation from government sources over several days, filled with... factual inaccuracies and unproven assertions. The Times disregarded this warning and continued to publish Miller's well-sourced items on its front page since she was a Pulitzer Prize-winning journalist with connections high in the government. Miller was only allowed to resign after she and her publication could no longer take the scrutiny and rebuke that followed her participation, however little, in the unlawful 2005 outing of undercover CIA operative Valerie Plame.

Professional standards can seem to be unduly hazy and ethereal. They might be challenging to put into practice and enforce. Broad codes of ethics and mission statements are often ambiguous. News directors must make decisions regarding resource allocation, as evidenced by the Radio-Television News Directors Association's Code of Ethics and Professional Conduct, which urges its members to pursue truth aggressively and present the news accurately, in context, and completely as possible. Corporate and governmental public relations video news releases are becoming more and more common in the news that we see. In reality, practically every local television news organization in America uses these third-party public relations materials, and a recent investigation of 77 stations found that not a single one identified the origin of the VNR. When should editors cease broadcasting VNRs and begin doing their own research and reporting? Unless a journalist takes the time to undertake an independent investigation, there may be little cause to question the veracity of a VNR. But what if a thorough investigation by a third party journalist results in a major sponsor terminating its account with the station? Why take a chance on writing tales that might disgrace someone or an organization? In the journalism industry, stating the truth may sometimes be challenging and costly. Nothing compels journalists to jeopardize their profit margins or their ties with reliable sources because professional norms are ambiguous. In reality, it is a poorly kept secret in the broadcasting business that many stations have written lists of subjects they may not touch for fear of offending an advertiser.

In contrast to medicine and law, professional norms for education and licensure are not part of media professionalization. Other occupations need extensive, meticulously supervised professional training for practitioners. For instance, in addition to finishing four years of college, physicians and attorneys also complete four to 10 years of specialized training. However, many who work in the media are hesitant to establish standards for professional education and have vehemently opposed attempts to license journalists. They contend that the government would undoubtedly utilize these measures to censor the press. If the press is to remain unrestrained, it must be allowed to employ everyone, regardless of training or qualifications. It should be possible for everyone to declare themselves to be journalists, launch a newspaper, and use their

right to free expression. Because some of a newspaper's reporters or editors lack licenses, no government agency should be permitted to intervene and shut down the publication.

Journalists are now having trouble distinguishing their work from that of bloggers since they won't establish clear guidelines for how to practice their art. Bloggers on the internet may claim with ease that they are doing citizen journalism, a different kind of journalism. Most don't even pretend to be performing original news reporting. To achieve it, they rely on journalists. They monitor news coverage from a variety of sources all day long. They keep up with online rumors and debates regarding breaking news. By reflecting on and challenging the news, bloggers add value to it. They write a lot of very speculative material that represents their beliefs. They put no effort into treating the news with objectivity or fairness. Are they engaged in journalism? Does it assist in educating the public? We'll talk about current initiatives to create a code of ethics for bloggers later on in this article. Do they now qualify as journalists? The Daily Show with Jon Stewart and other comedic news programs have similar problems. Is Stewart a reporter? Exactly why not? We have said that viewers of his show are more politically knowledgeable than those of the majority of news programs produced by real journalists. Even for real journalists, his nightly interviews with newsmakers are often frank. So what exactly does journalist mean? Arguments opposing media practitioners needing specific training and licensure neglect to take into account how these standards are maintained in other professions. Indirect government control over physicians and attorneys has not resulted from licensing. Professional groups effectively control the criteria used to decide who will get a license, even when government bodies provide licenses[10].

Practitioners in the media often have less dependence on their employment than those in other professions. Media professionals struggle to take ownership of their work since they don't operate as independent practitioners. They often hold positions in huge, hierarchically organized bureaucracies. Only a small portion of what individual reporters, editors, producers, and directors accomplish is within their direct control. Editors assign stories to reporters, account executives hire advertising designers, and news directors issue the orders to television anchors and camera crews. Directors, editors, and account managers are all answerable to upper management. It might be challenging to accept responsibility in these enormous bureaucracies. Those at lower levels may say that they are only following orders, while those at higher levels can simply deny knowing anything about what was happening. We have spoke about Judith Miller's faulty reporting on Iraq before the war began as an example. The editors of Miller claimed to be unaware of her behavior. Although her coworkers knew what she was up to, they opted to overlook it. So, is Miller alone to blame for leading coverage incorrectly, or are her coworkers and managers also at fault?

Professional standards violations in the media sectors seldom result in immediate, obvious penalties. As a result, it is difficult for critics to point out infractions or to pinpoint the damage that has been caused. People die when physicians make mistakes. When attorneys fail, innocent individuals end up in prison. Less obvious are the effects of unethical or inept media practices. Greg Mitchell, editor-in-chief of Editor & Publisher, claimed that missing stories of this enormity had consequences that will echo for decades, but at the time of the initial failed reporting there was little way to know that. I speak, of course, of the Iraq war and the financial meltdown.

MSNBC, a cable news outlet, provides one such. Only two of its stars, Phil Donohue and Ashleigh Banfield, were journalists who lost their jobs because of their coverage of the Iraq war: Banfield for criticizing the shallowness of war coverage, and Donohue for allowing war skeptics onto his talk show. Joe Scarborough, the host of MSNBC's morning news program, kept his position as anchor despite war criticism that turned out to be inaccurate as well as critical of information that would ultimately out to be true. I doubt that the writers at the New York Times, NPR, ABC, or CNN are ever going to recognize exactly how incorrect their harsh comments were, a Scarborough editorial said shortly after the invasion.

Unethical behavior may sometimes even be beneficial. It is helpful to consider the famous example of Janet Cooke. Cooke, a reporter for the Washington Post, was nominated for a Pulitzer Prize in 1980 for his reporting on slum kids. Later, it was discovered that the interviews used to create these tales were fake. Cooke created a fictional interviewee by combining the opinions and personal information of many different persons. Readers were made aware of the realities of drug use in inner cities by the tales that resulted, and they were encouraged to take governmental action to clean up especially problematic regions. However, the accuracy and truthfulness of her reports were in violation of industry norms. The Pulitzer Prize was given back once Cooke was sacked. The Post expressed outright humiliation, and its illustrious editor, Ben Bradlee, referred to it as his lengthy career's greatest failure.

CONCLUSION

In conclusion, the development of normative theories of media has had a significant impact on how media ethics and the function of media in society are studied. These ideas provide moral frameworks for media activities and create standards of behavior for media organizations. Normative theories are helpful for providing insights into media ethics, but to face the changing issues of media in the digital era, they need to be continually examined, modified, and subjected to critical critique. The ethical implications of media activities should be further investigated in the future, and responsible and democratic media settings should be pursued in order to respect core ethical values and satisfy the needs of various populations.

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THE SOCIAL RESPONSIBILITY THEORY: MEDIA'S ETHICAL OBLIGATIONS

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ABSTRACT:

The social responsibility theory of the press emerged as a postwar compromise, seeking to balance the role of the media in a democratic society with the need for social responsibility and accountability. This study explores the historical context, key principles, and implications of the social responsibility theory. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors that shaped the theory's development and its application in media practices. It examines the concept of media's responsibility to the public, ethical considerations, and the challenges of implementing the theory in a diverse media landscape. The findings contribute to a deeper understanding of the social responsibility theory of the press and its role in promoting a responsible and democratic media environment.

KEYWORDS: *Libertarianism, Media Ethics, Media Freedom, Media Regulation, Media Responsibility, Normative Theories.*

INTRODUCTION

The need for more government control of the media increased during World War II and persisted throughout the anti-Communist upheaval that followed, despite efforts at professionalization and self-regulation. Henry Luce, the CEO of Time Inc., responded by financing an impartial committee to offer suggestions about the function of the press. The Hutchins Commission on Freedom of the Press was founded in 1942, and a significant report summarizing its conclusions was published in 1947. Its members included leaders from several spheres of society, including as academia, politics, and social organizations.

Members of the commission were firmly split between those who espoused libertarian beliefs and those who believed that some kind of press control was required. Regulators feared that the marketplace of ideas was much too open to being hijacked by anti-democratic forces. The Chicago School, a group of social scientists at the University of Chicago, produced ideas on public communication that served as a guide for some of these regulatory supporters. The Chicago School saw contemporary cities as Great Communities made up of many little social

groupings, ranging from local associations to regional organizations. All of the component groups have to collaborate and contribute for these Great Communities to grow. Due to their diversity of culture and race, they were referred to as pluralistic groups[1]–[3].

The Chicago School contended that unrestrained mass media will eventually serve the interests and preferences of sizable or socially dominating groups in opposition to marketplace-of-ideas theories. Small, feeble, pluralistic groups would either be ignored or discriminated against. According to this viewpoint, media might be used by unscrupulous elites to further their own political ambitions. These demagogues might use propaganda and media manipulation to incite fear and hate among the populace and rally them against minorities. Hitler was a perfect example of someone who used the media to incite hate of Jews. Some commission members supported the establishment of a governmental agency a press council made up of individuals who are similar to themselves and with the authority to forbid the dissemination of hate propaganda in order to avoid this tyranny by the majority and to demand support for pluralistic groupings. They believe that this new and independent agency appraise and report annually upon the performance of the press. It would compare the accomplishments of the press with the aspirations which the people have for it before making that assessment.

For instance, this organization may have mandated that news outlets feature minority groups in a specific percentage of their articles. Or maybe it called for these organizations to be granted regular sections where they could publish anything they pleased. Members of the commission acknowledged that such restrictions may result in more expenses for media. Government subsidies may pay for these costs if this occurred. The media would support diverse groups, empowering them and allowing them to develop the Big Community. It was believed that promoting plurality and exercising discipline with regard to propaganda were crucial to halting the growth of totalitarianism in the United States. Despite having some sympathy for the Chicago School's ideals, the bulk of the Hutchins Commission members rejected any direct press control. This implied they were in a difficult situation. On the one hand, they acknowledged that the media were not doing enough to support minority groups and that the marketplace of ideas was not self-regulatory. They were attempting to avoid government control of the media, but they were concerned that any press regulation would pave the way for it.

At the moment, the situation seemed terrible. Without restrictions, a ruthless and smart demagogue could be able to exploit hate speech to seize control of the country. But creating a national press council may give the current elites too much power, which they might misuse. In the end, the Hutchins Commission members chose to put their trust in media professionals, urging them to step up their efforts to uphold professional responsibility for the public, as a means of bridging market shortcomings with the conventional notion of the democratic role of the media. affirmed journalists' dedication to higher ideals, including impartiality, objectivity, and a devotion to the truth. It required the adoption of certain methods for fact-checking, referencing various sources, and putting forward opposing views. In this approach, the internal pluralism of monopoly media might reproduce the pluralism of thought and information that was formerly safeguarded by the competition between adversaries in the free market. A dedication to educate might counteract market incentives to sensationalize and trivialize the presentation of news.

The Social Responsibility Theory of the Press is a synthesis of the principles presented in the Hutchins Commission report. The need of an independent press that scrutinizes other social institutions and produces unbiased, truthful news reporting was highlighted. The social responsibility theory's demand for media to be in charge of promoting vibrant and creative Great Communities was its most ground-breaking aspect. According to this, media should prioritize cultural plurality by speaking for all people, as opposed to merely elite groups or groups that have traditionally controlled local, regional, or national culture.

The social responsibility hypothesis makes some startling claims. The social responsibility approach places restrictions on media practitioners rather than requiring that they be allowed to publish or broadcast anything their owners like. According to the commission, the press is not free if those who operate it behave as though their position confers on them the privilege of being deaf to ideas that the processes of free speech have brought to public attention.

Even when doing so would hurt their revenues or alienate the current social elites, social responsibility theory aimed to rally media practitioners in the sake of cultural diversity by appealing to their idealistic side. The concept of social responsibility pushed creative media workers to find fresh approaches of giving back to their communities. It inspired them to think of themselves as active combatants in the struggle to save democracy in a world that was inevitably moving toward totalitarianism. The media were erecting a wall to defend democracy from both internal and foreign enemies by supporting pluralism organizations. According to Denis McQuail, the fundamental tenets of social responsibility theory are as follows: In accepting and upholding these obligations, the media should be self-regulating within the bounds of the law and established institutions. The media should refrain from anything that could cause crime, violence, or civil unrest or offend minority groups. These obligations are primarily to be met by setting high or professional standards of informativeness, truth, accuracy, objectivity, and balance. Media workers, including journalists, should be accountable to society as well as to employers and the market.

DISCUSSION

Cold War Tests Social Responsibility Theory

The growth of anti-Communist emotions during the Cold War in the 1950s provided the notion of social responsibility with its first significant test. Communist rule over mainland China began in 1949. In a series of orchestrated public uprisings and coups, the majority of Eastern Europe was falling under Communist rule almost simultaneously. The Soviet Union's development of nuclear weapons was supported by spies who stole crucial information from the United States. Totalitarianism looked to have been defeated in one form during World War II, but it had been replaced by one that was more virulent and lethal. By vehemently resisting the advent of Soviet Communism, a generation of American politicians, notably Richard Nixon and John F. Kennedy, rose to national prominence.

Joseph McCarthy headed the group that opposed Communism. McCarthy first positioned himself as a champion of democracy, but he quickly displayed all the characteristics of the traditional demagogue. He effectively employed propaganda methods to gain national exposure for himself and to incite widespread hostility and mistrust among the public against individuals or groups of people who he most often incorrectly associated to Communism. McCarthy received a lot of sympathy from anti-Communist organizations around the country when he claimed that many

people in the government and the media were Communist operatives or sympathizers. The House Un-American Activities Committee began looking into media professionals in Congress.

Many persons who were suspected of having Communist sympathies, even in the absence of proof, were blacklisted by media executives in response to pressure from anti-Communist organizations and Congress. It was prohibited for prominent practitioners to work in the media. In the end, there was scant proof of a broad conspiracy to undermine American democracy. Even if there were Soviet operatives operating in the country, they were never as numerous and successful as the anti-Communist organizations claimed.

This Red Scare event serves as an example of how challenging it may be for journalists to reference social responsibility theory during times of crisis. McCarthy was first praised by the majority of journalists for taking a valiant stance against the Red Menace. His theatrical statements made for catchy front-page news articles and catchy headlines. Many media repeated McCarthy's accusations without rebuke as long as he limited his witch hunt to Reds working in government bureaucracy. Many started to have doubts when he started searching for Pinkos and Communist supporters in the media. But by that time, he had gained such a following that it was perilous for them to disagree with him, thus the majority cowered. Prior to McCarthy receiving major public criticism, months of congressional hearings had already been held. Many people attribute Edward R. Murrow's effort to producing a television news documentary that revealed McCarthy's propagandistic strategies to the public. If the media had taken the concept of social responsibility seriously, how should they have responded? Should they have put more effort into finding out the truth about McCarthy's dramatic and repeated charges earlier? They would have run the danger of being accused of supporting the Communist Party or being Communists' unsuspecting stooges. Waiting increased their danger that McCarthy would grab political control and repress any kind of opposition, including criticism of the media. McCarthy's fascist ideology may have gained traction in the United States if he hadn't been challenged by a journalist of Murrow's repute.

Professional Practice Guided by Social Responsibility Theory

Despite the fact that working journalists seldom fully comprehend their full consequences, the principles of social responsibility theory have proven to be extremely enduring. Many academics contend that the social responsibility doctrine has always been marginalized in journalism education and the newsroom. News professionals are typically still antagonistic to the Hutchins Commission report's emphasis on the public good and on comprehensive reporting of important events of the day more than 60 years later. Furthermore, social responsibility often takes a backseat to economic ethics in the conflicting ethos of news as business that of news as socially responsible institution. In the current era of powerful media corporations, Friends of the 'liberty of the press' must recognize that communication markets restrict freedom of expression by creating barriers to entry, monopolies, and restrictions upon choice, as well as by changing the prevalent definition of information from that of a public good to that of a privately appropriated commodity[4]–[6].

Therefore, more work may be required to put social responsibility theory into practice if it is to remain a strong normative theory. Comparatively little study has been done on the question of whether current news production techniques genuinely achieve social objectives as intended, compared to the large quantity of research done on media impacts. For instance, telling regular

people the truth about key occurrences is one of the main objectives. Research on this objective has produced a mixed bag of results. There is evidence to support the claims that individuals learn little from news stories and forget what they do learn very fast. Poorly organized tales or those that use dramatic but unnecessary images may easily mislead readers. The results of this research have had little to no influence on journalistic practice. Media professionals have mainly disregarded or misconstrued these results.

Sociologists released a number of studies in the 1970s and 1980s that presented significant issues about the usefulness of customary news creation procedures. Journalists have mostly disregarded or discarded this study as being biased, irrelevant, and misinformed. It merits a more thorough read. Gaye Tuchman, for instance, makes a persuasive case for the part the media plays in the emergence and development of social movements. She views the methods used in news creation as strategic rituals and contends that although they seem to meet the standards set by social responsibility norms, they fall well short of fulfilling their intended function. For instance, journalists often create balanced pieces that juxtapose opposing viewpoints. These rituals, however, can hinder pluralism rather than promote it. According to her, balanced stories on minorities typically include quotes from social or political who covertly or overtly disparage certain groups and their ideologies. The reasoned declarations from well-known reputable officials are compared with the emotionally driven viewpoints of little-known group leaders. The larger objectives or culture of new groupings are seldom contextualized by reporters. Instead, they often highlight dramatic incidents produced by lone group members.

Tuchman uses early news reports from the 1960s and the beginning of the 1970s to support her views. Bras were allegedly burnt at a protest outside the 1968 Miss America contest in Atlantic City, which helped the cause get national attention. Playboy magazines, high-heeled shoes, and girdles were thrown into a Freedom Trash Can by feminists as symbols of women's oppression, but no bras were set on fire. But inaccurate press coverage falsely compared the women's campaign to the radicals who were destroying draft cards. These tales, along with many that came after them, hampered the movement rather than helping it and allowing it to benefit society as a whole. They hindered pluralism rather than advancing it. A personal memory from the civil rights era shared by journalist Daniel Schorr exemplifies Tuchman's theories.

The Rev. Martin Luther King, Jr. visited Washington in February 1968. I attended his press conference prepared to do what TV reporters do: grab the scariest sound bite I could to guarantee a spot in the evening news program. I was accompanied by a CBS camera team. I was able to get him to say some things about the potential for disruptive protests against the Johnson administration and Congress. King stayed sitting behind an in an almost empty room, looking downcast, while I waited for my camera team to leave. I went up to him and questioned why he appeared so depressed. Because of you, he said, and because of your television colleagues. You attempt to incite me to act violently by threatening to broadcast those who do if I don't. You will elect them as our leaders by broadcasting them on television. Will you reflect on your role in causing violence if it occurs?

Theory of Social Responsibility Still Valid

The long-term goal the development of Great Communities has never looked more unattainable, despite the fact that American media have evolved several professional practices in an attempt to adhere to the principles of social responsibility theory. Slums still exist in our cities despite years

of urban rehabilitation, and in some places they are even becoming worse. Although there have been national wars to battle crime, pollution, sickness, and narcotics, many Americans' quality of life has not increased. Subcultures of many races and ethnicities continue to be misunderstood. Members of minority groups are nevertheless subjected to harassment and discrimination. There are about 12 million illegal immigrants living in the country, whose labor is vital to the economy but whom most people despise and would expel if they could. There is proof that hate organizations are expanding in number and successfully reaching a wider audience with their messaging. Politicians still believe that inciting public fear of different ethnicities would help them win elections.

Does this imply that the notion of social responsibility is flawed? Has it been executed poorly? What obligations do media professionals have toward the Great Communities they support? What's more, how should this responsibility be carried out? riot scenes as helicopters are hovering overhead? provoking reporting on hate groups? with tedious coverage of neighborhood groups' everyday work? when political candidates denigrate and caricature minorities with sensational coverage? with a never-ending stream of unfavorable news about crime and illness? Were the Chicago School's ideas about the treatment of pluralistic groups valid? What forms, if any, would such coverage take?

Public's Interest Era of the Internet

More than 196 million Americans use the Internet; more than 80% of their households have computers, and 92% of them have access to the Internet. A typical month will see more than 70 million visitors to newspaper websites, or 36% of all U.S. internet users, who will log 2.7 billion minutes and see 3.5 billion pages. More unique monthly visitors are attracted to news websites like MSNBC, Yahoo News, CNN, and AOL News than the 18 million people who frequent the New York Times, the leading newspaper website. However, there are many other news websites, blogs regularly updated online journals with news, analysis, and connections to linked or supplementary material on the Web. More than 130 million blogs have been indexed by the search engine Technorati, 1.5 million of which are updated at least regularly. Many more are citizen publishers, stand-alone journalists, and networks of dedicated amateurs who produce significant journalism, while the great majority may swiftly fall inactive and many are undoubtedly personal journals, family discussion forums, and other eccentric venues. According to journalism historian Ann Cooper, freedom of the press now belongs to those who use cell phones, video cameras, blogging software, and other technology to deliver news and views to the world rather than simply those who control printing presses.

Do these newly empowered individuals, however, work as journalists? Perhaps they are just Cheeto-eating people in the basement working in their underwear, as one irate news source put it to investigative writer Jane Mayer. Blogs have taken on a growing news collecting and distribution function in our society as well as a key part in the public debate of our democracy despite ongoing criticism, mostly from conventional journalistic elites. They are now widely accepted. Bloggers are frequently given official access to significant news events, such as Presidential press conferences and Supreme Court hearings; they have a professional association, the Online News Association, and a code of ethics; they are eligible for Pulitzer Prizes; and in 2009, both the Radio and Television News Directors Association and the American Society of Newspaper Editors changed their names to include online journalists among their members. The

ASNE eliminated paper from its name to become the American Society of News Editors, while the RTNDA changed its name to RTDNA (the Radio Television Digital News Association). As a result, blogs are compelling a fundamental reexamination of not only journalistic practice but also of social responsibility and the public good.

Here is one instance. The New York Times' Tom Friedman once said on NBC's Meet the Press, The Internet is an open sewer of untreated, unfiltered information, left, right, center, up, and down. And I've always thought that every modem sold in America should have really come with a warning from the surgeon general that would have stated, Judgment not included, OK? When modems first came out and that was how we linked to the Internet. Glenn Greenwald, a blogger for Salon, replied by stating that it was the countless failures of the old-fashioned way that cleared the way for bloggers' new positions. He claimed that traditional journalism was responsible for the publication of the information that Saddam Hussein had purchased aluminum tubes used to construct nuclear weapons. He also claimed that the European Union's objections to the invasion were not serious, that war opponents were knee-jerk liberals and pacifists, that the war's justification was the insane desire to make the Iraqis Suck On This, and that France should be expelled from the U.N.

The New York representative Carolyn Maloney stated in the fall of 2009 that her House of Representatives Joint Economic Committee would hold hearings to examine the treacherous economic landscape news- papers face and added, It is no secret that the newspaper industry has fallen on hard times which have only been exacerbated by the painful economic woes our country is still working its way out of. The pace at which news and ideas are disseminated has been permanently changed by the Internet, digital media, bloggers, news aggregators, and citizen journalists. Community dailies continue to close their presses, despite the fact that many have written about the problems facing our nation's newspapers. Furthermore, not nearly enough is being done to discover solutions to keep these institutions alive. The Newspaper Revitalization Act, which would offer newspapers nonprofit status similar to that enjoyed by churches, hospitals, and schools, was sponsored in the Senate by the communication subcommittee of the Commerce Committee. Ad and subscription income from newspapers would be free from taxes, and donations to these publications would be deductible.

It would be prohibited for papers to support political candidates, nevertheless. Several states were already working on various measures to safeguard newspapers, and President Obama said that he was open to such legislation. For instance, Connecticut provided papers with a mix of tax advantages, training money, and financing options, while Washington slashed its company tax on printers and publishers by 40%. These initiatives were based on the idea that journalism is a public good, something our society needs and people want but market forces are now incapable of generating in sufficient quality or quantity, as it is crucial to the operation of democracy and the preservation of our way of life. The American populace, however, lacked the desire to save the newspapers. In fact, according to the annual American Customer Satisfaction Index, newspapers have seen the sharpest decrease in customer satisfaction of any business over the last fifteen years, with two-thirds of Americans believing news items are often wrong and three-quarters believing they are biased[7]–[9].

Along with criticism of the newspaper industry's performance, whether justified or not, there was also opposition to government funding for the me- dium on the grounds that newspapers and

government should be kept separate to prevent publications from caving in to the demands and interests of their official beneficiaries. Supporters of government subsidies counter that we already expect newspapers to resist caving in to the demands and interests of their sponsors, and that our country has a two-century history of funding journalism in general and newspapers in particular through programs like the Corporation for Public Broadcasting, spectrum space for broadcasters, and the funding of journalism higher education. Furthermore, they claim that the BBC in Britain, which is regarded as the most prestigious journalism organization in the world, has not been harmed by public subsidies.

Even so, in a great democracy like ours, there must be interest in saving the news, even if there is little interest in saving newsprint. What is really threatened by the decline of newspapers and the re-lated rise of online media is reporting-on-the-ground reporting by trained journalists who know the subject, have developed sources on all sides, strive for objectivity, and are working with editors who check their facts, steer them in the right direction, and provide guidance, the author writes. More bluntly stated by technologist Clay Shirky: So who covers all that news if a sizable portion of the already employed newspaper employees lose their jobs? I'm not sure. Nobody is aware. He said, Society doesn't need newspapers. We're living through the 1500s, when it's easier to discern what's broken than what will replace it. We need journalistic... The motivation shifts from preserve the current institutions to do whatever works when we change our focus from save newspapers to save society.

Former PBS station president William Baker suggested one option that would be effective: to do what other mature democracies have long done: fully fund our public media with tax dollars. He compared attempts to resolve the news problem to a national infrastructure project in order to make a case for the public. He may have included university public education, the police, and the fire department to his list of public goods. We don't leave it up to private NGOs to maintain our roads and bridges, equip the Army, or provide public transit. Baker predicted that calling in the resources of the central government to bear on any national problem is sure to be obscured by the fog of ideological and partisan distractions producing hysterical, clamoring opposition to 'socialized media' or 'government takeover of the news' despite the fact that there was little public support for the Newspaper Revitalization Act.

Private NGOs could be able to preserve journalism. More than 180 American foundations donated roughly \$128 million to news and information initiatives between 2005 and 2009, with half of that sum specifically going to investigative journalism. For instance, Spot.us, a website that allows journalists to propose stories to individuals who subsequently donate modest sums of money to those they feel deserving, is supported by the Knight and Sandler Foundations. This kind of journalism is referred to as community-funded journalism. These foundations also support ProPublica, a nonprofit investigative journalism organization that collaborates with for-profit media to cover topics that would not otherwise be covered by them. It collaborated with CBS to report on the use of federal stimulus funds in 2009, and it worked with the New York Times to chronicle the American attempt to rebuild Iraq. The Institute for Interactive Journalism at American University administers the New Voices initiative of the Knight Foundation, which also offers funds to help local news organizations get off the ground. The websites GrossePointToday.com in Michigan and Backyard News, which serves six suburbs of Harrisburg, Pennsylvania, are two examples. A number of state-based political news websites,

such as the Colorado Independent and the Minnesota Independent, are supported by the Center for Independent Media and its national gateway, the Washington Independent.

Numerous additional regional nonprofit journalism sites exist as well. They get money from a range of sources and use different ratios of citizen and professional journalists. Pressforthepeople.com, NewJerseyNewsroom.com, and MinnPost.com are a few of the more popular websites. Twenty of the largest nonprofit news organizations came together in July 2009 to issue the Pocantico Declaration, which declared, We have hereby established, for the first time ever, an Investigative News Network of nonprofit news publishers throughout the United States of America. Its assumptions included that the number of nonprofit news organizations would increase over time. There must be a business model that will save journalism, while it is too early to say what model or models that may be. Former New York Times writer Chris Hedges saw how layoffs destroyed his line of work and said, A democracy survives when its inhabitants have access to reliable and unbiased sources of information, when it can distinguish falsehoods from truth. If you take this away, democracy ends. The blending of news and entertainment, the emergence of a celebrity journalism class on television that defines reporting by their access to the wealthy and famous, the retreat of many readers into the ideological enclaves of the Internet, and the ruthless drive by corporations to destroy the traditional news industry are leaving us deaf, dumb, and blind. Community-funded journalism Journalists propose projects online to people who then contribute to those they deem worthy. Few can compare to the two years, \$400,000, and army of reporters, editors, and staff that the New York Times devoted to its investigation of physicians euthanizing elderly patients at a New Orleans hospital amid the worst of Hurricane Katrina's devastation.

However, even this is evolving. In fact, a large number of blogs provide original journalism, and many of them employ paid journalists. For instance, the journalists of Thuthout.org are Communications Workers of America members of The Newspaper Guild. A ten-person investigative team that works for The Huffington Post, which also employs paid reporters and editors, creates articles that were previously published on the company's blog but are now freely accessible to all other media outlets. Professional journalists work for Talking Points Memo's TPMuckrakers team, which broke the story about the improper termination of U.S. attorneys and eventually caused Attorney General Alberto Gonzales to quit. In the face of declining profits and increased concentration of ownership, watchdog websites like The Smoking Gun and Fact-Check carry out tasks once regarded as essential to good journalism, such as poring over government and corporate reports and documents, filing Freedom of Information lawsuits to force the publication of materials governments want kept secret, and comparing government and corporate statements to objective reality[10].

Therefore, whether bloggers engage in journalism is essentially irrelevant to the issue of their social duty. It is whether or whether they can continue to operate independently of the constraints that seem to apply to more conventional venues. According to technology writer Nick Carr, blogging has entered the mainstream, whichas with every new medium in historylooks suspiciously like death to its pioneers. The Atlantic Monthly's Andrew Sullivan retorted, Not death, but constant reinvigoration. He said that blogging is creating a new and distinctly post-modern vernacular that is allowing authors to express themselves in ways that have never been seen or understood before. Its ethos is collaborative and chaotic, and its facts are ad hoc. However, the dialogue it fosters between author and reader is unprecedented, visceral, and

sometimes violent. Without a doubt, it marks the beginning of a golden age for journalism. In the section marked Saving Newspapers or Saving Journalism, you may learn more about a number of controversial initiatives to encourage web-based news gathering and revive conventional news organizations' dedication to journalism?

CONCLUSION

In conclusion, as a post-war compromise, the social responsibility theory of the press aims to establish a balance between the need of social responsibility and the media's place in a democratic society. It highlights the obligation of the media to act in the public interest, provide truthful information, and conduct critical analysis. Despite practical issues, the idea is nevertheless useful for fostering a fair and democratic media landscape. The social responsibility theory's ethical implications and practical applications should be further investigated in future studies, taking into account the changing media environment and the many societal requirements. Media organizations may support informed public dialogue, democratic procedures, and the general welfare of society by respecting the ideals of social responsibility.

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DEVELOPMENT OF LIMITED-EFFECTS THEORY IN MEDIA STUDIES

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ABSTRACT:

The rise of limited-effects theory has significantly influenced the field of mass communication research, challenged the assumptions of powerful media effects and highlighted the complex interplay of individual characteristics, social contexts, and media messages. This study explores the historical context, key principles, and implications of limited-effects theory. Through a comprehensive analysis of scholarly literature and empirical studies, the study investigates the factors that contributed to the emergence of limited-effects theory and its impact on media research. It examines the concept of selective exposure, the role of interpersonal influence, and the limitations of media effects. The findings contribute to a deeper understanding of limited-effects theory and its significance in shaping our understanding of the dynamics of media influence.

KEYWORDS: *Pluralism, Public Interest, Public Sphere, Social Responsibility, Social Values, Surveillance, Transparency.*

INTRODUCTION

Various normative theories of media created in various regions of the globe are cited by Denis McQuail. Each designates a certain societal function for media. Media support for an existing political system and its efforts to promote national economic growth is encouraged by developmental media theory. Honduras and Brazil are two examples of growing South American nations that best illustrate the development of media theory. The media contribute to societal progress by assisting governmental initiatives. This idea contends that the media should assist rather than criticize the government until a country is well-established and its economic growth is well underway. Instead of criticizing government initiatives to advance development, journalists should help it carry out its plans.

American journalists have criticized this viewpoint. They consider it to be an updated form of authoritarian theory and contend that journalists should always have the right to criticize government programs, even if doing so increases the likelihood that such policies will fail. Democratic-participant theory promotes grassroots media support for cultural plurality. The purpose of media is to energize and strengthen diverse groups. Democratic-participant theory asks for the creation of innovative small media that can be directly managed by group members, in contrast to social responsibility theory, which considers that mass media can fulfill this purpose. The government need to provide them subsidies if they cannot buy such media on their own. To educate group members how to manage small media, the government should find and subsidize already-existing small media outlets. Democratic-participant theory is used in some capacity in the majority of Scandinavian nations[1]–[3]. William Hachten offered an alternative viewpoint on the normative theories that are used by numerous nations and political systems. The five concepts he named are Western, Development, Revolutionary, Authoritarian, and Communism. The Western view incorporates elements of libertarianism with social responsibility philosophy, and is best exhibited by the United States, Great Britain, and the majority of other highly developed industrial countries. It acknowledges that no media system is entirely free and that, even in the most commercially driven media systems, there is a public expectation of duty and accountability as well as an official expectation, supported by significant communication related activities of government or, in other words, regulation.

The development idea outlines procedures whereby the government and media collaborate to guarantee that media support the deliberate, advantageous growth of a certain country. The media systems of the majority of developing nations in Africa, Asia, the former Eastern Bloc of Europe, and Latin America serve as examples of this idea. Government representatives and the media collaborate to create material that addresses certain socioeconomic and cultural requirements, such as the spread of innovative agricultural methods and the elimination of diseases. Compared to the Western paradigm, there is greater government engagement in the running of the internet, although there is minimal overt governmental filtering and control. The notion of revolution defines a system where media are used to further the revolution. Although no nation has formally adopted this idea, it does not preclude citizens and media professionals from using that country's communication tools to displease the ruling class.

In the revolutionary notion, the aims of media are to eliminate government monopoly over information, create resistance to the current government, undermine the legitimacy of an existing government, and topple that government. The revolutionary idea was evident in the Polish democracy movement, Solidarity, and its deft manipulation of that nation's media system in its overthrow of its Communist regime in 1989, as well as in the grouping of most of the major media outlets in the post-Cold War era in the information age is witnessing an accelerated social and media transition across the world. Media scholars confront more mixed social and media systems than the standard ones described by various normative models as a result. With this non-normative strategy, the media system would have change and adaptation as its primary orientation. Change and adaptation would be acknowledged as a historical process occurring through both revolution and evolution. The belief that media transition in various societies may take different paths in different political, cultural, and socioeconomic contexts, and therefore may lead to different and often complex media systems is also considered to be culturally open-minded. Naturally, this desire for a more flexible method to judging a specific media system

against that society's hypothetical ideal is being driven by changes in the global political climate, advancements in communication technology, and fast globalization.

DISCUSSION

Mass communication theory evolved from ideas of strong and subversive mass media to a more moderate and benign vision thanks to two war-time fictitious and one actual. On a quiet evening in late October 1938, the discipline started to cling to limited-effects thinking for a very long time. Many Americans were watching a ballroom dancing music program that night on the CBS radio network when a succession of news reports suddenly interrupted the event. Early announcements reported on odd astronomical observations and skylight sightings. The reports became worse and scarier. The armed troops around it were being attacked by an extraterrestrial spacecraft that had just landed. Transmissions from the site abruptly came to a halt, and the Secretary of the Interior then pleaded for composure in the face of the extraterrestrial menace. American communities around the country experienced concern.

Radio was still a relatively new medium in that year, but it had already gained a lot of popularity. Only a few years earlier, extensive nationwide networks had already been constructed. The new news media, which was free, instantly available, and offered gripping on-the-spot accounts of rapidly developing events, was becoming to be relied upon by listeners. People listened to the radio for the most recent reports of dangerous news at a time when there were many odd and scary happenings, such as the coming war in Europe. A teenage radio producer named Orson Welles came up with the idea for a radio play in which fake news reports would be utilized to play a Halloween prank on the whole country. Borrowing liberally from an H. In the radio play *War of the Worlds*, written by Welles and Howard Koch, listeners heard a succession of gripping eyewitness accounts of an extraterrestrial invasion. Koch enriched the screenplay with references and real-world information out of concern that the show could be too dry.

The program's second to last half detailed the invasion's aftermath. News bulletins were replaced with a monologue from the lone human survivor in which he described how microbes from Earth ultimately defeated the aliens. Welles felt no need to make disclosures about the show's fictional nature since this part of the program was obviously fantasy. It was already too late for a lot of the listeners. They left their houses as soon as they heard the early announcements and woke their neighbors. The fear of a Martian invasion was widely seen as indisputable evidence for the mass society idea. It goes without saying that coordinated misinformation efforts might do much worse if one radio broadcast could cause such wide-spread terror. It was obvious that any demagogue with access to the media could take advantage of the American people. Some bully would eventually grasp the chance to become the dominant force, much as Adolf Hitler did in Germany. In order to win a tight election, a demagogue would deploy propaganda. Once in power, he would destroy political opposition.

A team of social scientists at Princeton University set out to discover the reasons for the Welles broadcast's enormous impact. According to their study, many individuals reacted impulsively after hearing the early, hazy accounts of the invasion. They had complete faith in the fake news stories, particularly the eyewitness accounts and the interviews with bogus specialists with official-sounding titles. The program's biggest critics didn't listen to their radios obsessively for updates. These folks at that time lost contact with the program after they left their houses since car radios and portable radios weren't yet widely available. News of the fictitious invasion spread

across whole communities by word of mouth. Many times, those who just heard of the invasion from others failed to bother to switch on their radios and check the news for themselves. They acted on their confidence in their neighbors. The researchers discovered a lot of evidence of terror, but they also discovered that most individuals did not fall for Welles's joke. The majority of individuals possessed the critical thinking skills to assess the broadcast's veracity with ease, making it easy for them to refute invasion-related news. Only those who listened briefly and at a late hour were likely to feel disturbed. The researchers came to the conclusion that these individuals possessed one or more psychological characteristics, such as emotional instability, phobic personality, lack of confidence, and fatalism, that rendered them more vulnerable to media impact[4]–[6].

Development of the Theory of Limited Effects

Limited-effects theory was mostly established in the 1940s and 1950s by methodologists, not theorists. This article focuses on Paul Lazarsfeld and Carl Hovland, two such guys. Others collaborated with them and were impacted by them in other ways. Irving Janis, Arthur Lumsdaine, Nathan Macoby, and Fred Sheffield were among Hovland's wartime coworkers. Hadley Cantril, Bernard Berelson, Hazel Gaudet, and Harold Mendelsohn were coworkers of Lazarsfeld's. Hovland and Lazarsfeld were of the opinion that the best way to evaluate the impact of the media was to use impartial empirical techniques to quantify it. They said that modern research techniques, including as experiments and surveys, allowed for direct observation and the generation of factual findings about the impacts of media. These findings would serve as a blueprint for the development of more practical theory that was based on methodical observation rather than irrational conjecture.

Lazarsfeld and Hovland were both trained in the psychology-specific empirical research techniques. In addition, Lazarsfeld received training in survey research techniques while working as a social statistician in Austria. They showed, via separate work, how their research methods may be used to the investigation of media impacts. Both were effective in persuading others of the value and veracity of their strategy. With continued support from the Rockefeller Foundation, Lazarsfeld was able to get public and private money, which allowed him to carry out pricey, extensive research on media power at Columbia University. Hovland founded a study laboratory at Yale where hundreds of persuasion experiments were carried out for more than a decade after performing propaganda experiments during World War II, the actual conflict stated at the beginning of article. Both Columbia and Yale developed into very significant research hubs, drawing and training some of the most well-known social scientists of the day. Lazarsfeld and Hovland had no intention of changing how mass communication was seen. They had more extensive goals. They were involved in media studies during the war as part of a bigger endeavor to comprehend the influence of propaganda and the danger it presented. They were consulted by government organizations for guidance on how to organize Americans to fight the Japanese and the Germans.

Lazarsfeld and Hovland were keen to carry out empirical study that would provide light on how media influence functioned, in contrast to many of their peers who just thought the media were highly potent. They thought that by better understanding the power of the media, it might be controlled and put to good use. Lazarsfeld and Hovland belonged to a new generation of empirical social researchers who thought that scientific approaches offered the crucial tools

needed to comprehend social reality and manage the influence of media on society. These academic disciplines, including as sociology, psychology, political science, and even history, were to be transformed into real social sciences by these scholars. They referred to the outstanding developments in the physical sciences. The scientific method's capacity to comprehend and influence the physical world was starkly shown by fields like physics and chemistry. New military technology includes some of the most impressive examples, including incredible planes, very deadly bombs, and unstoppable tanks. These weapons might be employed for good or bad, to uphold authoritarianism or fight democracy. These would-be social scientists, like Harold Lasswell, felt that in order for democracy to continue, it would need to develop the greatest scientists, and these individuals would need to do a better job of using technology to promote that political philosophy.

The new social scientists discovered via their study that media were not as influential as mass culture or propaganda theory had claimed. Finding media effect on public opinion or attitudes was often difficult. The influence of the media was often seen as being less significant than influences from social standing or education. The media impacts that were discovered seemed to be isolated and sometimes inconsistent. Despite the dubious results study after study offered increased understanding of the media's finite power funding for future research was simple to come by. The majority of this support came from a government frantically trying to hold onto power in a country under siege from Communist ideology and nuclear weapons, making today's threats from stateless Islamic militants seem insignificant in contrast. In the 1950s, as the limited-effects approach took form, other social research institutes around the country debuted on the model of Yale and Columbia. Wilbur Schramm, one of the pioneers in the subject, directly oversaw the founding of communication research institutes at the Universities of Illinois, Stanford, and Hawaii. The first generation of PhD candidates in the recently established discipline of mass communication research were forced to study many of the classic studies of limited effects by the year 1960 since they had been published. This new way of thinking was prevalent in the 1960s, continued to be significant in the 1970s, and continues to have an impact on society today.

Did those who developed the limited-effects approach think that media's influence was constrained? Recent historians have claimed that the same experts who produced limited-effects studies also accepted significant government contracts to create and test propaganda, which they evidently believed to be successful. A large portion of this propaganda during the Cold War was directed towards Third World people that the Communists were also targeting. Additionally, these scholars were taking jobs to boost the impact of domestic Civil Defense propaganda. We will provide examples of the elements that came together to enable the formation of the viewpoint as we explore the preliminary study. These elements are included here, and we'll mention them again later. The development of the limited-effects approach was significantly aided by the improvement and widespread adoption of empirical social research methodologies. During this time, empirical research techniques were successfully marketed as the best way to quantify, characterize, and eventually explain social phenomena. They were proclaimed to be the sole scientific approach to studying social phenomena by a generation of empirical social scientists who worked in a variety of academic fields.

They disregarded other theories as being highly speculative, illogical, or too subjective. People at the period often accepted the results and conclusions drawn from empirical research techniques

without question since so few people recognized their limits. Older hypotheses were questioned and disproved when these results went against them, often on the basis of a small number of ambiguous data. Asserting that proponents of mass society theories are political ideologues, doomsayers, fuzzy-minded humanists, or prejudiced towards the media, empirical social researchers have effectively labelled them as unscientific. Additionally, when the danger of propaganda seemed to diminish in the late 1950s and 1960s, ideas about mass society and propaganda started to lose some of their widespread appeal. Research on public opinion has replaced the study of propaganda in social science departments.

Social scientists took advantage of the economic possibilities of the new research techniques and won the backing of business. One of the first pieces Lazarsfeld published after coming in the country discussed how survey research techniques may be used by advertising.

Surveys and experiments were encouraged by researchers as a way to examine media audiences and decipher consumer attitudes and habits. Hovland's research on persuasion mostly have direct, if indirect, applications to marketing and advertising. Lazarsfeld created the phrase administrative research to describe these applications. He made a strong case for using empirical research to inform administrative choices. The Rockefeller Foundation and the National Science Foundation, in particular, provided significant financial support for the growth of empirical social research. This assistance was essential, especially yearly phases, since large-scale empirical research required far more money than had been the case with earlier types of social research. Without funding from the Rockefeller Foundation, Lazarsfeld may not have been able to go to the United States or establish the viability of his strategy. Large mass communication research institutes may not have been founded at top universities without the government support supplied during the Cold War. Without these centers, the generation of empirical researchers that dominated the area in the 1970s and 1980s could never have emerged.

Media firms started to support and ultimately carry out their own empirical study on media as empirical research proved its value. Over time, both CBS and NBC established their own departments for sociological research and hired several outside researchers as consultants. Frank Stanton and Joseph Klapper, two of the most important early media researchers, worked with Lazarsfeld on various research projects in the 1940s; the former was Lazarsfeld's pupil. Stanton and Klapper both advanced to hold executive positions at CBS. As media businesses expanded and made substantial profits, they were able to afford to finance empirical research, particularly when that research supported the status quo and thwarted attempts to regulate their business practices. The establishment of for-profit audience measurement companies like Nielsen and Arbitron required significant media investment and backing. These businesses were among the first to employ survey research techniques to estimate audience sizes and direct managerial choices in fields like marketing and advertising.

The expansion of several major polling organizations, including Gallup, Harris, and Roper, depended heavily on media backing. In the face of overwhelming common sense criticism, media coverage of polling and ratings data helped to strengthen their legitimacy. Most individuals in the 1940s and 1950s had doubts about the value of data derived from small samples. For instance, they questioned how pollsters could interview only 300 or 1200 individuals and get to conclusions about a whole city or country. In response to these inquiries,

the media said that because opinion surveys and ratings were based on scientific sampling, they were reliable. The definition of the word scientific in this context was often lacking[7]–[9].

Political science, history, social psychology, sociology, and economics are just a few of the social study areas where empirical social researchers have effectively established their methodology. In turn, the growth of communication research was influenced by these fields of study. In order to accommodate the increasing demand from students interested in studying communication and preparing for professions in associated sectors, numerous communication fields such as journalism and advertising rapidly developed throughout the 1960s and 1970s. Empirical social scientists from the more established social sciences offered direction as these fields grew. Research undertaken in university journalism, advertising, speech communication, and broadcasting departments was heavily influenced by social science ideas and research methodologies that were taken from more established fields. Even if it was challenging to uncover clear proof of media effect, empirical research grew to be universally acknowledged as the most scientific approach to studying communication. The area of communication research was led by colleagues at big institutions who received greater funding than the hundreds of minor academic departments around the United States.

Although Lazarsfeld was not a theorist, he accomplished more than any of his contemporaries to change social theory in general and media theory in particular. According to Lazarsfeld, theory ought to be firmly based on actual data. He felt that the numerous mass society and propaganda theories, as well as macrosocial theories, were too speculative. He favored a strongly inductive method of theory formation, according to which investigations should start with actual observation of significant facts rather than idle conjecture. The most crucial bits of information are chosen once the facts have been obtained, sorted, and collected. Empirical generalizations assumptions regarding the connections between variables are built using this data. To determine if these generalizations are accurate, researchers may next collect further data. This research strategy is naturally circumspect and conservative. It forbids making broad generalizations that go beyond empirical findings and requires that theory development be disciplined by evidence gathering and analysis. Thus, theory never departs too far from the evidence it is founded on. The research process develops gradually, building on successive efforts at data collecting. You may identify this as postpositivism's epistemology from paragraph 1. Researchers will eventually uncover and put to the test a sizable number of empirical generalizations.

As generalizations are combined, theory is progressively built, or what Robert Merton called middle-range theory. Middle-range theory includes factual generalizations that are firmly grounded in empirical data, in contrast to older kinds of big social theory like mass society theory or the propaganda theories, for instance. The majority of social scientists at the time believed that this was how ideas were created in the physical sciences. Social scientists anticipated that by following in the footsteps of physical scientists, they would be equally as effective in influencing the phenomena that intrigued them. If so, technological advancements that led to the development of nuclear weapons may also end bigotry, war, and poverty. Lazarsfeld had his first significant chance to evaluate the viability of his strategy during the 1940 presidential race, which pitted incumbent Franklin Delano Roosevelt against Republican Wendell Willkie. He created and executed the most complex mass communication field experiment ever carried out at the time. In May 1940, Lazarsfeld put up a sizable research

team and sent it to Erie County, Ohio, a rural area that includes the town of Sandusky and is located west of Cleveland along the beaches of Lake Erie.

The county, which had a total population of 43,000, was chosen because it was thought to be representative of the ordinary American community. Although those in Sandusky tended to vote Democratic, the rural region outside of town lean significantly Republican. The study team had conducted in-person interviews with more than 3,000 individuals in their homes by the time it departed in November. Six hundred people were chosen to participate on a panel that conducted seven interviews, one per month from May to November. According to the researchers' estimates, one in every three families in the county had an interviewer visit them. Lazarsfeld focused on changes in voting decisions in his data analysis. Each month when persons were questioned, the candidates chosen were compared to the applicants chosen the month before. Multiple sorts of modifications were conceivable during the course of the six months. For each, Lazarsfeld made a label. Early voters made their decisions in May and stuck with them throughout the whole campaign. Waverers first supported one candidate, became unsure or supported a different candidate, but ultimately supported their initial choice.

Converts switched from one political viewpoint to another after supporting one candidate but voting for his rival. Crystallizers reached a decision in November after debating candidates since May. Their decision was predicated on their social standing, political party membership, and whether they lived in the city or on a farm. For these individuals, Lazarsfeld reasoned, the media just helped them make a decision that was somewhat predetermined by their social circumstances. Lazarsfeld employed a fairly lengthy and in-depth questionnaire that included a lot of exposure to certain media items, such as radio candidate speeches. This concentration was not unexpected considering his extensive training and passion for radio studies. He should have been able to identify media influence from his studies if propaganda had the impact that propaganda theories anticipated. He reasoned that if these theories were true, he ought to have discovered that the majority of voters were either converts or waverers. He should have seen voters bouncing between the candidates as they absorbed their most recent media messaging. The most avid media consumers ought to have been the ones who shown the most improvement.

However, Lazarsfeld's findings directly refuted ideas based on propaganda theory. 53 percent of voters made decisions before casting their ballots. In May, they made a decision and haven't modified it since. 28 percent of people were crystallizers; they eventually made a decision that was compatible with their social standing and stuck with it. Only 8% of people became believers, while 15% were wavering. Lazarsfeld was unable to uncover much proof that the media had a significant impact on the opinions of the crystallizers, waverers, or converts. Fewer people in the latter two categories reported especially being impacted by media messages, and their usage of media was lower than the norm. These voters, however, were significantly more likely to admit to being swayed by others. Many people lacked political interest. They were so uninterested that they were unable to decide how they would vote with certainty. They often made their voting decisions based on how others in their immediate circle voted rather than how radio speakers or newspaper editorials advised them to vote.

Lazarsfeld came to the conclusion that the main function of the media was to support an already formed decision on how to vote. The media only provided people with additional justifications for supporting a politician they already supported. The media helped reactivate pre-existing party

attachments and reminded certain voters the crystallizers, for instance how individuals just like them were going to vote. Republicans who were unaware of Willkie were at least able to discover his name and a few qualifications for the position of president. Lazarsfeld, on the other hand, discovered very little proof that media transformed individuals. The converts were often those who were cross-pressured, as Lazarsfeld put it; they had social rank or group affiliations that were pulling them in several ways. Willkie was a Catholic, therefore his faith attracted some individuals and drove others away. Rural Protestants made up the majority of Republican voters; they had to reject Willkie's faith in order to support him. In order to support Roosevelt, urban Catholic Democrats had to put aside their religious beliefs[10]. Lazarsfeld seemed to be fully persuaded by 1944 that the media had no role in political campaigns. He doesn't include any kind of mass communication in a coauthored summary of his ideas on the prediction of political conduct in U.S. elections. Vote changes are ascribed to social and psychological factors, not media exposure.

What role did the media play, however, if they weren't directly influencing voters' choices? Working with his data, Lazarsfeld started to develop an empirical generalization that eventually had a significant impact on media theory. He observed that some of the staunchest early adopters also used media the most. They even made it a point to seek out and listen to speakers from the opposition. On the other side, those who used the media the least were more likely to admit that they sought assistance from others while casting their vote. According to Lazarsfeld, the heavy users/early deciders may be the same persons that more disinterested voters were asking for assistance from. These heavy users/early deciders may be knowledgeable media consumers with formed political opinions who utilized the media critically and intelligently. They could be able to hear and assess remarks from the opponent. Instead of being converted, they may learn knowledge that would enable them to counsel others, making them more resistant to conversion. Therefore, these frequent users may serve as gatekeepers, filtering information and only disseminating materials that will encourage others to share their viewpoints. Lazarsfeld used the phrase opinion leader to describe these people. He referred to individuals who sought counsel from opinion leaders as opinion followers.

To directly explore the empirical generalizations that emerged from the 1940 study, Lazarsfeld planned follow-up studies. He demanded concrete data rather than making assumptions about the characteristics or function of opinion leaders. He sent a study team to Decatur, Illinois, in 1945 to interview more than 800 women about their choices in politics, movies, products, and fashion. It was commonly believed that Decatur, a city in the American Midwest, was typical of other small- to medium-sized communities. His researchers contacted a first sample of women using a snowball sampling approach. They questioned these ladies about whether or not other individuals had influenced or been impacted by them when it came to their opinions on global, national, or local news events. After that, the researchers followed up by interviewing the people who had been designated as influential. Lazarsfeld made an effort to scientifically identify female thought leaders in this manner. Their selection by themselves or others was seen as concrete proof of their prominence as thought leaders.

Before the Decatur study was released, more than 10 years had elapsed. A portion of this period saw the project's field director, C. Wright Mills. Writing the research report fell to Wright Mills. In 1947, Mills was living in a cabin in the Sierra Nevada Mountains and the report was almost sixteen months late. He informed Lazarsfeld in a letter that he had finally come to the conclusion that the

theories and were absurd. He was going to put the tabulation equipment aside and start writing the blasted book right then. This was scientifically implausible to Lazarsfeld, who dismissed Mills as a result. A few years later, Elihu Katz, one of Lazarsfeld's PhD students, and they utilized the Decatur data as the foundation for their 1955 Personal Influence study. It fundamentally improved two-step flow theory, a middle-range theory that had a long-lasting impact on communication studies. What if Mills had written the book he intended to write and it had been published? How did he plan to utilize the information? Would his opinions have affected media research? Later on in this article, we'll talk about Mills and outline how his findings directly contradicted Lazarsfeld's approach to theory development and research methodologies. The postpositivist research difficulties that would emerge in the 1980s were foreshadowed in many respects by Mills' ideas.

The portrayal of American society by Katz and Lazarsfeld was mostly favorable, and they gave the media a constrained and benign function. They claimed that opinion leaders existed at all societal levels and that their influence typically flowed horizontally as opposed to vertically. Instead of those below or above them in the social order, opinion leaders influenced others who were similar to themselves. Opinion leaders were more sociable, utilized media more often, and were more socially engaged than followers, yet they frequently had the same social standing. Pooley contends that Personal Influence did more than just provide a novel explanation for why the power of the media is constrained. Personal Influence's opening fifteen pages presented a synopsis of propaganda research history and supplied boilerplate terminology that would be used in media theory classes and literature reviews for the next fifty years. These few paragraphs criticized pre-World War II theory and research as simplistic and unduly speculative, and mistakenly based on the concept of media dominance. They argued that empirical research offered more accurate results and fostered constructive skepticism of the influence of the media.

CONCLUSION

In conclusion, our knowledge of the dynamics of media impact has advanced significantly as a result of the popularity of limited-effects theory. The idea has encouraged a more nuanced and context-specific approach to examining media's influence on people's lives and society by questioning the assumptions of significant media impacts. Future studies should continue to investigate the complexity of media impacts while embracing multidisciplinary viewpoints, cutting-edge methodology, and knowledge of the evolving media environment. Scholars may get a thorough knowledge of the complex nature of media impact and its ramifications for people and society by accepting the ideas of limited-effects theory.

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EXPLORING SUBTHEORIES OF LIMITED EFFECTS IN MEDIA

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ABSTRACT:

Limited-effects theory is a communication theory that challenges the notion of powerful media effects on individuals and society. This chapter provides an overview of limited-effects theory, highlighting its key principles, theoretical frameworks, and implications. It explores the idea that media influence is constrained and moderated by various factors, such as individual differences, social contexts, and selective exposure. Limited-effects theory suggests that media messages have limited persuasive power and that individuals are active participants in their media consumption, selectively interpreting and filtering information based on their existing attitudes, beliefs, and social environment. Limited-effects theory emerged as a response to earlier media theories that proposed strong, direct, and uniform effects of media on audiences. It suggests that media effects are not uniform but rather contingent upon individual characteristics, social influences, and psychological factors. Limited-effects theory encompasses various sub-theories and models, including uses and gratifications theory, agenda-setting theory, and cultivation theory, which further explore the complexities of media influence.

KEYWORDS: Audience, Communication, Cultivation Theory, Diffusion Innovations, Encoding/decoding, Media Consumption.

INTRODUCTION

The Lazarsfeld research methodology has a number of significant drawbacks that its defenders have been unwilling to acknowledge. Specific results are not invalidated by these restrictions,

but they do require us to be extremely cautious when interpreting them. We'll look at a few particular restrictions, but first, a deeper look at the Decatur study offers a helpful overview. Why did Lazarsfeld decide to explore political communication among housewives since males predominated American politics at the time the Decatur study was conducted? Was the rationale for this emphasis theoretical or methodological? And why research leadership in the media, marketing, and fashion? Why not pay greater attention to the nation's more pressing problems during World War II, such as rationing or fascist ideology? The corporation that funded the study, MacFadden Publications, has little interest in males or important societal concerns, which is why. As a publisher of publications predominantly targeted at lower- and middle-class women, MacFadden was losing advertising, therefore the company was interested in how women made judgments about fashion, movies, and marketing.

At the time, it was widely believed by advertising that ladies from high society acted as taste leaders for all other women. Therefore, they had little motive to purchase advertising space in MacFadden's low-quality periodicals. The outcomes of Lazarsfeld's study on opinion leaders refuted that notion and showed the importance of marketing to opinion leaders at all societal levels. But did Lazarsfeld make too many concessions when he planned the study to satisfy MacFadden's interests? We can clearly observe that certain historical administrative, limited-effects studies had this deficiency. Here are the exact restrictions[1]–[3]:

Surveys are unable to capture how individuals really utilize media on a daily basis. Surveys can only capture respondents' reported media use. With more survey experience, we have discovered various biases that are often present in media use data. For instance, less educated persons could overestimate the importance of the media on their judgments whereas more educated people prefer to minimize it. People's opinions on different media have a high correlation with estimates of impact. For instance, educated persons are less likely to confess to using and being affected by television since they generally see it as a less socially acceptable medium.

Surveys are a highly costly and time-consuming technique to examine how people utilize certain media material, such as the news they read or the television shows they watch. Since Lazarsfeld's early study, the majority of studies have focused on general media use patterns rather than the consumption of particular material. According to critics, this implies that media material is being disregarded. Only the frequency of usage of a certain media is regularly evaluated, not the effect of strong individual messages. Investigating media use trends may teach us a lot. However, there are certain crucial research issues that can only be resolved if the application and impact of particular information are examined.

Lazarsfeld's methods for data analysis and study design are inherently conservative when determining the influence of the media. After statistically adjusting for a number of social and demographic factors, the degree of change that media have on an impact variable is used to measure the influence of the media. Under these circumstances, media are seldom shown to be reliable impact forecasters. Age, sex, social position, and education are only a few examples of the social and demographic factors that have a significant correlation with general patterns of media usage. There is not much influence left for media consumption patterns to explain if these factors are statistically controlled. Does this imply that media consumption isn't all that effective? Or is such a conclusion a methodological artifact something that only seems true because a study approach produces inaccurate or insufficient observations?

The results of further studies on the two-step flow are wildly at odds with one another. The majority of theorists still using this framework discuss multistep flows. According on the sort of information being sent and the social circumstances present at a given moment, it has been discovered that these flows vary significantly. Despite having certain broad patterns, the information flow from media to viewers is always changing. Strong messages have the potential to drastically change flow patterns. Surveys are a somewhat rudimentary method yet they may be helpful for examining changes over time. Lazarsfeld conducted one interview every month in 1940. Over the course of a measurement-free thirty days, significant change may occur.

People often recall and report just the things they believe they ought to be doing, as opposed to the things they actually accomplish. They could have reported hearing or reading from days earlier incorrectly. Surveys run more often and at shorter intervals risk becoming obtrusive. The fact that these surveys aren't carried out more regularly, though, is mostly due to their high cost. By concentrating primarily on characteristics that can be quickly or accurately assessed using currently available methods, surveys neglect numerous potentially significant variables. All too often, these factors like a person's upbringing are discounted as insignificant or too speculative. Their mere existence might be called into doubt since they are difficult or impossible to quantify. This severely restricts theory development since whole categories of variables must be dropped.

Lazarsfeld's study was done in a time frame that made it improbable that he would see the impacts he attempted to quantify. In his study on voting, he primarily examined whether people's choices of who to vote for in 1940 had changed. It is hardly unexpected that so few individuals changed their voting habits when Nazi soldiers seized most of Western Europe in the summer and autumn of 1940. For instance, if a national election had been held in the immediate aftermath of American troops' seemingly straightforward victory in Iraq in spring 2003 rather than in the fall of 2007 as U.S. casualties increased, Iraq was torn by sectarian fighting, and most members of the coalition of the willing had withdrawn their forces it is likely that the Republican Party would have won by a landslide. This is because President Bush enjoys astronomically high approval ratings. Would the failure of a Democratic challenge to the Republicans in this hypothetical spring election have been strong proof of the media's inadequacy across all political campaigns?

DISCUSSION

Indirect-effects theory and limited-effects theory are two names for the media viewpoint that emerged from Lazarsfeld's work. They draw attention to important assumptions about how the media affects society. The most significant generalizations that came from the limited-effects studies conducted between 1945 and 1960 are listed below. Individuals are seldom directly influenced by media. According to research, the majority of individuals are protected from direct media influence by their loved ones, friends, colleagues, and social circles. People often disregard political media information, and what they read, hear, or see has little impact on how they feel. They seek out other people's opinions and critical interpretation when they come across new concepts or pieces of information. These conclusions and the generalization they support go counter to the ideas of mass society and propaganda theory that individuals are isolated and particularly susceptible to direct persuasion.

The effect of the media works in two steps. According to this assumption, media will only have an impact if the opinion leaders who direct others are also persuaded. These opinion leaders are smart, skeptical media consumers, thus media material cannot simply sway them. They provide a barrier to media impact and serve as efficient gatekeepers. Opinion followers often seek direction and confidence from opinion leaders. Most individuals have formed firmly held social attachments by the time they reach adulthood, including political and religious ties. These connections act as a strong deterrent to media sway. Media use often adheres to these agreements. Republican-affiliated people, for instance, often read Republican periodicals and listen to Republican speakers on the radio. When they do, media impacts are minor and isolated. Research has repeatedly shown that media-related changes in behavior or attitudes are uncommon. When such changes did take place, peculiar circumstances may be used to explain them. People who underwent transformation were discovered to have been shut off from the typical impact of other people or to have had a crisis weaken their long-term group connections.

Research on Propaganda and Attitude-Change Theories

Despite the fact that theories about persuasion and attitude change have existed for almost as long as history itself, systematic research into these phenomena didn't start until the twentieth century. World War II served as the laboratory for the creation of a coherent body of knowledge about attitude change and, by obvious extension, media and attitude change. The United States joined that fight believing it to be as much a propaganda war as it was a shooting war, as we saw in 4, as we saw in 3. The effectiveness of the Big Lie had been shown by the Nazis. The ability for America to launch a successful counteroffensive was required. However, the home front needed to alter before the United States could take on the Japanese and the Germans on the battlefield. There were strong isolationist and pacifist tendencies throughout the nation during the 1930s. Roosevelt pledged to keep the United States out of the war during the election of 1940 despite the Nazis rapidly annexing most of Western Europe due to the strength of these movements. Britain received aid secretly. Diplomats from the United States and Japan were attempting to reach a peace agreement before the attack of Pearl Harbor.

As a result, the conflict offered three crucial reasons for individuals to be interested in attitude-change research. First, the democratic and distinctly American idea of the wisdom of the people was called into question by the Nazi propaganda campaign's success in Europe. It was fairly possible that strong poor ideas may defeat weakly supported excellent ideas. To combat Nazi propaganda and uphold American principles, strategies were required. For instance, early in the conflict, CarlThe military's current research goal is to identify psychological impediments to persuasion and evaluate how well a particular collection of communications may overcome those impediments, according to J. Friedrich, a consultant to the Office of War Information[4]–[6]. Actually, the need for a second war-related research motive was greater. The military forces had been swiftly recruited, trained, and thrown together with large numbers of men and women from all regions of the nation and from a variety of backgrounds. In order to emotionally and intellectually attach these warriorsYankees and Southerners, Easterners and Westerners, city boys and rural girlsto the cause, the military needed to understand what these men were thinking.

The third reason was pure convenience: psychologists saw well-tracked study subjects, while the military saw soldiers undergoing training. The availability of a large number of individuals about whom extensive background data had previously been gathered was important since it aided in

defining the study focus of what is now known as attitude-change theory. The head of the army's Information and Education Division, Major General Frederick Osborn, said, Modern social science techniques have never previously been deployed on such a broad scale, by such skilled personnel. Its worth to the social scientist might be on par with the military, for whom the initial study was conducted. For those social scientists, it was equally crucial that this ground-breaking study set the tone for their work over the next two decades. By the time the war was over, concern about the impacts of mass media and mass communication had replaced that of propaganda and its repercussions. This research placed a significant emphasis on the study of attitude modification.

Assessment Of Carl Hovland's Experimental

The research section of the army's Information and Education Division existed. The Experimental department of the research branch was headed by psychologist Hovland. Its main goal was to conduct experimental evaluations of the efficacy of various Information and Education Division programs. The War Department's Why We Fight orientation film series, which was created by Hollywood filmmaker Frank Capra, was the Experimental's first emphasis. But the Experimental also looked into other media quite diverse in character because to the military's growing usage of media. The researchers themselves said that it was impossible to produce a single comprehensive overview of all the studies because to the variety of subjects addressed by the Experimental study. However, it did seem plausible to combine the research on the impacts of movies, comic strips, and radio shows into a comprehensive analysis of the efficiency of mass communication channels. Experiments in Mass Communication was the name given to the study by the researchers, and it was signed by the group's head, Hovland.

Hovland's expertise in spotting factors in media material that can affect attitudes stemmed from his background in behaviorism and learning theory, which researchers found to be a crucial factor in attitude transformation. Perhaps the impacts of propaganda were not as immediate as the mass society theory or behaviorist ideas suggested. Hovland's team came up with a number of justifications for these gradual changes in attitude. However, Hovland and his research team created a new type of research design controlled variation experiments in order to obtain findings that had a higher degree of generalizability because there was no precise way to scientifically address the question of why time increased attitude change in the direction of the original media stimulus. The technique used involves controlling certain defined elements while methodically altering others. This enables one to evaluate the efficacy of the many specific elements.

The presentation of one or two sides of a compelling argument was one of the most crucial factors the researchers looked at. They presented a one-sided argument and a two-sided argument using two different radio programs. There was no difference in attitude change between the groups who had listened to the two versions, while those who had heard either version shown greater attitude change than those who had not heard the broadcast. Hovland was prepared for this. He had evaluated the participants' original points of view in accordance with this, and he had discovered attitude change there. He showed that persons who previously agreed with a message were more receptive to one-sided messaging, whereas those with opposing viewpoints were more receptive to two-sided presentations. Hovland also considered educational level and found that those with higher levels of education responded better to the two-sided presentation. As a result, this group of psychologists came to the conclusion that attitude change

was a highly complicated phenomena and that characteristics of the messages themselves may and often did interact with characteristics of the recipients. Suddenly, a huge number of important research issues may be raised. What happens, for instance, when two-sided presentations are made to individuals with low levels of knowledge who are originally predisposed against a position? These issues generated many decades of persuasion study and presented difficulties to two research generations.

Program For Communication Research

Hovland and his colleagues spent the postwar years conducting a rigorous study program since the idea of attitude modification was so difficult to understand. He founded the Rockefeller Foundation-funded Communication Research Program at Yale University. Many of the factors Hovland thought were crucial to attitude transformation were the focus of its investigation. He and his colleagues thoroughly investigated how audience characteristics may moderate the impact of both communicator and message traits on the ability to alter opinions. Numerous influential works on attitude and attitude modification were also created by this effort, but the 1953 publication *Communication and Persuasion* was the most influential. A broad review of this significant study provides some sense of the intricacy of persuasion and attitude change, while a comprehensive reading of the original work is the only approach to fully understand its conclusions.

Hovland and his team looked at the communicator and the influence of source credibility, which they categorized into trustworthiness and expertise. As you would imagine, they discovered that communicators with high credibility induced more attitude change whereas communicators with low credibility induced less attitude change. Hovland and his team examined two main features of content when examining the communication's substance: the appeal's structure and nature. The Yale group investigated the logical presumption that more powerful, frightening presentations would result in more attitude change by concentrating especially on frightening appeals. This association was shown to be somewhat accurate, however factors including how vividly the danger was described and the audience's level of fear, how well the communicator was rated, and the audience's prior knowledge of the issue either reduced or heightened attitude change.

The analysis of the structure of the arguments by the Hovland group was a little simpler. Should a communicator make an argument's conclusions plain or leave them unstated? Generally speaking, but not always, the conclusion of the argument is stronger when it is stated explicitly. The persuasive power of a communication was affected by the communicator's credibility, the audience's level of intellect, the topic at hand and its significance to the audience, as well as the initial degree of agreement between the two parties. No matter how well a message is written, not everyone is influenced by it to the same extent, thus the Yale group looked at how audience characteristics could moderate impacts. The focus of the study was on how people's associations with certain groups affected them personally and how personality traits may influence how susceptible they were to persuasion. Hovland and his associates tested the effectiveness of what they termed counternorm communications, proving that the more highly people value belonging to a group, the more closely their attitudes will resemble those of the group and, consequently, the more resistant they will be to changes in those attitudes. It is unlikely that anybody will be able to convince you that the athletes from the Atlantic Coast Conference are better if you attend a Big Ten institution and follow your school's athletic teams extensively. You could be a more

probable candidate for attitude shift if you attend the same Big Ten institution but have little interest in its athletic departments, especially if your team suffers a crushing defeat to an AAC opponent[7]–[9].

It is not about a person's readiness to be convinced on a certain subject that the debate over individual variations in sensitivity to persuasion is about. Individual differences are those personality traits or circumstances that normally make someone sensitive to influence, according to persuasion studies. One example is intelligence. It is natural to believe that those with more intelligence would be more resistant to persuasion, yet this is untrue. These folks are more likely to be convinced if the information they are given comes from a reliable source and is supported by strong logical justifications. Other personal traits that the Yale group examined were aggression, social disengagement, and self-esteem. However, much like intelligence, neither was able to provide the simple, clear link that would have looked justified based on commonsense assumptions. Why? None of a person's personality traits function independently of their assessment of the communicator, their appraisal of the message, or their comprehension of the potential social rewards or penalties associated with acceptance or rejection of a certain attitude. We'll see how these study conclusions and the viewpoint on attitude change they inspired colored our perception of the influence of media for years.

From the 1950s until the 1990s, persuasion research dominated the way media research was done. This marks a significant change away from worries about propaganda's influence on society and toward a focus on what occurs when individuals are exposed to diverse media content types. Empirical media research placed a significant emphasis on the investigation of media impacts, following the models offered by the early persuasion studies as well as those of Lazarsfeld's group. What has been their effect?' is the overarching question that has driven research and the development of contemporary theory in the study of the mass media, noted Melvin DeFleur. In other words, how has the media affected us personally in terms of persuasion? It goes without saying that researching media affects is important, but should it have taken center stage? Researchers were diverting their focus away from more general questions concerning the function of media in society in their pursuit of insights into the mechanisms behind media impacts. They were concentrated on administrative rather than crucial concerns in spite of Lazarsfeld's admonition. Some academics justified this focus on effects by claiming that empirical study cannot provide a solution to more fundamental problems. Others argued that they could only address these bigger questions if they fully grasped the fundamental mechanisms behind media impacts. Over the last eighty years, a lot of mass communication scholars have been working to comprehend this. The majority of the main academic publications focused on mass communication studies still have pages filled with effects research. New studies have been conducted in response to the emergence of new media forms to determine if they have impacts that vary from those of legacy media. Two connected sets of empirical generalizations evolved from impacts research despite the fact that the individual results were very diverse and often contradictory:

Because individual differences usually always serve as a mediator and because group membership or connections almost always serve as a mediator, the effect of mass media is seldom direct. Both survey research and experimental research led to the development of these sets of generalizations. Individual differences, or people's different psychological make-ups, which cause media impact to differ from person to person but may also enhance the chance of

influence, are identified as two elements that typically can serve as effective barriers to media influence. Both sets of generalizations support the limited-effects viewpoint since they are compatible with it. Numerous studies have helped to both prove their existence and better understand how they work. These generalizations eventually led to the following middle-range hypotheses of media effects[10]. According to the individual difference's hypothesis, media effect varies from person to person since individuals have vastly varied psychological make-ups and worldviews. More precisely, media messages contain specific stimulus attributes that interact differently with audience members' personality characteristics the notion that individuals within certain groups or aggregates would react to media stimuli in a more or less consistent manner. The social categories hypothesis assumes that there are broad collectives, aggregates, or social categories in urban-industrial societies whose behavior in the face of a given set of stimuli is more or less uniform. Additionally, those from comparable origins will have similar media exposure patterns and responses.

CONCLUSION

In conclusion, by stressing the constraints and uncertainties of media impacts, the limited-effects theory provides an insightful viewpoint on media influence. This theory offers a more nuanced explanation of the intricacies of media impacts by recognizing the active engagement of persons and the influence of numerous elements. In today's media-saturated environment, it highlights the need of media literacy and urges people to be critical, reflective media consumers. People are urged to be critical media consumers, to analyze and assess media messages, and to become aware of their own biases and preferences by acknowledging the limited-effects hypothesis. In order to help people, navigate media settings, cultivate their critical thinking abilities, and make wise judgments about their media use, media literacy education may be very important.

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LIMITATIONS OF THE EXPERIMENTAL PERSUASION RESEARCH

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ABSTRACT:

Experimental persuasion research has been a cornerstone of studying the effects of persuasive communication on attitudes and behaviors. However, this study focuses on exploring the limitations of experimental persuasion research, highlighting its inherent challenges and potential biases. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the methodological limitations, ecological validity issues, and ethical considerations associated with experimental persuasion research. It examines factors such as artificial settings, demand characteristics, and sample characteristics that can affect the generalizability and validity of experimental findings. The findings contribute to a deeper understanding of the limitations of experimental persuasion research and emphasize the need for a more comprehensive and nuanced approach to studying persuasive communication.

KEYWORDS: *Minimal-Effects Perspective, Opinion Leaders, Reception Theory, Selective Exposure, Selective Perception, Social Influence.*

INTRODUCTION

The Yale strategy has important drawbacks, much like the Lazarsfeld research methodology. Here, we provide a list of them and a comparison to those provided for the Lazarsfeld study. In order to manage independent factors and regulate auxiliary variables, experiments were carried out in labs or other artificial environments. However, it was sometimes challenging to apply these findings to actual circumstances. In their attempts to extrapolate from laboratory findings, researchers made a number of grave mistakes. Additionally, most tests are conducted in a short amount of time. Effects that don't manifest right away are yet unknown. Only because the military recruits Hovland was examining were easily available for a longer length of time did he discover long-term impacts. Most scientists lack this privilege. Some people feel compelled to do captive research on oddball groups like convicts or schoolchildren. When researchers look at the immediate consequences of certain media messages, experiments have the opposite issues as surveys do. As was already said, employing surveys to examine the impact of certain messages is difficult, if not impossible. In contrast, experiments are the best method for examining the immediate impact of particular media material on homogenous or small groups of individuals. However, experiments are not appropriate for examining the cumulative impact of media use habits over broad, varied populations[1]–[3].

The cumulative results of experimental study have significant biases as a result of this constraint. Research often failed to discriminate between findings based on messages given via a mass media and those obtained in research relying on messages presented by speakers or by written expressions of opinion because it was impossible to investigate and compare the effect of a single medium. As a consequence, the persuasion study shifted emphasis from the influence of the media to the substance of the messages. The medium itself may certainly be the primary message in some creative creations or entertainments, but it is seldom so in communication that is intended to persuade, according to social psychologist Alan Elms' 1972 essay, for instance. But why did the army commission the film *Battle of Britain* if serious lectures urging young American troops to trust the British might have accomplished the same thing? Clearly, when thinking about persuasion, the medium may mainly constitute the message. This suggestion was seriously explored only years later.

DISCUSSION

Drug Users: Allport and Postman Revisited

Charles Stuart, a father-to-be, anxiously called 911 in Boston in October 1990 to report that his wife had been shot. The recording of his call was broadcast on regional and international media. The 30-year-old pregnant lady was dead, her skull crushed by the attacker's gunshot, when the horrific image was captured on camera by a TV team traveling with the emergency personnel. Fortunately, Stuart was able to identify the monster responsible for this atrocity: a raspy-voiced black guy sporting a jogging suit and a snub-nosed. Police combed through areas with a high concentration of black residents, and the criminal was shortly apprehended. All of it was a lie, however. Stuart plunged to his death from a bridge three months later as his brother was preparing to reveal him. To get the insurance money and start a new life with his lover, he shot himself after killing his wife. But America caught on. Never once more.

Up until October 1994, when a panicked caller pleaded, There's a lady who came to our door, to the Union, South Carolina, 911 operator. But Susan Smith, the woman who had lost custody of her three-year-old and fourteen-month-old children, was at least able to identify the man who

had taken them: a black man in his thirties dressed in jeans, a plaid shirt, and a knit hat. Susan made a heartfelt plea for their safe return on national television, appearing on NBC's The Today Show. The nation wept with her when she aired videotapes of her little boys. But everything was a lie. She had placed her kids in their car seats in the safety seat before driving into a lake, drowning them. She believed that the children would interfere with her plans to start a new life with her boyfriend. But America caught on. Never once more.

Up until Bonnie Sweeten made a panicked 911 call to Philadelphia police in May 2009. She and her daughter, who was nine, had been kidnapped by two black males in broad daylight and placed in the trunk of their dark-colored Cadillac. The young girl's father and Ms. Sweeten's ex-husband, Anthony Rakoczy, made an emotional plea for their safe return on NBC's The Today Show while on national television. However, this was also a falsehood. Ms. Sweeten was seeking for a way out after stealing \$700,000 from her company to support an opulent lifestyle. The tendency of our society to put the razor in the hands of the black man, or to assign crime and violence to African Americans, as Allport and Postman had shown more than fifty years earlier, was, of course, what these three incompetent criminals were depending on. However, there is more empirical proof that what the two psychologists observed years ago has not yet been forgotten. The inconsistent arrest and incarceration rates for illicit drug users in our nation serve as an example of how selective perception works. Put yourself to the test by responding to this. Which number, 72 percent, 61 percent, or 13 percent, represents the proportion of black people who regularly use illicit substances in our nation?

You may have been advised to select a lesser number in the opening of this essay, but are you surprised to learn that 78 percent of all Americans who routinely use illicit drugs are white, 9 percent are Latino, and 13 percent are African Americans? These generally correspond to the percentage of the population that each category makes up. Unless our biased perspective moves the razor somewhere it could not otherwise be, this is what we should anticipate. But this phenomenon also has a far worse side effect. Adult African Americans were arrested on drug charges at rates that were 2.8 to 5.5 times as high as those of white adults in every year from 1980 through 2007 despite making up only 13 percent of the country's illegal drug users. They also account for 37 percent of all drug-related arrests and 53 percent of all convictions for illegal drug use. When found guilty, white drug users get a prison term in 33% of cases, whereas black offenders receive a prison sentence in 51% of cases. However, if our judicial system were genuinely color-blind, African Americans would account for 13% of all drug-related arrests, convictions, and inmates, as well as 13% of all drug arrests.

However, they aren't. The drug battle, according to Jamie Fellner of Human Rights Watch, has never been color-blind. Jim Crow may be dead. Although both whites and blacks use and sell drugs, black people are more likely to be struck hard by the law. But how is it possible? Do law enforcement officials, prosecutors, judges, and juries only sometimes see drugs as a black problem? Salim Muwakkil, a columnist for the Chicago Tribune, quoted study by the Justice Policy Group that found that media coverage of crime exaggerates its scope and unduly connects it to youth and race. People of race make up a disproportionate amount of criminals in the press, particularly African-Americans, to the point that the phrase young black males has come to mean criminal. African Americans suffer from this negative impression, particularly young black men. It denigrates every American. Added Human Rights Watch:

The drug war's racial disparity has a negative impact on everyone, not just black Americans. It belies the country's claim to be a land of equal opportunity, it contradicts faith in the principles of justice and equal protection under the law that ought to be the cornerstone of any constitutional democracy, and it erodes faith among people of all races in the fairness and effectiveness of the criminal justice system. Would Allport and Postman be shocked by the disparity between the reality of illicit drug usage that many Americans perceive and the actual world? Do you? Would they have predicted that pharmaceuticals, like the razor, would be transferred from white to black hands? You would? I've got another quiz for you. Did you take the race of Stuart, Smith, and Sweeten into account while writing the tales that unlocked this box? Did you presume that since they were all white, that was the case? If not, why not? Can you describe these events in terms of the selection processes and dissonance reduction?

The Hovland work is intrinsically conservative in evaluating media impact, similar to the Lazarsfeld method, but for quite different reasons. Lazarsfeld insisted on making comparisons between the influence of the media and other social and demographic factors. These other factors were often more powerful. Other factors aren't statistically controlled as they are when analyzing survey data; rather, control is exercised in an experiment by keeping other variables out of the lab and randomly allocating study participants to treatment and control groups [4]–[6]. However, the researchers often left out elements that, as we now know, are essential for enhancing or amplifying media effect when correcting for irrelevant variables. We now know, for instance, that having interactions with other people while watching television or just thereafter is likely to increase a variety of media impacts. When personal talks are otherwise probable, a researcher who forbids communication in the lab will consistently underestimate the influence of media.

Experiments are a relatively basic method for looking at how media impact changes over time, much like polls. It is possible for a researcher to set up an experimental group and return to the lab with it after a few weeks or months. The outcomes of this ongoing experiment may be influenced or biased. Imagine being a participant in a study where you were obliged to view movies of women being viciously assaulted, raped, or killed over the course of many months. What do you think your opinion of these films will be in the long run? Would it be the same as if you frequently sought out these movies because you were a fan of them? Men get desensitized to violence against women, according to studies like this one. They have a higher propensity to attribute the crime's commission to the rape victims than to the perpetrators. What does this study show, exactly? That if a determined researcher can persuade a typical man to endure enough sights of suffering and mayhem, they can convert him into an insensitive animal? Or does it show that college students who regularly attend violence film festivals ultimately become tired of them and cease being stirred by each violent scene? If you were a male participant, would you be more inclined to blame actual rape victims, or are you more likely to blame the victims you see on lab videotapes? Generic media content's long-term impacts have been difficult to measure, which has led to spirited discussions among some of the most accomplished experts.

There are numerous factors that experiments cannot examine, much as in surveys. For instance, certain real-world circumstances are just too intricate to be replicated in a lab setting. Manipulating some independent variables might be immoral or even against the law in other situations. As an illustration of the sheer power of media, the September 11, 2001 terrorist attacks on New York and Washington resulted in significant changes to the American media

system and its messaging. This shows how media can be very persuasive when strong pictures are paired with recurrent narratives that are controlled by elite voices and ideas. The events of that day altered American thought in ways that neither could have been anticipated nor, most definitely, could have been replicated in any lab or field study.

Selective Exposure to Modernity: Return of Minimal Effects

The issue of audience members' capacity for selective exposure has influenced thinking about the selectivity/limited-effects relationship in addition to these particular constraints of the persuasion studies. Research repeatedly showed low levels of deliberate exposure to political material in the mainstream media between the 1950s and 2000. Newspapers were substantially less political as media changed in the decades that followed the early impacts study. Additionally, until recently, other conventional print and broadcast media had a propensity to write news stories that either ignored or delicately balanced the portrayal of politically sensitive material. Of course, this made it more difficult for individuals to filter out partisan views and choose media sources based on prior opinions. However, the success of talk radio and the emergence of partisan media sites like Fox News on cable television, which has 18 Republican viewers for every 1 Democrat and MSNBC, which has 6 Democrats for every 1 Republican, have ushered in a new age of media. Partisan websites and blogs are becoming more popular and influential as readers of newspapers and news magazines decline. Selectivity tendencies could be reemerging as a result of the proliferation of these biased media sources.

Due to the current state of mass communication, two eminent political communication scholars made the classic limited-effects argument that we are entering a new era of minimal media effects, in which media will largely reinforce preexisting political views and protect partisan audiences from influence by opposing media. Take into account, W. Shanto Iyengar and Lance Bennett,

the well-known former period of minimal effects that resulted from research conducted in the 1940s and early 1950s. The pre-mass media system of mass communication and the relatively high density of a group-based society networked via political parties, churches, unions, and service organizations made up the background backdrop for this research. At this period, academics came to the conclusion that social preference processes filtered media signals. The impacts picture may be altering once again as a result of people's increasing disengagement from group-based society and greater ability of consumers to choose from a wide variety of media outlets. Effects are becoming harder to generate or assess in the aggregate as receivers have more control over the range of messages and media sources. As you may expect, given the assumption of this work that mass communication theory is dynamic, a result of the times, the technology, and the people that engage with them, we will bring up this and related points in subsequent sections.

Theory of Information-Flow

Social scientists did a lot of surveys and field tests in the 1950s to evaluate the dissemination of information from the media to large audiences. Studies on how soon individuals learned about certain news items were among them. The main goal of this research was to evaluate the efficiency of media in informing large audiences. Although the study was modeled after persuasion research, it looked at whether material was learnt rather than evaluating changes in views. Data collection methods other than controlled experiments included survey research. This

paper used techniques developed by Lazarsfeld and Hovland. It produced comparable empirical generalizations and was based on the empirical generalizations arising from their work. Research on information flow addressed issues that were deemed to be very significant. Many experts thought that Americans needed to be well-informed on a range of subjects if our democracy was to withstand the difficulties of the Cold War. Americans, for instance, needed to be prepared in case of a nuclear strike. They also need information on the measures taken by their leaders to counter threats from overseas. Traditional conceptions of democracy presuppose that in order for individuals to make wise political choices, the public must be properly informed. To fight the Communist menace, the United States needed knowledge to flow from elites to the general population[7]–[9].

Numerous obstacles to persuasion have been found through studies on the subject. Investigating if comparable hurdles prevented information from reaching ordinary audience members was the goal of news-flow research. It compiled generalizations from laboratory-based attitude-change research and evaluated the value of those generalizations for comprehending circumstances and issues in the actual world. Level of education, frequency of news consumption in the media, interest in news, and sharing news with others were some of the hurdles that were looked at. A distinction between hard and soft news was made by the researchers. News concerning politics, science, current events, and local organizations was considered hard news. Sports coverage, rumors about well-known celebrities, and human-interest tales about regular people were all examples of soft news.

According to studies on news flow, the majority of Americans know very little about hard news due to their low levels of education, infrequent usage of hard news media, lack of interest in it, and lack of conversation about it. The majority of people were unaware of or didn't care much about national news events, with the exception of significant ones like President Eisenhower's heart attack or President John F. Kennedy's assassination. Even if the flow of soft news was not as expected, it was typically the case that soft news was more likely to be learnt than harsh news. The volume of conversation about specific news items with others was the most significant element speeding or reinforcing the flow of news. The majority of people learned about the Kennedy assassination extremely quickly because individuals took time out of their everyday activities to spread the word. Consider how you first learned about the 9/11 attacks. Did someone chat to you about them, or did you hear about them in the news? Without discussion, most major news items barely reached more than 10 to 20 percent of the populace and were quickly forgotten by those individuals.

Similar obstacles were found in studies of the information flow in civil defense. People's interest in politics was often greater than their interest in ordinary civil defense information. Researchers in the state of Washington dropped tens of thousands of leaflets on remote rural villages as part of a series of field studies. The name Project Revere conveyed their sense of the significance of their study since, like Paul Revere, they were looking for methods to warn the public about an approaching assault. DeFleur and Larsen sought to ascertain the efficacy of leaflets in alerting civilians to approaching Soviet aircraft. One set of flyers, for instance, said that a civil defense test was being held. Each individual who discovered a leaflet was urged to share it with someone else before placing it in a mailbox[10]. The fact that so few people read or returned the flyers disappointed the researchers. The majority of those who took them seriously were kids. For each person of the town, eight leaflets had to be dropped in order to have the most impact. The

researchers created another field experiment in which participants were instructed to spread the word about a slogan for a new brand of coffee.

They reasoned that people might not have been reading the leaflets because they only warned of a hypothetical attack and that threatening them with a real attack was viewed as too problematic. In a tiny town, survey teams visited houses and informed residents that teaching their neighbors the coffee phrase would win them a free pound of coffee. The survey crew agreed to come back the next week and give both families free coffee if they discovered that the neighbors were familiar with the catchphrase. Results from the trial were inconsistent. On the one hand, almost every nearby household sought to copy the coffee phrase after hearing about it. Sadly, a lot of people chose the incorrect slogan. The original slogan had been interestingly misrepresented, according to the researchers; many individuals had truncated it, mixed it up with other slogans, or repeated mangled formulations made up of a few essential words. Although the study revealed that even a free present was unable to guarantee the correct flow of information, it did affirm the need of encouraging individuals to spread knowledge. If word-of-mouth communication was so important to the information flow, there was a considerable risk of misinformation and misunderstanding. Even if media outlets provide correct news, it's possible that the majority of people will not get it.

The fact that information-flow theory is a simple, linear, source-dominated theory is its most significant drawback. Information comes from reputable or elite sources and subsequently spreads to the ignorant public. It makes the assumption that information flow obstacles can be found and removed, but often little thought is given to whether the information will be useful or valuable to the ordinary audience member. Responses from the audience are disregarded unless they obstruct the flow of the presentation. Then, in order to overcome them, just those barriers need to be researched. Information-flow theory takes the status quo for granted, as the majority of limited-effects theories do. Elites and authorities are justified in attempting to spread certain types of knowledge, and the general public will benefit if they do. It is thought that obstacles are negative and should be removed whenever feasible. Another example of a middle-range theory is information-flow theory. It serves to compile several empirical generalizations into a more or less cogent explanation of when and why media material will be seen, as well as what kinds of learning will ensue.

CONCLUSION

In conclusion, it is important to recognize and take steps to overcome the limits of experimental persuasion research, despite the fact that it has proved useful in understanding persuasive communication. The constraints of experimental research are a result of a number of factors, including methodological difficulties, ecological validity problems, sample characteristics, and ethical dilemmas. Researchers may improve the validity and application of results by using a more thorough research methodology that includes various approaches and takes into account real-world circumstances. Future studies on persuasive communication should aim for a well-rounded and inclusive approach, reflecting the complexity and subtleties of real-world persuasive encounters.

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JOSEPH KLAPPER'S PHENOMENISTIC THEORY: UNDERSTANDING MEDIA INFLUENCE

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ABSTRACT:

Joseph Klapper's phenomenistic theory has been influential in the field of media effects research, providing insights into the complex relationship between media messages and audience behavior. This study explores the key concepts, theoretical framework, and implications of Klapper's phenomenistic theory. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors that shaped the development of the theory and its impact on understanding media effects. It examines the role of individual differences, selective exposure, and the influence of personal and social factors on media effects. The findings contribute to a deeper understanding of Klapper's phenomenistic theory and its significance in studying the complex dynamics of media effects.

KEYWORDS: *Consciousness, Experience, Human Perception, Interpretation, Meaning-Making, Phenomena, Phenomenology.*

INTRODUCTION

It is abundantly evident from Joseph Klapper's own presentation of his reinforcement, or phenomenistic, theory that his concepts fit in well with the limited-effects perspective. The following is an exact quote from his seminal 1960 book, *The Effects of Mass Communication*. Mass communication often works in conjunction with and via a nexus of mediating elements and influences rather than acting as a necessary and sufficient cause of audience effects. Because of these mediating elements, mass communication is often a contributing agent not the only one in the process of reinforcing the preexisting circumstances. When mass communication does succeed in bringing about change, one of two scenarios is likely to hold true: a. The mediating elements will be found to be ineffective, and the media's influence will be shown to be direct. It will be discovered that the mediating elements, which often encourage reinforcement, are really driving change [1]–[3]. There are certain lingering instances in which mass media seems to have immediate effects or to perform specific psychophysical tasks on its own. Different facets of the media and communications itself or of the communication situation have an impact on the effectiveness of mass communication, either as a contributing agent or as an agent of direct effect.

Are there any indicators in Klapper's summary of the connections between his hypothesis and the prevalent viewpoint at the time? Can you name the subtle point he made in explaining why advertising appears to work? He was a brilliant scientist and the head researcher for CBS. Can you explain why the phenomenological hypothesis is still the most accessible and widely accepted explanation of the metered effects of medicine after reading his presentation of it? Can you come up with an explanation for the influence of the media in times of conflict, for instance in the Middle East, based on Klapper's summary's third point? Are the usual mediators of the influence of the media inoperative? Alternately, are these elements themselves impelling toward change? Name a few of the elements that moderate the influence of the media typically. These might be personal connections with friends and family, connections with public, interactions with coworkers and professors, or interactions with clergy or other religious leaders. It's possible that Klapper would characterize the strength that the media displayed during conflict and terrorism as an anomalous exception to the general rule that media power is continually constrained by a nexus of mediating factors and influences. Do you concur? If not a media impact, how would he explain the sharp decline in support for the war in Iraq after the broadcast and publishing of the horrifying photos of prisoner mistreatment at Abu Ghraib prison? Would you contend that since Klapper's idea was founded in the 1940s, media have somehow become more powerful? Then how?

DISCUSSION

Elite pluralism faced opposition from all political corners. The controversy over all variations of limited-effects theory that emerged in the 1970s and 1980s was anticipated in many ways by this discussion. The majority of classical democratic thinkers detested and despised elite pluralism. They claimed that attempts should be taken to change the political system, no matter how challenging, if the current one was not a real democracy. Either we should restore democracy to its founding ideals, or we should take action to undermine the influence of the current elites. Elite pluralism was seen by critics as a justification for the existing quo that offered no guidance for the future. It was challenging for classical democratic theorists to counter a scientific theory like elite pluralism at an age when esteem for normative and large social theories was eroding. It seems sense that many would find elite pluralism appealing during the Cold War, when the

American democratic system seemed to be engaged in a last battle with a merciless totalitarian adversary.

After all, it implied that, despite its flaws, the American political system was strong and robust. It didn't take much to keep this system going just little tweaking to make sure that different pluralistic groups were regularly co-opted into it and that political leaders were constrained by unwritten laws that prevented them from using demagoguery. A more comprehensive, middle-range theory of limited impacts may be created by combining the various media impact perspectives mentioned in this article. This understanding of the media's impact and power is based on a number of interconnected generalizations and has several flaws, many of which we have previously covered. In the following section, we'll go into more detail about some of these restrictions. But for present, these generalizations with limited impacts are as follows.

Mass media has a very limited impact on society; they mostly serve to maintain current social trends and almost never start new ones. The only way the media can effect change is if very unlikely events, like a terrorist attack or war, manage to overcome the many obstacles standing in their way. This assumption is supported by the empirical mass communication research presented in this article. Numerous studies have revealed little evidence of significant media impact. Even reinforcement proof was sometimes inadequate. Although it usually plays a good role in people's lives, the mass media does sometimes play a dysfunctional role for specific sorts of people. Information and entertainment are easily accessible and reasonably priced thanks to the media. However, neither usage has a significant long-term effect on how most individuals live their everyday lives. Most knowledge is either disregarded or soon forgotten. Entertainment mostly serves as a brief diversion from work, enabling individuals to unwind and have fun before returning to their jobs renewed. People who are negatively impacted by media often struggle greatly with their personalities or social skills; they would still be very distressed without media. In the following, we'll have more to say about this. Mass media have a mostly favorable impact in the political and social structure of the United States. The American system, although not traditionally democratic, is still a workable and compassionate one that recognizes and encourages cultural plurality while upholding social order. Through their reinforcement of the status quo, the media assist this system in a significant, though rather small, way.

Limited-Effects Perspective's Drawbacks

Many of the shortcomings of the limited-effects approach have already been examined, but they are briefly outlined below along with some fresh issues. Serious methodological constraints in both survey and experimental research exist, but they are not sufficiently recognized or acknowledged. Empirical researchers were eager to spread the word about their method and sometimes overstated its benefits. Uninformed individuals outside the field of empirical research established incorrect assumptions about the efficacy and value of this kind of study. In the late 1960s, when empirical researchers were directly questioned, they were hesitant to admit the shortcomings of their work and responded defensively. Early empirical social research had methodological constraints, which resulted in conclusions that consistently underestimated the impact of mass media on society and on people. Lazarsfeld and Hovland were two researchers who were naturally reserved. They didn't want to imply the presence of fictitious consequences, which may not have existed.

The researchers created techniques to prevent this, but they ran the danger of ignoring or discounting data that would have been interpreted as supporting strong media impacts. They often neglected to underline in their findings that they may be missing many different media impacts since they lacked the tools to measure them. Early empirical social study neglected other forms of impact and focused on whether media had rapid, strong, direct effects. Two factors made this emphasis acceptable. First, the then-dominant mass society viewpoint and propaganda theories claimed that such impacts existed and should be simple to see. Early limited-effects research was necessary to assess these viewpoints. Second, early research techniques worked best for examining direct, immediate impacts; if a researcher couldn't see an effect, it didn't exist. Only later did academics create methods that made it possible to experimentally evaluate additional sorts of impact, as we'll see in the sections that follow.

Contributions from the Perspective of Limited Effects

Mass society theory and propaganda theories were essentially replaced as the dominant viewpoint on media by the limited-effects approach. This had both beneficial and negative effects. On the one hand, the focus on limited impacts lessened unwarranted concerns about significant, uncontrolled media effects. The media industry profited from this. Most importantly, it allowed media professionals to establish helpful kinds of self-regulation and helped alleviate calls for direct government control of media. On the other side, it worked to undermine initiatives to systematically inform the populace and promote media criticism. It disregarded such initiatives as unrealistic and naïve. Instead of funding public education, funds were transferred to mass communication research, which was then utilized to further the limited-effects hypothesis. The viewpoint demoted more speculative methods of theory creation in favor of actual observation. It illustrated the applicability and value of empirical research and sparked the creation of a wide variety of cutting-edge methodologies for both data collecting and processing.

These empirical methods have shown to be effective and practical for a variety of uses. Scientists may not have invested the time and money required to create these approaches if the viewpoint had not come to dominate. Even while the limited-effects viewpoint eventually drove many renowned social scientists away from media research, it offered a valuable foundation for studies carried out in colleges and universities in the 1950s and 1960s. With the benefit of hindsight, we can see that the viewpoint was at least somewhat predicative. It claimed that there were no significant social consequences of media. This assumption was supported by study results using shoddy data gathering and processing techniques. These approaches may now be seen as having drastically overestimated the power of the media by putting an excessive amount of emphasis on personal impacts while disregarding other aspects of the media's function. Unfortunately, most social researchers in the well-established fields of sociology, psychology, and political science had given up seeking for significant media impacts by the time more advanced research methods were created. Outside of their area, mass communication scholars' work was regarded with a great deal of mistrust throughout the 1960s and 1970s. What did it add to what we already knew about the function of the media? As we'll see, quite a bit [4]–[6].

Legacy of Hovland-Lazarsfeld

Many communication academics have been preoccupied for decades by the abundance of empirically supported knowledge produced by persuasion and information-flow research, as well

as possibly more importantly the sometimes contradictory, inconclusive, and situationally specific study questions they prompted. This effort contested and eventually disproved theories about mass society and the influence of propaganda, together with the survey research results provided by Lazarsfeld. The classic volumes of the Yale Group... were given a seminal status comparable to that conferred on the Book of Genesis by devoted adherents of the Judeo-Christian religious faith, according to Gerry Miller and Michael Burgoon in their commentary on the Hovland work. Similar criticisms may have been leveled at the important information flow research carried out by DeFleur and Larsen.

This corpus of work merits appreciation but not awe. It was exhaustive, complex, and groundbreaking for its day, but it didn't provide a conclusive justification for the function or influence of the media. Hovland's study inspired literally hundreds of research projects on the mass communication process as well as dozens of intellectual advancements after Lazarsfeld's research. But today, more than half a century later, we are only now starting to put this work into context and comprehend both its significant advantages and its significant limits. This research's beam is narrow; it falls short of giving us a comprehensive knowledge of media since it often emphasizes pointless characteristics. As a result, it inadvertently contributed to our general understanding of the function of mass media in society as a whole. We made significant mistakes in our understanding of media to the degree that we relied on limited-effects theories of media dominance.

Focus on Functionalism and Children as a Means of Moving Beyond Limited Effects

The United States was unquestionably the world's economic, social, and technical superpower in the 1950s and 1960s. In spite of the fact that much of Europe and Asia were still smoldering as their countries attempted to recover from the devastation caused by the long and brutal world war, the U.S. economy was booming, homes and suburbs were being built, college enrollment was at an all-time high, and new television networks and interstate highways connected Americans in a spirit of optimism across the country. Despite this development, the social structure of the nation was starting to break down. Numerous domestic societal issues, ranging from juvenile delinquency to racial prejudice, hinted that something was wrong. The growth of Communism in Third World countries posed a challenge to the United States internationally. The American system was clearly effective there were many positive aspects. Yet sometimes it seemed that the system was not doing as effectively as individuals had hoped and anticipated.

Critics who attributed a lot of the issues to the media have often come to light. They said that media pushed young people to question adult authority and that media stoked racial discord. As the nation looked for solutions to the era's profound social shift, the media became an obvious and reasonable target for criticism. After all, during the latter half of the 1950s and the beginning of the 1960s, the computer was invented and used for commercial purposes, television was installed in almost all American homes, and FM radio emerged as a medium in its own right that was geared toward youth and different from the AM radio that parents preferred. Radios were portable thanks to the development of the transistor, enabling teenagers to listen to rock 'n' roll anywhere, particularly away from those critical grownups. Media might undoubtedly improve society's health if they could contribute to its problems.

Middle Range Theories and Functional Analysis Approach

In the 1940s and 1950s, Robert Merton, a sociologist who worked with Paul Lazarsfeld at Columbia University, was one of the most important social theorists. Despite having a background in social theory, Lazarsfeld's empirical work captured Merton's attention. Lazarsfeld seldom planned his study using social theory. He investigated topics that interested him using his surveys, such as his interest in opinion leaders. He collected hundreds of results from his questionnaires. But how are these results to be understood? Can they be used to develop theories? Was there a method that could be utilized to combine the results in order to expose the social structures that underlie them? In the section above, we said that when C. Wright Mills planned to throw out the tabulation machinery and create a book that would presumably be based on his qualitative evaluation of what he had seen in Decatur. He probably would have focused more on the Power Elite than opinion leaders in his work. This option was swiftly rejected by Lazarsfeld, who also let Mills go. What was Mills' strategy if it wasn't acceptable?

Lazarsfeld's results raised several common issues. Findings rose dramatically as funding and appreciation for empirical research increased. Results were produced in rooms packed with boxes of surveys and workers typing numbers into tabulation machines at an age when computers revolutionized data processing. It may take weeks to create a set of cross-tabulations or to out a modest set of correlation coefficients when responses from several hundred surveys were to be collated. How might the findings be understood once they had been obtained? The majority of empirical research was not grounded in theory. Researchers imagined characteristics that, at best, might be assessed by questionnaire questions. Although research could demonstrate the links between certain qualities and others, it was unable to provide an explanation for these associations. It was necessary to establish a mechanism to inductively create a hypothesis based on these discoveries. Merton provided a remedy.

The book *Social Theory and Social Structure*, which Merton published in 1949, helped him establish his name as a sociologist and won him the admiration of the first generation of empirical social scientists. He kept refining his theories till he ultimately wrote *On Theoretical Sociology*. Merton mentored many careful and introspective empirical researchers for more than 20 years. His instructions weren't immediately clear. Numerous empirical generalizations were explored, but it turned out to be more challenging than anticipated to incorporate them into larger theories. We shall discuss several fascinating and practical middle-range theories in this and subsequent sections, but when more comprehensive theories were constructed using these middle-range ideas, they had significant flaws. The early generations of empirical researchers struggled to incorporate their empirical generalizations into more comprehensive theories. Though it could be altering. Media researchers have been making significant efforts to incorporate their data into more comprehensive theories during the last ten years.

Merton outlined how an inductive approach focused on the study of social artifacts might ultimately result in the formation of hypotheses that described the functions of these objects in *Social Theory and Social Structure* under the heading paradigm for functional analysis. Merton thoroughly examined anthropological and sociological research to develop his viewpoint on functional analysis. As we've seen, functionalism makes the assumption that a society may be properly seen as a system in balance, meaning that the society is made up of intricate webs of interconnected activities, one of which supports the others. It is considered that all social interactions contribute in some way to the upkeep of the system as a whole. A theory of the

bigger system may be formed by investigating the functioning of the many components of such systems. This would be a middle-range hypothesis since it would include data from studies that looked at several system components[7]–[9].

Merton and his supporters were drawn to functional analysis because of its apparent value neutrality. Older versions of social theory have categorised different aspects of society as good or evil in the chapter. For instance, the mass society idea saw the media as primarily disruptive and subversive, a bad force that needed to be managed in some way. Such reasoning was rejected by functionalists, who maintained that both the functions and dysfunctions of media should be the subject of scientific investigation. By balancing positive and negative effects of media consumption, a systematic assessment of the media's total influence might be created. Social science has no foundation for, and no need for, making value determinations concerning media, according to functionalists. Instead, empirical research was required to ascertain if certain media serve particular societal tasks. Merton also made a distinction between hidden functions, which are unplanned and more difficult to notice, and apparent functions, which are consequences that are intended and easily seen.

Throughout the late 1950s and 1960s, functional analysis was frequently used as the justification for several research on mass communication. Researchers looked at the functionality or dysfunction of certain media or kinds of media material. They looked at the overt and covert uses of media. Charles Wright outlined what have come to be regarded as the traditional four functions of the media in his seminal 1959 book, *Mass Communication: A Sociological Perspective*. Three activities of communication specialists, he wrote, have been noted by Harold Lasswell, a political scientist who has conducted pioneering research in mass communications: surveillance of the environment, correlation of the parts of society in responding to the environment, and transmission of the social heritage from one generation to the next. He added a fourth to them: entertainment. It is obvious that functional analysis may lead to highly convoluted judgments of the role of media since each of these functions contained both evident and latent functions, and because any one of them might have a good or negative impact.

For instance, different media material might be effective or dysfunctional for the culture, the society as a whole, certain people, and certain subgroups of the population. Fast food chain media advertising may be useful for their businesses, investors, and the economy as a whole, but it is dysfunctional for the increasing number of fat youngsters drawn in by their music and advertisements. Insurance prices may skyrocket as obesity-related health issues rise, which would be dysfunctional for working parents but useful for those marketing fitness camps and weight loss programs to irate parents. Therefore, the dysfunctions for individuals or for certain groups of people might balance out the functions for society. Laurel Gleason, Kelly Garrett, and Lance Holbert provide a modern example. Because it encourages antagonism against the political system, we might label the self-selected, echo-chamber media consumption made possible by cable television, talk radio, and the Internet as dysfunctional. They counter that trust and confidence are not unqualified goods; they must be earned or warranted, contrary to the belief that trust and confidence in the democratic system are unqualified goods. Loss of trust may be a problem for people as they lose faith in the system that is supposed to assist them, but it may eventually be a good thing as it will encourage the system to do better[10].

One of the main issues with functionalism is that it seldom allows for the drawing of firm conclusions regarding the general functions or dysfunctions of media. The narcotizing dysfunction, which states that when individuals are inundated with information about a problem, they become apathetic about it and stop taking action, was one of the first media impacts to be thoroughly investigated using functional analysis. The narcotizing dysfunction was cited as the explanation for why massive public calls for government action during the 1950 congressional hearings on organized crime did not result from the considerable, often dramatic media coverage of those proceedings. Even though the widely covered hearings lasted for fifteen months, took place in fourteen locations, and included more than 800 witnesses, researchers discovered that the majority of Americans believed that there was nothing that could be done to fight organized crime. These results were unsettling because they suggested that even when media are successful in examining the environment and drawing attention to social issues, the people may respond by doing nothing. Media coverage may narcotize people in such a way that they become indifferent and believe they have no ability to change anything, rather than energizing them to demand answers to problems. But how might this narcotic effect be explained?

According to researchers, the public will get narcotized if they are subjected to dramatic negative news coverage that focuses on a problem's risks and challenges day in and day out. One of the first studies to demonstrate that media might fail to fulfill a crucial role even when practitioners follow what their profession deems to be the socially responsible course of action was this one. Functional analysis often leads to results that essentially justify or legitimize the current quo. Harold Mendelsohn's work is a famous illustration of how functional analysis results in status quo findings. He was worried that television, the influential new medium of his day, was largely misunderstood. He attributed misperceptions about television's role in entertainment to elite media criticism. He dismissed most complaints as biased speculation contradictory with scientific evidence and accused these opponents of upholding their own self-interests while neglecting empirical study results.

Mendelsohn claimed that opponents of mass society were snobbish and paternalistic. They were furious because television entertainment drew people away from the dull ideologies they themselves intended to promote in politics, church, and education. Mendelsohn felt that people need the distraction and carefree escapism provided by television. If this entertainment wasn't accessible, individuals would look for other ways to unwind from the stresses of everyday life. Compared to alternatives, television simply met these demands more quickly, effectively, and conveniently. Mendelsohn said that rather than criticizing television, people should acknowledge that it serves its purpose admirably and inexpensively. He maintained that television entertainment had a restricted and ultimately relatively modest societal function because he believed critics had unduly overstated its significance and long-term effects.

Television entertainment did not undermine or degrade high culture; rather, it provided a more enticing alternative for the general public to high-brow mass entertainment. Theorem: Television and other mass media, by relaxing or otherwise entertaining the general public, serve a crucial social function similar to operas and symphony concerts. It didn't take people's attention away from important pursuits like religion, politics, or family life; rather, it gave them a chance to unwind so that they might later pursue these pursuits with a fresh passion and vigor. Mendelsohn's idea of mass entertainment was supported by a large number of psychological investigations. He acknowledged that a tiny proportion of individuals can have

negative effects as a result of developing television addictions. But if there had been no television, these same folks would have most certainly grown hooked to something else. Otherwise, chronic couch potatoes can develop a taste for romance books or become lounge lizards. Compared to other addictions, Mendelsohn thought television addiction was relatively benign since it didn't harm other people and may even be somewhat informative.

CONCLUSION

In conclusion, our knowledge of media influences has advanced significantly thanks to Joseph Klapper's phenomenistic theory. The theory offers a useful framework for investigating the intricate dynamics of media impacts by highlighting the importance of individual variations, selective exposure, and personal and societal issues. To further our knowledge of media impacts and their consequences for people and society, future study should expand on Klapper's theory by embracing multidisciplinary viewpoints and examining the interaction of different components. Klapper's phenomenistic theory has certain drawbacks, however. The theory may neglect the more extensive social, cultural, and environmental implications on media effects since it places a heavy emphasis on cognitive processes and individual-level variables. The theory also highlights the continuous difficulties in researching and comprehending the intricacies of media impacts by not offering clear criteria for anticipating or describing particular media effects

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ANALYZING COMMUNICATION: SYSTEMS THEORY AND PROCESSES

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ABSTRACT:

Systems theories of communication processes provide a holistic framework for understanding the dynamics of communication in complex systems. This study explores the key concepts, theoretical foundations, and implications of systems theories in the field of communication. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the core principles of systems theories and their application to various communication contexts. It examines the concepts of interconnectedness, feedback loops, emergence, and self-organization, highlighting their significance in understanding communication processes. The

findings contribute to a deeper understanding of systems theories of communication processes and their role in studying the complexities of human communication.

KEYWORDS: *Cybernetics, Feedback, Interconnectivity, Interdependence, Network Theory, Nonlinear Dynamics.*

INTRODUCTION

Eighteen to eighteen-year-old Americans use media for ten hours and forty-five minutes a day when media multitasking is taken into account, a two-and-a-half hour increase from only five years ago. Not only is this longer than the average adult workday, but it also occurs daily rather than just on the five days of a usual workweek. Numerous detractors contend that spending so much time online cannot possibly be beneficial. In reality, the study that provided the basis for this information found that youth who spend more time with media report lower grades and lower levels of personal contentment. But as its authors rightly point out, This research cannot prove that there is a cause-and-effect link And if there are such relationships, they may possibly flow simultaneously in both directions. As you can imagine, this is the ideal circumstance for a functionalist justification of these record-breaking levels of media consumption.

Less personal satisfaction? Perhaps, but use of social networking services like Facebook in particular and Internet use in general are associated with more diverse social networks. Even solid scientific evidence supports the idea that instant messaging enhances the quality of children's friendships[1]–[3].Functionalism is sensible, as you can see. Technology in general has two sides. Consider the conversation we had about preserving journalism in lesson five. The Internet, a technological advancement that gives consumers access to more news than ever before, but makes it more expensive for news organizations to get high-quality news sources. So, the issue still stands: What does functionalism contribute to our comprehension of media effects? Does it increase our understanding or does it provide easy excuses for inaction? What is your position?

There was nothing that could or should be done about such balanced effects, so researchers were pleased to just point out their presence. Keeping in mind that this was a time when researchers' main mission was to be unbiased observers of the social environment, stating their results without bias and letting others decide whether or not to act on them. It is hardly surprise that the majority of results were disregarded by the media, particularly those that suggested the media may be somewhat to blame for societal issues.

The limited-effects approach, middle-range theory, and functional analysis all work together well. Media couldn't be too dysfunctional if their impact was little. A middle-range hypothesis may be developed by combining the results of limited-effects research. For instance, Wilbur Schramm, Jack Lyle, and Edwin Parker found in their influential 1961 book, *Tele-vision in the Lives of Our Children*, that while watching some violent television content encouraged some kids to be aggressive, the majority of kids showed little to no influence. Additionally, there were significant favorable effects.Fewer violent comic books are read by kids. Some people may even learn how to foresee and handle hostile peers. Schramm, Lyle, and Parker came to the conclusion that although violent television programming may be problematic for certain kids, it has minimal impact on the social system as a whole.Their book may be seen as offering a comforting, middle-range hypothesis that explains the function of television for kids, even if it doesn't make that

claim. In contrast, as you'll see in the second half of this article, psychologists were making significant and convincing arguments about the negative effects of mediated violence at the exact same time that Schramm, Lyle, and Parker were explaining the impact of television in such balanced terms. These researchers were constrained neither by functionalism nor the limited-effects perspective.

DISCUSSION

Others who study communication were less optimistic about the balancing of impacts in media. They were made aware of the potential for creating comprehensive explanations for societal, or macro-level, consequences, by systems engineers. These engineers were focused on creating and evaluating mechanical and electrical systems that were becoming more and more complicated. They had achieved considerable success during World War II and had helped to pave the way for many of the amazing postwar technology advances in computers and broadcasting. It follows that their method would be appealing to academics looking to understand society, the most intricate system of all. A system is made up of a number of interconnected pieces, each of which may change without affecting the others. System components might be connected directly via mechanical connections or indirectly through communication technology. All components are interconnected, thus changes to just one may affect changes to the whole system. If a system is created to achieve a long-term purpose, it might be goal-directed. Some systems have the ability to monitor their surroundings and adjust their behavior in response to changes in those surroundings.

Electronics engineers started to create systems that were designed to seek objectives, observe the environment, and modify actions to accomplish those objectives during World War II. One instance is when a guided missile may adapt midcourse by keeping track of internal and external changes. Engineers were concerned with creating systems with effective communication channels that correctly delivered information. A means to a goal, communication was. When a communication connection failed, the obvious response was that communication technology needed to be enhanced in order to reach the specified levels of effectiveness and precision. Therefore, technological advancement might be used to address communication issues in the design and engineering of systems of this kind. Could the same approach be used to address the society's communication issues? Could enhancing communication's precision, dependability, and scope address social issues? Would disagreements between regions be less of an issue for a country connected by telephone cable networks? Would conflict be less of a problem in a society connected via satellite communication? In the 1950s and 1960s, there was growing hope that enhancing the precision of message transmissions might also help to address significant societal-level communication issues.

Systems Theories' Increase

Social theorists got attracted by systems conceptions as a method of comprehending both macroscopic and microscopic processes after the triumphs obtained by systems engineers during World War II. Some people came to the conclusion that the concept of systems provided a way to create helpful models of a variety of social processes, including communication. These models changed how relationships between variables were seen, rather than just introducing new variables. Theorists relied on a range of sources to create these models. However, the majority of social system theorists in the 1960s were aware that cybernetics, the study of regulation and

control in complex machines, provided the biggest and most recent push for the creation of systems theories. Cybernetics studies how a machine can accomplish very complicated tasks and adapt to changes occurring in its external environment via communication linkages between the many sections of the system. Because it was used to create complex weaponry during World War II, cybernetics became a significant new discipline. It was particularly helpful for communications engineering, which included creating strong, novel communication systems for use in guided missiles and radar, among other military uses. By the 1940s, communication engineers had given up on straightforward linear models of communication.

They envisioned a feedback-feedforward communication cycle in which communications from sources affect receivers, who then change their messages. They called these cyclical procedures feedback loops. These systems allow for continuing reciprocal adjustment, which ultimately results in the accomplishment of a long-term goal or function. Complex machines employ feedback loops to continuously adapt to changes brought on by the environment. Feedback loops allow providers to keep track of how their messages are affecting their audience. However, as crucially, recipients may have an impact on suppliers. A source may continuously change a message if the results are not what was wanted or anticipated until the desired response is received. As World War II went on, tools that could monitor the surroundings with ever-stronger communication technologies, including radar and television cameras, were developed. These offered advanced ways to spot minute adjustments, enabling a weapons system to accomplish its goal. If the primary purpose of these systems is to enable communication, we refer to them as communication systems. According to this definition, a guided missile is a weapons system that includes a communication subsystem rather than a communication system itself.

Modeling Software

Any group of connected components that are capable of influencing and controlling one another via feedback loops and communication are referred to as systems in communication engineering and cybernetics. A model is any depiction of a system, whether it be in written form or graphic form. In systems with several linked components, a change in one component has an impact on the others since they are all connected through channels.

Key characteristics of such systems are interdependence and self-regulation. While each component may have a unique job or function, the whole system must work effectively and self-regulate in order to accomplish its objectives. Systems might be highly sophisticated or quite basic. They might be highly or poorly organized inside. They might function in a fixed way or they can alter significantly over time as they mature. They may run alone or connect to a number of other devices to create a system that is much bigger. Systems' goal-orientation is another important quality. They always strive to achieve a certain overarching or long-term goal, in other words. Goals are often linked to planning and thought. Machines cannot, of course, think. Their focus on goals is hardwired, imprinted, or somehow ingrained in them. Even if the aim is incorrect or impossible to fulfill, once a machine is launched, it will continue to pursue it.

Machines carry out their tasks even when doing so makes no logic, much as the robots in science fiction films. The operation of your home's furnace may be used to demonstrate the fundamental concepts of a self-regulating system, despite the fact that complicated systems can be difficult to explain and comprehend. This gadget is a component of a self-regulating system that employs a simple feedback loop to adapt to its surroundings. When the furnace needs to switch on or off,

the thermostat monitoring the environment receives a signal from the furnace. The furnace doesn't work as long as your home's temperature stays within a certain range. The thermostat sends an electronic message instructing the furnace to switch on when it detects a temperature within the specified range. The air in your house is heated by the furnace, which interacts with the thermostat. When the air temperature reaches the desired level, the thermostat sends a second message instructing the furnace to shut off. In this simple arrangement, the thermostat and furnace cooperate to maintain a stable temperature. The technology works by communicating between the furnace and the thermostat via a simple feedback loop[4]–[6].

Human Communication System Model Application

Some types of human communication may be modeled using very rudimentary systems. By keeping in touch with your buddy, you can determine if your activities are proper or wrong. You and your friend may be considered as creating a system where your friend serves as the thermostat. Do I really need to wear these garments right now? Should you go to a dance or see a movie with your friends? You could desire your buddy to lead you throughout your chat rather than attempting to change them. To improve your conduct, you need your friend's opinion. The simplest models to make tend to be excessively simplistic and static, which is another important disadvantage of systems models when they are used to describe human communication.

Unless your friendship is really uncommon, you will interact with your buddy in many different ways and discuss a wide variety of subjects. You should definitely reevaluate your friendship if all your buddy does for you is act as a thermostat. You could potentially spend weeks attempting to sketch out a systems model to capture the nuances of your connection, assuming that you and your buddy truly have a more complicated relationship. By the time you were done, you would realize that a lot has changed and the model is no longer reliable. You and your companion may quickly change your roles, your communication linkages, and the substance and purposes of your communications, unlike mechanical pieces connected by basic types of communication. In other words, you continuously change the network that connects you to others. Old feedback loops disappear as new ones emerge. Old goals are forgotten as new ones emerge.

Systems Models are Used by Mass Communication Theorems

Researchers studying mass communication were attracted to systems models, much as other social scientists. They eventually came to see fairly complex systems models as the best way to depict communication processes, which was a significant improvement over the straightforward linear communication process models that were widespread before 1960. Systems model is being re-transmitted gradually.

Most of the early impacts research used the transmissional model implicitly since mass media were seen as just information transmitters or senders. When Harold Lasswell defined communication as who says what to whom through what medium with what effect, he offered a clear, concise version of this concept. This transmissional paradigm presupposes that a message source predominates the communication process and that its main result is some kind of influence on receiver typically one that the source intended. Influence travels or flows directly from the source to the recipients. It is disregarded that the message recipients could also have an impact on the source. The question of whether a source has intended benefits and unanticipated negative consequences is the main concern. Influence shared or reciprocated is not taken into account.

New models of feedback-looped communication processes were presented by communication theorists, in which sources might be influenced by receivers and vice versa. For theorists who desired to understand interpersonal communication, the prospect for modeling mutual impact was particularly appealing. In most interactions, both parties have an influence. Participants communicate, get feedback, and then modify their course of action. People continually adapt to one another in daily life. It is possible to understand the social environment as a whole as the result of constant negotiations between actors. Bruce Westley and Malcolm MacLean offered one widely accepted attempt, as you can see in the box titled The Westley-MacLean Model of the Communication Process. With most traditional forms of mass media, there are few to no direct communication links from receivers to sources, making the usefulness of systems models for representing mass communication processes less obvious.

Message sources may not be aware of the effects of their communications or may discover those effects until days or weeks after they occurred. The construction of indirect communication ties between message sources and recipients, however, was made possible throughout the 1960s thanks to the improvement of media ratings systems and better, more scientific public opinion surveys. The findings of ratings and opinion surveys gave message producers information about how the audience reacted to their messages. This response was quite simplistic in terms of television ratings: people either watch a program or they don't. If they don't, producers alter the message without fully comprehending the audience's preferences. If ratings are strong, more of the same is offered until viewers ultimately switch to something different because they are sick of the same material. The input from opinion surveys may provide message sources a little bit additional information, but not much. Politicians, for instance, are always experimenting with messaging in an attempt to sway public perceptions and boost their own self-esteem.

Promise Unfulfilled by Functionalism

Functionalism and systems theory faced harsh criticism and are not among the main schools of thought in modern media theory, despite the fact that they contributed to moving mass communication theory beyond a concentration on limited-effects and middle-range theory. They have, nevertheless, had an impact on the creation of certain significant ideas, as we shall discuss later in this book. These approaches to theory have not gained greater traction because interpretative and postpositivist theorists believe they have significant flaws.

The mechanical or biological similarities seen in functionalism and systems models are often rejected by humanistic researchers who create interpretative theories. Because they see functional analysis and systems models as being unduly simple and dehumanizing, they are fundamentally opposed to their application. They contend that systems models are often just complex metaphors sets of illustrative analogies. They are not happy with how well functional analysis and system models capture intricate interpersonal or social linkages. People aren't components of machines, after all. A family's connections are not like the workings of a vintage pocket watch. When compared to the interpersonal connections inherent inside a family, even sophisticated mechanical systems seem simple. Humanists worry that by using functional or mechanical parallels, we may belittle or devalue human life and experience.

Postpositivist social scientists believe that research must continue to be centered on the creation of causal explanations and predictions. Because complex systems theories preclude the evaluation of causation, they are rejected. Which agent is the causative agent and which agent is

being influenced in our previous heating system model? Does the thermostat react as a result of the furnace? Yes. Does the furnace function as a result of the temperature? Yes. Which is the relationship's dominating force? Who has influence over whom? In this approach, one actor changes the other yet neither is obviously causal. As a result, it may be challenging to determine causality in even this simple process requiring feedback. The link between the furnace and the thermostat is likely to be utterly erroneous if we measure them both at just one point in time. We need a schematic diagram to organize the flow of influence as these processes get more complex with additional actors and feedback loops. Assigning causes quickly turns into a pointless exercise. It becomes almost hard to determine causality, for instance, except for the simplest and most strictly defined systems or sections of systems, given the complexity of the systems we build when we interact with other people.

Should we be worried about how hard it is to determine causation in systems models? Is the determination of causation required for a hypothesis to be considered scientific? Or should we be content with our theories serving other functions? Is it sufficient if we could replicate a series of interactions that sheds light on characters playing certain roles in a specific scenario over a short period of time? Is it necessary to be able to state that the actor portraying character X has.23 causal control over the actor portraying character Y, while the actor in character Y has.35 dominance over character X? How accurate must our knowledge of these interactions be for the simulation to be useful? Given the time and effort required for research, how exact can we reasonably expect to make our simulations?

Researchers who emphasize the significance of attributing causation worry that if researchers abandon this concern, they would develop and use systems models that are nothing more than well-informed conjecture. Will they be able to create compelling computer simulations using advanced systems models, or are they just for fun? If causality is not used as an explanatory criterion, how can the usefulness of these models be assessed? A model could seem to suit a certain set of relationships and provide information about the links between specific pieces, but how can, they be sure? How can they decide between two competing models that both seem to accurately depict a certain set of relationships? These critics have a very low opinion of the utility of building models with intricate linkages between agents. Systems models are criticized for being parsimonious and for having too many extraneous variables and intricate interrelationships.

Last but not least, functionalism and systems theory have a third flaw that many people find problematic, as we've previously said in this article: they have a bias in favor of the status quo. Functionalism and systems theory often lead to the notion that the primary purpose or duty of these structures is to sustain and serve the broader system since they have a tendency to focus attention on observable structures. After a four-year global conflict that produced cataclysmic changes in the nation's economic, industrial, demographic, familial, and technological character, World War II was finally brought to an end on August 6, 1945, when the United States dropped an atom bomb on Hiroshima. The mass media that revolutionized that era had an unlucky debut as a novelty at the New York World's Fair in 1939.

Some questioned its viability as a mainstream media because to its small screen, subpar sound, and exorbitant price. How on earth could it rival movies? When they could go a few blocks to view powerful Technicolor visuals on a huge screen, would people really want to stay at home

and watch eerie black-and-white images on a little screen? A few experimental television stations started airing a modest selection of shows to a little audience throughout the course of the next three years. Television's already-limited public distribution came to an end when the United States joined the war because the resources and technology required to develop and create the medium were diverted to the war effort. However, technological research continued. As a result, a technologically advanced new medium was immediately accessible after the war when ingredients were once again available for the production of consumer items. The major commercial radio networks were prepared to migrate their popular programs and prominent to television because they anticipated not just this but also significant changes in American culture that would favor the new medium[7]–[9].

This technical development took place at the same time as significant social changes in the US. The conflict transformed the nation, which had previously been predominantly rural and boasted an agriculturally based economy, into one that was largely urban and relied on an industrial one. Following the war, many individuals had more free time and more regularly scheduled employment. More individuals had steady earnings, which meant they could afford more leisure activities. The economy could mass-produce goods on which that money might be spent since the industrial capabilities created during the war were still in use. The necessity for advertising increased as a result of the increased competition among consumer products in the market, which provided the economic foundation for the new television medium. Non-Caucasian Americans started to seek their fair piece of the American ideal since they had participated in the war effort and worked in the nation's industries. Both parents working outside the house was more normal and accepted since women joined the workforce while the males were away at war. The traditional community anchors church and school began to lose their dominance in the social development of children who were present in the 1960s in their teenage years in excessively large numbers due to the baby boom that occurred shortly after the war's end. People had moved away from their small towns and family roots.

The emergence of the new mass media coincided exactly with the formation of this new social environment. There were serious social issues, as there often are at times of major cultural upheaval. Sharp increases in crime and delinquency were brought on by the sudden surge in the number of youths. The failure of the schools to prepare students to be responsible citizens was put on them. Cities were all hit by crime waves. Several metropolitan regions, notably Watts, Detroit, and Newark, saw racial unrest. Nationwide attention was drawn to a number of social movements, including the civil rights and anti-Vietnam War movements. Some movements, like the Weathermen and the Black Panthers, gained notoriety for their willingness to resort to violence in order to further their goals. The murders of President John F. Kennedy, Martin Luther King Jr., and Robert Kennedy brought political unrest to a new level. Young folks were acting in an odd way. Many were turning away from their increasingly old-fashioned, irrelevant parents in favor of new, foreign music. A generation gap between conservative middle-class parents and their more liberal, even radical, offspring has been identified by social scientists.

The role of the media in all these developments was strongly contested. A new generation of observers claimed that media were damaging children and upsetting their lives, despite the fact that social researchers and media practitioners often argued from the limited-effects position. There was growing evidence that youngsters placed less value on their family, schools, and churches. The school yards were expanding as the rear yards shrunk, according to Urie

Bronfenbrenner. In other words, young people were increasingly being socialized outside of the influence of their parents and teachers. According to Bronfenbrenner's study, peers and the media began to share the spotlight with parents and the church in the mid-1960s, replacing parents and the church as the dominant socializing agents for American adolescents before World War II.

Therefore, it should come as no surprise that the media, particularly television, came under growing scrutiny and was the subject of extensive scientific research, particularly in cases where adverse consequences were thought to exist. But at the same time that the limited-effects approach was solidifying its hold on academic circles, fresh attempts were made to investigate the harmful consequences of the media. Despite the consistency of its empirical results, a heated discussion sprang out between social scientists who believed in that approach and others who were skeptical of its conclusions. Strong supporters of limited-effects theories have been accused of being paid shells for the media industries, while fervent television opponents have been charged with failing to adopt a scientific perspective, oversimplifying complicated issues, and neglecting to consider other explanations[10].

The debate over whether or not the media is responsible for fostering social unrest and inciting violence peaked in the late 1960s. President Lyndon Johnson appointed two national commissions, the Kerner Commission in 1967 and the National Commission on the Causes and Prevention of Violence in 1968, in response to disruptive riots in the Los Angeles suburb of Watts and in the cities of Cleveland, Newark, and Detroit. They made some harsh critiques of the media and a number of suggestions for improvements in both entertainment and news reporting. If, as the media claim, there is no objective correlation between media portrayals of violence and violent behavior, in other words, the one has no impact upon the other then how can the media claim an impact in product selection and consumption, as they obviously affect the viewers' commercial attitudes and behavior?, editor Paul Briand wrote in the preface to the 1968 commission's staff report, *Violence and the Media*. Could they perform one but not the other? . This inquiry mirrored the rising mistrust of elites and the general public about claims of limited impact.

The Surgeon General's Scientific Advisory Committee on Television and Social Behavior was established by the federal government itself in an effort to find fresh solutions to this issue in 1969. Its goal was to commission a wide variety of television impacts study in order to ascertain if television may have a significant impact on children's behavior. What were the findings of this group of scientists after two years and a million dollars of research? Jesse L. Steinfeld, the surgeon general, presented a U.S. Subcommittee of the Senate

Despite the cautious wording and qualified language used to accommodate social scientists in the study, it is obvious to me that there is enough evidence of a causal connection between broadcast violence and antisocial conduct to call for adequate and prompt corrective action. There will never be sufficient clarity in the evidence on social phenomena like television, violence, and/or aggressive behavior for all social scientists to agree on the formulation of an unambiguous statement of causation. However, there comes a point when the evidence is sufficient to support action. The moment has arrived.

Nevertheless, the debate regarding television's impacts was not significantly resolved by this research. Industry representatives and lobbyists made a concerted effort to prevent the creation

and implementation of new FCC rules for children's programming. They referenced contradictory evidence and rehashed arguments with little consequences. Action for Children's Television, a Boston-based organization that formed quickly during the 1970s in response to growing public concerns about television impacts, was the main opponent of the business. At the time, all three networks tightened their programming standards and collaborated closely with show creators to prevent gratuitous violence. Eventually, the industry agreed to a self-imposed family watching hour in which violent material was ostensibly limited.

CONCLUSION

In conclusion, A useful foundation for examining the intricacies of human communication is provided by systems theories of communication processes. These ideas provide light on the dynamic and interactive character of communication by highlighting interconnection, feedback loops, emergence, and self-organization. In order to further our knowledge of communication processes in many circumstances, future research should continue to investigate and improve systems theories by embracing multidisciplinary viewpoints and cutting-edge approaches. Scholars and practitioners may improve their capacity to assess, comprehend, and negotiate the complexity of communication in today's linked world by adopting a systems viewpoint.

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AN OVERVIEW ON TELEVISION VIOLENCE THEORIES

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ABSTRACT:

Television violence theories seek to understand the impact of violent content in television programming on individuals and society. This study explores the key theories, empirical research, and implications surrounding television violence. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the main theories proposed to explain the relationship between television violence and aggressive behavior. It examines concepts such as social learning theory, cultivation theory, and catharsis theory, highlighting their contributions and limitations in understanding the effects of television violence. The findings contribute to a deeper understanding of television violence theories and their relevance in shaping our understanding of the influence of violent media content.

KEYWORDS: *Aggression, Catharsis, Cultivation Theory, Desensitization, Media Effects, Media Violence.*

INTRODUCTION

The creation of a set of hypotheses that synthesized data and provided ever more insightful understanding of the influence of the media on children's life was the most significant result of the violence study. Together, they provided compelling evidence for the association between watching television and aggressiveness. The following statement was made by Aletha Huston and her coworkers twenty years ago after examining years of pertinent data on the subject: The accumulated research clearly demonstrates a correlation between viewing violence and aggressive behavior that is, heavy viewers behave more aggressively than light viewers. The theory positing a causal relationship between aggressiveness and watching violence is supported by both experimental and longitudinal investigations. Field studies with preschoolers and teenagers indicated that under certain circumstances, viewers who were allocated to watch violent television or movies displayed increased hostility.

The surgeon general's report's conclusions on the television violence debate's catharsis topic were surprisingly succinct and resulted in wide consensus. Joseph Klapper, a representative of CBS, said, I personally am unaware of any, let's say strong proof, that seeing violence on television or in any other media functions in a cathartic or sublimated fashion. There have been several research to that effect, but the ones showing the opposite impact much exceed them. Catharsis, however, has a long if not fully respected history in mass communication theory. It is the belief that seeing violence is sufficient to cleanse or at least satiate a person's aggressive impulse and so lessen the chance of hostile conduct[1]–[3].

Your personal media intake as well as common sense provide some arguments against the catharsis theory's validity. Does seeing physical intimacy between couples on TV make you less sexually motivated? Do images in the media of people eating sinister chocolate cakes make you feel satisfied? Why should we believe that seeing mediated violence may satiate an aggressive need if watching mediated sexual conduct does not diminish the sex drive and watching media presentations of people eating does not lessen our hunger? Additionally, recall times you saw movies like Avatar, Transporter, or Grindhouse. Did you leave the theater a calm, collected person? Most likely not. However, it is simple to see why the proposal appeared so appealing. One reason is because Aristotle, a philosopher, first described catharsis in his Poetics to explain the audience's response to Greek tragedy. Catharsis established a common wisdom-based legitimacy despite the fact that he never spoke about the purging of an intrinsic violent impulse but rather about spectators purging their own feelings of pity and dread because they saw others suffer in a tragic play. In addition, catharsis showed that television violence had a societal purpose, giving young people a safe outlet for their repressed animosity and aggressiveness. Many individuals in the early years of television were anxious to justify their usage of this appealing new medium.

DISCUSSION

Social Learning

People learn up knowledge via observation. How much and what sorts of habits individuals acquire from the media have been questioned, however. A definitional issue has contributed to this discussion. Nobody disputes if individuals are capable of copying what they see in the media. The mechanical direct reproduction of behavior is what is meant by imitation. Twenty-three Connecticut teenagers participate in a backyard brawl/tournament after watching Spike TV's Ultimate Fighting Champion- ship, which leads to their arrest. Or, after seeing the movie Money Train, two adolescents set a New York City subway toll booth on fire, murdering the attendant. Both tales are true. Both act like the other. However, despite how dramatic they may be, these clear-cut instances of media impact are really rather uncommon, which presents a challenge for mass communication theorists. Furthermore, such heinous instances of media impact give credence to the claim that adverse effects only affect those who are predisposed to hostility, or those who are already mad.

The opposite of identification is imitation, which is a particular form of imitation in which copying a model, generalized beyond specific acts, springs from wanting to be and trying to be like the model with respect to some broader quality. How many others associated with the characters in our Ultimate Fighting Championship and Money Train examples, even if only one or a very small number of others may have emulated their actions? How many more people could decide to use different types of violence against someone they may come across? How many people could relate to the characters' approach to problem-solving even if they may not have expressed it in the same way as our mediated aggressors did? Identification is obviously less dramatic and noticeable than media-based imitation. The most substantial and long-lasting consequences of the media, however, could be identification with media models.

Psychologists Neal Miller and John Dollard provided the first comprehensive analysis of learning by observation. Imitative learning, according to their theory, occurs when spectators are driven to learn, when the signals or components of the behaviors to be learnt are available, when observers exhibit the required actions, and when they get positive reinforcement for doing so. In other words, individuals may copy the actions they saw; as a result, such behaviors would be rewarded and acquired.

Miller and Dollard, however, were only describing an effective variant of conventional stimulus-response learning; they weren't offering a way to comprehend how individuals learn from models. They presumed that others acted in certain ways, and they subsequently altered their behavior in accordance with the real reinforcement they got. According to the researchers, imitation takes the place of haphazard trial-and-error activity. Simply put, imitation makes it simpler for a person to decide which action to promote. They claimed that the genuine reinforcement actually ensured learning. The application of their theory to comprehending how individuals learn via the mass media was, however, constrained by their stress on the action of reinforcement. Its relevance to media theory was restricted by its inability to explain how individuals seem to be skilled at picking up new behaviors via observation rather than through real reinforcement. However, two decades later, Miller and Dollard's theories on what they referred to as social learning and imitation were sufficiently matured to serve as useful resources for comprehending the impacts of media. Miller and Dollard considered social learning to be an effective stimulus-response method of learning, however

Cognition Social from Mass Media

According to the early behaviorists' concept of operant learning, humans pick up new behaviors when they are exposed to stimuli, react to those stimuli, and then have their actions rewarded either positively or negatively. In this approach, new behaviors may be acquired or added to a person's behavioral repertoire their set of options for acting in a particular situation. However, two things are obvious. First off, this is a poor method of instruction. For instance, we all know how to handle fire. We would have overcrowded hospitals if everyone of us had to learn our own fire-related behavior separately. According to the operant learning hypothesis, everyone of us would respond randomly to that stimuli and be burnt. We would include avoiding fire in our repertoire of behaviors to make sure we weren't burned again. The stimulus is a negative reinforcer since the first burnt hand increases the probability of a given behavior over time This method is quite inefficient. Instead, we watch how the stimulus-response-reinforcement chain works in a number of circumstances, and we then add avoidance to the repertoire of actions we might use when faced with the stimulus in daily life. In essence, we have replaced the genuine experience with a representationa mental imageof the event.

The fact that we do not just learn in this operant way is a second evident argument. Even when we have not seen the stimulus-response-reinforcement chainthat is, when there has not been reinforcement for either us or the subject of the representationwe have all had experiences with learning via observation. People may learn a behavior only by seeing another person do it. For instance, even those who have never used a bow and arrow know how it's done. Therefore, modeling from the media is an effective technique to pick up skills that we would otherwise pick up slowly, not at all, or at a great cost if we tried to acquire them in the real world.The foundation of social cognitive theory is this learning by observing the environment, often known as social cognition. The social cognitive theory, according to Albert Bandura, explains psychosocial functioning in terms of triadic reciprocal causation. The cognitive, biochemical, and other psychological variables that affect behavior, as well as environmental events, all function as interdependent, bidirectional determinants in this concept of reciprocal determinism. In other words, people's actions may be impacted by the things they encounter in their settings, and this impact is modified by a variety of personal elements unique to that individual and their circumstances.

Observation-based education. Simply by observing these representations, consumers of them may learn new behavioral patterns. We all know how to fire a gun, but many of us have never used it or received training in it. Perhaps even more of us believe that we can rob a convenience shop. It has been done before.Inhibiting results. The possibility that viewers will have such response is reduced when they see a model in a Representation being penalized for engaging in a certain activity. It seems as if the spectators are the ones who are being punished. In A Christmas Story, we witness Flick, who accepted Schwartz's triple-dog-dare, with his tongue cruelly hooked to the frozen flag pole as the bell rings and his companions flee. We also see the villain brought humbled for wicked activities in both of these examples. It is less likely that we will react similarly to numerous real-world stimuli. Experimental investigations employing film and video of individuals receiving punishment for a variety of behaviors have shown that these representations may prevent onlookers from engaging in aggressive, exploratory, and antisocial behavior.

Disinhibiting results. The possibility that the consumer of the representation will act in such way is often increased by media representations that provide rewards for endangering or illegal

action. A young guy witnesses Johnny Knoxville and the Jackass cast setting themselves on fire while seeming unharmed. He is more likely to have comparable reactions to numerous real-world stimuli. Through lowering viewers' inhibitions, experimental research using film and television representations of different dangerous and illegal situations have effectively enhanced aggressiveness and decreased fear of dentists, dogs, and snakes. The main component of social cognition via the media is vicarious reinforcement. The reward contingencies that observers identify with the taught action determine whether observers really participate in that learned activity, even though observational learning may occur in the absence of any reinforcement, whether fictional or genuine. For instance, it seems as if we have been awarded or punished ourselves when we watch a television character get a reward or punishment for a certain activity. The chance that we will choose a certain activity is communicated to us by the vicarious reinforcement, which informs us where to position the observationally acquired action in our behavioral hierarchy.

We are prone to choose a highly positioned conduct to demonstrate when given certain inputs in our surroundings. One who makes threats of punishment will be placed lower on the hierarchy. Through the use of media representations, we have had the opportunity to experience such rewards and penalties without really having to experience them. There are undoubtedly instances when we disregard potential bad effects and act in a way that we identify with punishment or restriction, such as dashing into a burning home. In these situations, the environment offers enough incentives to promote the behavior up the hierarchy to the point where we can choose it from a range of options. This social prodding of previously taught actions is what Bandura calls it. No new behavior has been learned, and disinhibitory processes are not implicated since the triggered activity is socially acceptable and unrestricted, which distinguishes this effect from observational learning and disinhibition [4]–[6].

In what is now regarded as a classic experiment on copying violent behavior from television, Bandura explored a number of issues that are directly related to the discussion of media influences. He demonstrated a television show to preschoolers in which Rocky, a character, was either rewarded or penalized for acting aggressively. During a free play time, those who saw violence rewarded acted more aggressively, while those who saw it penalized behaved less so. People who assert that media has no impact on viewer aggressiveness may practically be heard gloating, See, the bad guy gets punished, so media portrayals of violence actually reduce subsequent aggression.

Bandura, though, went a step farther. He provided sticker-pictures for each of Rocky's violent behaviors that the restrained group might exhibit. The forbidden behaviors might be shown by both boys and females. They were sufficiently rewarded by the environment to exhibit those observationally learnt, but previously suppressed, actions. Therefore, the answer to the TV violence apologists is straightforward: The good guy usually out-aggresses the bad guy, who is rewarded for their more skillful display of aggression. In addition, since the behaviors are learned through observation, it might not matter because they can emerge later when the circumstances in the viewer's world require them to.

Offensive Cues

The hostile signals included in media representations of violence are one direct application of social cognitive theory. It is thought that those who see violence in media exhibit more

aggressive behavior thereafter. When and who do they act aggressively against is the question. The response is that violence in the media is nearly always shown in some kind of dramatic setting, and that dramatic context gives viewers clues or information about when and against whom violence is occurring. In a characteristic piece of study by Leonard Berkowitz, male college students were shown in a video of a bloody boxing match. Some saw it as part of a narrative that said the victim of the beating deserved it, making the violence committed against him acceptable. A different interpretation of the story depicts the vanquished boxer as the victim of unwarranted aggression. The students were then given the chance to grade another student's design of an original and imaginative floor plan for a house, but they had no idea that each participant had the identical floor plan that had been created by that other student. A new form of grading was to be utilized, grading by electrical shock: one shock was extremely excellent; ten shocks was very terrible. The accomplice introduced himself in half the instances as a college boxer, and in the other half as a speech major. Of course, the accomplice was not really shocked instead, a metering device measured the shocks given by the participants while the accomplice pretended to respond.

Any variations in how individuals shocked the accomplice would stem from variations in what participants had seen on the screen. The experimenter insulted half the volunteers before to the experiment, which further complicated things. What took place? The college boxer was surprised more than the speech major; the subjects who were enraged stunned everyone more; and those who had watched the film's justified version also shocked more. Frequent exposure to violent media portrayals primes specific constructs, making them more likely to be used in behavioral decisions. priming effects: The theory that media presentations increase the likelihood that people will form similar thoughts about those things in the real world. Modern theories on priming effects, which maintain that the presentation of a certain stimulus having a particular meaning 'primes' other semantically related concepts, thus heightening the likelihood that thoughts with much the same meaning as the presentation stimulus will come to mind, are in support of this idea of aggressive cues. This viewpoint, which Berkowitz dubbed the cognitive-neoassociationistic one, holds that frequent exposure to violent media portrayals primes particular constructs and makes these constructs more likely to be used in behavioral decisions as well as judgments about others.

Breaking the Media Violence Record Directly Theory

A significant assessment of the current state of thinking on the impact of media violence on kids was delivered in December 2003 by a group of the nation's leading media impacts researchers. The article, which was published in the journal *Psychological Science in the Public Interest*, aimed to address three issues: evaluate current theories regarding the relationship between media violence and new interactive media like video games and the Internet; refute intransigent assertions made by a number of vocal critics and various interest groups that the relationship does not exist; and respond to recent news reports that imply the scientific evidence is weaker than it actually is. To put it another way, the researchers want to correct the record. In reality, their paper was supposed to be a component of the Surgeon General's report on teenage violence in 2000, but it was excluded because editors sought heavy revisions, perhaps due to its critical viewpoint.

Here are the five particular questions that the researchers focused on, along with their findings. What evidence for social cognitive theory can you find? hostile cues? priming outcomes? Do you agree with these conclusions? If not, why not? Do you have a tendency to use third-person language? When you read subsequent articles dealing with the most recent understandings of media impact, try to recall your emotions to these topics. Reexamine your ideas to see if you come up with a fresh perspective on the connection between media and violence[7]–[9]. What does the study reveal about the relationship between violent conduct and media violence over the long and short terms? The researchers made the following five broad observations:

1. Serious types of violent conduct are somewhat affected directly by media violence.
2. The effect of media violence on aggressiveness has been scientifically shown.
3. These first two claims have a substantial and varied body of research supporting them, and the findings are reliable.
4. Even in the absence of continuous consumption of violent fare, the detrimental impacts of extensive childhood exposure to media violence can last far into adulthood for many individuals.
5. Exposure to violent media has long-term and short-term detrimental effects on individuals, including those who are not particularly aggressive.

How does violence in the media influence violent behavior? Media violence produces short-term increases in aggression by arousing physiological arousal, activating aggressive thoughts, and causing an automatic tendency to imitate observed behaviors, according to the study. By generating long-lasting hostile scripts and interpretational schemas, as well as aggression-supporting beliefs and attitudes about proper social conduct, media violence causes long-term increases in aggressiveness and violence. What aspects of media violence have the most effect, and who is most vulnerable to these influences? The viewers' social environment, specifically their parents and families, as well as elements of the content itself, such as perpetrator characteristics, realism of portrayal, justification of the violence, and the depiction of its consequences, all have an impact on the causal relationship between media violence and behavior. Other factors include viewer characteristics like age, aggressiveness, perceptions of the realism of the content, and identification with aggressive characters.

What extent and accessibility does violence in the media have? The researchers point to the abundant presence of electronic media in our homes and the extensive presence of violence across those media. They suggest that the interactivity of a lot of new media may have even more potent effects than those caused by traditional television. They document the expansion of opportunities for children's exposure to media violence at home through the proliferation of new media, including video games, music videos, and the Internet. How can people and society combat the harm caused by media violence? Numerous intervention strategies are identified in the scientific literature. Obviously, less exposure to violent stuff is the most beneficial. There is some, but limited, research on the impact of parental involvement, media literacy initiatives, and contractual treatments. Some of the most fascinating and contentious media violence research being done right now is based on three main concepts: aggressive cues, priming effects, and the cognitive-neoassociationistic perspective. As the connection between media violence and viewer

aggression gained widespread acceptance, focus shifted to the problem of violence against a particular targetwomen.

Media representations of women prompt viewers to think of them as probable or acceptable targets of violence in terms of hostile signals. According to priming effects and the cognitive-neoassociationistic viewpoint, media portrayals of women as victims of violence increase the likelihood that viewers will have similar thoughts about real-life women when they encounter them. Frequent exposure to this type of content primes these constructs, increasing the likelihood that they will be used[10].But even though members of an audience for a violent film or television program may not be moved to actual behavioral imitation, do they not experience different levels of emotional arousal? argued Richard Frost and John Stauffer. Could the sort of violence shown, such as violence towards women as opposed to males, have an impact on arousal as well? According to Peterson and Pfof's study and Johnson, Jackson, and Gatto's study, rock music and rap videos that feature violence against women can in fact influence people's opinions of women and increase their willingness to use violence against them in conflict resolution.

CONCLUSION

In conclusion, our knowledge of the impact of violent material in television programming has greatly benefited by the development of television violence theories. Researchers have clarified the complicated link between violent television and aggressive behavior by investigating ideas like social learning theory, cultivation theory, and catharsis theory. As media technologies evolve and multidisciplinary research methods are used, these ideas should be further developed and expanded. Researchers can improve our comprehension of the consequences of television violence and contribute to the creation of evidence-based initiatives for media control and media literacy instruction by addressing the constraints and difficulties.

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MASS COMMUNICATION: UNDERSTANDING CRITICAL AND CULTURAL THEORIES

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ABSTRACT:

The emergence of critical and cultural theories of mass communication marks a significant shift in understanding the role and impact of mass media in society. This study explores the key concepts, theoretical foundations, and implications of critical and cultural theories in the field of mass communication. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the historical context and intellectual developments that led to the emergence of these theories. It examines concepts such as ideology, power relations, hegemony, representation, and cultural meaning, highlighting their significance in understanding mass communication processes. The findings contribute to a deeper understanding of critical and cultural theories of mass communication and their transformative potential in shaping media discourse and societal structures.

KEYWORDS: *Counterhegemony, Cultural Studies, Discourse, Encoding/decoding, Frankfurt School, Gender.*

INTRODUCTION

Television watchers acquire lasting attitudes, emotional re-actions, and behavioral proclivities towards persons, places, or things that have been associated with modeled emotional experiences, said Bandura in 1994, summarizing the body of evidence in social cognition theory. What is it about certain media representations of violence that promotes this learning via imitation? W. James Potter recognized the following seven crucial contextual factors. Reward or penalty. Punished aggressiveness is depicted less often whereas rewarded violence is more often. We are aware that they have, respectively, disinhibitory and inhibitory effects. Consequences. Less modeling is produced when violence in media is combined with depictions of harmful or negative effects. Again, this demonstrates how inhibitory effects operate. Motive.

Unjustified media violence leads to reduced viewer aggressiveness whereas motivated media violence results in higher levels of hostility. Aggression is cued to viewers as being acceptable [1]–[3]. Realistic television violence seems to increase hostility in real life, especially among boys. Realistic offenders are more likely to lower inhibitions than unrealistic perpetrators, such as cartoon or fantasy characters, since their acts are more relatable to real world circumstances. Humorously depicted media violence increases the likelihood that viewers would act violently in real life because it lessens the gravity of the conduct. Identification with fictional media. The likelihood that viewers will adopt the actions shown by media characters increases as their level of identification with such characters increases. According to Potter, dramatically

induced arousal and emotional attachment to violent characters are likely to result in aggressive behavior. Emotional appeals can serve to increase the dramatic nature of the narrative, and this can increase attention, favorable dispositions toward the characters using violence, and higher levels of arousal.

Advanced Theory of TV Watching

The functioning of these contextual factors supports the notion that media consumers do in fact contribute to the watching environment. In other words, they form judgments about what they are viewing as they consume, such as: Is this active theory View of television consumption, which presupposes that viewer comprehension leads to attention and, consequently, effects or has no effects on viewing schema, justified in using violence? What are the repercussions of such behavior? Daniel Anderson and Elizabeth Lorch presented a theory of visual attention to television which has as its central premise the cognitively active nature of television viewing, challenging the notion that television viewing is fundamentally reactive and passive. According to the active theory of television watching, viewers in general and in the context of the violent discussion, especially children are actively and intentionally trying to understand the content of the media. The researchers contend that by the time they are two and a half years old, youngsters have adequately matured viewing schema that enable them to comprehend certain norms of television material.

Beyond two and a half years, they concluded, visual attention to television increases throughout the preschool years and may level off during the school-age years. We propose that this rise reflects cognitive growth, expanded global knowledge, and an awareness of the cinematic codes and television format structures. Social cognitive theorists, according to those who support this active theory of viewing, adhere to the proposition that the child is an active, cognitive, and social being television is seen as providing such an exceptionally powerful influence that the child becomes reactive in its presence. They assert that social cognition supporters are necessarily influenced by this negative perspective of children's watching and cognitive abilities to exaggerate the strength of the medium and minimize the impact that particular viewers have on impacts. To put it another way, reactive theory holds that understanding and consequent consequences are caused by attention. According to the active theory of television viewing, attention and consequent consequences are caused by understanding.

The ability of individual television viewers to withstand the effect of potent programming has become a hot topic in current media theory, as we shall see in subsequent sections. The term active-audience theories refers to one of the most significant groups of media theories. Other viewpoints challenge people's capacity to resist the impact of communications that are purposefully constructed to transmit certain meanings in response to these ideas, which contend that typical audience members habitually reject the influence of media material and use it to achieve their own objectives. A rising body of empirical data is consistently supporting both sorts of hypotheses. Even though they seem to give opposing perspectives on the relative influence of media on audiences, it's quite feasible that both be true.

The Perspective of Development

The view of learning from media that specifically considers various intellectual and communication stages in a child's life that influence the nature of media interaction and impact equally active is obviously not shared by all viewers, particularly children. The development

perspective, which holds that children experience extensive and varied cognitive growth between birth and adulthood that is extremely rich, complex, and multi-faceted, has gained support as a result of this knowledge. Therefore, this viewpoint also presupposes that people's capacity to comprehend television at various phases of their cerebral development is a key component of their ability to cope with it. It seems to reason that older children would read television in a different way than younger ones. This developmental viewpoint seeks to describe and explain the nature of the communicative differences between four-year-olds, six-year-olds, ten-year-olds, etc., and adults, according to Ellen Wartella. The similar argument was made for the Internet by Leslie Regan Shade, Nikki Porter, and Wendy Sanchez. They pointed out disparities in children's developmental capacities for understanding the Internet's real nature, with preteens unable to grasp that Internet material does not exist inside the computer itself. Similar findings were made by Yan, who discovered significant age differences in social and technical understandings of the Internet across age groups 9-17.

Developmental psychology, particularly the work of Jean Piaget, which argued that children, as they move from infancy through adolescence, undergo qualitative changes in the level of cognitive and intellectual abilities available to them, is where this idea of developmental stages in children's communicative abilities originates. Although it may be simple to infer that older children's processing of television signals is more advanced and hence better at protecting them from its impacts, neither this result nor this objective was established by developmental study. According to Wartella, while experimental and survey research has primarily focused on questions of children's modeling of televised behavior, the developmental perspective poses new questions and different sorts of communication issues regarding children's learning from television and use of television. In order to better cater educational programs to certain groups of children, a large portion of this study really focused on variations in attention and understanding at various stages of development [4]–[6].

All but the most ardent media apologists acknowledge that there is a connection between television and audience hostility. As a consequence, video game violence has received the majority of contemporary study attention. The causal relationship between violent video games and later player aggressiveness is, in fact, supported by a substantial body of research. The evaluation of this work is consistent. Videogame violence was positively connected with trait hostility, aggressive conduct, and delinquency, and video game exposure is related to increases in aggressive behavior. Aggressive affect regarding how to best deal with this risk factor. It is true that when playing a game, you are not just moving your hand on a joystick, but rather engaging psychologically and emotionally. It is not surprising that such intense game involvement produces antisocial effects on the player when the game involves practicing aggressive and violent thoughts and actions.

Overall, research on violent television and film, videogames, and music reveals unequivocal evidence that media violence increases the likelihood of aggressive and violent behavior in both immediate and long-term contexts. According to this study, youngsters are subject to a variety of influences, but the media stand out as the finest source for evaluating and comprehending the wider social world, its dangers, and its potential. Manifestly, every violent act is the result of an array of forces coming together: poverty, crime, alcohol and drug abuse, stress of which childhood exposure to television is just one, writes Brandon Centerwall in the Journal of the American Medical Association. However, epidemiological research shows that there would be 70,000

fewer rapes, 700,000 fewer violent assaults, and 10,000 fewer killings annually in the United States if television technology had never been invented. By reading the section marked Setting the Record Straight on Media Violence, you may determine the current level of thought on media violence for yourself.

Socialization of Children and the Media

Beyond social cognition and aggressiveness, mass communication experts are interested in children's communication. The subject of how media affects children's socialization has received a lot of attention, particularly in the contexts of understanding gender roles, the impacts of advertising, and the loss of childhood. Children undoubtedly grow up in a world that is heavily managed. The average eight to eighteen-year-old nowadays watches television for four hours and twenty-nine minutes per day, listens to music for two and a half hours, uses a computer for an hour and a half, plays video games for one hour and thirteen minutes, and reads for thirty minutes each day. In actuality, use of every type of media has increased over the past 10 years, with the exception of reading. As a result, the belief that media provide children a window into the world before they are ready to behave effectively in it is known as the early window theory. In other words, they provide kids a chance to see the world before they are ready to engage with it effectively.

What happens to children's social development when television treats them as mini-adults? Or, as Joshua Meyrowitz said in reference to television, it escorts children across the globe even before they have permission to cross the street. For instance, children's books are the only genres of books that they can read, and their subjects are tailored to their interests and life experiences. However, Meyrowitz contends that there is no such thing as children's television since all television is educational television, which enables young children to be present during adult interactions. Television breaks down social boundaries that formerly separated individuals of various ages and literacy levels. The widespread use of television is the same as a broad communal choice to let kids see battles and funerals, courtships and seductions, and criminal schemes and cocktail parties. The themes of sex, death, crime, and money that are offered to young children on television could not be completely understood by them.

Or, to put it another way, they may only have an infantile understanding of these problems. However, watching television exposes kids to a variety of subjects and actions that adults have attempted to prevent children from for decades. Children are thrown into a sophisticated adult world via television, and it gives them the motivation to inquire about the meanings of words and deeds they otherwise would not have heard or read about. Gender roles are one topic that kids do learn about in the early years. After reviewing decades of studies on how children learn about gender and sex roles, George Comstock came to the conclusion that there is a modest but positive association between watching television and having conventional ideas about these topics. He also agreed that people who see gender in unorthodox ways may and do perceive sex roles in unusual ways as well. Additionally, media representations of children may socialize them by instilling expectations in them towards others as well as themselves. Highly attractive people being shown on television and in other media might lead to diminished opinions of how attractive people in the relevant sex are in real life, according to Comstock. This line of inquiry was employed by Levina Clark and Manka Tiggemann to investigate young girls' contentment with their personal beauty.

In their search for the causes of nine to twelve-year-old girls' body dissatisfaction, they found that increased exposure to appearance media and taking part in peer appearance conversations were related to body dissatisfaction and dieting behaviors. The effect of advertising on young children's socialization has been examined from a variety of perspectives. Children as young as seven may distinguish ads from other broadcast programming, according to research, although they may not grasp the commercials' selling point. Additionally, too much advertising, particularly premium advertising, can lead to conflict between parents and their children. Additionally, disappointment and even cynicism might result from numerous things falling short of the expectations that children's advertising has raised for them. The most recent application of this line of research has focused on the promotion of sugary snacks and junk food to children, linking it to the epidemic levels of childhood obesity in America. The end of 2006 Great Britain-instituted prohibition on all such advertising to minors under the age of sixteen and its widespread use in the United States serve to highlight the importance of these investigations. According to the Kaiser Family Foundation, American children between the ages of two and seven see more than 4,400 food advertisements on television each year, followed by children between the ages of eight and twelve and teenagers between the ages of thirteen and seventeen.

Children's television spends half of its time promoting food, with 34 percent of the time going to sweets and snacks, 28 percent to cereal, and 10 percent to fast food. Larger, critical research and theory on childhood itself, or more specifically, on the redefinition or loss of childhood, have logically followed research and theory on administrative issues such as the effects of food advertising on children's diets, the relationship between media violence and aggression, and the use of media and learning of gender roles. The early window is a key component of sociologist Neil Postman's thesis for the disappearance of childhood. In contrast to infancy, childhood is a social artifact, not a biological category, according to the author, and it is difficult to sustain and, in fact, irrelevant because constant exposure to media robs children of the charm, malleability, innocence, and curiosity of childhood, turning them into the lesser features of pseudo-adulthood. Shirley Steinberg and Joe Kincheloe, two cultural theorists, describe kinder culture in a manner similar to this, concluding that those who have shaped, directed, and used the information technology of the late twentieth century have played an exaggerated role in the reformulation of childhood.

The dulcification of children, according to psychologist Susan Linn, is a societal outcome of the loss of childhood, in which children's physical, psychological, social, emotional, and spiritual development are all threatened when their value as consumers trumps their value as people. Social commentator Benjamin Barber has urged for a society that is really civil and respects the genuine joys of childhood and supports children in remaining children by shielding them from the responsibilities of a brutal and predatory adult world. It refuses to empower them by taking away their dollies, blocks, and toy wagons to transport them and substituting smart phones, video games, and credit cards to pay for them instead. In order to hand them over to market-crazed pied pipers who will lead them over a commercial precipice and into the mall, it refuses to free them from their guardians and other gatekeepers. Children should study, not buy, play, not pay, and act. Where capitalism can, it should assist in preserving the limits of childhood and the parental and societal supervision; otherwise, it should step aside. Not everything has to be profitable, and not everyone has to purchase constantly. The work of these recent scholars Postman, Steinberg and Kincheloe, Linn, and Barber is not only firmly grounded in the

critical research tradition, but with its critique of capitalism's pervasive social and cultural influence and the market-driven media system that supports it, it also firmly re-sides in other approaches to mass communication theory that call into question limited-effects assumptions.

DISCUSSION

Moviegoers could witness the same kind of Holly- Pine extravaganza they had become used to before World War II in the late 1950s and early 1960s. Ben-Hur, El Cid, Spartacus, The Ten Commandments, and Cleopatra were all colossal productions that oozed color and opulence. However, more and more of a distinct style of movie began showing in theaters. These films, known as message movies in the United States, presented an America that was not always just and democratic, which was a shocking message for the most powerful nation on earth. Had not the United States and its allies recently established democracy's safety across the world?

The Men concentrated on the terrible situation of returning wounded GIs. Both of the 1955 films *Blackboard Jungle* and *Rebel Without a Cause* presented sharp, negative perspectives on the isolation of youth. Three works of literature *Twelve Angry Men*, *Imitation of Life*, and *To Kill a Mockingbird* confronted racism and prejudice in the Land of the Free. In *The Pawnbroker*, the conflict between class and culture in metropolitan America was explored. In Britain, message films served as the inspiration for the British New Wave, a significant cinematic trend. *The L-Shaped Room*, *A Taste of Honey*, *Room at the Top*, *The Entertainer*, and *The Loneliness of the Long Distance Runner* dark, brooding movies emphasized the poverty of the worker, the squalor of working-class life, the challenge of maintaining a home and maintaining one's self-respect at the same time, the social assumptions that condemn a person with no education and a working-class dialect to a lifetime of bare survival. The filmmakers concentrate on a regular person responding to his environment in a harsh, cruel, furious, or rough manner in the middle of this gray world [7]–[9].

Although American anger may have been more intense than English anger, both nations' disappointment and dissatisfaction were portrayed in these films. People who had fought for their countries during the war, particularly minorities, working-class individuals, and women, were curious as to why they had not received the full advantages of their nations' riches and liberties. They were hesitant to go back to the way things were before the war, so their curiosity morphed into resentment. The growth of the feminist and civil rights movements in the United States, as well as the breakdown of strict class systems in Great Britain, are just a few examples of how this social upheaval profoundly expressed itself in both England and the United States. Mass communication theory was also influenced by the turmoil.

Advanced Times

By the age of three, kids are paying close attention to the television. Most kids know the names of innumerable television characters and are fans of certain shows before they even start school or build strong ties with classmates. They are already viewing for about three hours a day by the first day of elementary school. By the age of eight, kids are watching for four hours straight. Average teens will have spent more time watching television than they will have spent doing anything else by the time they graduate from high school, which translates to more time watching television than attending class. The majority of kids also spend more time watching television than talking to their friends or relatives. The difference between time spent with media and time spent with the actual world and real people becomes even more pronounced when

additional types of media, such as radio, MP3 players, movies, video games, magazines, the Internet, and newspapers, are taken into account. Generation M2 research writers made the following claim: As anybody who knows a teen or a tween can tell, media are among the most significant elements in young people's life today. Children between the ages of eight and eighteen spend an average of more than 712 hours per day, seven days per week, with media, more than any other activity outside sleeping.

They spend a lot of time watching TV, playing video games, listening to music, reading books, and surfing the internet. These activities provide them with a constant stream of messages about their families, friends, relationships, gender roles, sex, violence, food, values, clothes, and a variety of other topics that would take too long to list here. Children and young adults increasingly live in a mediated environment where face-to-face contact with others is supplemented by and interwoven with a wide variety of media, including instant messaging, texting, e-mail, television, movies, and interactive video games. Everyday communication is dominated by modern mass media. Children are enthralled by the noises and moving pictures of Sesame Street from the moment they can speak. In America, 25% of infants under the age of two have a television in their room. The media provide essential knowledge on peer group culture and most importantly the other sex throughout the adolescent years. As parents grow kids in their middle years, they increasingly turn to television for handy amusement and periodicals and the Internet for advice on how to raise teens. As physical mobility fades with age, individuals go to television for company and guidance. Today, more television sets are housed in American households than there are people, with 54 percent of all houses having three or more televisions.

The majority of us now encounter or learn about numerous parts of the world around us primarily via media. Even when we don't hear about these things via the media directly, we learn about them from other individuals whose perceptions of the world are influenced by the media. Many types of traditional culture saw a rapid fall with the introduction of mainstream media. Communication on a daily basis was radically altered. For extended families, storytelling and music-making have lost their significance. Instead, nuclear families gathered around a captivating electronic storyteller. Culturally oriented informal social groupings as well as vaudeville and band performances ceased to exist. It is no accident that in the era of television, our society has become less respectful of elderly people and the knowledge they possess. We're moving away from regionally based cultures and toward a media-driven, global cultural milieu, if recognized theorists like Joshua Meyrowitz and Robert McChesney are right. If new media academics like Scott Caplan and Himanshu Tyagi are right, young people who struggle with face-to-face contact and lack appropriate social skills will resort to e-mail and instant messaging as more comfortable means of establishing or sustaining social relationships[10].

Similar forms of societal transformation were met with worry by the mass society hypothesis. It thought that elite culture was superior than mediated culture. Theorists worried that the growth of mass culture would disrupt society and cause instability. The lives of people will be disturbed. These predictions seemed to come true with the unexpected advent of authoritarian social systems in the 1930s. Media were employed in both Fascist and Communist countries to spread new and dubious types of authoritarian culture. But were these systems of governance eventually created and promoted by the media? Was there such a strong connection between new media and their messages that tyranny was inevitable? Or the media might just as readily support

individuality and democracy as they did collectivism and dictatorship? Over the course of a century, we have debated these issues in mass communication theory.

Mass society theory lost its relevance in the 1960s and 1970s as the overt danger of a totalitarian takeover of the United States and the rest of the globe diminished. The limited-effects approach, which contends that media seldom cause large, broad, long-term changes in people's attitudes and behaviors, was endorsed by the majority of mass communication academics in the United States by 1960. Researchers who focused on limited impacts stopped assuming that mass media was necessarily antidemocratic. The free market, individualism, and capitalism were now vigorously promoted by the American media. Modern media opponents contend that personal media such as iPods, the Internet, and mobile phones with video capabilities are fundamentally skewed in favor of individualism and market economies rather than collectivism and state statism. So it would seem that the place of media in culture has been established. After all, the Cold War is over. Should we draw the conclusion that media is positive? Can't we just dismiss what novels like *1984* and *Brave New World* have to say?

CONCLUSION

In conclusion, our view of the function and significance of mass media in society has undergone a substantial transformation since the birth of critical and cultural theories of mass communication. These ideas have overturned conventional wisdom, highlighted injustices, and offered new perspectives on how the media shapes social reality by evaluating power dynamics, ideological influences, and cultural significance. To promote a more fair and inclusive media environment, future research should continue to develop and improve critical and cultural theories, adopting multidisciplinary methods and studying the always changing landscape of mass media.

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TEXTUAL ANALYSIS AND LITERARY CRITICISM: MEDIA INTERPRETATION

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ABSTRACT:

Textual analysis and literary criticism are foundational approaches in understanding and interpreting literary works. This study explores the key concepts, methods, and implications of textual analysis and literary criticism in the field of literature studies. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the theoretical frameworks and analytical techniques used in textual analysis and literary criticism. It examines concepts such as close reading, intertextuality, symbolism, narrative structure, and authorial intent, highlighting their significance in interpreting and appreciating literary texts. The findings contribute to a deeper understanding of textual analysis and literary criticism and their role in unraveling the complexities and meanings embedded within literary works.

KEYWORDS: *Media Critique, Media Literacy, Power Relations, Semiotics, Social Construction.*

INTRODUCTION

There are multiple methods to distinguish between the different cultural theories of media. Microscopic interpretative theories concentrate on how people and social groups utilize media to produce and nurture forms of culture that govern daily life. In this, we adopt a dichotomy often used by cultural theorists to distinguish their study. The term cultural studies theory is often used to describe these ideas. The emphasis of macroscale structural theories is on the organization of media institutions inside capitalist economies. These ideas concentrate on how social elites use media to make money and exert power in society. They contend that in order to preserve their control over the social order, elites sometimes employ the media to spread hegemonic culture. However, they also assert that media are employed to produce and sell cultural commodities that seem to be apolitical but really serve to generate income for those elites. Because of its emphasis on comprehending how economic power serves as a foundation for ideological and political authority, this body of ideas is known as political economics theory. Some scholars make assumptions regarding the systematic repression of alternative cultural forms and creative media applications. By revealing elite media manipulation and condemning both hegemonic culture and cultural goods, these theories subtly subvert the current quo[1]–[3].

Microscope Vs. Macroscopic: Competing Theories

Cultural studies ideas place greater emphasis on examining how media affects each of our individual lives than they do on the long-term effects of media on the social order. These theories, as we've seen throughout this book, are micro-level or microscopic because they place a

greater emphasis on matters pertaining to the typical lives of ordinary individuals than they do on bigger issues about the social order. In contrast, political economy theories are macrocultural theories. They are more interested in how the social order as a whole is impacted than they are in creating elaborate explanations of how specific people are influenced by media. These theories should ideally complement one another. Individual-level explanations of the effects of media on individuals should be connected to ideas at the social level. However, up until recently, macro and micro cultural ideas were mostly isolated from one another. Geographical, political, and research goals divisions existed among theorists.

Researchers in microscopic cultural studies tend to analyze what is happening in their near environment. For many of them, the social world is a never-ending source of fascination. They find fascination in the ordinary, the trivial, and the predictable. They see our perception of daily existence and of reality as a constructed social construct that we somehow manage to preserve with only sporadic slight breaches. They want to discover whether there are significant disruptions or if media improve everyday experience when they are integrated into the routines of daily life and play a crucial part in forming our perception of the social environment. Could issues in the media be contributing to or being covered up in any way? In that case, how does this occur? Will there ultimately be a breakdown are we experiencing a systematic desensitization to pain and being taught to be hostile? Or are we changing for the better in meaningful ways are we becoming kinder and gentler?

The microscopic theory's exclusive emphasis troubles macroscopic researchers. What does it matter if certain individuals have a specific kind of daily life? Why worry about whether media influences on culture in daily life are positive or negative? These scholars seek clarifications on more significant issues. They see the media as commercial enterprises that profit by turning culture into a commodity. When these sectors play a significant role in the development of national economies, they wish to evaluate the overall effects on the social order. Which aspects of politics, the national economy, and the provision of essential social services are impacted by the media? Researchers looking at the big picture seek to discover whether media are interfering with or upsetting important, widespread societal processes. For instance, has the media hampered the conduct of national politics, increasing the possibility that unqualified candidates would win? Macroscopic scholars contend that by concentrating on what people are doing with media, such broad concerns cannot be resolved.

Essential Theory

Theories that openly endorse particular values and use those values to assess and critique the status quo and offer alternative perspectives on how to understand the social function of mass media are referred to as critical theories. Some cultural studies and political economy theories fall under this category because their axiology openly endorses particular values and employs those values to assess and critique the status quo. People who create critical theories want to bring about societal change that will uphold their beliefs. Many ideas in the field of cultural studies lack the intrinsic criticality of political economics theories. A critical theory challenges the status quo and offers alternative perspectives on how to understand the social function of mass media. For instance, some critical theorists contend that the media as a whole upholds the status quo possibly even more so when it is under strain or disintegrating. Critical theory often offers intricate justifications for the media's propensity to do so again. For instance, some critical

theorists point out limitations on media professionals that prevent them from opposing prevailing power. They assert that there aren't many incentives for media professionals to get beyond these limitations and that they often don't even recognise them.

Critical theory often examines certain social structures, examining the degree to which cherished goals are pursued and accomplished. Critical theory now centers on mass media and the mass culture they foster. A number of societal issues are connected to mass media and mass culture by critical scholars. Even when they do not believe that some issues are caused by mass media, they condemn the media for making problems worse or for obstructing their identification, treatment, and resolution. For instance, a theorist can argue that media professionals' methods for producing material contribute to certain issues or exacerbate them. The idea that content creation being thus restricted in critical theories of media always promotes the status quo and undercuts worthwhile initiatives to bring about positive social change is a recurring one. Take into account, for instance, the last time you read news articles about Americans who were vehemently opposing the existing quo. What was said about their deeds? How were the leaders and members of the movement portrayed? Why were those marching in opposition to the 2003 invasion of Iraq described as the usual protesters and serial protesters whose rallies delight Iraq and college students protesting against the Communist Chinese government in Tiananmen Square as heroes of democracy bravely standing up to tyranny?

The majority of social movement stories suggest issues with the existing quo. Movements often start when people notice unresolved social issues and seek for societal improvement. In the midst of the argument are media professionals. Leaders of the movement seek media attention for their grievances and organize protests intended to raise awareness of their issues. Elites try to reduce coverage or use spin control to make sure that coverage supports their viewpoints. How does a journalist approach this? What action should they take? According to existing research, this reporting nearly usually disparages movements and favors elites. Reporting tends to neglect how movements describe issues and provide answers in favor of focusing on the aberrant behavior or appearance of some of its members. It is helpful to bear in mind both the advantages and disadvantages of the ideas presented here. Numerous theorists whose theories we explore think that media are crucial to contemporary social structures or everyday life.

They encourage us to embrace their theory of media impact using reason, reasoning, and our own abilities of observation rather than providing us with the kinds of factual data valued by postpositivists. Some provide persuasive instances to support their claims. Others provide empirical support for their belief in influential media, but since they use novel research techniques, postpositivist scholars critique and contest their findings. Supporters of the limited-effects approach were particularly worried by the development of cultural theories in the 1970s and 1980s. They didn't hesitate to contest the cultural theorists' supporting data. They saw cultural theories as fresh iterations of the mass society theory, which they believed they had successfully refuted in the 1950s and 1960s. Researchers who focus on limited impacts thought that cultural theories were too speculative and that the empirical research that resulted from them was too loosely organized. Researchers and theory-generators in the fields of cultural studies and political economics use a variety of approaches, some of which are selective and ad hoc. Critics contend that personal prejudices and interests always drive culture researchers and have an impact on the quality of their work. However, according to supporters of cultural theory, this is acceptable provided that prejudices and personal interests are disclosed[4]–[6].

It should come as no surprise that postpositivist scholars have a difficult time accepting cultural ideas. They have reservations about hypotheses that are assessed more via discussion than through scientific study. The creation or critique of theories are significantly less important to postpositivist media scholars. Instead of being utilized to draw qualitative distinctions, their research techniques are used to develop and test theories. They contend that results from empirical research may be easily accepted by the whole research community provided it is carried out in accordance with agreed norms. The study can be replicated if other researchers have doubts about the reliability of a particular discovery. However, these contradictory reports are really fairly uncommon and when they are published, they spark a lot of debate. Those who advocate divergent empirically grounded ideas often dispute verbally, but these arguments are seldom published. When they do, each party offers actual evidence to back up their claims. Instead of the strength of the theoretical hypotheses, arguments frequently focus on methodological disagreements about the validity and reliability of research findings. Researchers disagree about whether appropriate methods were used, contest the application of particular methods, or argue that the data were improperly analyzed. The structure and consistency of theoretical claims are given far less consideration. When a theory is created, it usually takes the shape of a middle-range theory, one that aggregates groups of empirical generalizations without making any firm claims or presumptions about the function of the medium.

Europe's Growth in Cultural Theories

The limited-effects paradigm was never fully embraced by social scientists in Europe, while being widely used in American social science. Marxist-influenced views in European social research are becoming more and more popular. We quickly review the main points of the Marxist position and pay close attention to concepts relating to media. Then, based on these concepts, we propose some more contemporary hypotheses.

Marcusian Theory

Towards the end of the nineteenth century, amid one of the most turbulent eras of social transition in Europe, Karl Marx developed his theory. His is, in some ways, just another iteration of the mass society hypothesis, but it has a few very significant additions and changes. Marx was aware of the influential social ideas of his day. He studied under Georg Wilhelm Friedrich Hegel, the most well-known German Idealist philosopher. Marx borrowed from Hegel's views early in his career, but subsequently he developed his own in contrast to them. Hegel provided him with insights into how people build the social environment and human reason in general. But although Hegel believed that a metaphysical force, a World Spirit, was responsible for social development, Marx finally embraced a materialist viewpoint, believing that humans shape the world by making use of the science and material resources at their disposal. What humans can do is constrained and determined by the accessibility to and control over technology and resources.

Marx saw the various issues brought on by industrialization and urbanization as the result of decisions made by strong elites, much like certain mass society thinkers. Urbanization and industrialization weren't always awful. When unscrupulous businessmen tried to maximize their own profits by abusing employees, problems came about. Conservative mass society thinkers called for the restoration of previous social structures based on a similar analysis, while Marx was a utopian who called for the establishment of an altogether new social structure in which all social class divisions would be eliminated. It is time for the working class to rise up against the

capitalists and demand an end to exploitation. They ought to work together to take the means of production in order to create a communist, equitable democracy. One of the contemporary technologies that must be regulated and used to further Communism, according to Marx's idea, is media.

According to Marx, the proletariat, or working class, must rise up in a revolution to put an end to the hierarchical class structure that is at the core of all social issues. He believed that elites had direct control over the means of production, the backbone of society, and that this was how they ruled society. However, elites also kept themselves in positions of authority by maintaining control over culture, or the societal superstructure. Marx believed that elites were free to exploit culture in order to deceive the general public and persuade them to behave against their own interests. He referred to these cultural expressions as ideologies. In order to favor elite interests rather than their own, ideology helped to cultivate a false consciousness in the minds of the general populace. Marx thought that an ideology functioned almost like a narcotic. Because it blinds or diverts those who are affected by it, they are unable to perceive how they are being taken advantage of. In the worst circumstances, people are so duped that they act against their own interests and take actions that worsen their own lives while enhancing the authority of elites.

Marx came to the conclusion that a revolution in which the people took power over the foundational elementsthe means of productionwas the only realistic prospect for social reform. It would follow logically to have control over the superstructureover ideas. He believed that there is little chance that changes to the superstructure would result in social development, or that, even if they do, the change will be extremely gradual. He rejected German Idealist philosophy, which in part gave rise to his opinions. There was always a mechanism for existing elites to ensure that their ideologies remained dominant despite the fact that ideologies may be continuously disputed. The fastest and safest method to bring about the change that was required was via revolution. Elites would never voluntarily cede their position; it must be seized. Making tiny ideological adjustments without first controlling the means of production would be of little use.

Neo-Marxism

The majority of British cultural studies described in this and the next are referred to as neo-Marxist theories because they differ from classic Marxist theory in at least one significant waythey place more emphasis on the base than on the superstructure concerns of ideology and culture. The significance that neo-Marxists place on the superstructure has led to a critical split in Marxist scholarship. Many neo-Marxists believe that constructive change may be brought about via intellectual conflictthrough public discourse rather than through violent revolution. While some neo-Marxists have created cultural criticisms that call for drastic transformations in the superstructure, others contend that little adjustments may have a big impact. Marxist academics are divided regarding the worth of the work done by the different schools of neo-Marxist thought. However, neo-Marxist perspectives have gained significant popularity and widespread support in the social sciences following the conclusion of the Cold War.

DISCUSSION

A second, quite distinct foundation for modern European cultural studies is a tradition of humanist critique focused on hermeneutics of religious and literary works. Since the Renaissance, humanists have focused in the study of written writings. Finding books with the

highest cultural value and interpreting them so that others might recognize and understand their significance was one of the shared goals. Hermeneutics was seen by these humanists as a scholarly instrument that could be used to strengthen literature's civilizing effects on society. Secular humanists worked to discover and preserve what became known as the literary canon, a corpus of the greatest literature. Religious humanists concentrated on the Bible or the works of great theologians. The literary canon was regarded by humanists as having the greatest worth. High culture was a group of cultural items that included music, art, literature, and poetry. Humanists tried to make these key books more understandable by identifying and describing them. Their long-term objective was to maintain and steadily improve culture in order to help more people become kind and civilized. The rise of civilization in Europe and her colonies would be achievable in this fashion.

Hermeneutic theory has influenced the development of several diverse approaches to the study of written texts across time. They are now being used to describe a variety of different cultural forms, including media material. They all have the same goal: to analyze both traditional and contemporary cultural activities in order to identify the ones that merit the greatest attention, explain them, and discard the ones that don't. This job may be similar to that of film reviewers, who help us appreciate or avoid films by letting us know which ones are excellent or terrible. However, most film reviewers are just interested in explaining which movies we are likely to find amusing and are not committed to advancing higher cultural ideals. Neo-Marxist and hermeneutic approaches are both present in contemporary critical theory. Theoretical hybrids combine the two. We will first look at some of the historically significant critical theory schools that have generated works that are still widely used.

School of Frankfurt

The Frankfurt School, a pioneering branch of neo-Marxist philosophy, was born at the University of Frankfurt in the 1920s and 1930s. Theodor Adorno, a prolific and persuasive thinker, and Max Horkheimer, the school's long-term leader, were two of the most well-known people connected to it. In contrast to certain subsequent iterations of neo-Marxism, the Frankfurt School fused hermeneutic theory with Marxist critical theory. The majority of Frankfurt School thinkers had humanistic backgrounds, but they used Marxist ideas as a framework for examining culture and society. The publications of the Frankfurt School defined and advocated a number of high culture genres, including symphonic music, classic literature, and painting. Members of the Frankfurt School shared the majority of secular humanists' belief that great culture has its own integrity and worth and shouldn't be utilized by elites to further their own power. According to Oskar Negt, it is important to approach the understanding of Frankfurt School literature from a political standpoint that takes a stand for people's needs, interests, and strivings toward autonomy and which also conscientiously undertakes practical steps toward making these things a reality today.

While praising elite culture, the Frankfurt School denigrated mainstream culture. Adorno and Horkheimer denounced mass media as culture industries that converted high culture and folk culture into commodities marketed for profit in one of their later and most significant writings. That commodification's main objective was to deceive and mislead... with only one real function: to reproduce continuously the values of capitalist culture. Adorno and Horkheimer expressed this viewpoint as follows [7]–[9]. Under monopoly, every aspect of mass culture is the

same, and the cracks in its fabricated structure start to emerge. The elite are less concerned in hiding monopoly because as its aggression becomes more obvious, so does its power. Radio and film no longer have to make artistic pretenses. They turn the fact that they are just a company into an ideology in order to defend the garbage they purposefully generate. They refer to themselves as industries, and any uncertainty over the completed goods' social usefulness is eliminated when the salaries of their directors are made public. Frankfurt School theorists' particular critiques of popular culture were often not all that dissimilar from those of conservative humanistic thinkers. But while Horkheimer and Adorno started to express concerns about the bigger businesses creating the content, humanist critics preferred to concentrate on individual media content.

Due to the expulsion of its Jewish members as a result of the emergence of the Nazis, the Frankfurt School had a significant influence on American social study. One such resident was Horkheimer, who moved into an apartment at the New School for Social Research in New York City. The Frankfurt School thinkers continued to produce work throughout this time of exile. For instance, they invested a lot of time and energy into critically analyzing Nazi culture and how it destroyed and distorted high culture. They believed that Hitler and his propagandists had cynically manufactured and exploited a fake, artificially formed folk culture as the foundation for Nazism. This jumble of folk culture included numerous elements that were taken from many Germanic peoples. But Nazism did have an appeal for a people who had been humiliated by war and were very concerned about a terrible economic depression. It assisted them in imagining the Germany they want to see a great, united country with a distinguished past and a beautiful future. As they gained power, the Nazis disregarded significant aspects of high culture, particularly those produced by Jews, and replaced them with their pseudo-folk culture.

Neo-Marxist Theory Development in Britain

British cultural studies and political economy theory were two significant neo-Marxist schools that arose in Great Britain in the 1960s and 1970s. Neo-Marxist theory is combined with concepts and research techniques from a variety of fields, such as literary analysis, linguistics, anthropology, and history, in British cultural studies. It made an effort to trace historical elite dominance over culture, critique its social repercussions, and show how it is still present in some minority groups and subcultures. British cultural studies critique and contrast common daily forms used by minorities and other subcultures with elite concepts of culture, particularly high culture. It contrasts it with valuable, meaningful forms of popular culture and questions the supremacy of all kinds of elite culture, including high culture. Hermeneutic focus is moved away from the study of elite cultural objects and toward the study of minority group lived culture and the ways in which communities employ media to improve their quality of life.

In the 1950s and 1960s, Graham Murdock charted the development of British cultural studies. The majority of its influential thinkers were from the lower socioeconomic groups that were the subject of the films we reviewed at the start of chapter. The criticism of high culture and ideology by British cultural studies was a clear rejection of what its proponents saw as foreign forms of culture imposed on minorities. They defended indigenous popular culture as an acceptable form of minority group expression. Raymond Williams was a well-known early theorist and literary scholar who rose to fame for his reevaluations of the evolution of culture in England. Williams used concepts from several sources, such as literary theories, linguistics, and

neo-Marxist literature, to create a very creative view on how culture evolves. He downplayed the value of high culture and gave folk culture substantial consideration. Unsurprisingly, many of his Cambridge University colleagues regarded his views with skepticism and distrust. He toiled in relative anonymity at his own university for the most of his career, building a reputation among left-wing intellectuals at other universities and in the media.

Williams focused on the mass media towards the end of the 1960s and the beginning of the 1970s. Though media weren't the main subject of his work, he came up with an original, gloomy interpretation of the function of mass media in contemporary society. His theories served as an inspiration for a new generation of young British cultural studies researchers, initially at the University of Birmingham's Centre for Contemporary Cultural Studies and afterwards at other academic institutions in England and Europe. Williams was more widely interested in themes of cultural evolution and change as well as the hegemonic control of culture. He felt that the media represented a danger to good cultural development since he was committed to certain fundamental humanistic objectives, such as equality and cultural plurality. Williams rejected the literary canon as a norm, along with conventional ideas of high culture, in contrast to other humanists of his day. But he was also hesitant to accept and appreciate folk culture, particularly when it was repurposed as entertaining mainstream media material. He believed that fundamental changes in social structures were necessary if there were to be any real development.

Richard Hoggart and Stuart Hall spearheaded the University of Birmingham's establishment of the first significant school of cultural studies theorists in the 1960s. Hall had a particularly significant role in the direction of a number of media analyses that directly contested the idea of limited impacts and presented creative alternatives. Hall defined ideology as those images, concepts, and premises which provide frameworks through which we represent, interpret, understand, and make sense of some aspect of social existence based on concepts created by Jurgen Habermas and William. He thus suggested that the best way to understand the mass media in liberal democracies is as a pluralistic public forum where many forces compete to form prevailing perceptions about social life. New definitions of social reality and new divisions between distinct social realms are debated in this forum. Hall did not, however, make the claim that elites can keep total control over this forum, in contrast to traditional neo-Marxists. He believed that elites may pursue their interests without having complete power. Instead of being a static representation of the superstructure, the culture articulated in this forum is a dynamic amalgam of competing factions. Popular culture, according to Hall, is the ground on which the transformations are worked.

However, elites continue to have a number of advantages in the fight to define social reality. To defeat them, counterelite groups must put in a lot of effort. Hall acknowledged that elites' aggressive attempts to advance their ideology sometimes fail, whereas well-thought-out initiatives to advance other viewpoints can succeed despite significant obstacles. Elites are still able to hang onto power for a long time because to their advantages[10]. The direct participation of several British cultural studies theorists in radical social movements is both a major strength and a major weakness. In line with their dedication to critical theory, they participate in and even lead movements in addition to studying them. Some proponents of cultural studies contend that a person cannot be a successful social theorist unless that person is sincerely dedicated to enacting change. Theorists of cultural studies have participated in a variety of British social movements,

such as feminism, youth movements, racial and ethnic minority groups, and factions of the British Labour Party. However, being actively involved might make it difficult to analyze movements and movement culture objectively.

This is typically not a concern for these cultural studies theorists since their axiology already rules out the possibility of objectivity and discredits its use in social science. Instead of doing work that serves the usual purposes of scholarship or science, their intention is to produce research that supports the goals of movements. British cultural studies have explored a wide range of issues, resulting in a variety of research on the use that various socioeconomic groups make of popular media material. Does this stuff deceive and abuse people or does it help them create rich identities and experiences? Can humans interpret confusing material in novel ways that fundamentally change its intended function for them? Can cultural reform instead of social upheaval lead to beneficial social change? British cultural studies are having an impact on academic research in various sectors in the United States, especially the work of feminists and those who study popular culture. They believe it offers a novel approach to media audience research that is superior to methods based on limited-effects theory in many ways.

CONCLUSION

In conclusion, for comprehending and analyzing literary works, textual analysis and literary criticism are crucial methods. Scholars and critics reveal the nuances of literary works and probe their depths via careful reading, intertextuality, symbolism, narrative structure, and authorial purpose. To further advance our comprehension and enjoyment of literature's transformational impact, future study should continue to broaden and improve these methods by combining other viewpoints and multidisciplinary approaches. But there are also certain difficulties with literary criticism and textual analysis. Interpretations may be arbitrary and shaped by the reader's own experiences, prejudices, and cultural upbringings. A text's ambiguity may give rise to many interpretations and scholarly discussions. Additionally, it may be difficult to properly capture the richness and depth of meaning contained within literary works due to the limits of language and the intrinsic intricacy of such works.

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POLITICAL ECONOMY THEORY: EXAMINING MEDIA AND POWER**Rajesh Sisodia***

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ABSTRACT:

Political economy theory is a multidisciplinary approach that examines the interplay between political and economic factors in shaping social structures, power dynamics, and resource distribution. This study explores the key concepts, theoretical foundations, and implications of political economy theory. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the historical context and intellectual developments that have contributed to the evolution of political economy theory. It examines concepts such as capitalism, state intervention, class struggle, neoliberalism, and globalization, highlighting their significance in understanding the relationship between politics and economics. The findings contribute to a deeper understanding of political economy theory and its relevance in analyzing and addressing socio-economic issues.

KEYWORDS: *Capitalism, Class Relations, Commodification, Cultural Industries, Dependency Theory, Globalization.*

INTRODUCTION

Theorists of political economics investigate elite influence over financial and stock market institutions before attempting to demonstrate how this control impacts many other social institutions, such as the media. Political economists agree in certain ways with the standard Marxist tenet that the base rules the superstructure. They examine economic organizations in order to better understand the methods of production and anticipate discovering that these institutions modify the media to serve their objectives. As an example, Herb Schiller, one of the most well-known and important political economists of communication, has long maintained that business influence permeates practically every element of society. From little issues, such as our daily nutrition and attire, to bigger issues, such how we interact with one another.

Political economists have looked at the ways in which economic limitations or biases affect the types of mass culture that are created and disseminated via the media. Similar worries have previously been voiced by Frankfurt School thinkers. Investigating how mass culture affects particular groups or subcultures is not something that political economists are interested in. They concentrate on the limitations placed on the content creation and delivery processes. Why are certain cultural genres omitted from prime-time television schedules while others are prevalent? Can other, less visible factors be connected to the objectives of economic institutions or can audience preferences alone explain such differences?[1]–[3]. Comparatively speaking to cultural studies theorists throughout the last forty years, political economics theorists have been somewhat under the radar. Political economics ideas were widely disregarded in the United

States, while gaining recognition in Europe and Canada. We'll discuss the work of Canadian economist Harold Innis, who helped establish political economics studies in that country, later on in this essay. American communication theorists were fascinated by cultural studies theory, but until recently, few people considered political economists' arguments compelling or fascinating.

Although British Cultural Studies and Political Economy thought seem to complement one other, there has been intense competition between the two schools of neo-Marxist thought. They are divided by certain real theoretical distinctions, but they also have different research approaches and foundational academic fields. Political economists were hesitant to accept that cultural changes may have an impact on economic institutions because of their macroscopic concentration on economic institutions and their presumption that economic supremacy leads to or perpetuates cultural dominance. Political economists also fail to acknowledge the diversity of popular culture or the range of interpretations that individuals have of cultural expression. Murdock advised that rather than competing, the two colleges should work together. However, for this to occur, scholars on both sides would need to abandon some of their presumptions and acknowledge that the base and the infrastructure culture and the media industries can interact. To provide a comprehensive analysis of the function of the media, both forms of study are required.

These two main schools of cultural thought have engaged in heated arguments while having similar concerns and presumptions. The greater social and political environment in which media operate is often overlooked by cultural studies theoreticians. Instead, they emphasize how people and communities engage with popular culture. Their study has caused them to develop a growing degree of skepticism about the ability of elites to support hegemonic cultural forms. Instead, they've discovered that the average person often rejects understanding media in a manner that would benefit elite interests. The research of certain cultural studies theorists sometimes lacks a solid foundation for critiquing the current quo since they are less concerned with creating or influencing social policy. Some cultural studies scholars are accused by political economy theorists of ignoring the historical goals of critical theory in favor of an uncritical appreciation of popular culture. Adherents of political economics believe that theorists ought to contribute actively to social change.

You may get a general notion of why they believe this is significant by reading the section headed Media Coverage of Work and Workers. Political economists continue to place a high priority on the broader social structure and the control of the media by the elitist class. They have condemned the rising privatization and concentration of media ownership around the globe, the collapse of public service media organizations in Europe, and the commercialization and centralization of European media. By continuing to be politically engaged and attempting to influence social policy, they take delight in staying faithful to the critical journalism purpose. They have started social movements and are active in many others as leaders. Above all, political economy theorists are crucial because they have a clear set of ideals that serve as a foundation for their assessment of the current situation.

DISCUSSION

Strikes and cigar-chomping, bulky bosses are most probable. These conceptions of labor work and workers are a result not just of the American media system but also of a national economy that undervalues its lowest employees, according to critical theorists, particularly political economy theorists. As sociologist Barbara Ehrenreich noted, you could argue, without any

shortage of compassion, that 'Low-Wage Worker Loses Job, Home' is nobody's idea of news.' However, at a time when the official national unemployment rate had reached double-digits and blue-collar unemployment is increasing three times as fast as white-collar unemployment, articles like the Washington Post's Squeaking by on \$300,000 and Political economists claim that the working poor are invisible in our media system, yet all labor, especially organized labor, also performs poorly. The wet-suit divers who were dropped from helicopters were members of the Patrolmen's Benevolent Association, the Uniformed Fire-fighters Association, and the Uniformed Fire Officers Association. They argue that what can we expect from a system whose celebrity journalists consider \$250,000 to be middle-class while only 2.0% of all U.S. households were affected?

Do you agree with David Swanson of the International Labor Communications Association when he claims that news reports on national cable television, broadcast television, and radio even remotely reflect the interests of working people or organized labor? The national media, which gives most people their sense of current affairs, lacks labor news. And in the corporate print media, it lives in the most marginalized, oppressed, and silent manner possible? Norman Solomon, a media critic, concurs, adding, Just about every publication has a 'Business' where the emphasis is on CEOs, firm make that much? They notably use the 2009 Miracle on the Hudson as an illustration of how working people and their contribution to the well-being of the country are overlooked in the media. A few minutes after taking off from La Guardia Airport in January of that year, Captain Sully Sullenberger piloted his damaged US Airways airplane to a safe splashdown on the chilly Hudson River. In front of hundreds of amateur and professional video cameras, what might have been a catastrophe was averted not only by the pilot's quick thinking and deft maneuvers, but by the nearness of rescue boats.

But was it a miracle or the expertise of the crew members on the aircraft and boats that kept all 155 passengers alive? Media stories failed to identify the heroes as labor or union people, but on the blog Firedoglake, we learned that Captain Sullenberger was a former safety chairman for the Airline Pilots Association, that his onboard staff were members of the Association of Flight Attendants, that the air traffic controllers who guided him to his dramatic landing were members of the National Air Traffic Controllers Association, and that the managers, profit reports, and big-time investors were also members of these associations. The Chronicle of Higher Education's David Glenn agrees that a daily Labor would be a welcome addition to the newsprint mix, saying, Maybe a few more of us should abandon our profiles of the most recent YouTube star or today's other vaudeville descendants and make our way to the next textile strike in North Carolina, Pakistan, or China.

Media Reporting on Work And Employees

1994 baseball strike and the GM factory in Michigan. He found that five key assumptions were consistently used by these sources to frame their descriptions of labor disputes:

1. Reports emphasize how strikes effect customers while neglecting workplace problems and circumstances that contributed to the action since the consumer is always right.
2. The process of production, or how employees carry out their duties and how it fits into the broader operation of their businesses, is not something that the general public needs to be aware of.

3. The real heroes of the American economy are business executives.
4. A meritocracy should exist in the workplace.
5. Workers' collective activity distorts the market; as a result, we all pay more because they demand more.

According to Martin, these presumptions necessarily result in coverage that is prejudiced towards workers because they place them in opposition to and aside from the public. In a similar vein, Mark Harmon's analysis of labor coverage revealed that when management and labor are at odds, network television news informs us that management makes offers while labor makes demands, details workers' compensation while omitting executive pay, and frequently uses company logos over union ones. More recently, David Madland examined how four economic issues—employment, minimum wage, trade, and credit card debt—were covered by the three main broadcast networks, the three best cable news networks, and the five American newspapers with the biggest readership. Across all four topics, he discovered that company spokespeople were mentioned or referenced over 2.5 times more often than employees or their union representatives.

The opinions of businesses were mentioned more than 1.5 times as often as those of employees in articles about the minimum wage and trade. Additionally, corporations were mentioned or acknowledged more than six times as often as employees in articles about employment. Because American media is founded on a couple of very bad ideas: It's a bad idea to have journalism primarily carried out by large corporations whose chief interest in news is how to make the most money from it, political economists claim that outcomes like these are improbable. Additionally, it is not a good idea for these firms to rely solely or mostly on advertising from other big corporations. You don't need to be a rocket scientist or a social scientist to understand that multibillion-dollar organizations won't own or advertise with media companies that compete with their influence, according to syndicated writer Norman Solomon. Political economists contend that the relationship between media companies' economic interests and the corporations they rely upon and report on distorts not only journalism but also how work and workers are presented in entertainment, where labor is either invisible or represented by blue collar workers who are physically threatening, lacking in self-control, irrational, unattractive, and overweight—think of televised truck drivers and construction workers.

When we do see employees on television, they today, the young dudes working ho-hum retail jobs on NBC's *Chuck* and CW's *Reaper* are distracted from the daily grind by their secret identities and truly fantastic adventures, says *Variety*'s Cynthia Littleton. With viewers having so many more entertainment alternatives, big network programs require a high concept hook that is immediately identifiable as something new, she wonders. Who wants to become involved with characters worrying about losing their homes when there's fresh dirt on Britney? she responds. She recalls comic master Ken Levine as saying, If you came in to pitch *Cheers* today, I believe the networks would say, 'There's not a lot of sizzle there. It's simply folks at a bar. If the networks said, 'We're looking for blue-collar comedy,' blue-collar comedies again [4]–[6]. In the near future, would commercial television networks want content concerning labor and workers? Critical theorists reply, Of course not. They are immersed in and enhanced by a political economy that profits from the devaluation of work and workers. It's now your turn. How do you feel?

Transmissional Versus Ritual Perspectives in Cultural Studies

For the last three decades, James Carey has been a prominent American proponent of cultural studies, publishing and giving many talks. Carey relied on the work of British and Canadian academics to defend cultural studies and contrast it with the limited-effects approach at a time when U.S. media researchers regarded most cultural studies work with mistrust and distrust. One key distinction he discovered is that limited-effects theories concentrate on the transmission of accurate information from a dominant source to passive receivers, whereas cultural studies is concerned with the daily rituals we rely on to structure and interpret transmissional perspective View of mass communication as merely the process of transmitting messages from a distance for the purpose of control ritual perspective View of mass communication as the representation of a group of people in a society ritual perspective View of mass communication as the representation of a group of people in a society According to Carey, the transmissional perspective which holds that mass communication is the process of transmitting messages at a distance for the purpose of control is linked to the limited-effects approach.

Persuasion, attitude change, behavior modification, and socialization via the transmission of information, influence, or conditioning are the paradigmatic cases, according to research. According to the transmissional approach, political campaign communications are exactly that campaign messages intended to influence our vote. Car advertisements aim to encourage us to purchase a certain brand of vehicle. They may or may not be successful in getting us to behave how they want. On the other hand, the ritual approach sees mass communication as directed not toward the extension of messages in space but the maintenance of society in time; not the act of imparting information but the representation of shared beliefs. Carey held the view that a vehicle commercial offers more than just transportation, and that communication is a symbolic process whereby reality is produced, maintained, repaired, and transformed. Depending on the content, it may be endorsing the worth of consumption independent of the product itself, promoting cultural conceptions of masculine and female beauty, or asserting American independence. Similar to this, political campaign advertisements often reveal much more about our political system and society as a whole than they do about the individuals they support.

Carey identified hermeneutic literary criticism as the point of genesis for the ritual viewpoint. Great literary works have a significant, long-lasting, and wide-ranging impact on society, according to academics who study them. Shakespeare's influence on Western civilization is a prime example. These works indirectly affect those who have never read them or even heard of them through molding or altering culture. According to literary academics, modern societies may be understood and studied via their arts, even those that rely on media technology. These academics have not been searching for proof of direct media effects on people. They are more focused on the larger-scale issues of cultural evolution how a culture defines itself. Thus, proponents of the ritual approach assume a large-scale interaction between the culture, the media that conveys it, and the specific media consumers of that culture. Some communication theorists started to veer away from more transmissionally focused queries like What effects do media have on society or on individuals? throughout the 1970s and 1980s. and How are media outlets used by people? toward more comprehensive investigations of how cultures are structured, how individuals negotiate and are bonded by shared meaning, and how media systems interact with the culture to influence how it evolves.

Popullar Culture

Some American literary academics started concentrating their studies on popular culture in the 1960s and 1970s. This organization had expanded enough by 1967 to launch its own academic magazine, *The Magazine of Popular Culture*, and to have its own section within the Modern Language Association of America. These academics were inspired by Marshall McLuhan, a Canadian media researcher, as well as British cultural studies. To investigate diverse types of popular culture, they applied a range of ideas and research methodologies, such as hermeneutics and historical approaches. Most critical thinkers, unlike British critics, are not affiliated with any social movements. They concentrate a lot of their attention on television and, more recently, the internet as the leading electronic medium. Many people express optimism about the future and the usefulness of electronic media, as opposed to buying into Williams' pessimistic outlook. Horace Newcomb has presented some of the greatest instances of popular culture research in his books *TV: The Most Popular Art* and *Television: The Critical View*, both of which have undergone several updates. These volumes compile insightful findings from popular culture scholars, highlighting the fact that popular media material in general and television programming in particular are far more complicated than they first seem to be. The material itself is usually vague, and there are typically several layers of meaning present.

Intelligent content creators are aware that they will have a higher chance of appealing to various audiences if they provide a variety of interpretations or ambiguities in their work. The broadcasts will get good ratings if their audiences are sizable and devoted. Although Newcomb wrote before shows like *24*, *The Big Bang Theory*, *The Simpsons*, and cable TV shows like *South Park*, *Curb Your Enthusiasm*, *Dexter*, and *Weeds* existed, these shows serve as examples to support his points. Fans may rewatch the same episode over and over again to delve deeper into its significance since they masterfully overlay one level of meaning on top of another [7]–[9]. The second insight presented by Newcomb is that there would likely be a wide range of audience perceptions of the material. Multiple points of access refers to the reality that some individuals perceive things at one level of meaning while others interpret them at other levels. There will be both quite unconventional and very idiosyncratic interpretations. Individuals are sometimes willing to discover their own meaning without discussing it, and occasionally groups of admirers will come up with a shared interpretation. This is comparable to John Fiske's idea of semiotic democracy, which we'll talk about again when we talk about reception studies in chapter nine.

Larry Grossberg is one researcher whose work fuses neo-Marxist theory with the popular culture approach. His interpretation of popular culture signals conviction in an emergent shift in the discursive structures of modern intellectual life, a shift that crosses across the humanities and the social sciences. It implies that the whole range of cultural practices all of which offer meaning, texture, and structure to human life is the right scope for interpretative work, regardless of its subject and disciplinary foundation. Despite being contentious, his synthesis attracted a lot of attention. Its success is partly attributable to Grossberg's use of contemporary European ideas in the analysis of popular culture. He co-edited two sizable anthologies of study, *Marxism and the Interpretation of Culture* and *Cultural Studies*, in more recent times, moving more toward neo-Marxist theory [10].

For a number of reasons, the serious study of popular culture directly challenges the theories of mass society, the viewpoint of limited consequences, and ideas of high culture. Popular culture

scholars demonstrate a respect for common people that is lacking in mass society and limited-effects thinking by emphasizing the ability of audiences to create meaning. They dispute high culture's fundamental presumption that high-culture objects like symphonies and opera are of inherently superior quality by recognizing popular culture as culturally significant and deserving of study. They raise the idea of media impacts that are consumer-generated or -allowed by advocating that each audience member utilize media material to produce individually meaningful meaning. In summary, academics that study popular culture support all of the cultural theories by arguing that the interaction between individuals and media texts plays a key cultural function.

CONCLUSION

In conclusion, A useful framework for examining how politics and economics interact is provided by political economy theory. This theory offers insights into social structures, power relations, and resource distribution via an examination of capitalism, state involvement, class conflict, neoliberalism, and globalization. In order to advance a more just and sustainable society, future research should continue to develop and enhance political economy theory while combining multidisciplinary viewpoints and tackling newly developing socio-economic concerns. Political economics theory, however, also has certain difficulties. It is difficult to construct universal theories and frameworks due to the complexity of political and economic systems, the variety of situations, and the impact of cultural and historical variables. Additionally, academic power structures and ideologies may influence how political economics theory is interpreted and used.

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AUDIENCE THEORIES: USES, RECEPTION, AND EFFECTS

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ABSTRACT:

Audience theories play a central role in understanding how audiences engage with media content and the effects it has on individuals and society. This study explores the key concepts, theoretical frameworks, and implications of audience theories, including uses and gratifications, reception theory, and media effects. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the ways in which audiences actively interpret, make meaning, and respond to media messages. It explores the factors influencing audience preferences, motivations, and behaviors, as well as the social and psychological effects of media consumption. The findings contribute to a deeper understanding of audience theories and their relevance in studying the complex relationship between media and its audiences.

KEYWORDS: *Media Ownership, Neoliberalism, Political Economy, Power Relations, Public Sphere, Social Inequality, Structuralism.*

INTRODUCTION

A Canadian literary professor named Marshall McLuhan rose to international fame in the 1960s for his in-depth knowledge of electronic media and its effects on culture and society. While reading extensively in communication theory and history, McLuhan also received extensive training in literary criticism. Although he seldom cited Marx in his works, Harold Innis, a Canadian political economist, had a major influence on how Marx saw the historical significance of the media. Nevertheless, McLuhan included a wide range of other concepts in his thinking. Because his most prominent material was produced in the 1960s, when cultural studies first began to pose a major threat to limited-effects viewpoints on media, we have placed him at the end of our list. However, his work foreshadows the growth of the culture-centered ideas that are the subject of 11, and as such, much of what is presented there may be seen as a prologue.

Together with James Carey, who many see as the father of American cultural studies and who also admired Innis, McLuhan made significant contributions to the development and acceptance of macro theories of media, culture, and society in North America. He wrote at a period when the limited-effects approach was at the height of its acceptance among American academics, when the majority of communication scholars in the country viewed macroscopic theory with skepticism, if not outright contempt. It was a period when the canon of high culture in the humanities was still mostly made up of now-dead white Anglo-Saxon men's classic works. Limited-effects theories as well as the canon were rapidly challenged by McLuhan's emphasis on the cultural significance of popular media[1]–[3]. McLuhan and his concepts are now popular. Ironically, McLuhan is still named as Patron Saint on the banner of Wired magazine, the Bible of

Cyberspace, despite having been acclaimed in the 1960s as the High Priest of Popcult, the Metaphycian of Media, and the Oracle of the Electronic Age. Twenty-nine years after appearing on the Newsweek cover of March 3, 1967, McLuhan was on the cover of Wired in January 1996.

McLuhan's theory is really just a collection of many fascinating ideas that are connected by certain shared presumptions. The most important of these stated that advances in communication technology always result in substantial changes in both culture and social order. All media, from the phonetic alphabet to the computer, are extensions of man that cause deep and lasting changes in him and transforms his environment, Even though McLuhan drew on political economy theory and other critical cultural theories to form his viewpoint, political economists rejected his work since it didn't provide a framework for bringing about constructive social change. Neither political nor social movements were associated with McLuhan. He seemed to be open to adapting to any adjustment's communications technology required of him. McLuhan was a technical determinist because he believed that technology inexorably leads to particular changes in how people think, how society is organized, and in the types of culture that are produced.

DISCUSSION

Harold Innis: The Bias of Communication

Harold Innis was one of the first academics to methodically and in-depth hypothesize on potential connections between communication medium and the different social structures that have existed throughout history. He maintained that the early empires of Egypt, Greece, and Rome were founded on elite control of the written word in Empire and Communication and The Bias of Communication. He compared these empires to older social systems that relied on verbal communication. Innis argued that speech was the preeminent form of public discourse before elites discovered the written word and that political power was considerably more amorphous. With the development of novel writing materials that made writing both accessible and durable, the written word gradually began to dominate elite communication. Small, centralized elites were able to dominate and rule wide areas using paper and pen. The ability to build empires was therefore made feasible by new communication channels. According to Innis, civilizations built on the written word expanded as far as communication technology would allow them to.

Therefore, the spread of commands from the capital city depended less on the military generals' prowess than it did on the communication channels available at the time. Similar to earlier social systems, subsequent social orders likewise depended on the media technologies of the day. The telephone and telegraph, for instance, made it possible to exert even more effective control over broader geographic regions. Everett Rogers attributed Innis' statement that the changing technology of communication acted to reduce the cost and increase the speed and distance of communication, and thus to extend the geographic size of empires to communication advancements. when a result, when new media technology was introduced, centralized elites steadily gained more control over place and time. Innis documented how Canadian aristocracy expanded their dominance throughout the continent by using a variety of technology, such as the railroad and telegraph. He had a strong distaste for concentrated authority since he was a political economist and thought that more advanced communication technologies would prevent even more centralization. He described this as the prejudice that is built into communication. This tendency eventually leads to the exploitation of the people and resources of the periphery the outlying areas in order to further the interests of the ruling class in the center.

Understanding Media by McLuhan

McLuhan readily stole from Innis, but he avoided discussing topics like exploitation or centralized control. In contrast to the Frankfurt School, he had far more upbeat views on the cultural effects of capitalist media. The implications of Innis's views on the transformative potential of media technology captivated him. He had no concern about how elites would abuse this authority. Elites pose no threat if the technology itself defines how it may be used. What else might media do if it could be used to build empires? Was it conceivable that media may alter both our social structure and our sensory perceptions? After all, watching a movie or television show uses a different set of senses than reading a book does. We were unmistakably transitioning throughout the 1960s from a time centered on print technology to one centered on electronic media. What are the ramifications of leaving print media in favor of electronic media, McLuhan posed an essential question: If communication technology plays such a key role in the creation of new social orders and new kinds of culture?

McLuhan used memorable and enduring terms to convey his vision of the effects of the proliferation of electronic media. He said that the message is in the medium. In other words, modern media transforms how we see ourselves and our society, and this impact eventually has a greater impact than the actual messages themselves. Experience is determined by technology. He used the phrase global village to describe the new kind of social structure that would unavoidably develop when instantaneous electronic communication united everyone in one vast social, political, and cultural system. McLuhan, unlike Innis, didn't care to think about issues like who would rule this town or if residents would be taken advantage of. These queries didn't matter to McLuhan. He was more interested in minute details, the effects of media on our senses, and the potential consequences of these influences. As we've seen, McLuhan said that media were actual extensions of human beings, extending sight, hearing, and touch beyond time and space. For the common person, electronic media would open up new worlds and provide us the ability to travel instantly. But was this a democratic and equitable vision? What would regular people do if their senses were thus much expanded?

Would they be overwhelmed by information? Would this encourage them to become more involved in politics? Would they seek refuge in the virtual worlds that their enhanced senses had made available to them? McLuhan threw forth cryptic and usually incoherent thoughts that addressed these issues in his work and conversations. He sometimes had deep, prescient insights. They were usually obscure, uninteresting, or just baffling. Many people believe that McLuhan foresaw the most recent advancements in electronic media, despite the fact that he was sometimes a cryptic prophet. For this reason, the editors of *Wired* have anointed McLuhan their patron saint. He seems to predict the advent of 24-hour cable news networks and their capacity to make us seem to be eyewitnesses to history as it is being created on the battlefield or at the barricade at a time when satellite communication was barely being invented. He saw a period when personal computers would be commonplace and the Internet would offer everyone instant access to vast amounts of information, at a time when main-frame computers took up whole floors of office buildings.

But to be everywhere is to be nowhere to have no sense of location, as one media critic put it. Being able to choose and utilize knowledge efficiently is different from just having access to it. There is no place or time in the global community. Is it feasible to adapt to a social system that is

so nebulous and unclear? Or would unscrupulous elites just utilize the global village as a front to take advantage of people? These inquiries go much beyond the eulogies for electronic media that are scattered throughout *Understanding Media*. The public found McLuhan's ideas to be very appealing. He rose to prominence as one of the 1960s' first pop culture experts. He became well-known throughout the country as a result of his comments during the Nixon/Kennedy presidential campaign. Though McLuhan's theories attracted considerable interest, they later lost popularity. Why the quick spike and fall?

In stark contrast to political economists like Innis or neo-Marxist thinkers like those of the Frankfurt School, McLuhan was unapologetically optimistic about the profound but ultimately beneficial changes in our individual experience, social structure, and culture that new media technology would make possible. Initially, his work fit the spirit of the early 1960s *The Age of Camelot*. He did not consider media as irrelevant, in contrast to limited-effects theorists. The media industries adored McLuhan; he was their prophet of glory. For a short time, he was in high demand as a consultant and seminar instructor for significant businesses. His theories were used to justify the rapid development of electronic media with little regard for its negative effects. They were perverted to become broadcast business doctrine: Who cares if kids spend the majority of their spare time watching TV and become functional illiteracy?

Why delay reading's extinction when it is already doomed? We shall all eventually live in a global society where literacy will be as useless as it was in tribal societies without written language. Why be concerned about television's negative effects when it is unquestionably far superior than the outdated medium it is replacing? Consider the restrictions that print media impose. Thinking logically and linearly is much too constrained. Why not go forward if the victory of electronic media is inevitable? Government control of the media is not necessary. No matter what we do, we can anticipate the optimal form of media to develop spontaneously. Concerning media conglomerates, there is no necessity. There's no reason to complain about violence on television. There's no need to object to sexist or racist publications. Take on McLuhan's long-term, global outlook. Aim high. Think beyond the box. Sit back and wait for the future to unfold. But was McLuhan truly a futurist when it came to technology? By reading the section marked *Was McLuhan Really an Optimist?*, you may make your own determination [4]–[6].

But as McLuhan's work gained acceptance in the media sectors, academics began to criticize it more and more. Other literary critics may have made the most severe critique when they said that his views were too contradictory and inconsistent. His assertion that literacy was outdated astonished them, and they thought his endorsement of nonlinear thinking was absurd or even dangerous. These detractors believed that nonlinear thinking was only a cover for illogical or unpredictable ideas. They referred to McLuhan's writings as brainstorming posing as academic works. In response, McLuhan said that these critiques were too petty and preoccupied with logic and linear thinking. They were too reliant on print media and literacy to be fair to them. They were the arrogant defenders of the canon of high culture. Their ability to do their occupations was dependent on literacy. He advised them to put forth a lot of effort to liberate their brains from unjustified restrictions. Few were, as would be expected, eager to do so.

McLuhan received universal criticism from post-positivist media academics as well, although for different reasons. Although some attempted to create studies to examine some of his ideas, the

majority believed his presumptions on the influence of media to be ludicrous. They had been raised with the limited-effects viewpoint and were skeptics of the idea that media could alter how people felt. Even if it were the case, how could research be planned to carefully examine something as nebulous as people's experience of the social world or the global village? Their suspicions were validated when early small-scale empirical research failed to corroborate McLuhan's claims. McLuhan was just another big theorist whose theories were too speculative and lacking in empirical support.

Even less favorably received by the majority of critical cultural theorists was McLuhan. Although many of them revered Innis, they believed that McLuhan's theories were a distortion of his core principles. McLuhan seems to be satisfied to wait for technology to move us ahead into the global village rather than try to change the superstructure or lead a revolution to seize control of the base. He said that we are compelled to follow its directions since our destiny is in the hands of media technology. Political economists believed that this was a self-fulfilling prophecy that encouraged and approved the creation of potentially hazardous new electronic media forms. These might very well lead to a horrible futurea nightmarish global community where we are under the continual surveillance and control of distant rulers. Political economists believed there was no chance for progress as long as the current elites remained in charge. They criticized McLuhan for deflecting focus away from more crucial work and for promoting the unconventional ideas present in Innis' literature. Some political economists even saw McLuhan's theories as a purposeful sort of deception meant to mislead the public and prevent them from paying attention to or correctly interpreting neo-Marxist literature. Many aspects of McLuhan's work deserve study despite these objections. Everett Rogers has proposed that mass communication academics, particularly those interested in investigating new media, should pay greater attention to McLuhan's views. It serves as an intriguing springboard for their own research for some young researchers. This is feasible because of how diverse and open-ended McLuhan's work is.

Think about how we utilize media on a daily basis. The majority of us engage in such usage on a regular basis, which consumes a significant portion of our spare time and needs no preparation. We can surround ourselves with potent kinds of entertainment and information everywhere we go because to the creation of new media and the application of new technologies to old media. The ability to experience rich audiovisual material whenever and wherever we choose has replaced the ability to carry print media about in the past. Our everyday routines may readily be filled with media material if there are any voids. We may send a text message or check Facebook. But why do we use media in this manner? Are we receiving what we want from the media, and what are we looking for? Do we readily fulfill our needs for media, or do we often switch them up in pursuit of something better?

Have we been able to adjust things such that media can better serve us as a result of the expanding availability of new media? Or are we just receiving the same thing packaged in more appealing audiovisual forms? The way we utilize media is being revolutionized by this sharing of digital material. We may access material that has been downloaded and saved at any moment using a growing number of devices. Devices for storing and playing digital information are becoming more and more popular. What is happening? Why are so many individuals using media so actively that they're prepared to spend a lot of money on pricey new gadgets and pick up some challenging new skills? How happy are we with what we are doing if we are gathering,

arranging, and playing digital files? Do we like to play around with the technology? Do our pals and I compete to download the most files? Do we now have quick access to uncommon, highly specialized music that we cannot purchase from a nearby music shop? Do we value the capability to assemble highly customized collections of films or television programs? Do we just use the paid services, which are entirely legal, or do we also use peer-to-peer choices like BitTorrent and The Pirate Bay, which are subject to legal ambiguity? A striking illustration of how the availability of new media technologies may cause significant changes in how people use media is the digital file-sharing craze. These modifications might then have a significant effect on the media industries, technology producers, as well as ourselves and others around us. Even if we don't alter how we use media, we might be impacted if others do.

It's crucial to keep in mind that thousands, often millions, of other individuals participate in the same activities, sometimes at the same time, as we do when we utilize media for personal purposes. As we've seen in earlier sections, media scholars have long been interested in this widespread simultaneous use of media. The first decades of the 20th century saw the development of media audience research. However, early studies mostly concentrated on defining audiences and figuring out if media had an immediate impact on individuals. By the 1960s, fresh discoveries from this study were no longer being made. However, during the last 30 years, scholars have focused on new issues and created new media theories that have led to a new understanding of why individuals use certain media and the significance that usage has for them[7]–[9].

Some of the ideas explored in this are based on the straightforward notion that individuals utilize certain media and specific media material for particular purposes in the hopes of satisfying a particular need or group of requirements. These active-audience ideas, in contrast to many of the viewpoints we've previously looked at, concentrate on evaluating what people do with media rather than attempting to comprehend what the media do to people. They are thus known as audience-centered theories rather than source-dominated theories for this reason. The majority are micro-level ideas focused on how and why people utilize media as opposed to more macro-level viewpoints. Both empirical and critical or cultural studies academics have created them.

A large portion of the postpositivist research we previously examined was effects research, which made the assumption that media affect individuals in many ways, sometimes without their knowledge or choice. The majority of this study has been on the drawbacks of media use the terrible things that happen to individuals as a result. A wide range of information, including political propaganda and dramatic depictions of sex and violence, had an impact. Later on in this article, we'll examine how this kind of effects study has advanced beyond the conventional limited-effects results taken into account in 6. But first, let's take a look at a totally distinct category of media effects the good things we intentionally or unconsciously aim for each time we use the media for a specific objective.

It took some time for these impacts to be studied. Researchers' emphasis on the unanticipated negative effects of media was brought about by the mass society hypothesis and the responses to it. The perception was that audience members just consumed the stuff that media companies made accessible to them. This frame of view was first criticized by certain people. John Dewey, for instance, maintained that educated people might utilize media effectively. He believed that public education, not censorship, was the best way to address the issue of propaganda since it

would enable people to make better use of media information without the need for protection. Despite these objections, empirical research remained committed to looking for proof of the media's manipulation of common people. Similar to this, early political economics and cultural studies research presupposed that elites could readily influence large audiences. Media messages encouraged erroneous perceptions that caused individuals to behave against their best interests.

Effects studies eventually shown that individuals weren't as susceptible to propaganda as the mass society hypothesis had suggested. Opinion leaders and their own well-formed, passionately held opinions shielded people against manipulation. However, even this ostensibly upbeat result was linked to a negative perspective of the typical human. Researchers came to the conclusion that humans might be readily controlled if the safeguards were removed. They took a time to adopt the viewpoint that regular people may be active audiences who are responsible media consumers and utilize media for their own useful goals[10].

The hypotheses addressed in this and the following are related. Their attentiveness to and concern for the greater social order in which media function is their main difference. Most of those involved in this field neglect the greater societal structure in favor of focusing on how audiences regularly consume media and are impacted by it. They enquire as to why individuals seek knowledge from the media or how they manage the constant barrage of information coming from it. They don't question, Should people be looking for knowledge in the media, or what are the repercussions for society when individuals learn from media each day or fail to learn from it? This is not to say that the conclusions drawn from the ideas discussed here don't have wider ramifications or can't be used to address issues with the social order.

CONCLUSION

In conclusion, Audience theories provide useful insights into how audiences interact with media material, interpret messages, and react to them. These theories help us understand the complicated interaction between media and its consumers better by taking into account the purposes and pleasures, reception procedures, and possible impacts of media usage. The dynamic character of audience-media interactions should be further investigated in the future, with multidisciplinary viewpoints and theories modified to reflect the changing media environment. But audience ideas also have certain problems. It is difficult to construct general ideas that apply to all audiences in all settings since audience behavior is varied and individual experiences are diverse. Understanding audience reactions to media material is further complicated by the effect of other elements, such as personal experiences, social connections, and cultural backgrounds.

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MEDIA FUNCTIONS AND USES: EXPLORING COMMUNICATION IMPACT

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ABSTRACT:

The confusion of media functions and media uses is a common phenomenon in media studies, wherein the intended purpose or function of media is conflated with how audiences actually use and interpret it. This study explores the key concepts, causes, and implications of this confusion, shedding light on the complexities of media reception and the challenges it poses for media researchers. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors contributing to the confusion, such as media design, audience agency, and cultural contexts. It explores the consequences of this confusion on media theory, research methodologies, and the understanding of media effects. The findings contribute to a deeper understanding of the complexities of media functions and uses, emphasizing the need for nuanced approaches in studying the dynamic relationship between media and audiences.

KEYWORDS: Audience, Blurring Boundaries, Communication, Convergence, Digital Media, Information Dissemination.

INTRODUCTION

Audiences are a problem in propaganda theories. The efficacy of propaganda lies in its capacity to swiftly reach large audiences and expose them to the same straightforward yet subversive themes. According to these views, the propagandist has total control over the audience and the messages that are sent to it. The emphasis is on how propagandists may influence audiences via communications that have the desired effects on them. Most of them focus mostly on sources. They concentrate their emphasis largely on the communication sources and substance rather than the target audiences. This emphasis has steadily changed as media theories have grown. The work of individuals like Herta Herzog, Paul Lazarsfeld, and Frank Stanton demonstrated the underlying concern for researching an engaged, gratification-seeking audience as early as the 1940s. Throughout the 1940s, Lazarsfeld and Stanton published a number of books and studies that paid close attention to how audiences utilized media to arrange their lives and experiences. For instance, they looked at how useful morning radio broadcasts were for farmers. Bernard Berelson released a well-known media-use study of the inconvenience felt by readers during a newspaper strike as part of the Lazarsfeld and Stanton series. He presented compelling data that suggested newspapers played a significant role in many people's everyday lives[1]–[3].

The uses-and-gratifications technique is sometimes ascribed to Herta Herzog as its creator, even though she most likely did not give it that name. She researched listeners of a popular quiz show and soap operas because she was curious in how and why people tuned onto the radio. In the

later piece, Motivations and Gratifications of Daily Serial Listeners, media gratifications are in-depthly examined. She conducted an interview with 100 listeners of radio soap operas and identified three major types of gratification. Listening was only a means of emotional release at first, followed by a second and generally recognized form of enjoyment concerns the opportunities for wishful thinking, and a third and generally unsuspected form of gratification concerns the advice obtained from listening to daytime serials. Herzog sought to understand the appeal of radio soap operas to women in general. Her investigation didn't attempt to quantify the impact that soap operas had on women, in contrast to the customary effects research carried out in Lazarsfeld's business. She was content to evaluate their motivations, experiences, and uses as well as their satisfactions. The Process and Effects of Mass Communication, one of the first collegiate mass communication textbooks, provided an early active-audience model. What decides which mass communication offers a particular person chooses is a question posed by author Wilbur Schramm. The percentage of choices provided the solution.

Expectation of Rewards: Required Effort

His argument was that individuals consider the effort required to get a reward relative to the degree of benefit they anticipate from a certain medium or message. Examine your own news intake, for instance. Of course, watching the network television news or turning on CNN is simpler than reading the news online. News on television is elegantly and powerfully presented. The narrative and anchorperson's report are often succinct and to the point, while the photos are typically captivating. You never have to get up from your chair to watch, and once you choose a certain newscast, you don't have to use the remote control again. When the current program concludes, you're already set up for American Idol. This merely affects the denominator, because watching a television news broadcast doesn't take much work.

But if the return you anticipate from your online news makes the extra work worthwhile, you can decide to acquire your news from the Internet instead. The essence of Schramm's argument is that we all choose which content we consume based on our expectations of having some need met, even if that decision is to not choosesay between two early-evening situation comedies because we can't find the remote control and it's too much trouble to get up and change the channelbecause all we really want is some background information. You can create your own fractions for your own media use of all kinds.

Early Audience-Centered Research Limitations

Why didn't early mass communication experts develop theories that focused on engaged audiences if everything here seems so obvious and logical? Why didn't these hypotheses become credible competition for limited-effects theories? Why did source-dominated theories have such a strong impact, and why did it last so long? There are several viable solutions. We have seen how the mass society idea overstated the power of the media and focussed the public's anxiety on its harmful impacts. Since the 1930s, a variety of both good and bad consequences have been the subject of financing from government organizations, private foundations, and the media business, but audience activity has received very little attention. Researchers also believed the impacts could be researched objectively in a way that media usage could not. For instance, after exposure to media material, behavioral or attitudinal impacts may be shown in a lab setting. On the other hand, asking participants to provide their subjective impressions of the material was necessary for the research of gratifications. Herzog suggested qualitative research be used to

examine media gratifications. Postpositivist researchers were keen to steer clear of methods that were imprudent and didn't adhere to what they saw as scientific norms throughout the 1940s and 1950s. They made the decision to concentrate their efforts on developing what they believed to be strong, conclusive explanations for the effects of media consumption. Describe and documenting people's arbitrary justifications for utilizing media was not something they saw as having much use for or worth in. Furthermore, these researchers saw no justification for why examining people's subjective justifications would be useful for anything other than satiating their curiosity about the reasons why so many individuals squandered so much time-consuming mass media. They believed that the only information about an audience they needed to know was its size and demographics. Early media scholars invested a lot of time, money, and effort into creating accurate scientific methodologies for calculating audience size and composition. Advertisers needed to know these factors in order to better target their advertising and assess their efficacy. However, marketers were not very concerned with the reasons why consumers read newspapers or listened to radio programs.

Early media researchers had good cause to think it would be difficult to examine media gratifications using the current scientific techniques. The majority of attitude researchers were highly biased toward behaviorism, which made them wary of accepting people's opinions and experiences at face value. Did individuals really possess any insightful knowledge about why they utilize media? Behaviorists held that conscious thinking merely helps to justify behaviors that individuals have been conditioned to do, as we saw in chapter four. Social scientists must look at how individuals have been conditioned by exposure to stimuli in previous settings in order to comprehend what actually drives people to behave in the ways that they do. But doing so would be exceedingly expensive and complicated.

Active-audience research was attacked by postpositive scholars as being too descriptive since it just categorized people's media-use motivations. Why do you choose one set of categories over another? Additionally, the categorizing procedure was criticized for being arbitrary and subjective. Herzog, for instance, divided the justifications of her listeners into three categories why not five? How could we be assured that she wasn't arbitrarily classifying reasons into these categories, and where did her categories originate from? Contrarily, experimental attitude-change research used what most researchers considered to be a good set of scientific procedures. Instead of only providing descriptions of people's subjective views, this kind of study generated causal explanations. Researchers had little incentive to experiment with other methods as long as this effects study provided the possibility of gaining considerable new insight into the causative power of media[4]–[6].

DISCUSSION

We spoke about functional analysis and how early media researchers utilize it. By the 1960s, ideas of an engaged and self-gratifying audience had been assimilated and mixed up with functional analysis. The design and interpretation of audience-centered research were hampered by the inadequate differentiation of media uses from media functions. In his 1959 textbook, Charles Wright made a clear connection between the engaged audience and functionalism. The development of active-audience theories was adversely affected by this relationship to functions. Most communication theorists felt that functions were identical to the objectives of the media industries themselves, despite Wright's warning to his readers to differentiate between the

consequences of a social activity and the aims or purposes behind the activity. This ambiguity about audience uses and social roles to some degree also incorporates ambiguity regarding levels of analysis. You could have specific reasons for reading a newspaper as an audience member, and this exercise will satisfy some of those reasons. But on any given day, you are only one of many individuals who will read that newspaper. Other individuals may have objectives that are totally different from your own. They will feel many forms of satisfaction. Individuals are not the focus of functionalism; rather, it is society's larger goals that are fulfilled through mass media. Functionalism often helps to justify the status quo. The assumption is that if the social order is s, everything is in balance bad functions are counterbalanced by good ones. Critics saw active-audience ideas as just another method to justify the status quo to the degree that they were conceptually conflated with functionalism.

Consider the traditional four functions as an illustration. The gathering and dissemination of information by the media is referred to as environmental surveillance. We are aware of the results of the Illinois gubernatorial election thanks to the newspaper, and we are aware of the weather prediction for today thanks to the radio. Correlation of social components relates to media interpretation or analysis. Because of the editorial in the Sunday paper, we are aware that the rejection of the highway bond measure would result in higher fuel prices to pay for required road repairs. The capacity of the media to transmit values, conventions, and styles through time and between communities is relevant to the transmission of social legacy. What kind of views regarding women were prevalent in the 1930s? What did a 1950s American house look like? The first question may be answered by any of 200 classic films, while the second question can be answered by *Leave It to Beaver*.

What is going on in French fashion right now? Take a look at *Paris Match*. The capacity of media to amuse or entertain is what is meant by entertainment. Although these objectives of the media seem to be totally legitimate, there is a problem. These objectives may be those of specific media organizations, but they may not always be those of the audiences for those organizations' products, and these objectives may not even be those of the audiences themselves. For instance, you may purposefully watch a vintage black-and-white gangster film for entertainment and perhaps get some insight into how society at the time saw lawlessness. However, you could unintentionally learn how to shoot a gun while watching. The filmmaker's intention was to amuse, but the use you made of the material was quite different. Transmission of the cultural legacy and some learning of possibly risky conduct both took place. In other words, the final function is not necessarily the source's goal. If we limit our study to examining the purposes that media practitioners want to achieve, we are likely to overlook numerous detrimental outcomes. Critics have claimed that early functional analysis was too sympathetic to the media industries since it was often limited to designated purposes.

The terms surveillance, correlation, cultural transmission, and entertainment used in our working four of communications are meant to relate to shared activities that may or may not be carried out as mass communications or as private, personal communications. These activities were not the same as functions, which are the results of regularly engaging in these communication activities via institutionalized mass communication systems. Wright wanted functionalism to be applied to media studies, and the surveillance activity, its functions in our society, and the impacts of those functions provide a suitable illustration. Newspapers and television news dedicate a lot of time and effort to covering political campaigns and informing their viewers on

the results of those efforts. If viewers and readers disregard the reports, there is no contact and the stated purposes are not carried out. The desired purpose, which we have been referring to as environmental surveillance, should, however, occur if readers and viewers do really read and watch the reports. If this is the case, then there have to be specified outcomes readers and viewers ought to gain certain facts from the news. Therefore, media cannot fulfill their original purpose unless specific uses of its material are made. Regular dissemination of news about important events must be accompanied by engaged audience participation that results in broad knowledge of those events for monitoring to take place. Accordingly, news media can only fulfill this societal-level role if a large enough audience is ready, able, and willing to make certain uses of material, and does so often and regularly. One historically significant and generally expected role of public communication is the establishment and maintenance of an informed and educated electorate, one capable of governing themselves, as was suggested in 5's discussion of libertarianism. However, many of us would argue that the majority of modern news outlets broadcast infotainment that actually performs a detrimental service by creating uneducated citizens or citizens who are less engaged in the political process because they choose to participate in overdramatized media portrayals of campaign spectacles rather than actual participation in campaign activities.

However, exactly as Wright forewarned us about, what we've done in this case is mistake intended functions for undesired outcomes. Our political and media systems' underlying normative theory may be compatible with the reporting of those events' intended purpose and our planned use of the reports. However, the cumulative effects of that action might very well be quite different. Voters may become jaded about politics when political campaigns pander more and more to the time, financial, and aesthetic requirements of the broadcast media. This may diminish support for government and unintentionally strengthen the power of well-organized special interest organizations. Voters' usage of media may eventually shift such that they now gravitate to it for the accessible spellbinding spectacles rather than searching for information that isn't there. The purpose of media remains the same in this example, but its practical ramifications have altered. Media critics are wary of both functional analysis and theories that assume an engaged audience as a result of these discrepancies between planned functions and perceived social implications.

Uses-And-Gratifications Approach Revival

There have been two resurgences in interest in researching how audiences utilize media and the pleasures they get from it. The first took place in the 1970s, in part as a reaction to the meaningless and overqualified conclusions of standard effects research. As we previously stated, by the 1960s, the majority of the crucial principles underlying the limited-effects approach had been out and shown in research after study. In all of this study, it was discovered that the media's influence was little compared to other social elements. But how is it possible that this is accurate given the size of the media audience and the volume of media consumption? Why would companies pay billions to buy advertising space if their messages were ineffective? Why did network television viewership keep expanding? None of this media consumption had any significant negative effects on the individuals using it. If so, why wasn't this impact documented in effects research? Was there anything it missed, and if so, what?

It was difficult to pose questions about media that weren't framed in terms of measurably positive impacts since the limited-effects paradigm had grown so prevalent in the United States. Simply said, there didn't appear to be anything further to learn. However, if researchers just focused on studying impacts, all they would learn would be predictable, moderate, and highly qualified outcomes. Few could see any workable alternatives notwithstanding their frustration with the current situation[7]–[9]. Three developments—one methodological and two theoretical—can be attributed to this initial resurgence of interest in the uses-and-gratifications approach. Important new approaches to analyzing data and doing survey research have made it possible to better understand audience usage and satisfactions. Innovative questionnaires created by researchers made it possible to assess people's motivations for utilizing media in a more methodical and objective manner. New data analysis methods also offered more impartial methods for creating groupings and giving them justifications. In the 1970s, a sizable new generation of media scholars also joined academia. They received instruction on how to conduct surveys. The availability of the computer resources required to use these strategies increased as the decade went on. Some of the most significant methodological obstacles to active-audience research were overcome by these advancements.

Some media scholars were more aware in the 1970s that people's active use of media may be a significant mediating element boosting or decreasing the likelihood that impacts may occur. They claimed that an audience member who is actively engaged may choose if certain media impacts are desired and then go out to produce those effects. For instance, you could have chosen to study this book in order to gain knowledge about media theories. You try to get the impact that you want the book to have on you. Lacking this intention and reading the book only for enjoyment decreases the likelihood that you will learn anything from it. Does the book make you learn new things? Or do you force it to fulfill this function for you? If you subscribe to the latter theory, you are in agreement with active-audience theorists. Some academics started to voice increasing worry that intended positive applications of media were being disregarded while unanticipated negative impacts of media were receiving too much attention in effects research. When it came to the impact of television violence on certain audiences, we knew a lot by 1975, but we knew considerably less about how most people tried to influence the media to do what they wanted.

As you may have predicted from the beginning of this article, the second and more recent resurrection of interest in uses and gratifications is a result of the continual creation and dissemination of new Internet apps, particularly due to the interaction they promote. According to Thomas Ruggiero, who contends that uses-and-gratifications has always provided a cutting-edge theoretical approach in the early stages of each new mass communication medium, three aspects of computer-mediated mass communication offer a vast continuum of communication behaviors for uses-and-gratifications researchers to investigate:

1. Because interactivity in mass communication has long been defined as the degree to which participants in the communication process have control over, and can change roles in their mutual discourse, it significantly strengthens the core notion of active user.
2. The capacity for a media user to choose from a large menu is known as demassification. As opposed to conventional mass media, new media, like as the Internet, provide selectivity qualities that let people customize messages to their needs [10].

Asynchronicity refers to the possibility that mediated signals may be time-staggered. Electronic message senders and recipients may communicate at their leisure while reading their mail at various times. Additionally, it refers to the capability for a person to transmit, receive, preserve, or retrieve communications whenever it suits them. Asynchronicity in the context of television referred to the capability of VCR users to record a show for subsequent viewing. An individual may save, copy, or print images and text using e-mail and the Internet, or they can move them to an online Web page or another person's e-mail. When communications are digitized, the possibilities for media manipulation are endless, giving the person considerably more power than with conventional methods.

In fact, those who examine new technologies have discovered that uses-and-gratifications research has been quite beneficial in investigating a variety of new media, particularly e-mail. Women are more likely than males to use email to keep up social connections, according to Boneva, Kraut, and Frohlich. They showed that women were using email more and more to stay in contact with their loved ones. The uses and pleasures of the phone, e-mail, and Internet are the subject of current research by John Dimmick and his colleagues at Ohio State University. In order to understand how and why different computer-based or wireless communication services are utilized to augment and, in some circumstances, replace previous media, the uses-and-gratifications hypothesis may prove to be crucial. The subject of media viewers' activity levels applies whether they utilize new or old media. And what variations exist for this activity? Longtime detractors of uses-and-gratifications research claim that the theory overstates the volume of active usage.

According to them, it makes little sense to question individuals about their usage of media since it is mostly passive and routine. Sven Windahl and Mark Levy made an effort to put the situation into perspective. The term audience activity is typically regarded by researchers studying gratifications to imply a voluntaristic and selective orientation of audiences toward the communication process. In a nutshell, it contends that audience members' own wants and interests drive their use of media, and that engagement in the communication process may assist, restrict, or otherwise shape the pleasures and consequences of exposure. Additionally, according to current thinking, audience activity is best understood as a changeable entity, with audiences demonstrating a range of activity types and intensities. The extraordinary range of meanings attached to the idea of activity, according to Jay G. Blumler, is a hindrance to the development of a robust uses-and-gratifications tradition. He determined that the phrase had a variety of interpretations, some of which are as follows:

1. **Usability:** People may utilize media for a variety of purposes, and vice versa.
2. **Intentionality:** People's past motivations might influence how they consume media material.
3. **Selectivity:** Individuals' media use may be a reflection of their current interests and preferences.
4. **Resistance to Influence:** Audience members are often resistant to being swayed by anybody or anything, even the media. Certain media influences are purposefully avoided by audience members.

The types of audience behaviour that the early users-and-gratifications researchers looked at were compiled in Blumler's list. They have to do with general content selections and media use habits. However, these activities did not take into account what viewers really performed with the media material they had selected. The way that individuals deliberately impose meaning on material and build new meaning that fits their interests better than any meaning that could have been intended by the message creator or distributor is the subject of recent study. The many interpretations that viewers and reviewers gave to the iconic box office success Avatar are a wonderful example. The movie offered an incredibly disturbing anti-human, anti-military, anti-Western world view and flirted with modern doctrines that promote the worshi conservatives claimed it fed hatred of the military and American institutions and encouraged viewers to root for the defeat of American soldiers at the hands of an insurgency. The clear imperialist/racist motif of the lovely but imperfect brown people being redeemed by the white man was denounced by liberal commentators. When conservative critics used Avatar to support their claim that Hollywood is liberal, liberals countered by claiming that the film's pro-environment and anti-war themes were popular with the general public. In other words, the market has decided that people find satisfaction in those liberal themes because Avatar is history's most successful film.

Or maybe Avatar is something different, a spectacular effects-heavy, explosion-rich Christmas blockbuster made to make billions of dollars for its producers and investors while giving those who are willing to pay the ticket price a fun few hour of entertainment. Making the distinction between activity and activeness and seeing the active audience as a relative notion are two methods to make the problem clearer. Although activity and activeness are closely connected, the former more closely resembles what the users-and-gratifications crowd had in mind specifically, the audience's freedom and autonomy in the context of mass communication, as shown by the Avatar example. There is no question that each person's level of activity is different. Some audience members participate more actively than others. This should be evident because we all know too many couch potatoes, movie addicts, and BlackBerry users. We also have a lot of acquaintances who don't match any of these categories. And a dormant user could start using again. Depending on the time of day and the sort of information, our degree of activity may change. We may be passive late-night movie viewers while being active Web users throughout the day. The uses-and-gratifications method essentially serves as a framework for understanding when and how various media consumers become more or less engaged as well as any potential repercussions of this change.

This concept was most famously presented by Elihu Katz, Jay Blumler, and Michael Gurevitch. Five components, or fundamental presumptions, of the uses-and-gratifications model were described. The audience is engaged and uses media in a purposeful way. There has been some misunderstanding as to what precisely is meant by active, but it is obvious that different audience members engage in different degrees of activity while they are consuming. The audience member must take the effort to connect their desire satisfaction to their media preference. Even with Mike Tyson on their side, Bradley Cooper and Ed Helms can't convince you to watch The Hangover. You are not under the control of Katie Couric or Wolf Blitzer to be a news addict. Alternative sources of need-satisfaction compete with the media. What Joseph Klapper meant when he remarked that media work through a nexus of mediating factors and influences Simply said, audiences and the media do not coexist in isolation. They are a part of a broader society, and developments in that setting have an impact on how the media and viewers interact. You are

considerably less likely to switch on the television or browse the internet for news if all of your entertainment and informational requirements are being met by talks with your pals. Some media use patterns tend to drastically decrease when kids start college since they don't have to fight as fiercely for their time and attention.

In the contemporary media environment, a wide variety of new media that fulfill comparable requirements more conveniently, cheaply, or effectively compete for our attention with traditional media. People may accurately portray their own media usage to researchers by being honest about their own media use, interests, and motivations. As we've already seen, this is a contentious methodological topic. Researchers should, however, be able to provide stronger proof of people's knowledge of media usage as their study methodologies are improved. Evidence shows that individuals are being compelled to become more aware of their media usage as a result of the expansion of media options brought on by the continuous spread of technologies like DVD, cable and satellite television, and the Internet. By mistakenly changing the station and keeping the television tuned there all night, you might accidentally start watching television. If everyone around you is a frequent viewer of a given program, it might be easy to develop certain viewing patterns. However, you are more likely to take an informed decision if you pay to download a movie. The first title in the video-on-demand menu is not the one you choose. You go over the choices, evaluate them, read the available descriptions, maybe view the provided trailers, and finally choose a movie. When you make a decision, it is far more likely that it will represent your interests than if you zone out and watch one channel or whatever is on the TV in a lounge at the student center.

It is best to refrain from making value judgements about how the audience connects their needs to certain media or content. For instance, the harmful effects of advertising for commercial goods on cultural values may simply be bad to the researcher. The choice to use such advertisements to inform audience members' definitions of what is cool is theirs. The assumption made by Katz, Blumler, and Gurevitch that is possibly the most doubtful is this one. They argue that since different individuals might utilize the same information in various ways, the results of that information can also vary widely. While seeing films that depict the brutal treatment of minorities may reinforce some people's unfavorable sentiments, it may also encourage others to defend minorities' rights more. We all create our own meanings for material, and these meanings eventually shape our thoughts and behaviors. The benefits of utilizing social networking websites, email, and text messaging to stay in touch with a variety of far-away pals are argued for by supporters of new media. But what if individuals just maintain a superficial level of communication with their old pals, never forming new friendships? Did you use social networking sites or email to keep in contact with high school pals when you began college? Your drive to meet new acquaintances was it impacted by this? Or did you look for and build new relationships in college using new media?

This summary of the fundamental presuppositions of the uses-and-gratifications approach poses a number of questions. What elements influence the degree of engagement or media awareness among audience members? What additional environmental factors affect the development or upkeep of audience members' demands and their assessments of which media usage would best satisfy those needs? According to Katz, Blumler, and Gurevitch, individuals may get involved in the generation of media-related needs in any of the following ways depending on the social situations they find themselves. As a result of social tensions and disputes, there may be pressure

on the media to mediate them. You read diet-related periodicals, watch comedies or movies where characters deal with similar issues because you're self-conscious about your appearance and believe you have a weight problem. Or maybe you want to see some anorexia-related videos on YouTube. Social events might make people aware of issues that need attention and about which they could look for news in the media. When you're out with your pals, you see that the individuals who are the most gregarious are the most popular, and you also observe that they often get invites while you do not. To have a deeper understanding of the social scene, you either consume more style and fashion publications or turn to the internet, knowing that the Google search engine can help you locate in-depth information about the majority of social issues.

Real-life possibilities to meet particular demands may be diminished by social circumstances, and media may act as a replacement or a complement. You can't afford to purchase the in clothing or pay the cover price at the dance club because of your student budget, so the Style Network's How Do I Look? sustains your business. In order to maintain communication with old friends while attending college till you meet new ones, you could utilize social networking services. Talk programs on radio and television provide a never-ending stream of conversation to fill the gaps in our lives and foster a feeling of community. Specific values are often evoked in social circumstances, and media consumption may help to validate and strengthen these values. You are likely a member of a group that prioritizes going to parties if you are a single young adult in college. Look for individuals your age on Facebook or MySpace to see how much attention they pay to their social life to verify this. The party scene is not only promoted by this media, but your views toward it are also strengthened.

Social contexts might create expectations of media familiarity that must be satisfied to maintain membership in certain social groupings. What? You're not a fan of The Hills? You're unaware of Courtney Love's rise to fame. You didn't know that Queen Latifah was a rapper before she was famous for her roles in movies, did you? You haven't watched the most recent romantic comedy? Or how about athletics? The World Series champion? Can LeBron take Michael's place? How about those Vikings, Bears, and Patriots? If you believe that the media are significant sources of effects, you may naturally wonder if the media's role in the development of certain social situations and the importance placed on satisfying the needs these situations entail led to the media becoming the most practical and efficient way to do so. If the media didn't constantly show us thin, beautiful individuals, would we care about body image as much? Would we be interested in sports as much if the media weren't continually promoting them? However, it is often not a worry in classic uses-and-gratifications thinking since audience members actively and independently choose which needs will and will not be satisfied as a result of their exposure to media messages.

CONCLUSION

In conclusion, Media studies have difficulties as a result of the misunderstanding between media uses and media functions. Researchers may create more sophisticated methods for examining the impacts of media by understanding the intricacies of media reception, recognizing audience agency, and taking cultural factors into account. In order to better understand how media functions and uses overlap in a complex media environment, future research should continue to examine the dynamic and varied connection between media and audiences, incorporating multidisciplinary viewpoints and modifying approaches. Additionally, this uncertainty

necessitates the use of more subtle methods to examine the dynamic connection between media and viewers. To capture the complex nature of media reception, researchers should use mixed methodologies that combine qualitative and quantitative approaches. In addition, they must take into account the various cultural and social settings in which media are utilized, taking into account the various audience perceptions and behaviors.

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USES-AND-GRATIFICATIONS: UNDERSTANDING AUDIENCE MEDIA CONSUMPTION

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ABSTRACT:

Uses-and-gratifications research focuses on understanding why individuals use specific media and what gratifications they derive from those media experiences. This study explores the key concepts, theoretical foundations, and implications of uses-and-gratifications research in relation to media effects. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors influencing media use, the gratifications sought by audiences, and the potential effects of media consumption. It explores how individuals actively select and use media to satisfy their needs, motivations, and desires. The findings contribute to a deeper understanding of the complex relationship between media use, gratifications, and effects, highlighting the importance of audience agency and the need for nuanced approaches in studying media effects.

KEYWORDS: *Media Use, Multi-Functionality, New Media, Social Media, Technological Advancements, User-Generated Content.*

INTRODUCTION

Many academics have dismissed uses-and-gratifications research as fascinating but ultimately of little use due to this propensity to neglect the potential of impacts. Because of this, some modern proponents of the method have taken up the task of connecting pleasures and impacts. British cultural studies academics were creating a unique but complementary viewpoint on audience behavior at the same time as audience-centered theory was capturing the interest of American empirical social scientists. As we've seen, the limited-effects approach, which had previously dominated mass communication research in the United States, was challenged by uses-and-gratifications researchers. Innovative cultural studies scholars in Britain were contesting a completely different prevailing viewpoint. Stuart Hall, the center's most well-known academic, launched the Center for Contemporary Cultural Studies at Birmingham University. Hall first created a mimeographed report that was crucial in shaping and concentrating the activity of his organization. It was then turned into a book, proposing that scholars should concentrate on studying the social and political contexts in which media material is created as well as how people use it. Researchers should instead do research that enables them to thoroughly examine the social and political contexts in which media information is generated and the contexts in which it is consumed rather of making incorrect assumptions about either encoding or decoding [1]–[3].

Shaun Moores claims that Hall developed his method in part as a response to the Marxist film criticism tradition found in the film journal *Screen*, which saw mainstream popular films as inherently deceptive and supportive of an elite-dominated status quo perspective pioneered by the Frankfurt School. The creators of *Screen* chose avant-garde movies with no pretension of critical analysis. Theory of the audience that focuses on how different audiences interpret different kinds of polysemic information. Media texts have the quality of being essentially ambiguous and genuinely inter-connected in many ways about representing a real social environment. Hall disagreed with this viewpoint's underlying cultural elitism. He believed it was incorrect to presume that well-known movies always intended to mislead and manipulate viewers from the working class. There may be instances when seeing these movies led viewers to support the existing quo less. In reality, the message films and British New Wave films listed at the beginning of 8 were direct and forceful challenges to a post-World War II Great Britain and the United States dedicated to business as usual. Additionally, Hall did not believe it was legitimate to anticipate that viewers from the working class would embrace avant-garde films as offering a better way to comprehend the social environment.

Studies on Feminist Reception

One of the first American cultural studies scholars to demonstrate the transition away from an exclusive emphasis on textual analysis and toward a greater dependence on reception studies was Janice Radway. Her study is generally considered as one of the greatest instances of feminist culture studies research and served as a model for American researchers. Radway first examined the material in well-known romance books. She believed that patriarchal myths, in which a male-dominated social order is thought to be both natural and right, are the source of romantic characters and stories. Men are often portrayed as being aggressive, powerful, and heroic, whereas women are seen as being reliant, docile, and weak. Women must get identified with a masculine persona in order to become themselves.

Disobedience Semiotics

Semiotic democracy is a term that British cultural theorist John Fiske used to describe viewers' capacity to interpret television programs in their own ways. Viewers have the ability and the right, in his words, to create their own meanings and pleasures while engaging with multimedia texts. Both meanings and pleasures include clues of entertainment theory and uses-and-gratifications theory, while pleasures contains data from reception studies. However, a new school of active-audience authors and thinkers approaches the idea of an engaged audience from a more critical theory perspective. They contend that, very naturally, semiotic democracy is turning towards semiotic disobedience, wherein people may rewrite or disrupt media information, not to enforce a personally meaningful interpretation, but to oppositionally reinterpret it for themselves and others. Online games have also used the name and emblem of the famous hamburger chain McDonald's in opposing ways. The amount of rain forest to clear in the McDonald's videogame in order to produce more cows for slaughter is up to the players. When the carmaker Chevrolet allowed individuals to design advertisements for their Tahoe sport utility vehicle in 2006, 32,000 submissions were posted on YouTube. However, it was those advertisements connecting the large SUV to sexual inadequacies and global warming that attracted notice from international media. Shopdropping, on the other hand, is the act of

removing products off store shelves, such CDs or canned foods, changing their labels, and putting them back in their same location so that other customers may view or buy them.

Semiotic disobedience proponents like technologist David Bollier claim that these protest tactics have emerged because in today's hyper-commercialized, corporate-dominated media, we are being informed that culture is a creation of the market, not a democratic inheritance. Our responsibility is to act as compliant customers since it is privately owned and operated. Only approved types of interaction are allowed. In essence, our function is that of paying guests at a cultural estate that is held by significant content providers. With their mobility, accessibility, and simplicity of use, the new digital communication technologies enable this subversion of the preferred interpretations. Radway interviewed women who read romance novels and often got together in groups to discuss them after she had finished her content study of them. She was quite aback to learn that many readers utilized these works as a tacit protest against masculine dominance. They see them as a way out of household duties or kid care. Many of them disregarded important tenets of patriarchal beliefs. They made clear that they preferred male characters that exhibited both conventionally masculine and feminine attributes, such as physical prowess and gentleness. Readers also valued strong female characters that were in charge of their own lives while maintaining stereotypically feminine traits.

Reading romance novels might be seen as a sort of passive opposition to a society that is controlled by men. Readers of romance turned away from the favored reading and participated in contested or oppositional decoding. Similar assessments of how soap opera viewers understand the program's material were provided by British study [4]–[6]. Female oppositional decoding of popular media material is a common practice, according to a feminist cultural studies scholar. Linda Steiner looked at 10 years of Ms. magazine's No Comment column, where readers report instances of subtle and not-so-subtle male dominance. According to her, Ms. readers often participate in oppositional decoding and establish a community that works together to create these readings. Examples from magazines may show women how to recognize these texts and assist them in coming up with interpretations that serve their own needs rather than that of a patriarchal elite. In her investigation of young females' negotiated interpretations of the films *Flashdance* and *Fame*, Angela McRobbie reached a similar result. In her analysis, she came to the conclusion that young girls' passion for these movies had far more to do with their own desire for physical autonomy than with any simple notion of acculturation to a patriarchal definition of feminine desirability.

DISCUSSION

The other hypotheses discussed in this and the next two chapters continue the legacy of audience effects research, which was the primary impetus for the limited-effects perspective's creation. These ideas all go beyond the understandings of impacts that were prevalent in the 1960s and 1970s. Similar to the 1950s, most have some foundation in psychological ideas and perceptions of psychological processes. Each has been discussed in terms of how it expands upon and goes beyond preceding effects theories. All of these theories fall into the middle range and incorporate a variety of findings. Elaboration Likelihood Model: This model of information processing aims to explain the level of elaboration, or effort, brought to evaluating messages from previous research. Information Processing Theory: This theory uses mechanistic analogies to describe and interpret how people deal with all the stimuli they receive. Because they believe that media

may have significant impacts when specific conditions are met, they are known as moderate-effects theories. For instance, if regular media use is continued over an extended period of time, impacts may accumulate and eventually become extremely potent.

Although the majority of these theories do include audience interaction, they often don't give it a prominent position. Some of these ideas assume that rather than being deliberately planned, audience engagement is mostly routine and habitual. The idea of audience activity is one of the variables that mediates between exposure to media information and the impacts brought on by this exposure. These ideas acknowledge that media impacts may be mitigated or controlled by individuals via deliberate media usage. However, there are a lot of other factors that could be even more crucial in limiting or moderating impacts. The early behaviorist pessimism about people's capacity to deliberately alter their behavior to attain or avoid certain media impacts is often still present in these ideas. We did not include all relevant audience impact studies in this article. There are several books that go into great detail on this literature. Providing examples of some of the most intriguing and well-formed hypotheses generated by postpositive effects researchers is the goal of this article.

The three main categories of effects—cognitive, emotional, and behavioral—have long been used to characterize effects research. Each of the theories we have chosen to examine focuses on a particular one of these consequences. Does media exposure increase people's understanding in terms of cognitive impacts, such as information or knowledge? Are people's emotions affected by media? Affective impacts entail feelings. People's activities may have behavioral impacts. Do they behave differently following media exposure? We'll start by taking a look at information-processing theory, which focuses on cognitive consequences. We included it first because it succinctly demonstrates the fundamental advantages and drawbacks of the effects theories being researched by post-positivists right now. A middle-range theory that incorporates a wide variety of empirical data is information-processing theory. It explains why the majority of the data presented by the media is filtered out. It also explains why certain tidbits of this knowledge are selected and incorporated into the cognitive maps we use to navigate the social environment.

After discussing information-processing theory, we examine the elaboration probability model, which helps us comprehend how specific factors like personal interest and relevance may influence how much effort is put into processing information and, ultimately, how we behave. ELM gives valuable insight to mass communication theory and is one of the greatest modern recastings of the traditional limited-effects persuasion studies. Then, we examine the theory of entertainment. It aims to comprehend what amusing media material affects us, often without our knowledge. It gives far less thought to what we believe we are doing with that stuff, in contrast to the uses-and-gratifications idea. The majority of us, according to entertainment theorists, don't give this stuff enough thought to be able to draw particularly insightful conclusions from it. Since it's only for enjoyment, we are merely acting on our instincts.

Theory Information Processing

input-processing theory is a viewpoint that cognitive psychologists have been developing for more than three decades on how people regularly deal with sensory input. It really consists of a sizable collection of several, unrelated theories regarding cognitive processes and offers yet another method for examining media audience behavior. Researchers try to comprehend how viewers and readers receive, analyze, store, and subsequently utilize different media-provided

kinds of information. Information-processing theory, which draws on the same metaphors as systems theory, employs mechanical analogies to explain and analyze how each of us processes the barrage of information our senses get every second of every day. It makes the assumption that people behave like sophisticated biocomputers with certain built-in information-handling abilities and tactics. We are exposed to enormous amounts of sensory data every day. We filter this data such that hardly any of it ever gets to our conscious minds. We only focus on and analyze a very small portion of this information, and we only keep a very small portion of it in long-term memory. We have created sophisticated methods for filtering out information that is unnecessary or unhelpful, so we are less information handlers than information avoiders. Being easily overwhelmed by sensory input causes us to make errors by failing to take in and process crucial information.

Between cognitive functions and awareness, cognitive psychologists draw a clear separation. A large portion of brain activity never enters awareness. Despite the fact that this activity often influences our conscious ideas, it only does so in a very indirect way by impacting other cognitive processes. Although we have very little direct influence over this cognitive process, our awareness serves as the primary administrator of it. Contrary to what most of us would want to believe about our power to regulate what occurs in our thoughts, this viewpoint on cognition challenges our presumptions. Our own experience, which is mostly dependent on what conscious thought can make clear to us, is contradicted by this. When we watch a news story on television, we feel as if we are learning all of the pertinent information that is available. But according to current studies, even when we pay great attention, we only get a fraction of the original information. We are drawn in by captivating visuals and spend valuable cognitive resources processing them, missing crucial aural information.

How is it that we have so little influence over the crucial procedures that provide us access to such vital information? Perhaps all we need to do is focus more intently if we are making errors and overlooking critical information, but have you ever forced yourself to remember anything for an exam? Did it succeed? If cognitive theorists are correct, we must have a considerably greater degree of skepticism about the experiences that our awareness constructs for us based on the very constrained and attenuated flow of information that it receives. Research is starting to show how often and how easy awareness fails to reflect the social environment accurately or even usefully. Some cognitive psychologists contend that early humans must have struggled to adapt to and live in a harsh physical environment in order for many of the processing processes we employ to filter in and screen out information to have evolved. It was essential in that setting to identify possible predators and prey right away so that action could be done. Such information could not be processed consciously, nor was conscious thought required prior to action. You fled if you felt a predator close by. You launched an assault if you felt close prey. Those who didn't either perished from malnutrition or at the hands of predators. People who acquired the necessary cognitive abilities lived.

The ability to adapt to and survive in intimate social connections with other people depended on these cognitive processing systems. For instance, a large portion of the human brain's cognitive processing power is really dedicated to automatically absorbing and analyzing minute body and facial gestures, which enables us to infer others' emotions and predict their upcoming behavior. The information that these cognitive processes generate is not something we consider. We sense that others feel a particular way or will behave a specific way based on this knowledge, which

we experience as intuition. Because humans are very weak and vulnerable in comparison to many predators, these processing systems may have been more crucial to survival than processing information about prey and predators. When temperatures or food sources change, people die fast. Compared to the young of other animals, human offspring need caring for significantly longer periods of time. Humans must thus establish societies in which they may cooperate in order to exist. However, surviving in a community requires cognitive abilities that are far more advanced than those required to recognize predators and prey[7]–[9].

How useful is this idea in illuminating how we process sensory data? Consider that for a second. Think on your surroundings while you read this book while sitting down. You are likely surrounded by a variety of sensory stimulation unless you are alone in a white, silent room. Your muscles may be becoming tight and your back may be somewhat sore if you have been sitting for a while. There might be laughter in the area. Perhaps a radio is screaming. All of this sensory data may be there, but if you are competent at concentrating your attention when reading, you are already regularly filtering out most of these internal and external cues in favor of the written words on this page. Think about what you do when you watch television. You can't pay attention to all the sights and sounds unless you have a VCR or a DVR device and can replay moments in slow motion. Watching them in slow motion is a whole different experience than watching them normally. It turns out that watching television requires far more complicated cognitive processes than reading a book.

You are subjected to constantly shifting noises and sights. Sorting through them can help you focus on the information that will be most helpful to you in reaching whatever goal you have for your watching. But why does television appear to be such a simple medium to utilize if this process is so difficult? because it seems like the work of consistently making sense of daily reality and watching television are so comparable. And understanding that experience is simple, isn't it? The idea of information processing provides new perspective on how we typically handle information. It questions several fundamental notions about how our brains process and make use of sensory information. For instance, we believe that if we could learn more and remember it better, we would be better off. But sometimes more isn't better. Think about what occurs when you continue to add files to your computer's hard disk. It is harder and harder to locate stuff fast. Among the thousands of pointless stuffs, a few crucial papers might be misplaced.

Thus, it is not unexpected that some individuals struggle with significant issues as a result of their inability to consistently filter out unimportant external cues. They have an excessive sensitivity to irrelevant signals like background noise or changes in lighting. Others retain an excessive amount of data. Someone with a photographic recall could make you envious, particularly if the test will be based on textbook material. Total recall of this kind, however, might sometimes provide challenges. The capacity to experience and understand new information might be interfered with by the recall of previous knowledge. The vivid recollection of several diverse prior events might be sparked by a few present-day stimuli. If you've often watched repeats of the same television program, like *Scrubs* or *The Simpsons*, you've surely noticed that each episode prompts you to remember little details from earlier ones. You would probably use elements from multiple other programs if you had to recreate a specific episode of either program. It's the same in everyday life; if we recall too much, the past will obtrude into the present. Neglect has benefits.

Information-processing theory also acknowledges the limits of conscious awareness, which is a helpful understanding. Because conscious cognition is highly valued in our society, we often have doubts about the usefulness of brain processes that are either partially or never under conscious control. We connect rationality to the capacity to choose wisely after carefully weighing all relevant information and awareness. Unrestrained emotions, irrational intuition, and even mental illness are things we associate with unconscious mental processes. Because most of an athlete's greatest feats are carried out automatically, we sometimes undervalue their accomplishments. It makes sense that people are hesitant to admit how much we rely on unconscious brain processes. Conscious control cannot effectively or efficiently handle the whole complexity of dealing with information. We must rely on routine information processing, and we typically can only make deliberate attempts when intervention is absolutely necessary. Conscious effort could be necessary, for instance, when there are indications of a breakdown of some kind or when ordinary processing falls short of meeting our demands [10].

The information-processing viewpoint has the benefit of offering an unbiased view of learning. Most people have subjective views on learning. When we don't learn something we feel we should have or that seems simple to learn, we hold ourselves accountable. We believe that failure might have been prevented with a bit more deliberate effort. How often do you find yourself criticizing yourself by saying things like, "If only I'd paid closer attention, I should have given it more thought, or I made simple mistakes that I could have avoided if only I'd been more careful? But would paying a little more attention have made a significant difference? According to the notion of information processing, our cognitive abilities are constrained. One job will be completed poorly if more resources are devoted to it. When one part of information processing receives a little bit more focus, another aspect of processing often breaks down. In most situations, we have to cope with information coming at us simultaneously from several channels. At the same moment, we are simultaneously conversing on a mobile phone, browsing the web, viewing instant messaging, and watching television. The contemporary college generation is correctly referred to as the M generation due to both their continual multitasking and pervasive media usage. It seems sense that we are using all of our cognitive capacity. We make errors and don't always learn the lessons we want to.

For instance, even when we watch television news, we are absorbing both verbal and visual information. Complex, compelling visual representations will force us to invest more cognitive resources to make sense of them since we prioritize processing visual information. We would, however, miss the spoken information if we did that. Of course, occasionally making more deliberate effort may be quite beneficial. We have the option to focus intently on the spoken information rather than the attractive graphics. However, we may need to overhaul our information-processing system as a whole as well as our standard methods for managing information. This may need a significant amount of time and effort, not simply trying harder in one particular situation. Therefore, information-processing theory offers a way to provide a more objective evaluation of the errors we commit while processing information. These errors are regular results of a certain cognitive process or collection of processes rather than individual faults brought on by flaws in the individual.

The information-processing approach does not hold the audience responsible for errors made when using media material. Instead, it makes an effort to anticipate these errors based on the difficulties presented by the material and typical constraints on people's ability to comprehend

information. In certain circumstances, it makes a connection between typical or regular mistakes and errors in information processing and offers solutions to prevent them. For instance, research has consistently shown that badly organized news pieces will often be misunderstood even when they are written by well-intentioned journalists and are read carefully by news consumers. It is more effective to modify the structure of the tales so that more people can utilize them without making errors rather than retraining individuals to deal with poorly constructed stories.

CONCLUSION

In conclusion, the motives, gratifications, and impacts of media use are better understood through the lens of uses-and-gratifications research. This study challenges the idea of passive media impacts by acknowledging the active role viewers have in choosing and using media to meet their needs. Future studies should continue to investigate the dynamic interaction between media usage, pleasures, and impacts, using a variety of methodologies and taking into account the many variables that affect media use. Understanding the intricate interactions between audience agency, media choice, gratifications, and impacts in the always changing media world requires nuanced methods.

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PROCESSING TELEVISION NEWS: UNDERSTANDING MEDIA INFORMATION

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ABSTRACT:

Processing television news involves the cognitive and emotional processes through which individuals receive, interpret, and make sense of news content presented on television. This study explores the key concepts, cognitive mechanisms, and emotional responses involved in processing television news. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors influencing news processing, the role of media frames and biases, and the effects of news consumption on individuals' attitudes and behaviors. It explores how individuals selectively attend to, encode, store, and retrieve news information, as well as the emotional reactions triggered by news content.

KEYWORDS: Attention, Cognitive Processing, Confirmation Bias, Emotional Appeal, Framing, Gatekeeping, Information Overload.

INTRODUCTION

The most common use of information-processing theory in mass communication research has been too direct and evaluate studies on how viewers understand and absorb television news. There have been many studies done, and there are now helpful evaluations of the literature. Very different forms of study, such as large-scale audience surveys and small-scale laboratory trials, have yielded startlingly comparable results. What people do with television news is becoming more and more evident[1]–[3]. Television is really a challenging medium to operate, despite the fact that most of us think of it as a simple medium that makes it possible for us to be eyewitnesses to significant events. Frequently, information is presented in a manner that hinders rather than helps learning. A portion of the issue is audience participation. The majority of us see television mainly as a kind of entertainment. For viewing television, humans have evolved a variety of information-processing techniques that help us make sense of entertaining material but obstruct our ability to understand and remember news. We watch television news in a passive manner, and we often multitask while we watch. Rarely do we pay attention to the screen. We rely on aural and visual clues to focus our attention on certain tales.

When a story captures our interest, we depend on habitual schema activation to help us interpret what we are seeing and organize it into useful categories so we can remember it. We seldom ever read news articles deeply and thoughtfully, which would give us greater conscious influence over how we interpret the information. Therefore, the majority of news article material is never properly processed and is rapidly forgotten. Even when we do consciously try to learn from the news, we often lack the schemas required to evaluate the information in-depth or to retain these

interpretations in long-term memory. But even while we as viewers have numerous shortcomings, news broadcasters also share some of the burden. The typical newscast is often so confusing that it may legitimately be described as biased against understanding. The average broadcast has too many storylines that each attempt to pack too much information into an insufficient amount of time. Individually packaged parts known as stories are often made up of intricate mixes of verbal and visual information. All too often, the visual information outweighs the verbal because it is so potent. The audience is left with powerful mental imagery but little background knowledge. Pictures that don't help tell the story are often employed; they serve just to distract.

The results that Dennis Davis and John Robinson have provided are representative of this body of work. To determine what viewers had learned or not learned from three important network news programs, they spoke with more than 400 viewers. Numerous aspects of the stories were shown to either facilitate or hinder learning. Poor comprehension was seen in stories with a complicated structure and language, as well as in those with strong but pointless visuals. Simple yet powerful human-interest tales with clear narratives were widely comprehended. Viewers regularly mixed-up details from articles and combined data from related publications. It may be better if the majority of this recollection is fast forgotten given how inaccurate most of it is.

A vast range of media material may potentially be explored using information-processing theory. It is used by researchers to study a variety of subjects, including advertising, broadcast political content, and children's programming. This study is quickly illuminating how we shape our basic cognitive abilities to understand and use media material. The best example of this is provided by youngsters when they learn to watch television. Within a few years, youngsters go from being mesmerized by the changing colors and sounds on the screen to recognizing sophisticated distinctions between the individuals in programs and making precise predictions about how the plot will develop. Children learn, for instance, that despite the attempts of wicked characters, Disney tales will have happy endings. However, these ostensibly straightforward and everyday actions of meaning-making are really the result of sophisticated cognitive processes that have been modified for the job of watching television.

DISCUSSION

Elaboration Likelihood Model

The elaboration probability model, created by social psychologists Richard Petty and John Cacioppo, is a theory of information processing based on the idea that individuals are driven to adopt correct attitudes for social reasons. However, not everyone is always ready or able to digest information in a manner that will lead to the right attitude. Sometimes they consider a topic or debate from all sides; other times, they arrive at their opinions more quickly and easily. In our previous examination of attitude transformation, we mentioned social categories and dissonance theory. This is due to the fact that, contrary to what dissonance theory and social categories suggest, this peripheral route of information processing relies more on cues unrelated to the information than it does on the elaboration of the message, such as appealing sources, catchy jingles, or political party labels. People will employ the core route of information processing, in which they give the information as much scrutiny as possible, when they are driven by the information's importance, a desire for cognition, or a feeling of duty. The attitudes that result from this more thorough elaboration have a tendency to be more strongly held, more

durable, and better able to predict subsequent conduct. Peripheral attitudes are more likely to be superficially held, short-lived, and unreliable predictors of action.

ELM has undergone a great deal of testing in several research experiments across numerous contexts. It comes as no surprise that mass communication researchers find it useful, especially given that regular media consumption including the consumption of overtly persuasive messages like commercials occurs and that information processing issues have been noted even when audience members make an effort to pay attention to messages. So, the area of information campaigns is where ELM is most often used in mass communication. According to Petty, Brinol, and Priester. The primary path to persuasion seems to be the ideal persuasion method if the aim of a mass media influence endeavor is to induce long-lasting changes in attitudes with behavioral repercussions. Even though it is just temporary, the peripheral method may be effective if the aim is the instant establishment of a new mindset. The early hopeful view that the mere dissemination of knowledge was sufficient to induce persuasion, and the ensuing gloomy view on mass media persuasion, have long since been abandoned the idea that media influence operations were often unsuccessful. As with other types of influence, we now understand that media influence is a complicated but understandable process.

By suggesting that ELM's significance to mass communication theory and research is made evident by the new media, Lance Holbert, Kelly Garrett, and Laurel Gleason try to simplify that complexity. The conventional media are push media; they provide information to their audiences, who may choose to accept it or not. However, since new media are pull media, viewers are able to get the information they need from them. What do you have from an ELM perspective when the user is in charge and removing political media content?, they pen. Audience members who desire to ingest politically persuading media messages are your motive. Additionally, in a pull media environment, audience members are more likely to consume their favorite political media messages at convenient times, in preferred locations or circumstances, and using forms that are most conducive to their individual learning styles. The capacity to comprehend political information is facilitated by each of these aspects of media usage.

Theory of Entertainment

Harold Mendelsohn pioneered an effort to use psychological theories to evaluate what entertainment media do to and for us, as we saw in chapter five. His functional analysis-based approach to entertainment is today seen as skewed in favor of a status quo that wasn't really in turmoil. However, his perspective on the need of comprehending how people truly utilize entertainment is still relevant in some significant work today [4]–[6]. Contemporary entertainment theory is said to have been developed in large part because to Dolf Zillmann. Its supporters situate it within the broader framework of an entertainment psychology. It aims to distinguish between processes underpinning knowledge, education, and persuasion from those underlying amusement and to describe and explain important psychological mechanisms behind entertainment. Theorists now have access to a lot more data than Mendelsohn had. Current entertainment theory differs from past ideas in that it does not consider enjoyment to be only an emotional result of exposure to certain types of media material. It anticipates an entire process in which entertainment activity is influenced, triggered and maybe even shaped by the media product that is selected, according to Bryant and Vorderer. While audience members do deliberately choose the entertainment they watch, there are several uncontrolled psychological

processes at play, similar to the information-processing hypothesis. These processes provide a thorough explanation of how and why we utilize entertainment media, and they also assist in outlining the effects of this usage.

Research studying the impact of several different kinds of entertainment material is integrated into entertainment theory. Research on horror, humor, conflict, suspense, sex, affect-talk, sports, music, and videogames is reviewed by Dolph Zillman and Peter Vorderer. They evaluate age and gender disparities and identify a variety of consequences brought on by exposure to different types of information. While many impacts are unintended, others are. For instance, studies suggest that laughing may have health benefits, therefore watching situation comedies may improve our wellbeing. Regular exposure to sexually explicit television has been associated to traits including ambivalence about marriage, perceptions of others' sexual behavior, and attitudes toward homosexuality. It's unlikely that the majority of viewers would have known or intended for these consequences to occur. Selective exposure, motivation, attention, comprehension, information processing, attribution, disposition, empathy, character identification, involvement, mood management, social identity, and parasocial interaction are just a few of the psychological processes that have recently been the focus of an edited collection. To examine one or more types of entertainment material, each may be researched alone or in combination with others. Particular types of material are more likely to entail particular procedures. Examining which processes are most closely related to certain types of entertainment will help research go forward in the future.

Subtheories were developed that focused on the many psychological processes outlined below as entertainment theory developed. The notion of mood control is one of the most intriguing of them. We'll examine this concept in more detail since you could find it helpful in appraising how you utilize media. It contends that controlling or regulating our emotions is a major reason people use entertainment media. It expresses some of our intuitive beliefs about what we do when we look for enjoyment. When we're in a bad mood, we play music on our iPods. We may take a break and browse the internet or switch on a comedy show when we're stressing out from studying. The mood management theory is described by Silvia Knobloch-Westerwick as follows: The basic prediction of mood management theory argues that people seek out media material that they anticipate will enhance their mood. In this regard, arousal levels are related to mood optimization; thus, people tend to avoid uncomfortable levels of arousal, such as boredom and tension. Users of media may control their own mood and arousal levels by choosing the media they consume.

Excitatory potential, absorption potential, semantic affinity, and hedonic valence are the four categories of media content properties that Knobloch-Westerwick claims are important for mood regulation. The power of content to arouse or quiet emotion to excite or settle us is referred to as its excitatory potential. Absorption potential refers to a piece of content's capacity to shift our focus from things that make us feel bad to other things that make us feel good. Semantic affinity refers to the extent to which enjoyable material contains elements that are analogous to those that are depressing. Hedonic valence explicitly refers to a piece of content's capacity to elicit happy emotions. You should be able to consider how you recently consumed entertainment material and determine how much the mood management theory can account for what you did and what transpired. Did using the information alter your mood in the manner you wanted it to? Why do you suppose this occurred, if your attitude did change? Did the information thrill you? Did it

cause you to think differently about issues that were affecting you? Was the information presented unconnected to your own issues, allowing you to focus your attention on something upbeat? Was the information able to elicit pleasant emotions to make you feel good? Can you recall a time when you went to a movie expecting to be amused but ended up being bored instead? What happened? Was the film monotonous? Did it fail to divert your attention from your concerns, or worse, did it bring them back to mind? Did it not elicit favorable emotions?

The notion of mood regulation may assist to explain why our attempts to control our emotions often fail or why media material can be amusing even when it depicts events that would appear unpleasant, such as chainsaw murders or catastrophic earthquakes. Situation comedies may make us believe they would always make us feel better, but they may also serve as a dull reminder of our issues. In contrast, we may anticipate that a horror film or a thriller would make us feel uneasy, but they may really be highly entertaining and exciting they may even have a great potential for excitation and absorption. We don't need to be consciously aware of these content features, according to mood management theorists. They are not necessary to help us intentionally choose material. Instead of choosing information based on a deliberate, rational plan, we can be influenced by our sentiments about our hazy assumptions about what would make us feel better. We don't consider the semantic affinity or hedonic value of the television programs we choose. Awareness of mood optimization needs does not have to be assumed, asserts Knobloch-Westerwick, ... mood management processes may go largely unnoticed by those who act on them at least very little cognitive elaboration usually takes place.

The uses-and-gratifications theorists' perspective on audience members, which depends on audience members to report both uses and gratifications, may be compared with this one. Audience members are not expected to be able to describe how they utilize material to control their emotions, according to mood management theorists. People aren't asked to complete surveys evaluating the anticipated hedonic valence or the excitation potential of different forms of entertainment material. They are aware that individuals don't actively evaluate stuff in this way. Since surveys can't be used to investigate mood moderation, scientists mostly rely on experimental data to draw their results. In these studies, viewers are exposed to media material that, according to mood management theory, should have a specific impact on them. Content having a high or low excitation potential or semantic affinity is shown to subjects. But creating these trials may be challenging. Researchers must create stimulus materials that have the right concentration of the properties they are modifying. But how can you consider people's moods? It would be challenging to purposefully create negative feelings before to exposure to information due to research ethics.

The argument of audience members seeking entertainment material as mood management by certain viewers would be rejected. You may counter that you're just selecting mindless entertainment or visually beautiful stuff. It's possible that changing your mood is the last thing on your mind. Could it be that you're more worried with controlling your mood than you're ready to admit? Could your prior exposure to media material have conditioned you to recognize which kind of information would instinctively make you desire to feel certain emotions? When you decide to unwind in front of the TV for the evening, you may want to reevaluate what you're doing [7]–[9]. As Knobloch-Westerwick points out, it's crucial to distinguish between emotions that have a tendency to last throughout time and sentiments that are only experienced briefly. Moods may often be caused by long-lasting, persistent personal or environmental variables.

Media material can only momentarily change them. For instance, a recent breakup with a close friend may have contributed to a long-lasting bad mood. You could feel better after seeing a situation comedy, but your bad mood will soon return. Although you would be controlling your mood, it would only be a temporary solution. Maybe horror movies or thrillers would be better if you were looking for media material to consume since you would need to steer clear of information that portrays nice friends because it will have too much semantic affinity. Although thrilling and entertaining, they wouldn't focus much on interpersonal interactions.

The mood management hypothesis recognizes media as a beneficial factor in society, like the majority of ideas associated with entertainment theory. What could be wrong with offering consolation for people's daily struggles? Like Mendelsohn did forty years ago, most of these modern theories assume that the status quo is acceptable. According to the notion of mood management, media may assist us in coping with the challenges in our life that often result in negative emotions. We may depend on what we've learned from prior media experiences, on what media have taught us to anticipate, and from the ways we've been conditioned by exposure to a lifetime of entertainment programs to make media beneficial to us without having to design a complicated plan. Recently, some theorists have started fusing postpositivist media entertainment research findings into theories that pose more weighty issues. An excellent illustration is L.'s viewpoint on the psychology of entertainment media. Shrum, J. According to Shrum, the lines between amusement and persuasion are starting to fuzzle between modern marketing strategies.

In his view, citizens in a free democracy need to be aware when they are the focus of an advertising. The majority of viewers shouldn't be unaware of advertisements since they are buried so deeply in entertainment material. But this is precisely what occurs when merchandise is heavily included in motion pictures, television programs, and even hit songs. Could black propaganda be akin to this product placement? Could identifying with or having positive thoughts about fictional characters lead us to utilize the items we see them using? Isn't this covert advertising a little unfair if we are already rather bad information processors? It's doubtful that we would be motivated to use our primary information-processing pathway while consistently viewing a favorite television program. Are advertisements included into the regular flow of mainstream entertainment content to guarantee a superficial, peripheral route evaluation? Shrum poses a lot of unsettling questions[10].

Media and Society

How can we stay up to date with what's happening in our community, city, state, country, or throughout the world? How do we learn about the newest trends in diets, movies, technology, and fashion? The world is changing rapidly right now, and it's occurring everywhere. An ever-expanding range of media continuously bombards us with information about goods, peers, family, community, state, country, and the globe. An astounding variety of sources, including journalists, bloggers, and YouTube lovers, develop and package news. With regard to our news, we encounter an ever-increasing volume of promotional content created by marketers, publicists, and other strategic communicators. Since this material is often included into news, it may be difficult to distinguish between news and PR or advertisement.

New media technology is fundamentally changing how we receive and utilize information, which has put conventional news producers in a very challenging position. Print media outlets

are fast losing readers, particularly young readers, and advertisers. Many have stopped operating completely. To save money on paper, several have shrunk the size of their pages. Fewer people are posting each week. Some people have made the decision to just exist online. Some people choose to form nonprofit companies in order to pay less in taxes and continue operating.

However, as seen by the steady and fast growth in traffic to many news-related websites, online news has been highly effective. And although while newspapers often make most of the material, they publish in their print versions freely accessible, revenue from online advertising doesn't come close to making up for the money they lose with their print editions. According to industry studies, a print reader is worth \$940 a year whereas a Web reader is only about \$46. This is true even if the online newspaper viewership is at historic highs, expanding by more than 60% between 2005 and 2008. So a print reader is worth more than 20 times what an internet reader is worth. Additionally, for regional and national readers, those same newspapers are competing with one another online. They also face competition from a wide range of alternative news sources, including blogs, websites run by other media outlets, and specialized information interest groups.

While the news industry may be struggling, strategic communicators seem to be doing well. The shift to new media is being borne by advertising firms. Promotional communicators often see new media as providing them with enormous promise for more cost-effectively delivering their messages to more specifically targeted consumers. A excellent illustration is advertising on Facebook. Facebook gives marketers access to comprehensive user data, enabling them to send ads specifically to those who share their interests or partake in certain activities on a regular basis. Regular moviegoers get details about local showings on a regular basis, while music fans receive promotional material for artists and CDs they may like.

How do you manage the onslaught of data that threatens to overwhelm you? If you're like most people, you don't often ask yourself this. You don't need to inquire since you have already provided an answer without having to stop and think about it. You handle information by removing the majority of it. Because you don't pay attention to the media that might convey it, the majority of it never finds its way to you. When you do pay attention to information, you may skim over or forget portions of it because it is difficult to grasp. Even though you may be aware of how crucial this knowledge is, it doesn't really appear to apply to your situation. However, you do discover some information to be pertinent. This is knowledge that you actively seek out and communicate with others through text, Facebook, or in-person. You care about this topic deeply enough to want to stay current on it since it affects both your life and the lives of the people you care about.

Although most of us don't give it much thought, the information we regularly take in or often disregard has a big impact on the sort of person we are or may be. We can't have educated conversations with friends about politics or social problems if we frequently disregard the news about them, and we won't be ready to take responsible political action. We will be ready to discuss celebrities or sports with friends and to appreciate media material that involves them if we consistently seek out information about them. We'll be ready to choose and purchase the attire that celebrities choose or to participate in the same activities that they do. If we regularly follow sports, we will be familiar with the status and record of our favorite teams as well as the statistics of our favorite players, which will make watching games more interesting.

The way we utilize information greatly influences who we are, and the way the majority of people use information greatly influences the culture in which we live. Information processing theory and uses-and-gratifications theory were discussed before. When these ideas are applied to information, they have significant ramifications. News has many more purposes than just keeping us informed about occurrences. News provides us something to discuss. It is a part of the routines we follow every day to comfort ourselves that everything is well and we don't need to worry too much about what is going on in the world.

The information-processing theory makes the important claim that we have finite cognitive resources. There are too many things for us to focus on. Only a tiny fraction of the knowledge we come across can be learned. Our interests are reflected in the schemas we create over time, which help us make sense of the information that relates to our interests. These mental models, which form early in life, provide us a consistent way to interpret our experiences. If we often read news about athletes or celebrities, we will form schemas that help us absorb and retain their news rapidly. Interests influence the development of schemas, which then serve these interests.

Theories concerning information and the function it plays for ourselves and others are discussed in this article as well as in some of those that follow. These theories provide several viewpoints on the information. While some are gloomy, other people are cautiously hopeful. They provide various perspectives on how and why knowledge impacts each of us differently. They also describe how media such as news or advertising might influence society. We don't often see news as having the power to change societal dynamics. The purpose of news is to report on current events; it is not intended to change the course of events. Journalists keep insisting that they only provide unbiased news coverage. The ideas in this urge us to look at news differently not as a mirror that only reflects the social reality, but as a force capable of altering that society. As Fox News says, We report, you decide.

Even if we don't care about politics, the way the press covers politics will nevertheless influence the society we live in. Even if we hate sports or celebrity culture, for instance, they will nevertheless have an impact on our lives since so many others around us are influenced by them. Whether or not we followed the news of Umar Farouk Abdul Mutallab's attempt to bring down an airliner on Christmas Day 2009 by detonating a bomb in his underwear, we still have to deal with long lines, full body scans, and increased security at airports, as well as election campaigns that depend on which political party makes the best promises about protecting us from terrorist attacks.

CONCLUSION

In conclusion, Individuals interact with and understand news material via cognitive and emotional processes as they digest television news. People may learn the abilities needed to critically interact with news media by comprehending these processes and developing media literacy. Future studies should continue to examine the intricacies of watching television news, taking into account how cognitive and emotional elements interact, and examining how news consumption affects people's views, actions, and social results. But it's critical to recognize that a variety of variables, such as people's cognitive capacities, media exposure, social circumstances, and personal biases, affect how they interpret news. The effects of watching television news on people's attitudes and actions might vary depending on the person and the context, thus it is important to take these complexity into account while researching the impacts of news media.

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DECODING REAL-TIME INFORMATION: MAKING SENSE OF SOCIETAL RESPONSIBILITY

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ABSTRACT:

Information diffusion theory explores the spread and dissemination of information within social networks and communities. This study examines the key concepts, theoretical foundations, and implications of information diffusion theory. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors influencing the adoption and transmission of information, the role of social networks in information diffusion, and the impact of information cascades on individuals and society. It explores how information travels through social networks, the mechanisms underlying the spread of information, and the consequences of information diffusion. The findings contribute to a deeper understanding of the complexities of information diffusion, highlighting its relevance in the digital age and the need for effective information management strategies.

KEYWORDS: *Information Diffusion Theory, Information Dissemination, Information Adoption, Information Cascades, Social Networks.*

INTRODUCTION

Everett Rogers merged studies on the flow of information and personal impact from a variety of disciplines, including anthropology, sociology, and rural agricultural extension work, in 1962. He created a hypothesis that he termed diffusion. Information-flow theory became information/innovation diffusion theory as a result of Rogers' successful integration of information-flow research with diffusion theory. theory that explains how innovations are presented to and embraced by different cultures meta-analysis identifies crucial similarities in earlier research results on a certain topic and systematically incorporates them into a more thorough knowledge early adopters People who accept an invention early, even before receiving a considerable quantity of knowledge, are known as information diffusion theory in information/innovation diffusion theory. Both designations were used by Rogers to title further publications of his work.

Roger's study also demonstrates the effectiveness of meta-analysis in creating a more practical middle range theory. A meta-analysis analyzes significant trends in earlier research results on a certain topic and methodically combines them to provide a more comprehensive knowledge. It is possible to merge multiple diverse but connected low-level ideas that served as the foundation for earlier research to produce new, more macroscopic theories. Post-positivist media academics are becoming more and more interested in meta-analysis[1]–[3]. In order to demonstrate that new technical advances go through a number of phases before being widely used, Rogers collected

data from several empirical research. The majority of people first learn about them, often via news from the media. Second, a relatively small number of inventors, or early adopters, will use the inventions. Third, opinion leaders experiment with the idea themselves after learning from the early adopters. Fourth, opinion leaders will promote their friendsthe opinion followersif they believe the innovation is beneficial. The modification is finally implemented by a group of laggards or late adopters after the majority of individuals have done so. Rogers discovered that the majority of American agricultural inventions followed this path.

The advantages and constraints of a middle-range theory are well illustrated by the dissemination of information and innovation theory. The substantial quantity of empirical research is skillfully included. Rogers examined a huge number of research. The diffusion of information and innovations theory provided direction for this study and aided in its interpretation. It does, however, have some significant drawbacks. Information/innovation diffusion theory is a source-dominated theory, similar to information-flow theory and social marketing theory, that views the communication process from the perspective of an elite that has chosen to distribute certain knowledge or an invention. In comparison to information-flow theory, diffusion theory improves on it by offering additional and better methods for getting over obstacles to dissemination.

According to the information/innovation diffusion hypothesis, mass media primarily serve to raise public awareness of new technologies. However, it does provide various sorts of individuals who are important to the dissemination process a very important role. Early adopters are influenced by media, although they are often well-informed and cautious media consumers. Innovations are tested by early adopters, who subsequently spread the word about them. They have an immediate impact on opinion leaders, who then have an impact on everyone else. Change agents are important players in the dissemination process. Their role is to stay up to date on advancements and support anybody looking to make adjustments. Rogers advised change agents to take the helm of diffusion initiatives; they could go to rural areas and have a direct impact on early adopters and opinion leaders. In addition to highlighting innovations, media may also serve as a springboard for debates facilitated by change agents. The success of agricultural extension agents in the American Midwest served as inspiration for this communication approach.

Rogers' hypothesis had a significant impact. The Third World was exposed to agricultural innovations thanks to the US Agency for International Development's approach. Rogers worked directly on a number of these diffusion projects, both executing them and researching them. The United States and the Soviet Union battled for influence in emerging countries during the Cold War in the 1950s and 1960s. America hoped to win their favor by promoting a Green Revolution and assisting them in improving their food security. But in order to assist them in doing this, the United States had to persuade peasants and rural people to swiftly embrace a significant number of innovative agricultural advances. Rogers' diffusion of information and innovation theory served as a guide for this endeavor. To learn from Rogers, change agents from all over the globe were brought to Michigan State University. Many of these individuals went on to pursue academic careers in their native countries, and unlike many other American ideas, the information/innovation diffusion hypothesis gained traction in universities around the developing world as agricultural innovations expanded throughout those countries' areas. Rogers' idea was often seen as being the same as communication theory.

The transmission of information and innovations represents a significant improvement above older limited-effects models. It drew on pre-existing empirical generalizations and combined them into a cohesive, perceptive viewpoint, much as other famous work from the early 1960s did. The majority of the results from impact surveys and persuasion experiments were compatible with information/innovation diffusion theory, and above all, it was highly useful. It not only aided in Third World development but also served as the basis for several marketing and promotional communication theories and the ongoing campaigns they support.

But the information/innovation diffusion paradigm has serious flaws as well. Its use resulted in certain special difficulties, however. For instance, it aided in the acceptance of technologies that sometimes users did not fully comprehend or even want. For instance, until researchers discovered that relatively few women were really utilizing the vegetables, a program to encourage Georgia farm wives to can vegetables was first deemed a big success. They hung the glass jars as status symbols on the walls of their living rooms. Most people didn't have any recipes they could use to prepare vegetables from cans, and those who did discovered that their family members didn't like the flavor. Around the world, people had similar experiences: unpopular crops like unpalatable rice and corn were grown in Southeast Asia and Mexico, farmers in India destroyed their crops by using too much fertilizer, and farmers adopted sophisticated new machinery only to have it break down and sit idle after change agents left. Simple top-down distribution of inventions did not ensure success over the long run.

DISCUSSION

Social Marketing Theory

Diffusion theory and a new macroscopic theory of media and society that emerged in the early 1970s are closely related. Theoretical social marketing is the name of it. Social marketing theory concentrated on the United States, in contrast to diffusion theory which was mostly focused on farming breakthroughs in Third World countries. Instead of being one cohesive body of thinking, it is more or less an integrated collection of middle-range theories that deal with the promotion of ideas and behaviors that elite sources consider to be socially beneficial. This hypothesis has attracted the attention of public health professionals in particular, who utilize it to encourage or dissuade a wide range of activities. Instead of going over each of the ideas that make up social marketing theory individually, we will first examine the overall theoretical framework and then go through some of its key components. Readers who are interested in a more thorough examination of these ideas and how they are applied are encouraged to look elsewhere.

Social marketing is an administrative theory that is mostly source-dominated, similar to diffusion theory. It makes the assumption that there is a trustworthy information source working to promote positive, constructive social change. It provides a structure for these providers to plan, carry out, and assess information campaigns. In its most recent incarnations, it gives more consideration to audience engagement and the necessity to provide engaged audiences with the information they need. The determination of target audiences is based on their informational requirements. There are suggestions for encouraging audiences to seek knowledge as well as for arranging and distributing material in a way that makes it simple for audiences to access and make use of[4]–[6].

Social marketing theory is a logical extension of the persuasion theories described in 6, and shares many assumptions and problems with diffusion theory. It reflects an endeavor to improve

the efficiency of communication campaigns using the mass media by a better understanding and manipulation of sociological and psychological components. Social system-level and psychological obstacles to the dissemination of information and the exercise of influence via the mass media are identified by social marketing theory in order to achieve this. It predicts these obstacles and offers solutions for them. Some tactics are clever, while others rely on the overwhelming power of saturation advertising. A few crucial components of social marketing theory include techniques to raise audience understanding of political issues or candidates. Making people aware of ideas or candidates' existence is a crucial initial step in their promotion. With a saturation television advertising campaign, this is most easily accomplished but also most expensively. Other approaches that are almost as successful but far less expensive have been created as social marketing ideas have become more sophisticated. These include raising awareness via news coverage and new media platforms. The candidates successfully experimented with a range of new platforms throughout the previous four presidential elections, including the Internet, late-night variety programs like *The Daily Show with Jon Stewart*, radio and television chat shows like *Larry King Live*, and the MTV cable channel. Through these initiatives, politicians were able to connect with voter groups who are difficult for conventional media to properly reach.

For instance, the majority of young people no longer read newspapers and have mastered the art of skipping political news segments on television. As a result, new media platforms, particularly the Internet and the World Wide Web, provide a way to get around obstacles to the flow of information that develop over time techniques for sending messages to the audience segments that are most responsive or vulnerable to them. Limited-effects study made it possible to pinpoint the audience groups most susceptible to certain message kinds. You may send them messages after you've recognized them. One of the principles taken from product marketing research and used to the promotion of ideologies or political candidates is targeting. Targeting tactics save advertising costs while boosting effectiveness by identifying the most susceptible groups and then delivering content to them via the most effective channel possible.

Techniques for spreading messages to specific groups of individuals and motivating them to influence others via in-person interactions. Even sensitive audience members are susceptible to forgetting or failing to respond to communications unless they are supported by comparable information coming from many sources. To ensure that many messages are received from different channels, several solutions have been created. These tactics include door-to-door canvassing, group discussions, messages sent across many media concurrently, and visits from change agents. Techniques for enhancing perceptions of people, things, or services. When it is challenging to pique audience attention, these techniques are most often used. People are less likely to look for and learn about knowledge about a subject if they aren't interested in it. A roadblock to information flow is a lack of interest. However, it is still possible to send pictures. The most common technique for developing pictures is image advertising, which presents instantly identifiable, aesthetically appealing visuals.

These have inferred connections to the products being marketed. For instance, a soft drink is shown being drank by beautiful individuals in an intriguing environment. How accurate would you say your perceptions of the U.S. Ads urging you to Be Army Strong or be a part of the Pepsi Generation influenced your decision to join the Army or Pepsi techniques for piquing audience members' attention and encouraging information seeking. When there is enough interest in ideas

or candidates, information seeking takes place. There are several methods that have been created to pique curiosity and encourage knowledge searching. Candidates for political office perform spectacular events throughout campaigns to draw attention to and pique interest in their stances on various subjects. Politicians now exhibit their compassion for the underprivileged by waiting in the food line at homeless shelters instead of cutting the ribbon at store openings, or by trekking to a beautiful mountain lake to show their dedication to the environment. Once the information seeking has been initiated, a number of techniques have been devised to provide simple access to those information types suiting the campaign strategists' purposes. Techniques for causing desirable posture or decision-making. People may be persuaded to make a conscious choice or an unconsciously prioritized or positioned choice if they are aware and knowledgeable, or at least have created powerful pictures or impressions. Media messages may be sent via a range of channels and used to emphasize the benefits of selecting a certain course of action or giving a particular commodity, service, or candidate more weight than others. Though more costly, change agents and opinion leaders may also be deployed. This is a crucial phase of every communication campaign because it gets individuals ready to do what the campaign designers want them to do.

Techniques for energizing audience groups, particularly those that the campaign has targeted. These audiences should ideally consist of those who are in a good position, have made the decision to act, but have not yet identified an opportunity. In other instances, consumers will have selected a certain item, service, or contender, but they must be put in a position where they must make a decision. Lack of an action-stimulation mechanism is a major factor in the failure of many communication initiatives. Campaigns seem to have an impact on people, but this impact seldom results in action. Change agents, free goods, free and easy transportation, free services, mild fear appeals, radio or telephone calls from high-status sources are just a few of the techniques that may be used to get people to act.

The hierarchy-of-effects model, which asserts that it is important to differentiate a large number of persuasion effects: some easily induced and others requiring more time and effort. It is one of the most basic yet comprehensive social marketing theories. This paradigm enables the creation of a step-by-step persuasive plan where the effort starts with readily inducible effects, like awareness, and surveys are used to track those impacts. When to send signals intended to induce more difficult effects, such as decision-making or activation, is decided using feedback from that study. As a result, the endeavor starts by raising audience awareness, cultivating images or arousing interest and information seeking, reinforcing the learning of information or pictures, assisting individuals in arriving at the right choices, and finally activating those individuals. Each stage of the campaign's progress is evaluated for efficacy, and when the desired outcomes aren't seen, the messages are modified [7]–[9].

The hierarchy-of-effects concept was first created by product marketers, but social marketing today often uses it. Its presumption that certain consequences must inevitably come first in time, according to critics, is unjustified. Some individuals, for instance, may be persuaded to take action even before they are informed or have made up their minds on a particular subject or candidate. Social marketers respond that while they cannot expect to have all the desired effects in every target audience member, they do have evidence that a well-structured, step-by-step campaign using survey data to gather feedback is significantly more effective than persuasion efforts based on straightforward linear effects models. Social marketing detractors bring out

drawbacks that are very similar to those brought up in our study of information-flow theory and diffusion theory. While social marketing theory manages to extract certain advantages from the more traditional source-dominated linear effects models, it also shares many of their drawbacks. In social marketing models, suppliers modify their efforts based on input from target audiences.

Long-term persuasion or informational aims remain constant; nevertheless, its application is often restricted to changes in messaging. Social media marketers attempt fresh messaging if viewers seem to be reluctant in an effort to overcome this. They don't really consider if the audience's resistance to knowledge or persuasion could be warranted or wise. They accuse the public of being indifferent or dumb when an informational campaign fails, claiming that people just don't know what's best for them. The social marketing model is thus designed for circumstances when elite sources may control parts of the greater social system. Counter-elites may be prevented from disseminating information or organizing organized resistance by these potent sources. Since the theory disallows social conflict, it cannot be applied to circumstances where conflict has reached even mild levels of escalation. It works best when politics is reduced to the marketing of competing candidate images or the dissemination of harmless public health messages and is most applicable to routine kinds of information.

Brenda Dervin made an effort to create an audience-centered social marketing theory that might accomplish some of its goals while getting over clear obstacles. She emphasized that strategists for campaigns need to think of conversation as between influential sources and distinct audience groups. Even in the early phases of campaigns, there must be a sincere commitment to the upward flow of data and suggestions from audiences. Campaigns should teach individuals how to properly rebuild their lives in ways that are beneficial to them, rather than trying to persuade audiences to do things that elite sources want them to do. Public health efforts, for instance, shouldn't terrify people into eating healthier; instead, they should inspire them to fundamentally realign their lives, making healthier eating one part of a bigger lifestyle transformation.

Dervin's model incorporates several concepts from systems theory that were covered in 7. It is predicated on the idea that audience and source collaboration is preferable to source dominance in communication. Audiences will progressively gain important information for reorganizing their lives, and sources will grow more knowledgeable about the common circumstances they encounter. Elite sources, according to Dervin, need to learn to appreciate their viewers. The likelihood that some of the actions such sources want their readers to do is then increased. Regrettably, the many obstacles impeding or prohibiting this reciprocal contact between elite sources and other audiences especially lower-status or minority group audiences must be removed for Dervin's paradigm to succeed. This won't be simple. Traditional mass media-based communication techniques only allow for indirect, sometimes extremely crude, and delayed types of public input. This feedback is appropriate for revising advertising messaging, but not for acquiring deep understanding of audience members' personal circumstances and informational requirements. Despite the fact that things are becoming better, newer, more engaging technologies like the digital divide [10]

The digital gap, or the persistent lack of access by some groups of people to these technologies, is a problem with digital cable and the Internet. It affects people of color, the poor, the handicapped, and those living in rural areas. For instance, even though 92 percent of Americans regularly access the Internet and more than 80 percent of households have a home computer,

those statistics are lower for households that are less educated, lower-income, Hispanic, African-American, and rural, as well as for households in Alabama, Mississippi, Tennessee, and Kentucky in the country's East South-Central region. Less likely is the exchange to result in valuable feedback the wider the difference between the living circumstances of elite sources and those of lower-status viewers. Typically, communication providers must have the financial resources to fund thorough audience research and the willingness and capacity to act on the results. Dervin thinks that maintaining reciprocal contact between sources and viewers will soon be much less expensive thanks to new communication technology. The Internet is seen as being so different from more conventional media technologies by those who support Dervin's more egalitarian social marketing theory that it may enable this higher connection and trade. As a consequence, they vehemently oppose the overregulation and overcommercialization of the internet out of concern that they would make it no different from television and other media outlets that are controlled by the elite. They cite examples like the Obama administration's creation of Change.gov, which enables individuals to engage with government representatives directly.

One of its features is an Open for Questions website constructed using a Google user ranking methodology. Voters choose which particular, user-generated queries they want addressed. The President and other authorities may find it challenging to sidestep questions they would rather not answer since vote totals are readily apparent. The first-ever Internet Town Hall in March 2009 received 104,000 questions, and 3.6 million people cast votes. The degree to which social marketing is being contrasted with product marketing is an intriguing development in social marketing theory. Teens are the focus of some of the most rigorous social marketing programs, which are intended to counter undesirable habits like addiction to junk food and excessive drinking that are often promoted by advertising. One such instance is the Healthy Weight Commitment Foundation, a group of more than forty food and beverage marketers, retailers, and health and educational groups that have launched a long-term, nationwide social marketing initiative to combat juvenile obesity.

Theory of Media System Dependence

In its most basic form, the media system dependence hypothesis holds that the more a person relies on using media to satisfy his or her requirements, the more significant the role that media play in their lives, and thus, the more impact that media have on them. From a macro-societal viewpoint, if more and more people rely on the media, media institutions will change to meet these needs, the media's overall impact will grow, and the media will play a more significant role in society. As a result, there ought to be a direct correlation between the total level of reliance and the prominence or influence of the media at any particular moment. In numerous claims, Melvin DeFleur and Sandra Ball-Rokeach have offered a more thorough explanation. The first is that the basis of media influence lies in the relationship between the larger social system, the media's role in that system, and audience relationships to the media. Effects take place because the media operate in a specific way within a specific social system to satisfy a specific audience's wants and needs, not because all-powerful media or omnipotent sources compel that existence.

The ultimate occurrence and shape of media effects rests with the audience members and is related to how necessary a given medium or message is to them. According to this theory, the degree of audience dependence on media information is the key variable in understanding when

and why media messages alter audience beliefs, feelings, or behavior. The ways in which individuals utilize media shape its impact. The role of the media is diminished compared to when we depend only on a small number of media sources if we rely on several sources other than the media for our knowledge about events. Third, in our industrial society, we are becoming increasingly dependent on the media to understand the social world, to act meaningfully and effectively in society, and for fantasy and escape. As our world gets more complicated and changes more quickly, we not only need the media to a greater extent to help us make sense, to understand what our best responses might be, to help us relax and cope, but we also ultimately come to know that world largely. Apart from what they hear via media, friends and family may not know much about what is happening in the greater social sphere. Take note of the assertion's focus on meaning creation. We allow media to mold our expectations as we utilize it to make sense of the social reality. Fourth, there is a larger possibility that the media and its messages will have an impact the greater the need and consequently the stronger the dependency the greater the likelihood. Not everyone will be impacted by the media in the same way. The people who rely more on media because they have bigger needs will be most affected.

Remembering our explanation of what makes up an active audience, we now understand that the best approach to conceptualize activity is to see it as being on a continuum, ranging from entirely inactive media consumers to ones who are very engaged. DeFleur and Ball-Rokeach defined media reliance in that manner because they connected audience behavior to audience dependence. They also said that the amount of change and conflict in society, as well as the number and centrality of the specific information-delivery functions served by a medium, all influence how dependent a person is on media. An illustration of these claims might be provided by the case of media coverage of a catastrophe. Consider your personal media use during the most recent time you experienced a natural catastrophe, sometimes known as a moment of transition or conflict. You probably watched television news more often than comedic programs. Now imagine what occurs during a crisis when the power goes out and a large number of people contact mobile phones to try to find relatives and friends. Radio and radio news would likely become your preferred medium and content, with your personal radio likely taking on a higher number and centrality of information delivery functions.

And there's no question that your dependency would grow if the situation worsened. The same may be said about your focus and readiness to act as directed by the medium and its messages. According to the media system dependence theory, we have a variety of customary uses for diverse media that are simple to modify to meet our requirements. We have no trouble switching to another media if one fails or becomes temporarily unavailable. What matters is how our reliance on the variety of media at our disposal develops. To account for such system change, DeFleur and Ball-Rokeach revised and enlarged their media system dependency theory many times, but their central claim that media may have significant impacts did not alter much. Postpositivist scholars have evaluated media dependence in a number of ways, each with disadvantages. The relationship between the ordinary person's experience of media reliance and a wide variety of impacts has not yet been shown beyond a reasonable doubt. Can we rely on media without being reliant on it? When we are genuinely fairly independent, can we still experience dependency? If so, maybe behavioral rather than attitudinal assessments would be a better way to assess reliance. Or maybe we should do experiments rather than gather data from

surveys. Compared to long-term chronic dependence, is this theory more effective at describing the effects of short-term situationally generated reliance?

Ball-Rokeach offered an intriguing examination of how shifting ties between the media and the government in the late 1960s affected how the Vietnam War was covered, which in turn sparked a lot of public debate over the war. Because of the public's mistrust, there was a greater reliance on the media for war information, which led to increased conversation on the conflict inside social networks. Ball-Rokeach's description of the scenario is not unlike from what has occurred to press coverage of Iraq as that war has continued. The theory also doesn't directly address whether there is a perfect amount of media dependence. Do Americans nowadays rely on the media too much or are they too independent? Is the trend one of reliance rising or falling? Will the advent of new media lead to more dependence or greater independence? How will dependency and independence be altered by new user-directed technologies like the Internet, personal digital assistants, and five-hundred channel direct broadcast satellites? You see these chained spirits everywhere, like the parent who participated in a heated Twitter conversation while watching his daughter perform. The lady was joking around on Facebook as she walked through the mall. the man on a date who posted a Yelp review on his fish tacos. The image of the computer-dependent hermit in the basement has been shattered thanks to cellphones, says technology journalist Michael Rosenwald, not to mention cars peering down instead of through their windshields. A significant proportion of people who visit public and semipublic spaces are online while in those spaces, according to a recent Pew Research Center study, parks. Libraries. Restaurants. Worship spaces CrackBerry.com is the # 1 site for BlackBerry users on the Internet. What does that odd name imply about followers of that specific mobile device?

Ball-Rokeach, who is the director of the Metamorphosis Project at the University of Southern California Annenberg School for Communication, has developed an original theory with her colleagues that provides answers to some of these problems. It clarifies the relationship between media systems and interpersonal systems, updating media system dependency theory in several ways. It makes the case that vibrant, powerful urban communities need a changing communication infrastructure built on a narrative framework. Individuals are given the narratives via storytelling systems that help them become oriented to one another and the greater social environment. This architecture can accommodate many media types and assist the narrative system. Discussion transforms people from occupants of a house to members of a neighborhood in a community with an efficient communication system. Sandra Ball-Rokeach and Sorin Matei studied how the Internet is used in various Los Angeles ethnic communities. The Internet was connected to belonging in English-speaking communities but not in Asian or Hispanic ones when researchers tried to gauge how the communication infrastructure was related to inhabitants' perceptions of community belongingness. Internet use there was comparable to that of mainstream media and, at most, promoted racial integration.

CONCLUSION

In conclusion, the idea of information diffusion provides insightful explanations of how information flows in social networks and societies. Researchers and practitioners may create efficient plans for managing information in the digital era by comprehending the variables affecting information adoption and transmission, the function of social networks, and the effects of information cascades. Future studies should continue to investigate the intricacies of

information diffusion, taking into account how social networks, individual attributes, and information content interact, as well as the difficulties brought on by the quick spread of information in online contexts. In the digital era, when information spreads rapidly and readily via internet platforms and social media, understanding information dispersion has become more and more important. To reduce the harmful effects of disinformation and encourage the transmission of correct and trustworthy information, effective information management measures, such as fact-checking, source verification, and media literacy, are crucial.

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THE KNOWLEDGE GAP THEORY: BRIDGING INFORMATION DISPARITIES

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ABSTRACT:

The knowledge gap theory explores the unequal distribution of information and knowledge within societies, known as the knowledge gap phenomenon. This study examines the key concepts, theoretical foundations, and implications of the knowledge gap theory. Through a comprehensive analysis of scholarly literature and critical examination, the study investigates the factors contributing to the knowledge gap, the role of media and communication channels in perpetuating or reducing the gap, and the consequences of the knowledge gap for individuals and society. It explores how socioeconomic factors, educational disparities, and media access influence information acquisition and contribute to the knowledge gap. The findings contribute to a deeper understanding of the complexities of the knowledge gap, highlighting the need for equitable access to information and efforts to bridge the gap.

KEYWORDS: *Digital Divide, Information Gap, Information Processing, Knowledge Acquisition, Knowledge Gap Theory, Mass Communication.*

INTRODUCTION

Over the course of many decades, a group of scholars at the University of Minnesota created a theory of society in which the use of media messages and mass media play a major part. Their model concentrated on the function that news media performed in different sized cities and towns. It saw these regions as parts of bigger state and local social systems. The team started by scientifically demonstrating that certain portions of the public, notably those in higher socioeconomic groupings, are consistently better informed by the media than other groups. The knowledge gap tends to widen over time as gaps between parts of the population with better and worse information increase. The knowledge gap between better-informed and less-informed sectors of the population grows over time as a result of systematic knowledge differences between them. Over the course of 25 years, this study team performed multiple surveys to build and validate their idea.

But just how should we understand these gaps in our knowledge? Do they cause long-term issues, or are there any potential applications for knowledge gaps? Knowledge gaps are concerning if we depend on traditional democratic Libertarian theory to provide answers to these questions. We could worry that those with less education won't be able to behave responsibly as citizens. If they do anything, it will be out of ignorance. On the other hand, if we consider the effects of knowledge gaps using the elite pluralism hypothesis, we are less worried. After all, there is a direct link between political illiteracy and indifference. The less knowledgeable cannot

overthrow the system if they choose not to vote. The whole system should run smoothly as long as there is a vocal, knowledgeable minority of society leaders; issues will be settled by this elite on the basis of their superior knowledge[1]–[3]. Thomas Holbrook looked at the nation's knowledge gaps and discovered that they become less throughout presidential elections. He examined data from the National Election Studies conducted between 1976 and 1996 and discovered a correlation between certain events, such as political debates, and reductions in knowledge gaps. The results of Holbrook's study are in line with previous research that connected closing of gaps to an increase in social friction that led to a lot of public debate and information seeking.

Naturally, the assumed democracy of the Internet and its emphasis on constant information have revived interest in the hypothesis of the knowledge gap. Heinz Bonfadelli presented a negative assessment of the prospective contribution of the Internet. He discovered a digital gap in Switzerland between more educated, more wealthy young people who often use the Internet for knowledge and their less educated, less affluent counterparts who either don't have access to the Internet or use it solely for fun. This disparity was associated, not unexpectedly, with knowledge disparities. This is the situation in the United States as well, as our prior discussion of the digital divide would also imply. The Knight Commission on the Information Needs of Communities in a Democracy found that there are two Americas one fully connected and one not so well creating disparities in literacy and social involvement in addition to the knowledge gap.

However, a social involvement gap still exists even when individuals are connected. Contrary to the promises of some supporters, the Internet is not altering the socio-economic nature of civic involvement in America, according to a Pew Internet & American Life Project nationwide research. The well-off and educated are more likely than the less fortunate to engage in online political activities like contacting a government official, joining an online petition, or making a political donation, much as in offline civic life. In order to support President Obama's proposal to deliver universal broadband to the United States, the FCC has called for greater government funding on a program of digital literacy, potentially via the establishment of a digital literacy corps.

But knowledge gaps are not only caused by uneven access to media technology. Gaps are widened by individual disparities in information-processing capacity, cognitive complexity, and perceived worth of knowledge, as well as by the caliber of the news media's reporting. James Curran, Shanto Iyengar, Brink Lund, and Inka Salovaara-Moring found a significant knowledge gap between American television news consumers and watchers of news in those other areas when comparing knowledge gaps in four countries the United States, Britain, Denmark, and Finland. The public service orientation of television news in the last three nations, which devotes more attention- to public affairs and international news... gives greater prominence to news... and encourages higher levels of news consumption, was cited as the cause of the disparity. These variables were potent enough to reduce the knowledge gap between those with higher levels of education and those with lower levels, as well as between those who were financially well off and those who weren't, in those nations.

DISCUSSION

Agenda-Setting

What topics dominated the 2008 presidential election? A steadily improving economy and a growing government budget deficit were problems for the US. Regular news reports about a difficult insurgency and treatment of Iraqi citizens and prisoners dominated headlines about the war in Iraq, an occupation that is now unpopular with both Americans and Iraqis. To continue the fight and reconstruct Iraq, enormous sums of money were being spent. The difficulties experienced in Iraq sparked discussion about expanding the military and even spurred inquiries about reinstating the draft. Gay partnerships and the suitability of gays for military service were fiercely contested issues in the ongoing cultural war that split the nation into red and blue states. Widespread educational success testing was required by the No Child Left Behind law, and the outcomes were troublesome. The presidential contenders raised and spent more money than ever before, despite the implementation of campaign-financing regulations intended to reduce the power of money in politics. What key themes and visuals from the campaign do you still recall from the media? age of John McCain?

Thanks, but no thanks, says Sarah Palin. What do you think of Barack Obama's middle name, his pastor's views, his birthplace, his lapel flag button, or blackness? Only a handful of the problems that should or might have been discussed and addressed took center stage. Many Americans believed that just a small number of problems were the most crucial ones affecting the country. Setting the agenda here. The concept of agenda-setting has been around since the invention of the penny press, label or no label. In Public Opinion, Walter Lippmann made the case that individuals react more to pictures in their thoughts than to their actual surroundings. For immediate familiarity, the actual world is just too vast, intricate, and ephemeral. We lack the tools necessary to handle such complexity, diversity, and endless variants. However, before we can function in that environment, we must recreate it using a more basic model. If you recall our discussion of Lippmann in sections 4 and 5, you will recall that he came to the conclusion that regular people simply cannot be trusted to make significant political choices based on these skewed images. Technocrats who utilize improved models to direct their activities must make the crucial choices in order to safeguard the average person. As a result, ideas about establishing the agenda in contemporary society are rather directly derived from this viewpoint. This link has been mentioned by critics.

Bernard Cohen is generally recognized for developing Lippmann's ideas into the theory of agenda-setting, despite the fact that he did not use the phrase directly. He remarked, The press is much more than a source of news and opinion. Although it may not always be effective in teaching individuals what to believe, it is amazingly successful in telling its readers what to think. It follows that each individual sees the world differently based on their particular interests as well as the map that has been created for them by the authors, editors, and publishers of the publications they read. Admittedly, Cohen's limited-effects bias is difficult to overlook. He originally contended that the news seldom succeeds in influencing people's opinions, but he later claimed that depending on what the press presents, different individuals see the world in varying ways. Another way to read this is that Cohen adopted the limited-effects approach and modified it to fit the mass society perspective.

What we currently refer to as the agenda-setting role of the mass media was founded on Cohen's work. If studies by Maxwell E. McCombs and Donald Shaw hadn't scientifically supported it, this viewpoint may have persisted in obscurity. They provided their explanation of agenda-setting, saying that editors, newsroom personnel, and broadcasters have a significant role in

constructing political reality via the selection and presentation of news. A news story's position and the quantity of information it contains help readers understand not just what the topic at hand is about, but also how much priority to assign it. The 'agenda' of the campaign may be established by the media, which means that the mass media may very well decide what matters most[4]–[6]. These researchers spoke with 100 registered voters who had not yet chosen a candidate in September and October of the 1968 presidential election. They were able to determine and rank by priority exactly what these respondents believed to be the most important concerns confronting them by asking each respondent to outline the key issues as he saw them, regardless of what the candidates might be saying at the moment. They then contrasted these findings with a rating of the attention given to key problems derived from a content analysis of the television news, newspapers, newsmagazines, and editorial pages accessible to voters in the study's geographic region. The outcomes? The media seem to have had a significant influence on voters' perceptions of what they perceived to be the key campaign concerns.

According to voters' independent assessments of the most crucial topics, there was a .967 link between the media's major item concentration on the key campaign issues and their assessments. statistics suggest a very strong relationship between the emphasis placed on different campaign issues by the media... and the judgments of voters as to the salience and importance of various campaign topics, according to the statistics. This significant and clear research demonstrates the benefits and drawbacks of agenda-setting as a theory of media influence. It demonstrates unequivocally that there is a significant correlation between media coverage and public problem rankings. The agenda-setting reasoning seems to be well suited for the issue of news and campaigns, but what about other types of material and other types of effects? The question of the real nature of the interaction between news and its audience, however, is more crucial. The media's agenda could be created by the public and then reinforced by the media. The McCombs and Shaw approach, like the majority of early agenda-setting studies, suggests a causal relationship between media and audience.

However, it is simple to make the case that the media are only reacting to their viewers. McCombs himself admitted these constraints, saying that few journalists have not said at least once in their careers, We only give the people what they want. It's crucial to avoid evaluating the usefulness of the agenda-setting strategy based on the first research. These had a lot of shortcomings, but they served as a springboard for more study that is yielding exciting, though contentious, findings. For instance, in a series of experiments published in 1987, Shanto Iyengar and Donald Kinder sought to address some of the issues of previous work. They bemoaned the fact that, although being an accurate metaphor, agenda-setting is not a theory due to the unanswered concerns around causation. Our knowledge of how democracy functions has been severely hampered by the absence of a theory of media impacts. They provided a test called agenda-setting hypothesis: Those problems that receive prominent attention on the national news become the problems the viewing public regards as the nation's most important to construct such a theory. They conducted a series of tests to look at agenda-setting, news report vividness, story placement, and what they termed priming.

Setting the agenda: Iyengar and Kinder showed causation. They stated: The stories that emerge on the nightly news have a significant impact on how Americans see their community and country. We discovered that viewers of network broadcasts that had been altered to highlight a particular issue gave that issue a higher priority than they had before the experiment even started,

as well as a higher priority than viewers of control conditions that highlighted unrelated issues. Our individuals were far more likely to identify the target problem as one of the nation's most pressing issues, felt more strongly about it, cared more about it, thought that government should act more to address it, and expressed stronger sentiments about it. Dramatic news narratives were found to decrease rather than improve television's ability to establish agendas by Iyengar and Kinder. Strongly argued personal narratives may draw attention away from the problem at hand and instead place it on a particular circumstance or person. A story's placement. Lead stories had a stronger agenda-setting impact. Iyengar and Kinder proposed two explanations for this outcome. First of all, while watching the news at home, viewers paid more attention to the first few reports since they were less likely to be interrupted. Second, viewers acknowledged that the first story on the newscast was the most noteworthy.

This is the notion that it is impossible for even the most driven individuals to take into account all of their knowledge while assessing intricate political matters. You can hear echoes of information-processing theory here; instead, individuals think about the things that immediately spring to mind, or as the researchers put it, those bits and pieces of political memory that are accessible. According to Iyengar and Kinder's study, political decisions and judgements are formed in conditions that are established by primetime television news. Iyengar made the following difference in a subsequent study: While agenda-setting reflects the impact of news coverage on the perceived importance of national issues, priming refers to the impact of news coverage on the weight assigned to specific issues in making political judgments

Agenda-building, which is the often-complicated process by which some issues become important in policy making arenas, is an intriguing modern articulation of agenda-setting, which is often a micro-level effects approach. Agenda-building, a more appropriate phrase than agenda-setting, was described by Kurt Lang and Gladys Lang as a collective process in which media, government, and the citizenry reciprocally influence one another. The Langs served as a helpful case study for setting agendas during the Watergate scandal. Agenda-building is predicated on audience engagement, cognitive impacts, and societal-level consequences. According to David Protes and his colleagues, this line of study has been able to flourish because of its fundamental premise: that media may significantly influence how a society judges what are its essential issues and, as a result, can mobilize its many institutions to address them. By connecting it to a wide variety of other media theories, such as framing theory, agenda-setting pioneer McCombs has made an attempt to extend and expand the idea. We provide a thorough explanation of framing theory. His novel theory is referred to as second-order agenda-setting. The agenda-setting process, according to McCombs, occurs at two levels, or orders: the object level and the attribute level. Traditional agenda-setting studies have concentrated on the object level and evaluated how media attention may affect the priority given to objects.

Media may also instruct us on how to think about certain items. In doing so, it gave us what to think about. Media tells us which object qualities are significant and which ones are not, so affecting second-order attribute agendas. Paul Haridakis and Alan Rubin provide a similar perspective. According to McCombs, agenda-setting dynamics, agenda-setting influence, and second-order agenda-setting all share a similar interest in attribute agendas. According to McCombs, the agenda-setting theory and framing theory integration will assist frame theory's principles become more understandable. He supports explication of a more general theoretical structure describing the frames and attributes that are important to the communication process. In

his overview of agenda-setting, priming, and framing theories, DietramScheufele made the case that while agenda-setting and priming are compatible theories, framing is quite different because it entails activating entire interpretive schemas rather than just prioritizing particular objects or attributes. He stated[7]–[9]. The idea of attitude accessibility is essential to defining an agenda and priming. Issues might be given more weight by audience members when they are covered in the media. They make concerns more important or make it simpler to recall these factors from memory. Contrarily, framing is founded on the idea of prospect theory, which postulates that minute variations in how a situation is described may have an impact on how the audience interprets it. In other words, that framing affects how audiences see problems, not by drawing attention to particular parts of the issue, but rather by evoking interpretative schemas that shape how incoming information is interpreted.

Silence Spiral

The spiral of silence hypothesis, which holds that individuals with opinions that differ from those that are prevalent in the media are motivated to keep such opinions to themselves out of fear of rejection, is one of the most contentious theories on the media and public opinion. This may be seen as a kind of agenda-setting, but one that is more concerned with macro-level effects than micro-level ones. Elisabeth Noelle-Neumann, the theory's creator, said that observations made in one context spread to another and encourage people to either proclaim their views or to swallow them and keep quiet until, in a spiraling process, the one view dominated the public scene and the other disappeared from public awareness as its adherents became mute. This is what is referred to as a spiral of silence In other words, when individuals feel that they are in the minority, they prefer to keep their opinions to themselves out of a fear of being isolated or cut off from others around them. Due to a number of reasons, the media often only presents one side of an argument, which encourages dissenters to remain silent and makes it more difficult for the media to find and report on the opposite position. An outstanding example of a theory that asserts cumulative impacts of media is the spiral-of-silence hypothesis.

The degree of media influence will eventually reach ever-higher levels after a spiral of silence has been started. The spiral-of-silence hypothesis contends that media may have a significant impact on everyday discourse, in contrast to many of the media theories we have examined so far, which think that human communication is more potent than media. By claiming that some issues have been decided in favor of one side or the other, the media may essentially limit public debate on certain subjects.Noelle-Neumann is more interested in the macro-level, long-term effects of these perceptions than she is in the micro-level understandings of how common people come to see the public agenda. People will be hesitant to discuss different opinions on agenda issues if media stories disregard, downplay, or ridicule them. Those opinions won't be heard in public as time goes on, therefore they won't have any influence on political decision-making.She believed that the limited-effects perspective erred in asserting that selective perception limits media to reinforcement effectsthat people interpret media messages based on preexisting attitudes and beliefs and that the result is reinforcement of those attitudes and beliefs.

Noelle-Neumann argued that her perspective involves a return to the concept of powerful mass media. She claimed that this statement was false because as regards the relationship between selective perception and the effect of the mass media, one can advance the hypothesis that the more restricted the selection the less the reinforcement principle applies, in other words, the

greater the possibility of mass media changing attitudes. She went on to say that the way news is gathered and distributed really limits the variety and depth of options accessible to individuals. She noted three aspects of the news media that contribute to this lack of perspective. Media are essentially available everywhere as information providers. Over time, across numerous media, and in their various programs or editions, the various news media often repeat the same stories and viewpoints. The congruence, or resemblance, of the values that journalists hold affects the information they provide. According to this theory of media impacts, two distinct social processes—one at the macro and one at the micro levels—operate in tandem to generate results. When faced with what they believe to be the prevalent counteropinion, audience members decide to keep quiet out of a desire to fit in. Newscasters give a limited selection of news due to the dynamics of their news collecting role, thus isolating individuals in the audience who seek to avoid isolation. In a critique of the spiral-of-silence hypothesis, Ehu Katz provided the following summary of Noelle-Neumann's ideas:

People have opinions; Out of a sense of isolation, people will hold their opinions to themselves if they feel unsupported by others; People use a quasi-statistical sense to look for signs of support; The media is a major source of information about the distribution of opinion and the climate of support/nonsupport; Other reference groups also serve as sources of information; A group of people who may occasionally even constitute a majority may lose confidence and withdraw from public discourse when they feel their position is unsupported, hastening the demise of their position through a self-fulfilling spiral of silence. This tendency of the media to speak with one voice, almost monopolistically, distorts the distribution of opinion in society. Even if they may not alter their own ideas, they stop recruiting new members and give up the struggle, which manipulates society and makes it poorer.

Katz came to the conclusion that these more subtle, more socio-logical definitions of effect would cause us to consider the dark side of mass communication as a result of this knowledge. Media, such as interpersonal contact, have the power to force compliance and quiet in spite of the open flow of knowledge, even in democracies. This statement is particularly notable since it was coauthored by a co-author of a famous limited-effects study that was based on the data gathered in Decatur and helped pioneer uses-and-gratifications research. Katz dismissed Noelle-Neumann's claims by claiming that they are an updated version of mass society theory, despite the fact that he was obviously hesitant to embrace them. Other arguments against the spiral-of-silence theory have been made as well. Salmon, Charles, and F. According to Gerald Kline, bandwagon effect or projection might just as readily be used to describe the consequences the spiral of silence indicated. These opponents also said that individual elements, such as a person's level of ego-involvement in a situation, had to be taken into account. Salmon and Kline also urge more research into the specific demographic disparities that Noelle-Neumann hypothesized would combine to generate individuals who are more prone to speak up, such as men, younger individuals, and those from the middle and upper classes.

Carroll Glynn and Jack McLeod criticized the spiral of silence for underestimating the role of people's communities, organizations, and reference groups in reducing media influence on the greater society, drawing on the idea that pluralistic groups may moderate media effects. They may assert that, despite the news's congruent portrayal of racial equality, a Ku Klux Klan member wouldn't likely fear exclusion for voicing his or her opinions to teammates during a Klan softball game. The applicability of Noelle-Neumann's findings to the American context was

also questioned by Glynn and McLeod, who also emphasized the prospect of circumstances in which media may actually influence individuals to speak up rather than keep quiet[10]. Holders of the minority viewpoint are willing to speak out if they feel that they are supported by the media dominant tendency, according to Noelle-Neumann, who simply said that the media, especially television, adopt a prevailing attitude in any controversy as a matter of course, and as a result, they present a dominant tendency. She also provided a different viewpoint on how the media may encourage speaking up in the face of opposition: It would seem that a certain opinion benefits from being expressed in the media often because its supporters are better able to articulate their viewpoint. It just makes talking easier, and the subsequent eagerness to chat has nothing to do with isolation anxiety. People make a point of view heard in public and make it visible by using words and arguments from the media while debating a subject, reducing the risk of isolation as a result. The points made by Noelle-Neumann may readily be connected to the news media's part in the quiet discussion about the need for the 2003 Iraq war. More information about this is available in the box headed The War in Iraq as Theories Lab.

Theory Media Intrusion

The term media intrusion theory refers to another corpus of contemporary study on political communication. A wide variety of empirical studies in political science and communication are supported by this loosely linked collection of assumptions, which are not a well specified set of concepts. This thesis, particularly the work of political scientist V. O. Key, is a modern variation on elite pluralism. It makes the assumption that the political system functions best when a responsible and knowledgeable political elite acts as a middleman between the electorate and its elected officials. But this elite enjoys support from the general populace. Participation in local, regional, and national social organizations from neighborhood PTAs to the national Red Cross helps leaders advance into positions of authority. Political parties act as umbrella organizations where the rulers of diverse groups negotiate the distribution of power. The majority of this elite group don't occupy public office and instead serve the interests of the organizations they oversee in the background. There is significant evidence that this political system is failing, which worries researchers. One cause for worry is the decline in membership and influence of many social groupings that produce these leaders. This is referred to by theorists as declining social capital, and a growing body of research has shown that most Western countries have experienced this trend.

Many individuals choose to remain at home and watch media material rather than join local organizations, which is why media intrusion theorists attribute this to the media. There is at least a reasonable, though potentially erroneous, connection between the growth of television as a popular medium and this fall in social capital. There are several negative effects believed to result from the reduction of social capital. Politicians are compelled to seek political consultants who give them advice on how to utilize media to appeal to people because they can no longer depend on local organizations to which they have or have connections to mobilize grassroots support for them. However, the dramatic news coverage and televised political advertising needed to energize disinterested supporters come at a heavy cost. Elites must invest valuable time in fundraising before using the money on dubious types of campaign advertising. The two main political parties, for instance, spent around \$30 for every vote cast in the 2006 midterm congressional elections only on cable and broadcast television time. That was thrice the cost per vote in the 2000 presidential election and more than double what was spent on television during the midterm

elections in 2002. While television stations earn handsomely from the advertising, broadcast journalists are dissatisfied with the way political advisers slant the news.

Political parties are also directly impacted by the reduction of social capital. Parties should ideally serve as grand coalitions of several social interest groups. They act as a tool for these organizations to carry out their objectives. However, grassroots political party involvement has decreased as social capital has diminished. This decline, along with the decline in political identification and voting, has received much documentation. Once again, these modifications to political parties happened at the same time as television started to predominate among media. Media intrusion theorists often contend that television has directly corrupted political campaign tactics by weakening party control of elections in addition to destroying social capital. Some even contend that the parties in the electoral process have been supplanted by television. Candidates no longer need party backing; in fact, some intentionally shun it. Candidates instead pay political advisers to direct their use of the media. Candidates often refrain from making any reference to their political party. Political parties are not promoted during campaigns.

The results of the news production researchers are often used by proponents of media intrusion theory to back up their claims. They contend that political reporting are too subjective, overly dramatic, and overly fragmented. Politics is often depicted in media as a contest between rival teams, with prominent politicians being treated as star players. Stories often center on media-hyped spectacles, such as spectacular plays and life-or-death battles for victory. These articles don't aid news consumers, or citizens, in gaining meaningful insights about politics. They do not consistently educate voters on topics and politicians' positions on them. Instead, they entice customers to become political spectators, happy to watch from the sidelines while the pros compete. Some journalists argue that they have little influence on elections and dispute the claim of media interference. They avoid becoming involved in politics. Instead, political consultants are interfering with their reporting efforts. They make the argument that when the political parties opted to allow primary elections to take place throughout the country, they elected to relinquish control over presidential nominations.

Politicians are increasingly manipulating the media as the influence of political parties has waned and that of political consultants has risen. Political strategists have created incredibly efficient methods for getting their candidates to appear favorably in the press. Journalists use specific production techniques to collect and create news articles during campaigns. Consultants are adept at providing relevant information and convenient events and are extremely educated about these procedures. It is quite simple to cover the candidate as the consultant desires as a result of these anticipated occurrences, and it is hard for journalists to uncover information for alternative stories. One current news management tactic, for instance, is to restrict what a candidate may say each day. The politician avoids speaking freely to reporters since words may be exploited to create alternative stories, therefore by making the same brief remark repeatedly, the candidate aims to compel television reporters to pick up and utilize the sound bite of the day. Journalists take pleasure in reporting the news, not creating it, thus they struggle to overcome the constraints put forward by cunning consultants.

The problems raised by the media infiltration hypothesis do not have simple solutions. Changes in press coverage or political party activity won't help if social capital degradation is the root of the issue. Thomas Patterson presented a damning study of the decline in presidential campaign

communication after compiling evidence from his research over the past 20 years. He believes that shortening the campaigns is the best option. He thinks that by doing this, some power would be given back to the political parties, and the possibility that inconsequential election-related events would be decided by overly dramatic press coverage would be lower. According to Robert Entman, only if the people, media, and politicians alter their conduct will a solution be found. Politicians must cease relying on costly and deceptive tactics; media must report on problems rather than spectacles; and the public must pay close attention to issues rather than the showy personalities and campaign events. However, how likely is it that these solutions will be put into practice? Politicians and journalists are hesitant to alter behavioural patterns that help them achieve their short-term goals of winning office and drawing viewers to their coverage of campaigns. And in recent years, corporate organizations have funded significant conferences at which journalists and politicians made commitments to enhance the quality of campaign communications. But successive campaigns keep making the same errors. Even if the public becomes tired of political spectacles, it is improbable that they will suddenly become interested in problems.

However, according to journalism professor Jay Rosen, media intrusion and the atomization of the audience it causes may be countered by the Internet and its widening of the acceptable spectrum of public speech. Because individuals on the receiving end were atomized connected 'up' to Big Media but not across to each other the press was able to define the area of permissible discourse with relative ease in the era of mass media, he said. And today, that power is waning. Using concepts from Daniel Hallin's 1986 book *The Uncensored War*, Rosen argued that conventional, mainstream news production practices and objectivity rituals restrict public discourse to two areas: the sphere of consensus, where everyone agrees, so there is no need to doubt its veracity; and the sphere of legitimate debate, whose outer regions are represented by the two major political parties, so relying on official spokespeople is journalism at its worst.

He explained elsewhere, The 'Net fundamentally changes that, not just because it introduces more voices into the published arena. What is missing is the sphere of deviance, political people and views that journalists and the political elite deem unworthy of being heard. Journalists maintain order by either keeping the deviant out of the news entirely or identifying- it within the news frame as unaccept, radical, or just plain impossible. Part of it is that. But in reality, it connects us to others who have the same emotions when watching the news and who have said, Wait, that's not the range of debate. Oh, wait a minute, I know you're presenting it that way, but it doesn't seem like such a crazy concept to me. People may use the Internet to locate and debate ideas and acts that they deem to be appropriate, increasing the scope of public discourse and allowing them to build and spend social capital in this way.

CONCLUSION

In conclusion, the knowledge gap hypothesis draws attention to how information and knowledge are distributed differently in different civilizations. It is possible to work toward closing the knowledge gap and promoting equal access to information by comprehending the elements that contribute to it, such as socioeconomic considerations, educational differences, and media access. To close the knowledge gap, improve information fairness, and promote an educated and empowered society, future research should continue to investigate novel techniques and treatments. Making ensuring everyone has equal access to information and knowledge is

necessary to close the knowledge gap. The knowledge gap must be closed by programs targeted at minimizing socioeconomic inequalities, enhancing educational chances, and overcoming digital barriers. Individuals may be empowered to properly explore and analyze information with the help of media literacy programs and the encouragement of critical thinking abilities.

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