
PREFACE

In this course, we shall deal with various aspects of Mass Communication. The SLM divided into four units. Each unit introduced is thoroughly described, number of examples are included in this SLM.

The block consists of the following units :

- Unit-1 : Mass Communication: Concept and Definition
- Unit-2 : Interdisciplinary Nature: Rational and Emergence Society and Communication Linkage:
- Unit-3 : Interpersonal and Group Communications
- Unit-4 : Basic Principle and Features of Mass Communications, Process of Communication, and its Components

The first unit of this block deals with the :

- ◆ Understand the Meaning of Mass Communication
- ◆ Concept and Definition of Mass Communication
- ◆ study the features of Different Media of Mass Communication
- ◆ Role of Mass Communication and Mass Media
- ◆ And many more.

The second unit of this block deals with the :

- ◆ Understand the Meaning of Rational Society
- ◆ Concept of Emergence Society.
- ◆ Identify the different Types of Communications.
- ◆ Know about the Communication Linkage.
- ◆ And many more.

The third unit of this block deals with the :

- ◆ Understand the Meaning of Interpersonal Communications
- ◆ Concept of Group Communications.
- ◆ Uncertainty Reduction Theory
- ◆ Dyadic Communication and Relationships

The fourth unit of this block deals with the :

- ◆ Understand the basic principle of Mass Communication
- ◆ Know the meaning feature of Mass Communication
- ◆ Understand the process of Communication
- ◆ And its components

CONTENTS

Chapter	Particulars	Page No.
---------	-------------	----------

UNIT-1

MASS COMMUNICATION : CONCEPT AND DEFINITION

1.0	Learning Objectives	9
1.1	Introduction	9
1.2	Concept and Definition of Mass Communication	10
1.3	Field of Study	13
1.4	Advertising Theory	17
1.5	Broadcasting	27
1.6	Wireless	34
1.7	Journalism	41
1.8	Role of Press in Freedom Struggle	47
1.9	Public Relations (PR)	52
1.10	Summary	59
1.11	Key Terms	60
1.12	Terminal Questions	61
1.13	Sample of Short question and answer	61
1.14	Further Readings	63

UNIT-2

INTERDISCIPLINARY NATURE: RATIONAL AND EMERGENCE SOCIETY AND COMMUNICATION LINKAGE:

2.0	Learning Objectives	67
2.1	Introduction	67
2.2	Concept of Rational Society	68
2.3	Jürgen Habermas	73
2.4	Neo-Kantian Thought	75
2.5	Habermas versus Postmodernists	77

Chapter	Particulars	Page No.
2.6	Weber's Thought	82
2.7	Emergence Society	85
2.8	Marxist theory on Emergence Society	88
2.9	Emergence of Mass Society	98
2.10	Communication Linkage	99
2.11	Summary	113
2.12	Key Terms	113
2.13	Terminal Questions	114
2.14	Sample of Short Question and Answer	114
2.15	Further Readings	115

UNIT-3

INTERPERSONAL AND GROUP COMMUNICATIONS

3.0	Learning Objectives	119
3.1	Introduction	119
3.2	Uncertainty Reduction Theory	120
3.3	Social Exchange Theory	120
3.4	Dyadic Communication and Relationships	129
3.5	Group Communications	131
3.6	Summary	139
3.7	Key terms	140
3.8	Terminal Questions	140
3.9	Sample of Short question and answer	140
3.10	Further Readings	142

UNIT-4

BASIC PRINCIPLE AND FEATURES OF MASS COMMUNICATIONS, PROCESS OF COMMUNICATION. AND ITS COMPONENTS

4.0	Learning Objectives	145
4.1	Introduction	145
4.2	Historical Perspective of Mass Media Laws	147
4.3	Broadcast Media	148

Chapter	Particulars	Page No.
4.4	Censorship in India	151
4.5	Feature of Mass Communication	155
4.6	Professions Involving Mass Media	168
4.7	Process of Communication	170
4.8	Components of Communications	187
4.9	Summary	197
4.10	Key Terms	197
4.11	Terminal Questions	197
4.12	Samples of Short Question and Answers	198
4.14	Further Readings	199

**B. A. JOURNALISM AND MASS
COMMUNICATION**

I - YEAR

**INTRODUCTION TO
MASS COMMUNICATION**

BA (JMC) 1ST YEAR SYLLBUS

SYLLABUS

UNIT-1

Mass communication: Concept and definition

UNIT-2

Interdisciplinary nature: rational and emergence society and communication linkage:

UNIT-3

Interpersonal and Group Communications.

UNIT-4

Basic principle and features of Mass Communications, Process of Communication. and its components

GENERAL INTRODUCTION

INTRODUCTION TO MASS COMMUNICATION

Mass communication is the study of how individuals and entities relay information through mass media to large segments of the population at the same time. It is usually understood to relate to newspaper, magazine, and book publishing, as well as radio, television and film, as these mediums are used for disseminating information, news and advertising.

Mass Communication involves communication with the mass audiences and hence the name Mass Communication. When we are thinking, it is intra-personal communication, when there is face-to-face conversation between two people it is interpersonal communication, college lecture or speech would be an example of group communication, but there is another level of communication when we read newspapers, magazines, listen to Radio or watch TV. This would be called 'Mass communication' as the message is reached to the masses through different media.

Mass Communication is defined as 'any mechanical device that multiplies messages and takes it to a large number of people simultaneously, Face to face conversation is called interpersonal communication, a college lecture or a public speech will be examples of group communication, when we are involved in thinking process, it is intra-personal communication. In addition to all these types of communication we also indulge in yet another level of communication when we read newspapers, magazines or books, listen to radio or watch TV. As the messages communicated to a very large number of people or to a mass of people, it is called Mass communication.

Mass communication is unique and different from interpersonal communication as it is a special kind of communication in which the nature of the audience and the feedback is different from that of interpersonal communication.

Mass communication is the term used to describe the academic study of various means by which individuals and entities relay information to large segments of the population all at once through mass media.

Both mass communication and mass media are generally considered synonymous for the sake of convenience. The media through which messages are being transmitted include radio, TV, newspapers, magazines, films, records, tape recorders, video cassette recorders, internet, etc. and require large organizations and electronic devices to put across the message. Mass communication is a special kind of communication in which the nature of the audience and the feedback is different from that of interpersonal communication.

UNIT - I

MASS COMMUNICATION : CONCEPT AND DEFINITION

Unit-1 : Mass Communication: Concept and Definition

STRUCTURE

- 1.0 Learning Objectives
- 1.1 Introduction
- 1.2 Concept and Definition of Mass Communication
- 1.3 Field of Study
- 1.4 Advertising Theory
- 1.5 Broadcasting
- 1.6 Wireless
- 1.7 Journalism
- 1.8 Role of Press in Freedom Struggle
- 1.9 Public Relations (PR)
- 1.10 Summary
- 1.11 Key Terms
- 1.12 Terminal Questions
- 1.13 Sample of Short question and answer
- 1.14 Further Readings

1.0 Learning Objectives

After reading this unit, the students would be able to:

- ◆ Understand the Meaning of Mass Communication
- ◆ Concept and Definition of Mass Communication
- ◆ study the features of Different Media of Mass Communication
- ◆ Role of Mass Communication and Mass Media
- ◆ And many more.

1.1 Introduction

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Both mass communication and mass media are generally considered synonymous for the sake of convenience. The media through which messages are being transmitted include radio, TV, newspapers, magazines, films, records, tape recorders, video cassette recorders, internet, etc. and require large organizations and electronic devices to put across the message. Mass communication is a special kind of communication in which the nature of the audience and the feedback is different from that of interpersonal communication.

Mass communication can also be defined as 'a process whereby mass produced messages are transmitted to large, anonymous and heterogeneous masses of receivers'. By 'mass produced' we mean putting the content or message of mass communication in a form suitable to be distributed to large masses of people.

'Heterogeneous' means that the individual members of the mass are from a wide variety of classes of the society.

'Anonymous' means the individuals in the mass do not know each other. The source or sender of message in mass communication does not know the individual members of the mass. Also the receivers in mass communication are physically separated from each other and share no physical proximity. Finally, the individual members forming a mass are not united.

1.2 Concept and Definition of Mass Communication

Mass communication differs from the studies of other forms of communication, such as interpersonal communication or organizational communication, in that it focuses on a single source transmitting information to a large group of receivers. The study of mass communication is chiefly concerned with how the content of mass communication persuades or otherwise affects the behaviour, attitude, opinion, or emotion of the person or people receiving the information

Ordinarily transmitting information to many persons is known as mass communication. But such a definition is not adequate enough to express what mass communication is intended. It is true that mass communication involves a large number of persons. But that is not all. Actually mass communication is a process through which a message is extensively circulated among the persons who are far away from the source.

Viewed in this sense, group communication and public communication involving many persons cannot be classified as mass communication, because the speaker and the audience here are not thus separated from each other by a great distance.

Role of Mass Communication

Mass communication means simultaneous communication with the masses. The vehicles of mass communication are known as mass media. The mass media mainly belong to two major categories.

- (1) Print Media
- (2) Electronic Media

The print media include newspapers, books, pamphlets, while radio, TV, Satellite, CTV, Cinema, multi-media websites etc are the part of electronic media.

Roles of Mass Media:

The communication scholars and researchers have identified four basic roles for the media.

Surveillance, Interpretation, Socialization and Entertainment

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1. **Surveillance:** This refers to the news and information role of mass media. This role can be sub divided into

- ◆ Warning surveillance

Warning Surveillance: associated with news media such as information about flood military attack and depressed economic conditions.

2 (1) **Instrumental surveillance:** It is associated with both news and popular media.

(2) **Interpretation:** it is the function of media. It provides a context for new information and commentary about its significance and meaning. Traditionally newspapers provided such interpretation in their editorial and commentary sections. Vast amount of television reporting seems to have blended the news reporting and commentary function.

(3) **Socialization:** Socialization roles have the transmission of values within a society. Also media have to modeling of appropriate behavior and attitudes. The socialization role for the media gives people a common discussion topic.

- ◆ Media can be quote influential particularly on young people regarding common taste in fashion, hair styles, art, music.
- ◆ Television and film have the greatest potential for socialization because they seem to be the most realistic.
- ◆ It educates people and makes them capable on various fronts.
- ◆ It generates enthusiasm in the minds of the specific subject and modify views on particular issues.
- ◆ It provides information.
- ◆ It helps in social revolution and transformation.

(4) **Entertainment:** it is related to the function of mass media. Otherwise it is called the diversion function, because it diverts the audience from real world through film, television, paints have been able to attract audiences around the globe.

It has been subdivided into following three categories.

- (a) Stimulation
- (b) Relaxation
- (c) Release

Other Functions:

Education:

Media upgrades the human knowledge by adding the new information through both conventional as well as unconventional methods; media enables the spread of education.

In the individual context

- ◆ It provides knowledge
- ◆ It gives way to commercial success
- ◆ It enforces and adjusts behavioral pattern
- ◆ It helps in socialization
- ◆ It creates legends.

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Public watch Dog or Establishment of Democracy:

Mass media's functions of shaping, guiding and reflecting the people's opinion helps in establishment democracy. This sort of use of media asserts critical awareness among the mass.

Safeguarding democracy:

Mass media plays a very important role in political scenario access to public opinion is only possible through media. Media is essential for both leaders and public.

- ◆ In the organizational context:
- ◆ It serves as an essential tool for direction
- ◆ It assists in decision making
- ◆ It builds good employer and employee relations
- ◆ It facilitates the basic management process
- ◆ It promotes leadership effectiveness

Definition

What is needed for mass communication to take place is a large number of heterogeneous audiences, encompassing vast boundaries of space as well as some intermediary channels through which a message can be sent to the destination. Sydney Head (1976) suggests that the term mass communication must imply at least five things:

1. Relatively large audience
2. Fairly undifferentiated audience composition
3. Some form of message reproduction
4. Rapid distribution and delivery.
5. Low unit cost to the customers.

Barker defines mass communication as:

Mass communication is the spreading of a message to an extended mass audience through rapid means of reproduction and distribution at a relatively inexpensive cost to the consumer. In each case, a message is transported from its original source to a widespread audience through an intermediary channel such as radio, television or news paper.

In the opinion of Mehta: mass communication is concerned with transmitting information, thoughts and opinions, entertainments, etc. at a time to a large number of audience of different characteristics.

Agee, Ault and Emery: define mass communication as a process of sending a message, thought and attitude through some media to a large number of heterogeneous audiences.

According to Dominick mass communication refers to the process by which a complex organization with the aid of one or more machines produces and transmits public messages that are directed at large, heterogeneous audiences.

In his opinion, the source in the mass communication situation is a group of individuals who usually act within predetermined roles in an organizational setting. Dominick has resorted to a fine example to explain a mass communication situation (process) with the help of a newspaper:

Reporters gather news; writers draft editorials. A cartoonist may draw an editorial cartoon; the advertising department lays out ads.; editors layout all of these things together on a sample page; technicians transfer this page to a master; which is taken to a press where other technicians produce the final paper; the finished copies are given to the delivery staff who distribute them; and of course behind all of these is a publisher who has the money to pay for a building, presses, trucks, paper, ink and so on.

By this time, we have an idea about mass communication. In the light of the above discussion we can now define mass communication as a process in which professional communicators design and use

intermediary channels (radio, television, or newspaper) to disseminate messages quickly at a time to a large number of heterogeneous but widespread and fairly undifferentiated audiences separated from a source by a great distance.

1.3 Field of study

Mass communication is “the process by which a person, group of people, or large organization creates a message and transmits it through some type of medium to a large, anonymous, heterogeneous audience.” Mass communication is regularly associated with media influence or media effects, and media studies. Mass communication is a branch of social science that falls under the larger umbrella of communication studies or communication.

The history of communication moves from prehistoric forms of art and writing through modern communication methods such as the internet. Mass communication fits in when humans began to be able to transmit messages from a single source to multiple receivers. Mass communication has moved from theories such as the hypodermic needle model (or magic bullet theory) through more modern theories such as computer-mediated communication.

In the United States, the study of mass communication is often associated with the practical applications of journalism, television and radio broadcasting, film, public relations, or advertising. With the diversification of media options, the study of communication has extended to include social media and new media, which have stronger feedback models than traditional media sources.

While the field of mass communication is continually evolving, the following four fields are generally regarded to be the major areas of study within mass communication. They exist in different forms and configurations at different schools or universities, but are (in some form) practiced at most institutions that study mass communication

Advertising

Advertising is a form of communication for marketing and used to encourage, persuade, or manipulate an audience (viewers, readers or listeners; sometimes a specific group) to continue or take some new action. Most commonly, the desired result is to drive consumer behaviour with respect to a commercial offering, although political and ideological advertising is also common.

In Latin, *ad vertere* means “to turn the mind toward.” The purpose of advertising may also be to reassure employees or shareholders that a company is viable or successful. Advertising messages are usually paid for by sponsors and viewed via various traditional media; including mass media such as newspaper, magazines, television commercial, radio advertisement, outdoor advertising or direct mail; or new media such as blogs, websites or text messages.

Commercial advertisers often seek to generate increased consumption of their products or services through “branding,” which involves associating a product name or image with certain qualities in the minds of consumers. Non-commercial advertisers who spend money to advertise items other than a consumer product or service include political parties, interest groups, religious organizations and governmental agencies. Non profit organizations may rely on free modes of persuasion, such as a public service announcement (PSA).

Modern advertising was created with the innovative techniques introduced with tobacco advertising in the 1920s, most significantly with the campaigns of Edward Bernays, which is often considered the founder of modern, Madison Avenue advertising.

In 2010, spending on advertising was estimated at \$142.5 billion in the United States and \$467 billion worldwide

Internationally, the largest (“big four”) advertising conglomerates are Interpublic, Omnicom, Publicis, and WPP.

Egyptians used papyrus to make sales messages and wall posters. Commercial messages and political campaign displays have been found in the ruins of Pompeii and ancient Arabia. Lost and found advertising on papyrus was common in Ancient Greece and Ancient Rome. Wall or rock painting for commercial advertising is another manifestation of an ancient advertising form, which is present to this day in many parts of Asia, Africa, and South America.

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The tradition of wall painting can be traced back to Indian rock art paintings that date back to 4000 BC. History tells us that Out-of-home advertising and billboards are the oldest forms of advertising.

As the towns and cities of the Middle Ages began to grow, and the general populace was unable to read, signs that today would say cobbler, miller, tailor or blacksmith would use an image associated with their trade such as a boot, a suit, a hat, a clock, a diamond, a horse shoe, a candle or even a bag of flour. Fruits and vegetables were sold in the city square from the backs of carts and wagons and their proprietors used street callers (town criers) to announce their whereabouts for the convenience of the customers.

As education became an apparent need and reading, as well as printing, developed advertising expanded to include handbills. In the 18th century advertisements started to appear in weekly newspapers in England. These early print advertisements were used mainly to promote books and newspapers, which became increasingly affordable with advances in the printing press; and medicines, which were increasingly sought after as disease ravaged Europe. However, false advertising and so-called "quack" advertisements became a problem, which ushered in the regulation of advertising content.

19th Century

Thomas J. Barratt from London has been called "the father of modern advertising". Working for the Pears Soap Company, Barratt created an effective advertising campaign for the company products, which involved the use of targeted slogans, images and phrases. One of his slogans, "Good morning. Have you used Pears' soap?" was famous in its day and well into the 20th century. Under Barratt's guidance, Pears Soap became the world's first legally registered brand and is therefore the world's oldest continuously existing brand.

An advertising tactic that he used was to associate the Pears brand with high culture and quality. Most famously, he used the painting *Bubbles* by John Everett Millais as an advertisement by adding a bar of Pears soap into the foreground. (Millais protested at this alteration of his work, but in vain as Barratt had bought the copyright. Barratt continued this theme with a series of adverts of well groomed middle-class children, associating Pears with domestic comfort and aspirations of high society.

Barratt established *Pears Annual* in 1891 as a spin-off magazine which promoted contemporary illustration and colour printing and in 1897 added the *Pears Cyclopaedia* a one-volume encyclopaedia. From the early 20th century Pears was famous for the annual "Miss Pears" competition in which parents entered their children into the high-profile hunt for a young brand ambassador to be used on packaging and in consumer promotions. He recruited scientists and the celebrities of the day to publicly endorse the product. Lillie Langtry, a British music hall singer and stage actress with a famous ivory complexion, received income as the first woman to endorse a commercial product, advertising Pears Soap.

Barratt introduced many of the crucial ideas that lie behind the successful advertising and these were widely circulated in his day. He constantly stressed the importance of a strong and exclusive brand image for Pears and of emphasising the products availability through saturation campaigns.

He also understood the importance of constantly re-evaluating the market for changing tastes and mores, stating in 1907 that "tastes change, fashions change, and the advertiser have to change with them. An idea that was effective a generation ago would fall flat, stale, and unprofitable if presented to the public today. Not that the idea of today is always better than the older idea, but it is different - it hits the present taste."

As the economy expanded across the world during the 19th century, advertising grew alongside. In the United States, the success of this advertising format eventually led to the growth of mail-order advertising.

In June 1836, French newspaper *La Presse* was the first to include paid advertising in its pages, allowing it to lower its price, extend its readership and increase its profitability and the formula was soon copied by all titles. Around 1840, Volney B. Palmer established the roots of the modern day advertising agency in Philadelphia. In 1842 Palmer bought large amounts of space in various newspapers at a discounted rate then resold the space at higher rates to advertisers. The actual ad - the copy, layout, and artwork - was still prepared by the company wishing to advertise; in effect, Palmer was a space broker.

The situation changed in the late 19th century when the advertising agency of N.W. Ayer & Son was founded. Ayer and Son offered to plan, create, and execute complete advertising campaigns for its

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customers. By 1900 the advertising agency had become the focal point of creative planning, and advertising was firmly established as a profession. Around the same time, in France, Charles-Louis Havas extended the services of his news agency, Havas to include advertisement brokerage, making it the first French group to organize.

At first, agencies were brokers for advertisement space in newspapers. N. W. Ayer & Son was the first full-service agency to assume responsibility for advertising content. N.W. Ayer was opened in 1869, and was located in Philadelphia.

20th century

At the turn of the 19th to 20th century, there were few career choices for women in business; however, advertising was one of the few. Since women were responsible for most of the purchasing done in their household, advertisers and agencies recognized the value of women's insight during the creative process. In fact, the first American advertising to use a sexual sell was created by a woman - for a soap product. Although tame by today's standards, the advertisement featured a couple with the message "The skin you love to touch".

Modern advertising was created with the innovative techniques used in tobacco advertising beginning in the 1920s, most significantly with the campaigns of Edward Bernays, which is often considered as the founder of modern, Madison Avenue advertising. The tobacco industries was one of the firsts to make use of mass production, with the introduction of the Bonsack machine to roll cigarettes. The Bonsack machine allowed the production of cigarettes for a mass markets, and the tobacco industry needed to match such an increase in supply with the creation of a demand from the masses through advertising.

Advertisement on radio

In the early 1920s, the first radio stations were established by radio equipment manufacturers and retailers who offered programs in order to sell more radios to consumers. As time passed, many non-profit organizations followed suit in setting up their own radio stations, and included: schools, clubs and civic groups.

When the practice of sponsoring programs was popularized, each individual radio program was usually sponsored by a single business in exchange for a brief mention of the business' name at the beginning and end of the sponsored shows.

However, radio station owners soon realized they could earn more money by selling sponsorship rights in small time allocations to multiple businesses throughout their radio station's broadcasts, rather than selling the sponsorship rights to single businesses per show.

Public service advertising in WW2

The advertising techniques used to promote commercial goods and services can be used to inform, educate and motivate the public about non-commercial issues, such as HIV/AIDS, political ideology, energy conservation and deforestation.

Advertising, in its non-commercial guise, is a powerful educational tool capable of reaching and motivating large audiences. Advertising justifies its existence when used in the public interest—it is much too powerful a tool to use solely for commercial purposes. Attributed to Howard Gossage by David Ogilvy.

Public service advertising, non-commercial advertising, public interest advertising, cause marketing, and social marketing are different terms for (or aspects of) the use of sophisticated advertising and marketing communications techniques (generally associated with commercial enterprise) on behalf of non-commercial, public interest issues and initiatives.

In the United States, the granting of television and radio licenses by the FCC is contingent upon the station broadcasting a certain amount of public service advertising. To meet these requirements, many broadcast stations in America air the bulk of their required public service announcements during the late night or early morning when the smallest percentage of viewers are watching, leaving more day and prime time commercial slots available for high-paying advertisers.

Public service advertising reached its height during World Wars I and II under the direction of more than one government. During WWII President Roosevelt commissioned the creation of The War Adver-

NOTES

bus stop benches, human billboards and forehead advertising, magazines, newspapers, town criers, sides of buses, banners attached to or sides of airplanes ("logo jets"), in-flight advertisements on seatback tray tables or overhead storage bins, taxicab doors, roof mounts and passenger screens, musical stage shows, subway platforms and trains, elastic bands on disposable diapers, doors of bathroom stalls, stickers on apples in supermarkets, shopping cart handles (grabertising), the opening section of streaming audio and video, posters, and the backs of event tickets and supermarket receipts. Any place an "identified" sponsor pays to deliver their message through a medium is advertising.

Television Advertising/Music in Advertising

The TV commercial is generally considered the most effective mass-market advertising format, as is reflected by the high prices TV networks charge for commercial airtime during popular TV events. The annual Super Bowl football game in the United States is known as the most prominent advertising event on television. The average cost of a single thirty-second TV spot during this game has reached US\$3.5 million (as of 2012). Some television commercials feature a song or jingle that listeners soon relate to the product.

Virtual advertisements may be inserted into regular television programming through computer graphics. It is typically inserted into otherwise blank backdrops or used to replace local billboards that are not relevant to the remote broadcast audience. More controversially, virtual billboards may be inserted into the background where none exist in real-life. This technique is especially used in televised sporting events. Virtual product placement is also possible.

Infomercials

An infomercial is a long-format television commercial, typically five minutes or longer. The word "infomercial" is a portmanteau of the words "information" & "commercial". The main objective in an infomercial is to create an impulse purchase, so that the consumer sees the presentation and then immediately buys the product through the advertised toll-free telephone number or website. Infomercials describe, display, and often demonstrate products and their features, and commonly have testimonials from consumers and industry professionals.

Radio Advertising

Radio advertising is a form of advertising via the medium of radio. Radio advertisements are broadcast as radio waves to the air from a transmitter to an antenna and a thus to a receiving device. Airtime is purchased from a station or network in exchange for airing the commercials. While radio has the limitation of being restricted to sound, proponents of radio advertising often cite this as an advantage. Radio is an expanding medium that can be found not only on air, but also online. According to Arbitron, radio has approximately 241.6 million weekly listeners, or more than 93 percent of the U.S. population.

Online Advertising

Online advertising is a form of promotion that uses the Internet and World Wide Web for the expressed purpose of delivering marketing messages to attract customers. Online ads are delivered by an ad server. Examples of online advertising include contextual ads that appear on search engine results pages, banner ads, in text ads, Rich Media Ads, Social network advertising, online classified advertising, advertising networks and e-mail marketing, including e-mail spam.

New Media

Technological development and economic globalization favours the emergence of new and new communication channels and new techniques of commercial messaging.

Product Placements

Covert advertising is when a product or brand is embedded in entertainment and media. For example, in a film, the main character can use an item or other of a definite brand, as in the movie *Minority Report*, where Tom Cruise's character John Anderton owns a phone with the Nokia logo clearly written in the top corner, or his watch engraved with the Bulgari logo.

Another example of advertising in film is in *I, Robot*, where main character played by Will Smith mentions his Converse shoes several times, calling them "classics," because the film is set far in the future. *I, Robot* and *Spaceballs* also showcase futuristic cars with the Audi and Mercedes-Benz logos clearly dis-

NOTES

played on the front of the vehicles. Cadillac chose to advertise in the movie *The Matrix Reloaded*, which as a result contained many scenes in which Cadillac cars were used. Similarly, product placement for Omega Watches, Ford, VAIO, BMW and Aston Martin cars are featured in recent James Bond films, most notably *Casino Royale*. In *"Fantastic Four: Rise of the Silver Surfer"*, the main transport vehicle shows a large Dodge logo on the front. *Blade Runner* includes some of the most obvious product placement; the whole film stops to show a Coca-Cola billboard.

Press Advertising

Press advertising describes advertising in a printed medium such as a newspaper, magazine, or trade journal. This encompasses everything from media with a very broad readership base, such as a major national newspaper or magazine, to more narrowly targeted media such as local newspapers and trade journals on very specialized topics.

A form of press advertising is classified advertising, which allows private individuals or companies to purchase a small, narrowly targeted ad for a low fee advertising a product or service. Another form of press advertising is the Display Ad, which is a larger ad (can include art) that typically run in an article section of a newspaper.

Billboard Advertising

Billboards are large structures located in public places which display advertisements to passing pedestrians and motorists. Most often, they are located on main roads with a large amount of passing motor and pedestrian traffic; however, they can be placed in any location with large amounts of viewers, such as on mass transit vehicles and in stations, in shopping malls or office buildings, and in stadiums.

Mobile Billboard Advertising

Mobile billboards are generally vehicle mounted billboards or digital screens. These can be on dedicated vehicles built solely for carrying advertisements along routes preselected by clients, they can also be specially equipped cargo trucks or, in some cases, large banners strewn from planes. The billboards are often lighted; some being backlit, and others employing spotlights.

Some billboard displays are static, while others change; for example, continuously or periodically rotating among a set of advertisements. Mobile displays are used for various situations in metropolitan areas throughout the world, including: Target advertising, One-day, and long-term campaigns, Conventions, Sporting events, Store openings and similar promotional events, and Big advertisements from smaller companies.

In-store Advertising

In-store advertising is any advertisement placed in a retail store. It includes placement of a product in visible locations in a store, such as at eye level, at the ends of aisles and near checkout counters (aka POP – Point Of Purchase display), eye-catching displays promoting a specific product, and advertisements in such places as shopping carts and in-store video displays.

Coffee cup Advertising

Coffee cup advertising is any advertisement placed upon a coffee cup that is distributed out of an office, café, or drive-through coffee shop. This form of advertising was first popularized in Australia, and has begun growing in popularity in the United States, India, and parts of the Middle East.

Street Advertising

This type of advertising first came to prominence in the UK by Street Advertising Services to create outdoor advertising on street furniture and pavements. Working with products such as Reverse Graffiti, air dancer's and 3D pavement advertising, the media became an affordable and effective tool for getting brand messages out into public spaces.

Sheltered Outdoor Advertising

This type of advertising opens the possibility of combining outdoor with indoor advertisement by placing large mobile, structures (tents) in public places on temporary bases. The large outer advertising space exerts a strong pull on the observer; the product is promoted indoor, where the creative decor can intensify the impression.

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Celebrity Branding

This type of advertising focuses upon using celebrity power, fame, money, popularity to gain recognition for their products and promote specific stores or products. Advertisers often advertise their products, for example, when celebrities share their favorite products or wear clothes by specific brands or designers. Celebrities are often involved in advertising campaigns such as television or print adverts to advertise specific or general products.

The use of celebrities to endorse a brand can have its downsides, however. One mistake by a celebrity can be detrimental to the public relations of a brand. For example, following his performance of eight gold medals at the 2008 Olympic Games in Beijing, China, swimmer Michael Phelps' contract with Kellogg's was terminated, as Kellogg's did not want to associate with him after he was photographed smoking marijuana. Celebrities such as Britney Spears have advertised for multiple products including Pepsi, Candies from Kohl's, Twister, NASCAR, Toyota and many more.

Consumer-generated Advertising

This involves getting consumers to generate advertising through blogs, websites, wikis and forums, for some kind of payment.

Sales promotions

Sales promotions are another way to advertise. Sales promotions are double purposed because they are used to gather information about what type of customers you draw in and where they are, and to jumpstart sales. Sales promotions include things like contests and games, sweepstakes, product giveaways, samples coupons, loyalty programs, and discounts. The ultimate goal of sales promotions is to stimulate potential customers to action.

Advertisement in India

Indian Advertising starts with the hawkers calling out their wares right from the days when cities and markets first began

Shop front sign ages

From street side sellers to press ads

The first trademarks

Handbills distributed separately from the products

18th Century

Concrete advertising history begins with classified advertising

Ads appear for the first time in print in James Augustus Hickey's Bengal Gazette. India's first newspaper (weekly).

Studios mark the beginning of advertising created in India (as opposed to imported from England) Studios set up for bold type, ornate fonts, more fancy, larger ads

Newspaper studios train the first generation of visualisers & illustrators

Major advertisers: Retailers like Spencer's, Army & Navy and Whiteaway & Laidlaw

Marketing promotions: Retailers' catalogues provided early example

Ads appear in newspapers in the form of lists of the latest merchandise from England

Patent medicines: The first brand as we know them today were a category of advertisers

Horlicks becomes the first 'malted milk' to be patented on 5th June 1883 (No. 278967).

The 1900s

1905

- B Dattaram & Co claims to be the oldest existing Indian agency in Girgaum in Bombay

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1912

- ITC (then Imperial Tobacco Co. Ltd.) launches Gold Flake 1920s
- Enter the first foreign owned ad agencies
- Gujarat Advertising and Indian Advertising set up
- Expatriate agencies emerge: Alliance Advertising, Tata Publicity
- LA Stronach's merges into today's Norvicson Advertising
- D J Keymer gives rise to Ogilvy & Mather and Clarion

1925

- LR Swami & Co, Madras

1926

- LA Stronach & Co (India) Pr. Ltd, Bombay starts
- Agency called National set up for American rather than British Advertisers
- American importers hire Jagan Nath Jaini, then advertising manager of Civil and Military Gazette, Lahore. National today is still run by Jaini's family.
- Beginning of multinational agencies
- J Walter Thompson (JWT) opened to service General Motors business

1928

- BOMAS Ltd (Formerly DJ Keymer & Co Ltd) set up

1929

- J Walter Thompson Co Pr. Ltd formed Indian agencies, foreign advertising in the thirties

1931

- National Advertising Service Pr. Ltd. Bombay set up
- Universal Publicity Co, Calcutta formed

1934

- Venkatrao Sista opens Sista Advertising and Publicity Services as first full service Indian agency

1935

- Indian Publicity Bureau Pr Ltd, Calcutta established

1936

- Krishna Publicity Co Pr. Ltd, Kanpur begins operations
- Studio Ratan Batra Pr. Ltd, Bombay established
- Indian Broadcasting Company becomes All India Radio (AIR)

1938

- Jayendra Publicity, Kolhapur started

1939

- Lever's advertising department launches Dalda - the first major example of a brand and a marketing campaign specifically developed for India
- The Press Syndicate Ltd, Bombay set up Indianising advertisements in the forties

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1940

- Navanilal & Co., Ahmedabad set up

1941

- Lux signs Leela Chitnis as the first Indian film actress to endorse the product
- Hindustan Thompson Associates (HTA), the current incarnation of JWT, coins the Balanced Nourishment concept to make Horlicks more relevant to India
- Green's Advertising Service Agents, Bombay formed

1943

- Advertising & Sales Promotion Co (ASP), Calcutta established

1944

- Dazzal, Bombay comes into existence
- Ranjit Sales & Publicity Pr. Ltd, Bombay started

1945

- Efficient Publicities Pr. Ltd, Madras set up
- Tom & Bay (Advertising) Pr. Ltd., Poona begins operations in India

1946

- Eastern Psychograph Pr. Ltd., Bombay set up
- Everest Advertising Pr. Ltd, Bombay established

1947

- Grant Advertising Inc, Bombay formed
- Swami Advertising Bureau, Sholapur started

1948

- RC Advertising Co, Bombay set up
- Phoenix Advertising Pr. Ltd, Calcutta formed Corporate advertising in the fifties

1950s

- Radio Ceylon and Radio Goa become the media option

1951

- Vicks VapoRub: a rub for colds, causes ripples with its entry in the balm market

1952

- Shantilal G Shah & Co, Bombay

1954

- Advertising Club, Mumbai set up
- Express Advertising Agency, Bombay
- India Publicity Co. Pr. Ltd., Calcutta

1956

- Aiyars Advertising & Marketing, Bombay
- Clarion Advertising Services Pr. Ltd, Calcutta

- 1957**
- Vividh Bharati kicks off
- 1958**
- Shree Advertising Agency, Bombay
- 1959**
- Associated Publicity, Cuttack Creative revolution in the sixties
- 1960**
- Advertising Accessories, Trichur started
 - Marketing Advertising Associates, Bombay set up
- 1961**
- Industrial Advertising Agency, Bombay comes into existence
 - Bal Mundkur quits BOMAS to set up Ulka the same year
- 1962**
- India's television's first soap opera - Teesra Rasta enthralls viewers
- 1963**
- BOMAS changes names to SH Benson's
 - Stronach's absorbed into Norvicson
 - Lintas heading for uncertainty
 - Levers toying with giving its brands to other agencies
 - Nargis Wadia sets up Interpub
 - Wills Filter Tipped cigarettes launched and positioned as made for each other, filter and tobacco match
- 1965**
- Kersey Katrak sets up Mass Communication and Marketing (MCM)
- 1966**
- Government persuaded to open up the broadcast media
 - Ayaz Peerbhoy sets up Marketing and Advertising Associates (MAA)
- 1967**
- First commercial appears on Vividh Bharati
- 1968**
- Nari Hira sets up Creative Unit
 - India wins the bid for the Asian Advertising Congress
- 1969**
- Sylvester daCunha left Stronach's to run ASP; later sets up daCunha Associates
- 1970**
- Frank Simoes sets up Frank Simoes Associates The problematic seventies
- 1970-1978**
- National Readership Studies provided relevant data on consumers' reading habits

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1970

- Concept of commercial programming accepted by All India Radio
- Hasan Rezavi gives the very first spot on Radio Ceylon

1971

- Benson's undergo change in name to Ogilvy, Benson & Mather

1972

- Western Outdoor Advertising Pvt Ltd (WOAPL) introduces first closed circuit TV (CCT) in the country at the race course in Mumbai

1973

- RK Swamy/BBDO established

1974

- MCM goes out of business
- Arun Nanda & Ajit Balakrishnan set up Rediffusion

1975

- Ravi Gupta sets up Trikaya Grey

1976

- Commercial Television initiated

1978

- First television commercial seen

1979

- Ogilvy, Benson & Mather's name changes to Ogilvy & Mather Glued to the television in the eighties

1980

- Mudra Communications Ltd set up
- King-sized Virginia filter cigarette enters market with brand name of 'Charms'

1981

- Network, associate of UTV, pioneers cable television in India

1982

- The biggest milestone in television was the Asiad '82 when television turned to colour transmission
- Bombay Dyeing becomes the first colour TV ad
- 13th Asian Advertising Congress in New Delhi
- Media planning gets a boost

1983

- Maggi Noodles launched to become an overnight success
- Canco Advertising Pvt. Ltd. founded
- Manohar Shyam Joshi's Hum Log makes commercial television come alive
- Mudra sponsors first commercial telecast of a major sporting event with the India-West Indies series

1984

- Hum Log, Doordarshan's first soap opera in the colour era is born
- Viewers still remember the sponsor (Vicco) of Yeh Jo Hai Zindagi!

1985

- Mudra makes India's first telefilm, Janam

1985-86

- 915 new brands of products and services appearing on the Indian Market

1986

- Sananda is born on July 31. The Bengali magazine stupefies India by selling 75,000 copies within three hours of appearing on the newsstands.
- Mudra Communications creates India's first folk-history TV serial Buniyaad. Shown on DD, it becomes the first of the mega soaps
- Price quality positioning of Nirma detergent cakes boost sales

1988

- AAAI's Premnarayan Award instituted

1989

- Advertising Club Bombay begins a biennial seminar called 'Advertising that Works'
- Advertising & Marketing (A&M) magazine launched Tech savvy in the nineties

1990

- Marks the beginning of new medium Internet
- Agencies open new media shops; go virtual with websites and Internet advertising
- Brand Equity (magazine) of The Economic Times is born

1991

- First India-targetted satellite channel, Zee TV starts broadcast
- Close on the throes of the Gulf War enters STAR (Satellite Transmission for Asia Region)

1992

- Spectrum, publisher of A&M, constitutes its own award known as 'A&M Awards'
- Scribes and media planners credit The Bold And The Beautiful serial on STAR Plus channel as a soap that started the cultural invasion

1993

- India's only advertising school, MICA (Mudra Institute of Communications Ahmedabad), was born
- Tara on Zee TV becomes India's first female-centric soap

1995

- Advertising Club of Bombay calls its awards as Abby
- Country's first brand consulting firm, SABRE (Strategic Advantage for Brand Equity) begins operations

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1996

- The ad fraternity hits big time for the first time by bagging three awards at the 43rd International Advertising Festival, Cannes
- Sun TV becomes the first regional TV channel to go live 24 hours a day on all days of the week

1997

- Media boom with the growth of cable and satellite; print medium sees an increase in titles, especially in specialised areas
- Government turns towards professional advertising in the private sector for its VDIS campaigns
- Army resorts to the services of private sector agencies
- Advertising on the Internet gains popularity
- Equitor Consulting becomes the only independent brand consultancy company in the country
- Several exercises in changing corporate identity
- For the first time ever, Indians stand the chance of winning the \$ 1- million booty being offered by Gillette as part of its Football World

Cup promo 1998

- Events assume important role in marketing mix
- Rise of software TV producers banking on ad industry talent
- Reinventing of cinema -advertising through cinema begins

1998

- Lintas becomes Ammirati Puri Lintas (APL)

1999

- B2B site agencyfaqs.com launched on September 28, 1999
- The Advertising Club Bombay announces the AdWorks Trophy In the new millennium

2000

- Mudra launches magindia.com - India's first advertising and marketing Gallery
- Lintas merges with Lowe Group to become Lowe Lintas and Partners (LLP)
- bigideasunlimited.com - a portal offering free and fee ideas for money launched by Alyque Padamsee and Sam Mathews
- Game shows like Kaun Banega Crorepati become a rage; media buying industry is bullish on KBC
- Kyunki Saas Bhi Kabhi Bahu Thi marks the return of family- oriented soap on TV
- French advertising major Publicis acquires Maadhyam

2001

- Trikaya Grey becomes Grey Worldwide
- Bharti's Rs 2.75-crore corporate TV commercial, where a baby girl is born in a football stadium, becomes the most expensive campaign of the year

2002

- Lowe Lintas & Partners rechristened Lowe Worldwide
- For the first time in the history of HTA, a new post of president is created. Kamal Oberoi is appointed as the first president of HTA

1.5 Broadcasting

Broadcasting is the distribution of audio and video content to a dispersed audience via any audio or visual mass communications medium, but usually one using electromagnetic radiation (radio waves). The receiving parties may include the general public or a relatively large subset thereof. Broadcasting has been used for purposes of private recreation, non-commercial exchange of messages, experimentation, self-training, and emergency communication such as amateur (ham) radio and amateur television (ATV) in addition to commercial purposes like popular radio or TV stations with advertisements.

History

The term 'broadcast' was first adopted by early radio engineers from the Midwestern United States, treating broadcast sowing as a metaphor for the dispersal inherent in omni-directional radio signals. Broadcasting is a very large and significant segment of the mass media.

Originally all broadcasting was composed of analog signals using analog transmission techniques and more recently broadcasters have switched to digital signals using digital transmission.

- ◆ Analog audio vs. HD Radio
- ◆ Analog television vs. Digital television
- ◆ Wireless

The world's technological capacity to receive information through one-way broadcast networks more than quadrupled during the two decades from 1986 to 2007, from 432 exabytes of (optimally compressed) information, to 1.9 zettabytes. This is the information equivalent of 55 newspapers per person per day in 1986, and 175 newspapers per person per day by 2007.

Types of Electronic Broadcasting

Telephone broadcasting (1881-1932): the earliest form of electronic broadcasting. Telephone broadcasting began with the advent of Théâtrophone ("Theatre Phone") systems, which were telephone-based distribution systems allowing subscribers to listen to live opera and theatre performances over telephone lines, created by French inventor Clément Ader in 1881. Telephone broadcasting also grew to include telephone newspaper services for news and entertainment programming which were introduced in the 1890s, primarily located in large European cities. These telephone-based subscription services were the first examples of electrical/electronic broadcasting and offered a wide variety of programming.

Radio broadcasting (experimentally from 1906, commercially from 1920): radio broadcasting is an audio (sound) broadcasting service, broadcast through the air as radio waves from a transmitter to a radio antenna and, thus, to a receiver. Stations can be linked in radio networks to broadcast common radio programs, either in broadcast syndication, simulcast or sub channels.

History of television telecast, experimentally from 1925, commercially from the 1930s: this television programming medium was long-awaited by the general public and rapidly rose to compete with its older radio-broadcasting sibling.

Cable radio (also called "cable FM", from 1928) and cable television (from 1932): both via coaxial cable, serving principally as transmission mediums for programming produced at either radio or television stations, with limited production of cable-dedicated programming.

Direct-broadcast satellite (DBS) and satellite radio: meant for direct-to-home broadcast programming (as opposed to studio network uplinks and downlinks), provides a mix of traditional radio or television broadcast programming, or both, with dedicated satellite radio programming.

Webcasting of video/television and audio/radio streams: offers a mix of traditional radio and television station broadcast programming with dedicated internet radio-webcast programming.

Economic Models

Economically there are a few ways in which stations are able to broadcast continually. Each differs in the method by which stations are funded:

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- ◆ in-kind donations of time and skills by volunteers (common with community radio broadcasters)
- ◆ direct government payments or operation of public broadcasters
- ◆ indirect government payments, such as radio and television licenses
- ◆ grants from foundations or business entities
- ◆ selling advertising or sponsorships
- ◆ public subscription or membership

Broadcasters may rely on a combination of these business models. For example, National Public Radio (NPR), a non-commercial educational (NCE) public radio media organization within the U.S., receives grants from the Corporation for Public Broadcasting (CPB) (which, in turn, receives funding from the U.S. government), by public membership and by selling "extended credits" to corporations.

Underwriting Spots vs. Commercials

In contrast with commercial broadcasting, NPR does not carry traditional radio commercials or television commercial. It offers major donors brief statements that are called underwriting spots and unlike commercials, are governed by specific FCC restrictions in addition to the truth-in-advertising laws; they cannot advocate a product or contain any "call to action"

Recorded Broadcasts and Live Broadcasts

The first regular television broadcasts started in 1937. Broadcasts can be classified as "recorded" or "live". The former allows correcting errors, and removing superfluous or undesired material, rearranging it, applying slow-motion and repetitions, and other techniques to enhance the program. However, some live events like sports television can include some of the aspects including slow-motion clips of important goals/hits, etc., in between the live television telecast.

American radio-network broadcasters habitually forbade prerecorded broadcasts in the 1930s and 1940s requiring radio programs played for the Eastern and Central time zones to be repeated three hours later for the Pacific time zone. This restriction was dropped for special occasions, as in the case of the German dirigible airship Hindenburg disaster at Lakehurst, New Jersey, in 1937. During World War II, prerecorded broadcasts from war correspondents were allowed on U.S. radio. In addition, American radio programs were recorded for playback by Armed Forces Radio radio stations around the world.

A disadvantage of recording first is that the public may know the outcome of an event from another source, which may be a "spoiler". In addition, prerecording prevents live radio announcers from deviating from an officially approved script, as occurred with propaganda broadcasts from Germany in the 1940s and with Radio Moscow in the 1980s.

Many events are advertised as being live, although they are often "recorded live" (sometimes called "live-to-tape"). This is particularly true of performances of musical artists on radio when they visit for an in-studio concert performance. Similar situations have occurred in television production ("The Cosby Show is recorded in front of a live television studio audience") and news broadcasting.

A broadcast may be distributed through several physical means. If coming directly from the radio studio at a single station or television station, it is simply sent through the studio/transmitter link to the transmitter and hence from the television antenna located on the radio masts and towers out to the world. Programming may also come through a communications satellite, played either live or recorded for later transmission. Networks of stations may simulcast the same programming at the same time, originally via microwave link, now usually by satellite.

Distribution to stations or networks may also be through physical media, such as magnetic tape, compact disc (CD), DVD, and sometimes other formats. Usually these are included in another broadcast, such as when electronic news gathering (ENG) returns a story to the station for inclusion on a news programme.

The final leg of broadcast distribution is how the signal gets to the listener or viewer. It may come over the air as with a radio station or television station to an antenna and radio receiver, or may come through cable television or cable radio (or "wireless cable") via the station or directly from a network. The Internet

may also bring either internet radio or streaming media television to the recipient, especially with multicasting allowing the signal and bandwidth to be shared.

The term "broadcast network" is often used to distinguish networks that broadcast an over-the-air television signals that can be received using a tuner (television) inside a television set with a television antenna from so-called networks that are broadcast only via cable television (cablecast) or satellite television that uses a dish antenna. The term "broadcast television" can refer to the television programs of such networks.

The sequencing of content in a broadcast is called a schedule. As with all technological endeavors, a number of technical terms and slang have developed. A list of these terms can be found at List of broadcasting terms. Television and radio programs are distributed through radio broadcasting or cable, often both simultaneously. By coding signals and having a cable converter box with decoding equipment in homes, the latter also enables subscription-based channels, pay-tv and pay-per-view services.

In his essay, John Durham Peters wrote that communication is a tool used for dissemination. Durham stated, "Dissemination is a lens – sometimes a usefully distorting one – that helps us tackle basic issues such as interaction, presence, and space and time...on the agenda of any future communication theory in general" (Durham, 211).

Dissemination focuses on the message being relayed from one main source to one large audience without the exchange of dialogue in between. There's chance for the message to be tweaked or corrupted once the main source releases it. There is really no way to predetermine how the larger population or audience will absorb the message. They can choose to listen, analyze, or simply ignore it. Dissemination in communication is widely used in the world of broadcasting.

Broadcasting focuses on getting one message out and it is up to the general public to do what they wish with it. Durham also states that broadcasting is used to address an open ended destination (Durham, 212). There are many forms of broadcast, but they all aim to distribute a signal that will reach the target audience. Broadcasting can arrange audiences into entire assemblies (Durham, 213).

In terms of media broadcasting, a radio show can gather a large number of followers who tune in every day to specifically listen to that specific disc jockey. The disc jockey follows the script for his or her radio show and just talks into the microphone. He or she does not expect immediate feedback from any listeners. The message is broadcast across airwaves throughout the community, but there the listeners cannot always respond immediately, especially since many radio shows are recorded prior to the actual air time.

Broadcasting in India

All India Radio (AIR), officially known since 1956 as Akashvani is the radio broadcaster of India and a division of Prasar Bharati. Established in 1930, it is the sister service of Prasar Bharati's Doordarshan, the national television broadcaster. All India Radio is one of the largest radio networks in the world. Its headquarters is at the Akashvani Bhavan in New Delhi. Akashvani Bhavan houses the Drama Section, the FM Section and the National Service. Doordarshan Kendra (Delhi) offices are also located on the sixth floor at Akashvani Bhavan.

Beginning of Broadcasting in India

In British India, broadcasting began in July 1923 with programmes by the Radio Club of Bombay and other radio clubs. According to an agreement of July 23, 1927, the private Indian Broadcasting Company LTD (IBC) was authorized to operate two radio stations; the Bombay station began on 23 July 1927, and the Calcutta station followed on 26 August 1927. On 1 March 1930, however, the company went into liquidation. The government took over the broadcasting facilities, beginning the Indian State Broadcasting Service (ISBS) on 1 April 1930 (on an experimental basis for two years, and permanently in May 1932). On June 8, 1936; the ISBS was renamed All India Radio.

On 1 October 1939 the External Service began with a broadcast in Pushtu; it was intended to counter radio propaganda from Germany directed to Afghanistan, Iran and the Arab nations. When India became independent in 1947 the AIR network had only six stations (in Delhi, Bombay, Calcutta, Madras, Lucknow, and Tiruchi); the total number of radio sets at that time was about 275,000. On 3 October 1957 the Vividh Bharati Service was launched, to compete with Radio Ceylon. Television broadcasting began

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in Delhi in 1959 as part of AIR, but was split off from the radio network as Doordarshan on 1 April 1976. FM broadcasting began on 23 July 1977 in Madras, and was expanded during the 1990s.

The word "Akashvani" was coined by M. V. Gopalaswamy after setting up the nation's first private radio station in his residence, "Vittal Vihar" (about 200 yards from AIR's current location in Mysore) in 1936. Akashvani means "celestial announcement"; the word, of Sanskrit origin, is often found in Hindu mythology. When the gods wished to say something, an akashvani occurred. Literally, akash means "sky" and vani means "sound" or "message". Thus, Akashvani seemed to be fit for use by a radio broadcaster and was later adopted as All India Radio's on-air name after independence.

Domestic services

Vividh Bharati

Vividh Bharati is one of the best-known services of AIR. Its name roughly translates as "Multi-Indian Service", and it is also known as the Commercial Broadcasting Service (CBS). It is the commercially most accessible of the AIR networks and is popular in Mumbai and other large cities. Vividh Bharati offers a wide range of programmes including news, film music and comedy programs. It operates on different medium wave-band frequencies for each city.

Several programmes are broadcast on Vividh Bharati:

Other services include :

- ◆ National Channel (nighttime; launched 18 May 1988; main frequency 1566 kHz from Nagpur)
- ◆ Home News Service
- ◆ External Services in 27 languages
- ◆ Yuv-vani, the Voice of Youth (launched 21 July 1969 on 1017 kHz)
- ◆ FM Channels (AIR FM Rainbow - 12 stations, AIR FM Gold - 4 stations, FM Classical Music/Amrutha Varshini)

Regional services

The headquarters of the Regional Deputy Directors General are located at Delhi and Chandigarh (NR), Lucknow and Bhopal (CR), Guwahati (NER), Kolkata (ER), Mumbai and Ahmedabad (WR), Chennai and Bengaluru. All frequencies are in kHz, unless otherwise noted.

External services

The external services of All India Radio broadcast in 27 languages to countries outside India – primarily via high-power shortwave band broadcasts, although medium wave is also used to reach neighbouring countries. In addition to broadcasts targeted at specific countries by language, there is a General Overseas Service broadcasting in English with 8¼ hours of programming each day aimed at a general international audience. The external broadcasts were begun on 1 October 1939 by the British government to counter the propaganda of the Nazis directed at the Afghan people.

The first broadcasts were in Pushto, beamed to Afghanistan and the North-West Frontier Province. Soon broadcasts began in other languages including Dari, Persian, Arabic, English, Burmese, Japanese, Chinese, Malay and French. The external services broadcast in 16 foreign and 11 Indian languages, with a total program output of 70¼ hours per day on medium- and shortwave.

Today, the External Services Division of All India Radio broadcasts daily in 57 transmissions with almost 72 hours covering over 108 countries in 27 languages, out of which 15 are foreign and 12 Indian. The foreign languages are Arabic, Baluchi, Burmese, Chinese, Dari, French, Indonesian, Persian, Pushtu, Russian, Sinhala, Swahili, Thai, Tibetan and English (General Overseas Service). The Indian languages are Bengali, Gujarati, Marathi, Kokani, Kashmiri, Hindi, Kannada, Malayalam, Nepali, Punjabi, Saraiki, Sindhi, Tamil, Telugu and Urdu.

The longest daily broadcast is the Urdu Service to Pakistan, around the clock on DTH and on short- and medium wave for 12¼ hrs. The English-language General Overseas Service are broadcast 8¼ hours daily. During Hajj, there are special broadcasts beamed to Saudi Arabia in Urdu. The external services of

AIR are also broadcast to Europe in DRM (Digital Radio Mondiale) on 9950 kHz between 1745-2230 UTC.

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The transmissions are broadcast by high-power transmitters located at Aligarh, Bengaluru, Chennai, Delhi, Gorakhpur, Guwahati, Mumbai and Panaji on shortwave and from Jalandhar, Kolkata, Nagpur, Rajkot and Tuticorin on medium wave. Some of these transmitters are 1000 kW (1 MW) or 500 kW. Programs are beamed to different parts of the world except the Americas and received in very good Reception Quality in the Target areas.

In each language service, the program consists of news, commentary, a press review, talks on matters of general or cultural interest, feature programmes, documentaries and music from India and the target region. Most programs originate at New Broadcasting House on Parliament Street in New Delhi, with a few originating at SPT Bengaluru, Chennai, Hyderabad, Jalandhar, Kolkata, HPT Malad Mumbai, Thiruvanthapuram and Tuticorin.

The External Services Division of AIR is a link between India and rest of the world, especially in countries with Indian emigrants and people of Indian origin. It broadcasts the Indian point of view on matters of national and international importance, and demonstrates the Indian way of life through its programs. QSL cards (which are sought-after by international radio hobbyists) are issued to radio hobbyists by AIR in New Delhi for reception reports of their broadcasts.

News-on-phone service

All India Radio launched news-on-phone service on 25 February 1998 in New Delhi; it now has service in Chennai, Mumbai, Hyderabad, Indore, Patna and Bangalore. The service is accessible through STD, ISD and local calls. There are plans to establish the service in 11 more cities: Ahmedabad, Bhopal, Guwahati, Gwalior, Jabalpur, Jaipur, Kolkata, Lucknow, Ranchi, Simla and Thiruvanthapuram. English and Hindi hourly news bulletins may be heard live. News in MP3 format may be directly played from the site, and filenames are time-stamped. AIR news bulletins are available in nine regional languages (Tamil, Kannada, Gujarati, Bengali, Marathi, North East, Punjabi, Telugu and Urdu).

Documentaries

There is a long tradition of documentary features on AIR. There is great interest in radio documentaries, particularly in countries like India, Iran, South Korea and Malaysia. This format has been revived because of its flexibility, cost-cutting capacity, messaging potential and creative potential with producers such as Chitra Narain, R. G. Narula and Danish Iqbal. Iqbal has brought his experience as a drama producer to the documentary field; his documentary "Yeh Rishta Kya Kehlata Hai" makes effective use of narrative and ambient sounds. The documentary is a heartfelt account of an unseen bridge between a Kashmiri, Shikarah Wala, and his auto rickshaw-driver friend in Delhi.

Although they never met, their unseen bond transcends the barriers of political, religious and regional prejudice. Because Narula, Chitra and Danish had a long tenure at Delhi and creative collaboration with media institutes, their influence is seminal in shaping the thinking of their colleagues. Chitra and Narula were rewarded for their work, and Danish twice received the Public Service Broadcasting Award for his documentaries.

Central Drama Unit

AIR's Central Drama Unit is responsible for the national broadcast of plays. Playwrights and producers such as Chiranjeev, Satyendra Sharat, Nirmala Agarwal and Danish Iqbal has been associated with the department. Plays produced by the CDU are translated and produced by regional stations. Since its inception in the 1960s the unit has produced more than 1,500 plays, and the CDU is a repository of old scripts and productions. The National Programme of Plays is broadcast by the CDU of AIR the fourth Thursday of each month at 9.30 pm. On the National Programme of Plays, the same play is produced in 22 Indian languages and broadcast at the same time by all regional and national network stations. The CDU also produces Chain Plays, half-hour dramas broadcast in succession by a chain of stations.

FM Broadcasting in India

The first FM broadcasting in India was in the year 1977 at Madras. In the mid-nineties, when India first experimented with private FM broadcasts, the small tourist destination of Goa was the fifth place in this country of one billion where private players got FM slots. The other four centres were the big metro

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cities: Delhi, Kolkata, Mumbai and Chennai. These were followed by stations in Bangalore, Hyderabad, Jaipur and Lucknow.

Times FM (now Radio Mirchi) began operations in 1993 in Ahmedabad. Until 1993, All India Radio or AIR, a government undertaking, was the only radio broadcaster in India. The government then took the initiative to privatize the radio broadcasting sector. It sold airtime blocks on its FM channels in Indore, Hyderabad, Mumbai, Delhi, Kolkata, Vizag and Goa to private operators, who developed their own program content. The Times Group operated its brand, Times FM, till June 1998. After that, the government decided not to renew contracts given to private operators. In 2000, the government announced the auction of 108 FM frequencies across India.

Radio City Bangalore is India's first private FM radio station and was started on July 3, 2001. It launched with presenters such as Rohit Barker, Darius Surawala, Jonzie Kurian and Suresh Venkat.

Indian policy currently states that these broadcasters are assessed a One-Time Entry Fee (OTEF), for the entire license period of 10 years. Under the Indian accounting system, this amount is amortised over the 10 year period at 10% per annum. Annual license fee for private players is either 4% of revenue share or 10% of Reserve Price, whichever is higher.

Earlier, India's attempts to privatise its FM channels ran into rough weather when private players bid heavily and most could not meet their commitments to pay the government the amounts they owed.

Types of Electronic Broadcasting

These are following types of Electronic Broadcasting :

Telephone broadcasting (1881-1932): the earliest form of electronic broadcasting (not counting data services offered by stock telegraph companies from 1867, if ticker-tapes are excluded from the definition). Telephone broadcasting began with the advent of Théâtrophone ("Theatre Phone") systems, which were telephone-based distribution systems allowing subscribers to listen to live opera and theatre performances over telephone lines, created by French inventor Clément Ader in 1881.

Telephone broadcasting also grew to include telephone newspaper services for news and entertainment programming which were introduced in the 1890s, primarily located in large European cities. These telephone-based subscription services were the first examples of electrical/electronic broadcasting and offered a wide variety of programming.

Radio broadcasting (experimentally from 1906, commercially from 1920): radio broadcasting is an audio (sound) broadcasting service, broadcast through the air as radio waves from a transmitter to a radio antenna and, thus, to a receiver. Stations can be linked in radio networks to broadcast common radio programs, either in broadcast syndication, simulcast or sub channels.

History of television broadcasting (telecast), experimentally from 1925, commercial television from the 1930s: this television programming medium was long-awaited by the general public and rapidly rose to compete with its older radio-broadcasting sibling.

Cable radio (also called "cable FM", from 1928) and cable television (from 1932): both via coaxial cable, serving principally as transmission mediums for programming produced at either radio or television stations, with limited production of cable-dedicated programming.

Direct-broadcast satellite (DBS) (from circa 1974) and satellite radio (from circa 1990): meant for direct-to-home broadcast programming (as opposed to studio network uplinks and downlinks), provides a mix of traditional radio or television broadcast programming, or both, with dedicated satellite radio programming.

Webcasting of video/television (from circa 1993) and audio/radio (from circa 1994) streams: offers a mix of traditional radio and television station broadcast programming with dedicated internet radio-webcast programming.

Economic Models

Economically there are a few ways in which stations are able to broadcast continually. Each differs in the method by which stations are funded: in-kind donations of time and skills by volunteers (common with community radio broadcasters) direct government payments or operation of public broadcasters

indirect government payments, such as radio and television licenses grants from foundations or business entities selling advertising or sponsorships public subscription or membership.

Broadcasters may rely on a combination of these business models. For example, National Public Radio (NPR), a non-commercial educational (NCE) public radio media organization within the U.S., receives grants from the Corporation for Public Broadcasting (CPB) (which, in turn, receives funding from the U.S. government), by public membership and by selling "extended credits" to corporations.

Underwriting Spots vs. Commercials

In contrast with commercial broadcasting, NPR does not carry traditional radio commercials or television commercial. It offers major donors brief statements that are called underwriting spots and unlike commercials, are governed by specific FCC restrictions in addition to the truth-in-advertising laws; they cannot advocate a product or contain any "call to action"

Recorded Broadcasts and Live Broadcasts

The first regular television telecast started in 1937. Broadcasts can be classified as "recorded" or "live". The former allows correcting errors, and removing superfluous or undesired material, rearranging it, applying slow-motion and repetitions, and other techniques to enhance the program. However, some live events like sports television can include some of the aspects including slow-motion clips of important goals/hits, etc., in between the live television telecast.

American radio-network broadcasters habitually forbade pre-recorded broadcasts in the 1930s and 1940s requiring radio programs played for the Eastern and Central time zones to be repeated three hours later for the Pacific time zone. This restriction was dropped for special occasions, as in the case of the German dirigible airship Hindenburg disaster at Lakehurst, New Jersey, in 1937. During World War II, pre recorded broadcasts from war correspondents were allowed on U.S. radio. In addition, American radio programs were recorded for playback by Armed Forces Radio, radio stations around the world.

A disadvantage of recording first is that the public may know the outcome of an event from another source, which may be a "spoiler". In addition, prerecording prevents live radio announcers from deviating from an officially approved script, as occurred with propaganda broadcasts from Germany in the 1940s and with Radio Moscow in the 1980s.

Many events are advertised as being live, although they are often "recorded live" (sometimes called "live-to-tape"). This is particularly true of performances of musical artists on radio when they visit for an in-studio concert performance. Similar situations have occurred in television production ("The Cosby Show is recorded in front of a live television studio audience") and news broadcasting.

A broadcast may be distributed through several physical means. If coming directly from the radio studio at a single station or television station, it is simply sent through the studio/transmitter link to the transmitter and hence from the television antenna located on the radio masts and towers out to the world. Programming may also come through a communications satellite, played either live or recorded for later transmission. Networks of stations may simulcast the same programming at the same time, originally via microwave link, now usually by satellite.

Distribution to stations or networks may also be through physical media, such as magnetic tape, compact disc (CD), DVD, and sometimes other formats. Usually these are included in another broadcast, such as when electronic news gathering (ENG) returns a story to the station for inclusion on a news programme.

The final leg of broadcast distribution is how the signal gets to the listener or viewer. It may come over the air as with a radio station or television station to an antenna and radio receiver, or may come through cable television or cable radio (or "wireless cable") via the station or directly from a network. The Internet may also bring either internet radio or streaming media television to the recipient, especially with multicasting allowing the signal and bandwidth to be shared.

The term "broadcast network" is often used to distinguish networks that broadcast an over-the-air television signals that can be received using a tuner (television) inside a television set with a television antenna from so-called networks that are broadcast only via cable television (cablecast) or satellite television that uses a dish antenna. The term "broadcast television" can refer to the television programs of such networks.

NOTES

NOTES

Social Impact

The sequencing of content in a broadcast is called a schedule. As with all technological endeavours, a number of technical terms and slang have developed. A list of these terms can be found at List of broadcasting terms. Television and radio programs are distributed through radio broadcasting or cable, often both simultaneously. By coding signals and having a cable converter box with decoding equipment in homes, the latter also enables subscription-based channels, pay-tv and pay-per-view services.

In his essay, John Durham Peters wrote that communication is a tool used for dissemination. Durham stated, "Dissemination is a lens – sometimes a usefully distorting one – that helps us tackle basic issues such as interaction, presence, and space and time...on the agenda of any future communication theory in general".

Dissemination focuses on the message being relayed from one main source to one large audience without the exchange of dialogue in between. There's chance for the message to be tweaked or corrupted once the main source releases it. There is really no way to predetermine how the larger population or audience will absorb the message. They can choose to listen, analyze, or simply ignore it. Dissemination in communication is widely used in the world of broadcasting.

Broadcasting focuses on getting one message out and it is up to the general public to do what they wish with it. Durham also states that broadcasting is used to address an open ended destination (Durham, 212). There are many forms of broadcast, but they all aim to distribute a signal that will reach the target audience. Broadcasting can arrange audiences into entire assemblies (Durham, 213).

In terms of media broadcasting, a radio show can gather a large number of followers who tune in every day to specifically listen to that specific disc jockey. The disc jockey follows the script for his or her radio show and just talks into the microphone. He or she does not expect immediate feedback from any listeners. The message is broadcast across airwaves throughout the community, but there the listeners cannot always respond immediately, especially since many radio shows are recorded prior to the actual air time.

1.6 Wireless

Wireless communication is among technology's biggest contributions to mankind. Wireless communication involves the transmission of information over a distance without help of wires, cables or any other forms of electrical conductors. The transmitted distance can be anywhere between a few meters (for example, a television's remote control) and thousands of kilometres (for example, radio communication).

Some of the devices used for wireless communication are cordless telephones, mobiles, GPS units, wireless computer parts, and satellite television.

Early Wireless Work

The world's first wireless telephone conversation occurred in 1880, when Alexander Graham Bell and Charles Sumner Tainter invented and patented the photophone, a telephone that conducted audio conversations wirelessly over modulated light beams (which are narrow projections of electromagnetic waves). In that distant era, when utilities did not yet exist to provide electricity and lasers had not even been imagined in science fiction, there were no practical applications for their invention, which was highly limited by the availability of both sunlight and good weather.

Similar to free-space optical communication, the photophone also required a clear line of sight between its transmitter and its receiver. It would be several decades before the photophone's principles found their first practical applications in military communications and later in fiber-optic communications.

David E. Hughes transmitted radio signals over a few hundred yards by means of a clockwork keyed transmitter in 1879. As this was before Maxwell's work was understood, Hughes' contemporaries dismissed his achievement as mere "Induction". In 1885, Thomas Edison used a vibrator magnet for induction transmission. In 1888, Edison deployed a system of signaling on the Lehigh Valley Railroad. In 1891, Edison obtained the wireless patent for this method using inductance.

NOTES

In 1888, Heinrich Hertz demonstrated the existence of electromagnetic waves, the underlying basis of most wireless technology. The theory of electromagnetic waves was predicted from the research of James Clerk Maxwell and Michael Faraday. Hertz demonstrated that electromagnetic waves traveled through space in straight lines, could be transmitted, and could be received by an experimental apparatus. Hertz did not follow up on the experiments. Jagadish Chandra Bose around this time developed an early wireless detection device and helped increase the knowledge of millimeter-length electromagnetic waves. Practical applications of wireless radio communication and radio remote control technology were implemented by later inventors, such as Nikola Tesla.

Modern Wireless

The term "wireless" came into public use to refer to a radio receiver or transceiver (a dual purpose receiver and transmitter device), establishing its usage in the field of wireless telegraphy early on; now the term is used to describe modern wireless connections such as in cellular networks and wireless broadband Internet. It is also used in a general sense to refer to any type of operation that is implemented without the use of wires, such as "wireless remote control" or "wireless energy transfer", regardless of the specific technology (e.g. radio, infrared, ultrasonic) used. Guglielmo Marconi and Karl Ferdinand Braun were awarded the 1909 Nobel Prize for Physics for their contribution to wireless telegraphy.

Electromagnetic Spectrum

Light, colors, AM and FM radio and electronic devices make use of the electromagnetic spectrum. The frequencies of the radio spectrum that are available for use for communication are treated as a public resource and are regulated by national organizations such as the Federal Communications Commission in the USA, or Ofcom in the United Kingdom. This determines which frequency ranges can be used for what purpose and by whom. In the absence of such control or alternative arrangements such as a privatized electromagnetic spectrum, chaos might result if, for example, airlines didn't have specific frequencies to work under and an amateur radio operator were interfering with the pilot's ability to land an aircraft. Wireless communication spans the spectrum from 9 kHz to 300 GHz.

Mobile Telephones

One of the best-known examples of wireless technology is the mobile phone, also known as a cellular phone, with more than 4.6 billion mobile cellular subscriptions worldwide as of the end of 2010. These wireless phones use radio waves to enable their users to make phone calls from many locations worldwide. They can be used within range of the mobile telephone site used to house the equipment required to transmit and receive the radio signals from these instruments.

Wireless Data Communications

Wireless data communications are an essential component of mobile computing. The various available technologies differ in local availability, coverage range and performance, and in some circumstances, users must be able to employ multiple connection types and switch between them. To simplify the experience for the user, connection manager software can be used, or a mobile VPN deployed to handle the multiple connections as a secure, single virtual network. Supporting technologies include:

Wi-Fi is a wireless local area network that enables portable computing devices to connect easily to the Internet. Standardized as IEEE 802.11 a,b,g,n, Wi-Fi approaches speeds of some types of wired Ethernet. Wi-Fi has become the de facto standard for access in private homes, within offices, and at public hotspots. Some businesses charge customers a monthly fee for service, while others have begun offering it for free in an effort to increase the sales of their goods.

Cellular data service offers coverage within a range of 10-15 miles from the nearest cell site. Speeds have increased as technologies have evolved, from earlier technologies such as GSM, CDMA and GPRS, to 3G networks such as W-CDMA, EDGE or CDMA2000.

Mobile Satellite Communications may be used where other wireless connections are unavailable, such as in largely rural areas or remote locations. Satellite communications are especially important for transportation, aviation, maritime and military use.

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Wireless energy transfer

Wireless energy transfer is a process whereby electrical energy is transmitted from a power source to an electrical load that does not have a built-in power source, without the use of interconnecting wires.

Computer interface devices

Answering the call of customers frustrated with cord clutter, many manufacturers of computer peripherals turned to wireless technology to satisfy their consumer base. Originally these units used bulky, highly limited transceivers to mediate between a computer and a keyboard and mouse; however, more recent generations have used small, high-quality devices, some even incorporating Bluetooth. These systems have become so ubiquitous that some users have begun complaining about a lack of wired peripherals. Wireless devices tend to have a slightly slower response time than their wired counterparts; however, the gap is decreasing

Concerns about the security of wireless keyboards arose at the end of 2007, when it was revealed that Microsoft's implementation of encryption in some of its 27 MHz models was highly insecure.

Advantages of wireless

Wireless communication has the following advantages:

- ◆ Communication has enhanced to convey the information quickly to the consumers.
- ◆ Working professionals can work and access Internet anywhere and anytime without carrying cables or wires wherever they go. This also helps to complete the work anywhere on time and improves the productivity.
- ◆ Doctors, workers and other professionals working in remote areas can be in touch with medical centres through wireless communication.
- ◆ Urgent situation can be alerted through wireless communication. The affected regions can be provided help and support with the help of these alerts through wireless communication.
- ◆ Wireless networks are cheaper to install and maintain.

Disadvantages of wireless

The growth of wireless network has enabled us to use personal devices anywhere and anytime. This has helped mankind to improve in every field of life but this has led many threats as well.

Wireless network has led to many security threats to mankind. It is very easy for the hackers to grab the wireless signals that are spread in the air. It is very important to secure the wireless network so that the information cannot be exploited by the unauthorized users. This also increases the risk to lose information. Strong security protocols must be created to secure the wireless signals like WPA and WPA2. Another way to secure the wireless network is to have wireless intrusion prevention system.

Journalism

Journalism is the activity or product of journalists or others engaged in the preparation of written, visual, or audio material intended for dissemination through public media with reference to factual, ongoing events of public concern. It is intended to inform society about itself and to make public, things that would otherwise be private.

Journalism is directed at the consumers of media products, who may comprise nonspecific general audiences, or narrower market segments.

The history of journalism, or the development of the gathering and transmitting of news, spans the growth of technology and trade, marked by the advent of specialized techniques for gathering and disseminating information on a regular basis that has caused, as one history of journalism surmises, the steady increase of "the scope of news available to us and the speed with which it is transmitted. Newspapers have always been the primary medium of journalists since 1700, with magazines added in the 18th century, radio and television in the 20th century, and the Internet in the 21st century.

Early Journalism

By 1400, businessmen in Italian and German cities were compiling hand written chronicles of important news events, and circulating them to their business connections. The idea of using a printing press for this material first appeared in Germany around 1600. A few decades later, the national governments in Paris and London began printing official newsletters. A semi-yearly news chronicle, in Latin, the *Mercurius Gallobelgicus*, was published at Cologne between 1594 and 1635, but it was not the model for other publications.

England

In 1622 the first weekly magazine, "A current of General News" was published and distributed in England in an 8- to 24-page quarto format.

The 17th century saw the rise of political pamphleteering fuelled by the politically contentious times - the English Civil War followed by the Interregnum and Glorious Revolution polarized society along political lines and each party sought to garner maximum public support by the distribution of pamphlets in the coffeehouses where people would gather. The *Oxford Gazette* was printed in 1665 by Muddiman in the middle of the turmoil of the Great Plague of London and was, strictly speaking, the first periodical to meet all the qualifications of a true newspaper. It was printed twice a week by royal authority and was soon renamed the *London Gazette*. Magazines were also moral tracts inveighing against moral decadence, notably the "*Mercurius Britannicus*."

A milestone was reached in 1694; the final lapse of the Licensing Act that had been put in place by the Stuart kings put an end to heavy handed censorship that had previously tried to suppress the flow of free speech and ideas across society, and allowed writers to criticize the government freely. From 1694 to the Stamp Act of 1712 the only censure laws forbade treason, seditious libel and the reporting of Parliamentary proceedings.

Prior to the Glorious Revolution journalism had been a risky line of work. One such victim was the reckless Benjamin Harris, who was convicted for defaming the King's authority. Unable to pay the large fine that was imposed on him he was put in prison. He eventually made his way to America where he founded one of the first newspapers there. After the Revolution, the new monarch William III, who had been installed by Parliament, was wary of public opinion and did not try to interfere with the burgeoning press.

The growth in journalism and the increasing freedom the press enjoyed was a symptom of a more general phenomenon - the development of the party system of government. As the concept of a parliamentary opposition became an acceptable (rather than treasonable) norm, newspapers and editors began to adopt critical and partisan stances and they soon became an important force in the political and social affairs of the country.

18th Century

By the beginning of the eighteenth century, Britain was an increasingly stable and prosperous country with an expanding empire, technological progress in industry and agriculture and burgeoning trade and commerce. A new middle class consisting of merchants, traders, entrepreneurs and bankers was rapidly emerging - educated, literate and increasingly willing to enter the political discussion and participate in the governance of the country. The result was a boom in journalism, in periodicals, newspapers and magazines. Writers who had been dependent on a rich patron in the past were now able to become self-employed by hiring out their services to the newspapers. The values expressed in this new press were overwhelmingly consistent with the bourgeois middle class - an emphasis on the importance of property rights, religious toleration and liberty from Continental absolutism.

Journalism in the first half of the 18th century produced many great journalists such as Daniel Defoe, Jonathan Swift, Joseph Addison, Richard Steele, Henry Fielding, and Samuel Johnson. Men such as these edited newspapers, or wrote essays for popular press at one time or another. Although their material was not news in the modern sense of the word, the material was entertaining and informative and was met with an insatiable demand. Ordinary citizens also began to participate in the flow of ideas and news as readers were able to contribute their thoughts for newspaper content.

NOTES

NOTES

The newspaper was becoming so popular that publishers began to print daily issues. The first daily newspaper in England was the Daily Courant, established by Samuel Buckley in 1702 on the streets of London. The newspaper strictly restricted itself to the publication of news and facts without opinion pieces, and it pioneered the use of advertising in its columns for revenue.

Defoe in particular is regarded as a pioneer of modern journalism with his publication *The Storm* in 1704 which has been called the first substantial work of modern journalism, as well as the first account of a hurricane in Britain. It details the events of a terrible week-long storm that hit London starting Nov 24, 1703, known as the Great Storm of 1703, described by Defoe as "The Greatest, the Longest in Duration, the widest in Extent, of all the Tempests and Storms that History gives any Account of since the Beginning of Time."

Defoe used eyewitness accounts by placing newspaper ads asking readers to submit personal accounts, of which about 60 were selected and edited by Defoe for the book. This was an innovative method for the time before journalism that relied on first-hand reports was commonplace. Defoe considered the accounts reliable because "most of our Realtors have not only given us their Names, and sign'd the Accounts they have sent, but have also given us Leave to hand their Names down to Posterity." The *Storm* has thus been called the first substantial work of modern journalism.

Richard Steele, influenced by Defoe, set up *The Tatler* in 1709 as a publication of the news and gossip heard in London coffeehouses, hence the title. It presented Whiggish views and created guidelines for middle-class manners, while instructing "these Gentlemen, for the most part being Persons of strong Zeal, and weak Intellects...what to think."

Jonathan Swift wrote his greatest satires for *The Examiner*, often in allegorical form, lampooning the controversies between the Tories and Whigs. The so-called "Cato Letters," written by John Trenchard and Thomas Gordon under the pen name, "Cato", were published in the *London Journal* in the 1720s and discussed the theories of the Commonwealth men such as ideas about liberty, representative government, and freedom of expression. These letters had a great impact in colonial America and the nascent republican movement all the way up to the signing of the Declaration of Independence.

The increasing popularity and influence of newspapers was unappealing to the government of the day. The first bill in parliament advocating a tax on newspapers was proposed in 1711. The duty eventually imposed in 1712 was a halfpenny on papers of half a sheet or less and a penny on newspapers that ranged from half a sheet to a single sheet in size.

Jonathan Swift expressed in his *Journal to Stella* in August 7, 1712, doubt in the ability of *The Spectator* to hold out against the tax. This doubt was proved justified in December 1712 by its discontinuance. However, some of the existing journals continued production and their numbers soon increased. Part of this increase was attributed to corruption and political connections of its owners.

Later, toward the middle of the same century, the provisions and the penalties of the Stamp Act were made more stringent, yet the number of newspapers continued to rise. In 1753 the total number of copies of newspapers sold yearly in Britain amounted to 7,411,757. In 1760 it had risen to 9,464,790 and in 1767 to 11,300,980. In 1776 the number of newspapers published in London alone had increased to 53.

An important figure in the fight for increased freedom of the press was John Wilkes. When the Scottish John Stuart, 3rd Earl of Bute, came to head the government in 1762, Wilkes started a radical weekly publication, *The North Briton*, to attack him, using an anti-Scots tone. He was charged with seditious libel over attacks on George III's speech endorsing the Paris Peace Treaty of 1763 at the opening of Parliament on 23 April 1763. Forty-nine people, including Wilkes, were arrested under the warrants.

Wilkes, however, gained considerable popular support as he asserted the unconstitutionality of general warrants. At his court hearing the Lord Chief Justice ruled that as an MP, Wilkes was protected by privilege from arrest on a charge of libel. He was soon restored to his seat and he sued his arresters for trespass. As a result of this episode, his popular support surged, with people chanting, "Wilkes, Liberty and Number 45", referring to the newspaper.

However, he was soon found guilty of libel again and he was sentenced to 22 months imprisonment and a fine of £1,000. Although he was subsequently elected 3 times in a row for Middlesex, the decision was overturned by Parliament. When he was finally released from prison in 1770 he campaigned for increased freedom of the press; specifically he defended the right of publishers to print reports of Parlia-

mentary debates. Due to large and growing support, the government was forced to back down and abandoned its' attempts at censorship.

19th Century

By the early 19th century, there were 52 London papers and over 100 other titles. In 1802 and 1815 the tax on newspapers was increased to three pence and then four pence. Unable or unwilling to pay this fee, between 1831 and 1835 hundreds of untaxed newspapers made their appearance. The political tone of most of them was fiercely revolutionary. Their publishers were prosecuted but this failed to get rid of them. It was chiefly Milner Gibson and Richard Cobden who advocated the case in parliament to first reduce in 1836 and in 1855 totally repeal of the tax on newspapers. After the reduction of the stamp tax in 1836 from four pence to one penny, the circulation of English newspapers rose from 39,000,000 to 122,000,000 by 1854; a trend further exacerbated by technological improvements in transportation and communication combined with growing literacy.

The Daily Universal Register began life in 1785 and was later to become known as The Times from 1788. In 1817, Thomas Barnes was appointed general editor. Under Barnes and his successor in 1841, John Thadeus Delane, the influence of The Times rose to great heights, especially in politics and amongst the City of London. Due to his influential support for Catholic Emancipation in Ireland, Barnes was described by his colleague Lord Lyndhurst as "the most powerful man in the country."

Peter Fraser and Edward Sterling were two noted journalists, and gained for The Times the pompous/satirical nickname 'The Thunderer' (from "We thundered out the other day an article on social and political reform.") The paper was the first in the world to reach mass circulation due to its early adoption of the steam-driven rotary printing press. It was also the first properly national newspaper, as it was distributed via the new steam trains to rapidly growing concentrations of urban populations across the country. This helped ensure the profitability of the paper and its growing influence.

The Times was also the first newspaper to send war correspondents to cover particular conflicts. W. H. Russell, the paper's correspondent with the army in the Crimean War, wrote immensely influential dispatches; for the first time the public could read about the reality of warfare. In particular, on September 20, 1854, Russell wrote a missive about the battle above the Alma River. The story, although supportive of the British troops, paid particular attention to the battlefield surgeons' "humane barbarity" and the lack of ambulance care for wounded troops. Shocked and outraged, the public's backlash from his reports led the Government to re-evaluate the treatment of troops and led to Florence Nightingale's involvement in revolutionising battlefield treatment. His reports on the appalling conditions suffered by the Allied troops conducting the siege, including an outbreak of cholera, provoked Samuel Morton Peto and his partners to build the Grand Crimean Central Railway, which was a major factor leading to the success of the siege.

The Manchester Guardian was founded in Manchester in 1821 by a group of non-conformist businessmen. Its most famous editor, Charles Prestwich Scott, made the Manchester Guardian into a world-famous newspaper in the 1890s. The Daily Telegraph was first published on June 29, 1855 and was owned by Arthur Sleigh, who transferred it to Joseph Levy the following year. Levy produced it as the first penny newspaper in London. His son, Edward Lawson soon became editor, a post he held until 1885. The Daily Telegraph became the organ of the middle class and could claim the largest circulation in the world in 1890. It held a consistent Liberal Party allegiance until opposing Gladstone's foreign policy in 1878 when it turned Unionist.

A pioneer of popular journalism for the masses was the Chartist Northern Star, first published on 26 May 1838. The same time also saw the establishment of specialised periodicals of special interest and the first cheap newspaper in the Daily Telegraph and Courier (1855), later to be known simply as the Daily Telegraph. The Illustrated London News, founded in 1842, was the world's first illustrated weekly newspaper. From 1860 until around 1910 is considered a 'golden age' of newspaper publication, with technical advances in printing and communication combined with a professionalisation of journalism and the prominence of new owners.

Newspapers became more partisan and there was the rise of new journalism particularly due to the figure of William Thomas Stead, a controversial journalist and editor who pioneered the art of investigative journalism. Stead's 'new journalism' paved the way for the modern tabloid. He was influential in demonstrating how the press could be used to influence public opinion and government policy, and

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NOTES

advocated "government by journalism". He was also well known for his reportage on child welfare, social legislation and reformation of England's criminal codes.

He became assistant editor of the Liberal Pall Mall Gazette in 1880 where he set about revolutionizing a traditionally conservative newspaper "written by gentlemen for gentlemen." Over the next seven years Stead would develop what Matthew Arnold dubbed 'The New Journalism'. His innovations as editor of the Gazette included incorporating maps and diagrams into a newspaper for the first time, breaking up longer articles with eye-catching subheadings and blending his own opinions with those of the people he interviewed.

He made a feature of the Pall Mall extras, and his enterprise and originality exercised a potent influence on contemporary journalism and politics. Stead's first sensational campaign was based on a Nonconformist pamphlet, *The Bitter Cry of Outcast London*. His lurid stories of squalid life spurred the government into clearing the slums and building low-cost housing in their place. He also introduced the interview, creating a new dimension in British journalism when he interviewed General Gordon in 1884.

His use of sensationalist headlines is exemplified with the death of Gordon in Khartoum in 1885, when he ran the first 24-point headline in newspaper history, "TOO LATE!", bemoaning the relief force's failure to rescue a national hero. He is also credited as originating the modern journalistic technique of creating a news event rather than just reporting it, with his most famous 'investigation', the Eliza Armstrong case.

20th Century

The turn of the century saw the rise of tabloid journalism aimed at the working class and tending to emphasize sensational topics. Alfred Harmsworth or Lord Northcliffe, was an early pioneer of this style. In 1896 he began publishing the *Daily Mail* in London, which was a hit, holding the world record for daily circulation until Harmsworth's death; taglines of *The Daily Mail* included "the busy man's daily journal" and "the penny newspaper for one halfpenny". Prime Minister Robert Cecil, Lord Salisbury, said it was "written by office boys for office boys".

He used his newspapers newly found influence, in 1899, to successfully make a charitable appeal for the dependents of soldiers fighting in the South African War by inviting Rudyard Kipling and Arthur Sullivan to write *The Absent-Minded Beggar*. He also founded *The Daily Mirror* in 1903, and rescued the financially desperate *Observer* and *The Times* in 1905 and 1908, respectively. In 1908, he also acquired *The Sunday Times*.

Socialist and labour newspapers also proliferated and in 1912 the *Daily Herald* was launched as the first daily newspaper of the trade union and labour movement.

France

The first newspaper in France, the *Gazette de France*, was established in 1632 by the king's physician Theophrastus Renaudot (1586-1653), with the patronage of Louis XIII. All newspapers were subject to prepublication censorship, and served as instruments of propaganda for the monarchy. Jean Loret is considered to be one of France's first journalists. He disseminated the weekly news of Parisian society from 1650 until 1665 in verse, in what he called a gazette burlesque, assembled in three volumes of *La Muse historique* (1650, 1660, 1665).

Germany

The first gazettes appeared in German cities, notably the weekly "Relation aller Fuernenmen und gedenckwürdigen Historien" ("Collection of all distinguished and memorable news") in Strasbourg starting in 1605. Gazettes soon were established in Frankfurt (1615), Berlin (1617) and Hamburg (1618). By 1650, 30 German cities had active gazettes.

Latin America

British influence extended globally through its colonies and its informal business relationships with merchants in major cities. They needed up-to-date market and political information. *El Mercurio* was founded in Valparaiso, Chile, in 1827. The most influential newspaper in Peru, *El Comercio*, first appeared in 1839. The *Jornal do Commercio* was established in Rio de Janeiro, Brazil, in 1827. Much later Argentina founded its newspapers in Buenos Aires: *La Prensa* in 1869 and *La Nacton* in 1870.

1.7 Journalism

Radio and Television

The history of radio broadcasting begins in the 1920s, and reached its apogee in the 1930s and 1940s. Experimental television was being studied before the 2nd world war, became operational in the late 1940s, and became widespread in the 1950s and 1960s, largely but not entirely displacing radio.

Internet Journalism

The rapidly growing impact of the Internet, especially after 2000, brought "free" news and classified advertising to audiences that no longer cared for paid subscriptions. The Internet undercut the business model of many daily newspapers. Bankruptcy loomed across the U.S. and did hit such major papers as the Rocky Mountain news (Denver), the Chicago Tribune and the Los Angeles Times, among many others. Chapman and Nuttall find that proposed solutions, such as multi platforms, paywalls, PR-dominated news gathering, and shrinking staffs have not resolved the challenge. The result, they argue, is that journalism today is characterized by four themes: personalization globalization, localization, and pauperization.

In modern society, news media have become the chief purveyor of information and opinion about public affairs; but the role and status of journalism, along with other forms of mass media, are undergoing changes resulting from the Internet. This has resulted in a shift toward reading on e-readers, smart phones, and other electronic devices rather than print media and has faced news organizations with the ongoing problem of monetizing on digital news.

There are several different forms of journalism, all with different intended audiences. In modern society, "prestige" journalism is said to serve the role of a "fourth estate," acting as watchdogs on the workings of government. Other forms of journalism feature different formats and cater to different intended audiences.

Some Forms include:

Advocacy journalism - writing to advocate particular viewpoints or influence the opinions of the audience.

Broadcast journalism - writing or speaking which is intended to be distributed by radio or television broadcasting, rather than only in written form for readers.

Drone journalism - use of drones to capture journalistic footage.

Gonzo journalism - first championed by journalist Hunter S. Thompson, gonzo journalism is a "highly personal style of reporting".

Investigative journalism - writing which seeks to add extra information to explain, or better describe the people and events of a particular topic.

Tabloid journalism - writing which uses opinionated or wild claims.

Yellow journalism (or sensationalism) - writing which emphasizes exaggerated claims or rumours.

The recent rise of social media has resulted in arguments to reconsider journalism as an process rather than as a particular kind of news product. In this perspective, journalism is participatory, a process distributed among multiple authors and involving journalists as well as the socially mediating public

Role of Journalism

In the 1920s, as modern journalism was just taking form, writer Walter Lippmann and American philosopher John Dewey debated over the role of journalism in a democracy. Their differing philosophies still characterize a debate about the role of journalism in society and the nation-state.

Lippmann understood that journalism's role at the time was to act as a mediator or translator between the public and policy making elites. The journalist became the middleman. When elites spoke, journalists listened and recorded the information, distilled it, and passed it on to the public for their consumption. His reasoning behind this was that the public was not in a position to deconstruct the growing and

NOTES

NOTES

complex flurry of information present in modern society, and so an intermediary was needed to filter news for the masses.

Lippman put it this way: The public is not smart enough to understand complicated, political issues. Furthermore, the public was too consumed with their daily lives to care about complex public policy. Therefore the public needed someone to interpret the decisions or concerns of the elite to make the information plain and simple. Lippmann believed that the public would affect the decision-making of the elite with their vote.

In the meantime, the elite (i.e. politicians, policy makers, bureaucrats, scientists, etc.) would keep the business of power running. In Lippman's world, the journalist's role was to inform the public of what the elites were doing. It was also to act as a watchdog over the elites, as the public had the final say with their votes. Effectively that kept the public at the bottom of the power chain, catching the flow of information that is handed down from experts/elites.

Lippmann's elitism has had consequences that he came to deplore. An apostle of historicism and scientism, Lippmann did not merely hold that democratic government was a problematic exercise, but regarded all political communities, of whatever stripe, as needing guidance from a transcendent partisanship for accurate information and dispassionate judgment.

In "Liberty and the News" (1919) and "Public Opinion" (1921) Lippmann expressed the hope that liberty could be redefined to take account of the scientific and historical perspective and that public opinion could be managed by a system of intelligence in and out of government.

Thus the liberty of the journalist was to be dedicated to gathering verifiable facts while commentators like him would place the news in the broader perspective. Lippmann deplored the influence of powerful newspaper publishers and preferred the judgments of the "patient and fearless men of science." In so doing, he did not merely denigrate the opinion of the majority but also of those who had influence or power as well. In a republican form of government, the representatives are chosen by the people and share with them adherence to the fundamental principles and political institutions of the polity.

Lippmann's quarrel was with those very principles and institutions, for they are the product of the pre-scientific and pre-historical viewpoint and what for him was a groundless natural rights political philosophy.

But Lippmann turned against what he called the "collectivism" of the Progressive movement he encouraged with its de-emphasis on the foundations of American politics and government and ultimately wrote a work, "The Public Philosophy" (1955), which came very close to a return to the principles of the American founders.

Dewey, on the other hand, believed the public was not only capable of understanding the issues created or responded to by the elite; it was in the public forum that decisions should be made after discussion and debate. When issues were thoroughly vetted, then the best ideas would bubble to the surface. Dewey believed journalists should do more than simply pass on information. He believed they should weigh the consequences of the policies being enacted. Over time, his idea has been implemented in various degrees, and is more commonly known as "community journalism".

This concept of community journalism is at the centre of new developments in journalism. In this new paradigm, journalists are able to engage citizens and the experts/elites in the proposition and generation of content. It's important to note that while there is an assumption of equality, Dewey still celebrates expertise.

Dewey believes the shared knowledge of many is far superior to a single individual's knowledge. Experts and scholars are welcome in Dewey's framework, but there is not the hierarchical structure present in Lippman's understanding of journalism and society. According to Dewey, conversation, debate, and dialogue lie at the heart of a democracy.

While Lippman's journalistic philosophy might be more acceptable to government leaders, Dewey's approach is a better description of how many journalists see their role in society, and, in turn, how much of society expects journalists to function. Americans, for example, may criticize some of the excesses committed by journalists, but they tend to expect journalists to serve as watchdogs on government, businesses and actors, enabling people to make informed decisions on the issues of the time.

Elements

Bill Kovach and Tom Rosenstiel propose several guidelines for journalists in their book *The Elements of Journalism*. Because journalism's first loyalty is to the citizenry, journalists are obliged to tell the truth and must serve as an independent monitor of powerful individuals and institutions within society. The essence of journalism is to provide citizens with reliable information through the discipline of verification.

Professional and Ethical Standards

While various existing codes have some differences, most share common elements including the principles of – truthfulness, accuracy, objectivity, impartiality, fairness and public accountability – as these apply to the acquisition of newsworthy information and its subsequent dissemination to the public.

Some journalistic Codes of Ethics, notably the European ones, also include a concern with discriminatory references in news based on race, religion, sexual orientation, and physical or mental disabilities. The Parliamentary Assembly of the Council of Europe approved in 1993 Resolution 1003 on the Ethics of Journalism which recommends journalists to respect the presumption of innocence, in particular in cases that are still sub judice.

In the UK, all newspapers are bound by the Code of Practice of the Press Complaints Commission. This includes points like respecting people's privacy and ensuring accuracy. However, the Media Standards Trust has criticised the PCC, claiming it needs to be radically changed to secure public trust of newspapers.

This is in stark contrast to the media climate prior to the 20th century, where the media market was dominated by smaller newspapers and pamphleteers who usually had an overt and often radical agenda, with no presumption of balance or objectivity.

Objective journalism is the desire and aim of every society and media house. However, such noble aspiration is beclouded and usurped by sycophancy and sycophantic reporting. This development denies the public the right to true information and invariably leads to loss of reputation by the media house. A research study by Nnamdi Azikiwe University discusses the reason for its unbridled spread and its effects on the public.

Failing to uphold Standards

Such a code of conduct can, in the real world, be difficult to uphold consistently. Journalists who believe they are being fair or objective may give biased accounts – by reporting selectively, trusting too much to anecdote, or giving a partial explanation of actions. Even in routine reporting, bias can creep into a story through a reporter's choice of facts to summarize, or through failure to check enough sources, hear and report dissenting voices, or seek fresh perspectives.

A news organization's budget inevitably reflects decision-making about what news to cover, for what audience, and in what depth. Those decisions may reflect conscious or unconscious bias. When budgets are cut, editors may sacrifice reporters in distant news bureaus; reduce the number of staff assigned to low-income areas, or wipe entire communities from the publication's zone of interest.

Publishers, owners and other corporate executives, especially advertising sales executives, can try to use their powers over journalists to influence how news is reported and published. Journalists usually rely on top management to create and maintain a "firewall" between the news and other departments in a news organization to prevent undue influence on the news department. One journalism magazine, *Columbia Journal Review*, has made it a practice to reveal examples of executives who try to influence news coverage, of executives who do not abuse their powers over journalists, and of journalists who resist such pressures.

Legal Status

Governments have widely varying policies and practices towards journalists, which control what they can research and write, and what press organizations can publish. Some governments guarantee the freedom of the press; while other nations severely restrict what journalists can research and/or publish.

NOTES

NOTES

Journalists in many nations have some privileges that members of the general public do not; including better access to public events, crime scenes and press conferences, and to extended interviews with public officials, celebrities and others in the public eye.

Journalists who elect to cover conflicts, whether wars between nations or insurgencies within nations, often give up any expectation of protection by government, if not giving up their rights to protection by government. Journalists who are captured or detained during a conflict are expected to be treated as civilians and to be released to their national government. Many governments around the world target journalists for intimidation, harassment, and violence because of the nature of their work.

Right to protect confidentiality of sources

Journalists' interaction with sources sometimes involves confidentiality, an extension of freedom of the press giving journalists a legal protection to keep the identity of a confidential informant private even when demanded by police or prosecutors; withholding sources can land journalists in contempt of court, or in jail.

In the United States, there is no right to protect sources in a federal court. However, federal courts will refuse to force journalists to reveal sources, unless the information the court seeks is highly relevant to the case and there's no other way to get it. State courts provide varying degrees of such protection. Journalists who refuse to testify even when ordered to can be found in contempt of court and fined or jailed.

Indian Journalism

"The over-200-years history of the Indian Press, from the time of Hicky to the present day, is the history of a struggle for freedom, which has not yet ended. There have been alternating periods of freedom and of restrictions on freedom amounting to repression. The pioneering works on the Indian Press, like that of Margarita Barns, were stories of arbitrariness and despotism, of reforms and relaxation. The story of the Indian Press is a story of steady expansion but also one of Press laws."

The first newspaper meant for publication was 'announced' in 1776 by William Bolts. He asked those interested to come to his residence to read the news. This 'newspaper' had the twin function of informing the British community of news from 'home', and of ventilating grievances against the colonial administration.

Hicky's Gazette

But it was not until James Augustus Hicky dared to start his Bengal Gazette (also called Hicky's Gazette) in 1780 that the age of Journalism dawned in the country. England had already had a taste of the Spectator papers of Addison and Steele, and of lesser known periodicals as well, and learnt about the power of the periodical essayists, to laugh to scorn the manners and mores of society, and of those in high places.

Political and social corruption was rife among the British sent to rule the country when Hicky, a printer by profession, launched his Gazette 'in order to purchase freedom for my mind and soul'. He described the Bengal Gazette (later called Hicky's Gazette) as a 'weekly political and commercial paper open to all parties but influenced by none'. His venom was aimed at individuals like Mrs. Warren Hastings and their private affairs. He published announcements of marriages and engagements, and of 'likely' engagements.⁸ The Gazette was, in essence, no better than a scandal sheet. Barely a year later, Sir Warren Hastings denied all postal facilities to Hicky who hit back with these ringing words:

'Mr. Hicky considers the Liberty of the Press to be essential to the very existence of an Englishman and a free Government. The subject should have full liberty to declare his principles and opinions, and every act which tends to coerce that liberty is tyrannical and injurious to the community'.

In June the following year (1781), Hicky was arrested and thrust into jail, from where he continued writing for the Gazette. He was stopped from 'bringing out his weekly only when the types used for printing were seized'.

Five newspapers made their appearance in Bengal in six years' time-all started by Englishmen. Some of these newspapers received Government patronage. The Madras Courier and the Bombay Herald (which

later merged with the Bombay Courier) were then launched in the two cities. They were subservient to the Government, and therefore flourished.

The total circulation of all these weeklies was not more than 2,000; yet, the Government issued Press Regulations (1799) making the publication of the name of the printer, editor and proprietor obligatory. The regulation also ordered these to declare themselves to the secretary of the Government ; and to submit all was established with the aid of Government grant and in the North West Provinces, a Hindu and an Urdu periodicals started off under the Government patronage. The Bengali Press with as many as nine Newspapers. Material for prior examination to the same authority. Pre-censorship was to dog the Indian journalist for many years to come.

Indian Language Press

The pioneers of Indian language journalism were the Serampore Missionaries with Samachar Darpan and other Bengali periodicals, and Raja Ram Mohan Roy with his Persian newspaper Miraltool Akbar. The object of Ram Mohan Roy, the social reformer, in starting the paper was 'to lay before the public such articles of intelligence as may increase their experience, and tend to their social improvement', and to 'indicate to the rulers a knowledge of the real situation of their subjects , and make the subjects acquainted with the established laws and customs of their rules'. Roy ceased publishing his paper later in protest against the Government's Press Regulations.

The Bombay Samachar , a Gujarati newspaper, appeared in 1822. It was almost a decade before daily vernacular papers like Mumbai Vartaman (1830). The Jan-e-Jamshed (1831), and the Bombay Darpan (1850) began publication. In the South, a Tamil, and a Telugu newspaper started.

In 1839 had a circulation of around 200 copies each, even as the British Press with 26 newspapers (six of them dailies) grew in strength and power, under the liberal rule of Lord Metcalfe, and later of Lord Auckland.

Censorship and the Mutiny

The year of what the British historians term 'the Sepoy Mutiny', however, brought back the Press restriction in the form of the Gagging Act, 1857 Lord Canning argued for them, stating that 'there are times in the existence of every state in which something of the liberties and rights, which it jealously cherishes and scrupulously guards in ordinary Seasons, must be sacrificed for the public welfare. Such is the State of India at this moment. Such a time has come upon us. The liberty of the Press is no exception.'

The mutiny brought the rule of the East India Company to a close, with the Crown taking over the colony', with the promise of religious toleration and Press freedom. The main topics of discussion in the English and vernacular Press before and after the Mutiny were sati, caste, widow remarriage, polygamy, crimes, and opposition to the teaching of English in schools and colleges. Bombay's Gujarati Press in particular, excelled in the defense of the Indian way of life. In 1876 the Vernacular Press Act was promulgated.

During the next two decades The Times of India, the Pioneer, the Madras Mail, and The Amrit Bazar Patrika came into existence -all except the last edited by English men and serving the interest of English educated readers. The English Press played down the inaugural meeting of the Indian national congress on December 28, 1885 in Bombay, but it was reported at length by the vernacular papers such as Kesari (founded by Lokmanya Tilak).

The Amrit Bazar Patrika and Kesari soon gained a reputation for opposing Government attempts to suppress nationalist aspirations. The Amrit Bazaar Patrika, for instance, denounced the deposition of the maharaja of Kashmir, and Kesari was foremost in attacking the Age of consent Bill of 1891 , which sought to prohibit the consummation of marriage before a bride completed the age of 12.

The Kesari's stand was endorsed by the Amrit Bazar Patrika and Bangabasi of Calcutta on the ground that the Government had no right to interfere with traditional Hindu customs. Tilak charged the Government with disrespect for the liberty and privacy of the Indian people and with negligence in providing relief during the countrywide famine in 1896 - 97, which resulted in the death of over a million people.

NOTES

NOTES

Such savage anti- Government sentiments could not be allowed free play and so Lord Elgin added sections to the Indian Penal Code to enable the Government to deal with promotion of 'disaffection' against the Crown; or of enmity and hatred between different classes. Also prohibited was the circulation of any reports with intent to cause mutiny among British troops, intent to cause such fear or alarm among the public as to cause any person to commit an offence against the state, or intent to incite any class or to commit an offence against the state, or intent to incite any class or community. The penalties for offences ranged from life imprisonment to short imprisonment or fines.

The man who became the most note worthy victim of these new laws was none other than Bal Gangadhar Tilak, editor of Kesari and its English companion, Mahratha. He was arrested, convicted and jailed for six years, but Kesari continued to build up its reputation and influence as a national daily, as India woke to the 20th century. Other campaigns of Press freedom who were prosecuted at about the same time wear Aurobindo Ghose of Bande Mataram, B.B. Upadhayaya of Sandhaya of Sandhay and B.N. Dutt of Jugantar.

In 1910, the Indian Press Act clamped further controls on newspaper in the wake of the partition of Bengal and violent attacks by ferrorists in Ahmedabad, Ambala and elsewhere. The Act required owners of printing Presses to deposit securities of Rs.500 to Rs. 2,000, which were forfeited if ' objectionable matters' were printed. The threats of seizure of the printing Press, and confiscation of copies sent by post were also included in the Act. The vernacular Press suffered rigorous suppression during this period (1910-1914). The Government banned 50 works in English and 272 in the vernacular, which included 114 in Marathi, 52 in Urdu and 51 in Bengali."

World War I introduced still more severe Press laws but there was no let-up in nationalist agitations. Annie Besant's New India became the mouthpiece of Home Rule advocates, ably supported by the Bombay Chronicle (edited by Benjamin Horniman), Maratha (edited by N.C. Kelkar) and other publications. The Government reacted swiftly by exiling Annie Besant , deporting Horniman and imposing new securities on offending publications.

The Rowlatt Act of 1919 infuriated Indian opinion, which now came under the leadership of Mahatma Gandhi. His Non Co-operation Movement took the Press by storm. Gandhi was to remain front-page news for years to come. His arrests and imprisonments were covered with relish by the English and the vernacular Press , whose readership now rose dramatically. The Swaraj Party led by C.R Das, Vallabhbahi Patel and motilal Nehru, launched its own publications -the Banglar Katha in Calcutta. The Swadesh Mitram in the South, and Hindustan Times, Pratap and Basumati in the North.

The Indian Press Ordinance (1930), like the Press Act of 1910, and five other Ordinances gave added to the Government in dealing with acts of terrorism, and inflammatory literature. The Swadeshi Movement, covered prominently by the Press, as in The Hindu (Madras) led to the imprisonment of leaders like Gandhi and Nehru, and of editors like S.A. Brelvi of Bombay Chronicle and Ganesh Shankar Vidyarthi of Pratap. The Indian Press (Emergency Powers) Act of 1931 raised deposit securities and fines, and gave Magistrates the power to issue summary actions. Several other Acts were made law during the thirties, forcing the closure of many Presses and publications.

Meanwhile, The Free Press of India, which began as a news agency, started The Indian Express and Dhenamani in Madras, The Free Press Journal in Bombay, and Gujarati and Marathi Journals. The News agency collapsed after it forfeited Rs. 20,000 security under the Indian Press (Emergency Powers) Act, but its publications continued under different owners, and The Free Press editors Stated a new agency called the United Press of India (U.P.I.)

Then came the Quit India Movement, and World War II, and the Press in India, including the English language Press and that in the Indian Native States played a commendable role in reporting the struggle for freedom fairly. It opposed communal riots and the partition of the Country, and when partition did take place in the glorious year of independence, lamented it. Indeed, it could be said that that the Press played no small part in India's victory to freedom of speech and expression upheld the freedom of the Press. While the obnoxious Press Acts were repealed or amended, the Official Secrets Act and sections of the Indian code dealing with disaffection, communal hatred and incitement of armed forces to disloyalty were retained.

The Nehru Government Passed in October 1951 the Press (Objectionable Matters) Act which was reminiscent of earlier Press laws enacted by the colonial rulers. The 'objectionable matters' were quite com-

prehensive. So fierce was the opposition to it that in 1956, it was allowed to lapse, and the First Press Commission was formed.

The national and regional Press covered the campaigns of the first national elections of 1951-1952 with professional skill. So were the other events of the Nehru era, like the formation of the linguistic States, the second and third general elections. The Chinese attack, and the take-over of Goa. Unlike her father, Mrs. Indira Gandhi had never been at ease with the Press.

How much freedom can the Press have in a country like India fighting poverty, backwardness, ignorance, disease and superstitions? asked she in the first year of her regime. The national dailies grew strident in their attacks on her Government, especially on the question of nationalization of banks, privy purses, the Congress split, but joined forces with her during the Bangla Desh war of liberation. The attacks reached their climax in the period prior to the emergency, with open accusations of rampant corruption, and demands for her resignation, followed by the Allahabad High Court's verdict of her being guilty of corrupt election practices.

1.8 Role of Press in Freedom Struggle

At the time of the first war of independence, any number of news papers were in operation in the country. Many of these like Bangadoot of Ram Mohan Roy, Rastiguftar of Dadabhai Naoroji and Gyaneneshun advocated social reforms and thus helped arouse national awakening.

It was in 1857 itself that Payam-e-Azadi started publication in Hindi and Urdu, calling upon the people to fight against the British. The paper was soon confiscated and anyone found with a copy of the paper was prosecuted for sedition. Again, the first Hindi daily, Samachar Sudhavarashan, and two newspapers in Urdu and Persian respectively, Doorbeen and Sultan-ul-Akbar, faced trial in 1857 for having published a 'Firman' by Bahadur Shah Zafar, urging the people to drive the British out of India. This was followed by the notorious Gagging Act of Lord Canning, under which restrictions were imposed on the newspapers and periodicals.

Notable Role

In the struggle against the British, some newspapers played a very notable role. This included the Hindi Patriot! Established in 1853, by the author and playwright, Grish Chandra Ghosh, it became popular under the editorship of Harish Chandra Mukherjee. In 1861, the paper published a play, "Neel Darpan" and launched a movement against the British, urging the people to stop cultivating the Indigo crop for the white traders. This resulted in the formation of a Neel Commission. Later, the paper was taken over by Ishwar Chandra Vidyasagar. The paper strongly opposed the Government's excesses and demanded that Indians be appointed to top government posts. The Indian Mirror was the other contemporary of this paper which was very popular among the reading public.

Yet another weekly, Amrita Bazar Patrika which was being published from Jessore, was critical of the government, with the result that its proprietors faced trial and conviction. In 1871, the Patrika moved to Calcutta and another Act was passed to suppress it and other native journals.

Marathi Press

Mahadev Govind Rande, a leading leader of Maharashtra, used to write in Gyan Prakash as well as in Indu Prakash. Both these journals helped awaken the conscience of the downtrodden masses. Another Marathi weekly, Kesari was started by Tilak from January 1, 1881. He along with Agarkar and Chiplunkar started another weekly journal, Mratha in English.

The Editor of the 'Daccan Star' Nam Joshi also joined them and his paper was incorporated with Maratha. Tilak and Agarkar were convicted for writings against the British and the Diwan of Kolhapur. Tilak's Kesari became one of the leading media to propagate the message of freedom movement. It also made the anti-partition movement of Bengal a national issue. In 1908, Tilak opposed the Sedition ordinance. He was later exiled from the country for six years. Hindi edition of Kesari was started from Nagpur and Banaras.

Press and the First Session of Congress

The Editors commanded a very high reputation at the time of the birth of the Indian National Congress. One could measure the extent of this respect from the fact that those who occupied the frontline seats in

NOTES

the first ever Congress session held in Bombay in December 1885 included some of the editors of Indian newspapers. The first ever resolution at this Session was proposed by the editor of *The Hindu*, G. Subramanya Iyer.

In this resolution, it was demanded that the government should appoint a committee to enquire into the functioning of Indian administration. The second resolution was also moved by a journalist from Poona, Chiplunkar in which the Congress was urged to demand for the abolition of India Council which ruled the country from Britain. The third resolution was supported by Dadabhai Naoroji who was a noted journalist of his time. The fourth resolution was also proposed by Dadabhai Naoroji.

There were many Congress Presidents who had either been the editors or had started the publication of one or the other newspapers. In this context, particular mention may be made of Ferozeshah Mehta who had started the *Bombay Chronicle* and Pandit Madan Mohan Malaviya who edited the daily, *Hindustan*. He also helped the publication of *Leader* from Allahabad. Moti Lal Nehru was the first Chairman of the Board of Directors of the *Leader*.

Lala Lajpat Rai inspired the publication of three journals, the *Punjabi*, *Bandematram* and the *People* from Lahore. During his stay in South Africa, Gandhiji had brought out *Indian Opinion* and after settling in India, he started the publication of *Young India*; *Navjeevan*, *Harijan*, *Harijan Sevak* and *Harijan Bandhu*. Subash Chandra Bose and C.R. Das were not journalists but they acquired the papers like *Forward* and *Advance* which later attained national status. Jawaharlal Nehru founded the *National Herald*.

Revolutionary Movement and Press

So far as the revolutionary movement is concerned, it did not begin with guns and bombs but it started with the publication of newspapers. The first to be mentioned in this context is *Yugantar* publication of which was started by Barindra Kumar Ghosh who edited it also.

When the Ghadar party was organised in America, Lala Hardayal started publication of the journal 'Ghadar'. Within one year, millions of copies of this journal were published in Hindi, Urdu, Punjabi, Gujarati, Marathi and English and sent to India and to all parts of the world where Indians were residing. In the beginning the copies of the journal were concealed in parcels of foreign cloth sent to Delhi. It was also planned to smuggle the printing press into India for this purpose.

But then the war broke out and it became almost impossible to import printing machinery from abroad. Lala Hardayal was arrested in America and deported to India. One of his followers Pandit Ramchandra started publishing *Hindustan Ghadar* in English. With the U.S. joining the war, the Ghadar party workers were arrested by the American Government. When the trail was on, one of the rivals of Pandit Ramchandra managed to obtain a gun and shoot him dead in the jail itself. The death of Ramchandra led to the closure of this paper.

In 1905 Shyamji Krishna Verma started publication of a journal *Indian Sociologist* from London. It used to publish reports of political activities taking place at the India House in London. In 1909 two printers of this journal were convicted. Shyamji Krishna Verma left England for Paris from where he started the publication of the journal. Later on, he had to leave for Geneva. He continued to bring out the journal from there for two or three years more. In Paris, Lala Hardayal, in collaboration with Madam Cama and Sardar Singhraoji Rana brought out *Vandematram* and *Talwar*.

After *Yugantar*, it was *Vandematram* that played a significant role in the freedom struggle. This journal was established by Subodha Chandra Malik, C.R. Das and Bipin Chandra Pal on August 6, 1906. Its editor, Aurobindo Ghosh, the editor of *Sandhya*, B. Upadhyay and editor of *Yugantar* B. N. Dutt had to face a trial for espousing the cause of freedom.

So far as the Hindi papers were concerned, they looked to government for support for some time. Bhartendu Harish Chandra was the first to start a journal *Kavi Vachan Sudha* in 1868. Its policy was to give vent to the miseries of the people of India. When the Prince of Wales visited India, a poem was published in his honour. The British authorities were given to understand that the poem had two meanings and that one word used in the poem could also mean that the Prince of Wales should get a shoe-beating!

NOTES

The government aid to journals like Kavi Vachan Sudha was stopped for publishing what was objectionable from the government point of view. Bhartendu Harish Chandra resigned from his post of an honorary Magistrate. His two friends, Pratap Narain Mishra and Bal Krishna Bhatt started publication of two important political journals Pradeep from Allahabad, and Brahman from Kanpur. The Pradeep was ordered to be closed down in 1910 for espousing the cause of freedom.

The Bharat-Mitra was a famous Hindi journal of Calcutta which started its publication on May 17, 1878 as a fortnightly. It contributed a lot in propagating the cause of the freedom movement. The journal exposed the British conspiracy to usurp Kashmir. Several other papers published from Calcutta which played an important role in freedom struggle included Ambika Prasad Vajpayee's Swantmttra, Ramanand Chatterjee's Modern Review' in English, Pravasi Patra' in Bengali and Vishal Bharat in Hindi.

One of the foremost Hindi journalists who have earned a name for his patriotism was Ganesh Shanker Vidyarthi. In 1913, he brought out weekly Pratap from Kanpur. He made the supreme sacrifice in 1931 in the cause of Hindu-Muslim unity. Krishna Dutt Paliwal brought out Sainik from Agra which became a staunch propagator of nationalism in Western U. P. The noted Congress leader, Swami Shradhanand, started the publication of Hindi journal Vir Arjun and Urdu journal Tej. After the assassination of Swami Shradhanand, Vidyavachaspathi and Lala Deshbandhu Gupta continued the publication of these journals. They were themselves prominent Congress leaders.

In Lahore, Mahashaya Khushal Chand brought out Milap and Mahashaya Krishna started publishing Urdu journals which helped a lot in promoting the national cause. In 1881, Sardar Dayal Singh Majitha on the advice of Surendra Nath Bannerjee brought out Tribune under the editorship of Sheetala Kant Chatterjee. Bipin Chandra Pal also edited this paper for sometime. Later in 1917, Kalinath Rai joined the paper as its editor.

There is not a single province in India which did not produce a journal or newspaper to uphold the cause of the freedom struggle. A. G. Horniman made the Bombay Chronicle a powerful instrument to promote militant nationalism. He himself took part in the meetings where Satyagraha used to be planned. He published vivid accounts of the Jallianwala Bagh carnage for which one correspondent of his paper, Goverdhan Das, was sentenced to three years' imprisonment by a military court. Horniman too was arrested and deported to London even though he was ill at that time.

Amritlal Shet brought out the Gujarati journal Janmabhumi which was an organ of the people of the princely states of Kathiawad, but it became a mouthpiece of national struggle. Similarly another Gujarati journal Saanjvartman played a prominent role under the editorship of Sanwal Das Gandhi, who played a very significant role in the Quit India Movement in 1942. It was soon after independent formed a parallel Government in Junagarh and forced the Nawab of Junagarh to leave the country. The three editors of the Sindhi journal Hindi Jairam Das Daulatram, Dr. Choithram Gidwani and Hiranand Karamchand, were arrested, their press closed and the property of the paper confiscated.

In Bihar the tradition of national newspapers was carried forward by Sachidanand Sinha, who had started the publication of Searchlight under the editorship of Murtimanohar Sinha. Dev Brat Shastri started publication of 'Nav Shakti and Rashtra Vani'. The weekly yogi and the Hunkar' also contributed very much to the general awakening.

Hindi Journalism

The first Hindi newspaper Oodhund Martand, a weekly was published in Kolkata on May 30, 1826 'in the interest of Hindustanis'. However, its editor Yugal Kishore Shukla (Jooghol Kishore Sookool- in some documents) faced many difficulties in running it. He was not allowed postal concession and had to close down the paper within a year. He made another attempt to start another paper in 1850 called Samyadani Martand but this also failed.

The second Hindi newspaper Banga Doot was published in 1829 by Raja Ram Mohan Ray and Dwarika Prasad Thakore with Nilratan Haldar as its editor. Besides Hindi, it was also published in English, Bengali and Persian.

The first Hindi daily Samachar Sudha Varshan came out in June 1854 from Kolkata with Shyam Sundar Sen as its editor and publisher. It was a bilingual paper in which market and shipping reports were published in Hindi, the rest in Bengali.

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Between 1850 and 1857 a number of Hindi Newspapers were published. Among them were Benaras Akbar, Sudhakar Tatwa Bodhini, Patrika and Sathya. A literary magazine which set the standard for Hindi Journals in the early years of the century was Saraswathi, a monthly edited by Mahavir Prasad Dwivedy. It standardised the style and pattern of Hindi journalism and developed literary criticism and book reviews. It became the torchbearer for later day Hindi journalists who cultivated its prose style. Newspapers like Bharat Mitra (1878), Sarsudhanidhi (1879), Uchit Wakta (1880) and Hindi Bangavasi (1890) were published from Calcutta during the last three decades of 19th century. Bharat Mitra, published from Calcutta became the leading Hindi newspaper of the time under the dynamic stewardship of its early editors, Balmukund Gupta and Ambika Prasad Bajpai.

The beginning of the new century saw the birth of many Hindi dailies in Bombay, Calcutta and Patna. The more prominent among them were Sri Venkateswar Samachar and Calcutta Samachar. Viswamitra, which was started after the Calcutta Samachar became defunct, offered serious competition to Bharat Mitra from 1918.

Hindi journalism made rapid progress during the first world war period and many outstanding journalists came to the fore including Ganga Prasad Gupta, Nanda Kumar Deo Dharma, M. P. Dwivedi, Hari Krishna Jouhar, Chhote Ram Shukla, Indra Vidyavachaspati, Shri Ram Pandey, Lakshminarayan Garde and Narmada Prasad Misra. One of the foremost Hindi journalists who earned a name for his patriotism was Ganesh Shanker Vidyarthi.

In 1913, he brought out weekly Pratap from Kanpur. He made the supreme sacrifice in 1931 in the cause of Hindu-Muslim unity. Krishna Dutt Paliwal brought out Sainik from Agra which became a staunch propagator of nationalism in Western U. P. The noted Congress leader, Swami Shradhanand, started the publication of Hindi journal Vir Arjun and Urdu journal Tej. After the assassination of Swami Shradhanand, Vidyavachaspathi and Lala Deshbandhu Gupta, both prominent Congress leaders continued the publication of these journals.

At the turn of the century almost all Calcutta based Hindi newspapers went vocal against the suppressive and divisive policies of the Raj. This marked the beginning - in 1907 - of two outstanding magazines: Nrisinha and Devnagar. Nrisinha edited by Ambika Prasad Vajpayee, a staunch supporter of Lokmanya Tilak was a political magazine and it joined the protest against British rule. Devnagar on the other hand tried to work on a uniform script.¹

In 1920, the Aaj was started in Banaras. It played a notable part in the freedom struggle. Its first editor was Sri Prakasa, a great freedom fighter who occupied positions of power and prestige in free India. He was assisted by Babu Rao Vishnu Parakar whose contribution to the development of Hindi Journalism was considerable. Espousing the national cause and waging a never-ending battle with the alien rulers, the Aaj was a bulwark of the Indian National Congress and its main forum to spread the message of freedom to the Hindi-speaking masses of Uttar Pradesh, Bihar, Madhya Pradesh and Nepal. It set the tone and style for Hindi Journalism and was acclaimed for its impartial objective reporting and illuminating and fearless editorials. A balanced blending of national and international news was one of its strong features.

In Patna the Desh, a weekly, was an influential journal and the mouthpiece of the Congress. It was founded by Babu Rajendra Prasad and his friends in 1920. But it was not a profitable venture and had to close down.

In 1924 there were 102 Hindi newspapers; four of them were dailies (AJ, Banaras, Swatantra, Calcutta, Arjun, Delhi and Calcutta Samachar, Calcutta) According to one historian, until 1926, Hindi dailies were not financially successful. "Their get up and printing was poor, the reading material not quite up to the mark and the editorials unwieldy and lengthy. The weeklies were better edited and got up."

Among the well-known better produced weeklies were Bhavishya (Kanpur), Karmaveer (Khandwa) and Sainik (Agra). Among the important Hindi dailies which flourished in 1930 were: Viswamitra and Bharat Mitra (Calcutta), Savadho Bharat (Bombay), Lokkat (Jabalpur), Variman (Kanpur), Milap (Lahore) besides AJ (Banaras), Arjun (Delhi) and Lokmanya (Calcutta).

As freedom struggle gained momentum, there was a steady rise of Hindi journalism both in terms of quality and quantity. More number of Hindi publications took birth in almost all North Indian states and also in Maharashtra, West Bengal, and Andhra Pradesh, especially Hyderabad. Hindi publications

like other language publications by and large supported Nationalist movement and faced the suppression of the British rulers.

One of the important Hindi dailies to be published from the capital was Hindustan, sister newspaper of the Hindustan Times, started in 1936. Wide news coverage and a variety of special features marked the Hindustan. Started in 1940, Aryavart of Patna was a sister publication of the Indian Nation and enjoyed considerable influence.

Hindi journalism grew more rapidly after independence. After independence Hindi was adopted as the official language of India. This also helped to spread Hindi language nationwide. The Nav Bharat Times of the Times of India group started in Delhi in 1950. The Amrita Patrika of Allahabad was another notable Hindi daily which was well-known for its trenchant editorials. By 1964 Hindi had the largest number of newspapers among language papers. The trend of publishing multiple editions from different states helped Hindi newspapers to increase their reach and circulation.

According to RNI (Registrar of Newspapers) the total number of publications in Hindi was 27, 527 in 2007-8 including 3418 daily newspapers.

By 2011 Hindi daily Dainik Jagran claimed to be the largest read newspaper of the world. Six out of the top ten newspapers with highest number of readership in India are Hindi. According to IRS (Indian Readership survey Q-2) the top ten largest read Hindi newspapers are: Dainik Jagran (readership: 159.1 lakh), Dainik Bhaskar (140.1 lakh), Hindustan (118.1 lakh), Amar Ujala (87.47 lakh), Rajasthan Patrika (70.33 lakh), Punjab Kesari (34.79 lakh), Navbharat Times (25,89,000) Prabhat Khabar (18,12,000), Nai Dunia (17.62 lakh) and Hari Bhoomi (14.37 lakh). All of the newspapers have multiple editions from different cities and states.

Hindi newspapers are published from several states. Besides the North Indian Hindi belt, sizable numbers of Hindi publications are there in West Bengal, Maharashtra, Gujarat and other states. There are two good Hindi dailies from Hyderabad - Swatantra Vaartha and Milap. Sanmarg has an edition from Bhubaneswar, Orissa.

There are over 100 Hindi news channels including Aaj Tak, IBN-7, Azad NEWS, Maurya Tv, AryanNews, News 7 Network, Khoj India, India TV, Raftaar News Channel, Live India, NDTV India, India News, News 24, Press TV, Sudarshan News, Sahara Samay, STAR News, Zee News, Zee Business, DD News, Total TV, A2Z News, Crime Nazar News, Channel No. 1, S-7 News, Mahua news, ETV Bihar, Time Today, DayNightnews, Jansandesh.tv, GNN News, P7, TV 24 News, newsxpress, tv9 Mumabi, Sea News, Taaza TV, etc.

Changing Phase of India Journalism

If democracy is the engine that drives a society, then media must be the dashboard that indicates its health. However, the problem with Indian media is that the check engine light doesn't seem to work. It tells us that the engine is running, but does not warn us of any underlying problems. The end result is of course a complete breakdown with very high repair bills.

The primary role of media is not to amuse or entertain people but to inform and educate them. The fourth estate was not protected by the constitution to partner with the other three, but instead to monitor and indicate their weaknesses to the society. Unfortunately, our media has failed to perform its basic function, which is to serve its "beneficiaries" the people of India.

Most media houses are now part of a bigger conglomerate, and work under tremendous pressure to cut costs and show higher earnings primarily to satisfy its investors. Some have "strategic" alliances with political parties and work directly or indirectly with them to foster their agenda (read propaganda). Paid news scandal was a clear example of this alliance.

Then there is the corporate affair, which was pretty apparent in the Radia tapes scandal. This has formed a Business-Political-Information complex, in which interests of a common man has no place. Not to say that all media houses are bottom line or politically driven. There are a few exceptions doing a decent job, but less and less resources are being diverted towards real journalism. And that is a problem.

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Citizen Journalism and Its Criticism:

The credibility of mainstream media is at all-time low with Yellow Journalism never been so evident. People have started to take notice and are looking for alternatives. There are issues at the grassroots level which get conveniently ignored by the mainstream. People are still interested in these reports and reports that are well researched and expose scams. This often leads to people taking matters in to their own hands. There are numerous examples of RTI activists, freelance journalists and sometimes a common man coming in to bridge this gap.

Proponents of traditional media, often professional journalists, ridicule citizen journalism saying it lacks "quality" and "professional reporting". A community collectively is much smarter than the so called individual "professionals".

A community driven website does however need to go that extra mile to ensure quality is maintained. There needs to be a layer that filters out spam and rejects irrelevant content. They need to work with their contributors to bring the write-ups up to standards and at the same time be careful enough to not tamper with the original idea or content in any way. In media and administrators role is often confused with that of an Editor.

It is difficult to say that citizen journalism will replace traditional journalism anytime soon. But it is indeed an effective alternative medium that is filling the ever widening gap.

Can there be a relationship between the two without alternate media compromising on autonomy?

Yes, if the beliefs match, then there can be spaces where the two could come together for the greater good. Will it really happen? Only time will tell.

Social Networks and the role of technology:

Some argue the need of Citizen Journalism platforms when there already are Social Networks like Twitter or Facebook.

Conversations on social media are quite dispersed, short-lived and often contain a lot of noise. These have to be aggregated and filtered to make sense out of them. Whereas, citizen reporting is more focused and issue based making it more applicable. There is a difference between the two and one is not necessarily a replacement of the other. They both need to work hand in hand.

Normally, news (content) is produced at external platforms and then shared via social media, which acts as an enabler to reach wider audiences. But every so often news is produced at social websites (Arab Spring) and in such cases external platforms need to be flexible enough to bring these conversations back and combine them into one story. Additionally, people tend to have conversations on news content externally on social media. Platforms need to have a commenting system that pulls these conversations back to their content page to give their readers a holistic view of the issue.

India is going through a transformation where it is becoming more awakened so to speak. Technology is playing a major role in empowering people, especially the young, who have historically been accused of being uncaring. The youth is more aware now than it has ever been. Nothing validates this hypothesis more than the historic 'India against Corruption' movement.

For a few decades now, we've lived with the "chalta hai" attitude. This norm of "this is India yaar" means "nothing can ever change here" is largely owed to the last generation, the ones that were born post nationalist movements. But, Generation Next has had enough and wants a change. This is what it is called a "Revolution on Steroids"

1.9 Public Relations (PR)

Public relations (PR) are the practice of managing the flow of information between an individual or an organization and the public. Public relations may include an organization or individual gaining exposure to their audiences using topics of public interest and news items that do not require direct payment.

The aim of public relations by a company often is to persuade the public, investors, partners, employees, and other stakeholders to maintain a certain point of view about it, its leadership, products, or of

political decisions. Common activities include speaking at conferences, winning industry awards, working with the press, and employee communication.

The earliest known example of "the communication of information to influence viewpoints or actions," is a clay tablet from 1800 BC, which told Babylonian farmers how to sow crops. Ancient India, Rome and Greece can be said to have practiced public relations tactics, though the term was not yet identified. India had a team that monitored public opinion. Greek philosophers like Socrates, Plato and Aristotle advocated for the value of honest communications. Aristotle studied persuasion as a method of swaying public opinion to support political causes.

He divided rhetoric into three components: ethos (credibility), pathos (emotion), and logos (logic). Poetry was a common form of persuasion in Greece. Julius Caesar and others wrote biographies on their military successes to persuade the Roman public to support their political candidacies. Others in Rome and Greece wrote books and taught classes on persuasive speaking and rhetoric.

In medieval Europe craftsmen guilds coveted their reputation and Lord Chancellors acted as mediators in England between rulers and subjects. Public relations was also used to spread Christianity. Pope Urban II is said to have used public relations to recruit for the crusades and Jesus could be considered an early practitioner of ethics in communication. He told his apostles "Say 'Yes' when you mean 'Yes' and 'No' when you mean 'No'" Emperor Nero created an early example of spin and deceptive public relations, when he blamed the burning of Rome, which was a staged event, on the Christians.

Early gospel writers practiced audience segmentation by creating four different versions of their gospels for different audiences. John Wycliffe and Martin Luther practiced public relations by campaigning for reform in the church using pamphlets, lectures and books. Pope Gregory XV is considered the founder of the term "propaganda" for his work persuading people to join the church through trained missionaries. La reputation was the word used for French publicists that promoted absolutism in the 1500s and 1600s.

Early History

Land promoters used exaggerated stories of grandeur to persuade English citizens to migrate to the New World in the 1600s. The first fund-raising pamphlet, "New England's First Fruits," was created by Harvard University in 1641 to support the efforts of three preachers trying to raise funds in England. The first propaganda ministry was created in 1792 as the National Assembly of France. Public relations tactics were used to incite the American Revolution. Pamphlets called "Common Sense" and "American Crisis" were used to spread anti-British Propaganda.

To incite revolution, supporters created the slogan "taxation without representation is tyranny." Staged events like the Liberty Tree and the Boston Tea Party rallied protest against British control. After the revolution was won, disagreements broke out regarding the constitution. Supporters of the constitution sent letters now called the Federalist Papers to major news outlets that persuaded the public to support the constitution.

Exaggerated stories of Davy Crockett and the California Gold Rush were used to persuade the public to migrate West in the US and to fight the war against Mexico respectively. Land-owners promoted offers to attract settlers. One of the first instances of large-scale government propaganda in France was when public relations was used to rally support for the French Revolution in 1792. In the United States, publicists that promoted circuses, theatrical performances, and other public spectacles are considered a precursor to public relations.

Many of the first practitioners of public relations in the US supported railroads. Some scholars believe that the first appearance of the term "public relations" appeared in the 1897 Year Book of Railway Literature. To persuade US consumers to use the new rail system, though some credit an 1807 address to Congress by former US President, Thomas Jefferson, as the first time the term "public relations" was coined. In the 1800s the first Federal Press Secretary in the US, Amos Kendall, was appointed by President Andrew Jackson. Westinghouse Corporation created the first in-house PR department in 1889.

Foundation as a Profession

The first public relations agency was created in 1900 in Boston by three former journalists under the name Publicity Bureau. Ivy Lee and former reporter George Parker founded Parker & Lee in 1904. In

NOTES

NOTES

1906 Lee published a Declaration of Principles, which suggested businesses be honest and accurate to win public understanding.

Former journalist Ivy Lee is sometimes called the father of public relations as a professional practice, for his work with the Pennsylvania Railroad Company and Standard Oil. When the Pennsylvania Railroad company was being criticized for refusing to provide comment or information to the media, they hired Lee, who immediately provided information about their business.

Based on his work at the railroad company, John D. Rockefeller hired Lee to respond to strikes at Standard Oil and Colorado Fuel in 1915. Lee attracted criticisms for his work campaigning for the Soviet Union in an effort to establish trade with the US and was accused to be a Nazi advocate for his work with German company I.G. Farben Industries.

According to a 2005 story in The New York Times, Ivy Lee is considered the father of public relations for his work with Standard Oil, who was the subject of negative and sometimes inaccurate press coverage. Lee re-positioned the company's founder, John D. Rockefeller, as a philanthropist. He advised them to be straightforward when discussing their business with the press, at a time where bribing the media was common.

According to public relations theorist James Grunig, this was an example of a "public information" approach to public relations, because there was a one-way stream of communication intended to persuade journalists of their point-of-view.

In the 1920s, a nephew of Sigmund Freud, Edward Bernays took the approach that audiences had to be carefully understood and persuaded to see things from the client's perspective using credible, third-party influencers. Many historians credit Bernays, not Ivy, as the father of public relations. He wrote the first text-book on public relations and taught the first college course at New York University in 1923. Bernays also introduced some forms of deceptive public relations, like front groups to protect tobacco interests.

Development as War-time Propaganda

The First World War helped stimulate the development of public relations as a profession. Many of the first PR professionals, including Ivy Lee, Edward Bernays, John W. Hill, and Carl Byoir, got their start with the Committee on Public Information (also known as the Creel Committee), which organized publicity on behalf of U.S. objectives during World War I.

In describing the origin of the term public relations, Bernays said, "When I came back to the United States (from the war), I decided that if you could use propaganda for war, you could certainly use it for peace. And propaganda got to be a bad word because of the Germans ... using it. So what I did was to try to find some other words, so we found the words Counsel on Public Relations".

As Harold Lasswell explained in 1928, "public relations" was a term used as a way of shielding the profession from the ill repute increasingly associated with the word "propaganda": "Propaganda has become an epithet of contempt and hate, and the propagandists have sought protective coloration in such names as 'public relations council,' 'specialist in public education,' 'public relations adviser.' "In the 1930s Edward Bernays started the first vocational course in public relations.

Modern Public Relations

The foundation of the Public Relations Society of America in 1947 was followed by the Chartered Institute of Public Relations in London in 1948 and similar trade associations in Australia, Europe, South Africa, Italy and Singapore among others. In 1955, the International Association of Public Relations was founded.

Advertising dollars in traditional media productions have declined and many traditional media outlets are seeing declining circulation in favour of online and social media news sources. One website even tracks the "death" of newspapers. As readership in traditional media shifts to online media, so does the focus of many in public relations. Social media releases, search engine optimization, content publishing, and the introduction of podcasts and video are other burgeoning trends. Social media has increased the speed of breaking news, creating greater time constraints on responses to current events.

Increasingly, companies are utilizing social media channels, such as blogs and Micro blogging. Some view two-way communications in social media in two categories: asymmetrical and symmetrical. In an

asymmetrical public relations model an organization gets feedback from the public and uses it as a basis for attempting to persuade the public to change.

A symmetrical public relations model means that the organization takes the interests of the public into careful consideration and public relations practitioners seek a balance between the interest of their organization and the interest of the public.

Audience Targeting

A fundamental technique used in public relations is to identify the target audience, and to tailor messages to appeal to each audience. Sometimes the interests of differing audiences and stakeholders common to a public relations effort necessitate the creation of several distinct but complementary messages.

On the other hand stakeholders theory identifies people who have a stake in a given institution or issue. All audiences are stakeholders (or presumptive stakeholders), but not all stakeholders are audiences. For example, if a charity commissions a public relations agency to create an advertising campaign to raise money to fund a cure for a disease, the charity and the people with the disease are stakeholders, but the audience is anyone who is likely to donate money.

Messaging

Messaging is the process of creating a consistent story around a product, person, company or service. Messaging aims to avoid having readers receive contradictory or confusing information that will instill doubt in their purchasing choice or other decisions that have an impact on the company. Brands aim to have the same problem statement, industry viewpoint or brand perception shared across sources and mediums.

Social Media Marketing

Digital marketing is the use of Internet tools and technologies such as search engines, Web 2.0 social bookmarking, new media relations, blogging and social media marketing. Interactive PR allows companies and organizations to disseminate information without relying solely on mainstream publications and communicate directly with the public, customers and prospects.

Other Techniques

Litigation public relations is the management of the communication process during the course of any legal dispute or adjudicatory processing so as to affect the outcome or its impact on the client's overall reputation.

Ethics

The field of public relations is generally highly un-regulated, but many professionals voluntarily adhere to the code of conduct of one or more professional bodies to avoid exposure for ethical violations. The Chartered Institute of Public Relations, the Public Relations Society of America and The Institute of Public Relations are a few organizations that publish an ethical code. Still, Edelman's 2003 semi-annual trust survey found that only 20 percent of survey respondents from the public believed paid communicators within a company were credible.

Spin

Spin has been interpreted historically to mean overt deceit meant to manipulate the public, but since the 1990s has shifted to describing a "polishing of the truth." Today spin refers to providing a certain interpretation of informant meant to sway public opinion.

Companies may use spin to create the appearance of the company or other events are going in a slightly different direction than they actually are. Within the field of public relations, spin is seen as a derogatory term, interpreted by professionals as meaning blatant deceit and manipulation. Skilled practitioners of spin are sometimes called "spin doctors."

The techniques of spin include selectively presenting facts and quotes that support ideal positions (cherry picking), the so-called "non-denial denial," phrasing that in a way presumes unproven truths, euphemisms for drawing attention away from items considered distasteful, and ambiguity in public statements. Another spin technique involves careful choice of timing in the release of certain news so it can take advantage of prominent events in the news.

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Negative PR

Negative public relations, also called dark public relations (DPR) and in some earlier writing "Black PR", is a process of destroying the target's reputation and/or corporate identity. The objective in DPR is to discredit someone else, who may pose a threat to the client's business or be a political rival. DPR may rely on IT security, industrial espionage, social engineering and competitive intelligence.

Common techniques include using dirty secrets from the target, producing misleading facts to fool a competitor. Some claim that negative public relations may be highly moral and beneficial for the general public since threat of losing the reputation may be disciplining for companies, organizations and individuals. Apart from this, negative public relations helps to expose legitimate claims against one.

Politics and Civil Society

In *Propaganda* (1928), Bernays argued that the manipulation of public opinion was a necessary part of democracy. In public relations, lobby groups are created to influence government policy, corporate policy, or public opinion, typically in a way that benefits the sponsoring organization.

When a lobby group hides its true purpose and support base, it is known as a front group. Front groups are a form of astroturfing, because they intend to sway the public or the government without disclosing their financial connection to corporate or political interests. They create a fake grass-roots movement by giving the appearance of a trusted organization that serves the public, when they actually serve their sponsors.

Public Relations (PR) in India

Public relations, despite being over a century old across the world, began in India in the early 1990s. Though there were several individuals and small companies which started even before that, they offered PR with the limited scope of media relations only. It was only natural that the entrepreneurs who began these services came from a background of journalism, seen as a natural hunting ground for the nascent PR industry.

Public Relations Agencies in India

India came with many advantages in the context of PR - it showed a consistently high growth rate of the economy; the initial penetration of PR had been low leaving much scope for growth, and the internet & traditional media also penetrated exponentially giving rise to the quick rise of PR in India.

Though some international PR agencies (usually offshoots of advertising agencies) like Ogilvy PR set base in India in mid-1980s, they floundered to find a firm footing especially since their core focus remained mainly in advertising services. By early 1990s, after the opening up of the Indian economy, several other PR agencies, notably Perfect Relations, Text 100 and started with a core focus on PR alone. This decade also saw the advent of Indian IPO agencies offshoots like Ad factors PR began to offer PR services as a freebee along with their IPO services.

Unlike Edward Bernays and Ivy Lee in the United States, Indian Public Relations unfortunately did not have any mentor or any significant thought leader in the initial decade. PR agencies were seen to be waving a magic wand to create an intangible called image.

PR Agencies in India in the 2000s

If the 90s were the starting block for the Indian PR sector, the next decade was the growth era. Blue Lotus, an awarded agency, began in 2002. Significant in this time was the full buyout of Genesis by Burson Marsteller, and the investment in Hammer & Partners by MS&L, a Publicis company. The new century saw new agencies being born with a new approach to PR. Life's Purple started from Guwahati in the later part of the century. Edelman entered India with by taking over Roger Periera, the grand old man of PR by 2008 and with the decade almost coming to a close, 2008 saw the birth of i9 Communications, a specialist in Lifestyle, Entertainment and Hospitality PR. Several such boutique agencies also started in other parts of the country.

After the economic slowdown and the resultant market crashes worldwide, several international PR agencies suffered enormous losses when clients cut back marketing budgets. This forced these agencies to turn to higher growth markets like India and China. India naturally took a higher priority due to its large English-speaking base, stable political governance and consistent legal structure. The colour of the

market has flowered from grey to blue in this decade and the corporate's need for image building and strategic PR is very well understood and accepted.

According to the 2007 report on *The State of the Public Relations Industry* prepared by Paul Holmes (author of the Holmes Report, the western growth of PR has almost equal to a stable range of 9% to 11%, with the growth geographies being India (as too China) growing at four times the Western pace. To quote the report, "The greatest future in growth is expected to come in China and India, with good prospects for growth in Eastern Europe (particularly those countries recently admitted to the European Union) and in the Middle East (albeit from a very small base)". However, in 2012, the PR market has slowed down due to the overcrowding of the market.

Naturally then, India and similar paced economies have become favoured destinations for global PR firms keen to extract their share of growth from this market. The late realization by many global majors that India has an equal or superior potential than China, has left quite a few panting in the race for market-share. However, in 2012, the PR market has slowed down due to the overcrowding of the market with too many fighting for too few.

Recent PR Crisis and its Mitigation

On January 7, 2009, Ramalinga Raju, the erstwhile chairman of Satyam Ltd., India's leading IT firm, made an admission of conscious fraud & misreporting perpetrated by him over several years. The media, who had eulogized him till then, suddenly turned on him with a vengeance, conscious that they had also failed in their duty as watchdogs of businesses.

This crisis coincided with the peak of the global crisis and held the potential to snowball into credibility and trust issue for brand India and its IT firms, where several billion dollars worth of services were being outsourced every year. The crisis also impacted several companies associated with Satyam including EMRI (Emergency Medical Response Institute, a not-for-profit endeavour (for running free ambulance services) in which Satyam had committed 5% of running costs with the balance 95% coming from various state governments.

However, the Indian government took quick action and set up an interim board consisting of industry stalwarts for the company to assess the true worth of Satyam and to seek a suitable investor & management. The swiftly conducted and fiercely contested bid was won by Mahindra & Mahindra and Satyam was merged with a group IT Company.

This swift and timely execution and the confidence-building-measures taken by the interim board helped regain faith by the customers and the world at large in the Indian IT industry.

Crisis in the Indian PR Industry

After the global slowdown hit those Indian PR agencies in 2008, it took a further hit in November 2010 due to what has come to be known as the 'Radiagate' scam. Open Magazine in an expose, covered the story of Niira Radia's nefarious power-dealings. An Income Tax phone tap collected more than 5000 tapes and hundreds of these tapes were leaked and found their way into Outlook magazine's website. The Central Bureau of Investigation (CBI) interrogated Radia several times and as a fallout of the tapes, the Telecom minister, A. Raja, with whom Radia had close links was also forced to resign. Several prominent journalists like Barkha Dutt and Vir Sanghvi were also in the middle of the quagmire, caught in power-lobbying conversations with Radia.

PR Education and Academics in India

Public Relations has been taught as a curriculum for the last decade or so in India. Whistling Woods International's School of Communication (SOC) in Mumbai has a post graduate program that allows one to specialize in PR and Corporate Communications along with an MBA(global) degree in Media and Entertainment. Stella Maris College provides with a full fledged Masters in Public Relations.

While some PR specialist courses exist in The Delhi School of Communication (Delhi), Xavier's Institute of Communications (Mumbai) and Symbiosis Institute of Media and Communication (Pune), most of the courses are combined with Journalism or Mass Communications. The Mudra Institute of Communications (MICA) is mainly focused on advertising and the 6 year old AICAR (Asian Institute of Communications & Research) started with an MBA and communication which soon became limited to advertising only. Makhanlal Chaturvedi Rashtriya Patrakarita Vishwavidyalaya Bhopal offers a two year MA

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in PR course. Also, Bharatiya Vidya Bhavan (BVB) spread across the country offers PR courses. BVBs are located in all major cities that includes New Delhi, Mumbai and Kolkata.

Although the advertising sector is faring better than the PR sector in the North East, the absence of a full-fledged institute dedicated to advertising is causing a great deal of inconvenience to students who want to make a career in this field. Cotton College along with Guwahati University is offering Mass Communications courses but they are not PR specific. Also, Tezpur Central University's course is MA Mass Communication rather than PR alone.

The state of PR pedagogy in India is yet get the rigour that the industry requires. The high-growth PR industry is unfortunately caught in the classical trap of oversupply of clients and a shortage of good talent. Also, the industry needs to move cohesively towards a curriculum and talent that will be able to meet their needs. As a supplement to curriculum reading, a 2012 book titled Decoding Communication authored by N. Chandramouli covers the theory and practice of communication in general and public relations in specific.

The Indian School of Communications, a school floated by prominent people from the PR industry brings formal theory and practice of PR within the reach for the PR student.

Books and reports on public relations & branding

The Brand Trust Report, India Study, 2011 is published by Trust Research Advisory (TRA). The book is a result of a syndicated primary research on Brand Trust that generated 10, 00,000 data points and 16,000 unique brands, from over 10,000 hours of fieldwork conducted in 9 cities. TRA's study partners in this research were Indian Statistical Institute and next Financials. The research report is available in hard case, paperback and e-book formats. The book is distributed by Embassy Book Distributors

The basis of the study is the proprietary 61-components of Brand Trust, and the 2310 respondents targeted in this study have an influencers' profile. The report has a detailed analysis the 50 Most Trusted Brands in India and has listings of the All-India 300. The book is priced at Rs. 4350 (US\$ 97).

This first edition of this study, published in January 2011, has listed Most Trusted Brands out of 16000 unique brands that were generated. The second edition of The Brand Trust Report was launched in January 2012.

Growth of Public Relations in India

The Assocham report released in March 2010 shows the growth of the PR industry in India to grow to US\$ 6 billion by end of 2010 with a CAGR of approximately 32%. The study reports the biggest challenges of the PR industry to be the following:

- ◆ Lure of better pay: Skilled manpower is scarce; professionals will be poached for higher salaries.
- ◆ Leadership crisis: Not too many established players, presenting a crisis of leadership in middle & smaller firms, which makes people move to larger, more reputed PR agencies.
- ◆ Lack of understanding of PR: Most people, even from sibling professions, don't understand PR.
- ◆ Perception issues: Many stakeholders, including media and corporate organizations, consider PR to be similar to that of a spin job.

Considering this, for this fledgling, but fast growing sector to flourish, the need of academic rigour and theoretical pedagogy is essential.

PR Awards and Accolades

In an award instituted by India Public Relations and Corporate Communications Awards (IPRCCA) Blue Lotus Communications won the PR agency of the year (2011) in the awards inception year. Corporate Voice Weber Shandwick also won awards in 3 categories the same year.

In 2010, The Holmes Report, an international report that rates PR agencies across the globe awarded Blue Lotus Communications the Indian Consultancy of the year for 2010.

The Holmes Report has awarded the consultancy of the year award for 2011 to Corporate Voice, Weber Shandwick. Corporate Voice Weber Shandwick's campaign for Gillette India won India's first PR Lion at Cannes in 2010.

Major Theories

Communication researchers have identified several major theories associated with the study of mass communication. Communication theory addresses the processes and mechanisms that allow communication to take place.

Cultivation theory, developed by George Gerbner and Marshall McLuhan, discusses the long-term effects of watching television, and hypothesizes that the more television an individual consumes, the more likely that person is to believe the real world is similar to what they have seen on television. Cultivation is closely related to the idea of the mean world syndrome.

Agenda setting theory centres around the idea those media outlets tell the public “not what to think, but what to think about.” Agenda setting hypothesizes that media have the power to influence the public discourse, and tell people what are important issues facing society.

The spiral of silence, developed by Elisabeth Noelle-Neumann, hypothesizes that people will be more likely to reveal their opinion in public if they believe that they are of the majority opinion, for fear that revealing an unpopular opinion would subject them to being a social outcast. This theory is relevant to mass communication because it hypothesizes that mass media have the power to shape people’s opinions, as well as relay the opinion that is believed to be the majority opinion .

Media ecology hypothesizes that individuals are shaped by their interaction with media , and that communication and media profoundly affect how individuals view and interact with their environment.

Methods of Study

Communication researchers study communication through various methods that have been verified through repetitive, cumulative processes. Both quantitative and qualitative methods have been used in the study of mass communication. The main focus of mass communication research is to learn how the content of mass communication affects the attitudes, opinions, emotions, and ultimately behaviours of the people who receive the message. Several prominent methods of study are as follows:

Studying cause and effect relationships in communication can only be done through an experiment. This quantitative method regularly involves exposing participants to various media content and recording their reactions. In order to show causation, mass communication researchers must isolate the variable they are studying, show that it occurs before the observed effect, and that it is the only variable that could cause the observed effect.

Survey, another quantitative method, involves asking individuals to respond to a set of questions in order to generalize their responses to a larger population.

Content analysis (sometimes known as textual analysis) refers to the process of identifying categorical properties of a piece of communication, such as a newspaper article, book, television program, film, or broadcast news script. This process allows researchers to see what the content of communication looks like.

A qualitative method known as ethnography allows a researcher to immerse themselves into a culture in order to observe and record the qualities of communication that exist there.

Professional Organizations

The Association for Education in Journalism and Mass Communication is the major membership organization for academics in the field, offering regional and national conferences and refereed publications. The International Communication Association and National Communication Association (formerly the Speech Communication Association) are also prominent professional organizations. Each of these organizations publishes a different refereed, academic journal that reflects the research that is being performed in the field of mass communication.

1.10 Summary

Mass communication is generally related to newspaper, magazine, and book publishing, as well as radio, television and film, as these mediums are used for spreading information, news and advertising.

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It involves communication with the mass audiences and hence the name Mass Communication. Another significance of 'Mass communication' is that message is reached to the masses through different media. Mass Communication is defined as 'any mechanical device that multiplies messages and takes it to a large number of people simultaneously, Face to face conversation is called interpersonal communication, a college lecture or a public speech will be examples of group communication, when we are involved in thinking process, it is intra-personal communication. In addition to all these types of communication we also indulge in yet another level of communication when we read newspapers, magazines or books, listen to radio or watch TV. As the messages communicated to a very large number of people or to a mass of people, it is called Mass communication.

1.11 Key Terms

Mass communication : It is the study of how individuals and entities relay information through mass media to large segments of the population at the same time.

Role of Mass communication : Mass communication means simultaneous communication with the masses. The vehicles of mass communication are known as mass media. The mass media mainly belong to two major categories.

(1) Print Media

(2) Electronic Media

The print media include newspapers, books, pamphlets, while radio, TV, Satellite, CTV, Cinema, multi-media websites etc are the part of electronic media.

Media & Education : Media upgrades the human knowledge by adding the new information through both conventional as well as unconventional methods; media enables the spread of education.

Advertising : Advertising is a form of communication for marketing and used to encourage, persuade, or manipulate an audience (viewers, readers or listeners; sometimes a specific group) to continue or take some new action.

Broadcasting : Broadcasting is the distribution of audio and video content to a dispersed audience via any audio or visual mass communications medium, but usually one using electromagnetic radiation (radio waves).

Wireless communication : Wireless communication is among technology's biggest contributions to mankind. Wireless communication involves the transmission of information over a distance without help of wires, cables or any other forms of electrical conductors.

Journalism : Journalism is the activity or product of journalists or others engaged in the preparation of written, visual, or audio material intended for dissemination through public media with reference to factual, ongoing events of public concern. It is intended to inform society about itself and to make public, things that would otherwise be private.

Hicky's Gazette : But it was not until James Augustus Hicky dared to start his Bengal Gazette (also called Hicky's Gazette) in 1780 that the age of Journalism dawned in the country.

Indian language Press : The pioneers of Indian language journalism were the Serampore Missionaries with Samachar Darpan and other Bengali periodicals, and Raja Ram Mohan Roy with his Persian newspaper Miraltool Akbar.

Changing phase of India journalism : If democracy is the engine that drives a society, then media must be the dashboard that indicates its health. However, the problem with Indian media is that the check engine light doesn't seem to work. It tells us that the engine is running, but does not warn us of any underlying problems. The end result is of course a complete breakdown with very high repair bills.

Public relations (PR) : Public relations (PR) are the practice of managing the flow of information between an individual or an organization and the public.

1.12 Terminal Questions

Very short answer type questions

1. Define the term Mass Communication
2. Define the term Mass Media
3. What are the roles of mass communication?
4. Define advertisement.
5. What is meant by Broadcasting?
6. What is wireless communication?
7. Define the term journalism.

Short answer type questions

1. State the concept of Mass Communication.
2. Explain the objective of of an advertising campaign.
3. Name the Types of electronic broadcasting.
- 4 State the advantages and dis-advantages of Wireless Communication.
- 5 Elucidate the role of press in Freedom Struggle.
- 6 Explain the changing phase of India journalism.
- 7 Elucidate the modern public relations.

Essay type questions

1. Outline the characteristics of Mass Communication.
2. Elucidate the consequence of journalism.
3. Describe various types of Advertisements
4. Explain the Public Relations in details.
5. Highlight the roles of newspapers in Freedom Struggle.

1.13 Sample of Short question and answer

Q.1 What do you mean by mass communication?

Ans. Mass communication is the study of how individuals and entities relay information through mass media to large segments of the population at the same time. It is usually understood to relate to newspaper, magazine, and book publishing, as well as radio, television and film, as these mediums are used for disseminating information, news and advertising. Mass communication is "the process by which a person, group of people, or large organization creates a message and transmits it through some type of medium to a large, anonymous, heterogenous audience

Q.2 Do you consider advertisement a form of communication?

Ans. Yes, Advertising is a form of communication for marketing and used to encourage, persuade, or manipulate an audience (viewers, readers or listeners; sometimes a specific group) to continue or take some new action. Most commonly, the desired result is to drive consumer behaviour with respect to a commercial offering, although political and ideological advertising is also common.

Q.3 What commercial advertisers also seek?

Ans. Commercial advertisers often seek to generate increased consumption of their products or services through "branding," which involves associating a product name or image with certain qualities in the minds of consumers. Non-commercial advertisers who spend money to advertise items other than a

NOTES

consumer product or service include political parties, interest groups, religious organizations and governmental agencies. Non profit organizations may rely on free modes of persuasion, such as a public service announcement (PSA).

Q.4 Why Thomas J. Barratt has been called "the father of modern advertising?"

Ans. Thomas J. Barratt from London has been called "the father of modern advertising". Working for the Pears Soap Company, Barratt created an effective advertising campaign for the company products, which involved the use of targeted slogans, images and phrases. One of his slogans, "Good morning. Have you used Pears' soap?" was famous in its day and well into the 20th century. Under Barratt's guidance, Pears Soap became the world's first legally registered brand and is therefore the world's oldest continuously existing brand.

Q.5 Which newspaper was the first to include paid advertising in its pages?

Ans. In June 1836, French newspaper La Presse was the first to include paid advertising in its pages, allowing it to lower its price, extend its readership and increase its profitability and the formula was soon copied by all titles.

Q.6 Describe how media have become the chief purveyor of information?

Ans. In modern society, news media have become the chief purveyor of information and opinion about public affairs; but the role and status of journalism, along with other forms of mass media, are undergoing changes resulting from the Internet. This has resulted in a shift toward reading on e-readers, smart phones, and other electronic devices rather than print media and has faced news organizations with the ongoing problem of monetizing on digital news.

Q.7 What is the primary role of media?

Ans. The primary role of media is not to amuse or entertain people but to inform and educate them. The fourth estate was not protected by the constitution to partner with the other three, but instead to monitor and indicate their weaknesses to the society.

Q.8 What is the aim of messaging?

Ans. Messaging is the process of creating a consistent story around a product, person, company or service. Messaging aims to avoid having readers receive contradictory or confusing information that will instill doubt in their purchasing choice or other decisions that have an impact on the company. Brands aim to have the same problem statement, industry viewpoint or brand perception shared across sources and mediums.

Q.9 What do you mean by negative PR?

Ans. Negative public relations, also called dark public relations (DPR) and in some earlier writing "Black PR", is a process of destroying the target's reputation and/or corporate identity. The objective in DPR is to discredit someone else, who may pose a threat to the client's business or be a political rival. DPR may rely on IT security, industrial espionage, social engineering and co

Q.10 How can you explain Hicky's Gazette as the beginning of journalism in India?

Ans. But it was not until James Augustus Hicky dared to start his Bengal Gazette (also called Hicky's Gazette) in 1780 that the age of Journalism dawned in the country. England had already had a taste of the Spectator papers of Addison and Steele, and of lesser known periodicals as well, and learnt about the power of the periodical essayists, to laugh to scorn the manners and mores of society, and of those in high places.

Political and social corruption was rife among the British sent to rule the country when Hicky, a printer by profession, launched his Gazette 'in order to purchase freedom for my mind and soul'. He described the Bengal Gazette (later called Hicky's Gazette) as a 'weekly political and commercial paper open to all parties but influenced by none'. His venom was aimed at individuals like Mrs. Warren Hastings and their private affairs. He published announcements of marriages and engagements, and of 'likely' engagements.⁸ The Gazette was, in essence, no better than a scandal sheet. Barely a year later, Sir Warren Hastings denied all postal facilities to Hicky who hit back with these ringing words:

In June the following year (1781), Hicky was arrested and thrust into jail, from where he continued writing for the Gazette. He was stopped from 'bringing out his weekly only when the types used for printing were seized. It is needless to add that Hickey was the pioneer of Indian journalism.

Q.11 Elucidate Raja Ram Mohan Roy as the pioneer of Indian language journalism?

Ans. The pioneers of Indian language journalism were the Serampore Missionaries with Samachar Darpan and other Bengali periodicals, and Raja Ram Mohan Roy with his Persian newspaper Miraltool Akbar. The object of Ram Mohan Roy, the social reformer, in starting the paper was 'to lay before the public such articles of intelligence as may increase their experience, and tend to their social improvement', and to 'indicate to the rulers a knowledge of the real situation of their subjects, and make the subjects acquainted with the established laws and customs of their rules'. Roy ceased publishing his paper later in protest against the Government's Press Regulations.

Q.12 What was the role of Press in Freedom Struggle?

Ans. At the time of the first war of independence, any number of papers were in operation in the country. Many of these like Bangadoot of Ram Mohan Roy, Rastiguftar of Dadabhai Naoroji and Gyaneshun advocated social reforms and thus helped arouse national awakening. It was in 1857 itself that Payam-e-Azadi started publication in Hindi and Urdu, calling upon the people to fight against the British.

In the struggle against the British, some newspapers played a very notable role. This included the Hindi Patriot! Established in 1853, by the author and playwright, Grish Chandra Ghosh, it became popular under the editorship of Harish Chandra Mukherjee. In 1861, the paper published a play, "Neel Darpan" and launched a movement against the British, urging the people to stop cultivating the Indigo crop for the white traders. This resulted in the formation of a Neel Commission. Later, the paper was taken over by Ishwar Chandra Vidyasagar. The paper strongly opposed the Government's excesses and demanded that Indians be appointed to top government posts. The Indian Mirror was the other contemporary of this paper which was very popular among the reading public.

Q.13 How was press responsible for revolutionary movement?

Ans. So far as the revolutionary movement is concerned, it did not begin with guns and bombs but it started with the publication of newspapers. The first to be mentioned in this context is Yugantar publication of which was started by Barindra Kumar Ghosh who edited it also.

When the Ghadar party was organised in America, Lala Hardayal started publication of the journal 'Ghadar'. Within one year, millions of copies of this journal were published in Hindi, Urdu, Punjabi, Gujarati, Marathi and English and sent to India and to all parts of the world where Indians were residing. In the beginning the copies of the journal were concealed in parcels of foreign cloth sent to Delhi. It was also planned to smuggle the printing press into India for this purpose.

1. 14 Further Readings

- ◆ Theory and Research in Mass Communication: Contexts and Consequences David K. Perry. Lawrence Erlbaum Associates, 2002 (2nd edition)
- ◆ Experimental Methodology in Journalism and Mass Communication Research Thorson, Esther; Wicks, Rob; Leshner, Glenn. Journalism and Mass Communication Quarterly, Vol. 89, No. 1, March 2012
- ◆ Essential Principles of Communications Law Donald E. Lively. Praeger, 1992
- ◆ Handbook Of Journalism And Mass Communicating Author : VIR BALA AGGARWAL & V.S. GUPTA
- ◆ Handbook of Public Relations by Robert Lawrence Heath

UNIT - II

INTERDISCIPLINARY NATURE: RATIONAL AND EMERGENCE SOCIETY AND COMMUNI- CATION LINKAGE

Unit-2: Interdisciplinary Nature: Rational and Emergence Society and Communication Linkage:

Interdisciplinary nature

STRUCTURE

- 2.0 Learning Objectives
- 2.1 Introduction
- 2.2 Concept of Rational Society
- 2.3 Jürgen Habermas
- 2.4 Neo-Kantian Thought
- 2.5 Habermas versus Postmodernists
- 2.6 Weber's Thought
- 2.7 Emergence Society
- 2.8 Marxist theory on Emergence Society
- 2.9 Emergence of Mass Society
- 2.10 Communication Linkage
- 2.11 Summary
- 2.12 Key Terms
- 2.13 Terminal Questions
- 2.14 Sample of Short Question and Answer
- 2.15 Further Readings

2.0 Learning Objectives

After reading this unit, the students would be able to:

- ◆ Understand the Meaning of Rational Society
- ◆ Concept of Emergence Society.
- ◆ Identify the different Types of Communications.
- ◆ Know about the Communication Linkage.
- ◆ And many more.

2.1 Introduction

An Interdisciplinary study is an academic program or process seeking to synthesize broad perspectives, knowledge, skills, interconnections, and epistemology in an educational setting. Interdisciplinary programs may be founded in order to facilitate the study of subjects which have some coherence, but which cannot be adequately understood from a single disciplinary perspective (for example, women's studies or medieval studies). More rarely, and at a more advanced level, interdisciplinarity may itself become the focus of study, in a critique of institutionalized disciplines' ways of segmenting knowledge.

Originally, the term interdisciplinary is applied within education and training pedagogies to describe studies that use methods and insights of several established disciplines or traditional fields of study.

NOTES

Interdisciplinarity involves researchers, students, and teachers in the goals of connecting and integrating several academic schools of thought, professions, or technologies - along with their specific perspectives in the pursuit of a common task. Interdisciplinary may be applied where the subject is felt to have been neglected or even misrepresented in the traditional disciplinary structure of research institutions, for example, women's studies or ethnic area studies.

Perhaps the most common complaint regarding interdisciplinary programs, by supporters and detractors alike, is the lack of synthesis—that is, students are provided with multiple disciplinary perspectives, but are not given effective guidance in resolving the conflicts and achieving a coherent view of the subject.

Critics of interdisciplinary programs feel that the ambition is simply unrealistic, given the knowledge and intellectual maturity of all but the exceptional undergraduate; some defenders concede the difficulty, but insist that cultivating interdisciplinarity as a habit of mind, even at that level, is both possible and essential to the education of informed and engaged citizens and leaders capable of analyzing, evaluating, and synthesizing information from multiple sources in order to render reasoned decisions.

Human beings share a fair number of mental characteristics. One is that they degrade by heeding debasing instincts and sentiments. Another is the sentiment to live together and not alone. These two basic traits of human mind make for some thinking in socio-economic and political fields. We want to live together and in order to do it we need to constantly elevate and not vitiate our individual and collective mentality.

Instead of guessing or listening to what political fortune hunters have to say, we may simply look at people's active social service record, their lifestyle, and their general way of interacting with others.

2.2 Concept of Rational Society

For a society to exist, certain communication needs must be met. These needs existed long before the invention of the print, radio and television. In the past guards were there to scan the environment and report dangers. Tribal meetings were used to transmit messages to transmit decisions to other members of the society. Story tellers were also there to entertain people. As the community grew larger there was need for mass communication.

Surveillance

This is the news and information role of the media. The media has taken the role of the village guards who used to be on the lookout in case of an attack in a community. Today, journalists go out searching for the information. TVs, radios, daily newspaper all spread the news and information.

Surveillance function can be classified into:

- ◆ The warning surveillance—is when the media tells about threats e.g. terrorism, inflation, volcanoes etc
- ◆ Instrumental surveillance—is to with the transmission of information that is useful and helpful in everyday life e.g. stock prices, new products, films in theatres, fashion ideas, etc.

Surveillance function of the mass media has made the news to travel much faster for instance; in September 11, 2001 more than 90% of American people knew of the terrorism attack within two hours as opposed to old days when news took months before reaching the public. Today, the mass media has covered the barrier of distance .we can get information from around the world as they happen.

Since the news travels too fast, there are chances of the spread of rumors which are false or even cause unnecessary anxiety in the society e.g. in 2004, the media reported on an impending bird flu that could kill 5-150 million people worldwide but as at 2007, the epidemic had not yet materialized.

A primary riddle any society faces is how to share its wealth material, mental and spiritual wealth. These three types of wealth each have their specific area of application and effect on both individual and collective life.

Material wealth is limited in both existence and scope. It is also of absolute necessity to each of us in terms of physical existence. In order for all of us to have enough food, shelter, clothing, medical care and education, material wealth must therefore be shared by all properly.

NOTES

The proper sharing of physical wealth calls for some rational decision-making based on subtler values. The natural downward trend of the mind toward narrow-mindedness, groupism, hankering after selfish enjoyment, etc. can't possibly lead to just decisions in this area. Conversely, the consequence of opting for higher values would be that people with a minimum of spiritual and moral consciousness should be entrusted with important collective decision-making.

How can we determine who among us are potential leaders with such qualities? Instead of guessing or listening to what political fortune hunters have to say, we may simply look at people's active social service record, their lifestyle, and their general way of interacting with others. In short; we may try to get an understanding about the basic values that move them in life. People who consistently put subtle human values into action should be encouraged and supported to take up leadership in their locality and at higher levels.

If we were really smart we would especially encourage those who actively seek social and spiritual enlightenment for themselves and others to decide for us in collective matters, not those who follow the slippery slope downward.

The primary duty of suitable administrators would be to first take into consideration everybody's general needs. Once these have been secured for all, special material needs and just deserts should be determined and provided the socially meritorious and those with urgent needs should be allowed to share the surplus in order to create a further forward trend.

In order to achieve these goals, no one should be allowed to accumulate any physical wealth beyond the basic necessities without permission from society.

Over and beyond that, administrators have to see to it that everybody's subtle and spiritual needs are fulfilled. While crude matter belongs to the outer world, mental and spiritual wealth is an inner property of human beings. Such wealth may therefore be shared by all without dividing it. It is therefore not harmful if anybody goes ahead and realizes as much as he or she can of the mental and spiritual.

Acquisition of non-material wealth is beneficial and necessary for a strong political structure that can safeguard just administration of material wealth. Access to the subtle and spiritual spheres should be unbarred.

The duty of social leadership is to ensure that each and every citizen can make efforts to expand his or her mental and spiritual pabulum and use it for the benefit of others. This progressive socio-economic principle is the only guarantee that the natural downward trend of the mind - individual or collective - is checked and permanently remedied.

Here we observe the following:

Physical wealth may be shared justly by all only if everybody's access to it is limited, whereas mental and spiritual wealth may be shared by all only if unlimited access to them is effected. And the success of the former depends on the materialization of the latter.

Neither capitalism nor communism was able to share material wealth in a progressive manner, not to speak of subtler wealth. It is up to a new generation of seekers of consciousness to ensure that all types of wealth are being harnessed and put to progressive use within a well functional socio-political set-up.

An age of selfish material greed is nearing its logical end. Let us join in the new movement, and put worldly wealth into proper perspective in order to allow ourselves to enjoy the unlimited for the benefit of all.

The most important feature of the public of opinion, which the rise of the democratic middle class initiates, is the free ebb and flow of discussion. The possibilities of answering back, of organizing autonomous organs of public opinion, of realizing opinion in action, are held to be established by democratic institutions.

The opinion that results from public discussion is understood to be a resolution that is then carried out by public action; it is, in one version, the 'general will' of the people, which the legislative organ enacts into law, thus lending to it legal force. Congress, or Parliament, as an institution, crowns all the scattered publics; it is the archetype for each of the little circles of face-to-face citizens discussing their public business.

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This eighteenth-century idea of the public of public opinion parallels the economic idea of the market of the free economy. Here is the market composed of freely competing entrepreneurs; there is the public composed of discussion circles of opinion peers.

As price is the result of anonymous, equally weighted, bargaining individuals, so public opinion is the result of each man's having thought things out for himself and contributing his voice to the great chorus. To be sure, some might have more influence on the state of opinion than others, but no one group monopolizes the discussion, or by itself determines the opinions that prevail.

Innumerable discussion circles are knit together by mobile people who carry opinions from one to another, and struggle for the power of larger command. The public is thus organized into associations and parties, each representing a set of viewpoints, each trying to acquire a place in the Congress, where the discussion continues. Out of the little circles of people talking with one another, the larger forces of social movements and political parties develop; and the discussion of opinion is the important phase in a total act by which public affairs are conducted.

The autonomy of these discussions is an important element in the idea of public opinion as a democratic legitimation. The opinions formed are actively realized within the prevailing institutions of power; all authoritative agents are made or broken by the prevailing opinions of these publics. And, in so far as the public is frustrated in realizing its demands, its members may go beyond criticism of specific policies; they may question the very legitimations of legal authority. That is one meaning of Jefferson's comment on the need for an occasional 'revolution.'

The public, so conceived, is the loom of classic, eighteenth-century democracy; discussion is at once the threads and the shuttle, tying the discussion circles together. It lies at the root of the conception of authority by discussion, and it is based upon the hope that truth and justice will somehow come out of society as a great apparatus of free discussion.

The people are presented with problems. They discuss them. They decide on them. They formulate viewpoints. These viewpoints are organized, and they compete. One viewpoint 'wins out.' Then the people act out this view, or their representatives are instructed to act it out, and this they promptly do.

Such are the images of the public of classic democracy which are still used as the working justifications of power in American society. But now we must recognize this description as a set of images out of a fairy tale: they are not adequate even as an approximate model of how the American system of power works. The issues that now shape man's fate are neither raised nor decided by the public at large.

The idea of the community of publics is not a description of fact, but an assertion of an ideal, an assertion of a legitimation masquerading-as legitimations are now apt to do-as fact. For now the public of public opinion is recognized by all those who have considered it carefully as something less than it once was.

Public opinion exists when people who are not in the government of a country claim the right to express political opinions freely and publicly, and the right that these opinions should influence or determine the policies, personnel, and actions of their government.

In this formal sense there has been and there is a definite public opinion in the United States. And yet, with modern developments this formal right-when it does still exist as a right -does not mean what it once did. The older world of voluntary organization was as different from the world of the mass organization, as was Tom Paine's world of pamphleteering from the world of the mass media.

Since the French Revolution, conservative thinkers have viewed with alarm the rise of the public, which they called the masses, or something to that effect. 'The populace is sovereign, and the tide of barbarism mounts,' wrote Gustave Le Bon. 'The divine right of the masses is about to replace the divine right of kings,' and already 'the destinies of nations are elaborated at present in the heart of the masses, and no longer in the councils of princes.'

During the twentieth century, liberal and even socialist thinkers have followed suit, with more explicit reference to what we have called the society of masses. From Le Bon to Emil Lederer and Ortega Gasset, they have held that the influence of the mass is unfortunately increasing.

But surely those who have supposed the masses to be all powerful, or at least well on their way to triumph, are wrong. In our time, as Chakhofin knew, the influence of autonomous collectivities within political life is in fact diminishing.

Furthermore, such influence as they do have is guided; they must now be seen not as publics acting autonomously, but as masses manipulated at focal points into crowds of demonstrators. For as publics become masses, masses sometimes become crowds; and, in crowds, the psychical rape by the mass media is supplemented up-close by the harsh and sudden harangue. Then the people in the crowd disperse again-as atomized and submissive masses.

In all modern societies, the autonomous associations standing between the various classes and the state tend to lose their effect as vehicles of reasoned opinion and instruments for the rational exertion of political will. Such associations can be deliberately broken up and thus turned into passive instruments of rule, or they can more slowly wither away from lack of use in the face of centralized means of power.

But whether they are destroyed in a week or wither in a generation, such associations are replaced in virtually every sphere of life by centralized organizations, and it is such organizations with all their new means of power that take charge of the terrorized or-as the case may be-merely intimidated, society of masses.

The institutional trends that make for a society of masses are to a considerable extent a matter of impersonal drift, but the remnants of the public are also exposed to more 'personal' and intentional forces. With the broadening of the base of politics within the context of a folk-lore of democratic decision-making, and with the increased means of mass persuasion that are available, the public of public opinion has become the object of intensive efforts to control, manage, manipulate, and increasingly intimidate.

In political, military, economic realms, power becomes, in varying degrees, uneasy before the suspected opinions of masses, and, accordingly, opinion-making becomes an accepted technique of power-holding and power-getting.

The minority electorate of the propertied and the educated is replaced by the total suffrage-and intensive campaigns for the vote. The small eighteenth-century professional army is replaced by the mass army of conscripts-and by the problems of nationalist morale. The small shop is replaced by the mass-production industry-and the national advertisement.

As the scale of institutions has become larger and more centralized, so has the range and intensity of the opinion-makers' efforts. The means of opinion-making, in fact, have paralleled in range and efficiency the other institutions of greater scale that cradle the modern society of masses.

Accordingly, in addition to their enlarged and centralized means of administration, exploitation, and violence, the modern elite have had placed within their grasp historically unique instruments of psychic management and manipulation, which include universal compulsory education as well as the media of mass communication.

Early observers believed that the increase in the range and volume of the formal means of communication would enlarge and animate the primary public. In such optimistic views-written before radio and television and movies-the formal media are understood as simply multiplying the scope and pace of personal discussion.

Modern Conditions

Modern conditions, Charles Cooley wrote, 'enlarge indefinitely the competition of ideas, and whatever has owed its persistence merely to lack of comparison is likely to go, for that which is really congenial to the choosing mind will be all the more cherished and increased.' Still excited by the break-up of the conventional consensus of the local community, he saw the new means of communication as furthering the conversational dynamic of classic democracy, with it the growth of rational and free individuality.

No one really knows all the functions of the mass media, for in their entirety these functions are probably so pervasive and so subtle that they cannot be caught by the means of social research now available. But we do now have reason to believe that these media have helped less to enlarge and animate the discussions of primary publics than to transform them into a set of media markets in mass-like society.

In their attempts to neutralize or to turn to their own use the articulate public, the opinion-makers try to make it a relay network for their views. If the opinion-makers have so much power that they can act directly and openly upon the primary publics, they may become authoritative; but, if they do not have

NOTES

NOTES

such power and hence have to operate indirectly and without visibility, they will assume the stance of manipulators.

Authority is power that is explicit and more or less 'voluntarily' obeyed; manipulation is the 'secret' exercise of power, unknown to those who are influenced. In the model of the classic democratic society, manipulation is not a problem, because formal authority resides in the public itself and in its representatives who are made or broken by the public.

In the completely authoritarian society, manipulation is not a problem, because authority is openly identified with the ruling institutions and their agents, who may use authority explicitly and nakedly. They do not, in the extreme case, have to gain or retain power by hiding its exercise.

Manipulation becomes a problem wherever men have power that is concentrated and willful but do not have authority, or when, for any reason, they do not wish to use their power openly. Then the powerful seek to rule without showing their powerfulness. They want to rule, as it were, secretly, without publicized legitimation.

It is in this mixed case-as in the intermediate reality of the American today-that manipulation is a prime way of exercising power. Small circles of men are making decisions which they need to have at least authorized by indifferent or recalcitrant people over whom they do not exercise explicit authority. So the small circle tries to manipulate these people into willing acceptance or cheerful support of their decisions or opinions-or at least to the rejection of possible counter-opinions.

Authority formally resides 'in the people,' but power is in fact held by small circles of men. That is why the standard strategy of manipulation is to make it appear that the people, or at least a large group of them, 'really made the decision.' That is why even when the authority is available; men with access to it may still prefer the secret, quieter ways of manipulation.

Are not the people more educated now? Why not emphasize the spread of education rather than the increased effects of the mass media? The answer, in brief, is that mass education, in many respects, has become-another mass medium

The prime task of public education, as it came widely to be understood in this country, was political: to make the citizen more knowledgeable and thus better able to think and to judge of public affairs. In time, the function of education shifted from the political to the economic: to train people for better-paying jobs and thus to get ahead.

This is especially true of the high-school movement, which has met the business demands for white-collar skills at the public's expense. In large part education has become merely vocational; in so far as its political task is concerned, in many schools, which have been reduced to a routine training of nationalist loyalties.

The training of skills that are of more or less direct use in the vocational life is an important task to perform, but ought not to be mistaken for liberal education: job advancement, no matter on what levels, is not the same as self-development, although the two are now systematically confused.

Among 'skills,' some are more and some are less relevant to the aims of liberal-that is to say, liberating-education. Skills and values cannot be so easily separated as the academic search for supposedly neutral skills causes us to assume. And especially not when we speak seriously of liberal education. Of course, there is a scale, with skills at one end and values at the other, but it is the middle range of this scale, which one might call sensibilities, that are of most relevance to the classic public.

To train someone to operate a lathe or to read and write is pretty much education of skill; to evoke from people an understanding of what they really want out of their lives or to debate with them stoic, Christian and humanist ways of living, is pretty much a clear-cut education of values.

But to assist in the birth among a group of people of those cultural and political and technical sensibilities which would make them genuine members of a genuinely liberal public, this is at once a training in skills and an education of values. It includes a sort of therapy in the ancient sense of clarifying one's knowledge of one's self; it includes the imparting of all those skills of controversy with one's self, which we call thinking; and with others, which we call debate. And the end product of such liberal education of sensibilities is simply the self-educating, self-cultivating man or woman.

NOTES

The knowledgeable man in the genuine public is able to turn his personal troubles into social issues, to see their relevance for his community and his community's relevance for them. He understands that what he thinks and feels as personal troubles are very often not only that but problems shared by others and indeed not subject to solution by any one individual but only by modifications of the structure of the groups in which he lives and sometimes the structure of the entire society.

Men in masses are gripped by personal troubles, but they are not aware of their true meaning and source. Men in public confront issues, and they are aware of their terms. It is the task of the liberal institution, as of the liberally educated man, continually to translate troubles into issues and issues into the terms of their human meaning for the individual.

In the absence of deep and wide political debate, schools for adults and adolescents could perhaps become hospitable frameworks for just such debate. In a community of publics the task of liberal education would be: to keep the public from being overwhelmed; to help produce the disciplined and informed mind that cannot be overwhelmed; to help develop the bold and sensible individual that cannot be sunk by the burdens of mass life.

But educational practice has not made knowledge directly relevant to the human need of the troubled person of the twentieth century or to the social practices of the citizen. This citizen cannot now see the roots of his own biases and frustrations, nor think clearly about himself, nor for that matter about anything else. He does not see the frustration of idea, of intellect, by the present organization of society, and he is not able to meet the tasks now confronting 'the intelligent citizen.'

Educational institutions have not done these things and, except in rare instances, they are not doing them. They have become mere elevators of occupational and social ascent, and, on all levels, they have become politically timid. Moreover, in the hands of 'professional educators,' many schools have come to operate on an ideology of life adjustment' that encourages happy acceptance of mass ways of life rather than the struggle for individual and public transcendence.

There is not much doubt that modern regressive educators have adapted their notions of educational content and practice to the idea of the mass. They do not effectively proclaim standards of cultural level and intellectual rigor; rather they often deal in the trivia of vocational tricks and 'adjustment to life'-meaning the slack life of masses.

2.3 Jürgen Habermas

Jürgen Habermas is a German sociologist and a philosopher in the tradition of critical theory and pragmatism. He is perhaps best known for his theory on the concepts of communicative rationality and the public sphere. His work focuses on the foundations of social theory and epistemology, the analysis of advanced capitalistic societies and democracy, the rule of law in a critical social-evolutionary context, and contemporary politics, particularly German politics.

Habermas's theoretical system is devoted to revealing the possibility of reason, emancipation, and rational-critical communication latent in modern institutions and in the human capacity to deliberate and pursue rational interests. Habermas is known for his work on the concept of modernity, particularly with respect to the discussions of rationalization originally set forth by Max Weber. He has been influenced by American pragmatism, action theory, and even poststructuralism. Global polls identified him as one of the leading intellectuals of the present day.

Life of Jürgen Habermas

Born in Düsseldorf, Rhine Province, in 1929, to a middle class and rather traditional family. In his early teens, during World War II, Habermas was profoundly affected by the war. He was born with a cleft palate which made it difficult for him to learn to speak clearly, and which meant that he had difficulties forming social relationships as he was often met with rejection. He received corrective surgery twice during his childhood. Habermas himself argues that his speech disability made him think differently about the importance of communication, and prefer writing over the spoken word as a medium.

Until his graduation from gymnasium, Habermas lived in Gummersbach, near Cologne. His father, Ernst Habermas, was executive director of the Cologne Chamber of Industry and Commerce, and was described by Habermas as a Nazi sympathizer. He was brought up in a staunchly Protestant milieu, his

NOTES

grandfather being the director of the seminary in Gummersbach. He studied at the universities of Göttingen (1949/50), Zürich (1950/51), and Bonn (1951-54) and earned a doctorate in philosophy from Bonn in 1954 with a dissertation written on the conflict between the absolute and history in Schelling's thought, entitled, *Das Absolute und die Geschichte. Von der Zwiespältigkeit in Schellings Denken* ("The absolute and history: on the schism in Schelling's thought"). His dissertation committee included Erich Rothacker and Oskar Becker.

From 1956 on, he studied philosophy and sociology under the critical theorists Max Horkheimer and Theodor Adorno at the Johann Wolfgang Goethe University Frankfurt am Main Institute for Social Research, but because of a rift between the two over his dissertation—Horkheimer had made unacceptable demands for revision—as well as his own belief that the Frankfurt School had become paralyzed with political skepticism and disdain for modern culture—he finished his habilitation in political science at the University of Marburg under the Marxist Wolfgang Abendroth.

His habilitation work was entitled, *Strukturwandel der Öffentlichkeit; Untersuchungen zu einer Kategorie der Bürgerlichen Gesellschaft* (published in English translation in 1989 as *The Structural Transformation of the Public Sphere: an Inquiry into a Category of Bourgeois Society*). It is a detailed social history of the development of the bourgeois public sphere from its origins in the 18th century salons up to its transformation through the influence of capital-driven mass media.

In 1961, he became a privatdozent in Marburg, and—in a move that was highly unusual for the German academic scene of that time—he was offered the position of "extraordinary professor" (professor without chair) of philosophy at the University of Heidelberg (at the instigation of Hans-Georg Gadamer and Karl Löwith) in 1962, which he accepted. In this same year he gained his first serious public attention, in Germany, with the publication of his habilitation. In 1964, strongly supported by Adorno, Habermas returned to Frankfurt to take over Horkheimer's chair in philosophy and sociology. The philosopher Albrecht Wellmer was his assistant in Frankfurt from 1966 to 1970.

He accepted the position of Director of the Max Planck Institute in Starnberg (near Munich) in 1971, and worked there until 1983, two years after the publication of his magnum opus, *The Theory of Communicative Action*. He was elected a Foreign Honorary Member of the American Academy of Arts and Sciences in 1984.

Habermas then returned to his chair at Frankfurt and the directorship of the Institute for Social Research. Since retiring from Frankfurt in 1993, Habermas has continued to publish extensively. In 1986, he received the Gottfried Wilhelm Leibniz Prize of the Deutsche

Forschungsgemeinschaft, which is the highest honour awarded in German research. He also holds the uncharacteristically postmodern position of "Permanent Visiting" Professor at Northwestern University in Evanston, Illinois, and "Theodor Heuss Professor" at The New School, New York.

Habermas was awarded The Prince of Asturias Award in Social Sciences of 2003. Habermas was also the 2004 Kyoto Laureate in the Arts and Philosophy section. He traveled to San Diego and on March 5, 2005, as part of the University of San Diego's Kyoto Symposium, gave a speech entitled *The Public Role of Religion in Secular Context*, regarding the evolution of separation of Church and State from neutrality to intense secularism. He received the 2005 Holberg International Memorial Prize (about € 520,000). In 2007, Habermas was listed as the 7th most-cited author in the humanities (including the social sciences) by The Times Higher Education Guide, ahead of Max Weber and behind Erving Goffman.

Habermas as a Teacher and mentor

Habermas is a famed teacher and mentor. Among his most prominent students were the pragmatic philosopher Herbert Schnädelbach (theorist of discourse distinction and rationality), the political sociologist Claus Offe (professor at the Hertie School of Governance in Berlin), the social philosopher Johann Amason (professor at La Trobe University and chief editor of the journal *Thesis Eleven*), the social philosopher Hans-Herbert Kögler (Chair of Philosophy at University of North Florida), the sociological theorist Hans Joas (professor at the University of Erfurt and at the University of Chicago), the theorist of societal evolution Klaus Eder, the social philosopher Axel Honneth (the current director of the Institute for Social Research), the environmental ethicist Konrad Ott, the anarcho-capitalist philosopher Hans-Hermann Hoppe, the American philosopher Thomas McCarthy, the co-creator of mindful inquiry in social research Jeremy J. Shapiro, and the assassinated Serbian prime minister Zoran Đinđić.

Theory Habermas

- ◆ Habermas has constructed a comprehensive framework of social theory and philosophy drawing on a number of intellectual traditions:
- ◆ the German philosophical thought of Immanuel Kant, Friedrich Schelling, G. W. F. Hegel, Wilhelm Dilthey, Edmund Husserl and Hans-Georg Gadamer
- ◆ the Marxian tradition – both the theory of Karl Marx himself as well as the critical neo-Marxian theory of the Frankfurt School, i.e. Max Horkheimer, Theodor Adorno and Herbert Marcuse
- ◆ the sociological theories of Max Weber, Émile Durkheim and George Herbert Mead
- ◆ the linguistic philosophy and speech act theories of Ludwig Wittgenstein, J.L. Austin, P. F. Strawson, Stephen Toulmin and John Searle
- ◆ the developmental psychology of Jean Piaget and Lawrence Kohlberg
- ◆ the American pragmatist tradition of Charles Sanders Peirce and John Dewey
- ◆ the sociological social systems theory of Talcott Parsons and Niklas Luhmann

2.4 Neo-Kantian Thought

Jürgen Habermas considers his major contribution to be the development of the concept and theory of communicative reason or communicative rationality, which distinguishes itself from the rationalist tradition, by locating rationality in structures of interpersonal linguistic communication rather than in the structure of the cosmos. This social theory advances the goals of human emancipation, while maintaining an inclusive universalist moral framework.

This framework rests on the argument called universal pragmatics - that all speech acts have an inherent telos (the Greek word for "end") – the goal of mutual understanding, and that human beings possess the communicative competence to bring about such understanding. Habermas built the framework out of the speech-act philosophy of Ludwig Wittgenstein, J. L. Austin and John Searle, the sociological theory of the interactional constitution of mind and self of George Herbert Mead, the theories of moral development of Jean Piaget and Lawrence Kohlberg, and the discourse ethics of his Frankfurt colleague and fellow student Karl-Otto Apel.

Habermas's works resonate within the traditions of Kant and the Enlightenment and of democratic socialism through his emphasis on the potential for transforming the world and arriving at a more humane, just, and egalitarian society through the realization of the human potential for reason, in part through discourse ethics. While Habermas has stated that the Enlightenment is an "unfinished project," he argues it should be corrected and complemented, not discarded. In this he distances himself from the Frankfurt School, criticizing it, as well as much of postmodernist thought, for excessive pessimism, radicalism, and exaggerations.

Within sociology, Habermas's major contribution was the development of a comprehensive theory of societal evolution and modernization focusing on the difference between communicative rationality and rationalization on one hand and strategic/instrumental rationality and rationalization on the other. This includes a critique from a communicative standpoint of the differentiation-based theory of social systems developed by Niklas Luhmann, a student of Talcott Parsons.

His defence of modernity and civil society has been a source of inspiration to others, and is considered a major philosophical alternative to the varieties of post structuralism. He has also offered an influential analysis of late capitalism.

Habermas perceives the rationalization, humanization and democratization of society in terms of the institutionalization of the potential for rationality that is inherent in the communicative competence that is unique to the human species. Habermas contends that communicative competence has developed through the course of evolution, but in contemporary society it is often suppressed or weakened by the way in which major domains of social life, such as the market, the state, and organizations, have been given over to or taken over by strategic/instrumental rationality, so that the logic of the system supplants that of the lifeworld.

NOTES

NOTES

Reconstructive Science

Habermas introduces the concept of "reconstructive science" with a double purpose: to place the "general theory of society" between philosophy and social science and re-establish the rift between the "great theorization" and the "empirical research". The model of "rational reconstructions" represents the main thread of the surveys about the "structures" of the world of life ("culture", "society" and "personality") and their respective "functions" (cultural reproductions, social integrations and socialization).

For this purpose, the dialectics between "symbolic representation" of "the structures subordinated to all worlds of life" ("internal relationships") and the "material reproduction" of the social systems in their complex ("external relationships" between social systems and environment) has to be considered.

This model finds an application, above all, in the "theory of the social evolution", starting from the reconstruction of the necessary conditions for a phylogeny of the socio-cultural life forms (the "hominization") until an analysis of the development of "social formations", which Habermas subdivides into primitive, traditional, modern and contemporary formations.

"This paper is an attempt, primarily, to formalize the model of "reconstruction of the logic of development" of "social formations" summed up by Habermas through the differentiation between vital world and social systems (and, within them, through the "rationalization of the world of life" and the "growth in complexity of the social systems").

Secondly, it tries to offer some methodological clarifications about the "explanation of the dynamics" of "historical processes" and, in particular, about the "theoretical meaning" of the evolutionary theory's propositions. Even if the German sociologist considers that the "ex-post rational reconstructions" and "the models system/environment" cannot have a complete "historiographical application", these certainly act as a general premise in the argumentative structure of the "historical explanation".

The Public Sphere

In *The Structural Transformation of the Public Sphere* Habermas argues that prior to the 18th century, European culture had been dominated by a "representational" culture, where one party sought to "represent" itself on its audience by overwhelming its subjects. As an example of "representational" culture, Habermas argued that Louis XIV's Palace of Versailles was meant to show the greatness of the French state and its King by overpowering the senses of visitors to the Palace.

Habermas identifies "representational" culture as corresponding to the feudal stage of development according to Marxist theory, arguing that the coming of the capitalist stage of development marked the appearance of *Öffentlichkeit* (the public sphere).

In the culture characterized by *Öffentlichkeit*, there occurred a public space outside of the control by the state, where individuals exchanged views and knowledge. In Habermas's view, the growth in newspapers, journals, reading clubs, Masonic lodges, and coffeehouses in 18th century Europe, all in different ways, marked the gradual replacement of "representational" culture with *Öffentlichkeit* culture. Habermas argued that the essential characteristic of the *Öffentlichkeit* culture was its "critical" nature.

Unlike "representational" culture where only one party was active and the other passive, the *Öffentlichkeit* culture was characterized by a dialogue as individuals either met in conversation, or exchanged views via the print media. Habermas maintains that as Britain was the most liberal country in Europe, the culture of the public sphere emerged there first around 1700, and the growth of *Öffentlichkeit* culture took place over most of the 18th century in Continental Europe.

In his view, the French Revolution was in large part caused by the collapse of "representational" culture, and its replacement by *Öffentlichkeit* culture. Though Habermas' main concern in *The Structural Transformation of the Public Sphere* was to expose what he regarded as the deceptive nature of free institutions in the West, his book had a major effect on the historiography of the French Revolution.

According to Habermas, a variety of factors resulted in the eventual decay of the public sphere, including the growth of a commercial mass media, which turned the critical public into a passive consumer public; and the welfare state, which merged the state with society so thoroughly that the public sphere was squeezed out. It also turned the "public sphere" into a site of self-interested contestation for the resources of the state rather than a space for the development of a public-minded rational consensus.

His most known work to date, the Theory of Communicative Action, is based on an adaptation of Talcott Parsons AGIL Paradigm. In this work, Habermas voiced criticism of the process of modernization, which he saw as inflexible direction forced through by economic and administrative rationalization. Habermas outlined how our everyday lives are penetrated by formal systems as parallel to development of the welfare state, corporate capitalism and mass consumption. These reinforcing trends rationalize public life.

Disfranchisement of citizens occurs as political parties and interest groups become rationalized and representative democracy replaces participatory one. In consequence, boundaries between public and private, the individual and society, the system and the lifeworld are deteriorating. Democratic public life cannot develop where matters of public importance are not discussed by citizens. An "ideal speech situation" requires participants to have the same capacities of discourse, social equality and their words are not confused by ideology or other errors. In this version of the consensus theory of truth Habermas maintains that truth is what would be agreed upon in an ideal speech situation.

Habermas has expressed optimism about the possibility of the revival of the public sphere. He discerns a hope for the future where the representative democracy-reliant nation-state is replaced by a deliberative democracy-reliant political organism based on the equal rights and obligations of citizens. In such direct democracy-driven system, the activist public sphere is needed for debates on matters of public importance and as well as the mechanism for that discussion to affect the decision-making process.

Several noted academics have provided various criticisms of Habermas's notions regarding the public sphere. John B. Thompson, a Professor of Sociology at the University of Cambridge and a fellow of Jesus College, has pointed out that Habermas's notion of the public sphere is antiquated due to the proliferation of mass-media communications. Michael Schudson from the University of California, San Diego argues more generally that a public sphere as a place of purely rational independent debate never existed.

2.5 Habermas versus Postmodernists

Habermas offered some early criticisms in an essay, "Modernity versus Postmodernity", which has achieved wide recognition. In that essay, Habermas raises the issue of whether, in light of the failures of the twentieth century, we "should try to hold on to the intentions of the Enlightenment, feeble as they may be, or should we declare the entire project of modernity a lost cause?" Habermas refuses to give up on the possibility of a rational, "scientific" understanding of the life-world.

- ◆ Habermas has several main criticisms of postmodernism.
- ◆ First, the postmodernists are equivocal about whether they are producing serious theory or literature.
- ◆ Second, Habermas feels that the postmodernists are animated by normative sentiments but the nature of those sentiments is concealed from the reader.
- ◆ Third, Habermas accuses postmodernism of being a totalizing perspective that fails "to differentiate phenomena and practices that occur within modern society".
- ◆ Lastly, Habermas asserts that postmodernists ignore that which Habermas finds absolutely central - namely, everyday life and its practices.

Key Dialogues

Habermas is famous as a public intellectual as well as a scholar; most notably, in the 1980s he used the popular press to attack the German historians Ernst Nolte, Michael Stürmer, Klaus Hildebrand and Andreas Hillgruber. Habermas first expressed his views on the above-mentioned historians in the Die Zeit on July 11, 1986 in a feuilleton (opinion piece) entitled "A Kind of Settlement of Damages". Habermas criticized Nolte, Hildebrand, Stürmer and Hillgruber for "apologetic" history writing in regard to the Nazi era, and for seeking to "close Germany's opening to the West" that in Habermas's view had existed since 1945.

He argued that they had tried to detach Nazi rule and the Holocaust from the mainstream of German history, explain away Nazism as a reaction to Bolshevism, and partially rehabilitate the reputation of

NOTES

the Wehrmacht (German Army) during World War II. Habermas wrote that Stürmer was trying to create a "vicarious religion" in German history which, together with the work of Hillgruber, glorifying the last days of the German Army on the Eastern Front, was intended to serve as a "kind of NATO philosophy colored with German nationalism".

The so-called Historikerstreit ("Historians' Quarrel") was not at all one-sided, because Habermas was himself attacked by scholars like Joachim Fest, Hagen Schulze, Horst Möller, Imanuel Geiss and Klaus Hildebrand. In turn, Habermas was supported by historians such as Martin Broszat, Eberhard Jäckel, Hans Mommsen and Hans-Ulrich Wehler.

Habermas and Derrida

Habermas and Jacques Derrida engaged in a series of disputes beginning in the 1980s and culminating in a mutual understanding and friendship in the late 1990s that lasted until Derrida died in 2004. They originally came in contact when Habermas invited Derrida to speak at The University of Frankfurt in 1984.

The next year Habermas published "Beyond a Temporalized Philosophy of Origins: Derrida" in *The Philosophical Discourse of Modernity* in which he described Derrida's method as being unable to provide a foundation for social critique. Derrida, citing Habermas as an example, remarked that, "those who have accused me of reducing philosophy to literature or logic to rhetoric ... have visibly and carefully avoided reading me".

After Derrida's final rebuttal in 1989 the two philosophers didn't continue, but, as Derrida described it, groups in the academy "conducted a kind of 'war', in which we ourselves never took part, either personally or directly". Then at the end of the 1990s Habermas approached Derrida at a party held at a university in the United States where they were both lecturing. They then met at Paris over dinner, and afterwards have participated in many joint projects.

In 2000 they held a joint seminar on problems of philosophy, right, ethics, and politics at the University of Frankfurt. In December 2000, in Paris, Habermas gave a lecture entitled "How to answer the ethical question?" at the Judeities. Questions for Jacques Derrida conference organized by Joseph Cohen and Raphael Zagury-Orly.

Following the lecture by Habermas, both thinkers engaged in a very heated debate on Heidegger and the possibility of Ethics. The conference volume was published at the Editions Galilée (Paris) in 2002, and subsequently in English at Fordham University Press (2007). In the aftermath of 9/11, Derrida and Habermas laid out their individual opinions on 9/11 and the War on Terror in Giovanna Borradori's *Philosophy in a Time of Terror: Dialogues with Jürgen Habermas and Jacques Derrida*.

In early 2003, both Habermas and Derrida were very active in opposing the coming Iraq War, and called for in a manifesto that later became the book *Old Europe, New Europe, Core Europe* for a tighter union of the states of the European Union in order to provide a power capable of opposing American foreign policy.

Derrida wrote a foreword expressing his unqualified subscription to Habermas's declaration of February 2003, "February 15, or, What Binds Europeans Together: Plea for a Common Foreign Policy, Beginning in Core Europe," in *Old Europe, New Europe, Core Europe* which was a reaction to the Bush administration demands upon European nations for support for the coming Iraq War. Habermas has offered further context for this declaration in an interview.

Dialogue with Cardinal Joseph Ratzinger

In early 2007, Ignatius Press published a dialogue between Habermas and Roman Catholic Pontiff Pope Benedict XVI, entitled *The Dialectics of Secularization*.

- ◆ It addresses such important contemporary questions as these:
- ◆ Is a public culture of reason and ordered liberty possible in our post-metaphysical age?
- ◆ Is philosophy permanently cut adrift from its grounding in being and anthropology?

Does this decline of rationality signal an opportunity or a deep crisis for religion itself?

In this debate a recent shift of Habermas became evident — in particular, his rethinking of the public role of religion. Habermas writes as a “methodological atheist,” which means that when doing philosophy or social science, he presumes nothing about particular religious beliefs. Yet while writing from this perspective his evolving position towards the role of religion in society has led him to some challenging questions, and as a result conceding some ground in his dialogue with the Pope, that would seem to have consequences which further complicate the positions he holds about a communicative rational solution to the problems of modernity.

Habermas' view

“For the normative self-understanding of modernity, Christianity has functioned as more than just a precursor or catalyst. Universalistic egalitarianism, from which sprang the ideals of freedom and a collective life in solidarity, the autonomous conduct of life and emancipation, the individual morality of conscience, human rights and democracy, is the direct legacy of the Judaic ethic of justice and the Christian ethic of love.

This legacy, substantially unchanged, has been the object of a continual critical re-appropriation and reinterpretation. Up to this very day there is no alternative to it. And in light of the current challenges of a post-national constellation, we must draw sustenance now, as in the past, from this substance. Everything else is idle postmodern talk.”

Habermas now talks about the emergence of “post-secular societies” and argues that tolerance is a two-way street: secular people need to tolerate the role of religious people in the public square and vice versa.

Democratic School

‘Democratic schools’ often mean the furtherance of intellectual mediocrity, vocational training. Maximilian Karl Emil “Max” Weber was a German sociologist, philosopher, and political economist whose ideas influenced social theory, social research, and the discipline of sociology itself. Weber is often cited, with Émile Durkheim and Karl Marx, as one of the three founding architects of sociology.

Weber was a key proponent of methodological ant positivism, arguing for the study of social action through interpretive (rather than purely empiricist) means, based on understanding the purpose and meaning that individuals attach to their own actions.

Weber’s main intellectual concern was understanding the processes of rationalisation, secularisation, and “disenchantment” that he associated with the rise of capitalism and modernity and which he saw as the result of a new way of thinking about the world.

Weber is perhaps best known for his thesis combining economic sociology and the sociology of religion, elaborated in his book *The Protestant Ethic and the Spirit of Capitalism*, in which he proposed that ascetic Protestantism was one of the major “elective affinities” associated with the rise in the Western world of market-driven capitalism and the rational-legal nation-state. Against Marx’s “historical materialism,” Weber emphasised the importance of cultural influences embedded in religion as a means for understanding the genesis of capitalism.

The Protestant Ethic formed the earliest part in Weber’s broader investigations into world religion: he would go on to examine the religions of China, the religions of India and ancient Judaism, with particular regard to the apparent non-development of capitalism in the corresponding societies, as well as to their differing forms of social stratification.

In another major work, *Politics as a Vocation*, Weber defined the state as an entity which successfully claims a “monopoly on the legitimate use of violence”. He was also the first to categorise social authority into distinct forms, which he labelled as charismatic, traditional, and rational-legal. His analysis of bureaucracy emphasised that modern state institutions are increasingly based on rational-legal authority. Weber also made a variety of other contributions in economic history, as well as economic theory and methodology. Weber’s analysis of modernity and rationalisation significantly influenced the critical theory associated with the Frankfurt School.

After the First World War, Max Weber was among the founders of the liberal German Democratic Party. He also ran unsuccessfully for a seat in parliament and served as advisor to the committee that drafted

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NOTES

the ill-fated democratic Weimar Constitution of 1919. After contracting the Spanish flu, he died of pneumonia in 1920, aged 56.

Early life and family background

Weber was born in 1864, in Erfurt, Thuringia. He was the oldest of the seven children of Max Weber Sr., a wealthy and prominent civil servant and member of the National Liberal Party, and his wife Helene (Fallenstein), who partly descended from French Huguenot immigrants and held strong moral absolutist ideas. Weber Sr.'s involvement in public life immersed his home in both politics and academia, as his salon welcomed many prominent scholars and public figures.

The young Weber and his brother Alfred, who also became a sociologist and economist, thrived in this intellectual atmosphere. Weber's 1876 Christmas presents to his parents, when he was thirteen years old, were two historical essays entitled "About the course of German history, with special reference to the positions of the Emperor and the Pope," and "About the Roman Imperial period from Constantine to the migration of nations." In class, bored and unimpressed with the teachers - who in turn resented what they perceived as a disrespectful attitude - he secretly read all forty volumes of Goethe.

Before entering the university, he would read many other classical works. Over time, Weber would also be significantly affected by the marital tension between his father, "a man who enjoyed earthly pleasures," and his mother, a devout Calvinist "who sought to lead an ascetic life.

Early work

In the years between the completion of his dissertation and habilitation, Weber took an interest in contemporary social policy. In 1888 he joined the Verein für Social politik, a new professional association of German economists affiliated with the historical school, who saw the role of economics primarily as finding solutions to the social problems of the age and who pioneered large scale statistical studies of economic issues.

He also involved himself in politics, joining the left-leaning Evangelical Social Congress. In 1890 the Verein established a research program to examine "the Polish question" or Ostflucht: the influx of Polish farm workers into eastern Germany as local labourers migrated to Germany's rapidly industrialising cities.

Weber was put in charge of the study and wrote a large part of the final report, which generated considerable attention and controversy and marked the beginning of Weber's renown as a social scientist. From 1893 to 1899 Weber was a member of the All deutscher Verband (Pan-German League), an organisation that campaigned against the influx of the Polish workers; the degree of Weber's support for the Germanisation of Poles and similar nationalist policies is still debated by modern scholars. In some of his work in particular his provocative lecture on "The Nation State and Economic Policy" delivered in 1895, Weber criticises the immigration of Poles and blames the Junker class for perpetuating Slavic immigration to serve their selfish interests.

Also in 1893 he married his distant cousin Marianne Schnitger, later a feminist activist and author in her own right, who was instrumental in collecting and publishing Weber's journal articles as books after his death, while her biography of him is an important source for understanding Weber's life. They would have no children and it is usually acknowledged that their marriage was never consummated.

The marriage granted long-awaited financial independence to Weber, allowing him to finally leave his parents' household. The couple moved to Freiburg in 1894, where Weber was appointed professor of economics at the university, before accepting the same position at the University of Heidelberg in 1896. There Weber became a central figure in the so-called "Weber Circle," composed of other intellectuals such as his wife Marianne, Georg Jellinek, Ernst Troeltsch, Werner Sombart, Marc Bloch, Robert Michels and György Lukács. Weber also remained active in the Verein and the Evangelical Social Congress. His research in that period was focused on economics and legal history.

In 1897 Max Weber Sr. died, two months after a severe quarrel with his son that was never resolved. After this, Weber became increasingly prone to depression, nervousness and insomnia, making it difficult for him to fulfill his duties as a professor. His condition forced him to reduce his teaching and leave unfinished his course in the fall of 1899. After spending months in a sanatorium during the summer and

fall of 1900, Weber and his wife travelled to Italy at the end of the year and did not return to Heidelberg until April 1902.

He would again withdraw from teaching in 1903 and not return to it till 1919. Weber's ordeal with mental illness was carefully described in a personal chronology that was destroyed by his wife. This chronicle was supposedly destroyed because Marianne Weber feared that Max Weber's work would be discredited by the Nazis if his experience with mental illness were widely known.

Later work

After Weber's immense productivity in the early 1890s, he did not publish any papers between early 1898 and late 1902, finally resigning his professorship in late 1903. Freed from those obligations, in that year he accepted a position as associate editor of the Archives for Social Science and Social Welfare, where he worked with his colleagues Edgar Jaffé and Werner Sombart.

His new interests would lie in more fundamental issues of social sciences; his works from this latter period are of primary interest to modern scholars. In 1904, Weber began to publish some of his most seminal papers in this journal, notably his essay *The Protestant Ethic and the Spirit of Capitalism*, which became his most famous work and laid the foundations for his later research on the impact of cultures and religions on the development of economic systems.

This essay was the only one of his works from that period that was published as a book during his lifetime. Some other of his works written in the first one and a half decades of the 20th century - published posthumously and dedicated primarily from the fields of sociology of religion, economic and legal sociology - are also recognised as among his most important intellectual contributions.

Also in 1904, he visited the United States and participated in the Congress of Arts and Sciences held in connection with the World's Fair (Louisiana Purchase Exposition) in St. Louis. Despite his partial recovery, Weber felt that he was unable to resume regular teaching at that time and continued on as a private scholar, helped by an inheritance in 1907.

In 1909, disappointed with the Verein, he co-founded the German Sociological Association (Deutsche Gesellschaft für Soziologie, or DGS) and served as its first treasurer. He would, however, resign from the DGS in 1912. In 1912, Weber tried to organise a left-wing political party to combine social-democrats and liberals. This attempt was unsuccessful, in part because many liberals feared social-democratic revolutionary ideals.

Political Involvements

At the outbreak of World War I, Weber, aged 50, volunteered for service and was appointed as a reserve officer and put in charge of organizing the army hospitals in Heidelberg, a role he fulfilled until the end of 1915. Weber's views on the war and the expansion of the German empire changed during the course of the conflict. Early on he supported the nationalist rhetoric and the war effort, though with some hesitation as he viewed the war as a necessity to fulfill German duty as a leading state power.

In time, however, Weber became one of the most prominent critics of German expansionism and of the Kaiser's war policies. He publicly attacked the Belgian annexation policy and unrestricted submarine warfare and later supported calls for constitutional reform, democratisation and universal suffrage.

Weber joined the worker and soldier council of Heidelberg in 1918. He then served in the German delegation to the Paris Peace Conference and as advisor to the Confidential Committee for Constitutional Reform, which drafted the Weimar Constitution. Motivated by his understanding of the American model, he advocated a strong, popularly elected presidency as a constitutional counterbalance to the power of the professional bureaucracy.

More controversially, he also defended the provisions for emergency presidential powers that became Article 48 of the Weimar Constitution. These provisions were later used by Adolf Hitler to subvert the rest of the constitution and institute rule by decree, allowing his regime to suppress opposition and gain dictatorial powers.

Weber also ran, unsuccessfully, for a parliamentary seat, as a member of the liberal German Democratic Party, which he had co-founded. He opposed both the leftist German Revolution of 1918-1919 and the ratification of the Treaty of Versailles, a principled position that defied the political alignments in Ger-

NOTES

NOTES

many at that time and which may have prevented Friedrich Ebert, the new social-democratic President of Germany, from appointing Weber as minister or ambassador. Weber commanded widespread respect but relatively little influence. Weber's role in German politics remains controversial to this day.

2.6 Weber's Thought

Inspirations

Weber's thinking was strongly influenced by German idealism and particularly by neo-Kantianism, to which he had been exposed through Heinrich Rickert, his professorial colleague at the University of Freiburg. Especially important to Weber's work is the neo-Kantian belief that reality is essentially chaotic and incomprehensible, with all rational order deriving from the way in which the human mind focuses its attention on certain aspects of reality and organises the resulting perceptions.

Weber's opinions regarding the methodology of the social sciences show parallels with the work of contemporary neo-Kantian philosopher and pioneering sociologist Georg Simmel.

Weber was also influenced by Kantian ethics, which he nonetheless came to think of as obsolete in a modern age lacking in religious certainties. In this last respect, the influence of Friedrich Nietzsche's philosophy is evident. According to the Stanford Encyclopaedia of Philosophy, the "deep tension between the Kantian moral imperatives and a Nietzschean diagnosis of the modern cultural world is apparently what gives such a darkly tragic and agnostic shade to Weber's ethical worldview."

Another major influence in Weber's life was the writings of Karl Marx and the workings of socialist thought in academia and active politics. While Weber shares some of Marx's consternation with bureaucratic systems and maligns them as being capable of advancing their own logic to the detriment of human freedom and autonomy, Weber views conflict as perpetual and inevitable and does not host the spirit of a materially available utopia.

Though the influence of his mother's Calvinist religiosity is evident throughout Weber's life and work, and though he maintained a deep, lifelong interest in the study of religions, Weber was open about the fact that he was personally irreligious.

As a political economist and economic historian, Weber belonged to the "youngest" German historical school of economics, represented by academics such as Gustav von Schmoller and his student Werner Sombart. But, even though Weber's research interests were very much in line with that school, his views on methodology and the theory of value diverged significantly from those of other German historicists and were closer, in fact, to those of Carl Menger and the Austrian School, the traditional rivals of the historical school.

Methodology

Unlike some other classical figures (Comte, Durkheim) Weber did not attempt, consciously, to create any specific set of rules governing social sciences in general, or sociology in particular. In comparison with Durkheim and Marx, Weber was more focused on individuals and culture and this is clear in his methodology. Whereas Durkheim focused on the society, Weber concentrated on the individuals and their actions (see structure and action discussion) and whereas Marx argued for the primacy of the material world over the world of ideas, Weber valued ideas as motivating actions of individuals, at least in the big picture.

Weber was concerned with the question of objectivity and subjectivity. Weber distinguished social action from social behaviour, noting that social action must be understood through how individuals subjectively relate to one another.

Study of social action through interpretive means (*Verstehen*) must be based upon understanding the subjective meaning and purpose that the individual attaches to their actions. Social actions may have easily identifiable and objective means, but much more subjective ends and the understanding of those ends by a scientist is subject to yet another layer of subjective understanding (that of the scientist).

Weber noted that the importance of subjectivity in social sciences makes creation of fool-proof, universal laws much more difficult than in natural sciences and that the amount of objective knowledge that

social sciences may achieve is precariously limited. Overall, Weber supported the goal of objective science, but he noted that it is an unreachable goal - although one definitely worth striving for.

There is no absolutely "objective" scientific analysis of culture... All knowledge of cultural reality... is always knowledge from particular points of view. ... an "objective" analysis of cultural events, which proceeds according to the thesis that the ideal of science is the reduction of empirical reality to "laws," is meaningless... (because)... the knowledge of social laws is not knowledge of social reality but is rather one of the various aids used by our minds for attaining this end.

The principle of "methodological individualism," which holds that social scientists should seek to understand collectivities (such as nations, cultures, governments, churches, corporations, etc.) solely as the result and the context of the actions of individual persons, can be traced to Weber, particularly to the first chapter of *Economy and Society*, in which he argues that only individuals "can be treated as agents in a course of subjectively understandable action."

In other words, Weber argued that social phenomena can be understood scientifically only to the extent that they are captured by models of the behaviour of purposeful individuals, models which Weber called "ideal types," from which actual historical events will necessarily deviate due to accidental and irrational factors. The analytical constructs of an ideal type never exist in reality, but provide objective benchmarks against which real-life constructs can be measured.

Weber's methodology was developed in the context of a wider debate about methodology of social sciences, the *Methodenstreit*. Weber's position was close to historicism, as he understood social actions as being heavily tied to particular historical contexts and its analysis required the understanding of subjective motivations of individuals (social actors). Thus Weber's methodology emphasises the use of comparative historical analysis. Therefore, Weber was more interested in explaining how a certain outcome was the result of various historical processes rather than predicting an outcome of those processes in the future.

Rationalisation

Many scholars have described rationalisation and the question of individual freedom in an increasingly rational society, as the main theme of Weber's work. This theme was situated in the larger context of the relationship between psychological motivations, cultural values and beliefs (primarily, religion) and the structure of the society (usually determined by the economy).

By rationalisation, Weber understood first, the individual cost-benefit calculation, second, the wider, bureaucratic organisation of the organisations and finally, in the more general sense as the opposite of understanding the reality through mystery and magic (disenchantment).

The fate of our times is characterised by rationalisation and intellectualisation and, above all, by the "disenchantment of the world"

Weber began his studies of the subject in *The Protestant Ethic and the Spirit of Capitalism*, in which he argued that the redefinition of the connection between work and piety in Protestantism and especially in ascetic Protestant denominations, particularly Calvinism, shifted human effort towards rational efforts aimed at achieving economic gain. In Protestant religion, Christian piety towards God was expressed through one's secular vocation (secularisation of calling). The rational roots of this doctrine, he argued, soon grew incompatible with and larger than the religious and so the latter were eventually discarded.

Weber continued his investigation into this matter in later works, notably in his studies on bureaucracy and on the classification of legitimate authority into three types: Rational-legal, traditional and charismatic - of which the legitimate (or rational) is the dominant one in the modern world. In these works Weber described what he saw as society's movement towards rationalisation. Similarly, rationalisation could be seen in the economy, with the development of highly rational and calculating capitalism.

Weber also saw rationalisation as one of the main factors setting the European West apart from the rest of the world. Rationalisation relied on deep changes in ethics, religion, psychology and culture; changes that first took place in the Western civilisation.

What Weber depicted was not only the secularisation of Western culture, but also and especially the development of modern societies from the viewpoint of rationalisation. The new structures of society

NOTES

NOTES

were marked by the differentiation of the two functionally intermeshing systems that had taken shape around the organisational cores of the capitalist enterprise and the bureaucratic state apparatus.

Weber understood this process as the institutionalisation of purposive-rational economic and administrative action. To the degree that everyday life was affected by this cultural and societal rationalisation, traditional forms of life which in the early modern period were differentiated primarily according to one's trade were dissolved.

Features of rationalisation include increasing knowledge, growing impersonality and enhanced control of social and material life. Weber was ambivalent towards rationalisation; while admitting it was responsible for many advances, in particular, freeing humans from traditional, restrictive and illogical social guidelines, he also criticised it for dehumanising individuals as "cogs in the machine" and curtailing their freedom, trapping them in the bureaucratic iron cage of rationality and bureaucracy.

Related to rationalisation is the process of disenchantment, in which the world is becoming more explained and less mystical, moving from polytheistic religions to monotheistic ones and finally to the Godless science of modernity. Those processes affect all of society, removing "sublime values... from public life" and making art less creative.

In a dystopian critique of rationalisation, Weber notes that modern society is a product of an individualistic drive of the Reformation, yet at the same time, the society created in this process is less and less welcoming of individualism.

How is it at all possible to salvage any remnants of 'individual' freedom of movement in any sense given this all-powerful trend?

Sociology of Religion

Weber's work in the field of sociology of religion started with the essay **The Protestant Ethic and the Spirit of Capitalism** and continued with the analysis of **The Religion of China: Confucianism and Taoism, The Religion of India: The Sociology of Hinduism and Buddhism and Ancient Judaism**. His work on other religions was interrupted by his sudden death in 1920, which prevented him from following Ancient Judaism with studies of early Christianity and Islam.

His three main themes in the essays were the effect of religious ideas on economic activities, the relation between social stratification and religious ideas and the distinguishable characteristics of Western civilisation.

Weber saw religion as one of the core forces in the society. His goal was to find reasons for the different development paths of the cultures of the Occident and the Orient, although without judging or valuing them, like some of the contemporary thinkers who followed the social Darwinist paradigm; Weber wanted primarily to explain the distinctive elements of the Western civilisation. In the analysis of his findings, Weber maintained that Calvinist (and more widely, Protestant) religious ideas had had a major impact on the social innovation and development of the economic system of the West, but noted that they were not the only factors in this development.

Other notable factors mentioned by Weber included the rationalism of scientific pursuit, merging observation with mathematics, science of scholarship and jurisprudence, rational systematisation and bureaucratisation of government administration and economic enterprise. In the end, the study of the sociology of religion, according to Weber, focused on one distinguishing part of the Western culture, the decline of beliefs in magic, or what he referred to as "disenchantment of the world".

Weber also proposed a socio evolutionary model of religious change, showing that in general, societies have moved from magic to polytheism, then to pantheism, monotheism and finally, ethical monotheism. According to Weber, this evolution occurred as the growing economic stability allowed professionalization and the evolution of ever more sophisticated priesthood. As societies grew more complex and encompassed different groups, a hierarchy of gods developed and as power in the society became more centralised, the concept of a single, universal God became more popular and desirable.

2.7 Emergence Society

In philosophy, systems theory, science, and art, emergence is the way complex systems and patterns arise out of a multiplicity of relatively simple interactions. Emergence is central to the theories of integrative levels and of complex systems.

Definitions

The idea of emergence has been around since at least the time of Aristotle. John Stuart Mill and Julian Huxley are just some of the historical scientists who have written on the concept.

The term "emergent" was coined by philosopher G. H. Lewes, who wrote:

Every resultant is either a sum or a difference of the co-operant forces; their sum, when their directions are the same – their difference, when their directions are contrary. Further, every resultant is clearly traceable in its components, because these are homogeneous and commensurable. It is otherwise with emergents, when, instead of adding measurable motion to measurable motion, or things of one kind to other individuals of their kind, there is a co-operation of things of unlike kinds. The emergent is unlike its components insofar as these are incommensurable, and it cannot be reduced to their sum or their difference.

Economist Jeffrey Goldstein provided a current definition of emergence in the journal *Emergence*. Goldstein initially defined emergence as:

"the arising of novel and coherent structures, patterns and properties during the process of self-organization in complex systems".

Goldstein's Definition Describes this Definition in Detail:

The common characteristics are: (1) radical novelty (features not previously observed in systems); (2) coherence or correlation (meaning integrated wholes that maintain themselves over some period of time); (3) A global or macro "level" (i.e. there is some property of "wholeness"); (4) it is the product of a dynamical process (it evolves); and (5) it is "ostensive" (it can be perceived). For good measure, Goldstein throws in supervenience, – downward causation.

Corning's Description of Emergence:

Rules, or laws, have no causal efficacy; they do not in fact "generate" anything. They serve merely to describe regularities and consistent relationships in nature. These patterns may be very illuminating and important, but the underlying causal agencies must be separately specified (though often they are not).

But that aside, the game of chess illustrates precisely why any laws or rules of emergence and evolution are insufficient. Even in a chess game, you cannot use the rules to predict "history" – i.e., the course of any given game. Indeed, you cannot even reliably predict the next move in a chess game. Because the "system" involves more than the rules of the game. It also includes the players and their unfolding, moment-by-moment decisions among a very large number of available options at each choice point.

The game of chess is inescapably historical, even though it is also constrained and shaped by a set of rules, not to mention the laws of physics. Moreover, and this is a key point, the game of chess is also shaped by teleonomic, cybernetic, feedback-driven influences. It is not simply a self-ordered process; it involves an organized, "purposeful" activity.

Strong and Weak Emergence

The usage of the notion "emergence" may generally be subdivided into two perspectives, that of "weak emergence" and "strong emergence". Weak emergence is a type of emergence in which the emergent property is reducible to its individual constituents. This is opposed to strong emergence, in which the emergent property is irreducible to its individual constituents.

Weak emergence : Weak emergence describes new properties arising in systems as a result of the interactions at an elemental level. Emergence, in this case, is merely part of the language, or model that is needed to describe a system's behaviour. On the other hand, systems can have qualities not directly traceable to the system's components, but rather to how those components interact, and one is willing to

NOTES

NOTES

accept that a system supervenes on its components, and then these new qualities are irreducible to the system's constituent parts (Laughlin 2005).

The whole is greater than the sum of its parts. This view of emergence is called strong emergence. Some fields in which strong emergence are widely discussed include etiology, epistemology, and ontology.

Strong emergence says that if systems can have qualities not directly traceable to the system's components, but rather to how those components interact, and one is willing to accept that a system supervenes on its components, then it is difficult to account for an emergent property's cause. These new qualities are irreducible to the system's constituent parts. The whole is greater than the sum of its parts.

This view of emergence is called strong emergence. Strong emergence is a view not widely held in the physical sciences but proposed as a philosophical theory of etiology, epistemology and ontology.

However, "the debate about whether or not the whole can be predicted from the properties of the parts misses the point. Wholes produce unique combined effects, but many of these effects may be co-determined by the context and the interactions between the whole and its environment(s)."

Along that same thought, Arthur Koestler stated, "it is the synergistic effects produced by wholes that are the very cause of the evolution of complexity in nature" and used the metaphor of Janus to illustrate how the two perspectives (strong or holistic vs. weak or reductionistic) should be treated as perspectives, not exclusives, and should work together to address the issues of emergence.

To reduce everything to simple fundamental laws does not imply the ability to start from those laws and reconstruct the universe. The constructionist hypothesis breaks down when confronted with the twin difficulties of scale and complexity. At each level of complexity entirely new properties appear. Psychology is not applied biology, nor is biology applied chemistry. We can now see that the whole becomes not merely more, but very different from the sum of its parts.

The plausibility of strong emergence is questioned by some as contravening our usual understanding of physics. Mark A. Bedau observes:

Although strong emergence is logically possible, it is uncomfortably like magic. How does an irreducible but supervening downward causal power arise, since by definition it cannot be due to the aggregation of the micro-level potentialities? Such causal powers would be quite unlike anything within our scientific ken. This not only indicates how they will discomfort reasonable forms of materialism. Their mysteriousness will only heighten the traditional worry that emergence entails illegitimately getting something from nothing.

One must make a distinction between a) macroscopic properties (e.g. superconductivity) which nobody has, as a matter of fact, been able to deduce from the microscopic equations and b) the idea that something macroscopic has features that are not even due to microscopic interactions. Laughlin belongs to a). In his book, he explains that for many particle systems, nothing can be calculated exactly from the microscopic equations, and that macroscopic systems are characterised by broken symmetry: the symmetry present in the microscopic equations is not present in the macroscopic system, due to phase transitions.

As a result, these macroscopic systems are described in their own terminology, and have properties that do not depend on many microscopic details. This does not mean that the microscopic interactions are irrelevant, but simply that you do not see them anymore – you only see a renormalized effect of them. Laughlin is a pragmatic theoretical physicist: if you cannot, possibly ever, calculate the broken symmetry macroscopic properties from the microscopic equations, then what is the point of talking about reducibility?

Objective or subjective quality

The properties of complexity and organization of any system are considered by Crutchfield to be subjective qualities determined by the observer.

"Defining structure and detecting the emergence of complexity in nature are inherently subjective, though essential, scientific activities. Despite the difficulties, these problems can be analysed in terms of how model-building observers infer from measurements the computational capabilities embedded in non-linear processes.

NOTES

An observer's notion of what is ordered, what is random, and what is complex in its environment depends directly on its computational resources: the amount of raw measurement data, of memory, and of time available for estimation and inference. The discovery of structure in an environment depends more critically and subtly, though, on how those resources are organized.

The descriptive power of the observer's chosen (or implicit) computational model class, for example, can be an overwhelming determinant in finding regularity in data." (Crutchfield 1994)

On the other hand, Peter Corning argues "Must the synergies be perceived/observed in order to qualify as emergent effects, as some theorists claim? Most emphatically not. The synergies associated with emergence are real and measurable, even if nobody is there to observe them." (Corning 2002) These are not necessarily incompatible, however, since while an observer is free to choose the definition of order that they wish to take, once it is chosen that definition applies objectively to any system independently of observation.

Emergence in Philosophy, Religion, Art and Human Sciences

In philosophy, emergence is often understood to be a much stronger claim about the etiology of a system's properties. An emergent property of a system, in this context, is one that is not a property of any component of that system, but is still a feature of the system as a whole. Nicolai Hartmann, one of the first modern philosophers to write on emergence, termed this categorial novum (new category).

In religion, emergence grounds expressions of religious naturalism in which a sense of the sacred is perceived in the workings of entirely naturalistic processes by which more complex forms arise or evolve from simpler forms. Examples are detailed in a 2006 essay titled 'The Sacred Emergence of Nature' by Ursula Goodenough and Terrence Deacon and a 2006 essay titled 'Beyond Reductionism: Reinventing the Sacred' by Stuart Kauffman.

In art, emergence is used to explore the origins of novelty, creativity, and authorship. Some art/literary theorists (Wheeler, 2006; Alexander, 2011) have proposed alternatives to postmodern understandings of "authorship" using the complexity sciences and emergence theory. They contend that artistic selfhood and meaning are emergent, relatively objective phenomena.

The concept of emergence has also been applied to the theory of literature and art, history, linguistics, cognitive sciences, etc. by the teachings of Jean-Marie Grassin at the University of Limoges (esp.: J. Fontanille, B. Westphal, J. Vion-Dury, eds. *L'Émergence – Poétique de l'Émergence, en réponse aux travaux de Jean-Marie Grassin*, Bern, Berlin, etc., 2011; and: the article "Emergence" in the *International Dictionary of Literary Terms (DITL)*).

In postcolonial studies, the term "Emerging Literature" refers to a contemporary body of texts that is gaining momentum in the global literary landscape. By opposition, "emergent literature" is rather a concept used in the theory of literature.

Emergent Properties and Processes

An emergent behaviour or emergent property can appear when a number of simple entities (agents) operate in an environment, forming more complex behaviours as a collective. If emergence happens over disparate size scales, then the reason is usually a causal relation across different scales. In other words there is often a form of top-down feedback in systems with emergent properties.

The processes from which emergent properties result may occur in either the observed or observing system, and can commonly be identified by their patterns of accumulating change, most generally called 'growth'. Why emergent behaviours occur include: intricate causal relations across different scales and feedback, known as interconnectivity. The emergent property itself may be either very predictable or unpredictable and unprecedented, and represent a new level of the system's evolution.

The complex behaviour or properties are not a property of any single such entity, nor can they easily be predicted or deduced from behaviour in the lower-level entities, and might in fact be irreducible to such behaviour. The shape and behaviour of a flock of birds or school of fish are also good examples.

One reason why emergent behaviour is hard to predict is that the number of interactions between components of a system increases exponentially with the number of components, thus potentially allowing for many new and subtle types of behaviour to emerge.

NOTES

On the other hand, merely having a large number of interactions is not enough by itself to guarantee emergent behaviour; many of the interactions may be negligible or irrelevant, or may cancel each other out. In some cases, a large number of interactions can in fact work against the emergence of interesting behaviour, by creating a lot of "noise" to drown out any emerging "signal"; the emergent behaviour may need to be temporarily isolated from other interactions before it reaches enough critical mass to be self-supporting.

Thus it is not just the sheer number of connections between components which encourages emergence; it is also how these connections are organised. A hierarchical organisation is one example that can generate emergent behaviour (a bureaucracy may behave in a way quite different from that of the individual humans in that bureaucracy); but perhaps more interestingly, emergent behaviour can also arise from more decentralized organisational structures, such as a marketplace. In some cases, the system has to reach a combined threshold of diversity, organisation, and connectivity before emergent behaviour appears.

Unintended consequences and side effects are closely related to emergent properties. Luc Steels writes: "A component has a particular functionality but this is not recognizable as a sub function of the global functionality. Instead a component implements a behaviour whose side effect contributes to the global functionality.

Each behaviour has a side effect and the sum of the side effects gives the desired functionality". In other words, the global or macroscopic functionality of a system with "emergent functionality" is the sum of all "side effects", of all emergent properties and functionalities.

Systems with emergent properties or emergent structures may appear to defy entropic principles and the second law of thermodynamics, because they form and increase order despite the lack of command and central control. This is possible because open systems can extract information and order out of the environment. Emergence helps to explain why the fallacy of division is a fallacy.

2.8 Marxist Theory on Emergence Society

Marx can be thought of as having offered two sets of ideas, the first of which we can accept if we wish to, without accepting the second.

1. Marx gave us a theory of society, i.e., an explanation of how society works, of how and why history has unfolded, and especially an account of the nature of capitalism. These are of great value for the task of describing what is going on in the world and for understanding the problems and directions of our society today.
2. But Marx also regarded capitalism as extremely unsatisfactory and he was very concerned with getting rid of it, via violent revolution and the establishment of a communist society. Marxism is therefore also about political goals and action.

Obviously very few people in western society today accept this second set of ideas; most seem to think capitalism is desirable, most do not want to see it destroyed and most do not like the idea of revolution or communism.

The following notes are intended to show the value of the first of these sets of ideas. One can accept Marx's concepts as being very useful for the purpose of understanding our society without accepting his condemnation of capitalism, his political values or his recommendations for political action. In other words, if you do not agree with Marxist social ideals and implications for action, don't let this interfere with your evaluation of Marxist theory about how our society works.

The Economic Sub-structure

Marx argued that the economic situation, the form of the productive system, is the most important determinant of all other aspects of the society, such as its social institutions and ideas, such as the system of law, of morality and education. These are elements within the "superstructure" of society.

Hence Marx is said to be a "materialist". Marx rebelled against Hegel's philosophy in which ideas were taken to be the important determinants of history. Marx argued that dominant ideas are the result of material or economic conditions and he was therefore strongly opposed to reformers who thought that mere change in ideas can change society.

NOTES

The main types of society Marx distinguished were primitive, slave, feudal and capitalist. In a capitalist society capitalists own and control the productive resources (i.e., capital), workers own only their labour and work for capitalists, who then own the product and sell it at a profit.

The key to understanding a society at any point in history is to focus first on the mode of production. In feudal society land was the crucial productive factor and the feudal lords owned and controlled it. In capitalist society capital, machinery, mines, factories etc. are the key productive factors and these are owned and controlled by capitalists (...as distinct from being owned by all members of society, which is the focal idea in varieties of socialism).

The "forces" of production and the "relations" of production.

Marx saw the relation between these two factors as the main determinant of the type of society existing and of social change.

The "forces of production" may be loosely regarded as the type of productive technology the society has; e.g., slave labour, machine technology...

The "relations of production" refers to the social organisation of production; i.e., basically who owns the productive forces, or how they are controlled. For instance in a slave society masters force slaves to do the work, and in a feudal society serfs are obliged to work for the lord a certain number of days each week. In capitalist society capitalists own society's productive resources and employ workers to operate these for a wage when capitalists think profits can be made.

At first the relation between new forces of production and new relations of production is progressive or beneficial to society in general. Marx stressed the great increase in human welfare that economic growth under capitalism had brought. However as time goes on the situation becomes less and less beneficial. The new social relations of production begin to hinder the full development and application of the new forces of production. For example in the late feudal era it was not in the interests of the lords to allow land to be sold or labourers to sell their labour freely to any employer.

These practices were inhibited although they eventually became essential in the capitalist mode of production and therefore in the increase in production and benefits that capitalism brought. Similarly at present we are unable to apply powerful technology to doing useful things like designing longer-lasting goods, and feeding hungry people simply because of the existing social relations of production. That is, the relations of production take a form in which control over the application of productive forces is in the hands of capitalists and it is not in their interests to do these socially beneficial things.

This is a major contradiction in contemporary capitalist society. Such contradictions have been intrinsic in all class societies and as each has developed its contradictions have become more and more glaring, to the point where they lead to revolutionary change.

So the relation between the forces and the social relations of production and the consequences this generates is the major dynamic factor in history, the primary cause of social change.

Classes and Class Conflict.

The social relations of production involve different classes. The basic determinant of one's class is one's relationship to the means of production. For example in late capitalist society the two basic classes remaining are the owners of the means of production, i.e., capitalists, and those who own only their labour, i.e., the workers or proletariat.

So in any historical period dominant and subservient classes can be identified. Inequality in wealth and power was of fundamental moral concern to Marx. Some groups come to dominate others and to win for themselves a disproportionate share of the society's wealth, power and privileges. The ultimate goal Marxists aim at is a classless society, i.e., a society in which all enjoy more or less equal wealth and power.

Marx said history is basically about the struggle between classes for dominance. "The history of all hitherto existing society is the history of class struggles".

Marxists stress that social analysis should focus on class structure and relations. In other words the most important questions to ask about a society are to do with what groups in society dominate or gain most benefit from the status quo, or whose interests does the situation or policy or proposal serve most?

NOTES

In capitalist society the capitalist class benefits most; i.e., those who own and control the means of production receive a disproportionate share of wealth, power, privileges and status. There are other classes but as time goes on these are squeezed into either the small capitalist class or the large working class.

Note that there is an important distinction between big business, which includes the transnational corporations and banks, and small business. Many small firms and family farms and shops are usually struggling, only providing their owners with low incomes. These people are not investing capital in order to make profits from enterprises in which they have no other stake, so they are not really part of the capitalist class. They are more like peasants who own and work on their own farms.

It is also important to note that most people own some wealth, such as their house, but this is not capital. Most capital, i.e., factories, money, is owned by very few people, perhaps as few as 2% of the world's people.

History

It can be seen from the foregoing that Marx put forward a theory of history, or a principle which he thought explained the dynamic of history. The basic element in this is the Hegelian idea of a "dialectical progression" whereby a) an original situation or idea or "thesis" exists, b) an "antithesis" develops in opposition to this, c) the two are resolved into a "synthesis", which becomes the new thesis. In any historical era, e.g., feudalism, the inherent contradictions or class conflicts (e.g., between the dominant landowning lords and the rising commercial classes) come to a head in some sort of revolution and are resolved when a new social order stabilises (e.g., the early capitalist era).

History is therefore primarily a function of material or economic conditions. (Hence the terms "historical materialism" and "dialectical materialism"). The relation between the types of productive technology in use and the social relations or organisation and control of those forms of production is what has determined the nature of primitive, slave, feudal and capitalist society, and what has moved society from one to the other.

Marx thought his theory of history was a major achievement and one of the two insights (along with his theory of value) which established Marxism as a science. (However many think this is quite mistaken and that there are no inevitable laws of history.)

However, this repeating cycle will come to an end. The thesis of capitalism and the antithesis of the proletariat will issue into a synthesis which will eventually see the achievement of a classless society. Because it has been the existence of class conflict which has generated change, in a classless society the dialectical process will have come to an end. This does not mean there can be no further change or progress, e.g., in art or science, but it does seem to mean that there will be no further political change.

The Capitalist Mode of Production

The forces of production in capitalist society include the factory method (as distinct from production by family units within the home or by individual craftsmen, as was the case in earlier times) and intensive machine technology. This mode requires large investments of capital to be made in plant, mines, etc., and it involves the extensive use of science and technology in developing more sophisticated processes.

The most important of the social relations of production in a capitalist society are, a) ownership and control of society's productive resources are in the hands of a few who invest their capital or put their factories to production only if they think profit can be made, and b) most members of society have to sell their labour to capitalists, have to accept orders in the workplace, and have no say or stake in production other than their pay packets.

Marxists also insist that only labour should be able to earn money and that money should not be able to earn money. In other words they do not think people who are rich should be able to receive an income as interest on their savings or investments, especially as this means that the richer one is the more income one gets without having to work... while rich people consume goods made by people who must work for their income.

Profit vs need

Conventional economic theory and practice are based on the assumption that it is desirable for production and development to be driven by profit. The theory is that only if capitalists produce what people demand will profits be maximised, and therefore the most efficient allocations be made. However Marxists and others emphasise that there can be and typically is a huge gulf between production for profit and production to meet needs. Profits are maximised by producing what relatively richer people want and can pay for. As a result usually the urgent needs of poorer people, and the needs of the environment are seriously neglected.

The Labour Theory of Value.

Marxists argue that the value of goods should be calculated in terms of the amount of labour that went into their production. Conventional economics does not do this; it takes as value whatever will be paid in the market place.

Profit and Exploitation

A fundamental Marxist theme is that capitalist profit making constitutes exploitation of workers. When a capitalist sells something his worker made and receives more for the item than he paid for the inputs including the workers' wages he is taking a portion of the value that the worker created. The worker's labour created the total value realised in the sale price but he only received a portion of this value, and he is therefore being exploited by the capitalist who controls the productive situation but does no work in the creation of the product.

The argument is clearest in the case of shareholders who have nothing to do with the factory except invest their money in it and who then receive an income without having to do any work for it. In other words the capitalist's profits are not to be confused with any wages he might draw for his managerial effort. Often all managers are paid a wage for their labour, while all those who provide the capital do not work yet receive an income which is some proportion of the wealth created by the labour in the factory.

The conventional counterargument is that it takes capital as well as labour to produce things and wages are the return to labour while profit is the return to capital. Profit is the incentive that persuades those who hold capital to put it into production, which benefits the rest of us. However, the Marxist insists that it would be better to organise society in such a way that all people own and control the capital and no one gets an income without working for it.

Similarly, to argue that profit is the capitalist's reward for risking his capital is only to say that he takes the risk of losing it and then having to work for income like the rest of us!

The strongest argument for a profit-motivated economy in which firms are privately owned might be that unearned income is the best alternative to the heavy handed, bureaucratic, inefficient and dictatorial planning socialism inevitably involves. However this is to overlook the possibility of a democratic, participatory socialism in which capital is not all owned or controlled by the state. Local cooperative groups could own and control basic factories, and many might be privately owned but carefully regulated by society. Nevertheless one of the biggest problems for socialism is how to set and adjust the huge number of prices of goods on sale, if not via a market.

The Contradictions in Capitalism.

Marx argued that at first capitalism released great progressive developments, especially large increases in production and therefore in the material wealth of people in general. However as time passed the forces of production and the social relations of production came increasingly into conflict, contradictions surfaced and the social relations of production began to thwart the full application of technology and productive potential to social needs. These internal contradictions will continue to increase in severity over time and ultimately they will result in the destruction of the capitalist system.

The central conflicts built into the structure of capitalism concern the process whereby capitalists accumulate profits. Capitalists are involved in savage competition with each other and therefore there is great pressure to develop more efficient production and better technology. There is a tendency over time for capitalists to increase the percentage of their capital investment that goes into machinery ("fixed capital") and to decrease the percentage put into buying labour.

NOTES

NOTES

In other words there is a tendency for what Marx called the "organic composition" of capital to change. Consequently workers in general take home less pay and increasing "immiseration" of the proletariat accompanies the capitalist's increasing accumulation of wealth. Consequently workers have less purchasing power and because they therefore cannot buy all the goods that the capitalists' factories can produce there is a tendency for capitalists profits to fall in the long run. These two consequences of the essential contradiction built into the nature of capitalism will result in its eventual destruction. Both the workers' situation and the capitalist's profits will deteriorate to the point where revolution will occur.

Critics have said that in the one hundred years since Marx's death there has been precisely the reverse of the predicted immiseration of the proletariat. Material living standards have risen enormously. The main counterargument is that this is only true within the few rich countries and has been at the expense of conditions in the Third World. Some would argue that only since the mid-1970s has capitalism US have actually fallen slightly for twenty years or more, while the rich have become much richer.

The important idea here is that capitalism has built into its foundations forces and tendencies that will destroy it someday. *Will its contradictions inevitably lead to collapse? In the 1990s it was far from self-destruction.* In fact many thought its triumph over communism with the fall of the USSR meant that it had been indisputably established as the only and final path for humanity to follow. More recently it could be argued that financial crises and especially environmental problems represent the system's inability to solve the accelerating problems it generates..

Accumulation

Marxists stress that the factor which determines what happens in our society is the drive to accumulate capital; i.e., the ceaseless quest to make profits, which are then reinvested, to make more profit, in an endless spiral of capital accumulation. This leads to innovation and change. Why is there now a McDonalds in your street? Why has so much manufacturing left Australia? These changes have come about because competing firms are always looking for ways of maximising their profits.

Note that capitalists have no choice here. They must constantly seek more profitable fields for investment, because they are competing against each other and if they fall behind they will be killed off. It is important not to focus criticism on capitalists; it is the capitalist system that is the problem. Capitalists are locked into deadly competition.

The Problem of Surplus

Capitalism is increasingly faced with the enormous problem of finding profitable outlets for all the capital that is constantly accumulating. This problem has led to many important phenomena, such as takeover mania, speculation on exchange rates and on commodities, the 1987 stock market crash, and more recently the Information Technology boom, the Asian meltdown and the Global Financial Crisis. The problem of surplus is the major factor that has led to globalisation, because globalisation involves removing barriers blocking access to greater opportunities for profitable investment of the ver-accumulating surplus.

The Social Effects of Capitalism; Alienation in Work.

Two somewhat distinct strands can be distinguished in Marx's writings. One is focused on economics, and involves the claim to have discovered the scientific laws of history, i.e., the way change and development follows a dialectic pattern to do with productive relations, which will end with socialist revolution and the eventual emergence of communism. However it was only in the Twentieth century that Marx's writings on more philosophical and social themes, such as alienation, were discovered.

One of Marx's main criticisms of capitalism was that it involved "alienated" labour. Workers in a capitalist society are typically obliged to perform only a few limited and routine operations, they rarely build the whole item nor see the final product, work is often boring, workers have no say in what happens to the product because it is not their property, they do not own their tools, they have no say in the planning or organisation of work, they just do what they are told, they must work within strict rules, especially regarding time, under conditions of intense division of labour. They have little or no opportunity for exercise of initiative. Their only interest in the entire work process is the money they get for working. (These conditions were more characteristic of the factory in Marx's time, but less evident in the modern office.)

By contrast the subsistence farmer or "primitive" tribesman can decide what he will work on at any moment, at what pace he'll work, how to do the job, when to take a break. He can control and plan and vary the whole process, and he knows that the product of his work will be his to enjoy or use or exchange.

Marx regarded satisfying work as being very important for a human's emotional or spiritual welfare. Humans are somehow incomplete or deprived of something important if they cannot engage in worthwhile and satisfying effort to produce things for themselves and their communities, and capitalism destroys any possibility of the sort of self-sufficient, self-controlled and intrinsically rewarding work Marx valued.

The Social Effects of Capitalism; (The destruction of community).

Marx argued that capitalism tends to destroy almost all non-economic or non-profit-related values and replaces these with a mere "cash nexus". It makes the market and therefore considerations of monetary profit and loss the sole criteria of value, action and exchange. For instance in feudal times, whether or not one would work for another or buy or sell something depended on many important moral and religious and traditional rules and values, not on the prospects for personal economic gain.

The development of capitalism tore most of these considerations away and made the sole criterion the question of economic advantage. Hence it became acceptable to buy and sell labour and land. Contemporary critics argue that the market and the capitalist's need for mobile workers has broken the strong emotional bonds individuals used to have to places, groups, people and traditions, and have contributed to a decline of community. The individual now typically exists as an unattached social atom in "mass society", without strong emotional commitments and social bonds. Hence, the incidence of anxiety, loneliness, individual and family breakdown, suicide, crime, alcoholism etc.

Another way of putting this criticism is that capitalism turns almost all things into commodities for sale, especially labour. Labour, land and money were not commodities for sale in feudal times. One can now talk of personalities, behaviour and education as commodities. Salesmen sell their personalities and behaviours to employers who use these to get people to buy their products. The quality of a society depends primarily on its non-material and non-cash relations, so we should be concerned about the increasing commercialisation. For a discussion of the need to "embed" market relations in social relations, that is to prevent considerations of monetary gain from dominating a society, see especially Karl Polanyi.

The State

Marxists argue that the state serves the dominant classes in society. The state is "the executive committee of the bourgeoisie". In capitalist society the state rules primarily in the interest of the capitalist class. For example the state takes as its top priority increasing economic (i.e., business) activity, when it is clear that this is now accompanied by a falling quality of life and by environmental destruction. The state's most important characteristic is that it has the power to coerce members of society; e.g., to jail, fine or execute, and to make war.

Marx claimed that the state will cease to exist when society becomes classless. He seems to have meant that the coercive apparatus, e.g., police and army, will not be necessary because these function primarily to enforce rules which benefit the dominant classes, but there will still be a need for bureaucracy to look after organisation and planning.

Ideology; False Consciousness.

Dominated and exploited classes typically do not understand their situation or their interests. They do not realise that the situation is unjust. This is usually due to the acceptance of ideas which cast the status quo as being legitimate; e.g., peasants might believe that kings have a divine right to rule and that God ordains that the poor should accept their lot with good grace, or that a miserable life in this world is not very important or worth trying to change because the important thing is to prepare one's soul for the next world. In our era Marxists stress the role of the media in reinforcing the dominant ideology, especially by not giving space to fundamental criticisms of capitalist society.

In any class society there will be a dominant ideology, which will be made up of the ideas which it suits the dominant class for people to hold. The acceptance of these perspectives and values by the working class is also referred to as "bourgeois hegemony".

NOTES

NOTES

Marx thought that late in the history of capitalism workers will develop clearer awareness of their situation and their interests, i.e., class consciousness will emerge. Workers will come to see that the prevailing social relations of production are not in their interests.

However, even in Marx's time there was considerable debate as to whether workers will develop sufficient class consciousness on their own, or whether this will only rise to a "trade union" mentality, which look no further than winning gains within the capitalist system, unless they are led towards revolution by a vanguard communist party. Lenin argued for the need for a secret and dedicated community party, to lead the workers.

Revolution.

Marx thought that capitalism contains forces and processes which cannot help but increase its internal difficulties to the point where it inevitably collapses. Through the deteriorating alignment between the forces and the relations of production contradictions become more glaring, there is polarisation into capitalists and proletarian classes, the immiseration of the proletariat increases, the class consciousness of the proletariat increases and revolution breaks out.

Major social change is not possible without revolution. Bourgeois revolutions overthrew feudal society, e.g., the French Revolution. Marxists insist that dominant classes will not voluntarily give up power, wealth and privilege. Their control has to be taken away from them, and this might have to involve violence.

The "inevitability" of revolution has been a matter of debate among Marxists since the failure of the 1848 attempted revolutions. Some have argued that history needs a push. Lenin especially thought that workers will not rise to revolutionary consciousness on their own and he argued for and developed a communist party to lead the workers.

Marx was in general opposed to a vanguard which might operate as far beyond the workers as Lenin's party operated, although he did make vague remarks about the party being an advanced and resolute section of the proletariat. Remember that he thought he had discovered the laws by which history worked, where by capitalism would automatically move towards its own self-destruction.

Marxists have therefore been concerned with the problem of whether to work for a "minimum" program, i.e., to assist capitalism to move towards maturity and subsequent self-destruction, or a "maximum" program, i.e., to strive directly to engineer revolution. This issue was extremely important in their late 19th Century discussion of whether Russia could move to revolution without having to go through a capitalist phase. In the Third World some Marxist groups have actually held back from revolutionary activity because they did not think capitalism had matured sufficiently.

However, at the end of his life Marx seemed to think that a non-violent and non-industrial path to socialism might be possible, through development of the traditional collective Russian village. That is, it might not be necessary to go through the long and arduous period of industrialisation and development of a working class, increasing immiseration and eventual revolution. Many Anarchists think it is possible to begin building a new, post-capitalist society now, without having to wait for or work for the destruction of capitalism.

After the Revolution

Marx did not say much about the form society would take after capitalism. Eventually a classless society would come into existence, free of political conflicts, coercion, domination and exploitation.

Immediately after the revolution when the proletariat gained control there would have to be a period of "dictatorship of the proletariat" which would be necessary to remove all elements of capitalism, especially the ideas and values making up bourgeois ideology. In this period of state socialism people would still be motivated to work by differential wages and there would have to be a strong state, in the hands of the worker's party, which ran a planned economy.

However, Marx thought that in time a collectivist society (communism) would emerge in which control and decision making would be in the hands of the people as a whole. The coercive state would wither away, intense division of labour and specialisation would cease, the outlook and motivation of individuals would be collective and cooperative, and people would have much greater opportunity to develop and fulfil their potential than they had under capitalism. Marx was optimistic about the capacity

of humans to do these things, seeing greed, competition and conflict as dispositions produced by class domination.

Perhaps the best clue to the nature of communist society is given by the statement "From each according to his ability, to each according to his needs". This means that all would contribute as best they could, with those more able doing more, but all would be rewarded not according to their output, skill or status but in proportion to their needs.

So we would all do a reasonable day's work although some would be able to produce more than others, but if one person who can't do as much as the rest has greater needs that person will receive more. This is the way a good family works. It is obviously a noble principle but could we organise large systems, like a nation state this way? Anarchists think the chances of a society following this principle are best when societies are very small, making familiarity and cooperation on local tasks more likely.

Criticism of Marx's theory

Following are criticisms that are commonly made.

Too much emphasis is given to the economic factor in explaining social order and change. Culture seemed to be explained solely as derived from the economic "substructure". However it has a degree of "autonomy"; for example it is difficult to explain the advent of gay liberation in terms of productive or economic relations.

- ◆ Even if you get rid of capitalism you might still have enormous problems of conflict and domination in society. State bureaucracies as well as capitalists can dominate – ask the Russians.
- ◆ Marx's theory of history is contradicted by the fact that industrialised countries have not moved closer to revolution. The recent revolutions have been in peasant societies, such as China. Capitalist societies seem to have become more secure from threat of revolution throughout the 20th century.
- ◆ Many would say there are no laws of history and that Marx was mistaken in thinking he had discovered the laws of history, and in thinking that his theory was scientific.
- ◆ Anarchists say Marxists fail to grasp the unacceptable dangers in their readiness to take an authoritarian-centralist approach. Marxists are willing to use the authoritarian state to run society after the revolution and to be ruthless in this. This is extremely dangerous; those in control can't be trusted and are very likely to become an entrenched dictatorship. (E.g., Stalinism.)
- ◆ Many if not all Anarchists would also reject Marx's theory of how capitalism can or will be replaced, which involves confronting capitalism, class conflict, seizing the state and taking power from the capitalist class, and destroying capitalism, a process which will probably involve violence. However some anarchists believe the change could come via increasing awareness and disenchantment, the building of alternative communities based on anti-capitalist principles, and thus an increase in the numbers who want to abandon capitalism...especially given that its coming difficulties will probably increasingly reveal its inability to provide for all.
- ◆ Marx (and most Marxists today) failed to take ecological sustainability into account. They are strong believers in industrial development and "progress", rising material "living standards" and economic growth. They think that capitalism is responsible for all problems and that when it has been eliminated we can release the previously restricted power of industry and eliminate waste to enrich everyone. In other words, Marxism has no concept of "limits to growth". Affluence and economic growth are regarded as desirable and possible. "Dark green" critics insist that a good, post-capitalist society cannot be a growth society, and it cannot have high per capita levels of resource consumption. Getting rid of capitalism is not enough; there is even bigger problem, set by the commitment to industrialism, growth and affluence. Marx could not have known that a time would come when we would run into a problem of over-consumption.
- ◆ From the perspective of "The Simpler Way" a high quality of life for all is achievable without high material "living standards" or much modern technology, let alone industrialisation and IT etc. We have no doubt that Marx was mistaken about scarcity, the stinginess of nature and the impossibility of human emancipation before technical advance delivered material abundance. His concept of development was really the same as capitalist modernisation. That is capital is crucial for

NOTES

NOTES

development. He dismissed peasant ways and Marxists are not sympathetic to the notion of "appropriate development" conceived mainly in terms of "subsistence" and low/intermediate technology and cooperative ways focused on local economic self-sufficiency...a Gandhian way.

- ◆ In other words advocates of The Simpler Way claim Marx was quite mistaken in thinking that socialism would not be possible without modern technology, industrialisation and material affluence. Achieving a good society does not require elaborate technology nor abundance. It depends on whether or not the right values are held. There have been societies, and there are societies today in which people live well with very humble material lifestyles and without modern technology.
- ◆ Marxist ideas on how to change society are also strongly criticised by the Anarchists. Marxists thought capitalism must be fought and overthrown through violent revolution, because the capitalist class will never voluntarily give up any of its privileges. There must be leadership by a vanguard party prepared to be ruthless and to use violence, and which will rule in an authoritarian way after the revolution. Eventually when people have developed the right ideas and values the state can dissolve and there will be a communist society.

Value of Theory

Much of what is wrong with the world today is explicable in Marxist terms, i.e., as consequences of allowing profit motivation to determine production and distribution, which is what happens when a few capitalists own all the capital. The inevitable result is production of the most profitable things, not the most needed things.

In a world where there is enormous inequality this means investment goes into producing consumer goods and luxuries for people in rich countries, while the needs of billions of people are more or less ignored. It means the rich few take most of the available resources because they can pay more for them (i.e., it is more profitable for capitalists to sell to the relatively rich), it means that much Third World productive capacity, especially land, goes into producing crops for export to rich countries when it should be producing food for hungry people.

In other words, in a capitalist system there is development of the wrong things (development in the interests of the rich) because what is done is that which is most profitable. Conventional development theory says that in time this approach will result in "trickle down" of wealth to all. After 50 years of this approach it is clear that there is very little tendency for this to happen. (Considerable wealth has flowed to poorer people in the Third World in recent decades, but the poorest 1 billion seem to have got poorer.

Similarly, much that is wrong in the richest countries is explicable in these same terms. We have great need for the production of many goods, such as cheap housing, but these things are not produced while there is excessive production of many luxuries and trivial items – because this is what maximises return on private capital.

We have an economy in which there is enormous waste, especially via production of items that are not necessary, or that will not last, trinkets and luxuries. The global environment and resource problems and the bad distribution of resources between rich and poor nations indicates that we should greatly reduce this production – but this is not possible because ours is a capitalist economy. There would be a huge jump in unemployment and bankruptcy. Indeed it is an economy in which there is continual pressure to increase production and consumption all the time because capitalists always want to increase their factories, their sales and their income. The last thing they want is to see reduced business turnover.

Unemployment and automation are problems in this economy simply because capital is privately owned. If a better machine is invented the capitalist who owns the factory receives all the benefit, while the workers lose their jobs. So of course there is a problem. In a socialist economy the machine could be adopted without these effects. All would share in more free time or cheaper goods. Similarly the only way a capitalist society can solve the unemployment problem is to find more things for displaced workers to produce, when we already produce much more than we need.

These phenomena are well described by the Marxist term "contradictions". Capitalist society inevitably involves huge contradictions because the forces of production clash with the relations of production. A good example is the fact that the world could easily feed all people yet hundreds of millions are hungry

while 1/3 of the world's grain production is fed to animals in rich countries. We have the productive capacity (forces of production) to solve this problem but this is not done because it is not in the interests of those who control capital.

They make more money selling the grain for feedlot beef production (i.e., there are capitalist relations of production, a capitalist organisation of production). In other words, if you allow society's capital to be privately owned then you will inevitably run into this sort of contradiction because often what is most profitable for capitalists to invest in is not what most needs doing. (An alternative economy might not necessarily eliminate all free enterprise or private capital, but it would involve control and monitoring of private enterprise to ensure that most investment goes where it is most needed.

Understanding Globalisation

The development of the world economy in the last 20 years would seem to further illustrate the value of the Marxist approach to analysing society. Around 1970 capitalists have experienced great difficulty finding profitable investment outlets for all the capital they are constantly accumulating. This has fuelled the now huge push for globalisation; i.e., the move towards a unified global economy in which there is great freedom for market forces, because this gives capitalists more opportunities for profitable investment.

The big corporations and banks have much more freedom than before to go where they wish and trade, invest and develop as they wish. Previously there were many laws and regulations restricting the entry of foreign investors, the capacity of corporations to trade and the right of financial institutions to lend and move money around. These were the rules governments set and protect their citizens, industries and ecosystems. These many rules used to set standards corporations had to meet regarding labour conditions, health, environmental impacts, and human rights standards, and they enabled governments to get corporations to locate in disadvantaged areas etc.

Globalisation represents enormous success on the part of the corporations and banks in having many of these regulations and restrictions to their freedom eliminated, in the name of increasing the freedom of enterprise and trade. All governments have eagerly facilitated these processes, which does not surprise Marxists because they see the state as always ruling in the interests of capital.

Above all globalisation involves deregulation; i.e., governments removing controls on what corporations can do and increasing the scope for market forces to operate, freeing foreign investment, trade, labour markets etc. from controls by the state. Globalisation also involves privatisation; i.e., governments transferring public enterprises to corporations, thereby increasing the amount of business for corporations to do.

In the Third World the Structural Adjustment Programs the World Bank has imposed on indebted countries have been major forces for globalisation, because these programs impose conditions such as deregulating the economy, increasing access for foreign investors, cutting state spending and increasing dependence on exportation of commodities.

In Marxist terms globalisation can be seen as the situation to which capitalism inevitably leads, i.e., where the ceaseless drive to accumulate more and more capital obliges capitalists to try to break down all remaining impediments to investment, markets, resources, cheap labour and profitable business opportunities. Globalisation is about them being able to get into and take over markets which they were previously kept out of by government regulation, especially protection of local industries against cheap imports. Hundreds of millions of poor people in the Third World have been further impoverished because transnational corporations are now able to come in and take over the markets and resources that used to be preserved for the benefit of locals.

Globalisation makes clear the great conflict of interest between capitalists and the rest. Thus analysis in terms of class is crucial. Globalisation must be analysed in terms of winners and losers. There are very few winners, mostly the corporate shareholders and people who shop in rich world supermarkets. Thus the recent history of the world is primarily explicable in terms of this class conflict. The capitalist class has enjoyed triumphant success, it is rapidly becoming richer and is dramatically restructuring the world in its interests.

Workers, unions and the Left are very weak and large numbers of people are being completely excluded and dumped, including the long term unemployed, and one billion people in the Fourth World. There is

NOTES

increasing polarisation and immiseration. Extremes of wealth and poverty are now accelerating in even the richest countries. Globalisation and the neo-liberal agenda are gutting society, destroying the conditions on which are crucial for cohesion, such as valuing the public good, concern for the underdog and for society, and concern for the environment.

2.9 Emergence of Mass Society

A mass society is a society in which prosperity and bureaucracy have weakened traditional social ties." Descriptions of society as a "mass" took form in the 19th century, referring to the levelling tendencies in the period of the Industrial Revolution that undermined traditional and aristocratic values. More broadly, this term can be applied to any society that is said to possess a mass culture and large-scale, impersonal, social institutions.

In the work of early 19th century political theorists such as Alexis de Tocqueville, the term was used in discussions of elite concerns about a shift in the body politic of the Western world pronounced since the French Revolution. Such elite concerns centered in large part on the "tyranny of the majority," or mob rule.

In the late 19th century, in the work of Émile Durkheim, the term was associated with society as a mass of undifferentiated, atomistic individuals. In 20th century neo-Marxist accounts, such as those of the Frankfurt School, mass society was linked to a society of alienated individuals held together by a culture industry that served the interests of capitalism.

Conservative accounts in the 20th century critiqued mass society from a different perspective. José Ortega y Gasset, for instance, lamented the decline of high culture in mass society. One of the most interesting things about the term "mass society" is that it at different periods of time has been used by both the radical right and the radical left as a tool for their political argumentation.

Mass society as an ideology can be accounted for by attending to the term most often used as the polar opposite of mass, namely elite. A form of society theoretically identified as dominated by a small number of interconnected elites who control the conditions of life of the many, often by means of persuasion and manipulation.

This indicates the politics of mass society theorists- they are advocates of various kinds of cultural elite who should be privileged and promoted over the masses, claiming for themselves both exemption from and leadership of the misguided masses.

"As technological innovation allowed government to expand, the centralized state grew in size and importance." "Since then, government has assumed responsibility for more and more areas of social life: schooling, regulating wages and working conditions, establishing standards for products of all sorts, and providing financial assistance to the elderly, the ill, and the unemployed."

"In a mass society, power resides in large bureaucracies, leaving people in local communities with little control over their lives. For example, state officials mandate that local schools must meet educational standards, local products must be government-certified, and every citizen must maintain extensive tax records.

Although such regulations may protect and enhance social equality, they also force us to deal more and more with nameless officials in distant and often unresponsive bureaucracies, and they undermine the autonomy of families and local communities."

Mass society theory has been active in a wide range of media studies, where it tends to produce ideal visions of what the mass media such as television and cinema are doing to the masses. Therefore, the mass media are necessary instruments for achieving and maintaining mass societies. "The mass media give rise to national culture that washes over the traditional differences that used to set off one region from another."

"Mass-society theorists fear that the transformation of people of various backgrounds into a generic mass may end up dehumanizing everyone."

Sociologist C. Wright Mills made a distinction between a society of "masses" and "public". As he tells: "In a public, as we may understand the term, (1) virtually as many people express opinions as receive

them, (2) Public communications are so organised that there is a chance immediately and effectively to answer back any opinion expressed in public. Opinion formed by such discussion (3) readily finds an outlet in effective action, even against - if necessary - the prevailing system of authority. And (4) authoritative institutions do not penetrate the public, which is thus more or less autonomous in its operations. - In a mass, (1) far fewer people express opinions than receive them; for the community of publics becomes an abstract collection of individuals who receive impressions from the mass media. (2) The communications that prevail are so organised that it is difficult or impossible for the individual to answer back immediately or with any effect. (3) The realisation of opinion in action is controlled by authorities who organise and control the channels of such action. (4) The mass has no autonomy from institutions; on the contrary, agents of authorised institutions penetrate this mass, reducing any autonomy it may have in the formation of opinion by discussion".

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2.10 Communication Linkage

Communication (from Latin "communis", meaning to share) is the activity of conveying information through the exchange of thoughts, messages, or information, as by speech, visuals, signals, writing, or behaviour.

Communication is defined by de Valenzuela as "any act by which one person gives to or receives from person information about that person's needs, desires, perceptions, knowledge, or affective states. Communication may be intentional or unintentional, may involve conventional or unconventional signals, may take linguistic or non-linguistic forms, and may occur through spoken or other modes."

Communication requires a sender, a message, and a recipient, although the receiver need not be present or aware of the sender's intent to communicate at the time of communication; thus communication can occur across vast distances in time and space. Communication requires that the communicating parties share an area of communicative commonality. The communication process is complete once the receiver has understood the message of the sender.

Human Communication

Human spoken and pictorial languages can be described as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated. The word "language" also refers to common properties of languages. Language learning normally occurs most intensively during human childhood.

Most of the thousands of human languages use patterns of sound or gesture for symbols which enable communication with others around them. Languages seem to share certain properties although many of these include exceptions. There is no defined line between a language and a dialect. Constructed languages such as Esperanto, programming languages, and various mathematical formalisms are not necessarily restricted to the properties shared by human languages. Communication is the flow or exchange of information within people or group of people.

A variety of verbal and non-verbal means of communicating exists such as body language, eye contact, sign language, haptic communication, chronemics, and media such as pictures, graphics, sound, and writing.

Manipulative Communications was studied and reported by Bryenton in 2011. These are intentional and unintentional ways of manipulating words, gestures, etc. to "get what we want", by demeaning, discounting, attacking or ignoring instead of respectful interaction. Sarcasm, criticism, rudeness and swearing are examples.

Convention on the Rights of Persons with Disabilities also defines the communication to include the display of text, Braille, tactile communication, large print, accessible multimedia, as well as written and plain language, human-reader, augmentative and alternative modes, means and formats of communication, including accessible information and communication technology. Feedback is critical to effective communication between participants.

Non-verbal Communication

Nonverbal communication describes the process of conveying meaning in the form of non-word messages - Research shows that the majority of our communication is non verbal, also known as body

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language. In fact, 63-93% of communication is non-verbal. Some of non verbal communication includes chronemics, haptics, gesture, body language or posture; facial expression and eye contact, object communication such as clothing, hairstyles, architecture, symbols, info graphics, and tone of voice as well as through an aggregate of the above.

Speech also contains nonverbal elements known as paralanguage. These include voice lesson quality, emotion and speaking style as well as prosodic features such as rhythm, intonation and stress. Likewise, written texts include nonverbal elements such as handwriting style, spatial arrangement of words and the use of emoticons to convey emotional expressions in pictorial form.

Oral Communication

Oral communication, while primarily referring to spoken verbal communication, can also employ visual aids and non-verbal elements to support the conveyance of meaning. Oral communication includes speeches, presentations, discussions, and aspects of interpersonal communication. As a type of face-to-face communication, body language and choice tonality play a significant role, and may have a greater impact upon the listener than informational content. This type of communication also garners immediate feedback.

Oral communication implies communication through mouth. It includes individuals conversing with each other, be it direct conversation or telephonic conversation. Speeches, presentations, discussions are all forms of oral communication. Oral communication is generally recommended when the communication matter is of temporary kind or where a direct interaction is required. Face to face communication (meetings, lectures, conferences, interviews, etc.) is significant so as to build a rapport and trust.

Advantages of Oral Communication

- ◆ There is high level of understanding and transparency in oral communication as it is interpersonal.
- ◆ There is no element of rigidity in oral communication. There is flexibility for allowing changes in the decisions previously taken.
- ◆ The feedback is spontaneous in case of oral communication. Thus, decisions can be made quickly without any delay.
- ◆ Oral communication is not only time saving, but it also saves upon money and efforts.
- ◆ Oral communication is best in case of problem resolution. The conflicts, disputes and many issues/differences can be put to an end by talking them over.
- ◆ Oral communication is an essential for teamwork and group energy.
- ◆ Oral communication promotes a receptive and encouraging morale among organizational employees.
- ◆ Oral communication can be best used to transfer private and confidential information/matter.

Disadvantages/Limitations of Oral Communication

- ◆ Relying only on oral communication may not be sufficient as business communication is formal and very organized.
- ◆ Oral communication is less authentic than written communication as they are informal and not as organized as written communication.
- ◆ Oral communication is time-saving as far as daily interactions are concerned, but in case of meetings, long speeches consume lot of time and are unproductive at times.
- ◆ Oral communications are not easy to maintain and thus they are unsteady.
- ◆ There may be misunderstandings as the information is not complete and may lack essentials.
- ◆ It requires attentiveness and great receptivity on part of the receivers/audience.
- ◆ Oral communication (such as speeches) is not frequently used as legal records except in investigation work.

Business Communication

Business communication is communication that promotes a product, service, or organization; relays information within a business; or functions as an official statement from a company.

Business communication (or simply "communications", in a business context) encompasses such topics as marketing, brand management, customer relations, consumer behaviour, advertising, public relations, corporate communication, community engagement, reputation management, interpersonal communication, employee engagement, and event management. It is closely related to the fields of professional communication and technical communication.

Media channels for business communication include the Internet, print media, radio, television, ambient media, and word of mouth.

Business communication can also refer to internal communication. A communications director will typically manage internal communication and craft messages sent to employees. It is vital that internal communications are managed properly because a poorly crafted or managed message could foster distrust or hostility from employees.

Business communication is a common topic included in the curricula of Masters of Business Administration (MBA) programs of many universities. As well, many community colleges and universities offer degrees in Communications.

Written Communication

Over time the forms of and ideas about communication have evolved through the continuing progression of technology. Advances include communications psychology and media psychology; an emerging field of study. Researchers divide the progression of written communication into three revolutionary stages called "Information Communication Revolutions". During the first stage, written communication first emerged through the use of pictographs. The pictograms were made in stone; hence written communication was not yet mobile.

During the second stage, writing began to appear on paper, papyrus, clay, wax, etc. The third stage is characterised by the transfer of information through controlled waves and electronic signals.

Communication is thus a process by which meaning is assigned and conveyed in an attempt to create shared understanding. This process, which requires a vast repertoire of skills in interpersonal processing, listening, observing, speaking, questioning, analyzing, gestures, and evaluating, enables collaboration and cooperation.

Misunderstandings can be anticipated and solved through formulations, questions and answers, paraphrasing, examples, and stories of strategic talk. Written communication can be clarified by planning follow-up talks on critical written communication as part of the every-day way of doing business. A few minutes spent talking in the present will save valuable time later by avoiding misunderstandings in advance. A frequent method for this purpose is reiterating what one heard in one's own words and asking the other person if that really was what was meant.

Effective Communication

Effective communication occurs when a desired effect is the result of intentional or unintentional information sharing, which is interpreted between multiple entities and acted on in a desired way. This effect also ensures the message is not distorted during the communication process.

Effective communication should generate the desired effect and maintain the effect, with the potential to increase the effect of the message. Therefore, effective communication serves the purpose for which it was planned or designed. Possible purposes might be to elicit change, generate action, create understanding, inform or communicate a certain idea or point of view. When the desired effect is not achieved, factors such as barriers to communication are explored, with the intention being to discover how the communication has been ineffective.

Barriers

Barriers to effective communication can retard or distort the message and intention of the message being conveyed which may result in failure of the communication process or an effect that is undesirable.

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These include filtering, selective perception, information overload, emotions, language, silence, communication apprehension, gender differences and political correctness

This also includes a lack of expressing “knowledge-appropriate” communication, which occurs when a person uses ambiguous or complex legal words, medical jargon, or descriptions of a situation or environment that is not understood by the recipient.

Physical Barriers : Physical barriers are often due to the nature of the environment. An example of this is the natural barrier which exists if staffs are located in different buildings or on different sites. Likewise, poor or outdated equipment, particularly the failure of management to introduce new technology, may also cause problems.

Staff shortages are another factor which frequently causes communication difficulties for an organization. Whilst distractions like background noise, poor lighting or an environment which is too hot or cold can all affect people’s morale and concentration, which in turn interfere with effective communication.

System Design : System design faults refer to problems with the structures or systems in place in an organization. Examples might include an organizational structure which is unclear and therefore makes it confusing to know who to communicate with. Other examples could be inefficient or inappropriate information systems, a lack of supervision or training, and a lack of clarity in roles and responsibilities which can lead to staff being uncertain about what is expected of them.

Attitudinal Barriers : Attitudinal barriers come about as a result of problems with staff in an organization. These may be brought about, for example, by such factors as poor management, lack of consultation with employees, personality conflicts which can result in people delaying or refusing to communicate, the personal attitudes of individual employees which may be due to lack of motivation or dissatisfaction at work, brought about by insufficient training to enable them to carry out particular tasks, or just resistance to change due to entrenched attitudes and ideas.

Ambiguity of words/phrases : Words sounding the same but having different meaning can convey a different meaning altogether. Hence the communicator must ensure that the receiver receives the same meaning. It is better if such words are avoided by using alternatives whenever possible.

Individual linguistic ability : The use of jargon, difficult or inappropriate words in communication can prevent the recipients from understanding the message. Poorly explained or misunderstood messages can also result in confusion. However, research in communication has shown that confusion can lend legitimacy to research when persuasion fails.

Physiological barriers : These may result from individuals’ personal discomfort, caused – for example – by ill health, poor eyesight or hearing difficulties.

Presentation of information : Presentation of information is important to aid understanding. Simply put, the communicator must consider the audience before making the presentation itself and in cases where it is not possible the presenter can at least try to simplify his/her vocabulary so that the majority can understand.

Nonhuman communication : Every information exchange between living organisms – i.e. transmission of signals that involve a living sender and receiver can be considered a form of communication; and even primitive creatures such as corals are competent to communicate. Nonhuman communications also include cell signalling, cellular communication, and chemical transmissions between primitive organisms like bacteria and within the plant and fungal kingdoms.

Animal Communication

The broad field of animal communication encompasses most of the issues in ethology. Animal communication can be defined as any behaviour of one animal that affects the current or future behaviour of another animal. The study of animal communication, called zoosemiotics (distinguishable from anthrop semiotics, the study of human communication) has played an important part in the development of ethology, sociobiology, and the study of animal cognition.

Animal communication, and indeed the understanding of the animal world in general, is a rapidly growing field, and even in the 21st century so far, a great share of prior understanding related to diverse

fields such as personal symbolic name use, animal emotions, animal culture and learning, and even sexual conduct, long thought to be well understood, has been revolutionized.

Plants and Fungi

Communication is observed within the plant organism, i.e. within plant cells and between plant cells, between plants of the same or related species, and between plants and non-plant organisms, especially in the root zone. Plant roots communicate in parallel with rhizome bacteria, with fungi and with insects in the soil. These parallel sign-mediated interactions are governed by syntactic, pragmatic, and semantic rules, and are possible because of the decentralized "nervous system" of plants.

The original meaning of the word "neuron" in Greek is "vegetable fibre" and recent research has shown that most of the intra organismic plant communication processes are neuronal-like. Plants also communicate via volatiles when exposed to herbivores attack behaviour, thus warning neighbouring plants. In parallel they produce other volatiles to attract parasites which attack these herbivores. In stress situations plants can overwrite the genomes they inherited from their parents and revert to that of their grand- or great-grandparents.

Fungi communicate to coordinate and organize their growth and development such as the formation of mycelia and fruiting bodies. Fungi communicate with their own and related species as well as with non fungal organisms in a great variety of symbiotic interactions, especially with bacteria, unicellular eukaryotes, plants and insects through semi chemicals of biotic origin.

The semi chemicals trigger the fungal organism to react in a specific manner, while if the same chemical molecules are not part of biotic messages, they do not trigger the fungal organism to react. This implies that fungal organisms can differentiate between molecules taking part in biotic messages and similar molecules being irrelevant in the situation. So far five different primary signalling molecules are known to coordinate different behavioural patterns such as filamentation, mating, growth, and pathogenicity.

Behavioural coordination and production of signalling substances is achieved through interpretation processes that enables the organism to differ between self or non-self, a biotic indicator, biotic message from similar, related, or non-related species, and even filter out "noise", i.e. similar molecules without biotic content.

Bacteria Quorum Sensing

Communication is not a tool used only by humans, plants and animals, but it is also used by microorganisms like bacteria. The process is called quorum sensing. Through quorum sensing, bacteria are able to sense the density of cells, and regulate gene expression accordingly. This can be seen in both gram positive and gram negative bacteria. This was first observed by Fuqua et al. in marine microorganisms like *V. harveyi* and *V. fischeri*.

Models of Communication

Models of communication refer to the conceptual model used to explain the human communication process. The first major model for communication came in 1949 by Claude Elwood Shannon and Warren Weaver for Bell Laboratories. Following the basic concept, communication is the process of sending and receiving messages or transferring information from one part (sender) to another (receiver).

Shannon and Weaver

The original model was designed to mirror the functioning of radio and telephone technologies. Their initial model consisted of three primary parts: sender, channel, and receiver. The sender was the part of a telephone a person spoke into, the channel was the telephone itself, and the receiver was the part of the phone where one could hear the other person. Shannon and Weaver also recognized that often there is static that interferes with one listening to a telephone conversation, which they deemed noise. The noise could also mean the absence of signal.

In a simple model, often referred to as the transmission model or standard view of communication, information or content (e.g. a message in natural language) is sent in some form (as spoken language) from an emisor/sender/encoder to a destination/receiver/decoder. This common conception of communication views communication as a means of sending and receiving information. The strengths of

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this model are simplicity, generality, and quantifiability. Social scientists Claude Shannon and Warren Weaver structured this model based on the following elements:

- ◆ An information source, which produces a message.
- ◆ A transmitter, which encodes the message into signals
- ◆ A channel, to which signals are adapted for transmission
- ◆ A receiver, which 'decodes' (reconstructs) the message from the signal.
- ◆ A destination, where the message arrives.
- ◆ Shannon and Weaver argued that there were three levels of problems for communication within this theory.
- ◆ The technical problem: how accurately can the message be transmitted?
- ◆ The semantic problem: how precisely is the meaning 'conveyed'?
- ◆ The effectiveness problem: how effectively does the received meaning affect behavior?
- ◆ Daniel Chandler critiques the transmission model by stating.
- ◆ It assumes communicators are isolated individuals.
- ◆ No allowance for differing purposes.
- ◆ No allowance for differing interpretations.
- ◆ No allowance for unequal power relations.
- ◆ No allowance for situational contexts.

David Berlo

In 1960, David Berlo expanded on Shannon and Weaver's (1949) linear model of communication and created the SMCR Model of Communication. The Sender-Message-Channel-Receiver Model of communication separated the model into clear parts and has been expanded upon by other scholars.

Schramm

Communication is usually described along a few major dimensions: Message (what type of things are communicated), source/emisor/sender/encoder (by whom), form (in which form), channel (through which medium), destination/receiver/target/decoder (to whom), and Receiver. Wilbur Schramm (1954) also indicated that we should also examine the impact that a message has (both desired and undesired) on the target of the message. Between parties, communication includes acts that confer knowledge and experiences, give advice and commands, and ask questions.

These acts may take many forms, in one of the various manners of communication. The form depends on the abilities of the group communicating. Together, communication content and form make messages that are sent towards a destination. The target can be oneself, another person or being, another entity (such as a corporation or group of beings).

Communication can be seen as processes of information transmission governed by three levels of semiotic rules:

- ◆ Syntactic (formal properties of signs and symbols),
- ◆ Pragmatic (concerned with the relations between signs/expressions and their users) and
- ◆ Semantic (study of relationships between signs and symbols and what they represent).

Therefore, communication is social interaction where at least two interacting agents share a common set of signs and a common set of semiotic rules. This commonly held rule in some sense ignores auto communication, including intrapersonal communication via diaries or self-talk, both secondary phenomena that followed the primary acquisition of communicative competences within social interactions.

Barnlund

In light of these weaknesses, Barnlund (1970) proposed a transactional model of communication. The basic premise of the transactional model of communication is that individuals are simultaneously engaging in the sending and receiving of messages.

In a slightly more complex form a sender and a receiver are linked reciprocally. This second attitude of communication, referred to as the constitutive model or constructionist view, focuses on how an individual communicates as the determining factor of the way the message will be interpreted.

Communication is viewed as a conduit; a passage in which information travels from one individual to another and this information becomes separate from the communication itself. A particular instance of communication is called a speech act.

The sender's personal filters and the receiver's personal filters may vary depending upon different regional traditions, cultures, or gender; which may alter the intended meaning of message contents. In the presence of "communication noise" on the transmission channel (air, in this case), reception and decoding of content may be faulty, and thus the speech act may not achieve the desired effect.

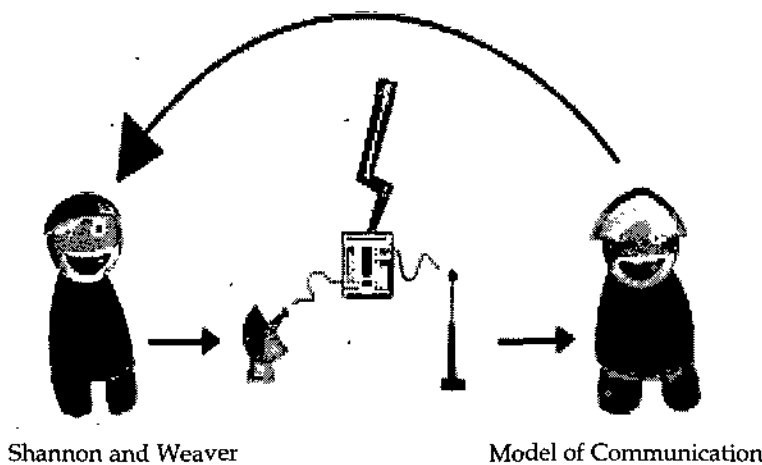
One problem with this encode-transmit-receive-decode model is that the processes of encoding and decoding imply that the sender and receiver each possess something that functions as a code-book, and that these two code books are, at the very least, similar if not identical. Although something like code books is implied by the model, they are nowhere represented in the model, which creates many conceptual difficulties.

Theories of co-regulation describe communication as a creative and dynamic continuous process, rather than a discrete exchange of information. Canadian media scholar Harold Innis had the theory that people use different types of media to communicate and which one they choose to use will offer different possibilities for the shape and durability of society.

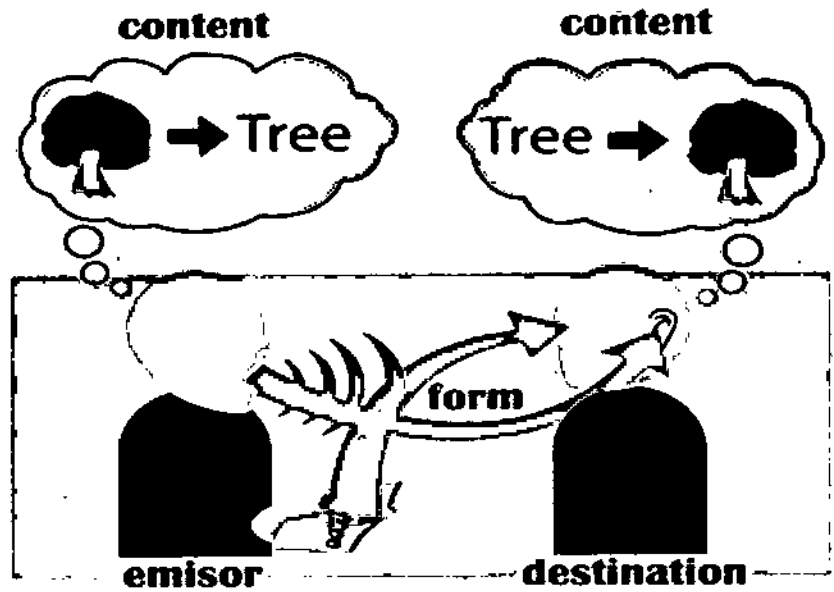
His famous example of this is using ancient Egypt and looking at the ways they built themselves out of media with very different properties stone and papyrus. Papyrus is what he called 'Space Binding'. It made possible the transmission of written orders across space, empires and enables the waging of distant military campaigns and colonial administration.

The other is stone and 'Time Binding', through the construction of temples and the pyramids can sustain their authority generation to generation, through this media they can change and shape communication in their society.

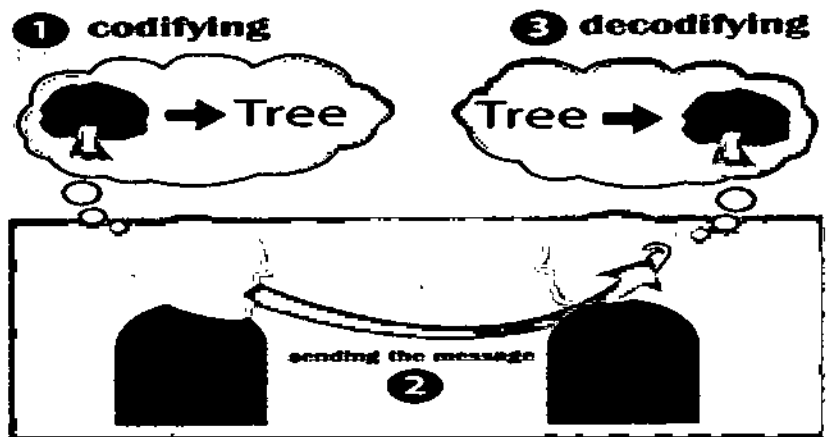
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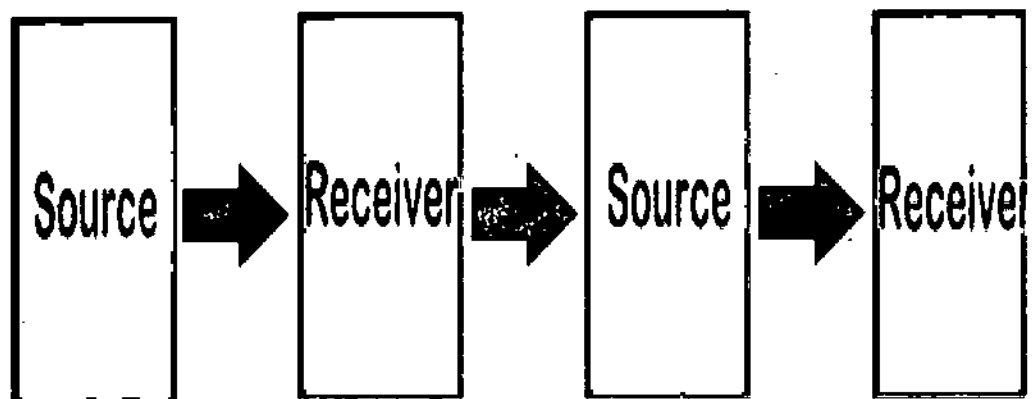
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Communication major dimensions scheme

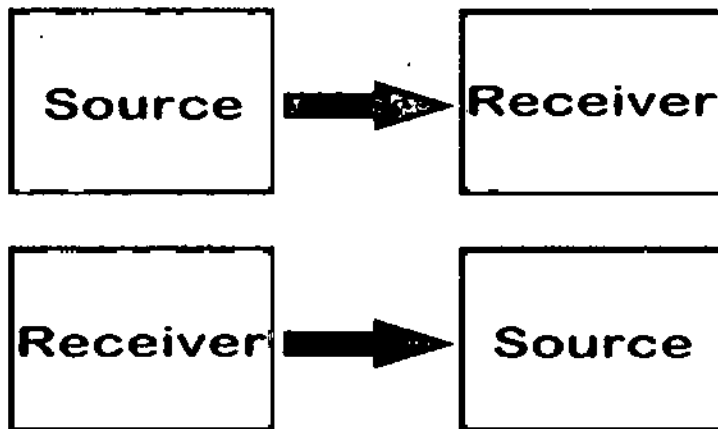


Communication code scheme

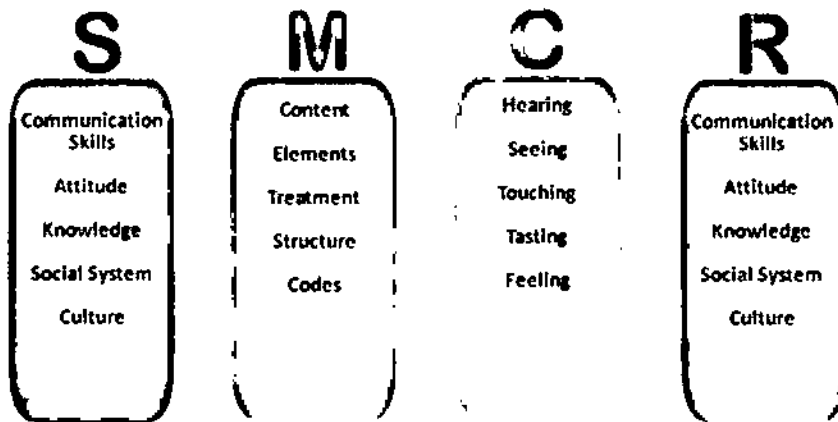


Linear Communication Model

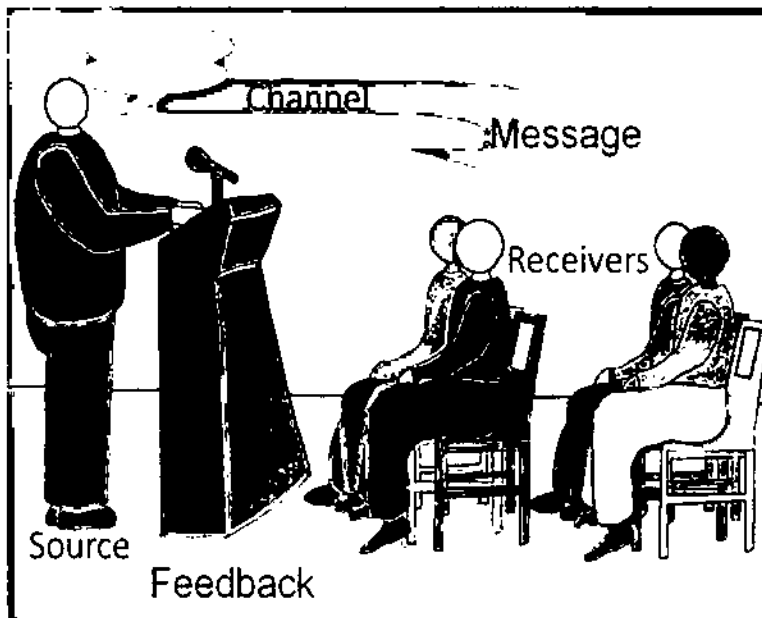
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Interactional Model of Communication



Berlo's Sender-Message-Channel-Receiver Model of Communication



Transactional Model of Communication

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Psychology of Communication

Bernard Luskin, UCLA, 1970, advanced computer assisted instruction and began to connect media and psychology into what is now the field of media psychology. In 1998, the American Association of Psychology, Media Psychology Division 46 Task Force report on psychology and new technologies combined media and communication as pictures, graphics and sound increasingly dominate modern communication.

The Social Psychology of Communication is the first comprehensive introduction to social psychological perspectives on communication. This accessible guide provides an overview of key theoretical approaches from a variety of different disciplines (including cognitive, developmental and evolutionary psychology) as well as practical guidance on how to implement communication interventions in differing contexts.

Divided into three parts covering theoretical perspectives, special topics in communication and applied areas and practice, the book features:

- ◆ Navigational tools providing a 'how to' guide to using the book most effectively
- ◆ A list of key words at the beginning of each chapter which are highlighted throughout the chapter for easy reference
- ◆ A thorough glossary of keywords and definitions
- ◆ A section on Special Topics in Communication including identity and resistance, rumour and gossip, evolution and communication.

Constructionist Model

There is an additional working definition of communication to consider that authors like Richard A. Lanham (2003) and as far back as Erving Goffman (1959) have highlighted. This is a progression from Lasswell's attempt to define human communication through to this century and revolutionized into the constructionist model.

Constructionists believe that the process of communication is in itself the only messages that exist. The packaging cannot be separated from the social and historical context from which it arose, therefore the substance to look at in communication theory is style for Richard Lanham and the performance of self for Erving Goffman.

Lanham chose to view communication as the rival to the over encompassing use of CBS model (which pursued to further the transmission model). CBS model argues that clarity, brevity, and sincerity are the only purpose to prose discourse, therefore communication. Lanham wrote, "If words matter too, if the whole range of human motive is seen as animating prose discourse, then rhetoric analysis leads us to the essential questions about prose style" (Lanham 10).

This is saying that rhetoric and style are fundamentally important; they are not errors to what we actually intend to transmit. The process which we construct and deconstruct meaning deserves analysis.

Erving Goffman sees the performance of self as the most important frame to understand communication. Goffman wrote, "What does seem to be required of the individual is that he learn enough pieces of expression to be able to 'fill in' and manage, more or less, any part that he is likely to be given" (Goffman 73) Goffman is highlighting the significance of expression.

The truth in both cases is the articulation of the message and the package as one. The construction of the message from social and historical context is the seed as is the pre-existing message is for the transmission model. Therefore any look into communication theory should include the possibilities drafted by such great scholars as Richard A. Lanham and Erving Goffman that style and performance is the whole process.

Communication stands so deeply rooted in human behaviours and the structures of society that scholars have difficulty thinking of it while excluding social or behavioural events. Because communication theory remains a relatively young field of inquiry and integrates itself with other disciplines such as philosophy, psychology, and sociology, one probably cannot yet expect a consensus conceptualization of communication across disciplines.

Noise-interference with effective transmission and reception of a message.

For example;

- ◆ physical noise or external noise which are environmental distractions such as poorly heated rooms, startling sounds, appearances of things, music playing somewhere else, and someone talking really loudly near you.
- ◆ physiological noise are biological influences that distract you from communicating competently such as sweaty palms, pounding heart, butterfly in the stomach, induced by speech anxiety, or feeling sick, exhausted at work, the ringing noise in your ear, being really hungry, and if you have a runny nose or a cough.
- ◆ psychological noise are the preconception bias and assumptions such as thinking someone who speaks like a valley girl is dumb, or someone from a foreign country can't speak English well so you speak loudly and slowly to them.
- ◆ Semantic noise is word choices that are confusing and distracting such as using the word tri-syllabic instead of three syllables.
- ◆ Sender; the initiator and encoder of a message
- ◆ Receiver; the one that receives the message (the listener) and the decoder of a message
- ◆ Decode; translates the senders spoken idea/ message into something the receiver understands by using their knowledge of language from personal experience.
- ◆ Encode; puts the idea into spoken language while putting their own meaning into the word/ message.
- ◆ Channel; the medium through which the message travels such as through oral communication (radio, television, phone, in person) or written communication (letters, email, text messages)
- ◆ Feedback; the receivers verbal and nonverbal responses to a message such as a nod for understanding (nonverbal), a raised eyebrow for being confused (nonverbal), or asking a question to clarify the message (verbal).
- ◆ Message; the verbal and nonverbal components of language that is sent to the receiver by the sender which conveys an idea.

Linear Model

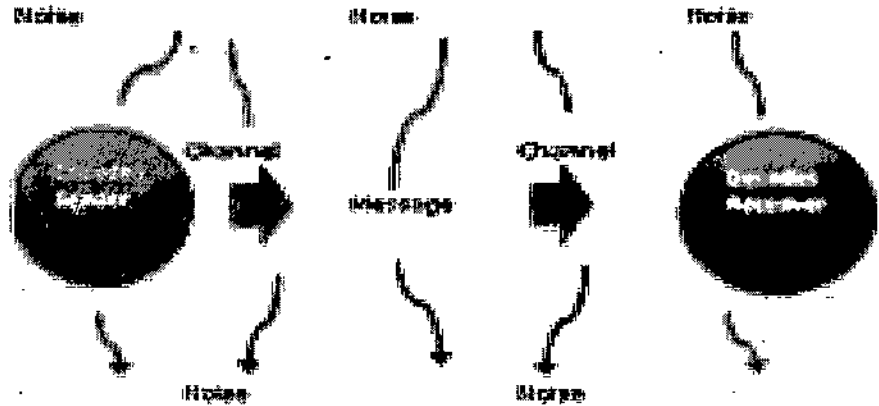
It is a one way model to communicate with others. It consists of the sender encoding a message and channelling it to the receiver in the presence of noise. Draw backs - the linear model assumes that there is a clear cut beginning and end to communication. It also displays no feedback from the receiver.

For example; think Mass communication - television, radio, newspapers.

It is any method in which there is no possible way for feedback (even nonverbally). Letters, text messages, and e-mail can be responded to. A lecture would not fit in this model because listeners can still give feedback nonverbally. Think of when you are listening in a class or even a meeting. You nod or shake your head in response to the speaker, therefore you are responding.

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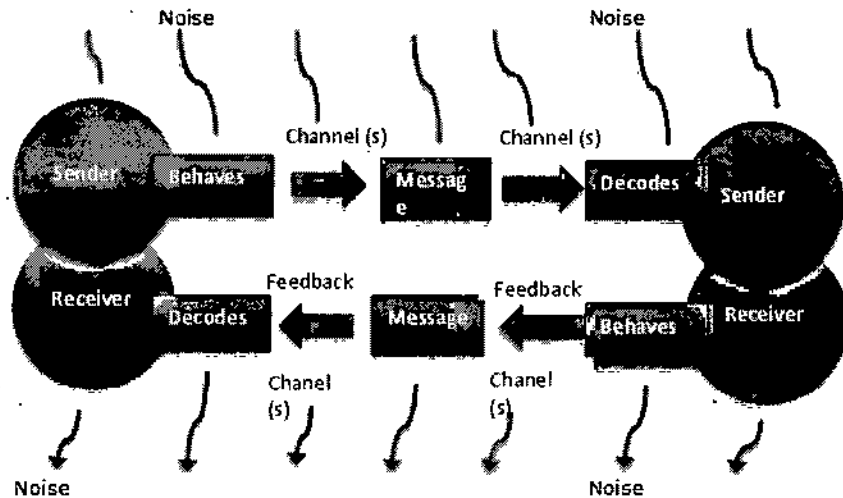


The Linear Model.

Interactive Model

It is two linear models stacked on top of each other. The sender channels a message to the receiver and the receiver then becomes the sender and channels a message to the original sender. This model has added feedback, indicates that communication is not a one way but a two way process. It also has "field of experience" which includes our cultural background, ethnicity geographic location, extend of travel, and general personal experiences accumulated over the course of your lifetime. Draw backs - there is feedback but it is not simultaneous.

For examp instant messaging. The sender sends an IM to the receiver, then the original sender has to wait for t IM from the original receiver to react. Or a question/answer session where you just ask a question then you get an answer.



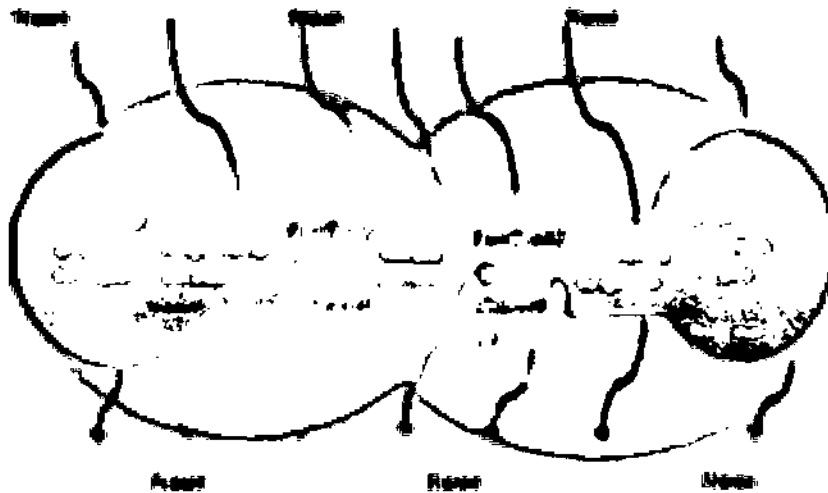
The Interactive Model.

Transactional Model

It assumes that people are connected through communication; they engage in transaction. First, it recognizes that each of us is a sender-receiver, not merely a sender or a receiver. Secondly, it recognizes that

communication affects all parties involved. So communication is fluid/simultaneous. This is what most conversations are like. The transactional model also contains ellipses that symbolize the communication environment (how you interpret the data that you are given). Where the ellipses meet is the most effective communication area because both communicators share the same meaning of the message.

For example - talking/listening to friends. While your friend is talking you are constantly giving them feedback on what you think through your facial expression verbal feedback without necessarily stopping your friend from talking. Think more of a conversation. Here you have reciprocal communication. There is a constant back and forth.



The Transactional Model.

Communication Theory Framework

It is helpful to examine communication and communication theory through one of the following viewpoint:

Mechanistic: This view considers communication as a perfect transaction of a message from the sender to the receiver. (as seen in the diagram above)

Psychological: This view considers communication as the act of sending a message to a receiver, and the feelings and thoughts of the receiver upon interpreting the message.

Social Constructionist (Symbolic Interactions): This view considers communication to be the product of the interactants sharing and creating meaning. The Constructionist View can also be defined as, how you say something determines what the message is.

The Constructionist View assumes that "truth" and "ideas" are constructed or invented through the social process of communication. Robert T. Craig saw the Constructionist View or the constitutive view as it's called in his article, as "...an ongoing process that symbolically forms and re-forms our personal identities." The other view of communication, the Transmission Model, sees communication as robotic and computer-like.

The Transmission Model sees communication as a way of sending or receiving messages and the perfection of that. But, the Constructionist View sees communications as, "...in human life, info does not behave as simply as bits in an electronic stream. In human life, information flow is far more like an electric current running from one landmine to another". The Constructionist View is a more realistic view of communication because it involves the interacting of human beings and the free sharing of thoughts and ideas.

Daniel Chandler looks to prove that the Transmission Model is a lesser way of communicating by saying "The transmission model is not merely a gross over-simplification but a dangerously misleading representation of the nature of human communication".

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Humans do not communicate simply as computers or robots so that's why it's essential to truly understand the Constructionist View of Communication well. We do not simply send facts and data to one another, but we take facts and data and they acquire meaning through the process of communication, or through interaction with others.

Systemic: This view considers communication to be the new messages created via "through-put", or what happens as the message is being interpreted and re-interpreted as it travels through people.

Critical: This view considers communication as a source of power and oppression of individuals and social groups.

Inspection of a particular theory on this level will provide a framework on the nature of communication as seen within the confines of that theory.

Theories can also be studied and organized according to the ontological, epistemological, and axiological framework imposed by the theorist.

Ontology

Ontology essentially poses the question of what, exactly, it is the theorist is examining. One must consider the very nature of reality. The answer usually falls in one of three realms depending on whether the theorist sees the phenomena through the lens of a realist, nominalist, or social constructionist.

Realist perspective views the world objectively, believing that there is a world outside of our own experience and cognitions. Nominalists see the world subjectively, claiming that everything outside of one's cognitions is simply names and labels. Social constructionists straddle the fence between objective and subjective reality, claiming that reality is what we create together.

Epistemology

Epistemology is an examination of how the theorist studies the chosen phenomena. In studying epistemology, particularly from a positivist perspective, objective knowledge is said to be the result of a systematic look at the causal relationships of phenomena. This knowledge is usually attained through use of the scientific method.

Scholars often think that empirical evidence collected in an objective manner is most likely to reflect truth in the findings. Theories of this ilk are usually created to predict a phenomenon. Subjective theory holds that understanding is based on situated knowledge, typically found using interpretative methodology such as ethnography and also interviews. Subjective theories are typically developed to explain or understand phenomena in the social world.

Axiology

Axiology is concerned with how values inform research and theory development. Most communication theory is guided by one of three axiological approaches. The first approach recognizes that values will influence theorists' interests but suggests that those values must be set aside once actual research begins.

Outside replication of research findings is particularly important in this approach to prevent individual researchers' values from contaminating their findings and interpretations. The second approach rejects the idea that values can be eliminated from any stage of theory development. Within this approach, theorists do not try to divorce their values from inquiry. Instead, they remain mindful of their values so that they understand how those values contextualize, influence or skew their findings.

The third approach not only rejects the idea that values can be separated from research and theory, but rejects the idea that they should be separated. This approach is often adopted by critical theorists who believe that the role of communication theory is to identify oppression and produce social change. In this axiological approach, theorists embrace their values and work to reproduce those values in their research and theory development.

Mapping the Theoretical Landscape

A discipline gets defined in large part by its theoretical structure. Communication studies often borrow theories from other social sciences. This theoretical variation makes it difficult to come to terms with the

field as a whole. That said, some common taxonomies exist that serve to divide up the range of communication research. Two common mappings involve contexts and assumptions.

Contexts

Many authors and researchers divide communication by what they sometimes called “contexts” or “levels”, but which more often represent institutional histories. The study of communication in the US, while occurring within departments of psychology, sociology, linguistics, and anthropology (among others), generally developed from schools of rhetoric and from schools of journalism.

While many of these have become “departments of communication”, they often retain their historical roots, adhering largely to theories from speech communication in the former case, and from mass media in the latter. The great divide between speech communication and mass communication becomes complicated by a number of smaller sub-areas of communication research, including intercultural and international communication, small group communication, communication technology, policy and legal studies of communication, telecommunication, and work done under a variety of other labels.

Some of these departments take a largely social-scientific perspective, others tend more heavily toward the humanities, and still others gear themselves more toward production and professional preparation.

These “levels” of communication provide some way of grouping communication theories, but inevitably, some theories and concepts leak from one area to another, or fail to find a home at all.

2.11 Summary

An Interdisciplinary study is an academic program or process seeking to synthesize broad perspectives, knowledge, skills, interconnections, and epistemology in an educational setting. For a society to exist, certain communication needs must be met. These needs existed long before the invention of the print, radio and television. Jürgen Habermas is perhaps best known for his theory on the concepts of communicative rationality and the public sphere.

The idea of emergence has been around since at least the time of Aristotle. John Stuart Mill and Julian Huxley are just some of the historical scientists who have written on the concept.

Most of the thousands of human languages use patterns of sound or gesture for symbols which enable communication with others around them. Nonverbal communication describes the process of conveying meaning in the form of non-word messages. Oral communication, while primarily referring to spoken verbal communication, can also employ visual aids and non-verbal elements to support the conveyance of meaning.

2.12 Key Terms

Interdisciplinary study

An Interdisciplinary study is an academic program or process seeking to synthesize broad perspectives, knowledge, skills, interconnections, and epistemology in an educational setting.

Rational Society : For a society to exist, certain communication needs must be met. These needs existed long before the invention of the print, radio and television.

Jürgen Habermas : Jürgen Habermas is a German sociologist and a philosopher in the tradition of critical theory and pragmatism.

Emergence society : In philosophy, systems theory, science, and art, emergence is the way complex systems and patterns arise out of a multiplicity of relatively simple interactions. Emergence is central to the theories of integrative levels and of complex systems.

Emergence of mass society : A mass society is a society in which prosperity and bureaucracy have weakened traditional social ties. Descriptions of society as a “mass” took form in the 19th century, referring to the levelling tendencies in the period of the Industrial Revolution that undermined traditional and aristocratic values.

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Human communication : Human spoken and pictorial languages can be described as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manipulated.

Nonverbal communication : Nonverbal communication describes the process of conveying meaning in the form of non-word messages.

Oral communication : Oral communication, while primarily referring to spoken verbal communication, can also employ visual aids and non-verbal elements to support the conveyance of meaning.

Written communication : Over time the forms of and ideas about communication have evolved through the continuing progression of technology.

Effective communication : Effective communication occurs when a desired effect is the result of intentional or unintentional information sharing, which is interpreted between multiple entities and acted on in a desired way.

2.13 Terminal Questions

Very short answer type questions

1. Define the term Interdisciplinary study
2. Define the Public Education
3. What is Emergence Society?
4. What is Jürgen Habermas' thought?
5. Explain Weber's theory.

Short answer type questions

1. State the nature of Communication.
2. Describe Emergence Theory in details.
3. Elucidate Communication Theory Framework.
4. Describe non-verbal communication a boon for human beings.
5. Explain the different models of communication.

2.14 Sample of Short Question and Answers

Q. 1 What is the prime task of public education?

Ans. The prime task of public education, as it came widely to be understood in this country, was political: to make the citizen more knowledgeable and thus better able to think and to judge of public affairs. In time, the function of education shifted from the political to the economic: to train people for better-paying jobs and thus to get ahead.

Q. 2 What was Weber's main intellectual concern?

Ans. Weber's main intellectual concern was understanding the processes of rationalisation, secularisation, and "disenchantment" that he associated with the rise of capitalism and modernity and which he saw as the result of a new way of thinking about the world.

Q. 3 What is the difference between "weak emergence" and "strong emergence"?

Ans. Weak emergence is a type of emergence in which the emergent property is reducible to its individual constituents. This is opposed to strong emergence, in which the emergent property is irreducible to its individual constituents.

Weak emergence describes new properties arising in systems as a result of the interactions at an elemental level. Strong emergence says that if systems can have qualities not directly traceable to the system's components, but rather to how those components interact, and one is willing to accept that a system supervenes on its components, then it is difficult to account for an emergent property's cause.

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Q. 4 Why emergent behaviour is hard to predict?

Ans. Emergent behaviour is hard to predict because the number of interactions between components of a system increases exponentially with the number of components, thus potentially allowing for many new and subtle types of behaviour to emerge.

Q. 5 What is communication?

Ans. Communication is thus a process by which meaning is assigned and conveyed in an attempt to create shared understanding. This process, which requires a vast repertoire of skills in interpersonal processing, listening, observing, speaking, questioning, analyzing, gestures, and evaluating, enables collaboration and cooperation.

Q. 6 Describe non-verbal communication?

Ans. Nonverbal communication describes the process of conveying meaning in the form of non-word messages. Research shows that the majority of our communication is non verbal, also known as body language. In fact, 63-93% of communication is non-verbal. Some of non verbal communication includes chronemics, haptics, gesture, body language or posture; facial expression and eye contact, object communication such as clothing, hairstyles, architecture, symbols, info graphics, and tone of voice as well as through an aggregate of the above.

Q. 7 What is oral communication?

Ans. Oral communication implies communication through mouth. It includes individuals conversing with each other, be it direct conversation or telephonic conversation. Speeches, presentations, discussions are all forms of oral communication. Oral communication is generally recommended when the communication matter is of temporary kind or where a direct interaction is required. Face to face communication (meetings, lectures, conferences, interviews, etc.) is significant so as to build a rapport and trust.

Q. 8 Elucidate the Business Communication?

Ans. Business communication (or simply "communications", in a business context) encompasses such topics as marketing, brand management, customer relations, consumer behaviour, advertising, public relations, corporate communication, community engagement, reputation management, interpersonal communication, employee engagement, and event management. It is closely related to the fields of professional communication and technical communication.

Q. 9 Define animal communication?

Ans. Animal communication can be defined as any behaviour of one animal that affects the current or future behaviour of another animal. The study of animal communication, called zoosemiotics (distinguishable from anthrop semiotics, the study of human communication) has played an important part in the development of ethology, sociobiology, and the study of animal cognition.

Q. 10 Elucidate Habermas's major contribution?

Ans. Habermas's major contribution was the development of a comprehensive theory of societal evolution and modernization focusing on the difference between communicative rationality and rationalization on one hand and strategic/instrumental rationality and rationalization on the other. This includes a critique from a communicative standpoint of the differentiation-based theory of social systems developed by Niklas Luhmann, a student of Talcott Parsons.

His defence of modernity and civil society has been a source of inspiration to others, and is considered a major philosophical alternative to the varieties of post structuralism. He has also offered an influential analysis of late capitalism.

2.15 Further Readings

- ◆ "The Emergence of International Society in the 1920s" by Daniel Gorman
- ◆ Communication Theory by Dr. J.S.Chitode.
- ◆ Communication and social order by Hugh Dalziel Duncan

UNIT - III

**INTERPERSONAL AND GROUP
COMMUNICATIONS**

Unit-3 : Interpersonal and Group Communications

STRUCTURE

3.0 Learning Objectives

3.1 Introduction

3.2 Uncertainty Reduction Theory

3.3 Social Exchange Theory

3.4 Dyadic Communication and Relationships

3.5 Group Communications

3.6 Summary

3.7 Key terms

3.8 Terminal Questions

3.9 Sample of Short question and answer

3.10 Further Readings

3.0 Learning Objectives

After reading this unit, the candidates would be able to:

- ◆ Understand the Meaning of Interpersonal Communications.
- ◆ Concept of Group Communications.
- ◆ Uncertainty Reduction Theory
- ◆ Dyadic Communication and Relationships

3.1 Introduction

Communication scholars define Interpersonal communication in numerous ways, usually describing participants who are dependent upon one another. It can involve one on one conversations or individuals interacting with many people within a society. It helps us understand how and why people behave and communicate in different ways to construct and negotiate a social reality.

While interpersonal communication can be defined as its own area of study, it also occurs within other contexts like groups and organizations. Interpersonal communication is the process that we use to communicate our ideas, thoughts, and feelings to another person. Our interpersonal communication skills are learned behaviours that can be improved through knowledge, practice, feedback, and reflection.

Interpersonal communication includes message sending and message reception between two or more individuals. This can include all aspects of communication such as listening, persuading, asserting, nonverbal communication, and more.

A primary concept of interpersonal communication looks at communicative acts when there are few individuals involved unlike areas of communication such as group interaction, where there may be a large number of individuals involved in a communicative act.

Individuals also communicate on different interpersonal levels depending on who they are engaging in communication with. For example, if an individual is communicating with a family member, that communication will more than likely differ from the type of communication used when engaged in a communicative act with a friend or significant other.

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Overall, interpersonal communication can be conducted using both direct and indirect mediums of communication such as face-to-face interaction, as well as computer-mediated-communication. Successful interpersonal communication assumes that both the message senders and the message receivers will interpret and understand the messages being sent on a level of understood meanings and implications.

Context

Context refers to the conditions that precede or surround the communication. It consists of present or past events from which the meaning of the message is derived, though it may also, in the case of written communications, depend upon the statements preceding and following the quotation in question. Immediate surroundings may also colour the perceived meaning of words; normally safe discourse may easily become contextually ambiguous or offensive in a restroom or shower hall.

These influences do not constitute the message by themselves, but rather these extraneous nuances subtly change the message's effective meaning. Ultimately, context includes the entire world, but usually refers to salient factors such as the following:

Physical milieu

- ◆ The season or weather, current physical location and environment
- ◆ Situational milieu
- ◆ Classroom, military conflict, supermarket checkout
- ◆ Cultural and linguistic backgrounds
- ◆ Developmental progress (maturity) or emotional state
- ◆ Complementary or contrasting roles boss and employee; teacher and student; parent, child, and spouse; friend or enemy; partner or competitor

3.2 Uncertainty Reduction Theory

Uncertainty reduction theory comes from the socio psychological perspective. It addresses the basic process of how we gain knowledge about other people. According to the theory people have difficulty with uncertainty, they want to be able to predict behaviour and therefore they are motivated to seek more information about people

The theory argues that strangers, upon meeting, go through certain steps and checkpoints in order to reduce uncertainty about each other and form an idea of whether one likes or dislikes the other. As we communicate we are making plans to accomplish our goals.

At highly uncertain moments we become more vigilant and rely more on data available in the situation. When we are less certain we lose confidence in our own plans and make contingency plans. The theory also says that higher levels of uncertainty create distance between people and that non-verbal expressiveness tends to help reduce uncertainty.

Constructs include level of uncertainty, nature of the relationship and ways to reduce uncertainty. Underlying assumptions include that an individual will cognitively process the existence of uncertainty and take steps to reduce it. The boundary conditions for this theory are that there must be some kind of outside social situation trigger and internal cognitive process.

According to the theory we reduce uncertainty in three ways:

- ◆ Passive strategies: observing the person.
- ◆ Active strategies: asking others about the person or looking up info.
- ◆ Interactive strategies: asking questions, self-disclosure.

3.3 Social exchange theory

Social exchange theory falls under the symbolic interaction perspective. The theory predicts, explains

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and describes when and why people reveal certain information about themselves to others. The social exchange theory uses Thibaut and Kelley's (1959) theory of interdependence. This theory states that "relationships grow, develop, deteriorate, and dissolve as a consequence of an unfolding social-exchange process, which may be conceived as a bartering of rewards and costs both between the partners and between members of the partnership and others".

Social exchange theory argues the major force in interpersonal relationships is the satisfaction of both people's self-interest. Theorists say self-interest is not necessarily a bad thing and that it can actually enhance relationships.

According to the theory human interaction is like an economic transaction, in that you may seek to maximize rewards and minimize costs. You will reveal information about yourself when the cost-rewards ratio is acceptable to you. As long as rewards continue to outweigh costs a couple will become increasingly intimate by sharing more and more personal information.

The constructs of this theory include disclosure, relational expectations, and perceived rewards or costs in the relationship. Levinger discussed marital success as dependent on all the rewarding things within the relationship, such as emotional security and sexual fulfilment.

He also argued that marriages either succeed or fail based on the barriers to leave the relationship, like financial hardships, and the presence of alternative attractions, like infidelity. Levinger stated that marriages will fail when the attractions of the partners lessen, the barriers to leave the spouse are weak, and the alternatives outside of the relationship are appealing.

The underlying assumptions include that humans weigh out rewards versus costs when developing a relationship. The boundary conditions for this theory are that at least two people must be having some type of interaction. Social exchange also ties in closely with social penetration theory.

Symbolic Interaction

Symbolic interaction comes from the socio cultural perspective in that it relies on the creation of shared meaning through interactions with others. This theory focuses on the ways in which people form meaning and structure in society through interactions. People are motivated to act based on the meanings they assign to people, things, and events.

Symbolic interaction argues the world is made up of social objects that are named and have socially determined meanings. When people interact over time they come to shared meaning for certain terms and actions and thus come to understand events in particular ways. There are three main concepts in this theory: society, self and mind.

Society

Social acts (which create meaning) involve an initial gesture from one individual, a response to that gesture from another and a result.

Self

Self-image comes from interaction with others based on others perceptions. A person makes sense of the world and defines their "self" through social interactions. Oneself is a significant object and like all social objects it is defined through social interactions with others.

Mind

Your ability to use significant symbols to respond to yourself makes thinking possible. You define objects in terms of how you might react to them. Objects become what they are through our symbolic minding process.

Constructs for this theory include creation of meaning, social norms, human interactions, and signs and symbols. An underlying assumption for this theory is that meaning and social reality are shaped from interactions with others and that some kind of shared meaning is reached. The boundary conditions for this theory are there must be numerous people communicating and interacting and thus assigning meaning to situations or objects.

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Relational Dialectics Theory

In order to understand relational dialectics theory, we must first understand specifically what encompasses the term discourse. Therefore, discourses are "systems of meaning that are uttered whenever we make intelligible utterances aloud with others or in our heads when we hold internal conversations". Now, taking the term discourse and coupling it with Relational Dialectics Theory, it is assumed that this theory "emerges from the interplay of competing discourses".

This theory also poses the primary assumption that, "Dialogue is simultaneously unity and difference". Therefore, these assumptions insinuate the concept of creating meaning within ourselves and others when we communicate, however, it also shows how the meanings within our conversations may be interpreted, understood, and of course misunderstood. Hence, the creation and interpretations we find in our communicative messages may create strains in our communicative acts that can be termed as 'dialectical tensions.'

So, if we assume the stance that all of our discourse, whether in external conversations or internally within ourselves, has competing properties, then we can take relational dialectics theory and look at what the competing discourses are in our conversations, and then analyze how this may have an effect on various aspects of our lives. Numerous examples of this can be seen in the daily communicative acts we participate in.

However, dialectical tensions within our discourses can most likely be seen in interpersonal communication due to the close nature of interpersonal relationships. The well known proverb "opposites attract, but Birds of a feather flock together" exemplifies these dialectical tensions.

The three Relational Dialectics

In order to understand relational dialectics theory, one must also be aware of the assumption that there are three different types of relational dialectics. These consist of connectedness and separateness, certainty and uncertainty, and openness and closeness.

Connectedness and Separateness

Most individuals naturally desire to have a close bond in the interpersonal relationships we are a part of. However, it is also assumed that no relationship can be enduring without the individuals involved within it also having their time alone to themselves. Individuals who are only defined by a specific relationship they are a part of can result in the loss of individual identity.

Certainty and Uncertainty

Individuals desire a sense of assurance and predictability in the interpersonal relationships they are a part of. However, they also desire having a variety in their interactions that come from having spontaneity and mystery within their relationships as well. Much research has shown that relationships which become bland and monotonous are not desirable openness and closeness

In close interpersonal relationships, individuals may often feel a pressure to reveal personal information. This assumption can be supported if one looks at the postulations within social penetration theory, which is another theory used often within the study of communication. This tension may also spawn a natural desire to keep an amount of personal privacy from other individuals. The struggle in this sense, illustrates the essence of relational dialectics.

Coordinated Management of Meaning

Coordinated management of meaning is a theory assuming that two individuals engaging in an interaction are each constructing their own interpretation and perception behind what a conversation means. A core assumption within this theory includes the belief that all individuals interact based on rules that are expected to be followed while engaging in communication. "Individuals within any social situation first want to understand what is going on and apply rules to figure things out".

There are two different types of rules that individuals can apply in any communicative situation. These include constitutive and regulative rules.

Constitutive rules "are essentially rules of meaning used by communicators to interpret or understand an event or message".

Regulative rules "are essentially rules of action used to determine how to respond or behave".

An example of this can be seen if one thinks of a hypothetical situation in which two individuals are engaging in conversation. If one individual sends a message to the other, the message receiver must then take that interaction and interpret what it means. Oftentimes this can be done on an almost instantaneous level because the interpretation rules applied to the situation are immediate and simple.

However, there are also times when one may have to search for an appropriate interpretation of the 'rules' within an interaction. This simply depends on each communicator's previous beliefs and perceptions within a given context and how they can apply these rules to the current communicative interaction. Important to understand within the constructs of this theory is the fact that these "rules" of meaning "are always chosen within a context". Furthermore, the context of a situation can be understood as a framework for interpreting specific events.

The authors of this theory believe that there are a number of different context an individual can refer to when interpreting a communicative event. These include the relationship context, the episode context, the self-concept context, and the archetype context.

Relationship context

This context assumes that there are mutual expectations between individuals who are members of a group.

Episode context

This context simply refers to a specific event in which the communicative act is taking place.

Self-concept context

This context involves one's sense of self, or an individual's personal 'definition' of him/herself.

Archetype context

This context is essentially one's image of what his or her belief consists of regarding general truths within communicative exchanges.

Furthermore, Pearce and Cronen believe that these specific contexts exist in a hierarchical fashion. This theory assumes that the bottom level of this hierarchy consists of the communicative act. Next, the hierarchy exists within the relationship context, then the episode context, followed by the self-concept context, and finally the archetype context.

Social penetration theory

Developed by Irwin Altman and Dallas Taylor, the Social Penetration Theory was made to provide conceptual framework that describes the development in interpersonal relationships. This theory refers to the reciprocity of behaviors between two people who are in the process of developing a relationship. These behaviors can vary from verbal/nonverbal exchange, interpersonal perceptions, and ones use of the environment around them. The behaviors vary based on the different levels of intimacy that a relationship encounters.

"Onion Theory"

This theory is best known as the "onion theory". This analogy suggests that like an onion, personalities have "layers" that start from the outside (what the public sees) all the way to the core (ones private self). Oftentimes, when a relationship begins to develop, it is customary for the individuals within the relationship to undergo a process of self-disclosure. As people divulge information about themselves their "layers" begin to peel, and once those "layers" peel away they cannot go back; just like you can't put the layers back on an onion.

There are four different stages that social penetration theory encompasses. These stages include the orientation, exploratory affective exchange, affective exchange, and stable exchange.

Orientation stage

At first, strangers exchange very little amounts of information and they are very cautious in their interactions.

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Exploratory affective stage

Next, individuals become somewhat more friendly and relaxed with their communication styles.

Affective exchange

In the third stage, there is a high amount of open communication between individuals and typically these relationships consist of close friends or even romantic partners.

Stable stage

The final stage simply consists of continued expressions of open and personal types of interaction.

If a person speeds through the stages and happens to share too much information too fast, the receiver may view that interaction as negative and a relationship between the two is less likely to form.

Example- Jenny just met Justin because they were sitting at the same table at a wedding. Within minutes of meeting one another, Justin engages in small talk with Jenny. Jenny decides to tell Justin all about her terrible ex-boyfriend and all of the misery he put her through. This is the kind of information you wait to share until stages three or four, not stage one. Due to the fact that Jenny told Justin much more than he wanted to know, he probably views her in a negative aspect and thinks she is crazy, which will most likely prevent any future relationship from happening.

Altman and Taylor believed the social exchange theory principles could accurately predict whether or not people will risk self-disclosure. The principles included relational outcome, relational stability, and relational satisfaction. This theory assumes that the possible outcome is the stance that which the decision making process of how much information an individual chooses to self disclose is rooted by weighing out the costs and rewards that an individual may acquire when choosing to share personal information.

Due to ethical egoism, individuals try to maximize their pleasure and minimize their pain; acting from the motive of self-interest. If a person is more of a hassle to you than an asset, it is more likely that you will dispose of them as a friend because it is decreasing the amount of pleasure in your life.

An example of the social penetration theory can be seen when one thinks of a hypothetical situation such as meeting someone for the first time. The depth of penetration is the degree of intimacy a relationship has accomplished. When two individuals meet for the first time, it is the cultural expectation that only impersonal information will be exchanged. This could include information such as names, occupations, age of the conversation participants, as well as various other impersonal information.

However, if both members participating in the dialogic exchange decide that they would like to continue or further the relationship; with the continuation of message exchanges, the more personal the information exchanged will become. Altman and Taylor defined these as the depth and breadth of self-disclosure.

According to Griffin, the definition of depth is "the degree of disclosure in a specific area of an individual's life" and the definition of breadth is "the range of areas in an individual's life over which disclosure takes place."

Altman and Taylor discussed the process of four observations that are the reasons a relationship occurs:

- ◆ Peripheral items are exchanged more frequently and sooner than private information
- ◆ Self-disclosure is reciprocal, especially in the early stages of relationship development
- ◆ Penetration is rapid at the start but slows down quickly as the tightly wrapped inner layers are reached
- ◆ Depenetration is a gradual process of layer-by-layer withdrawal.

"Computer Mediated Social Penetration"

Also important to note, is the fact that due to current communicative exchanges involving a high amount of computer mediated contexts in which communication occurs, this area of communication should be addressed in regard to Social Penetration Theory as well.

Online communication seems to follow a different set of rules. Because much of online communication between people occurs on an anonymous level, individuals are allowed the freedom of foregoing the interpersonal 'rules' of self disclosure. Rather than slowly disclosing personal thoughts, emotions, and feelings to others, anonymous individuals online are able to disclose personal information immediately and without the consequence of having their identity revealed.

Ledbetter notes that Facebook users self-disclose by posting personal information, pictures, hobbies, and messages. The study finds that the user's level of self-disclosure is directly related to the level of interdependence on others.

This may result in negative psychological and relational outcomes as studies show that people are more likely to disclose more personal information than they would in face to face communication, primarily due to the heightened level of control within the context of the online communication medium. In other words, those with poor social skills may prefer the medium of Facebook to show others who they are because they have more control.

This may lead to an avoidance of face-to-face communication, which is undoubtedly harmful to interpersonal relationships. The reason that self disclosure is labelled as risky, is because, individuals often undergo a sense of uncertainty and susceptibility in revealing personal information that has the possibility of being judged in a negative way by the receiver. Hence the reason that face-to-face communication must evolve in stages when an initial relationship develops.

Relational Patterns of Interaction Theory

Relational Patterns of Interaction Theory of the cybernetic tradition, studies how relationships are defined by peoples' interaction during communication. Gregory Bateson, Paul Watzlawick, et al. laid the groundwork for this theory and went on to become known as the Palo Alto Group. Their theory became the foundation from which scholars in the field of communication approached the study of relationships.

Ubiquitous Communication

The Palo Alto Group maintains that a person's presence alone results in them, consciously or not, expressing things about themselves and their relationships with others (i.e., communicating). A person cannot avoid interacting, and even if they do, their avoidance may be read as a statement by others. This ubiquitous interaction leads to the establishment of "expectations" and "patterns" which are used to determine and explain relationship types.

Expectations

Individuals enter communication with others having established expectations for their own behaviour as well as the behaviour of those they are communicating with. These expectations are either reinforced during the interaction, or new expectations are established which will be used in future interactions. These new expectations are created by new patterns of interaction; established expectations are a result of established patterns of interaction.

Patterns of Interaction

Established patterns of interaction are created when a trend occurs regarding how two people interact with each other. There are two patterns of particular importance to the theory which form two kinds of relationships.

Symmetrical Relationships

These relationships are established when the pattern of interaction is defined by two people responding to one and other in the same way. This is a common pattern of interaction within power struggles.

Complementary Relationships

These relationships are established when the pattern of interaction is defined by two people responding to one and other in opposing ways. An example of such a relationship would be when one person is argumentative while the other is quiet.

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Relational Control

Relational control refers to who, within a relationship, is in control of it. The pattern of behaviour between partners over time, not any individual's behaviour, defines the control within a relationship. Patterns of behaviour involve individuals' responses to others' assertions.

There are Three Kinds of Responses:

- ◆ One-down responses are submissive to, or accepting of, another's assertions.
- ◆ One-up responses are in opposition to, or counter, another's assertions.
- ◆ One-across responses are neutral in nature.

Seth Weiss and Marian Houser add to relational control in a teacher/student context. "Students communicating with instructors for relational purposes hope to develop or maintain a personal relationship; functional reasons aim to seek more information presented and discussed by instructors; students communicating to explain a lack of responsibility utilize an excuse-making motive; participatory motives demonstrate understanding and interest in the class or course material; and students communicating for sycophantic purposes hope to make a favourable impression on their instructor."

Complementary Exchanges

A complementary exchange occurs when a partner asserts a one-up message which the other partner responds to with a one-down response. When complementary exchanges are frequently occurring within a relationship, and the parties at each end of the exchange tend to remain uniform, it is a good indication of a complementary relationship existing.

Symmetrical Exchanges

Symmetrical exchanges occur when one partner's assertion is countered with a reflective response. So, when a one-up assertion is met with a one-up response, or when a one-down assertions is met with a one-down response, a symmetrical exchange occurs. When symmetrical exchanges are frequently occurring within a relationship, it is a good indication of a symmetrical relationship existing.

Identity Management Theory

Falling under the Socio-Cultural tradition and developed by Tadasu Todd Imahori and William R. Cupach, identity-management theory explains the establishment, development, and maintenance of identities within relationships, as well as changes which occur to identities due to relationships.

Establishing Identities

People establish their identities (or faces), and their partners, through a process referred to as "facework". Everyone has a desired identity which they are constantly working towards establishing. This desired identity can be both threatened and supported by attempting to negotiate a relational identity (the identity one shares with their partner). So, our desired identity is directly influenced by our relationships, and our relational identity by our desired individual identity.

Cultural influence

Identity-management pays significant attention to intercultural relationships and how they affect the relational and individual identities of those involved. How partners of different cultures negotiate with each other, in an effort to satisfy desires for adequate autonomous identities and relational identities, is important to identity-management theory. People take different approaches to coping with this problem of cultural influence.

Tensions within intercultural relationships

Identity freezing occurs when one partner feels like they're being stereotyped and not recognized as a complex individual. This tends to occur early on in relationships, prior to partners becoming well acquainted with each other, and threatens individuals' identities. Showing support for oneself, indicating positive aspects of one's cultural identity and having a good sense of humour are examples of coping mechanisms used by people who feel their identities are being frozen. It is also not uncommon for people in such positions to react negatively, and cope by stereotyping their partner, or totally avoiding the tension.

When tension is due to a partner feeling that their cultural identity is being ignored it is referred to as a non support problem. This is a threat to one's face, and individuals often cope with it in the same ways people cope with identity freezing.

Self-other face dialectic occurs when one partner wants to, but has trouble with, supporting their partner's cultural identity while also asserting their own. They cope with this by standing their ground, giving in, alternating in their support of each identity, and also by avoiding the issue completely.

Relational Stages of Identity Management

Identity management is an ongoing process which Imahori and Cupach define as having three relational stages. Typically, each stage is dealt with differently by couples.

The trial stage occurs at the beginning of an intercultural relationship when partners are beginning to explore their cultural differences. During this stage each partner is attempting to determine what cultural identities they want for the relationship. At this stage cultural differences are significant barriers to the relationship and it is critical for partners to avoid identity freezing and non support. During this stage individuals are more willing to risk face threats to establish a balance necessary for the relationship.

The enmeshment stage occurs when a relational identity emerges with established common cultural features. During this stage the couple becomes more comfortable with their collective identity and the relationship in general.

The renegotiation stage sees couples working through identity issues and drawing on their past relational history while doing so. A strong relational identity has been established by this stage and couples have mastered dealing with cultural differences. It is at this stage that cultural difference become part of the relationships and not a tension within them.

Communication Privacy Management Theory

Of the socio-cultural tradition, communication privacy management theory is concerned with how people negotiate openness and privacy in concern to communicated information. This theory focuses on how people in relationships manage boundaries which separate the public from the private.

Boundaries

An individual's private information is protected by the individual's boundaries. The permeability of these boundaries are ever changing, and allow certain parts of the public, access to certain pieces of information belonging to the individual. This sharing occurs only when the individual has weighed their need to share the information against their need to protect themselves.

This risk assessment is used by couples when evaluating their relationship boundaries. The disclosure of private information to a partner may result in greater intimacy, but it may also result in the discloser becoming more vulnerable.

Co-ownership of Information

When someone chooses to reveal private information to another person they are making that person a co-owner of the information. Co-ownership comes with rules, responsibilities, and rights which the discloser of the information and receiver of it negotiate. Examples of such rules would be: Can the information be disclosed? When can the information be disclosed? To whom can the information be disclosed? And how much of the information can be disclosed? The negotiation of these rules can be complex, the rules can be explicit as well as implicit, and they can be violated.

A rule based Process

Petronio views boundary management as a rule based process, not an individual decision. These rules, much like an individual's decision to disclose information, are developed using the following criteria: risk assessment, cultural expectations, gender differences, personal motivations and situational demands. Certain criteria can be more prominent when managing boundaries depending on the context. For example, if you're called to testify in a court of law against the co-owner of information, and the cost of not testifying would be imprisonment, the situational demands are the primary criteria you'll use for management. ♦

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aging your boundaries. Some rules are more fixed than others but they're all capable of changing under the right circumstances.

Boundary Turbulence

What Petronio refers to as "boundary turbulence" occurs when rules are not mutually understood by co-owners, and when a co-owner of information deliberately violates the rules. This usually results in some kind of conflict, is not uncommon, and often results in one party becoming more apprehensive about future revelation of information to the violator.

Cognitive Dissonance Theory

The theory of cognitive dissonance, part of the Cybernetic Tradition, explains how humans are consistency seekers and attempt to reduce their dissonance, or discomfort, in new situations. The theory was developed in the 1950s by Leon Festinger.

When individuals encounter new information or new experiences they categorize the information based on their pre existing attitudes, thoughts, and beliefs. If the new encounter does not coincide with their pre existing assumptions, then dissonance is likely to occur. When dissonance does occur, individuals are motivated to reduce the dissonance they experience by avoiding situations that would either cause the dissonance or increase the dissonance. For this reason, cognitive dissonance is considered a drive state that encourages motivation to achieve consonance and reduce dissonance.

An example of cognitive dissonance would be if someone holds the belief that maintaining a healthy lifestyle is important, but they don't regularly work out or eat healthy, they may experience dissonance between their beliefs and their actions. If there is a significant amount of dissonance, they may be motivated to change their attitudes and work out more or eat healthier foods. They may also be inclined to avoid situations that will point out the fact that their attitudes and beliefs are inconsistent, such as avoiding the gym or not reading health reports.

The Selection Process

Selective exposure is a method for reducing dissonance that only seeking information that is consonant with ones current beliefs, thoughts, or actions.

- ◆ Selective attention is a method for reducing dissonance by only paying attention to particular information or parts of information that is consonant with current beliefs, thoughts, or actions.
- ◆ Selective interpretation is a method for reducing dissonance by interpreting ambiguous information so that it seems consistent with ones beliefs, thoughts, or actions.
- ◆ Selective retention when an individual only remembers information that is consistent with their current beliefs.

Types of Cognitive Relationships

According to cognitive dissonance theory there are three types of cognitive relationships: consonant relationships, dissonant relationships, and irrelevant relationships. Consonant relationships are when two elements, such as your beliefs and actions, are in equilibrium with each other or coincide. Dissonant relationships are when two elements are not in equilibrium and cause dissonance. Irrelevant relationships are when two elements do not possess a meaningful relationship with one another, they are unrelated and do not cause dissonance.

Attribution Theory

Attribution theory is part of the socio psychological tradition and explains how individuals go through a process that makes inferences about observed behaviour. Attribution theory assumes that we make attributions, or social judgments, as a way to clarify or predict behaviour. Attribution theory assumes that we are sense-making creatures and that we draw conclusions of the actions that we observe.

Steps to the Attribution Process

- ◆ The first step of the attribution process is to observe the behaviour or action.
- ◆ The second step is to make judgments of interactions and the intention of that particular action.

- ◆ The last step of the attribution process is making the attribution which will be either internal, where the cause is related to the person, or external, where the cause of the action is circumstantial.

An example of this process is when a student fails a test, an observer may choose to attribute that action to 'internal' causes, such as insufficient study, laziness, or have a poor work ethic. The action might also be attributed to 'external' factors such as the difficulty of the test, or real-world stressors that led to distraction.

We also make attributions of our own behaviour. Using this same example, if it were you who received a failing test score you might either make an internal attribution, such as "I just can't understand this material", or you could make an external attribution, such as "this test was just too difficult."

Fundamental Attribution Error

As we make attributions, we may fall victim to the fundamental attribution error which is when we overemphasize internal attributions for others and underestimate external attributions.

Actor-observer bias

Similar to the fundamental attribution error, we may overestimate external attributions for our own behaviour and underestimate internal attributions.

Expectancy Violations Theory

Expectancy violations theory is part of the socio psychological tradition, and explains the relationship between non-verbal message production and the interpretations people hold for those non-verbal behaviours. Individuals hold certain expectations for non-verbal behavior that is based on the social norms, past experience and situational aspects of that behavior. When expectations are either met or violated, we make assumptions of the behavior and judge them to be positive or negative.

Arousal

When a deviation of expectations occurs there is an increased interest in the situation, also known as arousal. There are two types of arousal:

- ◆ Cognitive arousal our mental awareness of expectancy deviations
- ◆ Physical arousal challenges our body faces as a result of expectancy deviations.

Reward valence

When an expectation is not met, we hold particular perceptions as to whether or not that violation is considered rewarding. How an individual evaluates the interaction will determine how they view the positive or negative impact of the violation.

Proxemics

A significant focus of expectancy violations theory is the concept of proxemics, or the study of individual use of personal space. There are four types of proxemic zones:

- (i) Intimate distance - 0-18 inches
- (ii) Personal distance - 18 inches - 4 feet
- (iii) Social distance - 4-12 feet
- (iv) Public distance - 12 feet or more

3.4 Dyadic Communication and Relationships

Dyadic communication is the part of a relationship that calls for "something to happen". Partners will either talk or argue with one another during this point of a relationship to bring about change. When partners talk or argue with one another the relationship may still survive at this point.

Böchner stresses inherent dialectic in interpersonal communication as the key to healthy marital dyads. He proposes that people in intimate relationships are looking to find an equilibrium point between

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needing to be open with their partner and needing to protect their partner from the consequences of this openness.

Therefore, the communication in romantic, long-term relationships can be viewed as a balance between hiding and revealing. Taking this theory even further, communication within marriages can be viewed as a continuing refinement and elimination of conversational material. The partners of the marriage will still have things to discuss, but as their relationship and communication grows, they can decide when to not speak about an issue, because in complex relationships like marriage, anything can become an issue.

Conflict Resolution

Sillars and Roloff expressed that conflict resolution strategies can be categorized as pro-social or anti-social in nature. When an individual is presented with an interpersonal conflict, they can decide how they want to deal with it. They can avoid (anti-social), compete (anti-social), or cooperate (pro-social). It has been learned that one who avoids conflict is less capable of solving problems because they are more constricted. Avoidance has negative effects on dyads.

The Couples Coping Enhancement Training (CCET)

This program is based on stress, coping, and research on dyads. The focus is on individual and dyadic coping to help promote satisfaction within marriage and to help reduce distress within marriages. CCET states three important factors for dyads being successful when they enter counselling programs.

Firstly, the dyad's ability to cope with daily stress is a main factor in determining the success or failure of their relationship. Couples need to be educated about ways to manage daily stress so that this stress is not placed on their partner or on their relationship. Secondly, couples who enter counselling to help their relationship must stay in counselling to continue to get reinforcement and encourage about practicing their new methods of communication. Continued counselling will help the couple to maintain their new strategies.

Lastly, couples should make use of technology within their counselling. They should use the Internet and seek help online in addition to their counselling program. Having technology that can help couples with immediate problems is a very useful thing.

Parenting

Many theorists have studied how the relationship between the husband and wife greatly affects the relationship between the parent and child. There have been numerous studies done that show how difficult it is to maintain a positive and healthy parent-child relationship when the marriage between the parents is failing. "Spillover," emotional transmission from one family relationship to another, is a likely explanation as to why parents have trouble fostering a good relationship with their children when there are problems within their marriage

New Parenthood and Marital Quality

New parenthood is a time where there are many adjustments within a family and these adjustments can put a lot of stress on marital dyads. How a couple deals with first-time parenthood directly correlates to their marital satisfaction, amount of conflict within their marriage, and the perceptions of themselves.

Studies show that transitioning into parenting leads to more marital conflicts and less marital satisfaction. When marital dyads have a child, their once dyadic dynamic relationships quickly changes to a triadic relationship, creating a shift in roles. New topics for discussion between the married couple, such as household labour, finances, and child care responsibilities, can lead to major conflicts. It is important for couples to identify ways that may help them maintain marital satisfaction while coping with becoming parents.

Teaching

Good communication between teachers and young students is thought to improve the test scores of the students. Some parents of students at The William T. Harris School were interviewed and stated that they can tell how good a teacher is just by watching them in the classroom setting.

Observing how teachers talk to their students and how they promote communication between their students can lead to conclusions about how well these students will score on standardized tests. Parents

of students at The William T. Harris School have admitted that they do not always trust the publicized rankings of teachers, however, they stated that there are strong similarities between their children's grades and their impressions of their children's teachers.

3.5 Group Communications

Communication in small groups is interpersonal communication within groups of between 3 and 20 individuals. This generally takes place in a context that mixes interpersonal interactions with social clustering.

The first important research study of small group communication was performed by social psychologist Robert Bales and published in a series of books and articles in the early and mid 1950s. This research entailed the content analysis of discussions within groups making decisions about "human relations" problems (i.e., vignettes about relationship difficulties within families or organizations).

Bales made a series of important discoveries. First, group discussion tends to shift back and forth relatively quickly between the discussion of the group task and discussion relevant to the relationship among the members. He believed that this shifting was the product of an implicit attempt to balance the demands of task completion and group cohesion, under the presumption that conflict generated during task discussion causes stress among members, which must be released through positive relational talk. Second, task group discussion shifts from an emphasis on opinion exchange, through an attentiveness to values underlying the decision, to making the decision.

This implication that group discussion goes through the same series of stages in the same order for any decision-making group is known as the linear phase model. Third, the most talkative member of a group tends to make between 40 and 50 percent of the comments and the second most talkative member between 25 and 30, no matter the size of the group. As a consequence, large groups tend to be dominated by one or two members to the detriment of the others.

Theories of Group Communication

The majority of small group communication textbooks are grounded in systems theory. Although systems theory is a relatively intuitive way to explore small group processes, it does have some weaknesses. For example, systems theory tends to favor stability over change, so innovation is often characterized as a system anomaly rather than a normal part of group work.

The emphasis on harmony in systems theory means that conflict must be presented as abnormal and destructive. Systems theory generally ignores issues of power and status that influence small group decision making, particularly when groups are embedded in larger organizations. So while systems theory encourages us to examine the ways in which group members and groups are inter-related, it ignores other aspects of small group communication that are equally as important. In this module we'll briefly examine other theories of small group communication.

The Importance of Theory

Theories influence the way we think, interpret our world, and the actions we take. We develop theories about our environment to help organize and interpret our experiences. For example, if our theory of communication is that communication is the transmission of information, then we'll study senders who present clear, concise, well-organized messages.

If we think of communication as performance, then we'll be concerned with shared meanings, sense making, and the way people coordinate their actions. These two approaches to communication suggest that "communication" can be understood in different ways if it is studied through different theories.

Let's examine a hypothetical scenario. During a group meeting, the leader provides oral and written instructions for all group members, which tell them how to write their sections of the group's report. Half the group members follow the instructions completely, one-quarter follow some of the instructions, and the remaining members don't follow the instructions at all. With the communication as transmission model, we'd examine the leader's instructions for clarity, detail, and organization.

Our goal would be to improve the instructions so all group members could follow them to the letter. Based on the communication as performance approach, we'd want to know how the leader and group

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members made sense of the meeting and the instructions. We might want to hear about stories the leader and group member told based on their experience. We would focus on the way group members go about coordinating their actions, and possibly work with the group to reflect on group member interaction.

No single, perfect, all-encompassing theory of small group communication exists. Each theory of small groups illuminates some features of communication while hiding others. Still, some theories have greater utility than others do because they provide more insight, more practical implications, and lead us to ask more interesting and creative questions about small groups. For example, early research on work groups in organizations used a machine metaphor to understand group processes.

This research focused on the group's task and ignored interpersonal aspects of small group work. Yet, those interpersonal aspects influence the way group members go about accomplishing their tasks. Thus, the machine metaphor may help us develop an efficient assembly line for producing automobiles, but it won't help us understand why the line's team members sabotage each other's work.

Theories of Small Group Communication

This section of the website provides an overview of four theories of small group communication: Functional Theory, Symbolic Convergence Theory, Structuration Theory, and the Naturalistic Paradigm. The descriptions included here serve only as introductions to these theories of small group communication and are not meant to be comprehensive discussions. The reference and additional reading lists offer sources for you to further explore research theories of small group communication. The overview does not cover every theory of small group communication, but includes the more developed and researched approaches to small groups.

Functional Theory

The functional approach to small group communication is concerned with the results or outcomes of group behaviors and structures. This perspective sees communication as the tool group members use to solve problems and make decisions. Communication helps group members by promoting rational judgments and critical thinking, as well as preventing group members from faulty decision-making and flawed problem solving.

Thus, communication is instrumental because it provides the means by which group members can achieve their goals. From a functional perspective, researchers are concerned with identifying the specific aspects of group communication and structure that produce the group's desired outcomes.

Research conducted from this perspective suggests that several conditions must exist for group members to make appropriate decisions and effectively solve problems. For example, group members must:

- ◆ commit to making the best decision,
 - ◆ identify resources needed to carry out the group's charge,
 - ◆ determine procedures for the group to follow,
 - ◆ articulate procedural rules and interaction practices, and
 - ◆ review the decision-making process and make any necessary adjustments to the decision.
- ◆ According to the functional perspective, groups follow systematic procedures to accomplish their tasks. So, much like Standard Agenda (see Critical Thinking and Pragmatics modules), group members must:
- ◆ demonstrate that they understand the charge,
 - ◆ establish criteria with which to evaluate possible solutions,
 - ◆ develop alternative solutions,
 - ◆ evaluate those alternatives by comparing them to each other and the previously-established criteria, and
 - ◆ use the evaluation to choose between alternatives.

The functional approach to small group communication has several strengths. Unlike systems theory, functional theory is prescriptive in nature. That is, it suggests that critical thinking, sound logic, informed discussion, and systematic procedures are essential to effective decision making and problem solving.

Second, this approach emphasizes the purpose communication serves in small groups, and it makes it clear that, without communication, group members could not accomplish their goals. Third, researchers from this perspective have studied both laboratory groups (e.g., student groups engaged in a task for extra credit) and natural groups (e.g., work teams at Cisco). Examining groups in the laboratory and in their natural environment provides more support for the theory and makes it easier to develop general theory from specific examples.

The theory has weaknesses as well. First, assessing outcomes is challenging. For example, a given solution might be best for the group, but it may have harmful consequences for other members of the organization. In addition, a decision may seem appropriate today, but in 10 years, it might turn out to be a poor one. Second, some researchers argue that decision making is not rational. Emotions, power, hidden agendas, interpersonal conflicts, competing goals, and forces outside the group all play a part in the final decision a group makes.

Thus, the functional theory may not provide a very useful picture of decision making and problem solving in naturally occurring groups. Third, researchers have found it difficult to consistently identify the key group functions essential to small group decision making and problem solving. It is difficult to pinpoint group functions that remain consistent from group to group; even a given group will use different functions as time passes and circumstances change.

Symbolic Convergence Theory

Symbolic Convergence Theory studies the sense making function of communication. "Symbolic" refers to verbal and nonverbal messages and "convergence" refers to shared understanding and meaning. In small groups, members develop private code words and signals that only those inside the group understand. When groups achieve symbolic convergence, they have a sense of community based on common experiences and understandings.

Central to this theory is the idea that group members share fantasies that serve as critical communication episodes, forming the basis for members' sense making. Sharing fantasies helps group members create a social reality that indicates who is part of the group and who is not. Sharing fantasy themes increases group cohesiveness as members develop a common interpretation of their experiences.

Fantasy themes are stories or narratives that help group members interpret group interactions and their surrounding environment. Fantasy themes develop when group members actively engage in dramatizing, elaborating on, and modifying a story. In this way, the story becomes publicly shared within the group as well as privately shared by each group member. Fantasy themes are related to small group culture in that the stories reveal the group's identity and underlying values (see the Culture module for more information on small group culture).

Researchers have observed group members "chaining out" fantasy themes. In chaining out, group members tell a story in a collaborative manner. Often, no single narrator can be identified. A group meeting may start out in a rational, predictable manner, but when someone begins to tell a story, the others will start to help dramatize the message.

As group members come to share fantasy themes, a simple word, phrase, or gesture can take participants back to that drama. By using a symbolic cue that triggers a recall of the fantasy, group members are participating in an inside joke known only to the group. Thus the word "magnolia" may send group members into peals of laughter as they recall a shared fantasy theme, yet outsiders would wonder why they were laughing.

As group members come to share a number of fantasies, and thereby acquire similar understandings of their experiences, participants will begin to develop a rhetorical vision of themselves and the group. The rhetorical vision is often symbolized by an image or slogan, as with Apple's "Think Different" and Ford Motor Company's "Better Ideas." The image or slogan calls up a whole host of associations and shared narratives for group members. The rhetorical vision summoned by the slogan frames the way the group members interpret their actions and imagine their future.

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Symbolic Convergence Theory is very different from the Functional Theory of group communication. One strength of symbolic convergence theory is the focus on group identity and the development of group consciousness. This theory is descriptive rather than predictive. Symbolic Convergence Theory helps us understand how group members interact and provides a way of examining small group culture.

We can also determine who is a group member and who isn't depending on whether they are familiar with the group's fantasy themes, inside jokes, and rhetorical vision. Finally, Symbolic Convergence Theory is useful for examining groups in organizations because it provides a useful way to compare them; similarities and differences in the rhetorical visions and fantasies of small groups are often significant.

Like Functional Theory, Symbolic Convergence Theory has its critics. First, some people believe the theory is not useful because it is not predictive or evaluative. That is, we can't make predictions about group outcomes based on fantasy themes, nor have researchers evaluated the quality of fantasy themes and the contributions they make to the group's task accomplishment. Second, researchers who apply Symbolic Convergence Theory to small groups tend to assume that fantasies themes and rhetorical visions have singular meanings for all group members.

It may be the case that stories and images have many different meanings for group members, even though participants might believe they have a shared understanding of their experiences. Last, Symbolic Convergence Theory assumes that all group members have equal influence in creating fantasy themes and rhetorical visions. This is hard to believe, since nearly all groups have power imbalances based on formal and/or informal roles. Thus, some group members' voices rise above the others in group interactions.

Structuration Theory

Structuration Theory distinguishes between systems, such as small groups, and structures, the practices, rules, norms, and other resources the system uses to function and sustain itself. When applied to small groups, Structuration Theory views small groups as systems that both produce structures and are produced by structures. This means that group members follow particular rules in their interactions that produce some sort of outcome. That outcome eventually influences the group's future interactions.

Structuration refers to the processes group members employ as they work together. Structures both produce a system (in this case, a group) and are outcomes of a system. For example, suppose a committee decides to meet every second Wednesday of the month from 2:30-4:00 p.m. This regular meeting is a rule ("The committee will meet every second Wednesday of the month from 2:30-4:00 p.m.") that the group produced (and is thus an outcome of group interaction) as well as an instrument for producing the group. Other structures include methods of voting, norms of interaction, leadership styles, decision-making procedures, and rules for distributing the group's workload.

According to Structuration Theory, group members interact according to particular rules, and those group members also produce those rules through their interactions. This suggests that group members can negotiate group structures, yet at the same time, their interactions are constrained by those structures. For example, group members may decide to take turns leading each group meeting.

The group member in charge of a particular meeting constructs and distributes the agenda, reminds others of the meeting, and makes arrangements for the meeting room. However, if the group found this structure was not working (e.g., group members forgot when it was their turn to lead the meeting), members could consider changing their procedures. Still, group member interactions may be constrained by the original structure, particularly if members A and B fulfilled their leadership duties and members C, D, and E did not.

Structuration theorists are interested in the way group members enact structures in their interactions. So structuration researchers observe group interaction directly. Researchers have examined the way group members' attitudes affect the structuration process, the influence of different types of structures on group decision-making and problem-solving, institutional constraints on group structures, and appropriated structures (those taken from other sources, such as majority rule in voting) and those that are unique to the group.

One strength of Structuration Theory is that it examines structures in action by focusing on the structuring process. Thus, attention is on small group interaction and how group members appropriate, adapt, create, and maintain rules and resources. Second, Structuration Theory is applicable to a variety of small groups, not just those that perform decision-making and problem-solving functions. In this way, Structuration Theory can help us understand an array of small groups, from corporate committee to self-help groups. Third, Structuration Theory takes into account environmental forces that may impinge on group processes.

It has its strengths, but Structuration Theory suffers from several weaknesses as well. First, Structuration Theory to date has not provided a way of predicting which circumstances will result in the development of particular structures. That is, Structuration Theory is largely descriptive in nature. Second, because structures are both system producers and the outcome of systems, it is difficult to research structuration in small groups.

Researchers must examine group member communication as they put structures into action, as well as the structure that arises from that interaction. Third, the very definition of structuration implies that group structures change over time. Yet, it is often difficult to pinpoint which structural changes occurred and when by examining group interaction on a day-to-day basis. Last, research in Structuration Theory relies primarily on case studies. Structuration Theory can be adapted to individual cases, but because it is flexible, it is difficult to make generalizations based on Structuration Theory.

Naturalistic Paradigm

Like Systems Theory, the Naturalistic Paradigm is a general approach that is applicable to many communication contexts and academic disciplines. When applied to small groups, the Naturalistic Paradigm focuses our attention on "real life" groups.

The Naturalistic Paradigm addresses a major fault in small group research—its reliance on zero-history groups in which strangers interact in a laboratory setting to solve an artificial problem. Researchers using the Naturalistic Paradigm study groups situated in their natural settings.

Unlike Functional Theory and Structuration Theory, which assume there is a measurable, objective reality, the Naturalistic Paradigm assumes that communicators construct social reality as they interact. Research within the Naturalistic Paradigm is qualitative (e.g., observation, in-depth interviews) and assumes that researchers' values and biases are part of the research process. Researchers look at the relationship between researcher and study participants as an interdependent one. That is, communicators are not simply objects to be studied, but are partners in the research process. For example, researchers within the Naturalistic Paradigm often ask study participants for their responses to the researchers' report. Those responses then become part of the report or are used to modify the report.

The Naturalistic Paradigm focuses the researcher's attention on human communication as it naturally occurs. In small group communication research, this means that researchers study real groups in their natural settings. For example, a researcher might study work team culture in a local organization. Or a researcher might examine multiple teams or groups in an organization, focusing on boundary permeability and group identity. The Naturalistic Paradigm encourages researchers to venture outside corporate settings and examine self-help groups, families, religious groups, and children's groups.

From this perspective, there is no single, small group reality, but rather multiple realities that group members share to varying degrees. Researchers record longitudinal case studies of small groups, so we get a sense of how groups evolve and change over time. Study results are shared with participants so they can use the information as a group resource. The participants are then invited to respond to the study. Their responses can indicate whether the researcher's

interpretations were on target. The greatest strength of the Naturalistic Paradigm is its focus on naturally occurring small groups. We learn about the idiosyncrasies and similarities of communication practices and norms as group members coordinate their interactions in everyday life. Second, the Naturalistic Paradigm has greatly broadened our conceptualization of small groups and moved the study of small groups outside the corporate context and traditional task groups. Third, the Naturalistic Paradigm study of small groups working in their natural contexts has produced advances in communication theory and practice.

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Although the Naturalistic Paradigm may sound like the ideal approach to small group communication, it does have its critics. The first problem is that it can be difficult to determine what constitutes a group in a natural setting. Are people a group because they say they're a group? Or does the researcher determine what constitutes a group? Second, the theory requires that researchers and participants have equal levels of power, but this equilibrium can be difficult to maintain. Ultimately, the researcher makes the final decision about what is or what is not included in the study report. Moreover, other gatekeepers, such as journal editors and reviewers, can influence the report's content.

Thus, the researcher may face conflicting interests in the process of framing information gathered in the study. Third, like Symbolic Convergence Theory, studies within the Naturalistic Paradigm are case studies, and it is difficult to generalize from specific cases. Researchers using the Naturalistic Paradigm recognize the evolving nature of groups; their interpretations of case studies are often tentative and qualified.

Linear Phase Model

The most influential of these discoveries has been the latter; the linear phase model. The idea that all groups performing a given type of task go through the same series of stages in the same order was replicated through the 1950s, 1960s and 1970s; with most finding four phases of discussion. For example, communication researcher B. Aubrey Fisher showed groups going sequentially through an orientation stage, a conflict stage, a stage in which a decision emerges and a stage in which that decision is reinforced. Much of this research (although not necessarily Fisher's) had two fundamental flaws.

First, all group data was combined before analysis, making it impossible to determine whether there were differences among groups in their sequence of discussion. Second, group discussion content was compared across the same number of stages as the researcher hypothesized, such that if the researcher believed there were four stages to discussion, there was no way to find out if there actually were five or more. In the 1980s, communication researcher Marshall Scott Poole examined a sample of groups without making these errors and noted substantial differences among them in the number and order of stages.

He hypothesized that groups finding themselves in some difficulty due to task complexity, an unclear leadership structure or poor cohesion act as if they feel the need to conduct a "complete" discussion and thus are more likely to pass through all stages as the linear phase model implies, whereas groups feeling confident due to task simplicity, a clear leadership structure and cohesion are more likely to skip stages apparently deemed unnecessary.

Idea Development

Another milestone in the study of group discussion content was early 1960s work by communication researchers Thomas Scheidel and Laura Crowell regarding the process by which groups examine individual proposed solutions to their problem. They concluded that after a proposal is made, groups discuss it in an implied attempt to determine their "comfort level" with it and then drop it in lieu of a different proposal.

In a procedure akin to the survival of the fittest, proposals viewed favorably would emerge later in discussion, whereas those viewed unfavorably would not; the authors referred to this process as "spiraling." Although there are serious methodological problems with this work, other studies have led to similar conclusions. For example, in the 1970s, social psychologist L. Richard Hoffman noted that odds of a proposal's acceptance are strongly associated with the arithmetical difference between the numbers of utterances supporting versus rejecting that proposal. More recent work has shown that groups differ substantially in the extent to which they spiral.

Social Influence in Groups

Work relevant to social influence in groups has a long history. Two early examples of social psychological research have been particularly influential. The first of these was by Muzafer Sherif in 1935 using the auto kinetic effect. Sherif asked participants to voice their judgments of light movement in the presence of others and noted that these judgments tended to converge.

The second of these was a series of studies by Solomon Asch, in which naive participants were asked to voice their judgments of the similarity of the length of lines after hearing the "judgments" of several

confederates (research assistants posing as participants) who purposely voiced the same obviously wrong judgment. On about 1/3 of the cases, participants voiced the obviously wrong judgment.

When asked why, many of these participants reported that they had originally made the correct judgment but after hearing the confederates, decided the judgments of several others (the confederates) should be trusted over theirs. As a consequence of these and other studies, social psychologists have come to distinguish between two types of social influence; informational and normative (see conformity). Informational influence occurs when group members are persuaded by the content of what they read or hear to accept an opinion; Sherif's study appears to be an example.

Normative influence occurs when group members are persuaded by the knowledge that a majority of group members have a view. Normative influence should not be confused with compliance, which occurs when group members are not persuaded but voice the opinions of the group majority. Although some of the participants in the Asch studies who conformed admitted that they had complied, the ones mentioned above who believed the majority to be correct are best considered to have been persuaded through normative influence.

Conflict Resolution

Any group has conflicts, topics that people do not agree on, different points of view on how to move forward with a task and so on. As a result, to be able to overcome any conflict that might arise, a six step conflict resolution will help to overcome the problem.

- ◆ All the group members have to listen carefully to each other
- ◆ Understand the different points of view that were discussed
- ◆ Be respectful and show interest in maintaining a good relationship with the group members regardless of their opinions
- ◆ Try and find a common ground
- ◆ Come up with new solutions to the problem or situation
- ◆ Finally, reach on a fair agreement that will benefit everyone

Group Decisions

By the end of the 1950s, studies such as Sherif's led to the reasonable conclusion that social influence in groups leads group members to converge on the average judgment of the individual members. As a consequence, it was a surprise to many social psychologists when in the early 1960s, evidence appeared that group decisions often became more extreme than the average of the individual predisposed judgment.

This was originally thought to be a tendency for groups to be riskier than their members would be alone (the risky shift), but later found to be a tendency for extremity in any direction based on which way the members individually tended to lean before discussion (group polarization). Research has clearly demonstrated that group polarization is primarily a product of persuasion not compliance.

Two theoretical explanations for group polarization have come to predominate. One is based on social comparison theory, claiming that members look to one another for the "socially correct" side of the issue and if they find themselves deviant in this regard, shift their opinion toward the extreme of the socially correct position. This would be an example of normative influence.

The other 'persuasive arguments theory' (PAT), begins with the notion that each group member enters discussion aware of a set of items of information favouring both sides of the issue but lean toward that side that boasts the greater amount of information. Some of these items are shared among the members (all are aware of them), others are unshared (only one member is aware of each). Assuming most or all group members lean in the same direction, during discussion, items of unshared information supporting that direction are voiced, giving members previously unaware of them more reason to lean in that direction. PAT is an example of informational influence.

Although PAT has strong empirical support, it would imply that unshared items of information on the opposite side of the favoured position would also come up in discussion, cancelling the tendency to polarize. Research has shown that when group members all lean in one direction, discussion content is

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biased toward the side favoured by the group, inconsistent with PAT. This finding is consistent with social comparison notions; upon discovering where the group stands; members only voice items of information on the socially correct side. It follows that an explanation for group polarization must include information influence and normative influence.

The possibility exists that the majority of information known to all group members combined, supports one side of an issue but that the majority of information known to each member individually, supports the other side of the issue. For example, imagine that each member of a 4-person group was aware of 3 items of information supporting job candidate A that were only known to that member and 6 items of information supporting job candidate B that were known to all members.

There would be 12 items of information supporting candidate A and 6 supporting candidate B but each member would be aware of more information supporting B. Persuasive arguments theory implies that the items of information favouring A should also come up, leading to each member changing their mind but research has indicated that this does not occur.

Rather, as predicted by the merging of PAT and social comparison theory, each member would come into discussion favouring B, that discussion would be heavily biased toward B and that the group would choose B for the job. This circumstance, first studied by Stasser and Titus, is known as a "hidden profile" and is more likely to occur as group size increases and as the proportion of shared versus unshared items of information increases.

Many methods may be used in reaching group decisions. The most popular method in Western culture is by majority, but other ways to make team decisions are available. *Firstly, voting by majority brings quick decision making, and that is one of the reasons why it is the most widely used.*

A second method is by consensus. Reaching decisions by consensus is time consuming, but it allows everyone to bring forward their opinion. A third method is by averaging. This method requires all teammates to reach a decision by compromising. Reaching decisions by minority decision calls for a subcommittee getting together and reaching decisions without the whole group being involved. A final method is by authority rule. In this method, the group leader listens to individual group member's ideas, and has final say on a decision.

Nonverbal Communication

Body language is a form of nonverbal communication, consisting of body pose, gestures, eye movements and paralinguistic cues (i.e. tone of voice and rate of speech). Humans send and interpret such signals *unconsciously*. It is often said that human communication consists of 93% body language and paralinguistic cues, while only 7% of communication consists of words themselves - however, Albert Mehrabian, the researcher whose 1960s work is the source of these statistics, has stated that this is a misunderstanding of the findings. Others assert that "Research has suggested that between 60 and 70 percent of all meaning is derived from nonverbal behaviour."

Physical Expression

Physical expressions like waving, pointing, touching and slouching are all forms of nonverbal communication. The study of body movement and expression is known as kinesics. Humans move their bodies when communicating because as research has shown, it helps "ease the mental effort when communication is difficult." Physical expressions reveal many things about the person using them for example, gestures can emphasize a point or relay a message, posture can reveal boredom or great interest, and touch can convey encouragement or caution.

Examples list

- ◆ Hands on knees: indicates readiness.
- ◆ Hands on hips: indicates impatience.
- ◆ Lock your hands behind your back: indicates self-control.
- ◆ Locked hands behind head: states confidence.
- ◆ Sitting with a leg over the arm of the chair: suggests indifference.

- ◆ Legs and feet pointed in a particular direction: the direction where more interest is felt
- ◆ Crossed arms: indicates submissiveness.

Body language is a form of non-verbal communication involving the use of stylized gestures, postures, and physiologic signs which act as cues to other people. Humans, sometimes unconsciously, send and receive non-verbal signals all the time.

Body Language and Space

Interpersonal space refers to the psychological “bubble” that we can imagine exists when someone is standing way too close to us. Research has revealed that in North America there are four different zones of interpersonal space. The first zone is called intimate distance and ranges from touching to about eighteen inches apart. Intimate distance is the space around us that we reserve for lovers, children, as well as close family members and friends. The second zone is called personal distance and begins about an arm’s length away; starting around eighteen inches from our person and ending about four feet away.

We use personal distance in conversations with friends, to chat with associates, and in group discussions. The third zone of interpersonal space is called social distance and is the area that ranges from four to eight feet away from you. Social distance is reserved for strangers, newly formed groups, and new acquaintances. The fourth identified zone of space is public distance and includes anything more than eight feet away from you. This zone is used for speeches, lectures, and theatre; essentially, public distance is that range reserved for larger audiences.

Language Difficulties

Misunderstandings in communication are common because of the many different ways that is the way of conveying message; which is done through language. Though there is no right or wrong way to communicate, avoiding language barriers such as jargon, bypassing, and offensive language may prevent misunderstandings in group or interpersonal discussions.

One of the more common barriers in communication is the inappropriate use of jargon. Jargon is a fictive language invented by and for the group as a verbal shorthand. It also syllabifies group membership when used properly. The problem with jargon is that it can make words confusing and can be used to conceal the truth. Another barrier to language is bypassing.

Bypassing occurs when group members have different meanings for different words and phrases and thus miss each other’s meanings. To overcome the risk of bypassing it is important to look to what the speaker wants and not always at what the speaker says. The third most common language barrier is offensive language. Offensive language is “any terminology that demeans, excludes, or stereotypes people for any reason.

Avoiding sexist, discriminating, or labelling talk will greatly reduce chances of miscommunication. Remember, there is no right or wrong way to communicate. Though language difficulties are common, avoiding barriers like jargon, bypassing, and offensive language, will greatly reduce your chances of being misunderstood. Only through habitual awareness can one begin to truly understand and then be understood.

3.6 Summary

Body language is a form of nonverbal communication, consisting of body pose, gestures, eye movements and paralinguistic cues (i.e. tone of voice and rate of speech). Humans send and interpret such signals unconsciously.

Misunderstandings in communication are common because of the many different ways that is the way of conveying message; which is done through language.

Uncertainty reduction theory comes from the socio psychological perspective. It addresses the basic process of how we gain knowledge about other people.

Communication in small groups is interpersonal communication within groups of between 3 and 20 individuals.

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3.7 Key Terms

Interpersonal Communication : Communication scholars define Interpersonal communication in numerous ways, usually describing participants who are dependent upon one another.

Uncertainty reduction theory : Uncertainty reduction theory comes from the socio psychological perspective. It addresses the basic process of how we gain knowledge about other people.

Social exchange theory : Social exchange theory falls under the symbolic interaction perspective.

Communication privacy management theory : Of the socio-cultural tradition, communication privacy management theory is concerned with how people negotiate openness and privacy in concern to communicated information.

Dyadic communication and Relationships : Dyadic communication is the part of a relationship that calls for "something to happen".

Theories of group communication : The majority of small group communication textbooks are grounded in systems theory. Although systems theory is a relatively intuitive way to explore small group processes, it does have some weaknesses.

Types of cognitive relationships : According to cognitive dissonance theory there are three types of cognitive relationships: consonant relationships, dissonant relationships, and irrelevant relationships.

Language difficulties : Misunderstandings in communication are common because of the many different ways that is the way of conveying message; which is done through language.

3.8 Terminal Questions

Very short answer type questions

1. Define the term Interpersonal Communication
2. Explain Uncertainty reduction theory
3. Elucidate Relational dialectics theory
4. Describe social exchange theory.
5. What is language difficulties

Short answer type questions

1. Describe relational dialectics theory in details.
2. What is onion theory?
3. Describe nonverbal communication in details.
4. H language difficulties create misunderstanding?

3.9 Sample of Short Question and Answer

Q.1 What do you mean uncertainty reduction theory?

Ans. Uncertainty reduction theory comes from the socio psychological perspective. It addresses the basic process of how we gain knowledge about other people. According to the theory people have difficulty with uncertainty, they want to be able to predict behaviour and therefore they are motivated to seek more information about people

The theory argues that strangers, upon meeting, go through certain steps and checkpoints in order to reduce uncertainty about each other and form an idea of whether one likes or dislikes the other. As we communicate we are making plans to accomplish our goals.

Q.2 Describe social exchange theory in a nutshell?

Ans. Social exchange theory falls under the symbolic interaction perspective. The theory predicts, explains and describes when and why people reveal certain information about themselves to others. The social exchange theory uses Thibaut and Kelley's (1959) theory of interdependence. This theory states that "relationships grow, develop, deteriorate, and dissolve as a consequence of an unfolding social-exchange process, which may be conceived as a bartering of rewards and costs both between the partners and between members of the partnership and others".

Social exchange theory argues the major force in interpersonal relationships is the satisfaction of both people's self-interest. Theorists say self-interest is not necessarily a bad thing and that it can actually enhance relationships.

Q.3 What is symbolic interaction?

Ans. Symbolic interaction comes from the socio cultural perspective in that it relies on the creation of shared meaning through interactions with others. This theory focuses on the ways in which people form meaning and structure in society through interactions. People are motivated to act based on the meanings they assign to people, things, and events.

Symbolic interaction argues the world is made up of social objects that are named and have socially determined meanings. When people interact over time they come to shared meaning for certain terms and actions and thus come to understand events in particular ways. There are three main concepts in this theory: society, self and mind.

Q.4 Elucidate relational dialectics theory?

Ans. In order to understand relational dialectics theory, we must first understand specifically what encompasses the term discourse. Therefore, discourses are "systems of meaning that are uttered whenever we make intelligible utterances aloud with others or in our heads when we hold internal conversations". Now, taking the term discourse and coupling it with Relational Dialectics Theory, it is assumed that this theory "emerges from the interplay of competing discourses".

This theory also poses the primary assumption that, "Dialogue is simultaneously unity and difference". Therefore, these assumptions insinuate the concept of creating meaning within ourselves and others when we communicate, however, it also shows how the meanings within our conversations may be interpreted, understood, and of course misunderstood. Hence, the creation and interpretations we find in our communicative messages may create strains in our communicative acts that can be termed as 'dialectical tensions.'

Q.5 Describe "Onion Theory" in brief?

Ans. This theory is best known as the "onion theory". This analogy suggests that like an onion, personalities have "layers" that start from the outside (what the public sees) all the way to the core (ones private self). Oftentimes, when a relationship begins to develop, it is customary for the individuals within the relationship to undergo a process of self-disclosure. As people divulge information about themselves their "layers" begin to peel, and once those "layers" peel away they cannot go back; just like you can't put the layers back on an onion.

Q.6 Give an example of cognitive dissonance?

Ans. An example of cognitive dissonance would be if someone holds the belief that maintaining a healthy lifestyle is important, but they don't regularly work out or eat healthy, they may experience dissonance between their beliefs and their actions. If there is a significant amount of dissonance, they may be motivated to change their attitudes and work out more or eat healthier foods. They may also be inclined to avoid situations that will point out the fact that their attitudes and beliefs are inconsistent, such as avoiding the gym or not reading health reports.

Q.7 Describe the types of cognitive relationships?

Ans. According to cognitive dissonance theory there are three types of cognitive relationships: consonant relationships, dissonant relationships, and irrelevant relationships. Consonant relationships are when two elements, such as your beliefs and actions, are in equilibrium with each other or coincide. Dissonant relationships are when two elements are not in equilibrium and cause dissonance. Irrelevant

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relationships are when two elements do not possess a meaningful relationship with one another, they are unrelated and do not cause dissonance.

Q.8 Describe nonverbal communication in a nutshell?

Ans. Body language is a form of nonverbal communication, consisting of body pose, gestures, eye movements and paralinguistic cues (i.e. tone of voice and rate of speech). Humans send and interpret such signals unconsciously. It is often said that human communication consists of 93% body language and paralinguistic cues, while only 7% of communication consists of words themselves - however, Albert Mehrabian, the researcher whose 1960s work is the source of these statistics, has stated that this is a misunderstanding of the findings. Others assert that "Research has suggested that between 60 and 70 percent of all meaning is derived from nonverbal behaviour."

Q.9 How can you say that language difficulties create misunderstanding?

Ans. Misunderstandings in communication are common because of the many different ways that is the way of conveying message; which is done through language. Though there is no right or wrong way to communicate, avoiding language barriers such as jargon, bypassing, and offensive language may prevent misunderstandings in group or interpersonal discussions.

One of the more common barriers in communication is the inappropriate use of jargon. Jargon is a fictive language invented by and for the group as a verbal shorthand. It also syllabifies group membership when used properly. The problem with jargon is that it can make words confusing and can be used to conceal the truth. Another barrier to language is by

3.10 Further Readings

- ◆ Berger, C. R. (1986). "Uncertain Outcome Values in Predicted Relationships: Uncertainty Reduction Theory Then and Now". Human Communication Research
- ◆ Griffin, Emory. "Chapter 12: Relational Dialectics." First Look at Communication Theory. McGraw Hill Higher Educat, 2011.
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UNIT - IV

BASIC PRINCIPLE AND FEATURES OF MASS COMMUNICATIONS, PROCESS OF COMMUNICATION. AND ITS COMPONENTS

Unit-4 : Basic Principle and Features of Mass Communications, Process of Communication. and its Components

STRUCTURE

4.0 Learning Objectives

4.1 Introduction

4.2 Historical Perspective of Mass Media Laws

4.3 Broadcast Media

4.4 Censorship in India

4.5 Feature of Mass Communication

4.6 Professions Involving Mass Media

4.7 Process of Communication

4.8 Components of Communications

4.9 Summary

4.10 Key Terms

4.11 Self assessment Questions

4.12 Samples of Short Question and Answers

4.14 Further Readings

4.0 Learning Objectives

After reading this unit, the students should be able to:

- ◆ Understand the basic principle of Mass Communication
- ◆ Know the meaning feature of Mass Communication
- ◆ Understand the process of Communication
- ◆ And its components

4.1 Introduction

The term 'mass' suggests that the recipients of media products constitute a vast sea of passive, undifferentiated individuals. This is an image associated with some earlier critiques of 'mass culture' and Mass society which generally assumed that the development of mass communication has had a largely negative impact on modern social life, creating a kind of bland and homogeneous culture which entertains individuals without challenging them. However, with the advancement in Media Technology, people are no longer receiving gratification without questioning the grounds on which it is based.

Instead, people are engaging themselves more with media products such as computers, cell phones and Internet. These have gradually become vital tools for communications in society today.

The aspect of 'communication' refers to the giving and taking of meaning, the transmission and reception of messages. The word 'communication' is really equated with 'transmission', as viewed by the sender, rather than in the fuller meaning, which includes the notions of response, sharing and interaction.

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Messages are produced by one set of individuals and transmitted to others who are typically situated in settings that are spatially and temporally remote from the original context of production. Therefore, the term 'communication' in this context masks the social and industrial nature of the media, promoting a tendency to think of them as interpersonal communication.

Furthermore, it is known that recipients today do have some capacity to intervene in and contribute to the course and content of the communicative process. They are being both active and creative towards the messages that they are conveyed of. With the complement of the cyberspace supported by the Internet, not only those recipients are participants in a structured process of symbolic transmission, constraints such as time and space are reordered and eliminated.

'Mass communication' can be seen as institutionalized production and generalized diffusion of symbolic goods via the fixation and transmission of information or symbolic content. It is known that the systems of information codification have shifted from analog to digital. This has indeed advanced the communication between individuals. With the existence of Infrared, Bluetooth and Wi-Fi, cell phones are no longer solely a tool for audio transmission.

We can transfer photos, music documents or even games and email at anytime and anywhere. The development of media technology has indeed advanced the transmission rate and stability of information exchange.

Mass communication research includes media institutions and processes such as diffusion of information, and media effects such as persuasion or manipulation of public opinion. In the United States, for instance, several university journalism departments evolved into schools or colleges of mass communication or "journalism and mass communication".

In addition to studying practical skills of journalism, public relations or advertising, they offer programs on "mass communication" or "mass communication research." The latter is often the title given to doctoral studies in such schools, whether the focus of the student's research is journalism practice, history, law or media effects. Departmental structures within such colleges may separate research and instruction in professional or technical aspects of mass communication.

With the increased role of the Internet in delivering news and information, mass communication studies and media organizations tend to focus on the convergence of publishing, broadcasting and digital communication.

The academic mass communication discipline historically differs from media studies and communication studies programs with roots in departments of theatre, film or speech, and with more interest in "qualitative," interpretive theory, critical or cultural approaches to communication study.

In contrast, many mass communication programs historically lean toward empirical analysis and quantitative research – from statistical content analysis of media messages to survey research, public opinion polling, and experimental research. Interest in "New Media" and "Computer Mediated Communication" is growing much faster than educational institutions can assimilate it. So far, traditional classes and degree programs have not been able to accommodate new shifts of the paradigm in communication technologies.

Freedom of the media is indeed an integral part of the freedom of expression and essential requisite of a democratic set up. The Indian Constitution has granted this freedom by way of Fundamental Right. The media, which is obligated to respect the rights of individual, is also obligated to work within the framework of legal principles and statutes. These principles/statutes have been framed by way of minimum standards and do not intend to detract from higher standards of protection to the freedom of expression.

The media is the Fourth limb of a democratic system, the legislature, executive and judiciary being the other three. While legislature prepares the law for the society and the executive takes steps for implementing them, the third stepping-stone is the judiciary, which has to ensure legality of all actions and decisions. The Fourth Estate i.e. the press has to operate within the framework of these statutes and constitutional provision to act in public and national interest. This is indicative of the fact that nobody is above law.

When the Constitution of India guaranteed freedom of expression and speech to its citizens, it ensured that the freedom was not absolute and any expression, by way of words, speech or visual medium, did not violate any statutory provisions enacted by legislature and executed by the executive. If the media, electronic or print, exceeded its jurisdiction, the courts came forward to ensure that violation of the fundamental rights by the media does not go unchecked.

Shifting our view to the Indian perspective and its system of Parliamentary Democracy, it is true that, the Press is free but subject to certain reasonable restrictions imposed by the Constitution of India, 1950, as amended ("Constitution"). Before the impact of globalisation was felt, the mass media was wholly controlled by the government, which let the media project only what the government wanted the public to see and in a way in which it wanted the public to see it. However, with the onset of globalisation and privatisation, the situation has undergone a humongous change.

Before the invention of communication satellites, communication was mainly in the form of national media, both public and private, in India and abroad. Then came 'transnational media' with the progress of communication technologies like Satellite delivery and ISDN (Integrated Services Digital Network), the outcome: local TV, global films and global information systems.

In such an era of media upsurge, it becomes an absolute necessity to impose certain legal checks and bounds on transmission and communication. In the due course of this article, we would discuss the various aspects of media and the relevant legal checks and bounds governing them.

4.2 Historical Perspective of Mass Media Laws

Mass Media laws in India have a long history and are deeply rooted in the country's colonial experience under British rule. The earliest regulatory measures can be traced back to 1799 when Lord Wellesley promulgated the Press Regulations, which had the effect of imposing pre-censorship on an infant newspaper publishing industry. The onset of 1835 saw the promulgation of the Press Act, which undid most of, the repressive features of earlier legislations on the subject.

Thereafter on 18th June 1857, the government passed the 'Gagging Act', which among various other things, introduced compulsory licensing for the owning or running of printing presses; empowered the government to prohibit the publication or circulation of any newspaper, book or other printed material and banned the publication or dissemination of statements or news stories which had a tendency to cause a furor against the government, thereby weakening its authority.

Then followed the 'Press and Registration of Books Act' in 1867 and which continues to remain in force till date. Governor General Lord Lytton promulgated the 'Vernacular Press Act' of 1878 allowing the government to clamp down on the publication of writings deemed seditious and to impose punitive sanctions on printers and publishers who failed to fall in line. In 1908, Lord Minto promulgated the 'Newspapers (Incitement to Offences) Act, 1908 which authorized local authorities to take action against the editor of any newspaper that published matter deemed to constitute an incitement to rebellion.

However, the most significant day in the history of Media Regulations was the 26th of January 1950 - the day on which the Constitution was brought into force. The colonial experience of the Indians made them realise the crucial significance of the 'Freedom of Press'. Such freedom was therefore incorporated in the Constitution; to empower the Press to disseminate knowledge to the masses and the Constituent Assembly thus, decided to safeguard this 'Freedom of Press' as a fundamental right. Although, the Indian Constitution does not expressly mention the liberty of the press, it is evident that the liberty of the press is included in the freedom of speech and expression under Article 19(1)(a). It is however pertinent to mention that, such freedom is not absolute but is qualified by certain clearly defined limitations under Article 19(2) in the interests of the public.

It is necessary to mention here that, this freedom under Article 19(1)(a) is not only cribbed, cabined and confined to newspapers and periodicals but also includes pamphlets, leaflets, handbills, circulars and every sort of publication which affords a vehicle of information and opinion:

Thus, although the freedom of the press is guaranteed as a fundamental right, it is necessary for us to deal with the various laws governing the different areas of media so as to appreciate the vast expanse of media laws.

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The Freedom Of Press and the Freedom Of Expression can be regarded as the very basis of a democratic form of government. Every business enterprise is involved in the laws of the nation, the state and the community in which it operates. Newspaper publishers find themselves more 'hemmed in' by legal restrictions than many other businesses do : despite the fact that the freedom of press is protected by the Indian constitution. The various Acts, which have to be taken into consideration when dealing with the regulations imposed upon the Print Media, are:

The Press and Registration of Books Act, 1867 : This Act regulates printing presses and newspapers and makes registration with an appointed Authority compulsory for all printing presses.

The Press (Objectionable Matters) Act, 1951 : This enactment provides against the printing and publication of incitement to crime and other objectionable matters.

The Newspaper (Prices and Pages) Act, 1956 : This statute empowers the Central Government to regulate the price of newspapers in relation to the number of pages and size and also to regulate the allocation of space to be allowed for advertising matter.

When dealing with this statute, it will be worthwhile to mention about the case of Sakal Papers Ltd. v. Union of India . In this case, the Daily Newspapers (Price and Control) Order, 1960, which fixed a minimum price and number of pages, which a newspaper is entitled to publish, was challenged as unconstitutional. The State justified the law as a reasonable restriction on a business activity of a citizen. The Supreme Court struck down the Order rejecting the State's argument. The Court opined that, the right of freedom of speech and expression couldn't be taken away with the object of placing restrictions on the business activity of the citizens. Freedom of speech can be restricted only on the grounds mentioned in clause (2) of Article 19.

Defence of India Act, 1962 : This Act came into force during the Emergency proclaimed in 1962. This Act aimed at restricting the Freedom of the Press to a large extent keeping in mind the unrest prevailing in India in lieu of the war against China. The Act empowered the Central Government to issue rules with regard to prohibition of publication or communication prejudicial to the civil defence/military operations, prevention of prejudicial reports and prohibition of printing or publishing any matter in any newspaper.

Delivery of Books and Newspapers (Public Libraries) Act, 1954 : According to this Act, the publishers of books and newspapers are required to deliver, free of cost, a copy of every published book to the National Library at Calcutta and one copy each to three other public libraries specified by the Central Government.

The Working Journalists and other Newspaper Employees (Conditions of Service and Miscellaneous Provisions) Act, 1955 : It lays down the minimum standards of service conditions for newspaper employees and journalists.

Civil Defence Act, 1968 : It allows the Government to make rules for the prohibition of printing and publication of any book, newspaper or other document prejudicial to the Civil Defence.

Press Council Act, 1978 : Under this Act, the Press Council was reconstituted (after 1976) to maintain and improve the standards of newspaper and news agencies in India.

Although on one hand, the Constitution confers the fundamental right of freedom of the press, Article 105 (2) provides certain restrictions on the publications of the proceedings in Parliament. In the famous Searchlight Case, the Supreme Court held that, the publication by a newspaper of certain parts of the speech of members in the House, which were ordered to be expunged by the Speaker constituted a breach of privilege.

Due to the restrictive scope of this Article, it is not possible for us to delve into all the other statutes; however, a few of the legislations, which are worth mentioning, are the Contempt of Courts Act, 1971 and The Official Secrets Act, 1923.

4.3 Broadcast Media

The broadcast media was under complete monopoly of the Government of India. Private organizations were involved only in commercial advertising and sponsorships of programmes. However, in

Secretary, Ministry of I&B v. CAB, the Supreme Court clearly differed from the aforementioned monopolistic approach and emphasized that, every citizen has a right to telecast and broadcast to the viewers/listeners any important event through electronic media, television or radio and also provided that the Government had no monopoly over such electronic media as such monopolistic power of the Government was not mentioned anywhere in the Constitution or in any other law prevailing in the country.

This judgment, thus, brought about a great change in the position prevailing in the broadcast media, and such sector became open to the citizens.

The Broadcasting Code, adopted by the Fourth Asian Broadcasting Conference in 1962 listing certain cardinal principles to be followed by the electronic media, is of prime importance so far as laws governing broadcast medium are concerned. Although, the Broadcast Code was chiefly set up to govern the All India Radio, the following cardinal principles have ideally been practiced by all Broadcasting and Television Organization; viz: -

- ◆ To ensure the objective presentation of news and fair and unbiased comment
- ◆ To promote the advancement of education and culture
- ◆ To raise and maintain high standards of decency and decorum in all programmes
- ◆ To provide programmes for the young which, by variety and content, will inculcate the principles of good citizenship
- ◆ To promote communal harmony, religious tolerance and international understanding
- ◆ To treat controversial public issues in an impartial and dispassionate manner
- ◆ To respect human rights and dignity

Cable Television Networks (Regulation) Act, 1995 basically regulates the operation of Cable Television in the territory of India and regulates the subscription rates and the total number of total subscribers receiving programmes transmitted in the basic tier. In pursuance of the Cable Television Network (Regulation) (Amendment) Bill, 2002, the Central Government may make it obligatory for every cable operator to transmit or retransmit programme of any pay channel through an addressable system as and when the Central Government so notifies. Such notification may also specify the number of free to air channels to be included in the package of channels forming the basic service tier.

Direct-to-Home Broadcasting - Direct-to-Home (DTH) Broadcasting Service, refers to distribution of multi-channel TV programmes in Ku Band by using a satellite system and by providing TV signals directly to the subscribers' premises without passing through an intermediary such as a cable operator. The Union Government has decided to permit Direct-to-Home TV service in Ku band in India.

Film - India is one of the largest producers of motion pictures in the world. Encompassing three major spheres of activity - production, distribution and exhibition, the industry has an all-India spread, employing thousands of people and entertaining millions each year. The various laws in force regulating the making and screening of films are: -

The Cinematograph Act, 1952 - The Cinematograph Act of 1952 has been passed to make provisions for a certification of cinematographed films for exhibitions by means of Cinematograph. Under this Act, a Board of Film Censors (now renamed Central Board of Film Certification) with advisory panels at regional centres is empowered to examine every film and sanction it whether for unrestricted exhibition or for exhibition restricted to adults. The Board is also empowered to refuse to sanction a film for public exhibition.

In *K. A. Abbas v. Union of India*, the petitioner for the first time challenged the validity of censorship as violative of his fundamental right of speech and expression. The Supreme Court however observed that, pre-censorship of films under the Cinematograph Act was justified under Article 19(2) on the ground that films have to be treated separately from other forms of art and expression because a motion picture was able to stir up emotion more deeply and thus, classification of films between two categories 'A' (for adults only) and 'U' (for all) was brought about.

NOTES

public order". Analysts from Reporters Without Borders rank India 131st in the world in terms in their Press Freedom Index, falling from 80th just 11 years earlier. In 2011, the report Freedom in the World by Freedom House gave India a political rights rating of 2, and a civil liberties rating of 3, earning it the designation of free. The rating scale runs from 1 (most free) to 7 (least free).

Obscenity and Sexual Content

Watching or possessing pornographic materials is fully legal, however distribution of such materials is banned. The Central Board of Film Certification allows release of certain films with sexually explicit content (labeled A-rated), which are to be shown only in restricted spaces and to be viewed only by people of age 18 and above. Even India's public television broadcaster, Doordarshan has aired adult films. Films, television shows and music videos are prone to scene cuts or even bans, however if any literature is banned, it is not usually for pornographic reasons.

Pornographic magazines are technically illegal, but many softcore Indian publications are available through many news vendors, who often stock them at the bottom of a stack of non-pornographic magazines, and make them available on request. Most non-Indian publications (including Playboy) are usually harder to find, whether softcore or hardcore. Mailing pornographic magazines to India from a country where they are legal is also illegal in India. In practice, the magazines are almost always confiscated by Customs and entered as evidence of law-breaking, which then undergoes detailed scrutiny.

National Security

The Official Secrets Act 1923 is India's anti-espionage act held over from British colonisation. It states clearly that any action which involves helping an enemy state against India. It also states that one cannot approach, inspect, or even pass over a prohibited government site or area. According to this Act, helping the enemy state can be in the form of communicating a sketch, plan, model of an official secret, or of official codes or passwords, to the enemy. The disclosure of any information that is likely to affect the sovereignty and integrity of India, the security of the State, or friendly relations with foreign States, is punishable by this act.

Prosecution and Penalties

Punishments under the Act range from three to fourteen years imprisonment. A person prosecuted under this Act can be charged with the crime even if the action was unintentional and not intended to endanger the security of the state. The Act only empowers persons in positions of authority to handle official secrets, and others who handle it in prohibited areas or outside them are liable for punishment.

In any proceedings against a person for an offence under this Act, the fact that he has been in communication with, or attempted to communicate with a foreign agent, whether within or without India is relevant and enough to necessitate prosecution. Journalists also have to help members of the police forces above the rank of the sub-Inspector and members of the Armed forces with investigation regarding an offence, up to and including revealing his sources of information (if required).

Under the Act, search warrants may be issued at any time if the magistrate feels that based on the evidence in front of them there is enough danger to the security of the state.

Uninterested members of the public may be excluded from court proceedings if the prosecutions feels that any information which is going to be passed on during the proceedings is sensitive. This also includes media; so the journalists will not be allowed to cover that particular case.

When a company is seen as the offender under this Act, everyone involved with the management of the company including the board of directors can be liable for punishment. In the case of a newspaper everyone including the editor, publisher and the proprietor can be jailed for an offence.

Conflict with Right to Information

In the OSA clause 6, information from any governmental office is considered official information; hence it can be used to override Right to Information Act 2005 requests. This has drawn harsh criticism.

Iftikhar Gilani Case

In June 2002, journalist Iftikhar Gilani was, arrested for violating the OSA 1923. He was charged under the OSA, with a case under the Obscenity Act added to it. The first military report suggested that the

information he was accused of holding was "secret" despite being publicly available. The second military intelligence report contradicted this, stating that there was no "official secret". Even after this, the government denied the opinion of the military and was on the verge of challenging it when the contradictions were exposed in the press.

The military reported that, "the information contained in the document is easily available" and "the documents carries no security classified information and the information seems to have been gathered from open sources".

On January 13, 2003, the government withdrew its case against him to prevent having two of its ministries having to give contradictory opinions. Gilani was released the same month.

Delhi High Court Judgement

The Delhi high court greatly reduced the powers of the act by ruling publication of a document merely labelled "secret" shall not render the journalist liable under the law.

Censorship by Medium

Press

In 1975, the Indira Gandhi government imposed censorship of press in The Emergency. It was removed at the end of the Emergency rule. On 26 June 1975, the day after the emergency was imposed, the Bombay edition of The Times of India in its obituary column carried an entry that read, "D.E.M O'Cracy beloved husband of T.Ruth, father of L.L.Bertie, brother of Faith, Hope and Justica expired on 26 June".

Film

The Central Board of Film Certification, the regulatory film body of India, regularly orders directors to remove anything it deems offensive, including sex, nudity, violence or subjects considered politically subversive.

In 2002, the film War and Peace, depicting scenes of nuclear testing and the September 11, 2001 attacks, created by Anand Patwardhan, was asked to make 21 cuts before it was allowed to have the certificate for release. Patwardhan objected, saying "The cuts that they asked for are so ridiculous that they won't hold up in court" and "But if these cuts do make it, it will be the end of freedom of expression in the Indian media." The court decreed the cuts unconstitutional and the film was shown uncut.

In 2002, the Indian filmmaker and former chief of the country's film censor board, Vijay Anand, kicked up a controversy with a proposal to legalise the exhibition of X-rated films in selected cinemas across the country, saying "Porn is shown everywhere in India clandestinely... and the best way to fight this onslaught of blue movies is to show them openly in theatres with legally authorised licences". He resigned within a year after taking charge of the censor board after facing widespread criticism of his moves.

In 2003, the Indian Censor Board banned the film 'Gulabi Aaina (The Pink Mirror)', a film on Indian transsexuals produced and directed by Sridhar Rangayan. The censor board cited that the film was 'vulgar and offensive'. The filmmaker appealed twice again unsuccessfully. The film still remains banned in India, but has screened at numerous festivals all over the world and won awards. The critics have applauded it for its 'sensitive and touching portrayal of marginalized community'. BBC, YIDFF, Queer India

In 2004, the documentary Final Solution, which looks at religious rioting between Hindus and Muslims, was banned. The film follows 2002 clashes in the western state of Gujarat, which left more than 1,000 people dead. The censor board justified the ban, saying it was "highly provocative and may trigger off unrest and communal violence". The ban was lifted in Oct.'04 after a sustained campaign.

In 2006, seven states (Nagaland, Punjab, Goa, Tamil Nadu, Andhra Pradesh) have banned the release or exhibition of the Hollywood movie The Da Vinci Code (and also the book), although India's Central Board of Film Certification cleared the film for adult viewing throughout India. However, the respective high courts lifted the ban and the movie was shown in the two states.

The Central Board of Film Certification demanded five cuts from the 2011 American film The Girl with the Dragon Tattoo because of some scenes containing nudity. The producers and the director David Fincher finally decided not to release the film in India.

NOTES

Music

Heavy Metal band Slayer's 2006 album *Christ Illusion* was banned in India after Catholic churches in the country took offense to the artwork of the album and a few song titles and launched a protest against it. The album was taken off shelves and the remaining catalog was burnt by EMI Music India.

Dramas

In 1999 Maharashtra government banned the Marathi play 'Me Nathuram Godse Boltoy' or 'I am Nathuram Godse Speaking' The ban however no more survives in view of a judgment rendered by a bench of three judges of the Bombay High Court. The Notification issued by the Maharashtra government was challenged before the Bombay High Court. The High Court Bench consisting of B.P. Singh (Chief Justice), S. Radhakrishnan and Dr. D.Y. Chandrachud allowed the writ petition and declared the notification to be ultra vires and illegal.

In 2004, Eve Ensler's "The Vagina Monologues" was banned in Chennai. The play however, has played successfully in many other parts of the country since 2003. A Hindi version of the play has been performing since 2007.

Maps

In 1961 it was criminalized in India to question the territorial integrity of frontiers of India in a manner which is, or is likely to be, prejudicial to the interests of the safety or security of India.

Books

1989, The import of Salman Rushdie's *The Satanic Verses* was banned in India for its purported attacks on Islam. India was the second country in the world (after Singapore) to ban the book.

1990, *Understanding Islam through Hadis* by Ram Swarup was banned. In 1990 the Hindi translation of the book was banned, and in March 1991 the English original became banned as well.

A book on Shivaji by Queens University professor Jayant Lele was also banned. as this book raised a question about Shivaji's father.

Shivaji: Hindu King in Islamic India by American scholar James Laine.

Laine's translation of the *Sivabharata*, entitled *The Epic of Shivaji*, was also banned. The ban followed an attack by Sambhaji Brigade activists on the Bhandarkar Oriental Research Institute in Pune. The subsequent governments have not revoked the ban.

In Punjab the *Bhavsagar-Granth* was banned by the state government, following clashes between mainstream Sikhs and the apostate Sikh sect that produced it. It was said that the *granth* had copied a number of portions from the *Guru Granth Sahib*. In one of the photographs it showed Baba Bhaniara, wearing a shining coat and headdress in a style similar to that made familiar through the popular posters of Guru Gobind Singh, the tenth guru of the Sikhs. In another Baba Bhaniara is shown riding a horse in the manner of Guru Gobind Singh.

The Polyester Prince - (ISBN 1-86448-468-3) a biography of the Indian businessman Dhirubhai Ambani was banned.

Importing the book *The True Furqan* (al-Furqan al-Haqq) by Al Saffee and Al Mahdee into India has been prohibited since September 2005.

Islam - A Concept of Political World Invasion by Muslims By R.V. Bhasin was banned in Maharashtra during the tenure of Vilasrao Deshmukh (ex Chief Minister, Maharashtra) on grounds that it promotes communal disharmony between Hindus and Muslims.

Internet

- ◆ The India country report that is included in Freedom House's Freedom on the Net 2011 report, says:
- ◆ India's overall Internet Freedom Status is "Partly Free", unchanged from 2009.
- ◆ India has a score of 36 on a scale from 0 (most free) to 100 (least free), which places India 14 out of the 37 countries worldwide that were included in the 2011 report.

- ◆ India ranks second best out of the nine countries in Asia included in the 2011 report.

There is no sustained government policy or strategy to block access to Internet content on a large scale, but measures for removing certain content from the web, sometimes for fear they could incite violence, have become more common.

Pressure on private companies to remove information that is perceived to endanger public order or national security has increased since late 2009

Internet users have sporadically faced prosecution for online postings, and private companies hosting the content are obliged by law to hand over user information to the authorities.

Both bloggers and moderators can face libel suits and even criminal prosecution for comments posted by other users on their websites.

India is classified as engaged in "selective" Internet filtering in the conflict/security and Internet tools areas and as showing "no evidence" of filtering in the political and social areas by the OpenNet Initiative in May 2007. ONI states that:

As a stable democracy with strong protections for press freedom, India's experiments with Internet filtering have been brought into the fold of public discourse. The selective censorship of Web sites and blogs since 2003, made even more disjointed by the non-uniform responses of Internet service providers (ISPs), has inspired a clamor of opposition. Clearly government regulation and implementation of filtering are still evolving. ... Amidst widespread speculation in the media and blogosphere about the state of filtering in India, the sites actually blocked indicate that while the filtering system in place yields inconsistent results, it nevertheless continues to be aligned with and driven by government efforts.

Government attempts at filtering have not been entirely effective, as blocked content has quickly migrated to other Web sites and users have found ways to circumvent filtering. The government has also been criticized for a poor understanding of the technical feasibility of censorship and for haphazardly choosing which Web sites to block. The amended IT Act, absolving intermediaries from being responsible for third-party created content, could signal stronger government monitoring in the future.

A "Transparency Report" from Google indicates that the Government of India initiated 67 content removal requests between July and December 2010.

Censorship criticism

Many Indians also criticise Indian censorship saying "it is too much" because there are a lot of cuts in movies, especially in music videos and TV shows. Sexual scene and swear words are cut so often that it just takes away the feeling.

4.3 Feature of Mass Communication

- ◆ Five characteristics or principles of mass communication have been identified the experts.
- ◆ Firstly, it "comprises both technical and institutional methods of production and distribution". This is evident throughout the history of the media, from print to the Internet, each suitable for commercial utility.
- ◆ Secondly, it involves the "commodification of symbolic forms", as the production of materials relies on its ability to manufacture and sell large quantities of the work. Just as radio stations rely on its time sold to advertisements, newspapers rely for the same reasons on its space.
- ◆ Mass communication's third characteristic is the "separate contexts between the production and reception of information", while the fourth is in its "reach to those 'far removed' in time and space, in comparison to the producers".
- ◆ Mass communication, which involves "information distribution". This is a "one to many" form of communication, whereby products are mass produced and disseminated to a great quantity of audiences.

NOTES

NOTES

- ◆ The term 'mass' denotes great volume, range or extent (of people or production) and reception of messages. The important point about 'mass' is not that a given number of individuals receives the products, but rather that the products are available in principle to a plurality of recipients.

Communication is as old as humanity itself. Human beings started uttering sounds perhaps a million years ago but the sounds acquired meaning much later. It is said that human started exchanging thoughts through speech just 35 thousands ago. Writing started much later. Litho and wooden block printing, and later mechanical printing presses using movable types (first in China then in Korea and finally in the Germany of Johann Gutenberg) appeared on or about 1450 AD.

The next major steps in the technological evolution of mass communication were the telegraph (1844), the telephone (1870) and the wireless (1896). These inventions ultimately led to faster means of communication, using electric, electronic and radio-wave transmission of messages between distant regions on the globe, inaugurating the era of telecommunication.

Photography and film, the precursor of the most widespread instruments of mass communication today. Mass communication is the product of modern science and technology which are by and large the products of the free enterprise system. Mass communication serves millions of people who seek information on a variety of issues and topics.

The mass media are diversified media technologies that are intended to reach a large audience by mass communication. The technologies through which this communication takes place varies. Broadcast media such as radio, recorded music, film and television transmit their information electronically.

Print media use a physical object such as a newspaper, book, pamphlet or comics, to distribute their information. Outdoor media is a form of mass media that comprises billboards, signs or placards placed inside and outside of commercial buildings, sports stadiums, shops and buses. Other outdoor media include flying billboards (signs in tow of airplanes), blimps, and skywriting. Public speaking and event organising can also be considered as forms of mass media.

The digital media comprises both Internet and mobile mass communication. Internet media provides many mass media services, such as email, websites, blogs, and internet based radio and television. Many other mass media outlets have a presence on the web, by such things as having TV ads that link to a website, or distributing a QR Code in print or outdoor media to direct a mobile user to a website. In this way, they can utilise the easy accessibility that the Internet has, and the outreach that Internet affords, as information can easily be broadcast to many different regions of the world simultaneously and cost-efficiently.

The organizations that control these technologies, such as television stations or publishing companies, are also known as the mass media.

Issues with Definition

In the late 20th Century, mass media could be classified into eight mass media industries: books, newspapers, magazines, recordings, radio, movies, television and the internet. With the explosion of digital communication technology in the late 20th and early 21st centuries, the question of what forms of media should be classified as "mass media" has become more prominent. For example, it is controversial whether to include cell phones, video games and computer games (such as MMORPGs) in the definition. In the 2000s, a classification called the "seven mass media" became popular. In order of introduction, they are:

Print (books, pamphlets, newspapers, magazines, etc.) from the late 15th century

Recordings (gramophone records, magnetic tapes, cassettes, cartridges, CDs, DVDs) from the late 19th century

- ◆ Cinema from about 1900
- ◆ Radio from about 1910
- ◆ Television from about 1950
- ◆ Internet from about 1990
- ◆ Mobile phones from about 2000

Each mass media has its own content types, its own creative artists and technicians, and its own business models. For example, the Internet includes web sites, blogs, podcasts, and various other technologies built on top of the general distribution network. The sixth and seventh media, internet and mobile, are often called collectively as digital media; and the fourth and fifth, radio and TV, as broadcast media. Some argue that video games have developed into a distinct mass form of media

While a telephone is a two way communication device, mass media refers to medium which can communicate a message to a large group, often simultaneously. However, modern cell phones are no longer a single use device. Most cell phones are equipped with internet access and capable of connecting to the web which itself is a mass medium.

A question arises of whether this makes cell phones a mass medium or simply a device used to access a mass medium (the internet). There is currently a system where marketers and advertisers are able to tap into satellites, and broadcast commercials and advertisements directly to cell phones, unsolicited by the phone's user. This transmission of mass advertising to millions of people is a form of mass communication.

Video games may also be evolving into a mass medium. Video games convey the same messages and ideologies to all their users. Users sometimes share the experience with each other by playing online. Excluding the internet however, it is questionable whether players of video games are sharing a common experience when they play the game separately. It is possible to discuss in great detail the events of a video game with a friend you have never played with because the experience was identical to you both. The question is if this is then a form of mass communication.

Massively multiplayer online role-playing games (MMORPGs) such as Runescape provide a common gaming experience to millions of users throughout the globe. It is arguable that the users are receiving the same message, i.e., the game is mass communicating the same messages to the various players.

Mass vs. Mainstream

"Mass media" is sometimes used as a synonym for "mainstream media", which is distinguished from alternative media by the content and point of view. Alternative media are also "mass media" outlets in the sense of using technology capable of reaching many people, even if the audience is often smaller than the mainstream.

In common usage, the term "mass" denotes not that a given number of individuals receives the products, but rather that the products are available in principle to a plurality of recipients.

Mass vs. Local

Mass media is distinguished from local media by the notion that whilst the former aims to reach a very large market such as the entire population of a country, the latter broadcasts to a much smaller population and area, and generally focuses on regional news rather than global events. A third type of media, speciality media, provides for specific demographics, such as speciality channels on TV (sports channels, porn channels, etc.).

These definitions are not set in stone, and it is possible for a media outlet to be promoted in status from a local media outlet to a global media outlet. Some local media, which takes an interest in state or provincial news, can rise to prominence due to their investigative journalism, and to the local region's preference of updates in national politics rather than regional news. The Guardian, formerly known as the Manchester Guardian is an example of one such media outlet. Once a regional daily newspaper, The Guardian is currently a nationally respected paper.

Forms of Mass Media

There are different types of mass media that we are accustomed to in this day and age. Whether it's children, young people, or adults, we've all had our share of media-related exposure everyday. Learn more about what comprises the media in our modern-day world.

Mass media refers to communication devices, which can be used to communicate and interact with a large number of audiences in different languages. Be it the pictorial messages of the early ages, or the high-technology media that are available today, one thing that we all agree upon, is that mass media are an inseparable part of our lives. Entertainment and media always go hand in hand, but in addition to

NOTES

the entertainment, mass media also remain to be an effective medium for communication, dissemination of information, advertising, marketing, and in general, for expressing and sharing views, opinions, and ideas. Mass media is a double-edged sword which means that there are positive as well as negative influences of media.

Print Media

Print media encompasses mass communication through printed material. It includes newspapers, magazines, booklets and brochures, house magazines, periodicals or newsletters, direct mailers, handbills or flyers, billboards, press releases, and books.

Newspapers

A newspaper is a publication containing news and information and advertising, usually printed on low-cost paper called newsprint. It may be general or special interest, most often published daily or weekly. The first printed newspaper was published in 1605, and the form has thrived even in the face of competition from technologies such as radio and television. Recent developments on the Internet are posing major threats to its business model, however. Paid circulation is declining in most countries, and advertising revenue, which makes up the bulk of a newspaper's income, is shifting from print to online; some commentators, nevertheless, point out that historically new media such as radio and television did not entirely supplant existing.

Newspapers enjoyed the position of the most preferred medium to reach a wider audience until electronic communication emerged on the media scene. In the early days, newspapers were the only medium that masses at large depended on, for daily news. A newspaper carries all kinds of communication related to a variety of topics like politics, socialism, current affairs, entertainment, finance, stocks, etc. Apart from this, it also includes topics which are in lighter vein like cartoons, crosswords, Sudoku, movie reviews, book reviews, puzzles, crosswords, etc.

This captivates the imagination and interests of readers, from all age groups. Newspapers are an important platform of mass communication as they reach every nook and corner of the world where electronic media fails to reach. It plays a pivotal role in providing authentic firsthand information, building opinions, updating the knowledge of the reader, and serves as a good platform for advertisers to promote their products. However, with the emergence of Internet, which updates information every second, and is just a click away, the popularity of newspapers has reduced.

Magazines

Magazines are another type of popular culture print media. A magazine is a periodical publication containing a variety of articles, generally financed by advertising and/or purchase by readers. They usually cater to a specific type of audience who are looking for information based on a particular subject. Magazines cover a plethora of topics like current affairs, business, finance, consumers, gadgets, self-help, luxury, lifestyle, beauty, fashion, entertainment, travel, etc. Magazines like TIME and Reader's Digest include information which is all-pervasive.

The frequency of magazines can be weekly, fortnightly, bi-monthly, quarterly, half-yearly, or yearly. These magazines are the best forum for advertisers as they have a niche readership. The readers look for a specific type of information; say for example, a camera ad in a Gadget magazine will definitely have a direct brand impact on the reader who wants to buy a camera. Also, the shelf life and brand recall of magazines is far better than newspapers which have a short life span.

Magazines fall into two broad categories: consumer magazines and business magazines. In practice, magazines are a subset of periodicals, distinct from those periodicals produced by scientific, artistic, academic or special interest publishers which are subscription-only, more expensive, narrowly limited in circulation, and often have little or no advertising.

Magazines can be classified as:

- ◆ General interest magazines (e.g. Frontline, India Today, The Week, The Sunday Times etc.)
- ◆ Special interest magazines (women's, sports, business, scuba diving, etc.)

Booklets and Brochures

Booklets and brochures are a part of the promotional literature of a product, or an organization. There are two types of booklets and brochures.

Pre-buying Promotion

Usually in malls and stores, promotional literature is distributed free to all (with discount offers, or other schemes which seem profitable). For example, a free booklet about cosmetics will include information about the products, latest trends, contents, the benefits of using them, the available range, or colors, *discount coupons, etc.* This, will most likely, have a positive impact on your decision-making.

Post-buying Promotion

These booklets and brochures are usually given with a product for better customer experience and easy usage, post purchasing. You must have observed when you buy any new item, it is usually accompanied with a small booklet giving details about the benefits of using the product, usage directions, cleaning and storage instructions.

The guidelines are usually followed by a series of 'how to' images which facilitate easy information about the product. These booklets may also include 'Other offerings' section. Organizations also have their own profiles in the form of brochures which they give to their stakeholders to create a favorable image. It highlights the information about the company, its capacity and capability, services and solutions offered, milestone achievements, sustainability, innovation, awards, etc. In this case people "do judge the book by its cover", and hence, these booklets and brochures are designed in an attractive format using colors and photos.

House Magazines, Periodicals or Newsletters

Most of the organizations today have learned that it is important to communicate with all the stakeholders in order to be successful. Hence, the customers, shareholders, investors, solicitors, and employees are updated about the activities of the organization from time to time. Many organizations today invent various platforms like house magazines, periodicals, or newsletters to keep the stakeholders posted about the news related to the company.

Usually the house magazines include data about a company's achievements, employee engagement activities, and information about the offerings. A periodical or newsletter is more or less, designed on similar lines but its size is restricted to a few pages only. Mostly, it includes similar information but in a very short format. Their frequency ranges from weekly to yearly. It has an encouraging impact on the stakeholders because of the 'feel-good factor'. They believe that the company cares to communicate with them, and this also increases their confidence about the prospects of the company.

Direct Mailers

Direct mailers are small pamphlets, which are devices for direct advertising and marketing. Usually they arrive at our doorstep through the postal mails. Direct mails are a relatively cheaper option of marketing as bulk advertising is cost-effective through post. Most of them include colorful advertisements, discount and gift coupons, preapproved credit card offers; automobile, realtor, and political promotion. Direct mailing system is best suited for B2B business. People have a tendency to remember what they see in the advertisement, and recall it while making a purchase, or a voting decision. Also, the attractive offers on a commercial direct mailer prompt many to make a positive buying decision.

Handbills or Flyers

Handbills or flyers is a form of communication which is printed on a small paper. It is easy to carry, colorful, attractive, and legible to read. They are handed out to all the passers-by. These are useful mainly for restaurants, hotels, nightclubs, political campaigns, delis, concerts, rallies, political campaigns, etc. People are more prompted to throw it away without reading. Hence, many a time this fails to be an effective medium of mass communication.

Billboards

Billboards or hoardings are huge advertisements that are put up at a height in strategic locations to fetch more attention. They usually attract the targeted audience by their bold colors, attention-grabbing head-

NOTES

lines, creativity, designs, special effects, etc. Initially, billboards started by hand painting huge boards, and eventually graduated to putting up printed sheets.

Later came a trend for incorporating neon signs, videos, and graphic (which are part of electronic communication) cut-outs which extend out from the boards, 3D rubber, or plastic balloon objects, etc. Such billboards are called bulletins. They command the best customer exposure. Communication in these types of billboards should be in minimum words. The images should speak louder than the words. They are a successful medium of communication as they are good at captivating and retaining customer attention.

Press Releases

A press release is an important device of communication because it takes the relevant communication directly to the press. Whenever government, organizations, NGOs, retail outlets, design houses, celebrities, etc. have a newsworthy announcement to make, they draft a press note which is then sent to the members of the press in the form of a hard copy, fax, mail, or CD. A press release is also distributed in a press conference.

A press release answers all the "W type" questions like what, who, where, how, and when, in its content. A quote of the spokesperson is also added to give it credibility. This is issued on the letterhead of the organization. It begins with a headline and dateline, and closes with the media contact for the organization. Most of the matter in a press release gets picked up by journalists; hence it should be worded wisely and strategically.

Press/news release is one of the most important tools the public relations departments use for press relations. Public relations department of every organisation, private or public, uses press release for public relationing. But some releases are published on front and back pages with flash heads while others find their place on the spike or rest in waste paper basket. But why? What's the reason that one release gets eminent space while the other is totally, ignored. The answer lies in the production skills and techniques of public relations officer which make the editor to decide the fate of the release. Some basic techniques of producing a good press release are given in the following lines:

- ◆ It should be written on official pad of the organisation.
- ◆ The name and address of the sender should be clearly indicated together with the name, telephone number of somebody who can give any further information sought by the newspaper.
- ◆ The date should be given on the release with instructions like "immediate" or stating when it should be published.
- ◆ It should be typed on one side of the sheet in double spacing and with generous margins.
- ◆ The release should have a heading showing clearly what it is all about.
- ◆ The release should be written in inverted pyramid style i.e., basic and most important fact(s) should be given in the first paragraph.
- ◆ In the body of the release the questions like: what the news; where it happened; how it happened; to whom it happened; how and why it happened etc. should be solved.
- ◆ The release should be free of ambiguity, technical and unfamiliar words and terminologies should be avoided.
- ◆ It should be brief and terse.
- ◆ It should contain authentic facts and figures.
- ◆ If individuals are mentioned, their full names and state positions should be clearly given.

Handout

A handout is something given freely or distributed free to those in need. It can refer to materials handed out for presentation purposes or to a charitable gift, among other things.

During the Great Depression, many people lived entirely on handouts of one kind or another. The term became especially popular among hobos, who developed a system of signs and symbols to describe the nature, quantity, and availability of handouts.

NOTES

In more recent times, the perceived ineffectiveness of simple welfare schemes has given the term a negative connotation. "Give a hand up, not a handout" is a common remark among proponents of workfare or other welfare-to-work systems. As the issue of homelessness has become more visible and controversial, handouts to panhandlers are more often frowned upon by those who believe the behavior encourages homelessness. The term "government handout" is often applied to welfare systems as well as corporate welfare or pork. The implication is that a handout is unearned and undeserved, unlike a "donation" or "contribution".

Handouts may also refer to short, usually single-page assignments distributed in high school or college.

According to John Hoheberg, author of the book "The Professional Journalist", handout is a contemptuous name bestowed by newspapers long ago on the public relations news release. Similarly, other experts also don't see any difference between a handout and a press release. But many others, especially in Pakistan use this term for a press statement issued by some government organisation especially PID in general circumstances for information of publics.

Writing techniques of a handout are mainly the same as that of a press release* However, a handout on the one hand, highlights President, Prime Minister and Ministers or some others top officials' activities, and on the other, it is meant for general people, so it should be written in simple, effective language with all important facts recorded objectively and honestly, and in the least possible words.

- ◆ It should answer the 5Ws and IH.
- ◆ It should be in inverted pyramid style
- ◆ It should not be deemed a pure publicity or propaganda tool.
- ◆ It should be brief and to the point.
- ◆ It should not contain unfamiliar and highly technical words and phrases.
- ◆ The length of handout should be in correlation to the importance of the event.
- ◆ It should not contain full text of the speech of the source unless it is extremely necessary.
- ◆ If there is reference to an earlier event, its details in a few words must be given.

Press Note

A press note is neither a news story, nor a press release, nor a handout which leave the sub-editor at liberty to publish it or the otherwise. It is an account of government view point issued on important and urgent occasions. Newspapers or electronic media have no choice but to publish or air it in the same language and with the same contents. So as far as its print or broadcast is concerned that is no problem but as far as its understanding and comprehension by the general public is concerned it should be taken into account while producing or writing a press note. Hence, it should be terse, brief, timely, understandable, concise, and specific and should contain all relevant facts and figures in their true perspective. It should be written in the policy frame work of the government.

Books

Last but not the least, books are a significant medium of mass communication as they have a large reader base. The expressions and opinions of the writer are taken to the readers in the form of a compiled book.

The printed form of communication was popular earlier. However, with the advent of electronic media, print media has taken a backseat. Although, it is said that the electronic, or new age media have replaced the print media, there exists a majority of audience who prefer the print media for various communication purposes. However, it is true that, print media harms the environmental balance with its requirement for paper and chemical ink. Also, disposing off redundant print material is a problem. Most of the people today have television sets, radios, and Internet access which are sustainable, eco-friendly, and cost-effective forms of communication. Moreover, print is a one way communication, while electronic media allows interaction.

NOTES

Electronic Media

Electronic media is the kind of media which requires the user to utilize an electric connection to access it. It is also known as 'Broadcast Media'. It includes television, radio, and new-age media like Internet, computers, telephones, etc

Characteristics of TV as a medium : Television appeals both the auditory and visual senses, and hence is an important communication device as it beholds the attention of the audience. For many people, it is impossible to imagine a life without their television sets, be it the daily news, or even the soap operas. Television has become an advertising hub where advertisers are ready to spend huge amounts for an ad of few seconds, especially for programs with high viewership. An apt example would be, Super Bowl Season. It offers various programs to appeal the masses of different age groups. It is a popular means of communication which provides both information and entertainment. This category also includes electronic media like movies, CDs and DVDs as well as the electronic gadgets.

Audio visual medium : While radio has sound, television content includes both sound and visuals. This audio visual character of television makes it a magic medium which allows us to watch the world from our drawing rooms. This powerful visual nature helps television to create vivid impressions in our minds which in turn leads to emotional involvement. The audio visual quality also makes television images more memorable.

Domestic medium : To watch television, we need not leave your drawing room. No need of going to the movie theater or buying tickets. We can watch television in the comfort of our home with our family. This is why television is generally regarded as a domestic medium. It provides entertainment and information right inside our homes and has become an integral part of our everyday lives. It can actually pattern our daily activities.

Even our family makes it a point to watch their favorite serial at a particular time and adjust dinner timings accordingly. This domestic nature of television influences the content also. We have noticed that a newspaper report has an impersonal tone, whereas the television anchor addresses us directly. The domestic nature of television makes it an intimate medium. This makes the viewers experience a sense of closeness to the Television.

Live medium : The important characteristic of television is that it is capable of being a live medium. This is because the live nature of television allows it to transmit visuals and information almost instantly. The visuals of an earthquake in Indonesia can reach our television set in almost no time. This capacity of the medium makes it ideal for transmitting live visuals of news and sports events. If we are watching a cricket match in a television channel, we can almost instantly see the wicket hit by our favourite player. On the Television allows you to witness events which happen thousands of miles away.

Mass medium

- ◆ All of us know that there are a large number of people who cannot read or write.
- ◆ Such people may not be able to read a newspaper, but they can watch television.
- ◆ Anyone with a television receiver can access the information shown on television.
- ◆ This makes it an ideal medium to transmit messages to a large audience. In a country like ours, with a huge illiterate population, this characteristic of television
- ◆ Makes it an ideal instrument for transmitting social messages. Television also has a
- ◆ very wide output, range and reach. It is truly a mass medium.

Transitory medium : Television programmes are not easy to be recorded by viewers. It may be practically impossible to record every programme which appears on your television. Therefore, television is generally identified as a transitory medium.

Expensive medium : There is need to large amount of machinery and expertise needed to run a television station. We can write articles and stories and draw our own pictures. All we need will be paper, pen, drawing instruments and time. However, a television programme can never be made this. However, a television programme can never be made this easily. It requires lots of money, machinery and

experienced people. Broadcast media in general and television in particular involves complex technology and organization. We will need crores of rupees to start a television station.

New Age Media

With the advent of Internet, we are now enjoying the benefits of high technology mass media, which is not only faster than the old school mass media, but also has a widespread range. Mobile phones, computers, and Internet are often referred to as the *new-age media*. Internet has opened up several new opportunities for mass communication which include e-mail, websites, podcasts, e-forums, e-books, blogging, Internet TV, and many others which are booming today. Internet has also started social networking sites which have redefined mass communication all together. Sites like Facebook, Twitter, and YouTube have made communication to the masses all the more entertaining, interesting, and easier!

Mobile Phones

Mobile phones have become a boon to mankind. It has made communication possible at anytime, and from anywhere. Nowadays, a smart device like a mobile phone is not only used for interaction, but also for other technical utilities like operating pumps from remote locations, etc. You can also get alerts of your monetary transactions on a mobile phone. About a decade ago, who would have thought of having Internet on mobiles? Today, we can stay in touch with the whole world via Internet on our mobile phones.

Computers

With the invention of computers the impossible has become possible. We virtually get information about everything from pin to piano with the help of computers. It has added speed and multimedia to the information which was earlier available only in the print format. Also, anyone can voice their opinions through computers. Computers have added a new breakthrough in the mass media by combining human intelligence with the cutting edge technology.

e-mails : e-mails or electronic mails have drastically reduced the time it took for drafting and sending letters, or mails. Electronic mails have also facilitated lesser usage of paper.

Websites : Internet has a plethora of websites dedicated to various people, companies, brands, causes, activities, etc. The most significant utility of these websites is for providing information, search engines, downloads through libraries, and interaction through the social networking sites. Because of these websites, carrying out e-commerce transactions has also become easy.

eForums : eForums are bulletin boards on websites where people start threads on topics. These are usually hosted on a website. These forums are open platforms to discuss a range of topics right from which wall color is appropriate for a baby girl's room to the research on the God particle. People give their opinions and share their experiences on various topics.

eBooks : There are a number of websites which have hosted eBooks and online libraries. The main benefit of having eBooks is that you don't have to carry bulky books. You can read them on your eBook readers, mobiles, computer screens, or other devices. You can even adjust the font size to suit your requirements.

Internet TV

It is also known as online TV. It usually has an archive of programs. You have to choose the program, you wish to view from the list. You can either view the programs directly from the host server, or download the content on your computer. It is an effective means of communication.

Facebook

It is the most popular social networking website. Facebook has several applications which people utilize. It is the best platform to meet old friends, or make new ones. Advertisers also like this forum for communicating about their products.

Twitter

It is also a famous social networking website. Twitter is a microblogging site which allows interaction and feedback of different people. There was a time when it was very popular among celebrities and

NOTES

NOTES

individuals. Today, the governments of various nations have understood the importance of “tweeting” information to the public, and regularly share information through Twitter.

YouTube

It is a website which uploads content in a video format. It houses a range of interesting videos that appeal to people of all generations. From films to educational videos, you will find everything on YouTube.

Visual media like photography is also a crucial medium since it communicates via visual representations. Public speaking, and event organizing can also be considered as forms of mass media. Though print media is still popular, it is not environmentally viable. More and more people are shifting to e-newspapers, eBooks, e-brochures, etc. Internet has completely transformed the traditional ideas of communication. Mass communication, over a period of years, has depicted an evolving trend, and with the advancements in technology, it will continue to do so in future too. All you have to do is keep yourself abreast with the latest innovation in mass communication!

Broadcast

The sequencing of content in a broadcast is called a schedule. With all technological endeavours a number of technical terms and slang are developed please see the list of broadcasting terms for a glossary of terms used.

Television and radio programs are distributed through radio broadcasting over frequency bands that are highly regulated by the Federal Communications Commission. Such regulation includes determination of the width of the bands, range, licencing, types of receivers and transmitters used, and acceptable content.

Radio has a significant reach. A considerable number of Americans tune into radio every week while on their way to work. Advertising on the radio with catchy jingles and phrases is a tried and tested means of communication. Radio lost its popularity with the boom of television. But till day, radio remains one of the favorite means of electronic communication. Moreover, it is an interactive means of communication with all the dial-in programs which give the listeners an opportunity to feature on radio.

Cable programs are often broadcast simultaneously with radio and television programs, but have a more limited audience. By coding signals and having a cable converter box in homes, cable also enables subscription-based channels and pay-per-view services.

A broadcasting organisation may broadcast several programs at the same time, through several channels (frequencies), for example BBC One and Two. On the other hand, two or more organisations may share a channel and each use it during a fixed part of the day. Digital radio and digital television may also transmit multiplexed programming, with several channels compressed into one ensemble.

When broadcasting is done via the Internet the term webcasting is often used. In 2004 a new phenomenon occurred when a number of technologies combined to produce podcasting. Podcasting is an asynchronous broadcast/narrowcast medium, with one of the main proponents being Adam Curry and his associates the Podshow.

Film

‘Film’ encompasses motion pictures as individual projects, as well as the field in general. The name comes from the photographic film (also called film stock), historically the primary medium for recording and displaying motion pictures. Many other terms exist – motion pictures (or just pictures and “picture”), the silver screen, photoplays, the cinema, picture shows, flicks – and commonly movies.

Films are produced by recording people and objects with cameras, or by creating them using animation techniques and/or special effects. They comprise a series of individual frames, but when these images are shown rapidly in succession, the illusion of motion is given to the viewer. Flickering between frames is not seen due to an effect known as persistence of vision – whereby the eye retains a visual image for a fraction of a second after the source has been removed. Also of relevance is what causes the perception of motion; a psychological effect identified as beta movement.

Film is considered by many to be an important art form; films entertain, educate, enlighten and inspire audiences. Any film can become a worldwide attraction, especially with the addition of dubbing or

subtitles that translate the film message. Films are also artifacts created by specific cultures, which reflect those cultures, and, in turn, affect them.

Video games

A video game is a computer-controlled game where a video display such as a monitor or television is the primary feedback device. The term "computer game" also includes games which display only text (and which can therefore theoretically be played on a teletypewriter) or which use other methods, such as sound or vibration, as their primary feedback device, but there are very few new games in these categories.

There always must also be some sort of input device, usually in the form of button/joystick combinations (on arcade games), a keyboard & mouse/trackball combination (computer games), or a controller (console games), or a combination of any of the above. Also, more esoteric devices have been used for input. Usually there are rules and goals, but in more open-ended games the player may be free to do whatever they like within the confines of the virtual universe.

In common usage, a "computer game" or a "PC game" refers to a game that is played on a personal computer. "Console game" refers to one that is played on a device specifically designed for the use of such, while interfacing with a standard television set. "Arcade game" refers to a game designed to be played in an establishment in which patrons pay to play on a per-use basis. "Video game" (or "videogame") has evolved into a catchall phrase that encompasses the aforementioned along with any game made for any other device, including, but not limited to, mobile phones, PDAs, advanced calculators, etc.

Audio recording and reproduction

Sound recording and reproduction is the electrical or mechanical re-creation and/or amplification of sound, often as music. This involves the use of audio equipment such as microphones, recording devices and loudspeakers. From early beginnings with the invention of the phonograph using purely mechanical techniques, the field has advanced with the invention of electrical recording, the mass production of the 78 record, the magnetic wire recorder followed by the tape recorder, the vinyl LP record.

The invention of the compact cassette in the 1960s, followed by Sony's Walkman, gave a major boost to the mass distribution of music recordings, and the invention of digital recording and the compact disc in 1983 brought massive improvements in ruggedness and quality. The most recent developments have been in digital audio players.

An album is a collection of related audio recordings, released together to the public, usually commercially.

The term record album originated from the fact that 78 RPM Phonograph disc records were kept together in a book resembling a photo album. The first collection of records to be called an "album" was Tchaikovsky's Nutcracker Suite, release in April 1909 as a four-disc set by Odeon records. It retailed for 16 shillings – about £15 in modern currency.

A music video (also promo) is a short film or video that accompanies a complete piece of music, most commonly a song. Modern music videos were primarily made and used as a marketing device intended to promote the sale of music recordings. Although the origins of music videos go back much further, they came into their own in the 1980s, when Music Television's format was based on them. In the 1980s, the term "rock video" was often used to describe this form of entertainment, although the term has fallen into disuse.

Music videos can accommodate all styles of filmmaking, including animation, live action films, documentaries, and non-narrative, abstract film.

Internet

The Internet (also known simply as "the Net" or less precisely as "the Web") is a more interactive medium of mass media, and can be briefly described as "a network of networks". Specifically, it is the worldwide, publicly accessible network of interconnected computer networks that transmit data by packet switching using the standard Internet Protocol (IP). It consists of millions of smaller domestic, academic, business, and governmental networks, which together carry various information and ser-

NOTES

NOTES

vices, such as email, online chat, file transfer, and the interlinked web pages and other documents of the World Wide Web.

This is the most important device of the new age media. The discovery of Internet can be called the biggest invention in mass media. In earlier days, news used to reach people only with the morning newspaper. But today, live updates reach us simultaneously as the events unfold. For example, the royal wedding of Kate Middleton and Prince William was watched live on the Internet by millions of people around the world. Internet has inspired interaction and connectivity through its social networking medium. It has become one of the core means of mass communication. We cannot think of leading our lives without it. Let us see how Internet impacts mass communication through the following mediums.

Contrary to some common usage, the Internet and the World Wide Web are not synonymous: the Internet is the system of interconnected computer networks, linked by copper wires, fiber-optic cables, wireless connections etc.; the Web is the contents, or the interconnected documents, linked by hyperlinks and URLs. The World Wide Web is accessible through the Internet, along with many other services including e-mail, file sharing and others described below.

Toward the end of the 20th century, the advent of the World Wide Web marked the first era in which most individuals could have a means of exposure on a scale comparable to that of mass media. Anyone with a web site has the potential to address a global audience, although serving to high levels of web traffic is still relatively expensive.

It is possible that the rise of peer-to-peer technologies may have begun the process of making the cost of bandwidth manageable. Although a vast amount of information, imagery, and commentary (i.e. "content") has been made available, it is often difficult to determine the authenticity and reliability of information contained in web pages (in many cases, self-published). The invention of the Internet has also allowed breaking news stories to reach around the globe within minutes. This rapid growth of instantaneous, decentralized communication is often deemed likely to change mass media and its relationship to society.

"Cross-media" means the idea of distributing the same message through different media channels. A similar idea is expressed in the news industry as "convergence". Many authors understand cross-media publishing to be the ability to publish in both print and on the web without manual conversion effort. An increasing number of wireless devices with mutually incompatible data and screen formats make it even more difficult to achieve the objective "create once, publish many".

The Internet is quickly becoming the centre of mass media. Everything is becoming accessible via the internet. Instead of picking up a newspaper, or watching the 10 o'clock news, people can log onto the internet to get the news they want, when they want it. For example, many workers listen to the radio through the Internet while sitting at their desk.

Even the education system relies on the Internet. Teachers can contact the entire class by sending one e-mail. They may have web pages where students can get another copy of the class outline or assignments. Some classes have class blogs in which students are required to post weekly, with students graded on their contributions.

Blogs (web logs)

A blog is a space on the Internet where a single person or a group of people record their information, opinions, photos, videos, etc. It is an interesting and free platform to talk about any topic. Interaction happens in the form of comments or feedback.

Blogging, too, has become a pervasive form of media. A blog is a website, usually maintained by an individual, with regular entries of commentary, descriptions of events, or interactive media such as images or video. Entries are commonly displayed in reverse chronological order, with most recent posts shown on top.

Many blogs provide commentary or news on a particular subject; others function as more personal online diaries. A typical blog combines text, images and other graphics, and links to other blogs, web pages, and related media. The ability for readers to leave comments in an interactive format is an important part of many blogs.

Most blogs are primarily textual, although some focus on art (artlog), photographs (photoblog), sketchblog, videos (vlog), music (MP3 blog), audio (podcasting) are part of a wider network of social media. Microblogging is another type of blogging which consists of blogs with very short posts.

RSS feeds

RSS is a format for syndicating news and the content of news-like sites, including major news sites like Wired, news-oriented community sites like Slashdot, and personal blogs. It is a family of Web feed formats used to publish frequently updated content such as blog entries, news headlines, and podcasts. An RSS document (which is called a "feed" or "web feed" or "channel") contains either a summary of content from an associated web site or the full text. RSS makes it possible for people to keep up with web sites in an automated manner that can be piped into special programs or filtered displays.

Podcast

Podcasts are mediums of mass communication that include short video or audio files. They are engaging devices of communication. A podcast is a series of digital-media files which are distributed over the Internet using syndication feeds for playback on portable media players and computers. They can be seen and heard on mobiles, computers, and portable media instruments. The term podcast, like broadcast, can refer either to the series of content itself or to the method by which it is syndicated; the latter is also called podcasting. The host or author of a podcast is often called a podcaster.

Mobile

Mobile phones were introduced in Japan in 1979 but became a mass media only in 1998 when the first downloadable ringing tones were introduced in Finland. Soon most forms of media content were introduced on mobile phones, tablets and other portable devices, and today the total value of media consumed on mobile vastly exceeds that of internet content, and was worth over 31 billion dollars in 2007.

The mobile media content includes over 8 billion dollars worth of mobile music (ringing tones, ring back tones, true tones, MP3 files, karaoke, music videos, music streaming services etc.); over 5 billion dollars worth of mobile gaming; and various news, entertainment and advertising services. In Japan mobile phone books are so popular that five of the ten best-selling printed books were originally released as mobile phone books.

Similar to the internet, mobile is also an interactive media, but has far wider reach, with 3.3 billion mobile phone users at the end of 2007 to 1.3 billion internet users (source ITU). Like email on the internet, the top application on mobile is also a personal messaging service, but SMS text messaging is used by over 2.4 billion people.

Practically all internet services and applications exist or have similar cousins on mobile, from search to multiplayer games to virtual worlds to blogs. Mobile has several unique benefits which many mobile media pundits claim make mobile a more powerful media than either TV or the internet, starting with mobile being permanently carried and always connected.

Mobile has the best audience accuracy and is the only mass media with a built-in payment channel available to every user without any credit cards or PayPal accounts or even an age limit. Mobile is often called the 7th Mass Medium and either the fourth screen (if counting cinema, TV and PC screens) or the third screen (counting only TV and PC).

Purposes

Mass media encompasses much more than just news, although it is sometimes misunderstood in this way. It can be used for various purposes:

- ◆ Advocacy, both for business and social concerns. This can include advertising, marketing, propaganda, public relations, and political communication.
- ◆ Entertainment, traditionally through performances of acting, music, sports, and TV shows along with light reading; since the late 20th century also through video and computer games.
- ◆ Public service announcements and emergency alerts (that can be used as political device to communicate propaganda to the public).

NOTES

4.6 Professions Involving Mass Media

Journalism

Journalism is the discipline of collecting, analyzing, verifying and presenting information regarding current events, trends, issues and people. Those who practice journalism are known as journalists.

News-oriented journalism is sometimes described as the "first rough draft of history" (attributed to Phil Graham), because journalists often record important events, producing news articles on short deadlines. While under pressure to be first with their stories, news media organizations usually edit and proofread their reports prior to publication, adhering to each organization's standards of accuracy, quality and style.

Many news organizations claim proud traditions of holding government officials and institutions accountable to the public, while media critics have raised questions about holding the press itself accountable.

Public relations

Public relations is the art and science of managing communication between an organization and its key publics to build, manage and sustain its positive image.

Corporations use marketing public relations to convey information about the products they manufacture or services they provide to potential customers to support their direct sales efforts. Typically, they support sales in the short and long term, establishing and burnishing the corporation's branding for a strong, ongoing market.

Corporations also use public relations as a vehicle to reach legislators and other politicians, seeking favourable tax, regulatory, and other treatment, and they may use public relations to portray themselves as enlightened employers, in support of human-resources recruiting programs.

Non profit organizations, including schools and universities, hospitals, and human and social service agencies, use public relations in support of awareness programs, fund-raising programs, staff recruiting, and to increase patronage of their services.

Politicians use public relations to attract votes and raise money, and, when successful at the ballot box, to promote and defend their service in office, with an eye to the next election or, at career's end, to their legacy.

Publishing

Publishing is the industry concerned with the production of literature or information - the activity of making information available for public view. In some cases, authors may be their own publishers.

Traditionally, the term refers to the distribution of printed works such as books and newspapers. With the advent of digital information systems and the Internet, the scope of publishing has expanded to include websites, blogs, and the like.

As a business, publishing includes the development, marketing, production, and distribution of newspapers, magazines, books, literary works, musical works, software, other works dealing with information.

Publication is also important as a legal concept; (1) as the process of giving formal notice to the world of a significant intention, for example, to marry or enter bankruptcy, and; (2) as the essential precondition of being able to claim defamation; that is, the alleged libel must have been published.

Software publishing

A software publisher is a publishing company in the software industry between the developer and the distributor. In some companies, two or all three of these roles may be combined (and indeed, may reside in a single person, especially in the case of shareware).

Software publishers often license software from developers with specific limitations, such as a time limit or geographical region. The terms of licensing vary enormously, and are typically secret.

Developers may use publishers to reach larger or foreign markets, or to avoid focussing on marketing. Or publishers may use developers to create software to meet a market need that the publisher has identified.

Past

The past of mass media can be traced back to the days when dramas were performed in various ancient cultures. This was the first time when a form of media was "broadcast" to a wider audience. The first dated printed book known is the "Diamond Sutra", printed in China in 868 AD, although it is clear that books were printed earlier. Movable clay type was invented in 1041 in China.

However, due to the slow spread of literacy to the masses in China, and the relatively high cost of paper there, the earliest printed mass-medium was probably European popular prints from about 1400. Although these were produced in huge numbers, very few early examples survive, and even most known to be printed before about 1600 have not survived. The term "mass media" was coined with the creation of print media, which is notable for being the first example of mass media, as we use the term today. This form of media started in Europe in the Middle Ages.

Johannes Gutenberg's invention of the printing press allowed the mass production of books to sweep the nation. He printed the first book on a printing press with movable type in 1453. The Gutenberg Bible, one of the books he published, was translated into many different languages and printed throughout the continent.

The invention of the printing press in the late 15th century gave rise to some of the first forms of mass communication, by enabling the publication of books and newspapers on a scale much larger than was previously possible.

The invention also transformed the way the world received printed materials, although books remained too expensive really to be called a mass-medium for at least a century after that. Newspapers developed from about 1612, with the first example in English in 1620; but they took until the 19th century to reach a mass-audience directly.

The first high-circulation newspapers arose in London in the early 1800s, such as *The Times*, and were made possible by the invention of high-speed rotary steam printing presses, and railroads which allowed large-scale distribution over wide geographical areas. The increase in circulation, however, led to a decline in feedback and interactivity from the readership, making newspapers a more one-way medium.

The phrase "the media" began to be used in the 1920s. The notion of "mass media" was generally restricted to print media up until the post-Second World War, when radio, television and video were introduced.

The audio-visual facilities became very popular, because they provided both information and entertainment, because the colour and sound engaged the viewers/listeners and because it was easier for the general public to passively watch TV or listen to the radio than to actively read. In recent times, the Internet becomes the latest and most popular mass medium. Information has become readily available through websites, and easily accessible through search engines. One can do many activities at the same time, such as playing games, listening to music, and social networking, irrespective of location.

Whilst other forms of mass media are restricted in the type of information they can offer, the internet comprises a large percentage of the sum of human knowledge through such things as Google Books. Modern day mass media consists of the internet, mobile phones, blogs, podcasts and RSS feeds.

During the 20th century, the growth of mass media was driven by technology, including that which allowed much duplication of material. Physical duplication technologies such as printing, record pressing and film duplication allowed the duplication of books, newspapers and movies at low prices to huge audiences. Radio and television allowed the electronic duplication of information for the first time. Mass media had the economics of linear replication: a single work could make money. An example of Riel and Neil's theory. Proportional to the number of copies sold, and as volumes went up, unit costs went down, increasing profit margins further.

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NOTES

Vast fortunes were to be made in mass media. In a democratic society, the media can serve the electorate about issues regarding government and corporate entities (see Media influence). Some consider the concentration of media ownership to be a threat to democracy.

Ethical Issues and Criticism

Lack of local or specific topical focus is a common criticism of mass media. A mass news media outlet is often forced to cover national and international news due to it having to cater for and be relevant for a wide demographic. As such, it has to skip over many interesting or important local stories because they simply do not interest the large majority of their viewers. An example given by the website Wise Geek is that "the residents of a community might view their fight against development as critical, but the story would only attract the attention of the mass media if the fight became controversial or if precedents of some form were set".

The term "mass" suggests that the recipients of media products constitute a vast sea of passive, undifferentiated individuals. This is an image associated with some earlier critiques of "mass culture" and mass society which generally assumed that the development of mass communication has had a largely negative impact on modern social life, creating a kind of bland and homogeneous culture which entertains individuals without challenging them. However, interactive digital media have also been seen to challenge the read-only paradigm of earlier broadcast media.

Whilst some refer to the mass media as "opiate of the masses", others argue that is a vital aspect of human societies. By understanding mass media, one is then able to analyse and find a deeper understanding of one's population and culture. This valuable and powerful ability is one reason why the field of media studies is popular. As Wise Geek says, "watching, reading, and interacting with a nation's mass media can provide clues into how people think, especially if a diverse assortment of mass media sources are perused".

Since the 1950s, in the countries that have reached a high level of industrialization, the mass media of cinema, radio and TV have a key role in political power.

Contemporary research demonstrates an increasing level of concentration of media ownership, with many media industries already highly concentrated and dominated by a very small number of firms.

4.7 Process of Communication, and Its Components

Communication for Social Change, referred to as communication for sustainable social change and development, involves the use of variety of communication techniques to address inefficient systems, processes, or modes of production within a specific location that has not incurred major technological advances. Different mediums and approaches are used to help individuals among the targeted society to acquire new knowledge and skills. This will allow communities not only to experience change but to guide it as well.

A possible strategy in achieving sustainability and development places the people of the community in the center of the communication process. This technique is also known as the participatory approach where interpersonal communication is exercised through community media. The members of the culture are agents of change as opposed to the outsiders who may provide any necessary tools.

Technology then becomes implemented by people in their social and economic contexts and results in a major shaping process. The participatory approach can be combined with three other types of communicative methods to effectively invoke social change. These include: behaviour change communication, mass communication, and advocacy communication.

Different types of mediums can be used in achieving governance, health and sustainable development. Old media can be combined with new media to educate specific populations. Information and communication technologies (ICT's) in addition to multi-media are able to address visual, auditory and kinaesthetic learners and prove to be an important contribution to economic growth.

Questions need to be raised about who the stake holders, policy makers, partners and practitioners are and what their goals might be for the community seeking sustainable development. Oftentimes, those who set the agenda are the ones doing the funding for the project and may include international agencies, bilateral agencies, national authorities, NGOs, and local organizations.

Prior to the project, decision makers consider if introducing new technology will disrupt religion, language, political organization, economy, familial relations and social complexity of the targeted society. Other factors have to be acknowledged as well and may include already present policies and legislations, educational systems, service provisions, institutional and organizational constructions (in the forms of corruption, bureaucracy, etc.), socio-demographic and economic aspects, and the physical environment.

MDGs

The Millennium Development Goals (MDGs) are an official set of universal goals created by the United Nations Development Program to be completed within a specific time frame (year 2015). They address various aspects of human development and are categorized into eight objectives:

- ◆ Eradicate Extreme Hunger and Poverty
- ◆ Achieve Universal Primary Education
- ◆ Promote Gender Equality and Empower Women
- ◆ Reduce Child Mortality
- ◆ Improve Maternal Health
- ◆ Combat HIV/AIDS, Malaria and other diseases
- ◆ Ensure Environmental Sustainability
- ◆ Develop a Global Partnership for Development

These goals tackle extreme poverty in multiple parts of the world but with already pre-existing setbacks, MDGs are questioned to be feasible. Progress in Latin America and the Caribbean, sub-Saharan Africa, and the Middle East and North Africa, combined, was a tenth met of the last-agreed target.

Development Communication

Development communication has been defined, alternatively, as either a type of marketing and public opinion research used to develop effective communication, or the use of communication to promote social development. As the former, it often includes computerized linguistic analysis of responses to qualitative surveys and may involve psychological "right brain" (emotional) research techniques.

In the latter definition, development communication refers to the practice of systematically applying the processes, strategies and principles of communication to bring about positive social change by supporting sustainable change in development operations; it aims to do this through engaging key stakeholders, establishing conducive environments, assessing risks and opportunities, disseminating information, and inducing positive behavioural and social change. As the first form, known also as "communication development research", uses approaches that cannot be elaborated upon without revealing proprietary information, the remainder of this article focuses on the latter definition.

History and Definition

The practice of development communication can be traced back to efforts undertaken in various parts of the world during the 1940s, but the widespread application of the concept came about because of the problems that arose in the aftermath of World War II. The rise of the communication sciences in the 1950s saw a recognition of the field as an academic discipline, with Daniel Lerner, Wilbur Schramm and Everett Rogers being the earliest influential advocates. The term "development communication" was first coined in 1972 by Nora C. Quebral, who defines the field as the art and science of human communication linked to a society's planned transformation from a state of poverty to one dynamic socio-economic growth that makes for greater equality and the larger unfolding of individual potentials.

Or as Erskine Childers has defined it, 'development support communications is a discipline in development planning and implementation in which more adequate account is taken of human behavioural factors in the design of development projects and their objectives; both Childers and Quebral stress that communication for development is not confined to the mass media channels, but includes any and all effective means of communication - interpersonal face-to-face, small group, the stage play, a picture, or even a billboard.

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According to Quebral (1975), the most important feature of Philippines-style development communications is that the government is the "chief designer and administrator of the master (development) plan wherein, development communication, in this system then is purposive, persuasive, goal-directed, audience-oriented, and interventionist by nature." The theory and practice of development communication continues to evolve today, with different approaches and perspectives unique to the varied development contexts the field has grown in.

Development communication is characterized by conceptual flexibility and diversity of communication techniques used to address the problem. Some approaches in the "tool kit" of the field include: information dissemination and education, behavior change, social marketing, social mobilization, media advocacy, communication for social change, and participatory development communication.

Early Development

The theories and practices of development communication sprang from the many challenges and opportunities that faced development oriented institutions during the 20th century. Since these institutions existed in different contexts, different schools of development communication rose in different places over time. Manyozo (2006) suggests that the history of the field can be broken down into those of six different schools of development communication, with the Bretton Woods school being the dominant paradigm in international literature, and others being the Latin American, Indian, African, Los Baños, and participatory development communication schools, respectively.

Bretton Woods School

The "Bretton Woods School of development communication" is a term that has been applied to the development communication approaches that arose with the economic strategies outlined in the Marshall Plan after World War two, and the establishment of the Bretton Woods system and of the World Bank and the International Monetary Fund in 1944.

The descriptive term is not widely used in the field, but has been used to differentiate between different "schools" or approaches to development which have historically evolved, sometimes independently, at later points in history and in other parts of the world. Leading theorists under this school include Daniel Lerner, Wilbur Schramm and Everett Rogers. Due to his pioneering influence in the field, Rogers has often been termed the "father of development communication."

Originally, the paradigm involved production and planting of development in indigenous and uncivilized societies. This western approach to development communication was criticized early on, especially by Latin American researchers such as Luis Ramiro Beltran and Alfonso Gumucio Dagron, because it tended to locate the problem in the underdeveloped nation rather than its unequal relations with powerful economies.

There was also an assumption that Western models of industrial capitalism are appropriate for all parts of the world. Many projects for development communication failed to address the real underlying problems in poor countries such as lack of access to land, agricultural credits and fair market prices for products.

Failure of many development projects in the 1960s led to it re-conceptualizing its top-down methods. (Manyozo, 2006) The school has reviewed its approaches over the years and has been the most dynamic in testing and adopting new approaches and methodologies.

The World Bank currently defines development communication as the "integration of strategic communication in development projects" based on a clear understanding of indigenous realities.

Institutions associated with the Bretton Woods school of development communication include:

- ◆ United Nations Educational, Scientific and Cultural Organization (UNESCO)
- ◆ Food and Agriculture Organization of the United Nations (FAO)
- ◆ Rockefeller Foundation
- ◆ Department for International Development, United Kingdom

Ford Foundation

Latin America

The Latin American school of development communication traces its history back further than the Bretton Woods School, emerging in the 1940s with the efforts of Colombia's Radio Sutatenza and Bolivia's Radios Mineras. These stations were the first to use participatory and educational rural radio approaches to empowering the marginalised. In effect, they have since served as the earliest models for participatory broadcasting efforts around the world.

In the 1960s Paolo Freire's theories of critical pedagogy and Miguel Sabido's enter-educate method became important elements of the Latin American development communication scene.

Other theorists who have influenced this school include Juan Diaz Bordenave, Luis Ramiro Beltran, and Alfonso Gumucio Dagron.

In the 1990s, technological advances facilitated social change and development - new media outlets began to emerge, cable TV signal coverage spread over more regions, and as the presence of communication firms grew so did an echoed global trend from major corporations.

Development Communication - An Indian Perspective

The history of organized development communication in India can be traced to rural radio broadcasts in the 1940s. As is logical, the broadcasts used indigenous languages such as Hindi, Marathi, Gujarati and Kannada.

Independent India's earliest organized experiments in development communication started with Community Development projects initiated by the union government in the 1950s. The government, guided by socialistic ideals of its constitution and the first generation of politicians, started massive developmental programmes throughout the country.

While field publicity was given due importance for person-to-person communication - also because the level of literacy was very low in rural areas - radio played an equally important role in reaching messages to the masses. Universities and other educational institutions - especially the agricultural universities, through their extension networks - and international organizations under the UN umbrella carried the development communication experiments further.

Development communication in India, a country of sub-continental proportions, acquires many connotations. On one end of the spectrum are the tools and techniques locally applied by charitable and not-for-profit organizations with very close inter-personal relations among the communicators and on the other end is the generic, far-off, one-way sort of communication emanating from the government.

The need for development communication continues since a large population, over 600 million, lives in rural areas and depends directly on agriculture. Poverty is reducing as percentage of population but still over 200 million are very poor as of 2009. They all, and the urban slum dwellers, need government support in different forms.

Therefore, communication from the government remains highly relevant. In addition to the traditional ways, a new form of communication is being tried by the union government to support its developmental activities, though at a limited scale. Called Public Information Campaigns, public shows are organized in remote areas where information on social and developmental schemes is given, seminars and workshops are held, villagers and their children are engaged in competitions, messages are given through entertainment shows.

In addition, government organizations and corporates involved in rural businesses display their wares and services in stalls lining the main exhibition area. This approach brings various implementing agencies and service/goods providers while the information providers encourage the visitors to make the best use of various schemes and services available. Some state governments have also adopted this model to take their development schemes to the masses.

Community radio is another new medium getting a foothold in rural India, though in patches. NGOs and educational institutions are given license to set up a local community radio station to broadcast information, advisories and messages on developmental aspects. Participation of local community is

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encouraged. As community radio provides a platform to villagers to broadcast local issues, it has the potential to elicit positive action from local politicians and civil servants.

Development is primarily the activation of a country's human and material resources in order to increase the production of goods and services, thereby leading to the general progress and welfare of its people.

The role of communication in socio-economic and cultural development at national and international levels has been recognised over the past two decades. The key role of development communication is to help people change their behaviour.

Development journalism does not mean any particular institution. It means the whole communication process. It means new attitudes on the part of the government, the Press, radio and TV. Development issues could consist of these major policy decisions made by a nation that directly or indirectly affect the life of its people.

Development issues could range from the government's decision to subsidise the price of fertilizer to its planned products, from the bargain for fair prices for its primary products, from the developed countries. These issues basically call for a detailed mosaic of development information intelligently pieced together from a variety of sources that will provide an articulate opinion to both the people and the government.

When the media begins to identify and deal with development issues on a sustained basis they will generate public discussion and help governments and the people arrive at well-informed opinions. They will also help people out of their general apathy to those major events and issues that have a direct bearing on their lives.

The goals of development communication are:

- ◆ To determine the needs of the people and give credibility to the expression of those needs. To provide the citizen sufficient access to the communication system to serve as effective feedback to the government concerning its development goals and plans.
- ◆ To provide horizontal and vertical communication linkages at all levels of society; communication channels through which people at all levels of society and in all regions and localities have the capability to communicate with one another to accomplish the coordination necessary for both resource re-development and human development.
- ◆ To provide local community support for cultural preservation. The preservation of culture through events and entertainment on national radio or TV is not sufficient to preserve that culture which includes the activities of local people in their local communities. Local media and local support mechanisms are required in addition to the encouragement implicitly in national recognition.
- ◆ To raise people's awareness of development projects and opportunities.
- ◆ To help foster attitudes that contribute to development and motivation.
- ◆ To provide relevant information.
- ◆ To support economic development through industrial linkage.
- ◆ To provide support for specific development projects and social services including health care, agricultural or vocational skills training and family planning projects.

If well handled, the communication process can enable millions of people in the developing countries to lift themselves through their own efforts, from a state of ignorance, poverty and disease to one of economic, social and moral well-being.

Role of Development Communication

The development communicator plays a very significant role in explaining the development process to the common people in such a way that it finds acceptance. In order to achieve this objective he or she has to understand the process of development and communication. He/she should be knowledgeable in professional techniques and should know the audience.

The greatest challenge the communicator faces is the preparation and distribution of development messages to millions of people in such a way that they are received and understood, accepted and applied. If they accept this challenge they will be able to get the people to identify themselves as part of a society and a nation. This identity will help in harnessing these human resources for the total welfare of the individual and community at large.

Indian Scene

The Press in India has no specific role in covering development except reporting the publication of a five-year development plan, the opening of a plant, the debates in Parliament or a policy statement by a government leader.

The reasons for this low-key approach to development were that the intense internal power struggle and the search for political identities occupied almost the total attention of the Press. In addition, the sharp political polarisation within the Press distorted any independent assessment of the development scenario.

The Press was still pre-occupied with reporting events, thus disregarding the processes which produced the events. This meant that while the Press reported a famine, it did not interpret the long process of food shortage that led to the famine. While the Press would report on famine, it seldom found it worthwhile to write on the process through which the country gained self-sufficiency in food. The same is the case when reporting on population growth.

Later on some rethinking started among journalists in India and other Asian countries on the role of the Press in economic development as they became increasingly conscious of the magnitude of the crisis one after another, from population to rural poverty, from continuing instability in commodity prices to spiralling inflation and widening inequalities within nations. This rethinking led to a positive role of the newspapers in the development process of the country.

The journalist has to change his/her priorities from sensational to socio-economic change and development and improvement of education. In other words, he/she has to take up the role of a catalyst for change, of a motivator and finally of a change agent.

Generally a journalist does not get much support from the management in his new role of a catalyst for change. Nevertheless, there are journalists who are willing to be enterprising and take risks. For instance, *George Verghese, a former editor of The Hindustan Times decided to start a regular fortnightly column depicting life in a village known as Chatera.*

The first instalment of "Our Village Chatera" appeared as the cover-story in the Sunday Hindustan Times on February 23, 1969. It never looked back and the feature continued to be published. The result - the project became a change agent and played the role of a catalyst in planting new ideas and articulating aspirations. It brought science, television, machines, banks, etc. into the village. Verghese managed to open a window to rural India to those who plan for it but seldom get to know it. The project gave an added dimension to journalism, won the affection of a village and helped and encouraged the village to grow. This can happen in many areas.

The Indian approach towards development is based on the assumption that the great mass of the illiterate and poor rural population is a highly valuable development resource. The individual rural families and communities can be guided to the path of development if they are given practical knowledge of the social and natural sciences and technology. The government has the main responsibility for bringing together the force of rural people and the sciences and technologies. This has to be done gradually so that the pattern of life in the village is not disturbed seriously. It can best be done by a decentralised inter-personal communication system at the community block level.

Africa

The African school of development communication sprang from the continent's post-colonial and communist movements in the late 1960s and early 1970s. Development communication in Anglophone Africa saw the use of radio and theatre for community education, adult literacy, health and agricultural education.

In 1994 the FAO project "Communication for Development in Southern Africa" was a pioneer in supporting and enhancing development projects and programs through the use of participatory communi-

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cation approaches. The FAO project, placed under SADC, developed an innovative methodology known as PRCA - Participatory Rural Communication Appraisal, which combined participatory tools and techniques with a strong communication focus needed to design strategies enhancing projects' results and sustainability. FAO and SADC published a handbook on PRCA and this methodology is still widely used today in various projects around the world.

Well into the 21st century radio has had a strong presence in the development communication research and practice. Radio is especially important in rural areas, as the work of the non-governmental organization Farm Radio International and its members across sub-Saharan Africa demonstrate. Linkages that exchange knowledge between development partners such as agricultural scientists and farmers are being mediated through rural radio.

Los Baños school

The systematic study and practice of development communication in the Philippines began at the University of the Philippines Los Baños in the 1970s, through the establishment of the Department of Development Communications in the College of Agriculture, which offered both undergraduate and master's degrees preparing persons to assist in communicating the government policies of agricultural development.

Nora C. Quebral first coined the term, "development communication", while at the university's Office of Extension and Publications, now the College of Development Communication (CDC).

According to Felix Librero, the term development communication was first used by Quebral in her 1971 paper, "Development Communication in the Agricultural Context," presented in at a symposium in honor of Dioscoro L. Umali, former Dean of the University of the Philippines College of Agriculture (UPCA) and University of the Philippines (UP) Vice President for Agriculture and Forestry Affairs, who had just been appointed FAO Deputy Director-General for Asia and the Far East.

The symposium was held at the University of the Philippines Los Baños, with the theme "In Search of Breakthroughs in Agricultural Development." In her paper, Quebral argued that development communication was to be treated as science, so all the tasks associated with communicating development oriented issues were based on the rigors of scientific inquiry; a strong argument for undertaking rigorous research in the field of communication even if it was, at that time, limited to agricultural and rural development efforts.

At the time, elsewhere in the world the term 'development support communication' was being used in UNDP programmes under the leadership of Erskine Childers, who was operating from his UNDP office in Bangkok together with his co-author of significant development support communication papers and wife, Malicca Vajrathron.

This brand of communication was clearly focusing on the support functions of communication in promoting agricultural and development programmes of the United Nations; clearly, therefore, development communication, Los Baños style, was, from the beginning, an academic field of study rather than just techniques program .

The meaning of development, as espoused by Seers, became a major point of argument in favour of the term, development communication, as opposed to Childers' development support communication, which was used in public and in the scientific literature for the first time. Librero recounts that colleagues in agricultural communications in Los Baños agreed with Quebral, but colleagues from the field of mass communication in the University of the Philippines Diliman, and more so from other countries notably in North America, did not agree completely, although years later they ultimately accepted development communication, even if in the beginning they also focused on the concept of it being agricultural. Today, development communication is as acceptable to them as mass communication is.

In 1993, in the Institute of Development Communication's faculty papers series, Alexander Flor proposed that the definition of development communication expanded from the perspective of cybernetics and general systems theory:

Participatory Development Communication

Focusing the involvement of the community in development efforts, and greatly influenced by Freirean critical pedagogy and by the Los Baños school, the evolution of the participatory development commu-

nication school involved collaboration between First World and Third World development communication organisations.

Today

The growing interest for these kinds of applications is also reflected in the work of the World Bank, which is active in promoting this field through its Development Communication division and published the Development Communication Sourcebook in 2008, a resource addressing the history, concepts and practical applications in this discipline.

Examples

One of the first examples of development communication was Farm Radio Forums in Canada. From 1941 to 1965 farmers met in groups each week to listen to special radio programs. There were also printed materials and prepared questions to encourage group discussion. At first this was a response to the Great Depression and the need for increased food production in World War II. But the Forums also dealt with social and economic issues. This model of adult education or distance education was later adopted in India and Ghana.

Similar to Canada's Farm Radio Forums, Radyo DZLB, the community broadcasting station of UPLB College of Development Communication is a forerunner of school-on-air (SOA) concept that provides non-formal education for rural folk. DZLB has hosted SOAs on nutrition, pest management and cooperatives. Currently, DZLB continues to air educational programming for farmers and cooperatives.

Instructional television was used in El Salvador during the 1970s to improve primary education. One of the problems was a lack of trained teachers. Teaching materials were also improved to make them more relevant. More children attended school and graduation rates increased. In this sense the project was a success. However, there were few jobs available in El Salvador for better-educated young people.

In the 1970s in Korea the Planned Parenthood Federation had succeeded in lowering birth rates and improving life in villages such as Oryu Li. It mainly used interpersonal communication in women's clubs. The success in Oryu Li was not found in all villages. It had the advantage of several factors including a remarkable local woman leader and visits from the provincial governor.

A project of social marketing in Bolivia in the 1980s tried to get women in the Cochabamba Valley to use soybean recipes in their cooking. This was an attempt to deal with chronic mal-nourishment among children. The project used cooking demonstrations, posters and broadcasts on local commercial radio stations. Some people did try soybeans but the outcome of the project is unclear.

In 1999 the U.S. Government and D.C. Comics planned to distribute 600,000 comic books to children affected by the Kosovo War. The comic books are in Albanian and feature Superman and Wonder Woman. The aim is to teach children what to do when they find an unexploded land mine left over from Kosovo's civil war. The comic books instruct children not to touch the anti-personnel mines and not to move, but instead to call an adult for help. In spite of the 1997 Ottawa Treaty which attempts to ban land mines they continue to kill or injure 20,000 civilians each year around the world.

Since 2002, Journalists for Human Rights, a Canadian based NGO, has operated long term projects in Ghana, Sierra Leone, Liberia, and the DR Congo. jhr works directly with journalists, providing monthly workshops, student sessions, on the job training, and additional programs on a country by country basis.

Sustainable Development

Sustainable development is the process of maximizing the use of available resources in order to ensure the long-term well-being of present and future beneficiaries. Sustainable Development is a continuous progress which aims for and maintains a constructive state of living in society as preserved by social institutions and systems. However, sustainable development entails 1. Economic sustainability. 2. Social sustainability. 3. Cultural sustainability.

Community/People Participation

Community/people participation is a voluntary involvement of an informed and motivated community while being equipped with proper knowledge and training in which they are equally gratified. It is the active involvement of members of a particular social unit in all aspects of developmental procedures

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NOTES

(planning, decision-making, evaluating, monitoring, etc.). An equipped and facilitated environment is arranged to initiate the involvement of different willing social units, as to enhance the process of development and communication amongst its members.

The participating people can inject or infuse to another people of the society largely, of the ideas and perception of the developmental process or project ongoing round about them. Community participation propels the objective of development communication. A variety of methodologies are used to advance people's participation, such as peer education, community mapping, participatory rural appraisal, among others. The sole heart of community participation is the people.

Complications in Practice

Like any intervention covering the society, and more because human communication itself is complicated, development communication can become complicated. The complications increase when we deal with diverse societies over a large area, such as India; when we try to change behaviour of the recipients and in the process bring in many types of media/persuasive skills; and when the ground realities do not allow results to reach the target audience, i.e. there is disconnect between the ground realities and messages.

Cultural factors including local rituals and mores, nuances of language, gender perceptions, affect the reception of messages and their impact. The success of dev-comm. will, therefore, depend on the credibility of the messenger, the simplicity and directness of the message, and its location-specificity. This aspect assumes more significance when we communicate in complex societies.

Definitions

Development communication is recognizing the power of communication as a catalyst for social development. It is also the utilization of existent communication tools and applicable theories for result-driven strategies for the advancement of society.

Development communication can also be defined as :

purposive communication intended for a specific target audience that allows for the translation of information into action resulting in a higher quality of life.

It is greatly linked with the concept of sustainable development (which can be defined as the improvement of a community using information and technology and the community's ability to maintain the created ideal state without compromising its environment and resources). It also relies greatly on Community and People Participation, which is the voluntary involvement of a group of people in a development activity with full knowledge of its purpose that will allow them to grow individually and as a community.

Development communication is the process of eliciting positive change (social, political, economic, moral, environmental, etc.) through an effective exchange of pertinent information in order to induce people to action.

If the present understanding of communication and development are integrated, the horizon of a practitioner's understanding of development communication will widen. It will not be limited by historical definitions but include the following elements and more such aspects. Development "communication" thus would include: information dissemination on developmental schemes/projects, communication for eliciting positive change, interactivity, feedback on developmental issues, feedback/reverse communication for eliciting change. On development side, sustainability issues need to be given proper importance vis-à-vis economic development.

Development support communication (DSC) can be described as development planning and implementation in which adequate action is taken of human behavioural factors in the design of development project and their objectives. It addresses development planning and the plan of operation for implementation. Development support communication is urgently suggested by UNESCO, UNDP and communication scholars and practitioners worldwide.

DSC stands for linking all agencies involved in the planned development works such as political executives, political planners, development administrators, subject specialists, field workers, opinion leaders, media representatives, researchers and the beneficiaries who continue the final delivery points and the

consumers of the information. The route of communication envisaged are not only vertical as flowing from upper level to bottom or bottom level to upwards but also horizontal between the institutions and personnel connected with the process of development.

The fundamental objective of DSC is to communicate the latest skills, knowledge and innovation to the agriculturists so that by adopting them the agriculturists may increase their output manifold. In this connection three vital groups are identified which are as follows:

- ◆ Innovation or knowledge generation
- ◆ Political leaders or government of the state
- ◆ Users of the knowledge or agriculturists

A very close interaction is necessary among the three groups as mentioned above, to achieve the success of development support communication.

International communication, the intellectual field that deals with issues of mass communication at a global level, is sometimes also called development communication. This field includes the history of the telegraph, submarine communication cables, shortwave or international broadcasting, satellite television, and global flows of mass media. Today it includes issues of the Internet in a global perspective and the use of new technologies such as mobile phones in different parts of the world.

Development Communication Policy

Development communication is a process that builds consensus and facilitates the sharing of knowledge to achieve positive change in development initiatives. It is not only about effective dissemination of information, but about using empirical research, two-way communication, and dialogue among stakeholders. It is also a key management tool that helps assess socio-political risks and opportunities. By using communication to bridge differences and take action towards change, development communication can lead to successful and more sustainable results.

Development communication is envisaged as a response to particular historical, social, and economic factors that characterize freedom of access to information and citizen participation. This includes socio-economic problems such as high levels of poverty and unemployment, low standards of living, poor access to basic services, remote settlement patterns, lack of access to technology, lack of information, poor health services, lack of education and skills, and lack of infrastructure.

A decisive role can be played by communication in promoting human development in today's new climate of social change. As the world moves towards greater democracy, decentralization, and the market economy, conditions are becoming more favorable for people to start steering their own course of change. But it is vital to stimulate their awareness, participation, and capabilities. Communication skills and technology are central to this task, but at present are often underutilized. Policies are needed that encourage effective planning and implementation of communication programs.

The implementation of communication policies and practices requires joint action among those involved in the social, economic, scientific, educational, and foreign affairs of each country. Their role is not to be conceived as a superpower set up to control the media. They can be successful only in constant contact and consultation with the communicators and the citizens whose direct participation in the formulation and implementation of communication policies and plans is both essential and vital. Today, the decision makers and the citizens of these countries cannot but pay close attention to the role that communication currently plays in society, and explore how communication may best contribute to all aspects of human and national development.

The UNESCO has provided the groundwork for development communication policies. It has conducted a series of studies on communication policies as part of the resolutions adopted by the General Conference of UNESCO during its 16th session in 1970. Its objective was to promote an awareness of the concept of communication policies at the governmental, institutional, and professional levels of selected member states.

The selected countries were Ireland, Sweden, Hungary, Yugoslavia, West Germany, and Brazil. Two years later, a UNESCO meeting of experts on communication policies and planning defined communi-

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cation policy as a set of norms established to guide the behavior of communication media. According to these experts, the basic requirements of communication policies are:

The values that determine the structure of communication systems and guide their operation

The systems of communication, their structures, and operation

The output of these systems and their impact and social functions

The Asian Media Information and Communication Centre (AMIC) was commissioned by UNESCO to do a feasibility study on "Training in Communication Planning in Asia" in 1974. It organized the first AMIC Regional Conference on Development Communication Policies and Planning in Manila, Philippines in May 1977. Attended by delegates from ten countries, it drew up basic recommendations including the setting up of national development communication councils by each country's governmental, educational, and media groups.

According to Habermann and De Fontgalland (1978), the difficulties in the adoption of a viable development communication policy have to be simultaneously analyzed at the horizontal and vertical levels. The horizontal level consists of diversified institutions such as government agencies, semi-governmental offices (e.g., rural extension service), independent development organizations, and private media outlets, which are all active in communication. The coordination of these institutions becomes a major item of a meaningful development communication policy. The vertical level is defined by the need for mutual information flows between the population base and the decision-making bodies.

On this level, even more institutions are involved because of the local and supra-local administrations that are active in handing out directives and in feeding back reports to the government. Coordination of development communication initiatives becomes a more difficult task on this level because, with the exception of government extension bureaus, no institution is really prepared to pick up information from the grassroots levels and feed them back meaningfully to the national administration.

Nora Quebral, on assessing the relevance and currency of development communication training values in 1986, has stressed the importance of systematic practice being equally recognized along with formal research as a legitimate basis for decisions on development communication policy. According to her, in the well-ordered world of Western academics, research precedes policy, and is the foundation of policy.

Stakeholder Analysis

The design and implementation of policies is becoming more complex and the number and type of actors involved in policy implementation has increased; hence, the policy process is progressively changing towards multi-actor and multi-goal situations. Where several groups of stakeholders are involved in the policy process, a stakeholder analysis can provide a useful policy definition tool. Stakeholder analysis has been mainly concerned with policy-making. Crosby explained that stakeholder analysis has emerged as a range of methods and approaches to analyze the interests and roles of key players in a specific policy domain.

The notion of "stakeholder" has been defined in the literature in different ways depending on the goal of the analysis, the approach that is adopted, or the policy area. A stakeholder in an organization, according to Hannan and Freeman, is any group or individual who can affect or is affected by the achievement of the organization's objectives, while other authors limit the notion of stakeholder to only those actors that can affect the issue at hand, and not necessarily those who might be affected by it.

For instance, Brugha and Varvasovszky defined stakeholder as "individuals, groups, and organizations who have an interest (stake) and the potential to influence the actions and aims of an organization, project, or policy direction." In which case, the stakeholders constitute broad groups and can be classified or categorized in many different ways.

Stakeholder analysis has been frequently applied in policy formulation and planning to help analyze the behavior, intentions, interrelations, agendas, interests, and the resources stakeholders have brought or could bring to bear on the policy processes. According to Flor, a stakeholder analysis of communication policy would reveal the interplay of interests of the following sectors:

Government - all communication policies must be enacted by the government, making it the most powerful stakeholder in communication policy.

Education sector - universities are in the best position to conduct research on development communication, the results of which can help the government craft meaningful communication policies.

Communication industry - as creators and channels of communication materials, the industry can influence communication policies being crafted by the government. To avoid getting regulated by the state, it has created self-regulating organizations like the Kapisanan ng mga Brodkaster sa Pilipinas and the Philippine Press Institute to institute codes of ethics. In addition, since media outlets have continuously resisted efforts by the government and other sectors to practice social responsibility. Since they are business organizations, they print or broadcast what is profitable even if it is sensational, bordering on pornographic, or unverified information.

Private sector - businesses other than the communication industry also influence communication policy. Companies need to advertise their products and services, so they will naturally block any policy that would limit what they can communicate to the public.

Religious sector - religions have always prescribed a set of moral codes for people to follow. Thus, they traditionally oppose policies that allow obscenity, violence, and profanity to be aired or published.

Foreign interests - it is not uncommon for foreign governments and organizations to influence communication policies of sovereign states. For instance, international lending agencies prescribe the breaking up of monopolies—including state media entities—as a condition for financial aid.

Consumers - as the audience of the media, consumers are the end recipients of the messages broadcast or published by the communication industry. For a long time, they have never been consulted in the crafting of communication policies. However, in the past decade, consumer groups have been formed, whose aim is to protect the interests of the public.

The United Nations has recognised the importance of "the need to support two-way communication systems that enable dialogue and that allow communities to speak out, express their aspirations and concerns and participate in the decisions that relate to their development" which can give voice to previously unheard stakeholders.

Such two-way dialogical interactions can help understand the local people's reality based on the whole range of social, cultural, political, economic, and environmental issues affecting their lives. The involvement of people in a development communication process is very important, as they are the "ultimate and perhaps the most important beneficiaries of development communication policies and planning".

Historical Perspectives

Phase I: Emerging Communications Industry Policy (until the Second World War) – during this era, communications policy was mainly pursued for reasons of state interest and financial corporate benefits; communications and media policy referred to the emerging technologies of telegraph, telephony, and wireless.

Cuilenburg and McQuail explain that this phase is transitional from the time of 'no-policy' and consists of a collection of ad hoc measures designed to regulate and facilitate the introduction of a series of innovations, from the mid-19th century until approximately the start of the Second World War; it is characterized by piecemeal accumulation of measures, with varying aims, means and scope.

They further explain that there is no coherent goal, beyond that of protecting or advancing the interests of government and nation, and promoting the development of communication systems, whether by state or private capital investment, and in Phase I, policy refers primarily to the emerging technologies of telegraph, telephony and wireless, although the cinema was also soon regulated when it arrived around the start of the 20th century.

Phase II: Public Service Media Policy (1945-1980) – media policy, after the Second World War, was dominated by sociopolitical rather than economic and national strategic concerns. This phase according to Cuilenburg and McQuail extends from after the Second World War until about 1980, when new media were developing on the basis of improved means of distribution and computerization characterized more by normative and political than technological considerations and by the search for national coherence and stability.

Despite the Cold War climate, the spirit of democracy and the wish for international solidarity were able to influence media policy. Neither the lessons of the misuse of mass media for propaganda nor the

NOTES

dangers of monopoly control of the mass press were forgotten. The post war (Second World War) phase of media policy was dominated by socio political rather than economic or national strategic concerns. Even the once sacred print media could legitimately be brought within the scope of policy. The general spirit of the time was favourably disposed to progressive change and to social planning in all spheres of life.

Phase III: New Communications Policy Paradigm (1980 to present) – technological, economic, and social trends fundamentally changed the contexts of media policy from 1980 onward. Convergence became an agenda item when the former US Office of Technology Assessment published its pioneering study, *Critical Connections* (OTA, 1990); later in the decade, the European Union adopted the same theme for its new approach to communication policy.

Technological convergence means, for instance, that the boundaries between information technologies and communication networks are blurring; computer and telecommunications are converging to telematics; personal computers and television become more similar; and formerly separated networks become more interconnected to render the same kind of services.

Regulation of mass media became increasingly connected to telecommunications regulation. In addition to technological changes, social-cultural changes are also central to our time. The 'decline in ideology' that has been reflected in the fall of Communism, the increased scope and respectability of the free market and the shift to the right in European politics, is a notable feature of recent developments. Pragmatism and populism increasingly drive policy. Globalization of communication and the permeability of national frontiers by multinational media are also new in the scale of their impact.

Risk Communication

Risk communication is a relatively young field within communication studies. Most of what could currently be considered risk communication could be traced back to the United States where environmental clean-up efforts were implemented through legislation in the 1980s.

The terms 'risk communications' and 'risk management', however, were first used by William Ruckelshaus, the first administrator of the U.S. Environmental Protection Agency (EPA) which was established by President Richard Nixon in the 1970s.

Communicating risk is a feature that is now currently included in any development communication policy. Risk communication may include but is not limited to having to communicate management decision risks in organizations, implementation risks resulting from the implementation of a program or project, or existing risks related to an environmental, health, political, or social situation or circumstance. Such risks need to either be included or considered in the crafting of a development communication policy regardless of who or what the development communication policy is designed for.

For instance, in the health sector, risk communication is aimed at addressing the communication demands that are required in identifying health risks such as pandemics, natural disasters, bioterrorism, resource contamination, etc. There are, nonetheless, a number of definitions of risk put forward by certain recognized organizations, these being:

American National Standard for Occupational Health and Safety Management Systems (ANSI/ AIHA Z10 - 2005): " The identification and analysis, either qualitative or quantitative, of the likelihood of the occurrence of a hazardous event overexposure, and the severity of injury or illness that may be caused by it. "

The Framework for Environmental Health Risk Management (Presidential/Congressional Commission on Risk Assessment and Risk Management, 1997): "Risk is defined as the probability that a substance or situation will produce harm under specified conditions. Risk is a combination of two factors: the probability that an adverse event will occur and the consequences of the adverse event."

Drawing from these definitions of risk, a number of proponents have described risk management as being 1) The evaluations and decisions that go into coping with risks, 2) Strategically planning for a crisis which should involve the removal of risks and uncertainties from negative or unexpected occurrences allowing an organization, a society, or a system to be in greater control of its fate, 3 Factors that are specifically aimed at combating crises with the end objective of lessening any damage that the crisis may cause.

Risk communications therefore becomes a vital component of risk management as risk communications involves being able to successfully impart that which is important in managing risks to an audience whether the end objective is to prevent consequences from risks or to acquire information that could further improve risk and crisis management.

With development communication being perceived to be "providing communities with information they can use in bettering their lives, which aims at making public programmes and policies real, meaningful and sustainable" it is therefore clear that development communication benefits from risk communications in two ways, 1) Risk communication supplements and complements what development communication would like to achieve and, 2) Risk communication as a component of risk management facilitates effective delivery of development communication.

Policy Issues

At the close of the 2012 UN Conference on Sustainable Development (also known as Rio+20), 193 governments reiterated that the "people are at the center of sustainable development" and reaffirmed the pursuit of an equitable, inclusive and sustained growth that benefits all. Integral to these imperatives of equity, inclusiveness and sustainable development are fundamental communicative aspects, such as freedom of expression, voices, worldviews, access and opportunities. It can thus be asserted that communication lies at the root of economic equity, social justice and human rights.

Communication policies determine the structures of the industries that can enable or encumber public access to information and communication resources which are essential means to the people's ability to speak, be heard, and meaningfully participate in public determination. Despite this central role, communication policies are often excluded from socio-political policy processes.

Communication policy development covers formal and informal processes where interests are defined, expressed and politically negotiated by actors with different levels of power and with the goal of influencing policy decisions.

Development communication policy as a field has always been characterized by tension and conflict owed to a socially contextualized policy-making process and value-driven technologies (Williams 1974). From its nascent stages in the 1950s through to the 2000s, communication policy debates have been framed within the ruling discourses on development paradigms: autonomous vs. dependent in the 50s; unequal North-South communications flows in the 60s and 70s; the rise of the transnational corporations and the non-governmental actors in the 80s; the emergence of the global information society in the 90s along with the convergence of media and communication technologies and the rule of the market-based media structure in the 90s; and finally, the gathering of governments to formulate a global information society policy agenda during the World Summit on the Information Society with online media as a central focus in the 2000s.

The rapid prevalence of ICT and how it was breaking down boundaries of space and time for social interfaces have expanded the policy discussions and implications beyond national borders. Though the state, economy and civil society remain as key players, the policy making arena has extended to the global sphere.

Policy makers have to contend with growing demands for content diversity, equal access, broader participation and transparency in policy development. With ICT access defining a new form of social underclass as demarcated by the digital divide between developed and developing countries, the central issue has become the need for ICT to serve economic, political and social justice.

This concern was amplified by a 1997 report of the United Nations which stated: "We are profoundly concerned at the deepening mal-distribution of access, resources and opportunities in the information and communication field. The information and communication technology gap and related inequities between industrialized and developing nations are widening: a new type of poverty - information poverty - looms."

To counter the historical dominance of the global North, calls were raised for multi stakeholder participation in ICT governance and for a new "enlightenment" where the policy process includes both formal and informal mechanisms and enables state and non-state actors to shape the aspirations of the media and communication industries. In the context of the new digital communication resources, issues of distribution and dependence as they relate to political power, economic opportunities and social and cultural values need to be revisited.

NOTES

Ultimately, communication and media resources (traditional and digital) are vital public interests, thus granting the public the right and legitimacy to take active part in their governance and policy development process.

Communication for Development Policies

Is development communication a panacea, if not a diversion, supported by the ruling elites to focus the communities' attention on development initiatives vs. any attempt at a radical transformation?

Do international development organizations in their preference for a homogenous media approach that is mainly Western-oriented foment cultural imperialism or a culture of dependence through their communication for development initiatives?

In encouraging a rethinking of communication for development policies, Linje Manyozo cited a common failure by communication policy makers to see through the role of funding institutions in encouraging cultural imperialism and in maintaining the unequal power relations between Western and local organizations in the design of policy interventions. Manyozo attributes this to the absence in communication policy debates of a political economy discourse which is what encourages the consideration of issues related to consciousness, value, and structures of power and institutions.

In reviewing the different approaches to communication for development policies - media, participation and community dialogue - Manyozo criticizes groups that reify one and overlook the others. "Dialogue may be important but discursive power is even more important, as it is a matter not only of speaking but also of being heard and recognized."

The Global Village - for the Privileged?

The world has come a long way from when Marshall McLuhan conceived of a global village powered by the broadcast reach of radio to these days when the term has come to mean the global online community on the World Wide Web. Despite how distance has become virtually non-existent and how emails and social media platforms facilitate global conversations online, the reality remains that a true global village will remain an elusive concept.

In most parts of the world, Internet access remains a privilege. The right to communicate has long been acknowledged as a basic human right but this has not necessarily come with opportunities for and access to communication capabilities. Access is a matter of government policy and/or economic power. And while information generally comes with high public values - economic, social, political and cultural benefits - that far exceed the economic transaction behind its production and dissemination, communication policies do not always account for this public interest dimension.

The challenge to policy makers remains to bring most of society from the margins to the mainstream, and to enable them to participate in the online marketplace of ideas by providing universal access to these new communication opportunities.

Citing the European Commission's definition, Maria Sourbati describes social enablement as preventing exclusion by providing access, and enabling inclusion by providing opportunities to participate in social processes. Meaningful engagement by actors in an information society is contingent on efficient access and having the right media literacy. Access and literacy can serve to distinguish those who have and those who lack these abilities; thus, they can highlight or aggravate existing inequalities.

Sen's capability theory offers the view that the lack of access to ICT and to online media is effectively a denial of opportunities. Capabilities refer to freedoms, opportunities and abilities to do what individuals wish to do or value doing. This further broadens the conceptualization of ICT access as being linked to people having real freedoms to ultimately attain well-being. The capability theory is a response to the neoliberal tendencies that favor the economic goals of ICT; instead it focuses on the social implications of access while also linking it to political issues of inclusion, exclusion and choice.

In the Rio+20 outcome document, *The Future We Want*, governments "recognize that improved participation of civil society depends upon, inter alia, strengthening access to information, building civil society capacity as well as an enabling environment. We recognize that information and communication technology (ICT) is facilitating the flow of information between governments and the public. In this regard, it is essential to work toward improved access to ICT, especially broad-band network and services, and bridge the digital divide, recognizing the contribution of international cooperation in this regard."

If access will continue to be a privilege, despite this recognition from governments, the electronic global village will remain a gated community, if not a pipedream.

Women's Issues

From under-representation to misrepresentation and marginalization, there is much congruence between issues of imbalance in global information flows and women's issues in media and communication policies.

It was only in 1995, for example, where the silence on women issues in communication was broken with the introduction of the concept of empowerment (i.e. having a potential to transform structure) at the Fourth Women Conference of the UN in Beijing.

In recognizing how ICT can be a tool for bridging the gender gap, the Philippine Legislators' Committee on Population and Development Foundation, Inc. proposed a policy framework that will mobilize ICT to advance gender equality and women's empowerment in the areas of freedom of expression, access to opportunities for income and employment, spaces and networks where women can organize themselves, and participation in nation-building.

On the intergovernmental front, however, the issue of gender and communications policies has yet to reach a critical level of political significance. Through several references and a whole section on gender equality and women's empowerment, the Rio+20 outcome document (*The Future We Want*, 2012) emphasizes the vital role women play in sustainable development and commits to ensuring full participation in policy formulation. It does not, however, mention anywhere in this landmark document about gender equality in media representation and access, and effective participation in communication policy development.

To date, media continues to be criticized for not adequately educating women about their rights and for its failure to accurately portray women's struggles with poverty, health concerns and self-development.

Anita Anand amplified this point when she said information is useless to women unless it helps "to raise their consciousness about the oppressive structures that keep them in positions of powerlessness."

Fundamental issues of gender power relations, equal access to media decision-making, and fair representation in media content remain unaddressed in communication policy development. A key challenge is to rectify the continuing inability of policy makers to realize that policy-making is not a gender-neutral undertaking. Policy design and implementation have gender implications. Communication policies must respect the differences in the economic and social positions of women and men, and the relations and priorities that result from these.

Until such time that women no longer need to struggle for visibility, voice and influence, communication policy makers must continue to encourage a critical examination of the social, economic and cultural structures that constrain women's freedom of expression.

Cultural Pluralism

The recognition of the values of a common humanity has been widely extolled in several governmental and non-governmental forums yet ethnic and racial prejudice is a leading cause of conflict around the world. Technological nationalism, which considers communication technology as a tool towards the creation of national identity, has been used by the state to justify the promotion of a singular, dominant culture that undermines regional and local cultures.

In exploring the relationship between communication and cultural dominance, which is also at times referred to as cultural imperialism, Floor distinguished between cross cultural communication as one-way and forced from one culture to another, and inter-cultural which he describes as interactive. The former results in cultural integration or subservience, while the latter fosters convergence or unification into what he calls the Collective Mind.

Despite political tendencies towards imposing homogeneity and cross cultural relationships, cultural pluralism exists as a reality and as a reflection of humanity whether in terms of the diversity within countries or the diasporas that characterize our present times. There is a need for communication policies that promote participation, the recognition of diversity, the creation of standards for the media

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portrayal of minorities, and the development of strategies for achieving broad distribution of communication resources in society

Development Communication and the Catholic Church

Development communication has been labeled as the Fifth Theory of the Press, conceptualized based on the Third World realities, and with "social transformation and development," and "the fulfillment of basic needs" as its primary purpose. Jamias (1975) articulated the philosophy of development communication which is anchored on three main ideas, namely: purposive, value-laden, and pragmatic.

Quebral for her part provided an expounded definition of development communication, calling it as "the art and science of human communication applied to the speedy transformation of a country and the mass of its people from poverty to a dynamic state of economic growth that makes possible greater social equality and the larger fulfilment of the human potential."

Both definitions complement each other and bolster development communication's image as a principled and critical way of doing communication in service to the people. Further, development communication could be also apprehended as "emancipation communication" as it aims at liberating people from the shackles of servitude, poverty, gender inequality, violence, religious or political persecution, or any kind of unjust and oppressive situation.

The Church's social teachings and moral norms, on the other hand, are moving on parallel course. *Rerum Novarum* (On the New Things), for example, an encyclical written in 1891 by Pope Leo XIII made a critique on social ills and then discussed and promoted "the Catholic doctrine on work, the right to property, the principle of collaboration instead of class struggle as the fundamental means for social change, the rights of the weak, the dignity of the poor and the obligations of the rich, the perfecting of justice through charity, on the right to form professional associations. In 1961, Pope John XXIII, writing on the topic "Christianity and Social Progress," produced an encyclical entitled *Mater et Magistra* (Mother and Teacher), which taught that the "Church is called in truth, justice and love to cooperate in building with all men and women an authentic communion.

In this way economic growth will not be limited to satisfying men's needs, but it will also promote their dignity" Then in 1967, Pope Paul VI gave the Church *Populorum Progressio* (Progressive Development). In it the Pope underscored the importance of justice, peace and development by declaring that "development is the new name of peace." And then, addressing all development workers, he said, "genuine progress does not consist in wealth sought for personal comfort or for its own sake; rather it consists in an economic order designed for the welfare of the human person, where the daily bread that each man receives reflects the glow of brotherly love and the helping hand of God"

Drawing from the theological insights stated above, it can be said that the Church as a community engaged in working for social transformation must be a community-in-communication with the world, a community communicating development to the world. Such involvement could be seen through the prism of the Church's identity as "in statu missionis" — in a state of mission (Pope John Paul II). Rightly so because the Church is by its very nature missionary and being missionary is its deepest identity as it embraces the entire life of the Church.

The content of the Good News being communicated through mission is in many ways socially transformative and humanly liberating — concretized in the preaching of the message to the poor, setting the captives free, giving sight to the blind defending the interest of ordinary laborers and the value of work (*Laborem Exercens* - Through Work), promoting the welfare of the widows and the orphans, and protecting the rights of children and infants.

The importance of engagement for social transformation and development is also recognized in the Catechism of the Catholic Church which states that "as far as possible citizens should take an active part in public life; the manner of this participation may vary from one country or culture to another... as with any ethical obligation, the participation of all in realizing the common good calls for a continually renewed conversion of the social partners commonly referred to as the Magna Carta of the Catholic Church's teaching on human dignity, implores people in order "to satisfy the demands of justice and equity, strenuous efforts must be made, without disregarding the rights of persons or the natural qualities of each country, to remove as quickly as possible the immense economic inequalities, which now exist and in many cases are growing and which are connected with individual and social discrimination".

Besette defined development communication as a "planned and systematic application of communication resources, channels, approaches and strategies to support the goals of socio-economic, political and

cultural development”.

In this understanding the ‘planned and systematic application’ is underlined in order to accentuate its participatory dimension. The contention is that development communication is essentially participatory, because, according to Ascroft and Masilela (1994) “participation translates into individuals being active in development programmes and processes; they contribute ideas, take initiative and articulate their needs and their problems, while asserting their autonomy.”

As a community, the Catholic Church is more than aware how participation operates and impacts the lives of the people. Thus, the call for social engagement and active involvement in addressing socio-economic and political ills is a call for participation that runs deep in the Catholic consciousness. As a matter of course, the involvement of many organizations and individual members of the Catholic Church in uplifting the plight of the needy and reaching out to the disadvantaged through works in education, health, livelihood projects, among others, serves as a concrete example of a Church that communicates a transformative and life-changing message.

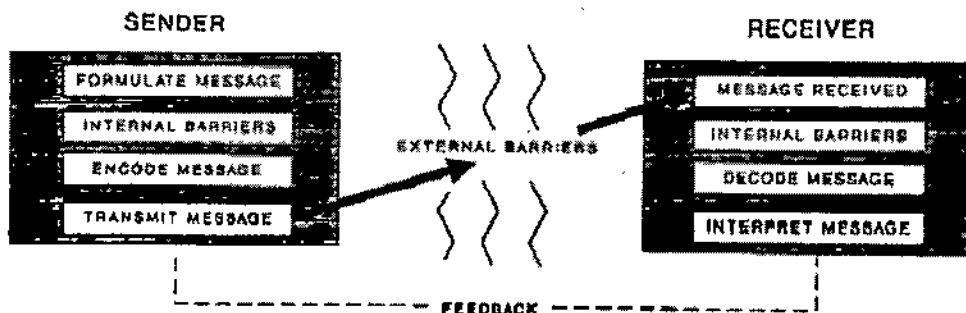
The identification of development communication as the Fifth Theory of the Press elevates it to a privileged status that should aid it in actualizing purposive, value-laden, and pragmatic communication policies. In doing so, development communication could cement its credibility as truly being, in the words of Flor , “the appropriate system given the ‘social and political structures’ of the developing world and its current environment.”

In the language of the Church’s social teachings, development communication policies should lead to “establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom—relations between individual citizens, between citizens and their respective States, between States, and finally between individuals, families, intermediate associations and States on the one hand, and the world community on the other.” In this way, the formulation of such communication policies could be performed based mainly on the developing world rhetoric of nation-building, but at the same time taking serious cognizance of its universal implication and global impact.

It is in the light of this that Pope John Paul II, touching in part on Quebral’s thought on ‘development communication in a borderless world’, instructed Christian communicators to “interpret modern cultural needs, committing themselves to approaching the communications age not as a time of alienation and confusion, but as a valuable time for the quest for the truth and for developing communion between persons and peoples.” Development communication policy could very find an invaluable niche in the social teachings of the Catholic Church.

4.8 Components of Communications

The communication process consists of a message being sent and received. The message maybe verbal or non-verbal. The same basic principles apply whether humans, animals, other forms of life, or combinations of these are involved. Your challenge, as an instructor, is to not merely communicate with your students – but to communicate effectively .Effective communication involves a message being sent and received. Added to this however, is the element of feedback to ensure that the message sent was received exactly as intended. This concept may be illustrated using the three-step communications model



Three-steps communication process.

NOTES

NOTES

Sending the Message

There are four elements involved in sending a message. First, as the instructor (sender), you formulate the message you intend to communicate. Next, you consider possible barriers that may affect the message. This includes your experience, the terms you will use, and even your feeling toward the subject or the students. External barriers such as noise must also be considered. Third, you encode the message; that is, you put the message into the words you want to use. Last, you clearly communicate (send) the message.

Receiving the Message

There are also four elements involved in receiving a message. The students (receivers) will first hear and/or see the message you sent. Second, the message is affected by external barriers, if any, and the students' own internal barriers. Possible internal barriers may include the students experience level, their understanding of the terms used, their attitude toward the material, or the way they feel about you. Third, your students decode the message through the use of mental images. For instance, when you say the word circus, the receiver does not "see" the letters that form the word. Instead, a mental image of some sort appears.

On a daily basis we work with people who have different opinions, values, beliefs, and needs than our own. Our ability to exchange ideas with others, understand others' perspectives, solve problems and successfully utilize the steps and processes presented in this training will depend significantly on how effectively we are able to communicate with others.

The act of communicating involves verbal, nonverbal, and Para verbal components. The verbal component refers to the content of our message, the choice and arrangement of our words. The nonverbal component refers to the message we send through our body language. The paraverbal component refers to how we say what we say - the tone, pacing and volume of our voices.

In order to communicate effectively, we must use all three components to do two things:

1. Send clear, concise messages.
2. Hear and correctly understand messages someone is sending to us.

Communication Involves Three Components:

1. Verbal Messages - the words we choose
2. Paraverbal Messages - how we say the words
3. Nonverbal Messages - our body language

These Three Components Are Used To:

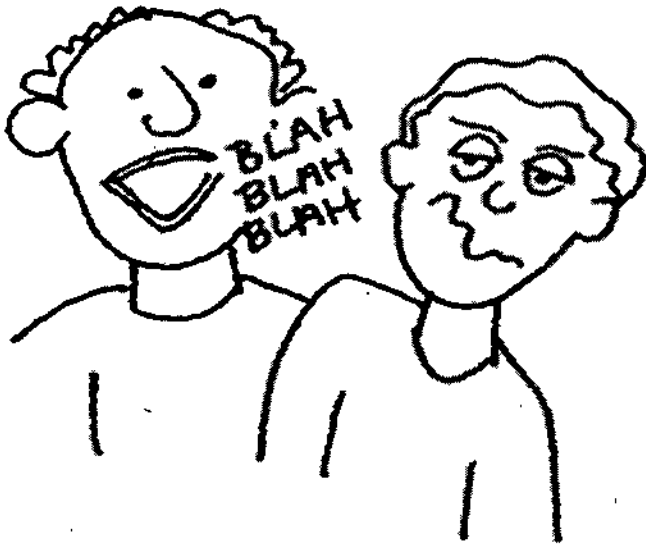
1. Send Clear, Concise Messages
2. Receive and Correctly Understand Messages Sent to Us.

SENDING MESSAGES

Verbal Messages

Our use of language has tremendous power in the type of atmosphere that is created at the problem-solving table. Words that are critical, blaming, judgmental or accusatory tend to create a resistant and defensive mindset that is not conducive to productive problem solving. On the other hand, we can choose words that normalize the issues and problems and reduce resistance. Phrases such as "in some districts, people may . . .", "it is not uncommon for . . ." and "for some folks in similar situations" are examples of this.

NOTES



Sending effective messages requires that we state our point of view as briefly and succinctly as possible. Listening to a rambling, unorganized speaker is tedious and discouraging - why continue to listen when there is no interchange? Lengthy dissertations and circuitous explanations are confusing to the listener and the message loses its concreteness, relevance, and impact. This is your opportunity to help the listener understand YOUR perspective and point of view. Choose your words with the intent of making your message as clear as possible, avoiding jargon and unnecessary, tangential information.

Effective Verbal Messages:

1. Are brief, succinct, and organized
2. Are free of jargon
3. Do not create resistance in the listener

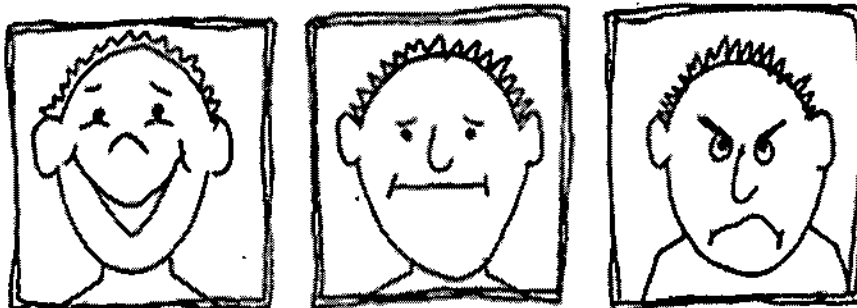
Nonverbal Messages

The power of nonverbal communication cannot be underestimated. In his book, *Silent Messages*, Professor Albert Mehrabian says the messages we send through our posture, gestures, facial expression, and spatial distance account for 55% of what is perceived and understood by others. In fact, through our body language we are always communicating, whether we want to or not!

You cannot communicate.

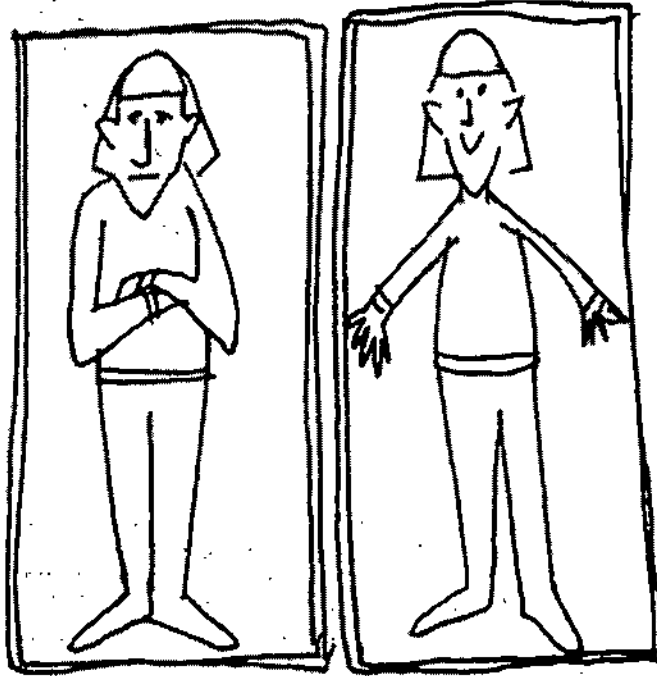
Nonverbal messages are the primary way that we communicate emotions:

Facial Expression: The face is perhaps the most important conveyor of emotional information. A face can light up with enthusiasm, energy, and approval, express confusion or boredom, and scowl with displeasure. The eyes are particularly expressive in telegraphing joy, sadness, anger, or confusion.



NOTES

Postures and Gestures: Our body postures can create a feeling of warm openness or cold rejection. For example, when someone faces us, sitting quietly with hands loosely folded in the lap, a feeling of anticipation and interest is created. A posture of arms crossed on the chest portrays a feeling of inflexibility. The action of gathering up one's materials and reaching for a purse signals a desire to end the conversation.



Nonverbal Messages:

- ◆ Account for about 55% of what is perceived and understood by others.
- ◆ Are conveyed through our facial expressions as well as our postures and gestures.

Paraverbal Messages

Paraverbal communication refers to the messages that we transmit through the tone, pitch, and pacing of our voices. It is how we say something, not what we say. Professor Mehrabian states that the paraverbal message accounts for approximately 38% of what is communicated to someone. A sentence can convey entirely different meanings depending on the emphasis on words and the tone of voice. For example, the statement, "I didn't say you were stupid" has six different meanings, depending on which word is emphasized.

"I didn't **SAY** you were stupid."

"I didn't say **YOU** were stupid."

"I didn't say you were **STUPID**."

Some points to remember about our paraverbal communication:

When we are angry or excited, our speech tends to become more rapid and higher pitched.

When we are bored or feeling down, our speech tends to slow and take on a monotone quality.

When we are feeling defensive, our speech is often abrupt.

Paraverbal Messages:

- ◆ Account for about 38% of what is perceived and understood by others.
- ◆ Include the tone, pitch, and pacing of our voice

The Importance of Consistency

In all of our communications we want to strive to send consistent verbal, paraverbal and nonverbal messages. When our messages are inconsistent, the listener may become confused. Inconsistency can also create a lack of trust and undermine the chance to build a good working relationship.

When a person sends a message with conflicting verbal, paraverbal and nonverbal information, the nonverbal information tends to be believed. Consider the example of someone, through a clenched jaw, hard eyes, and steely voice, telling you they're not mad. Which are you likely to believe? What you see or what you hear?

RECEIVING MESSAGES

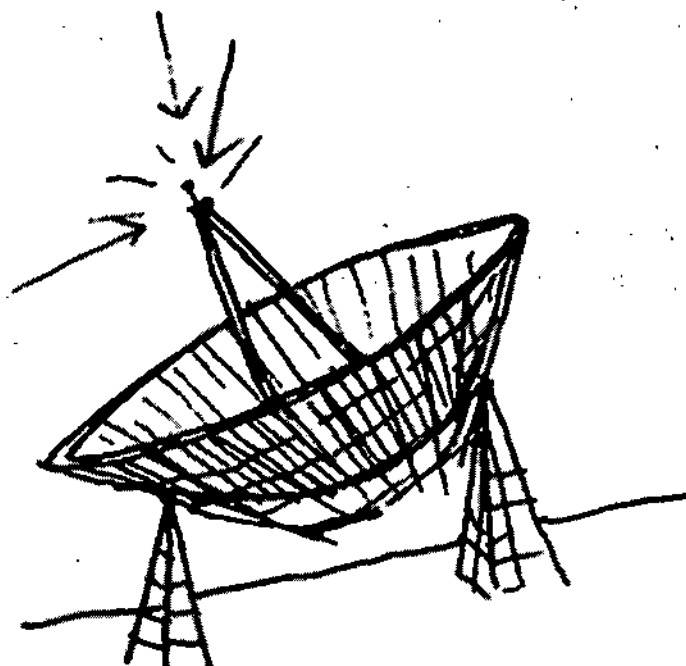
Listening

The key to receiving messages effectively is listening. Listening is a combination of hearing what another person says and psychological involvement with the person who is talking. Listening requires more than hearing words. It requires a desire to understand another human being, an attitude of respect and acceptance, and a willingness to open one's mind to try and see things from another's point of view.

Listening requires a high level of concentration and energy. It demands that we set aside our own thoughts and agendas, put ourselves in another's shoes and try to see the world through that person's eyes. True listening requires that we suspend judgment, evaluation, and approval in an attempt to understand another's frame of reference, emotions, and attitudes. Listening to understand is, indeed, a difficult task!

Often, people worry that if they listen attentively and patiently to a person who is saying something they disagree with, they are inadvertently sending a message of agreement.

When we listen effectively we gain information that is valuable to understanding the problem as the other person sees it. We gain a greater understanding of the other person's perception. After all, the truth is subjective and a matter of perception. When we have a deeper understanding of another's perception, whether we agree with it or not, we hold the key to understanding that person's motivation, attitude, and behavior. We have a deeper understanding of the problem and the potential paths for reaching agreement.



NOTES

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Listening

- ◆ Requires concentration and energy
- ◆ Involves a psychological connection with the speaker
- ◆ Includes a desire and willingness to try and see things from another's perspective
- ◆ Requires that we suspend judgment and evaluation

"Listening in dialogue is listening more to meaning than to words. In true listening, we reach behind the words, see through them, to find the person who is being revealed. Listening is a search to find the treasure of the true person as revealed verbally and nonverbally. There is the semantic problem, of course. The words bear a different connotation for you than they do for me. Consequently, I can never tell you what you said, but only what I heard. I will have to rephrase what you have said, and check it out with you to make sure that what left your mind and heart arrived in my mind and heart intact and without distortion."

John Powell, theologian

Learning to be an effective listener is a difficult task for many people. However, the specific skills of effective listening behaviour can be learned. It is our ultimate goal to integrate these skills into a sensitive and unified way of listening.

Key Listening Skills:

Nonverbal: Giving full physical attention to the speaker;

Being aware of the speaker's nonverbal messages;

Verbal: Paying attention to the words and feelings that are being expressed;

Using reflective listening tools such as paraphrasing, reflecting, summarizing, and questioning to increase understanding of the message and help the speaker tell his story.

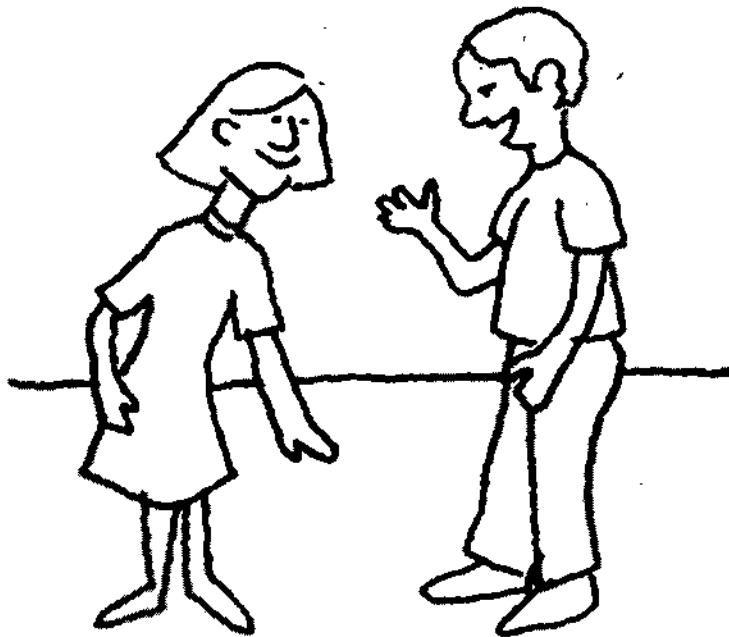
Giving Full Physical Attention to the Speaker

Attending is the art and skill of giving full, physical attention to another person. In his book, *People Skills*, Robert Bolton, Ph.D., refers to it as "listening with the whole body".

Effective attending is a careful balance of alertness and relaxation that includes appropriate body movement, eye contact, and "posture of involvement". Fully attending says to the speaker, "What you are saying is very important. I am totally present and intent on understanding you". We create a posture of involvement by:

- ◆ Leaning gently towards the speaker;
- ◆ Facing the other person squarely;
- ◆ Maintaining an open posture with arms and legs uncrossed;
- ◆ Maintaining an appropriate distance between us and the speaker;
- ◆ Moving our bodies in response to the speaker, i.e., appropriate head nodding, facial expressions.

NOTES



As psychiatrist Franklin Ernst, Jr. writes in his book, *Who's Listening?*“

“To listen is to move. To listen is to be moved by the talker - physically and psychologically . . . The non-moving, unblinking person can reliably be estimated to be a non-listener . . . When other visible moving has ceased and the eyeblink rate has fallen to less than once in six seconds, listening, for practical purposes, has stopped.”

Being Aware of the Speaker's Nonverbal Messages

When we pay attention to a speaker's body language we gain insight into how that person is feeling as well as the intensity of the feeling. Through careful attention to body language and para verbal messages, we are able to develop hunches about what the speaker (or listener) is communicating. We can then, through our reflective listening skills, check the accuracy of those hunches by expressing in our own words, our impression of what is being communicated.

Paying Attention to the Words and Feelings

In order to understand the total meaning of a message, we must be able to gain understanding about both the feeling and the content of the message. We are often more comfortable dealing with the content rather than the feelings (i.e., the relationship), particularly when the feelings are intense. Our tendency is to try and ignore the emotional aspect of the message/conflict and move directly to the substance of the issues.



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This can lead to an escalation of intense emotions. It may be necessary to deal directly with the relationship problem by openly acknowledging and naming the feelings and having an honest discussion about them prior to moving into the substantive issues. If we leave the emotional aspect unaddressed, we risk missing important information about the problem as well as derailing the communication process.

Reflective Listening Skills

Reflective listening or responding is the process of restating, in our words, the feeling and/or content that is being expressed and is part of the verbal component of sending and receiving messages. By reflecting back to the speaker what we believe we understand, we validate that person by giving them the experience of being heard and acknowledged. We also provide an opportunity for the speaker to give us feedback about the accuracy of our perceptions, thereby increasing the effectiveness of our overall communication.

Paraphrasing - This is a concise statement of the content of the speaker's message. A paraphrase should be brief, succinct, and focus on the facts or ideas of the message rather than the feeling. The paraphrase should be in the listener's own words rather than "parroting back", using the speaker's words.

"You believe that Jane needs an instructional assistant because she isn't capable of working independently."

"You would like Bob to remain in first grade because you think the activities would be more developmentally appropriate."

"You do not want Beth to receive special education services because you think it would be humiliating for her to leave the classroom at any time."

"You want to evaluate my child because you think he may have an emotional disability."

Reflecting Feeling - The listener concentrates on the feeling words and asks herself, "How would I be feeling if I was having that experience?" She then restates or paraphrases the feeling of what she has heard in a manner that conveys understanding.

"You are very worried about the impact that an evaluation might have on Lisa's self esteem."

"You are frustrated because dealing with Ben has taken up so much of your time, you feel like you've ignored your other students."

"You feel extremely angry about the lack of communication you have had in regards to Joe's failing grades."

"You're upset because you haven't been able to get in touch with me when I'm at work."

Summarizing - The listener pulls together the main ideas and feelings of the speaker to show understanding. This skill is used after a considerable amount of information sharing has gone on and shows that the listener grasps the total meaning of the message. It also helps the speaker gain an integrated picture of what she has been saying.

"You're frustrated and angry that the assessment has taken so long and confused about why the referral wasn't made earlier since that is what you thought had happened. You are also willing to consider additional evaluation if you can choose the provider and the school district will pay for it."

"You're worried that my son won't make adequate progress in reading if he doesn't receive special services. And you feel that he needs to be getting those services in the resource room for at least 30 minutes each day because the reading groups in the classroom are bigger and wouldn't provide the type of instruction you think he needs."

Additional Verbal Communication Tools

A number of other verbal tools encourage communication and facilitate the goal of gaining a more thorough understanding of another's perspective:

Questioning - the listener asks open ended questions (questions which can't be answered with a "yes" or a "no") to get information and clarification. This helps focus the speaker on the topic, encourages the speaker to talk, and provides the speaker the opportunity to give feedback.

"Can you tell us more about Johnny's experience when he's in the regular classroom?"

"How was it for Susie when she rode the special ed. bus for those two weeks?"

"Tell us more about the afterschool tutoring sessions."

"What kinds of skills do you think are important for Jim to learn in a social skills class?"

"Could you explain why you think it is difficult for Ben to be on the playground for an hour?"

"I'm confused - are you worried that the testing may mean time out of the classroom for Jim or is there something else?"

Verbal Communication Tools

- ◆ **Paraphrasing** - a brief, succinct statement reflecting the content of the speaker's message.
- ◆ **Reflecting Feeling** - a statement, in a way that conveys understanding, of the feeling that the listener has heard.
- ◆ **Summarizing** - a statement of the main ideas and feelings to show understanding.
- ◆ **Questioning** - asking open questions to gain information, encourage the speaker to tell her story, and gain clarification.

Barriers to Effective Communication

"A barrier to communication is something that keeps meanings from meeting. Meaning barriers exist between all people, making communication much more difficult than most people seem to realize. It is false to assume that if one can talk he can communicate. Because so much of our education misleads people into thinking that communication is easier than it is, they become discouraged and give up when they run into difficulty. Because they do not understand the nature of the problem, they do not know what to do. The wonder is not that communicating is as difficult as it is, but that it occurs as much as it does."

- Reuel Howe, theologian and educator

When people are under stress, they are more apt to inject communication barriers into their conversation. These barriers can exist in any of the three components of communication (verbal, paraverbal, and nonverbal). According to Thomas Gordon, author of the Parent Effectiveness Training program, people use communication barriers 90% of the time in conflict situations. For this reason, it is worthwhile to describe some of the common responses that will, inevitably, have a negative effect on communications:

Verbal Communication Barriers

1. Attacking (interrogating, criticizing, blaming, shaming)

"If you were doing your job and supervising Susie in the lunch line we probably wouldn't be in this situation, would we?"

"Have you followed through with the counseling we asked you to do? Have you gotten Ben to the doctor's for his medical checkup? Did you call and arrange for a Big Brother? Have you found out if you're eligible for food stamps?"

"From what I can see, you don't have the training to teach a child with ADHD. Obviously if you did you would be using different strategies that wouldn't make her feel like she's a bad person."

2. "You Messages" (moralizing, preaching, advising, diagnosing)

"You don't seem to understand how important it is for your child to get this help. Don't you see that he's well on his way to becoming a sociopath?"

"You obviously don't realize that if you were following the same steps we do at home you wouldn't be having this problem. You don't seem to care about what's going on in this child's life outside of school."

NOTES

3. Showing Power (ordering, threatening, commanding, directing)

"If you don't voluntarily agree to this evaluation we can take you to due process. Go ahead and file a complaint if you want to."

"I'm going to write a letter of complaint to the superintendent and have this in your file if you don't stop humiliating my son in front of his classmates. I know my rights."

4. Other Verbal Barriers: shouting, name calling, refusing to speak.

Nonverbal Communication Barriers

- ◆ Flashing or rolling eyes
- ◆ Quick or slow movements
- ◆ Arms crossed, legs crossed
- ◆ Gestures made with exasperation
- ◆ Slouching, hunching over
- ◆ Poor personal care
- ◆ Doodling
- ◆ Staring at people or avoiding eye contact
- ◆ Excessive fidgeting with materials



All of these examples of barriers thwart communication, mutual understanding, respect, problem solving, and identifying solutions that will meet everyone's needs. They put a serious strain on relationships that ultimately need to be collaborative in order to most effectively meet the needs of our children. Use of these "communication errors" results in increased emotional distancing between the parties, escalation in the intensity of the conflict and a negative environment for everyone involved.

Effective Communication . . .

- ◆ It is two way.

- ◆ It involves active listening.
- ◆ It reflects the accountability of speaker and listener.
- ◆ It utilizes feedback.
- ◆ It is free of stress.
- ◆ It is clear.

4.9 Summary

The term 'mass' suggests that the recipients of media products constitute a vast sea of passive, undifferentiated individuals. Five characteristics or principles of mass communication have been identified the experts.

Journalism is the discipline of collecting, analyzing, verifying and presenting information regarding current events, trends, issues and people.

Communication for Social Change, referred to as communication for sustainable social change and development, involves the use of variety of communication techniques to address inefficient systems, processes, or modes of production within a specific location that has not incurred major technological advances.

4.10 Key Terms

Broadcast Media in India : The broadcast media was under complete monopoly of the Government of India.

Censorship in India : In general, censorship in India, which involves the suppression of speech or other public communication, raises issues of freedom of speech, which is nominally protected by the Indian constitution.

Obscenity and sexual content : Watching or possessing pornographic materials is fully legal, however distribution of such materials is banned.

National security : The Official Secrets Act 1923 is India's anti-espionage act held over from British colonisation.

Development communication : Development communication has been defined, alternatively, as either a type of marketing and public opinion research used to develop effective communication, or the use of communication to promote social development.

Risk communication : Risk communication is a relatively young field within communication studies.

Components of Communications : The communication process consists of a message being sent and received. The message may be verbal or non-verbal.

4.11 Terminal Questions

Very short answer type questions

1. Define the term "Mass"
2. What is censorship?
3. What is Press Release?
4. Define Development communication
5. What is Postures and Gestures.
6. Who invented printing press

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Short answer type questions

1. Explain the different models of communication
2. Elucidate Censorship in India
3. What are the characteristics or principles of mass communication?
4. Describe the process of communication in details.
5. Explain the facial expression.

4.12 Sample of Short Questions and Answers

Q.1 Explain Press Release as the important device of communication?

Ans. A press release is an important device of communication because it takes the relevant communication directly to the press. Whenever government, organizations, NGOs, retail outlets, design houses, celebrities, etc. have a newsworthy announcement to make, they draft a press note which is then sent to the members of the press in the form of a hard copy, fax, mail, or CD. A press release is also distributed in a press conference.

A press release answers all the "W type" questions like what, who, where, how, and when, in its content. A quote of the spokesperson is also added to give it credibility. This is issued on the letterhead of the organization. It begins with a headline and dateline, and closes with the media contact for the organization. Most of the matter in a press release gets picked up by journalists; hence it should be worded wisely and strategically.

Q.2 How can you explain Johannes Gutenberg's invention a boon in printing?

Ans. Johannes Gutenberg's invention of the printing press allowed the mass production of books to sweep the nation. He printed the first book on a printing press with movable type in 1453. The Gutenberg Bible, one of the books he published, was translated into many different languages and printed throughout the continent.

The invention of the printing press in the late 15th century gave rise to some of the first forms of mass communication, by enabling the publication of books and newspapers on a scale much larger than was previously possible.

The invention also transformed the way the world received printed materials, although books remained too expensive really to be called a mass-medium for at least a century after that. Newspapers developed from about 1612, with the first example in English in 1620; but they took until the 19th century to reach a mass-audience directly.

Q.3 Explain the role of the development communicator?

Ans. The development communicator plays a very significant role in explaining the development process to the common people in such a way that it finds acceptance. In order to achieve this objective he or she has to understand the process of development and communication. He/she should be knowledgeable in professional techniques and should know the audience.

The greatest challenge the communicator faces is the preparation and distribution of development messages to millions of people in such a way that they are received and understood, accepted and applied. If they accept this challenge they will be able to get the people to identify themselves as part of a society and a nation. This identity will help in harnessing these human resources for the total welfare of the individual and community at large.

Q.4 Write the importance of nonverbal Messages

Ans. The power of nonverbal communication cannot be underestimated. In his book, *Silent Messages*, Professor Albert Mehrabian says the messages we send through our posture, gestures, facial expression, and spatial distance account for 55% of what is perceived and understood by others. In fact, through our body language we are always communicating, whether we want to or not!

Q.5 Describe Bales' discoveries?

Ans. Bales made a series of important discoveries. First, group discussion tends to shift back and forth relatively quickly between the discussion of the group task and discussion relevant to the relationship among the members. He believed that this shifting was the product of an implicit attempt to balance the demands of task completion and group cohesion, under the presumption that conflict generated during task discussion causes stress among members, which must be released through positive relational talk. Second, task group discussion shifts from an emphasis on opinion exchange, through an attentiveness to values underlying the decision, to making the decision

Q.6 Elucidate nonverbal communication?

Ans. Body language is a form of nonverbal communication, consisting of body pose, gestures, eye movements and paralinguistic cues (i.e. tone of voice and rate of speech). Humans send and interpret such signals unconsciously. It is often said that human communication consists of 93% body language and paralinguistic cues, while only 7% of communication consists of words themselves - however, Albert Mehrabian, the researcher whose 1960s work is the source of these statistics, has stated that this is a misunderstanding of the findings. Others assert that "Research has suggested that between 60 and 70 percent of all meaning is derived from nonverbal behaviour."

Q.7 What is digital media?

Ans. The digital media comprises both Internet and mobile mass communication. Internet media provides many mass media services, such as email, websites, blogs, and internet based radio and television. Many other mass media outlets have a presence on the web, by such things as having TV ads that link to a website, or distributing a QR Code in print or outdoor media to direct a mobile user to a website. In this way, they can utilise the easy accessibility that the Internet has, and the outreach that Internet affords, as information can easily be broadcast to many different regions of the world simultaneously and cost-efficiently.

4.13 Further Readings

- ◆ Mass communication theory: an introduction by Denis McQuail.
- ◆ Mass Communication: Principles and Practices
- ◆ By Mary B. Cassata, Molefi K. Asante
- ◆ Mass Communication: Principles and Concepts 1 Edition by Seema Hasan

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