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Furthermore, as far as the mass media is concerned, the role, organisation and nature of media in a democratic society will also drastically differ from the corresponding role, nature and organisation today.

A vibrant democracy attracts and filters-in the most competent ones in our country to govern and eliminates the not- so -competent. Truly, democracy in India is wider than the beautiful description of Abraham Lincoln-It is lot more than a form of government of the people, for the people and by the people. The role of democracy in India is to fulfill the dream of every true patriot in India i. On the other hand portraying the life of Indian people the media won the hearts of millions in India. Enjoying complete freedom the media took up the responsibility to make people aware of everything going around them whether it is good or bad. It is not amusing that the only thing in India which is trusted by everyone is Media. Mass Media in India had to resist immense pressure from the government to be what it is today. The press had to face oppression during the freedom struggle as it was being successful in carrying out its duty to create a feeling of nationalism among the people during that time. Today in terms of Media, India is the second largest market in the world for newspapers, 18th largest country in broadband Internet users and 8th in the list of countries by number of television broadcast stations. All of this achieved when Media has been free and independent with only few regulatory bodies at the realm. Similarly communication is regarded as an indispensable factor for the social welfare of people. In this 21st century every individual is keen to be updated with the latest developments in all walks of life. It is here where the mass media comes into the picture which aims to reach out to a very large audience. It carries out its functions through advertising, marketing, propaganda, public relations and political communication. Mass media is now considered as an effective tool for advocating business and social concerns. But what role does media and information play in a democratic society need to be examined as there is still a dispute regarding the significance and magnitude of mass media in Indian society. They can be summarised as follows: Media ensures that citizens make responsible, informed choices rather than acting out of ignorance or misinformation. Information serves as a checking function by ensuring that elected representatives uphold their oaths of office and carry out the wishes of those who elected them. Every citizen is entitled to have free access to the knowledge and information they require. The democratic political system depends on the efficient, accurate, and complete transmission of social, political, and cultural information in society People should be able to discuss matters of public interest with their equals in order to influence the actions taken in our nation. This ensures genuine participation of individuals in matters of public interest which is in fact the essence of democracy. Thus mass media forms an integral part of democracy as it contributes to those factors that are intrinsic to genuine democracy. Democracy believes in the empowerment of individual and media facilitates it through communication and ensures freedom of expression and freedom of conscience. Democracy and mass media are the two essential components of Indian life. It has accomplished the task of transforming the lives of the people. But to what extent has Indian lives progressed and what advancement has the nation achieved is a matter of concern. Like every coin which has two sides the effects of mass media in Indian democracy has brought in serious advantages as well as disadvantages. We need to understand the role and functions of media in our nation and the significance of media in democracy. There is a need to analyse mass media and democracy in relation with each other to comprehend the impact of these core aspects. We Indians have the freedom to think, freedom to write, freedom to discuss with others, freedom to explain, freedom to criticize and freedom to dissent. Media facilitates the process of empowerment of individual by providing an arena for public debate and by reconstituting private citizens as a public body in the form of public opinion. Nowadays, media provides a platform for every individual to exercise his right of being heard. Innovative talk shows and public discussions organised by the media is now playing a major role in the enforcement of the right of freedom of speech and expression guaranteed under Article 19 a of the constitution. Media in India has tried every possible means to satisfy the democratic ideals. For example, during elections voters are educated and informed to the point where they are able to understand the most important political issues. During all these years the Indian mass media has successfully performed the

following functions: Let it be any natural calamity or any other disaster we find our reporters there risking their lives to give us information regarding the events taking place in every nook and corner of the world. There are many instances of Media turning out to be real investigators in cases like the murder of Jessica Lal, Priyadarshini Matoo case, Best Bakery scandal etc. The efforts of the media are always concentrated towards lifting the veil to ensure righteousness in society. It uses effective techniques like sting operations, opinion polls etc to portray the reality. Whether it be newspaper, television or internet the objective of every media is to collect, analyse, verify and present information regarding current events, trends, and various other issues of this democratic nation. Democracy believes in protecting the rights of the citizens and limiting the powers of the government. It intends that no one should be discriminated on the basis of their race, religion, ethnic group, or gender. It directs that no one should be arrested, imprisoned or exiled arbitrarily. No one in a democratic society should be denied their freedom without a fair and public hearing by an impartial court. No one may be taxed or prosecuted except by a law established in advance. The idea of democracy lays in the fact that no one is above the law, not even a king or an elected president. Above all the law is fairly, impartially, and consistently enforced, by courts that are independent of the other branches of government. The contribution by mass media for upholding the above principles of democracy in our society is remarkable. Why are we in India so embarrassed to recognise our own strengths, our achievements? We are such a great nation. We have so many amazing success stories but we refuse to acknowledge them. Abdul Kalam This observation made by our former President is very true. It is a very sad fact that every morning we have to begin our day with negative news. Indian mass media often has a tendency to exhibit gossip, scandal and violence. The aim of mass media is to sensationalise every piece of information rather than sensitising them. The Media is usually focussed on the lives of celebrities and reality shows instead of concentrating on events of national importance. The lack of media literacy among the public also makes matters worse. With the increase in the number of competitors in mass media nowadays we find that a wide range of topics are being discussed among the public. The common man and the celebrities express their opinion, but usually there is no measure taken after that. The issues discussed become stale and after a week a new storyline creeps in bringing in hope and opening up a new avenue. Gone are those days when preferences were given to the selection of news. Media does not believe in newsworthiness anymore. There is a wide opinion among people that media is no more interested in creating citizenship. At times media fails in its duty to provide public sphere for dialogue and interaction among the citizens. Political parties started their own channels to highlight their achievements and political news were more about personalities than about their ideologies. In the absence of serious debate, voters are left with paid political propaganda containing only meaningless slogans making them disinterested and cynical about politics and losing faith in democracy. Forgetting its responsibility to educate the masses media is busy transforming citizens into spectators by offering them pure entertainment. What happened in most of the cases is that Global Competition and profit motive made media forget about democracy. The interests of the advertisers did not coincide with readers, listeners and viewers. Advertisements occupied the pages in newspapers. Media was concentrated on promoting an event or a latest movie which is yet to be released so as to increase its box-office collection. If media was left with the option of choosing between either its functions or its survival it would have chosen the latter. Democratic values and principles were to be buried if advertisement rules media Money ruled over morals and media was no more interested in veracity.

CONCLUSION After analysing the role of media in our democratic society I have come to the conclusion that all these years since its establishment the mass media has worked for the progress and development of our country. All its activities were concentrated to see a fully fledged democratic Indian society. But observations also prove the fact that mass media nowadays prefer to sensationalise news. Media is losing interest in promoting democratic values and principles. Mass media corporations are now concerned about improving the financial position of their organisations. If this continues India can never fulfil its dream to be a developed nation by So the question arises: Well first we need to realize the fact that the problem is neither with the media nor the democratic principles. Media gives us entertainment because we demand it. So first the attitude of the public should be changed. We should not be bothered about timely pleasure instead our focus should be on long term projects which would take our country to new heights. If you are given the opportunity to express

what you want from the media If the media also tries to sensitise news and takes initiative to accomplish its social responsibilities then no one can stop our country from being a strong powerful democratic nation.

2: Freedom of Expression and the Media

Being a democratic country, where the decision of the masses is supreme, mass media is instrumental in ensuring that the people make informed decisions. Further, it is through the media that the masses are able to voice their opinions.

Tribhuvan University, Prithvi Narayan Campus, Nepal Abstract Nepal in significant ways has been tormented not only by conflict and impunity, but by political instability, problems with implementation of constitution, social inclusion and conducting democratic elections. Ethnic and regional unrests, vicious cycle of feudal reminiscences, development failure, political tensions and the possible regional and international linkages are also the key concerns. In such state of affairs, how mass media covers politics, common public, society, the State and international world has become increasingly important. The role of media is crucial in institutionalizing and stabilizing the future of Nepali democracy. The theoretical frame of the analysis is coherent within the multidisciplinary field of media discourse analysis based on interpretative and structured interpretation model methodically focusing on structures and functions of media text and media effects. Sen bicker that democracy has to be seen as a creating a set of opportunities. In other words, the success of democracy depends on a broad involvement of the public which is possible only through a free media. The studies which have addressed the relationship between media and politics in democratization contexts usually have two major concerns Hackett and Zhao, However, Voltmer and Rowsley argues that it is difficult to identify a direct relationship of cause and effect between the media and democratization as the available evidence is anecdotal and so cannot be subjected to rigorous testing. McQuail is of the view that the media may be viewed either as dependent on society and mirroring its contours or as primary movers and moulders. Nevertheless, media freedom is perceived as an indicator of democratic reform McConnell and Becker, , or as a precondition for democratic institutions to work properly Berman and Witzner, After the successful political movement in , and the end of Maoist insurgency with a peace treaty, post conflict democratic Nepal has been in serrated transition with drastic changes-State transformation into democratic republic, frequent changes of government, and constitutions of and that tried to institutionalize democratic republic. Political turbulence, social unrest and impunity have proved to be the major barriers in proper implementation of new constitution. From historical stance, Nepal has undergone through extremely lofty levels of what Galtung describes as structural violence. This conceptualization refers to portray the historical pervasiveness of caste, class, and ethnic inequalities, power relations, the unrepresentative and unresponsive nature of the State, corruptions and hierarchical structural divisions of Nepalese society and the perceived development failure. Zartman argues that internal conflicts are often more complex and difficult to solve than inter-state conflicts. The forms of social unrest observed in Nepal can be ascribed to forms of structural violence i. But, still there are high probabilities that the groups losing political and economic power in relation to what they have become accustomed historically to are also more likely to resort to turbulence to regain their hegemony compared to groups which have been newly equipped with new powers. Gurr articulates that latent ethnic conflicts are most likely to escalate to violence when the autonomy of a dominant group is removed. Amid a sadistic cycle of predicaments, the issue of how the mass media covers sociocultural and political problems, politics and political activities, the State and society has become increasingly important. As a watchdog of democracy, mass media can help in peace restoration, assuaging violence and democratizing the society and can help nation building process and reduce elitist forces and unconstructive characteristics of society. However the use and misuse of media, public opinion, attitude and power of interpreting the media is also important for the democratization of the society. A more inclusive and democratic media entails re-conceptualizing the way common mass define the information, news and its principles. The paper is based on secondary data congregated from secondary sources- books, journals, and internet sources. The theoretical foundation of analysis is based on media discourse analysis pedestaled on interpretative and structured interpretation model. Mass Media Role in Democratization of Nepalese Society Democracy is the key mechanism for societal development and conflict management. Right to convincing information and freedom of expression are

obligatory to ensure accountable and transparent governance and to make it doable for populace to have access to, and participate in, the political development. Media usually refers to news media communicated through mass mediums such as radio, press, television, internet, etc. Social scientists have integrated the study of the mass media as an instrument of control into the study of political and economic developments in undeveloped countries. Lerner has emphasized the general pattern of increase in standard of living, urbanization, literacy and exposure to mass media during the transition from traditional to modern society. In underdeveloped Nepal, public exposure to mass media in the process of transition from traditional to modern democratic society, mass media can play the potential role as a watchdog to support democratization efforts and build sustainable peace. At the present Nepali media contents-news, commentaries, documentaries, and other informational programmes are focused on subjects like constitution implementation, peace restorations, elections, but the major portion of mass media offerings are designed to serve amusement function that tend to avoid controversial issues and reflect beliefs and values sanctified by mass audience. This course is followed by private Television networks, whose investment and production costs are high. Yet it is through these media, that actors in society has been communicating with other groups viz. As actors and journalists are themselves a product of social context, hence, media in Nepal may not be entirely neutral observers, endowed with the special capacity to view the society impartially. With a feudal legacy, often close nexus between the media and the State, political elites and economic decision-makers, media role may be different. Historically, elites and political activists have always played a vital role in influencing Nepalese society. In a new republican democracy, they are dominant because of their more easy access to resources and also they have the know-how and ability to effectively make use of them not only in daily life but also within political parties and parliament. The power of the mass-media, however, can be possibly used to help resolve rather than provoke unrest and conflicts. There is a role for practical use of radio, television, newspaper and the internet to help the complex process of conflict management and transformation of Nepal to peaceful, liberal democracy. It is helping in attitude formation and reinforcement of information in the perspective of the audiences. In a plural world of multiple media, the Nepalese audiences are choosing and interpreting the media information accordingly. Televised reporting of politics has completely changed in Nepal in recent days. Since , elections has been largely discussed and fought on television and radio. Politicians are frequently interviewed on different issues by reporters and the public. Extent to which listeners, readers and viewers of the media are influenced in attitude formation and reinforcement is crucial. To explain the problem of unrest, tension and conflict in Nepali society, it is necessary to commence with that tension, conflict, social unrest and the impunity that seek to explain with reference, quite obviously, to those who engage in it: The interpretative and structured interpretation model methodically focuses on the structures and functions of media text, media effects and converse in social, cultural, economic and political contexts. It is indispensable to disburse attention to the structures, strategies of media messages and discourses as well as to the ways these relate to Nepalese institutional arrangements, on the one hand, and to social pattern and audience opinion on the other hand with a credence that the audiences seek media messages based on their backgrounds that reinforce what they already think congruent change rather than search out programmes and messages that challenge their deep-rooted attitudes. The differing context of media use necessitates taking account of the particularities of actors and how and why they act with the relevance of cultural contexts and the way in which media are actually implicated in the circulation of meanings deep rooted in Nepali culture and society. The agenda setting process is an almost unavoidable part of news gathering by large organizations as State owned Radio Nepal and many other networks having extensive national coverage. Arguing from a broadly hegemonic perspective Hall argues that media messages the text contain the values of dominant ideology, as transmitted by the journalists. This intended or encoded message is described in the way the message is decoded depending on the cultural knowledge and the context of audience leading to a wide variety of audience interpretations. Some Nepalese media are producing materials which often are good, impartial and serious with a high degree of respect and authority among Nepali masses. But in general practice many ethics of the Nepali press and television are closely related to that of the hegemonic establishment of few selected media, providing vital support to the existing order embedded with past dominant legacy. In such cases, the Nepali

public has been forced into an acceptance of the biased, the misleading, and the status quo. However, on many occasions, Nepalese media have played the role to inform, to alert, to convince and to entertain the people in different situations. Media is not a single component, but connected with other different components like freedom of expression and opinion and press freedom. However, the freedom of media, freedom of expression and opinion have been persistently desecrated in Nepal. During a decade long Maoist insurgency and dictatorial rule of King Gyanendra, Nepali media gravely suffered, harassed, tormented and assaulted. Numerous journalists were detained, abducted, many media persons were killed, and several private media houses were threatened and assaulted. During that period State owned radio and television services were widely listened to but less trusted broadcast ingenious drama series emphasizing the powerful role of security forces and the doomed failure of Maoist terrorism. There was a mixed audience reaction, with some listeners positive but others saw State owned radio and television reporting as an intrigue by the royalist to criticize and deflate their rivals. During the popular political movement in , Nepalese mass were strongly influenced by the private media especially television and F. Public sentiments and agitation were perception of the picketing as largely successful and colossal. On the other hand, the government media like Nepal T. V and Radio Nepal were engaged in propaganda reiterating that the movement was turning violent with Maoist involvement, which was partially true. The then royal government issued media ordinance and imposed censorship on information. Determining what people think about was not less important than influencing opinions, particularly in a situation of insecurity and limited information. This explicates that historically, in Nepal, governments have been harsh to mass media, printers, editors, journalists etc, but sometimes it is needed. A question might arise, when? Currently, under the banner of democracy many journalists and media houses in Nepal are involved with political parties and their reporting are made under their political affiliations. Many newspapers and media are running under a political control. So when and where there is a political control there might be false and fabricated news. To prevent such activities, democratic laws are necessary to prevent media politicization. Findings Nepalese media affix to the rush forward in democratization, but on many occasions, are involved in a complex process of re-adaptation of traditional political structures but attempting to incorporate democratic institutions and norms. Change in political system often motivate hopes and provides exclusive opportunities for different, and often formerly marginalized, groups in society to influence political dynamics. While on the other hand, those who have controlled power for centuries may find it difficult or unimaginable to let go. International media sources usually spin around the ideological apparatus of political divergences, conflicts, change and more distinctively the way major actors seek to maneuver public perceptions. The Arab Spring in Gulf countries is an example of the use of alternative media social sites. In Nepal the unswerving effect of international media on seeking public perception related to conflict issues, constitution and policy-making and intervention is common. During the popular movement of , the CNN-effect and its influence on Western governments perspective on Nepal was decisive. However, international media coverage of the number of incidents of social unrests and conflicts in post constitution reconstruction of Nepal was very minimal especially the coverage of drafting and implementation of new constitution is non-existent. The local media, on the other hand, contributed to community building and trust by restoring levels of trust and self-worth in Nepali populace. But the local media can just be a hate-media and cause an escalation of violence and hate speech. Contrary, the local media in Nepal is yielding non-tangible results in communities, such as increased levels of trust, increased hope in the future of the country, and the ability to contribute to a peaceful society. They have played a constructive role in constitution building and are having far reaching consequences in constitution implementation process. Radio, in Nepal, is the most often utilized and successful medium for social change. It is the medium mostly accessed to rural poor. In future, social sites Facebook and twitter , television will become ever more important as costs reduce and electricity reaches rural areas. During the Maoist insurgency period, F. Currently, they are helpful to journalists to informing and educating the public about democratic values in the news through effective analysis, examining the ways that new constitution is portrayed in entertainment media, and exploring alternatives that retain entertainment value. The local media messages had an interesting result: This was the first stage in people re-evaluating bad, and it had been prompted by the intense emotions acted out in radio and television social

drama. What has been learnt from these media programmes is that radio and television serials have been successful for prompting Nepalese to think about the consequences of their actions. In the process of constitution building and democratic elections, Nepali media especially radio and television brought diverging party leaders together in studios where leaders, constitution experts and citizens build relationships and exchanged views and information. The Nepali audience really saw this as a true reflection of their own lives, and this is why they liked to listen and learn from it—hence a sense of ownership. In fact media can be used for social change and democratization of Nepal. It is difficult to envision a more dramatic example of social change than the transition from war to peace and republican democracy within a span of few years.

3: Role of media in democracy - Legal Desire

A B S T R A C T The Role of Media in Democratization by Patrick J. McConnell and Lee B. Becker A diverse and growing body of research and writing on the role of media in democratic development.

The aim of this article is threefold: Culture, mass media and elites The dominant social paradigm and culture A fruitful way to start the discussion of the significance of culture and its relationship to the mass media would be to define carefully our terms. This would help to avoid the confusion, which is not rare in discussions on the matter. Culture is frequently defined as the integrated pattern of human knowledge, belief, and behaviour. This is a definition broad enough to include all major aspects of culture: However, in what follows, I am not going to deal with all these aspects of culture unless they are related to what I call the dominant social paradigm. By this I mean the system of beliefs, ideas and the corresponding values which are dominant in a particular society at a particular moment of its history. It is clear that there is a significant degree of overlapping between these two terms although the meaning of culture is obviously broader than that of the social paradigm. But, let us see first the elements shared by both terms. Both culture and the social paradigm are time- and space-dependent, i. Therefore, they both change from place to place and from one historical period to another. In my view, which I expanded elsewhere, [1] the dominant element in each social formation is not determined, for all time, by the economic base, or any other base. The dominant element is always determined by a creative act, i. Still, the existence of a dominant element in a social formation does not mean that the relationship between this element and the other elements in it is one of heteronomy and dependence. Each element is autonomous and the relationship between the various elements is better described as one of interdependence. But, there are also some important differences between culture and the dominant social paradigm. Culture, exactly because of its greater scope, may express values and ideas, which are not necessarily consistent with the dominant institutions. But this is not the case with respect to the dominant social paradigm. In other words, the beliefs, ideas and the corresponding values which are dominant in a market economy and the corresponding market society have to be consistent with the economic element in it, i. This has always been the case in History and will also be the case in the future. No particular type of society can reproduce itself unless the dominant beliefs, ideas and values are consistent with the existing institutional framework. Similarly, in the democratic society of the future, the dominant social paradigm had to be consistent with the dominant element in them, which would be the political, and the corresponding democratic institutions, which would secure that there would be no formal elites in this kind of society although, of course, if democracy does not function properly the emergence of informal elites could not be ruled out. So, culture and, in particular, the social dominant paradigm play a crucial role in the determination of individual and collective values. As long as individuals live in a society, they are not just individuals but social individuals, subject to a process, which socialises them and induces them to internalise the existing institutional framework as well as the dominant social paradigm. In this sense, people are not completely free to create their world but are conditioned by History, tradition and culture. Still, this socialisation process is broken, at almost all times “as far as a minority of the population is concerned” and in exceptional historical circumstances even with respect to the majority itself. In the latter case, a process is set in motion that usually ends with a change of the institutional structure of society and of the corresponding social paradigm. The values of the market economy As the dominant economic institutions in a market economy are those of markets and private ownership of the means of production, as well as the corresponding hierarchical structures, the dominant social paradigm promoted by the mainstream mass media and other cultural institutions, e. But, from Adam Smith to Milton Friedman, the values adopted are the same: Thus, for Adam Smith, the individual pursuit of self-interest in a market economy will guarantee social harmony and, therefore, the main task of government is the defence of the rich against the poor. The kind of economic organisation that provides freedom directly, namely, competitive capitalism, also promotes political freedom because it separates economic power from political power and in this way enables the one to offset the other [4] No market economy can function properly unless those in control of it, i. This is because the dynamic of a

market economy crucially depends on competition and individual greed. Furthermore, the fact that often the economic elites resort to state protection against foreign competition, if the latter threatens their own position, does not in the least negate the fact that competition is the fundamental organising principle of the market economy. It is therefore no historical accident that, as Polanyi [6] has persuasively shown, the establishment of the market economy implied sweeping aside traditional cultures and values and replacing the values of solidarity, altruism, sharing and co-operation which usually marked community life [7] with the values of individualism and competition as the dominant values. As Ray Canterbury stresses: The capitalistic ethic leans toward the extreme of selfishness fierce individualism rather than toward altruism. There is little room for collective decision making in an ethic that argues that every individual should go his or her own way. Economics was based upon mutual needs and obligations [8]. A good example of the enthusiastic support for these values today is, again, the Nobel-prize winner in economics Milton Friedman. Few trends could so thoroughly undermine the very foundations of our free society as the acceptance by corporate officials of a social responsibility other than to make as much money for their stockholders as possible. This social responsibility is a fundamentally subversive doctrine. For the general public, individualism and competition are the prescribed values. Not for elites, however. They demand and obtain the protection of a powerful state, and insist on arrangements that safeguard them from unfettered competition or the destructive consequences of individualism. The need to undermine the threat of competition constantly takes new forms: IBM-Toshiba-Siemens, for example, or throughout the automotive industry. He then goes on to describe corporatization and the role of the state as follows: They rely on the public for subsidy, research and development, for innovation and for bailouts when things go wrong. As regards the nature of the market economy today, I have attempted elsewhere to show how it evolved since it emerged, about two centuries ago, and how it took the form of the present growth economy. The market failures he mentions are not a God-given calamity. Excepting the case of monopolies, almost all market failures in history have been directly or indirectly related to competition. It is competition, which creates the need for expansion, so that the best from the profit of view of profits technologies and methods of organising production economies of scale etc are used. Similarly, the present internationalisation of the market economy is not just the result of state action to liberalise financial and commodity markets. In fact, the states were following the de facto internationalisation of the market economy, which was intensified by the activities of multinationals, when, in the late seventies , under pressure from the latter, started the process of liberalising the financial markets and further deregulating the commodity markets through the GATT rounds. Therefore, the present internationalisation is in fact the outcome of the grow-or-die dynamics, which characterises the market economy, a dynamics that is initiated by competition, the crucial fact neglected by Chomsky. It is also the same internationalisation of the market economy, which became incompatible with the degree of state control of the economy achieved by the mid seventies, that made necessary the present neoliberal consensus. Also, strategic alliances, mergers and take-overs do not represent a movement away from the market economy but a movement towards a new form of it. Away from a market economy, which was geared by the internal market and towards a market economy, which is geared by the world market. This means further and further concentration of economic power not only in terms of incomes and wealth but also in terms of concentration of the power to control world output, trade and investment in fewer and fewer hands. However, the oligopolisation of competition does not mean lack of competition. What is still debated within the economic elites is the fate of what I call social controls in the broad sense, i. Thus, pure neoliberal economists, bankers, some politicians and others are against any kind of social controls over markets in the narrow or broad sense above. As I tried to show elsewhere, [23] it was the state itself that created the system of self-regulating markets. Furthermore, some form of state intervention has always been necessary for the smooth functioning of the market economy system. The state, since the collapse of the socialdemocratic consensus, has seen a drastic reduction in its economic role as it is no longer involved in a process of directly intervening in the determination of income and employment through fiscal and monetary policies. However, even today, the state still plays an important role in securing, through its monopoly of violence, the stability of the market economy framework and in maintaining the infra-structure for the smooth functioning of it. It is within this role of maintaining the infra-structure that we may see the

activities of the state in socialising risk and cost and in maintaining a safety net in place of the old welfare state. Furthermore, the state is called today to play a crucial role with respect to the supply-side of the economy and, in particular, to take measures to improve competitiveness and to train the working force to the requirements of the new technology, in supporting research and development and even in subsidising export industries wherever required. Therefore, the type of state intervention which is compatible with the marketization process not only is not discouraged but, instead, is actively promoted by most of the professional politicians of the neoliberal consensus. It is true that the economic elites do not like the kind of competition which, as a result of the uneven development of the world market economy, threatens their own interests and this is why they have always attempted and mostly succeeded to protect themselves against it. But, it is equally true that it was the force of competition which has always fuelled the expansion of the market economy and that it was the values of competition and self-interest which have always characterised the value system of the elites which control the market economy. Otherwise, one may easily end up blaming the elites for violating the rules of the game, rather than blaming the rotten game itself! If the above analytical framework is valid then obviously it is not possible, within the existing institutional framework of parliamentary democracy and the market economy to check the process of increasing concentration of economic power. This is a process that is going since the emergence of the market economy system, some two centuries ago, and no socialdemocratic governments or grassroots movements were ever able to stop it, or even to retard it, apart from brief periods of time. Cultural homogenisation As I mentioned above, the establishment of the market economy implied sweeping aside traditional cultures and values. This process was accelerated in the twentieth century with the spreading all over the world of the market economy and its offspring the growth economy. As a result, today, there is an intensive process of culture homogenisation at work, which not only rules out any directionality towards more complexity, but in effect is making culture simpler, with cities becoming more and more alike, people all over the world listening to the same music, watching the same soap operas on TV, buying the same brands of consumer goods, etc. The establishment of the neoliberal consensus in the last twenty years or so, following the collapse of the socialdemocratic consensus, has further enhanced this process of cultural homogenisation. This is the inevitable outcome of the liberalisation and de-regulation of markets and the consequent intensification of commercialisation of culture. As a result, traditional communities and their cultures are disappearing all over the world and people are converted to consumers of a mass culture produced in the advanced capitalist countries and particularly the USA. In the film industry, for instance, even European countries with a strong cultural background and developed economies have to effectively give up their own film industries, unable to compete with the much more competitive US industry. But, cultural nationalism is devoid of any real meaning in an electronic environment, where 75 percent of the international communications flow is controlled by a small number of multinationals [27]. In other words, cultural imperialism today does not need, as in the past, a gunboat diplomacy to integrate and absorb diverse cultures. The marketization of the communications flow has already established the preconditions for the downgrading of cultural diversity into a kind of superficial differentiation akin to a folklorist type. As a result, the demand for cultural autonomy is not founded today on community values which enhance co-operation with other cultural communities but, instead, on market values which encourage tensions and conflicts with them. In this connection, the current neoracist explosion in Europe is directly relevant to the effectual undermining of community values by neoliberalism, as well as to the growing inequality and poverty following the rise of the neoliberal consensus. Finally, one should not underestimate the political implications of the commercialisation and homogenisation of culture. The escapist role traditionally played by Hollywood films has now acquired a universal dimension, through the massive expansion of TV culture and its almost full monopolisation by Hollywood subculture. Every single TV viewer in Nigeria, India, China or Russia now dreams of the American way of life, as seen on TV serials which, being relatively inexpensive and glamorous, fill the TV programmes of most TV channels all over the world and thinks in terms of the competitive values imbued by them. The collapse of existing socialism has perhaps more to do with this cultural phenomenon, as anecdotal evidence indicates, than one could imagine. In this problematique, one may criticise the kind of cultural relativism supported by some in the Left, according to

which almost all cultural preferences could be declared as rational on the basis of some sort of rationality criteria , and therefore all cultural choices deserve respect, if not admiration, given the constraints under which they are made. But, obviously, the issue is not whether our cultural choices are rational or not. The real issue is how to make a choice of values which we think is compatible with the kind of society we wish to live in and then make the cultural choices which are compatible with these values. This is because the transition to a future society based on alternative values presupposes that the effort to create an alternative culture should start now, in parallel with the effort to establish the new institutions compatible with the new values. So, all those cultural choices involving films, videos, theatrical plays etc, which promote the values of the market economy and particularly competition for money, individualism, consumerist greed, as well as violence, racism, sexism etc should be shown to be non-preferable and people should be encouraged to avoid them. On the other hand, all those cultural choices, which involve the promotion of the community values of mutual aid, solidarity, sharing and equality for all irrespective of race, sex, ethnicity should be promoted as preferable. The role of mass media today Do mass media reflect reality? To my mind, the answer to this question is that the media do both, depending on the way we define reality.

4: Mass Media and Free Speech | Green Party of California (GPCA)

Today, despite the mass media's propensity for sleaze, sensationalism and superficiality, the notion of the media as watchdog, as guardian of the public interest, and as a conduit between governors and the

Interpretation and Evaluation Introduction Media constitute the fourth pillar of democracy. The role of the media is vital in generating a democratic culture that extends beyond the political system and becomes engrained in the public consciousness over time. Media is supplying the political information that voters base their decisions on. They identify problems in our society and serve as a medium for deliberation. They also serve as watchdogs that we rely on for uncovering errors and wrongdoings by those who have power. Media is vital in generating a democratic culture that extends beyond the political system and becomes engrained in the public consciousness over time. The role of media in a democracy is as crucial as that of the politicians and should never be underestimated. Freedom of expression is critical to democracy This rationale is based on the notion that democracy " which recognises that people have the right to elect a government of their choosing " cannot exist in any meaningful way without the right to freedom of expression. There are many aspects to this rationale, but the fundamental concept is that in order for democracy to be effective, the citizenry that votes in elections and engages in public processes with government must be informed and must have the right to participate freely in public discourse. If there is no freedom of expression " if people are not free to share information and express a range of ideas, opinions and political views; and, the corollary to that, if people are not free to receive information in the form of a range of ideas, opinions and political views " they will not be sufficiently well informed to make appropriate and meaningful political choices, whether at the ballot box or in their interactions with government more generally. The media can play a positive role in democracy only if there is an enabling environment that allows them to do so. They need the requisite skills for the kind of indepth reporting that a new democracy requires. There should also be mechanisms to ensure they are held accountable to the public and that ethical and professional standards are upheld. Media independence is guaranteed if media organizations are financially viable, free from intervention of media owners and the state, and operate in a competitive environment. The media should also be accessible to as wide a segment of society as possible. Efforts to help the media should be directed toward: Building independent media in developing countries requires more than freedom of speech, skilled journalists, or strong business management skills. Enabling independent media to perform the crucial roles of being a watchdog over government and educating people about the issues that affect their lives also requires supporting organizations such as trade unions and professional associations for journalists, and a public educated about these roles and responsibilities of media and their function in a democratic and open society. If a democracy is to run smoothly in any country, it is a must that the media in all fairness should be given full autonomy and a free hand it deserves in airing its views among the people and no unnecessary restrictions should be imposed on it. If media does not discharge its responsibility independently in any democratic country, the politicians are bound to behave like dictations or even worse than them. Media carries with it a huge responsibility in a democratic setup which it has to fulfil very carefully without any bias toward anyone by bringing out the real facts before the public. Role of Media Media has a very big role to play in a democracy and its stature is in no way less than that of politicians. Hence it is rightly called the fourth Pillar of democracy i. It is through media that people become aware of so many aspects of life of which they are normally ignorant. Democracy is meaningless without a free, neutral and active media. Media is often referred to as the fourth branch of government because of the power they wield and the oversight function they exercise. This watchdog role can take many forms depending on the nature of the medium concerned, as well as on the state of democracy and development in a particular country. Amartya Sen sees the media as a watchdog not just against corruption but also against disaster. A free press and the practice of democracy contribute greatly to bringing out information that can have an enormous impact on policies for famine prevention! a free press and an active political opposition constitute the best early-warning system a country threatened by famine could have. When journalists are well trained and have trusted sources of information, the press is able to investigate wrongdoing by public officials. This includes

perpetrating fraud or engaging in corruption in order to divert and personally benefit from public funds or other public resources. In many countries, the ability and willingness of the press to engage in investigative journalism is key to encouraging the police and prosecuting authorities to act against corrupt public figures, even if this only occurs as a result of the intolerable pressure that the resulting publicity puts on the police and prosecuting authorities. There is no doubt that media has done a commendable job from time to time in making people aware about the harsh realities of life, in exposing corruption prevalent in our society, in increasing the awareness level among the people and a lot more but I feel that still a lot remains to be done. Media should, no doubt, be neutral in airing views but it should also strongly desist from airing such views which can adversely affect the communal harmony and give rise to deep suspicion, tension and senseless violence which leads to killing innocent people. The media should make the people aware of the consequences of the various actions of the governments. Linked to its general educational role, but more controversially, the press can also play the role of democracy and good governance advocate. This role is controversial because it envisages the press as both advocate and impartial reporter. In this role, the press comments on issues of the day and advocates improved democratic practices and good governance. In this advocacy role, the press sees itself firmly on the side of the ordinary citizen, whose life can be improved or worsened depending on how public authority is exercised. This advocacy role is also closely linked to the watchdog role of the press; however, it goes further. The press as advocate will report not only on what is happening but on what should be happening. The press in many developing countries is almost forced to playing this role because improving basic human living conditions cannot happen without democratic practices and good governance. World Bank, James Wolfensohn, said in a report: To reduce poverty, we must liberate access to information and improve the quality of information. People with more information are empowered to make better choices. For these reasons I have long argued that a free press is not a luxury. It is at the core of equitable development. The media can expose corruption. They can keep a check on public policy by throwing a spotlight on government action. If media is honest and committed in its job, democracy is bound to function more efficiently and the loopholes present in any democratic system can certainly be plugged to the fullest satisfaction of the people. On the contrary, if media is biased, corrupt and favours only a particular party or few individuals, it can prove to be very dangerous for the smooth functioning of democracy. No one can become perfect and one can only strive to become so. The same holds true for our media also. Certainly there is still a lot of scope for improvement by which the media can rise upon the aspirations of the people for which it is primarily meant.

5: Media democracy - Wikipedia

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Definition[edit] Media democracy focuses on empower individual citizens and promote democratic ideals through the spread of information. Media democracy entails that media should be used to promote democracy [2] as well as the conviction that media should be democratic itself; [3] media ownership concentration is not democratic and cannot serve to promote democracy and therefore must be examined critically. The term refers to a modern social movement evident in countries all over the world which attempts to make mainstream media more accountable to the publics they serve and to create more democratic alternatives. The concept of a media democracy follows in response to the deregulation of broadcast markets and the concentration of mass media ownership. In the book *Manufacturing Consent*: Herman and Noam Chomsky outline the propaganda model of media, which states that the private interests in control of media outlets will shape news and information before it is disseminated to the public through the use of five information filters. The public sphere has changed because of the development of mass communication, giving people opportunities to participate in media and the right to share information through all channels of communications. Media democracy advocates that corporate ownership and commercial pressures influence media content, sharply limiting the range of news, opinions, and entertainment citizens receive. Consequently, they call for a more equal distribution of economic, social, cultural, and information capital, which would lead to a more informed citizenry, as well as a more enlightened, representative political discourse. A media democracy advocates: Replacing the current corporate media model with one that operates democratically, rather than for profit Strengthening public service broadcasting Incorporating the use of alternative media into the larger discourse Increasing the role of citizen journalism Turning a passive audience into active participants Using the mass media to promote democratic ideals The competitive structure of the mass media landscape stands in opposition to democratic ideals since the competition of the marketplace effects how stories are framed and transmitted to the public. This can "hamper the ability of the democratic system to solve internal social problems as well as international conflicts in an optimal way. This, in turn, leads to the informed public debate necessary for a democratic state. In the United States, these organizations are known as the Big Six. General Electric , Walt Disney Co. A similar approach has been taken in Canada, where most media outlets are owned by national conglomerates. This has led to a reduction in the number of voices and opinions communicated to the public; to an increase in the commercialization of news and information; a reduction in investigative reporting; and an emphasis on infotainment and profitability over informative public discourse. The concentration of media outlets has been encouraged by government deregulation and neoliberal trade policies. In the United States, the Telecommunications Act of removed most of the media ownership rules that were previously put in place. This led to a massive consolidation of the telecommunications industry. Over 4, radio stations were bought out, and minority ownership in TV stations dropped to its lowest point since , when the federal government began tracking the data. Internet media democracy[edit] See also: This is apparent in the widespread protests in the Middle East and North Africa known as the Arab Spring where social media sites like Facebook , Twitter , and YouTube allowed citizens to quickly connect with one another, exchange information, and organize protests against their governments. While social media cannot solely be credited with the success of these protests, the technologies played an important role in instilling change in Tunisia, [20] [21] Egypt, [22] [23] and Libya. These acts show a population can be informed through alternative media channels, and can adjust its behaviour accordingly. Crowdfunded websites have also been linked to a heightened spread of media democracy. In countries with a high illiteracy rate, for example, it would be next to impossible for average citizens to take part and fully engage with media, and adjust their behaviour accordingly in society.

6: Mass Media and Democracy: An Indian Perspective

Mass Media Role in Democratization of Nepalese Society Democracy is the key mechanism for societal development and conflict management. Calvin () argues that media should be used to promote democracy as well as the conviction that media should be democratic itself.

Mass media need to be accessible to the public as a means of both transmitting and receiving information. The mass media, including print and broadcast media, are being concentrated in the hands of fewer and fewer corporations. They screen out information that does not fit into the "norm" and thus the media become a means of maintaining the status quo. The media have become a major vehicle for advertising and promoting corporate messages. An informed electorate is critical to good government. Our legal right to criticize government is essential to the effective working of democracy. Bill of Rights sets forth the rights and freedoms that cannot be denied or abridged government. The scope of the First Amendment is extensive and prohibits any law which would abridge the freedom of speech, or of the press. The Federal Communications Commission FCC is responsible for determining and advocating telecommunications policies that ensure the First Amendment rights. The privatization of the broadcast airwaves, one of our most important taxpayer assets, has caused serious deformations of our politics and culture. The private broadcasters control what the public owns; and in return for free licenses to use taxpayer property, broadcasters give us a steady stream of coarse, redundant, superficial programming and almost exclusively decide who says what on our public airwaves. They have refused to air television and radio advertisements for progressive causes, even if those representing these causes were willing to pay going rates. News coverage of political campaigns has diminished in recent elections, making it less likely that "minority" parties and points of view will be mentioned at all, much less covered in depth. We are pleased that the Pacifica radio network is once again controlled by progressive community representatives and is returning to its historic role as a voice for peace and justice. We look forward to the democratization of the network, including election of all the Local Advisory Boards based on the KPFA model and the selection of a controlling majority of Pacifica national board members by the local communities The Green Party of California supports: Openness in government, not secrecy, and the Freedom of Information Act as a way of guaranteeing access to government decision-making. The public reclaiming the public airwaves. Community radio, allowing for a new service of small, locally-owned FM stations, including re-legalizing "pirate stations. The FCC should closely monitor applications for license renewals to the public airwaves to ensure that these public interest criteria are met. Requirements that new and existing technologies provide outlets for scientific and cultural expression and enhance the electoral process. The "affordable access" and "universal access" provisions of the Telecommunications Act of should be interpreted by the FCC as a clear mandate for the telecommunications industry to make advanced communications systems affordable and equitably available to all American schools and libraries. Also, providing such systems should be free of corporate influence. More extensive news coverage of elections, including more debates, and coverage of ALL candidates, whether they are from so-called "major" parties or smaller parties. A frequency should be made available for a TV channel that is all government elections, candidates, issues, etc. Demands that everyone has a right to access of the various media for the free expression of their viewpoints. Censorship of op-eds, opinion pieces, advertisements and other such messages by those who own the media is inappropriate. The establishment of cooperative public newspapers and magazines whose purpose is to inform their readership. Public schools should add media literacy to the curriculum. We welcome all Californians who share the Green vision. Join us in creating a new politics.

7: Does the mass media overstep its boundaries? | www.enganchecubano.com

A Test of Democracy: Ethiopia's Mass Media and Freedom of Information Proclamation expression has proven to be an unsteady notion.4 In fact.

8: Mass media, Culture and Democracy

Meaning and Scope. Freedom of expression is considered one of the most fundamental of all freedoms. While it is of dubious value to rate one freedom over another, freedom of expression is indubitably one of the basic foundations of democracy – a core freedom without which democracy could not exist.

9: Media and Democracy: Mass Media Role in Democratization of Nepalese Society – Prakash Anthro

Freedom of expression - particularly freedom of speech - is, in most Western liberal democracies, a well accepted and long established, though contested constitutional right or principle.

Child-life in Italy Communication of experimenter expectancy Convergence in poverty reduction programs Anxiety disorders Carl Weems and Wendy Silverman Tyrannosaurus Rex (Science of Dinosaurs) Epilogue : Medals of merit Future for palliative care Long, Tall Texan Weddings (Long, Tall Texans) Print an envelope Liver transplantation Robert Carithers Church fathers and Holy Scripture Guy murchie song of the sky Earthwork out of Tuscany (Large Print Edition) Interference powder The Microsoft Office Specialist program Fridolins Mystical Marriage Plymouth At Its Best English as humane letters. Selected Intellectual Property and Unfair Competition: Statutes, Regulations and Treaties The theory of the formal method Confronting the Enemies Within American Jobs Creation Act of 2003 Chains book by laurie halse anderson Speak of the ghost From fetus to child Technical metallurgy Health of the country The United States and Communist China, by F. N. Trager and W. Henderson. Rapid J2EE development Washington manual of medical therapeutics 35th edition 2016 Understanding needs : the narrative summary Gentlemen adventurers in Acadia Core connections course 2 chapters Assessment of teamwork skills via a teamwork questionnaire Harold F. O'Neil, Jr. . [et al.] Last Resort Dictionary for Technical Translators A Sociological Theory of Communication Piggery business plan sample Law, Marriage, and Society in the Later Middle Ages Procurement for construction projects Experimental animals used in pharmacology