

UNIT 2: CONTROL AND RESPONSIBILITY THEORIES

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2.0 Objectives

Today mass media have become all pervasive. We have repeatedly recognized the role of media in a democracy. A vibrant democracy must have vibrant media. Mass awakening is possible only through massive information supply. The present unit will enlighten you as regards:

- The need for media freedom.
- The various forms and methods of political and economic control of media.
- The range of socio-ethical responsibility of media.
- The crux of normative theories of the press /media.

2.1 Introduction

Of the main institutions that wield enormous influence over modern societies is the media. Every person who is socially or otherwise active is invariably influenced by media at one point or the other in his daily routine. Media have become an inseparable part of human life. Naturally there will be forces or interests to either influence media contents or operations. The friction between people in power and the media is not new. It is well established that media freedom is sacred and it should be protected at any cost. If media disturb the vested interests in any society, a strong reaction can be expected. Social imbalance may cause rifts in the society and it will spill over to the media also. In any social set-up, one can see a hierarchical social order where the elites opt for status quo so that their predominant position remains intact. Elitists form one category and plebeians, the other. An ideal situation is that everyone is equal in a society. However, some are more equal than others.

2.2 Media control

Communication is power is the often repeated maxim. Consequently, media are also power peddlers. All of us know that communication affects our thought process. This can be positive or negative. Historically, media have been the vehicles of popular expression. Certain forces which are part and parcel of the society and they are also reflected in media and their contents. These forces always attempt to influence and control the mass media. In reality. They do control the mass media in various ways. Control of human thinking happens at various levels. Since the mass media are the link among all the estates in the power structure and independent of them at the same time. The desire for their control is natural. Take any social institution or organizational set up the media influence is discernible. The six levels of communication in a society is identified thus: Mediated communication at the top followed by Institutional or organizational communication as it involves the political system or corporate business. Then we have public, inter –group, inter-personal and intra-personal communication are the other levels in order.

From mass communication to the level of intra-personal communication, the incidence of communication happens in the increasing order. Denis McQuail aptly observes that ‘each level of communication entails a particular set of problems and priorities and its own body of evidence and theory.’

The factors of control and responsibility are seen at every level of communication. Certain common questions do crop in all these processes. Some of these questions are:

- Who communicates?

This question is related to the source or sender of the message. One has to identify the purpose behind sending of the message other than merely informing the receiver and decoding the feedback of the receivers. During hustings, for example, a particular message may be sent to a particular section of the society in order to persuade them to vote for a particular contestant,

- Who receives the message?

Find out the demographic features of the audience for whom the message is intended. Gender, age group, socio-economic level, the educational qualification, their occupations and other related information are essential.

- What is the message?

The content of the communicated message has to be identified. The nature and type of message- political, economic or social (religious, cultural or educational or any other category must fall within its range.

- Which channel is used?

The selection of communication channel is equally important. The type of medium used has its own plusses and minuses. Whether it is a newspaper or a magazine or radio or TV or film or social media platform has to be decided in consonance with the message characteristics. The language used-simple or technical plays a role in message acceptance.

Next is the ownership of the channel. Who owns the channel? Who is the newspaper publisher or owner of a radio or TV station or the movie producer? These questions seek answers to the message type or control. Public service broadcasting is totally different in its content typology. Just compare Doordarshan programmes with that of Zee or Colours. The difference is vast. The economic control of Doordarshan is with its parental body, Prasar Bharati for all theoretical purposes, but in reality it is with the union government. The political philosophy or economic policy of the ownership determines the channel's editorial policy. Often we have seen the use of a media outlet for propagating certain political ideology all over the globe. In such circumstances the editorial objectivity is side stepped. Chances are that the ownership will colour the media contents with its own biases and preferences. The type of technology used to reach the audience has its own effects on the audience in the sense that technology can be used to reach out to more number of people for the tilted or subverted contents. The choice of content is invariably under control.

- Audience feedback

To be considered effective, the communicated message should generate feedback or what is known as audience response. We have to find out whether the message had an intended effect on the receivers or not. The reaction of the people must be known. Is this what the media owners wanted? Does the ownership care for social responsibility? Are the owners socially responsive? Does the message promote order or disorder in the society? It is to assess the ownership streaks of media channels vis-à-vis objective media coverage of issues and events.

Control and responsibility in the media sector are two faces of the same coin. However, we must at the same time understand the media relation to the state, society and its culture besides the operational environment of media content production and distribution. Added to these are content variety, relations between communicators and communicates and the spot of media use in the socio-cultural context. The uncomfortable conflict is between public and private media control is a reality. The priming of issues of public importance and the media control are inter-related. Often we here the accusation of 'downsizing of public issues' by the privately owned media.

2.3 Types of media control

2.3.1 Political control

Greek philosopher Aristotle described man as a political animal. In a modern democracy, political institutions make self-governance possible. In India people are highly politically conscious. As a consequence, media and politics are intertwined. Some experts call it as a pre-Independence legacy, a fall out of the freedom movement. All political factors are power-related. Political factors can be separated from social and cultural factors, which are normative in character. On the other, political factors are external pressures trying to control the media, either directly or indirectly., legally or illegally, soft or coercive measures. Political power is always dominating.

It is always a kind of love-hate relationship between political leaders and media. Political leadership will be happy to get only appreciation. People loathe criticism even if it is well- intended. Criticism or dissent is the bedrock of a vibrant democracy. All through the political history of any country, one can find umpteen examples of muzzling media for dissent, especially the press. In England both the monarchy and the church had a disdain for the press. Journalists were jailed, forbidden from reporting parliament and licensing system was in place. Censorship was imposed on certain types of news and comments. In authoritarian setup, media were invariably had to toe the lines dictated by authorities. Frequently even the entertain programmes are checked before publication or broadcast

Even in democracies, there may be occasions of compelling the mass media to abandon criticism of the powers that be. Various methods are used to cow down dissent. For instance, the media were under censorship during the internal emergency of 1975-77. Many journalists were sent behind the bar for being critical of the measure and the political establishment. The censorship imposed reached ridiculous levels. Media freedom can be curtailed during the times of extra-ordinary crises in almost all the countries of the world. During serious internal situations or external attacks, one can understand the need for media control to check irresponsible dissemination of news. Not only the union government but also the state governments abuse the legal provisions for media control. In India itself we have such historical cases. Books, brochures and pamphlets do come under legal restrictions.

Mass media houses are normally attached other business ventures, the corporate ones in particular. If such media houses do not fall in line it is likely that other non-media business or industrial houses are harmed by the government –controlled agencies. However, media controls are not the prerogatives of the governments only. Private and corporate houses can also exert pressures on independent media houses. The situation will become alarming if the media house is run as a corporate business. The business interest prevails over the ideology of

independent media operation. Freedom from political control has its own price. This happens even in mature democracies in different parts of the world. Asia, Africa and Latin America have been experiencing political control of the media more than North America and Europe.

2.3.2 Socio-cultural control

No medium of mass communication operates in a vacuum. Every medium operates in socio-cultural contexts. Well-known author Denis Mc Quail is of the view that mass media operate three separate sets of normative prescriptions in any society. These are described thus:

- The mass media are expected to improve the social and moral values of the people. They should not indulge in anything that degenerates the moral fiber of the society. Entertainment must be decent and clean and should not affect morality of the members of the society nor demoralize the youth and adolescent in particular. As many media philosophers have advocated, the media content should conform to the moral standards adopted. The language of the media must be decent and dignified, not vulgar and demeaning. Social values should get priority in media fare and positive values be disseminated. Media are often accused of negative projection of issues and events, but such a tendency of negativity must not be encouraged.
- Media should be real in the sense they should depict reality and must not promote fantasy among adolescents in particular. The media contents should be a true reflection of what is happening in the society at present.
- Every society has its own cultural and aesthetic values or norms. Media contents should conform to the prescribed standards in arts, choosing high culture over pandering to cheap mass culture. What is meant by mass culture here is in reference to the cultural products intended for the mass market. The standardization of the product and mass behavior are related to this concept.

Formal social organizations like arts academies or music academies attempt to promote high culture by inculcating higher levels of taste and social values as well. It is well-known that mass culture is aimed to meet the consumption needs of mass market. Technologies are used for instant mass production and distribution to vast and scattered heterogeneous media product consumers. Mass cultural products are for immediate gratification and do not have long standing value, but for diversion and escapism. Such a media fare is artificial, superficial and appeals to the lowest common denominator. Naturally these media products are controlled by the market choices.

2.3.3 Organizational control

Every media organization has its own operational structure that has checks and balances. Not many people outside the organization know its structure and the work inside. The production techniques can be a sort of mystery for them. A media organization will have the management controlling the different sections or departments. Within the organization the control is needed for smooth workflow. However, the concern is with the external or internal control of newspaper policy. The business department has a say in the formulation and execution of the organizational policy these days. It is also likely the external forces may exploit the business needs of the media organization. When the inter-media or intra-media competition is intense, organizational control of the editorial content is a real possibility. If it happens the question of editorial or content selection independence will be at stake.

It is pertinent to identify organizational emphasis and understand it in relation to the message itself or its production and distribution.

The assigning importance to each of these will definitely affect the particular media institution's organizational structure and performance in relation to the audience.

2.3.4 Technical control

The technical environment of media has undergone an unbelievable change. Today technology controls the message, its production and distribution. The convergent technology or hybrid technology has altered the nature of content. Those who control technology really control the media. That is why the corporate media houses opt for the latest technology immediately. The complexity of technology will influence the control over media. If the production technology is complex to the audience, then the control over media remains a mystery to them. Added to this is the type of work of professionals aided by technology will decide their control of media. For instance, the oldest of the mass media, the book is message-oriented and is not ambiguous to the readers. In contrast, the television is technology-oriented and the importance of the message is dominated by technological inputs. The audience will not be able to fathom the intricacies of technology used in the TV message production. As already stated, the lines of differentiation among media are getting thinner and thinner with the computer-based convergent technology is used for every kind of message production which has brought new versions of control.

2.4 Normative Theories

The normative theories of journalism or the press are products of evolution. In a way, they deal with the media freedom and control in addition to the factor of responsibility. These are an influential part of media theories. As pointed out by scholars, the normative theories have historical, political and philosophical dimensions and exemplify the relationship between the press (media) and 'society, culture, and political governance.' These are referred to as normative because they lay down norms instead of describing the situation as it is. These norms specify the ideals, principles or values to be adopted by the media vis-à-vis the social set up. They speak of how the media should function and how the media should be managed to serve public interest, fulfil the societal needs and contribute to the development of the political system in which they operate. Media have larger social purposes different from making profits only. The media have relationships only with government or political institutions and people but also with advertisers, consumers any other important institutions, social and otherwise. Normative theories discuss the way in which such relationships within their political, social and economic framework and properly manage them.

2.4.1 Libertarian theory

An important normative theory of the press (media) is libertarianism. It is a response to the historically dominant theory of authoritarianism. From the beginning monarchies and the ruling elite placed all sorts of restrictions on public communication. The action was justified in the name of protecting 'a divinely ordained social order.' Under such regimented circumstances, the government control of the press and its contents was arbitrary and whimsical. The licensing system for publication of newspapers and magazines was officially introduced in Europe, especially in England.

Libertarianism was a reaction to the social unrest and opposition to the authoritarian oppression of free expression. The idea that people could be free from arbitrary restrictions of authoritarianism was appealing. Moreover, the idea that people would be free to search and seek truth, participate in open public debates that would lead to a better society was an endearing proposition. An early argument in favour of libertarian ideology was by John Milton in England.

Areopagatica, a tract published in 1644 advocated the libertarian approach that emphasized, a fair, open, and unregulated debate, good and truthful arguments would win out over lies and deceit through what he called the self-righting principle.’ He was against licensing the press by the government to control its natural functioning.

The concept of marketplace of ideas where ideas clash with each other and the truth will emerge is quite attractive. As a consequence, the press in England and some other European countries became free from the official shackles by the end of the seventeenth century. With democracies gaining strength, the press became vociferously independent. The first amendment to the US constitution guaranteed the press freedom when it said that the ‘Congress shall make no law abridging the freedom of speech, or of the press.’ The libertarian theory is also known as the free press theory.

According to the libertarian theory, every right thinking individual has the liberty to express, publish or broadcast whatever he or she thinks is right without any restriction being placed. It is based on the assumption that free public expression is the best way to reach out to the truth and reveal mistakes. John Milton condemned the measure of censorship in clear terms. Later, political thinker John Stuart Mill reiterated the need for a free press as the basis of democracy. He also said that it is the best way for citizens to prefer right over wrong. Denis McQuail has identified the main features of the theory:

- Any publication should be free from any measure of pre-censorship.
- The action of publication and distribution must be open to any person or group of persons without permit or license.
- Criticism of governments, official or political parties (not individuals) should not be punishable.
- There shall not be any compulsion to publish anything.
- Errors can be published as a matter of opinion and faith.
- There shall not be any restriction on collection of information for publication.
- Import or export or sending or receiving messages or information across national boundaries shall not be restricted.
- Journalists shall have a significant amount of autonomy within their own organizations.

In England, such an environment was envisaged to check political corruption, keep leaders honest, empowering the citizens by informing them and assigning a proactive role for the press. The theory has been criticized for making the free market of ideas to the media owners only, not to the common citizenry as a whole.

2.4.2 Authoritarian theory

The authoritarian theory is the oldest and refers to the status of the press during monarchies or autocracies of earlier times. The authoritarian theory explains that how a government controlled by a tyrant or a group of ruling elites use repressive powers against the media. Prior restraint or censorship is imposed against the media. During those years, publishers who violated the rule of obtaining prior permission or those who were critical of the rulers were punished, especially for their political and ideological beliefs.

The press controls appeared in different forms. They were legislative control, direct state control of information production and distribution, enforcing a code of conduct, imposition of additional taxes and fines that included different types of economic sanction, control over import of equipment and machinery, the government interference in the appointment of editorial staff, and also government's power to seize the equipment and machinery and imprison the publisher and editor besides making them pay heavy fines. Such controls existed in pre-democratic countries, mostly under military rulers or political dictators. It is likely that democratic leaders also become authoritarian. Denis McQuail has summarized the major characteristics of the authoritarian theory thus:

- The media must not do anything that would hurt the established authority or disturb the public order.
- The media should function as subordinate to the established authority.
- Media should avoid offending the majority, or dominant moral or political values.
- Media censorship is justifiable to enforce these prescriptions.
- Attacks on authority, digression from official policy or offences against moral codes will be considered as criminal offences.
- Journalists or other media professionals will not enjoy independence within their own media establishments.

2.4.3 Soviet media theory

It is a fact that the Soviet Union is no longer exists. However, the basic principles of this theory are found in communist or socialist countries. The October Revolution in 1917 made way for a new political order in Russia. A new media theory emerged the aftermath of the revolution. It had roots in the political philosophy of Karl Marx and Frederick Engels and was given a shape by V.I Lenin. The primary postulations of the Soviet theory are:

1. The proletariat shall hold power in a socialist society and in order to keep that power, it has to have the control of the means of mental production. This includes literature and media also. Agencies of the working class shall have the power to control all types of media. Here the agencies mean only one, the communist party.
2. The socialist societies classless societies and as a result there will be no class conflict. The media must not be structured on the premises of political conflicts.

Let us look into the main features of the authoritarian theory as listed by Denis McQuail:

- The media shall serve the interests of the working class and be under its control.
- The media ownership must not be in the private hands.
- The media should perform positive functions for the welfare of the society by socialization to prescribed norms of education, information, motivation and mobilization.

- The media should respond to the wishes and needs of their audiences within the overall structure of the society.
- Society has the right to impose censorship and use other legal measures to prevent and punish anti-social publications.
- The media shall offer a comprehensive and objective account of society in consonance with Marxist-Leninist principles.
- Journalists must be responsible professionals whose aims and ideals must relate to the best interests of the society.
- The media must support progressive movements both at home and overseas.

2.4.4 Social responsibility theory

This paradigm says that media have their obligations to the public ‘that amount to a form of public stewardship.’ It is part and parcel of the democratic process. It means to say that media are the guardian angels of the democratic process, Media are vigilant on the societal happenings, on behalf of the citizens, being honest and fair to everyone equally. The social responsibility theory is considered as a sequel to the social irresponsibility exhibited by those who believed that their actions conform to libertarianism. Exaggerations, sensationalism and colored writings wreaked havoc on gullible citizens, all in the name of freedom. It was especially true of the newspapers and journals in the US and other countries during the nineteenth century. For some journalists, the idea of free market was to write whatever they felt like. Of course, the libertarian thinkers believed in the absolute freedom of the press, even to make mistakes. It was also believed that competition of or clash of ideas in a free market would provide all aspects of opinion of a given issue.

However, the misuse of freedom was being questioned by many. In view of the low standards of performance by the media, the press in particular, in meeting the informational, social and moral needs of the society, the US federal government set up a commission on Freedom of the Press under the chairmanship of Robert M. Hutchins, it is well-known as Hutchins commission. president of the University of Chicago. The basic premise of the social responsibility theory is that the media have to serve a set of essential functions in every society and that they should fulfill their obligations by supplying truthful and comprehensive accounts of the day’s happenings. Media must serve as a platform for varied views that include the views that oppose the majoritarian stance.

The social responsibility theory focusses on the freedom of the media but at the same time considers media ownership and control as a type of public trust, but not a private outlet. Media professionals must use ownership and liberty with responsibility, not only to media audience or shareholders or owners but to the society as a whole. Denis McQuail has identified the main characteristics of the theory thus:

- Media shall accept and fulfill certain duties to the society.
- Such obligations can be fulfilled by setting high professional standards of informativeness, truth, accuracy, objectivity and balance.
- Media must regulate themselves within the framework of law and established institutions.
- Media shall avoid publication of stories that might lead to crime, violence or civil disorder or offensive to minorities.

- Media should adopt pluralistic stance and reflect diversity of the society, by providing access to various viewpoints and the right to reply.
- The society and the public have the right seek high standards of performance on the part of media and interventions that are aimed at securing public good are justified.
- Media professionals are accountable to the society in addition to their employers and the market.

2.4.5 Development media theory

Siebert et.al produced a seminal work, Four Theories of the Press in 1956. Denis MacQuail added two more theories to the list. One of them was the Development Media Theory. This theory is relevant all the countries irrespective of whether developing or developed. This is because the perception of development varies from country to country. The significant characteristics of this theory are:

- Every country will have its own national policy of development and media should actively engage themselves in positive developmental activities in accordance with such an established policy.
- Media freedom can be restricted in tune with the economic priorities and the society's developmental needs.
- National culture and language are the priority sectors for the media.
- Similarly, the media should give importance to links with other countries which are in geographical, cultural and political proximity in news and information.
- No doubt, journalists and other media workers have freedom along with responsibilities in their task of information gathering and dissemination.
- The state has the right to interfere in or restrict media operation and use censorship, subsidies and direct control of media in the process of implementing developmental objectives. Such measures are justifiable.

2.4.6 Democratic participant theory

The second theory added was the Democratic-participant theory. According to Denis McQuail ' it has arisen both as a reaction against other theory and actual experiences and as a positive move towards new forms of media institution.' The theory is an offshoot of liberal and developed countries. It also reflects some of the elements of the development media theory, for instance the emphasis on horizontal communication instead top-down vertical communication. In a truly democratic society, communication must be horizontal among the people even when some part of it moves top-down. Democracy as a political system will succeed only when people participate in the political process. Officials and the rulers are not supposed to guide the people in taking decisions. The theory advocates decentralization and is against bureaucratization of media institutions, besides social responsibility. Public broadcasting system was supposed to be the torch-bearer of the theory. Unfortunately, the public broadcasting system has not been able to meet the expectation due to too much professionalization and elitist bias.

The theory is an expression of resentment against the established political parties. It moves in the direction of party-less democracy. In this, Democratic citizens who are well-informed and highly responsible manage the political affairs for the collective benefit of the

society. Their decisions and actions are not based on mere political or philosophical theories but on the real needs of the society in accordance with emerging situations.

McQuail has listed the important characteristics of the theory thus:

- Individuals and minority groups have the right of access to the media which is called the right to communicate and the right to be served by media according to their own determination of need.
- The organization and content of media must not be under any circumstance subjected to centralized political or state bureaucratic control.
- Media shall exist for their audiences and not for media organizations professionals or clients or associates.
- Societal groups, voluntary organizations and others and local communities should be encouraged to have their own media.
- Small scale, interactive and participative media forms are better than large scale, one-way professional media.
- Some social needs related to mass media are not adequately expressed via individual consumer demands nor through the state and its institutions.

The theory is a loud thinking on the importance of citizens controlling the public communication. Its main argument is that communication is too important to be left to the control of professionals.

2.5 Check your progress

2.5.1 Fill in the blanks:

1. Communication has the power to our ----- process.
2. According to Denis McQuail, there are ----- levels of communication.
3. Message acceptance is dependent upon the use of -----.
4. A public broadcaster in India is -----.
5. The communicated message becomes effective, when it prompts-----.

2.5.2 Match the following:

Theory	Associated person
A) Libertarian	i. Robert M. Hutchins
B) Soviet media	ii. John Milton
C) Social responsibility	iii. Denis McQuail
D) Development	iv. V.I. Lenin

2.5.3. State true or false:

1. The concept of market place of ideas falls under the libertarian theory.
2. According to the authoritarian theory, the media should offend the majority.
3. Those who control the True, 4technology control the media.

4. The mass media are not expected to improve the social and moral values of the people.
5. The democratic participant theory proposes the right to communicate.

2.6 Summary

Mass media wield enormous influence over all other modern institutions in any modern society. Media have become an inseparable part of human life. Naturally, media freedom is regarded as sacred and should be protected at any cost. Because of their power, media are targeted for control by various forces and vested interests in every society. The control can be political, socio-cultural, organizational or technical. Denis McQuail has identified six levels of communication – social, public, organizational, inter-group, inter-personal and intra-personal. Control happens at all the six levels. The issue of control involves questions such as who communicates, who receives the message, what is the message, which channel is used and what is the feedback?

The normative theories of journalism or the press are products of evolution. In a way, they deal with the media freedom and control in addition to the factor of responsibility. These are an influential part of media theories. As pointed out by scholars, the normative theories have historical, political and philosophical dimensions and exemplify the relationship between the press (media) and ‘society, culture, and political governance.’ These are referred to as normative because they lay down norms instead of describing the situation as it is. These norms specify the ideals, principles or values to be adopted by the media vis-à-vis the social set up. They speak of how the media should function and how the media should be managed to serve public interest, fulfil the societal needs and contribute to the development of the political system in which they operate. Media have larger social purposes different from making profits only. The media have relationships only with government or political institutions and people but also with advertisers, consumers any other important institutions, social and otherwise. Normative theories discuss the way in which such relationships within their political, social and economic framework and properly manage them.

One of the normative theories is the libertarian theory of the press. It prescribes absolute freedom for the press (media) including the freedom to commit mistakes. It was a theory in response to the historically dominant authoritarian theory. Well-known author John Milton advocated libertarianism in his *Areopagitica* in 1644. The libertarian theory opposes any kind of pre-censorship on media. Criticism of authority should not be punished. The authoritarian theory was dominant during the initial years of the press. The monarchs and even the church resented the press. Newspaper editors were jailed for publishing the paper without license or for criticizing the authority. There were various forms of control – legislative control, direct state control of production, imposition of a code of conduct, payment extra taxes and fines. Control over the import of machinery and equipment and the right of the government to appoint the editorial staff. The basic premise of this theory was that the media should not do anything to undermine the established authority.

The Soviet media theory proposed that media must be controlled by the working class as propounded by Karl Marx and Engels and taken forward by VI Lenin in the Soviet Union. The private ownership of media was not permitted. The society has the right to impose censorship on media. The social responsibility theory does advocate media freedom but with reasonable restrictions. The theory emerged from the Hutchins commission report in the US.

It suggested that media should be like a public trust, not a private commercial outlet. The media development theory was offered not only to the developing countries but for others also. It wanted media to become a partner in national development. It said that national language and culture should be equally highlighted. The democratic-participant theory emphasized that individual citizens and minority groups' right to access information and favoured small, interactive and participatory forms of media as against the media run by professionals.

2.7 Activities

1. Read critical essays on absolute freedom vs. limited freedom.
2. Examine the audience of public broadcasters in India.
3. Read a recent book on trends in media freedom.

2.8 Questions for self-study

1. List the characteristics of normative theories of the press.
2. What questions are involved while dissecting media freedom.
3. Compare the authoritarian theory with the social responsibility theory.
4. Write briefly on the development media theory.
5. Prepare short notes on:
 - a) Participatory media
 - b) Soviet media theory
 - c) Political control of media
 - d) Organizational control

2.9 Glossary

1. Normative theories: Theories that are based on and prescribe norms or rules.
2. Areopagatica: A tract of political philosophy authored by John Milton.
1. 3: Social responsibility: Behaving responsibly for the welfare of the society.
3. Social control: Control of media through socio-cultural norms.
4. Libertarianism: Media freedom which is absolute including the freedom to commit mistakes.
5. Self-regulation: Regulating or restraining oneself without external interference.
6. Development: Political, social and economic progress of a society.
7. Proletarian: Working class.
8. Public broadcasting: Broadcast media supported by public funding or government.
9. Interactive: Two-way communication.

Answers for check your progress

2.5.1

1. Thought 2. Six 3. Language 4. Doordarshan 5. Feedback

2.5.2

A – ii, B – iv, C – I, D – iii

2.5.3

1 – True, 2 – False, 3 – True, 4 – False, 5 - True

2.10 For Further reading

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