

CONCEPTS

PERFECT COMMUNICATION – DREAM OF

Peters

The idea of perfect communication is that is criticized by Peters is the idea of a perfect communication without any misunderstanding. In order to have perfect communication we have to understand the otherness of the individuals.

telepathy would be the dream of communication when solipsism is is the human condition which prevents us to have perfect communication.

importance: there are factors that are uncontrollable and solipsism is one of them.

RITUAL VIEW OF COMMUNICATION

Carey

It's about the purpose of communication. Directed not toward the extension of messages in space but toward the maintenance of society in time. it is related to ideology and discourse in different ways.

importance: studying the common understanding of people rather than the transmission of information over a channel.

TRANSMISSION VIEW OF COMMUNICATION

Carey

Dissemination of communication through space in purpose of control. human desire to increase the speed of a message. Ritual exists within it (it came first).

TRANSMISSION MODEL OF COMMUNICATION

West and Turner

similar to the ritual view of communication.

In a nutshell: Sender sends a message to a receiver through a channel. The transportation of a message across time and space.

Linear Model: Source à message à receiver. Occurs in a channel. Subject to noise.

SCHRAM: Adds ENCODING and DECODING to the transmission model.

Interactional model: Person can be both sender and receiver. IM is the sharing of meaning with feedback linking source and receiver.

Field of experience (source) à Message (channel) à FOE (receiver) à feedback à noise à feedback à FOE (source)

Transactional Model: Source à message à receiver: FIELD OF EXPERIENCE

Field of experience: Culture, experience and heredity.

Shared field of experience: Are when sender and receivers fields of experience overlap. For communication to occur, individuals must build SHARED MEANING.

IMPORTANCE: The transmission model is one of the two major models of communication theory; along with the ritual model. It offers us a model of the purely mechanical process of communication as the transmission of a message from sender to receiver and forms the basis for all communication. Even the ritual model of communication owes its foundation to the transmission model.

COMMUNICATION WEST AND TURNER

West and Turner

The introduction of communication. communication is a process where people use signs to interpret their environment. and social and cultural factors affect the effectiveness of communication.

Any kind of behavior is communication.

CYBERNETICS

Wiener

Comparative study of the humans vs. machines. Machine and human as system. We model machines after ourselves. WE NEED TO UNDERSTAND WE ARE NOT SEPARATED FROM MACHINES.

systems put in place to try to reach a balance. HOMEOSTASIS.

Major ideas within the concept: you want to maintain control and feedback within communication in order to successfully complete the communication process.

FEEDBACK – POSITIVE/NEGATIVE

Wiener

Is within cybernetics, used to ensure homeostasis of the system. you have negative feedback and positive feedback.

When a wanted change is detected, positive feedback is given, causing the furthering along of this change.

When an unwanted change is detected, negative feedback works to correct the change and revert it back to normal (bring it back to homeostasis)

Importance within communication: you want to maintain control and feedback within communication in order to successfully complete the communication process.

IDEOLOGY

Althusser

is a representation of the imaginary relationship of individuals to their real conditions of existence.

naturalizes views of the world. we exist within ideology. it helps cover up contradictions about our world. common sense=ideology. ideology is practiced in society because it is institutionalized. ideology is materialized because of how it is practiced in our society. it is also ahistorical, it seems it has always been a certain way.

Ideology refers to a view on the world, a common sense understanding of the world around us.

importance: good ways to understand each other and understand others.

MEDIUM IS THE MESSAGE

McLuhan

New technologies reorganize social patterns.

The whole communication process will be determined by the medium.

the medium completely transforms the way information is distributed and forces us to restructure the way we live.

Media is the extension of ourselves. Technologies are an extension/amplification of our patterns as humans. The pen to the hand, the car to the feet and the lens to the eye.

ENCODING/DECODING

Hall

Overview:

Encoding is the transformation of information from one format into another that includes any kind of intended or unconscious biases that are held by the producers of the message. Encoding has to be done in a simplified way in order to get the message across.

Decoding is the process of reading what has been encoded. The goal for media institutions is to get the preferred reading across. Decoding is subject to fields of experience and social (individual factors)

Encoding doesn't guarantee decoding. One does not necessarily lead to the other.

Importance: Decoding is important part of the communication process. Cultural understanding vs effective transmission. We only understand reality through language.

THEORY

West and Turner

Theories shape our sense of reality.

It's an abstract system of concepts with indications of the relationships among these concepts that help us to understand a phenomenon.

goal: To understand, explain, predict and analyze the effect of social change, Intellectual traditions that ground specific theories.

importance: Is a way to study communication in order to achieve effective communication.

AURA

Walter Benjamin

Explanation of the Concept:

The aura can be defined as the significance of the originality of art work including its existence in a particular place and time which he describes as it's 'here and now'. It has its roots in a ritualistic basis.

Importance within Communication: the idea of the aura used to understand the changes of perception that can be achieved by reproducibility. It can shift our sense of reality.

NOISE

West and Turner

Anything not intended to be communicated by source.

Semantic Noise, Physical/External, Psychological Noise, Physiological noise.

IMPORTANCE: Understanding noise is vital in understanding the transmission model of communication.

PREFERRED READING

Hall

is the same things as dominant reading, where the reader or audience fully accepts the meaning as the author intended it to. so that the code seems natural and transparent.

importance: to understand that there is a sense of agency by individuals and other ways of interpretation. How media power helps create dominant ideologies.

SIGN – SIGNIFIER – SIGNIFIED

Barthes

(semiotics)

Language is made up of signs; Sign is the actual symbol + concept it represents. Signifier is the symbol for a concept or meaning. Signified is the meaning you get from it

Language is arbitrary (based on personal/ cultural choice)

This concept is important because as we begin to focus on the clear meaning of signs being necessary to effective communication we see that words have a political/ cultural meaning. A specific word can have multiple meanings (connoted, denoted), and through chains of signification we can build a “fixed” or dominant meaning. This relates to our studies on hegemony, as without these fixed meanings communication and understanding would be impossible.

PUBLICS – SUBALTERN COUNTERPUBLICS

Fraser

Minorities forming their own interested publics within the public sphere.

It allows all voices to be heard. It offsets the privileges that would normally be given to elites.

Importance of concept within communication theory: the contrast between the concept of public sphere Habermas exposes, where the public sphere is idealized as a democratized space.

the recognition of different public opinions based on different social groups.

PUBLIC SPHERE

Habermas

The public sphere is the domain of public life, open to all, separate from state, separate from the private, there to allow the assembly to discuss the state.

-Bracket status differentials

-Only one public sphere

-Discourse should be public only: common good

-Separation of civil society and the state

Importance of concept within communication theory: it enhances the opinion of the citizen giving the opportunity to change the social order through communication.

POSITION – DOMINANT HEGEMONIC

Hall

Overview:

the viewer accepts the connotative meaning of the message being transmitted.

Within this position a viewer can see the professional code, which is the position the broadcasters take when encoding a message that has already been signified in a hegemonic manner.

After the hegemonic definitions are produced, the ideologies and biases are imposed by people who produce it, someone who takes the hegemonic position will agree with everything that is being said.

importance: it demonstrate there are positions in which the receiver can understand clearly what is being imposed by the encoder.

POSITION – NEGOTIATED

Hall

Overview:

People who adopt the negotiated code recognize the dominant hegemonic meaning behind the message but they also operate within their own system of logic and so they disagree with a lot of aspects of it. The elite and professionals identify this reading as a failure in communication for they aim for the viewer to see and accept that dominant reading.

importance: analysis and critical view of the encoded message.

POSITION – OPPOSITIONAL

Hall

The viewer can either misinterpret the hegemonic meaning behind the message or form their own independent meaning of the subject or they can see the hegemonic meaning but totally disagree with it and decode the message in a globally contrary way

importance: the message is encoded in a different way and the receiver could understand better.

GENDER

Butler

Explanation of the Concept:

gender comes from sexual difference (m or f) but also from sexual differences that are purely imaginary, institutionalized discourses (ways of talking & framing the discussion in public sphere), critical practices (feminist interventions) and practices of our daily life (deeply ideological). And so gender is not about bodies but the effects produced within bodies.

(1) Gender is a representation

(2) The representation of gender is its construction (gender is represented by its construction into objects, media, etc)

(3) Gender continues to be reproduced in institutions and their practices (in media, schools, the courts: this is called the ideological state apparatus by Althusser)

(4) Construction of gender is effected by its deconstruction (it can be effected by any discourse that would discard its ideological)

Importance within Communication:

Gender is thus the representation of a relation, that of belonging to a class, group, category, not sex. We can only affect this notion of gender by breaking through this highly hegemonic view of it and deconstructing it. Responding to the call of ideology.

FIGURE GROUND

McLuhan

1 – The background becomes foreground.

2 – The effects of an old technology are the central motivation for a new technology. I.e, new patterns will be extensions of old patterns.

3 – The displaced technology isn't destroyed, it simply becomes recessive.

IMPORTANCE: New technologies change social organization. They change the way we communicate

Figure = Medium. Ground = Culturohistorical context

The effect of the former technology becomes the basis of the new technology.

HEGEMONY

Althusser

Explanation of the Concept:

Hegemony is a dominant view that naturalizes ideology and sutures contradictions.

It is a struggle to create a common sense and the dominance of one social group over another.

By naturalizing ideology, hegemony helps us to accept the ideology, despite its contradictions.

The ideas of the ruling class come to be seen as the norm; they are seen as universal ideologies, perceived to benefit everyone whilst only really benefiting

Importance within Communication:

Ideology is about the ways in which we use to understand the world around us and how we behave in that world. Hegemony is the way of how we understand the concepts of the world, how we are subjected to it and how we behave as a result of that.

importance: how we understand the world around us and how we behave in the world within this ideology.

SEMIOTICS

Barthes

Semiotics is the study of signs; it looks at how signs work and what they mean in relation to one another. There are two different types of signs: signifiers are the word or image that represents the signified, which is an idea or a thought

Different types of messages are conveyed through system of signs (linguistic (provide anchorage and relay), symbolic, and literal)

Signified vs. signifiers.

Looks at how signs work, what they mean in relation to one another

Semiotics is important because it gives us the tools to break down the messages we receive and fully understand their effect and meaning. It also makes us aware of the differences between signifiers and signifieds, connotation and denotation; a necessary distinction because we are often subject to substituting connotation for denotation.

POLYSEMY

Barthes

one signifier can have a diversity of meanings.

Important because polysemy poses a question of meaning and is often interpreted as a dysfunction within communication. The linguistic message is one of these techniques as it guides towards the desired interpretation of the connotative meaning.

NARCOTIZING DYSFUNCTION

Lazarsfeld and Merton

ONE of the three social functions of mass media.

Dysfunction because it's not in the interest of society to have large masses of population politically apathetic and inert

creates a false sense of consciousness among mass society– individuals become narcotized, passive receivers vs. energized, active participants by the amount of information

The narcotizing dysfunction is one of the social “functions” of the mass media, as explained by Lazarsfeld and Merton. They describe it as being largely unnoticed, compared to the other two functions, status conferral and the enforcement of social norms. The concept involves the role of the mass media in narcotizing individuals and making them politically apathetic and inert, turning them into passive receivers.

importance: Knowing and realizing the role of mass media in creating narcotizing dysfunction, is crucial because it is the only way to break away from it. It allows us to understand the apathy and passiveness of modern societies, and thus potentially allows us to change things.

CANALIZATION

Lazarsfeld and Merton

One of the 3 ways to maximize communication within mass media (other 2 are monopolization [no counter propaganda] + supplementation [of face to face contact])

Using behavioral patterns within a society and canalizing them in one direction or another instead of trying to change the generic values + attitudes

Importance within communication: it is very difficult to make people do what you want them to do as the message creator, many variables come into play and you can't control them all, but

with proper canalization, you can have a positive effect on communication since you will help maximize the efficiency of the message.

PUBLICS

Mills

Equal amount of speakers and listeners.

With feedback you can respond, be heard, have conversations, formulate and spread opinions.

Public can transform decisions into actions.

Is autonomous from authority and institutions.

A function citizen trying to fix things.

Explanation:

Mills – has four ideal characteristics of the public:

- * It should have channels to express opinions of the people and to receive others' opinions
- * It should not fear punishment for expressing opinions
- * It should be able to transform the opinions into effective action
- * The public should be separate from the institutional authority

If none of these are met then the public becomes a mass society

PROPAGANDA

Lazarsfeld and Merton

Propaganda is the use of mass media to pass an ideological message to a mass in order to change the attitude and value of every individual.

Propaganda needs 3 conditions to be successful

- o Monopolization : no opposition in the mass media to the diffusion of values, policies and public images
- o Canalization: using behavioral pattern in society to canalize the individual in one direction, changing there attitude and system of value at the same time

o Supplementation : persuasion through face-to-face contact in local organization in association with the other propaganda mechanism. It is prove to be more effective.

Communication is structured in dominance. Successful propaganda ensures dominance

STATE APPARATUS - ISA (IDEOLOGICAL STATE APPARATUS)

Althusser

Althusser

In his essay, Althusser identified the 'Ideological State Apparatus' as the method by which organizations propagate ideology among subjects. Institutions responsible for the imaginary distortions that set our realities, this can be:

- Educational
- Family
- Legal
- Political
- Trade-union
- Communications

What distinguishes the ISAs from the (Repressive) State Apparatus is one major difference: the Repressive State Apparatus functions 'by violence', whereas the Ideological State Apparatuses function 'by ideology'

They are important within communication because thanks to them we can understand which are the organizations that impose us the ideologies we use to communicate.

STATE APPARATUS - RSA (REPRESSIVE STATE APPARATUS)

Althusser

In the RSA, this compliance can be forced and includes the army, police, the judicial system, courts, prison, administration (all levels).

The ISA contrasts with the RSA in that it produces willing compliance. Ideologies interpellate people into defined subject positions through the ISA. Althusser also explained how ISA interpolates the subjects into ideological positions.

ISAs include churches, education system, and civic groups. It is also private, but can also be connected to the State.

“The RSA functions as a unified entity (an organized whole) as opposed to the ISA which is diverse and plural. However, what unites the disparate ISAs is the fact that they are ultimately controlled by the ruling ideology.

The RSA functions predominantly by means of repression and violence and secondarily by ideology whereas the ISA functions predominantly by ideology and secondarily by repression and violence. The ISAs function in a concealed and a symbolic manner.” They organize and discipline society as we know it.

EXHIBITION / RITUAL VALUE

Benjamin

the techniques of reproduction, detaches the reproduced object from their ritualistic values.

replaces ritual value with exhibition value (the less of a ritualistic basis there is, there more exposed a piece can be)

with technological reproduction, media reaches the masses on their own terms.

INFORMATION THEORY

Shannon and Weaver

Information theory relies on Shannon and Weaver’s linear model of communication. Information theory seeks to identify the quickest and most efficient way of getting the message across from one point to another with minimal error

Importance within communication: Information theory is a way of viewing communication. It relies on a simple, quantifiable model of communication that has a beginning and an end point. With information theory, the sending end of the communication process is the important part; barely any attention is given to the receiver that is seen as a passive recipient for information.

Miscommunication is blamed on technical problems in the act of transmission.

MASS

Mills

the ratio of people creating opinion of little compared to those receiving opinion. The transformation of public to mass is one of the major trends of modern society

It is the power of the elite over the people

- * Fewer people express opinion than receive them (Mass audience)
- * Public (mass?) communication or so organized it is difficult/impossible for individual to answer back immediately, efficiently and with any effects
- * Realization of opinion in action is controlled authorities who control the channel
- * No autonomy from institutions

Different than public because man in mass does not act.

> Mass is important within communication because it is the following of the public sphere where the elite grew in power and took over the control

> Mass are often related to the same ideology and share the same discourses

STATUS CONFERRAL FUNCTION:

Lazerfeld & Merton

Concept:

> It's the idea that the social standing of people or social policies is raised when these attract favorable attention in the media.

> Celebrity endorsements for useless products sell more than without their presence.

Importance in field of Communication:

> We can see just how mass media has much power and influence over the masses.

> Whatever is credible is what media decides it to be.

> Whatever elements of a community is important to share on media, is the choice of media.

> It is the enforcement of our social norms. (Homosexual –Will & Grace)

TACTICS / STRATEGIES

De Certeau

In the study of Semiotics, tactics and strategies are concepts developed by deCerteau to demonstrate the difference between how a city is constructed and how it is lived. Both concepts are used as a metaphor for power: strategies are imposed by the voyeurs (those with power) because they see the “bigger picture” and are thus in a position to dictate how walkers should use the city space, while tactics are a way for walkers to resist and negotiate those strategies. Although not permanent, they are important because they demonstrate agency in the walkers, giving them power. They are also alternative ways of viewing the city; they create a metaphorical city, a city as it is lived and used.

Tactics and strategies are important concepts because they outline the difference between how a city is constructed and how it is actually lived. It also tells us we must negotiate dominant meaning/ideology (=strategies) and create our own meaning (=tactics) to derive substance from a message and make it our own (=city turns into metaphorical city).

PANOPTICON

Foucault

Concept:

- > Is a structure in establishments that promote power, authority, and self-surveillance/self-discipline.
- > This structure is placed in the middle of a room, overlooking all prisoners, students, workers, or patients.
- > These subjects never know when they are being monitored, thus they are continuously in a state of self-surveillance (micro representation of power). They make sure they are never out of line.
- > Atomisation of power: The way that power is broken down and shared.
- > Creates DISCIPLINED SUBJECTS.
- > This denotes a great amount of influence on the subjects; even if that structure is empty, the subjects will be inclined to “behave” and be “subdued”.

Importance in field of Communication:

- > This is relevant to modern day communication and society because Foucault argues that our media has become one of surveillance and abuse on citizens.

- > Information is centralised and used to produce statistics that allow them to categorise individuals.
- > This concept distinguishes between individuals; power relations.
- > Some agents have absolute power (despotism) and knowledge over others. Some are teachers over us, and we are their obedient and submitted students.
- > Discourse is used in self-surveillance “That’s not very lady like”.
- > This discourse creates the norm and by extension, categories of deviance.

SEX

Butler

Biological characteristic of an individual. It differs from gender because gender is socially constructed. As a society we relate both terms together and sex becomes ideological along with gender.

importance: sex should not become a label as gender has due to its hegemonic position.

MEDIA

Gitelman

Socially realized structures of communication which include technological forms and their associated protocols. Communication as a cultural practice, a ritualized collocation of different people sharing the same mental map.

ANCHORAGE

Barthes

Trust the image, does not need much text to transmit an idea.

anchors meaning, the image does the work.

due to costs, it is often used in advertising.

RELAY

Barthes

depends on image and text to convey an idea

it relays information beyond the image. it is diegetic.

it takes more work in order for the message to be conveyed.

its more costly.

NETWORK SOCIETY

Castells

Network society constitute our modern societies and how we can redefine them in terms of the consequences brought on by network technologies. Network expand society on a global scale, it is the base of globalization. Network help structure society.

Importance: understanding how connected we are

DISCOURSE

Foucault

discourse is the way to organize and link ideologies by creating knowledge and reproducing it as truth. We live within discourse and by consenting we reproduce it.

importance: it helps us understand

HOMEOSTASIS

Weiner

Its a property of a system that regulates itself to create a balance. It is the result of positive and negative feedbacks in a system.

Importance: to remind us that we are not out of a cybernetic system.

GLOBAL CULTURE FLOWS

Appadurai

the flow is affected by 5 different dimension to understand globalization.

5 global cultural flows:

ethnoscape, technoscape, financescape, mediascape, ideoscape.

importance: because we analyze this different dimensions we create an imagine global unity which has an impact in the way we communicate with each other.

QUESTIONS

1. According to West and Turner, what is communication?

Communication is our ability to understand one another. They believe that defining communication is a challenge. Their definition of communication is that it is a social process in which individuals employ symbols to establish and interpret meaning in their environment. West and Turner champion the transmission model of communication.

5 key terms:

Social	People and interactions are part of the coms process
Process	Ongoing, dynamic and unending
Symbol	And arbitrary label or representation of a phenomena -Concrete symbol: represents the object -Abstract symbol: stands for a thought or idea
Meaning	What people extract from the message
Environment	Situation or context in which communication occurs

They suggest that all behaviour is communication. Since you cannot not behave, you cannot not communicate.

2. Peters' essay critiques the idea that "the expansion of means leads to the expansion of minds" (29). Explain his critique and why he makes it.

I say that the expansion of means is this idea of dev. technologies to perfect communication, because the problem of communication is miscommunication. There are two schools of theorists, both theoretical and therapeutical that believe that the "dream of communication" can be achieved by adding more technologies to the process. However, Schramm disagrees because he says that the problem is fundamentally rooted in human condition - meaning that we cannot think outside of our own minds (solipsism). Communication, then is both a solution and a problem, so it cannot fix itself. Peters also says that if we understand each other too well, we might dislike each other more -- we need to appreciate and understand otherness because that is what is central to communication. you need to define the dream of communication - which is basically clearer and more comprehensible communication.

3. Gitelman argues that media seem old when they “just don’t do the job” of representation adequately enough anymore (4). Explain what she means by this.

communication is a process of representation.

each medium has a specific protocol, so as they change with old media, this protocols seem old.

new media has different protocols because they have new functions and these protocols are defined by social structures.

old media seem old because of the new protocols.

4. Explain the following diagram:

a. Schramm, page 11-----b. Hall, page 130-----c. Shannon & Weaver, page 34

I can't explain the diagrams. This I need to do when I write my essay. But the explanation are usually right next to the diagrams in the course-pack. Schramm is on p. 73 - Hall on p.180 and Shannon and Weaver p. 56

5. According to Schramm, one cannot predict the effects of mass media. Why?

Schramm says we cannot predict the effects of mass media because there is only individual decoding. You cannot ensure how the message is decoded or how it is used - because the individual is influenced by many factors, one of which is the group. I bring in the terms of field's of experience - which is what Schramm's model is based on, and how there needs to be a common one in order to have proper decoding. I'm missing a key point to this : which is on the slide. It's about the individual and all the ways that their decoding might be influenced.

the communicator can only control one of the conditions for successful communication:
when and where the message is introduced.

situation within which the process occurs

the personality of the receiver

the group of relationships

6. According to Lazarsfeld & Merton, why is effective propaganda hard to achieve?

3 conditions to effective propaganda.

There's monopolization (define - in terms of media - meaning there is no opposing propaganda - no space of counter-propaganda) Then there's canalization - which is

redirecting the already existing values in a given society - then supplementation (face-to-face - media working in conjunction). But the reason propaganda is hard to achieve is because these 3 rarely work in conjunction with one another. So, the reason they don't work also relates to our society structures:

1- there is opposing propaganda in a democracy - meaning not ultimate monopolization

2- there's more than just canalizing, meaning it is used more to redirect than to radically change behaviors.

3- difficult because it costs too much to put this in a "face-to-face" situation.

Example is an good example to see how these "conditions" mentioned previously help SUSTAIN and MAINTAIN our current society.

7. What were Wiener's critiques about the development and role of machines in his time?

reminds us that we are implicated in the system.
we put in place systems in order to create balance.
he cautions

humans rely on machines, rather than develop skills, we worship machines rather than understanding them. Machines replace human power, thus diminishing our worth...
Fixing every problem with machines can result in misfortune (the example of the 3 wishes, dead son)

8. In "The medium is the message," McLuhan criticizes General David Sarnoff for writing: "We are too prone to make technological instruments the scapegoats for the sins of those who wield them. The products of modern science are not in themselves good or bad; it is the way they are used that determine their value" (11). Explain why McLuhan believe this statement is wrong.

He critiques this because the solely existence of the medium, gives it value. A medium is created for a reason, and we need to consider not only the "content" but the medium and the cultural matrix within the particular medium operates. Sarnoff ignores the fact that the nature of the medium, of any and all media, is to creep inside the participant unnoticed.

For any medium has the power of imposing its own assumption on the unwary.

It has never occurred to General Sarnoff that any technology could do anything but add itself on to what we already are.

9. What is the difference between publics and the mass?

Publics are individuals who come together to form groups (public sphere) through which they talk about similar interests. The mass is dominated by a small number of elites

Publics are organized, aware and active. A mass is unconscious, passive and unaware.

Differences

MASS Dominant mode of communication FORMAL MEDIA

The ratio speaker: listener – less people express opinions than receive them.

Can't give feedback: difficult to respond to single speaker,

Mass cannot transform decisions into actions,

Not autonomous from authority and institutions: controlled and monopolized.

Different than public because man in mass does not act.

PUBLIC Dominant mode of communication is DISCUSSION

Equal amount of speakers and listeners.

With feedback you can respond (direct and immediate), be heard, have conversations, formulate and spread opinions.

Public can transform decisions into actions.

Is autonomous from authority and institutions.

10. What are Nancy Fraser's critiques of Habermas' theory of the public sphere?

Habermas believes that there is only one public sphere; you can either be part of the public sphere or the mass. However, Fraser disagrees with this claim and says that there are multiple public spheres. Habermas believed that the public sphere was open to everyone, however, Fraser said that some people were excluded from public spheres (women, coloured people, lower class), so in turn they formed their own public spheres (known as subaltern counter-publics). The bourgeois public sphere was governed by protocols that bracketed status.

HABERMAS

One public sphere

Bracket (ignore differences and focus on large group)

Separate from state and private

Should discuss the single common good

FRASIER

Multiple subaltern counterpublics: one for every minority group

Cannot bracket – must recognise differences

Every counterpublic should have their own interests

Cannot be autonomous from state if you want change
Cannot keep private out of public – what is private to be determined in public
She says his public sphere is bourgeois only, and didn't have a post-bourgeois public sphere

11. Compare and contrast the transmission view of communication and the ritual view of communication.

Transmission = most important thing is the spreading of the message in space and time for the purpose of control.

Ritual = most important thing is the reinforcement of shared beliefs within the community

- Transmission view focuses on the extension of the message in space whereas ritual view focuses on the maintenance of society in time
- Both are about the control of communication but transmission focuses on the control through political and mercantilism motives (so vast movement in space) whereas ritual focuses on the control through the formation of an organized cultural world (container for human action)
- In the ritual view reality is created through the act of communication. In the transmission view, communication is simply the transportation of information from sender to receiver.
- Give example of the newspaper on the iPad (what happens when the physical newspaper disappears):
 - Good thing for transmission because it means a faster, accurate spreading of the information
 - Bad thing for ritual because you lose the drama around the act of reading a newspaper. No more value for the already implanted “ritual of the newspaper” within the society

12. According to Carey, what is the relationship between communication and reality?

According to Carey, communication creates our reality. It is the symbolic process which produces, maintains, and transforms reality. It is necessary that we use symbolic forms to realize the construction of reality. The fact that we can create a reality using symbols, and then live within that reality, rests upon the fact that those symbols are both “of” and “for” reality. Carey explains that symbols of reality represent it, whereas symbols for

reality create the very reality they represent – in a simpler, reduced form. There is not reality and then our interpretation of it, rather we create reality simultaneously. It is also important that our creation of reality be maintained, repaired, and reasserted for new generations. Reality does not exist without language and communication.

13. How does connotation become ideological?

Barthes explains that there are two possible meanings, the denotative and the connotative. The denotative is the literal meaning of an image while the connotative is the symbolic meaning. He suggests that we create chains of signification; meanings built on top of other meanings. For example cats hiss, women display “catty” behaviour, catty behaviour is linked to being bitchy. The signification chain leads from an animal to women being bitches. Barthes suggests that we build connotative meaning through signification chains. It is in this way that a red rose can connote love, or a maple leaf can connote Canadianism. An image can be polysemous, have many connotative meanings. It possesses a floating chain of signifiers. We chose some and discard others when we read the image. Barthes suggests that cultures fix specific meanings to the image, limiting the number of signifiers and limiting our understanding of the image. This becomes the accepted connotation within a given society. While fixing is a precondition of communication, it can also create profound power relationships. Limiting the meaning limits our ways of thinking, seeing and doing. These limits are shared across the members of a given culture and represent shared points of view. Thus when we fix connotative meaning, which we must do as a precondition of communication, we create ideology. The ideology created asks the individual to ignore the construction created through fixing.

14. Describe what deCerteau means when he describes the city as a “threefold operation”

When DeCerteau described the city as a threefold operation, he was discussing the concept-city, or the utopian city. The threefold operation goes as follows:

1. City must create its own definite space. Uses rational organization to repress physical, mental and political pollution.
2. Try to impose a “no-when” or erase a history of space and limit the tactics of users, who by refusing the strategies and “taking advantage” of opportunities, reproduce history (this involves an elimination of any human walker element)
3. Creation of a universal and anonymous subject, which is the city itself. Cities become “endowed” with personality and character, with which they are then marketed to the world.

This concept-city is a place of administration, rationalization and elimination, as it involves rejecting anything or anyone that does not fit into the three conditions above; he calls these “waste products.”

For him, the city should be a place of programmed and regulated operations. There are discourses that ideologizes the city (strategies), but these are undermined by the tactics of the walkers, that are so numerous and irrational that they are impossible to administer.

Tactics are TEMPORARY

See Strategy/Tactics

15. Explain the five dimensions of global cultural flows proposed by Appardurai. Why are these important?

- I think she explained them today in class. Ethnoscapes :migration of people - movement of people, who bring with them their own ideals which are challenged within this new environment (ideoscapes) - there is a push and pull, meaning that these "new" people's beliefs might change, and in turn, the national structure might as well. -- this in turn goes to finanscapes : think of the Eurozone. Then we have mediascapes, which is the circulation of all of these ideas (ideoscapes) - then we have technoscapes - which is the networks that allow this circulation to be done. AND important to know that these explain the way we understand the movement of cultural flow over time

16. According to Foucault, how does power operate?

Power is stratified. Power is not about people, it's about a distribution of people, systems and structures. Power is a positive because it produces. See panopticon....

- ➔ These subjects never know when they are being monitored, thus they are continuously in a state of self-surveillance (micro representation of power). They make sure they are never out of line.
- ➔ Atomisation of power: The way that power is broken down and shared.
- ➔ Creates DISCIPLINED SUBJECTS.
- ➔ Discipline is a way power works.

17. Contrast ideology and discourse.

Discourse LINKS ideologies. That is the only way they function together.

discourse

produces knowledge

regulatory

governs the way we think

produces truth

ideology

structured by discourse

ideology is ritualized

18. What does Foucault mean by discipline?

Foucault states that prison as the form of punishment for crime came out of the development of discipline in the 18th and 19th centuries.

He looks at the development of highly refined forms of discipline, of discipline concerned with the smallest and most precise aspects of a person's body.

Discipline, he suggests, developed a new economy and politics for bodies. Modern institutions required that bodies must be individuated according to their tasks, as well as for training, observation, and control.

Discipline created a whole new form of individuality for bodies, which enabled them to perform their duty within the new forms of economic, political, and military organizations emerging in the modern age and continuing to today.

Discipline produces :

- The already-known subject
- A compliant subject without force
- A “useful” subject (as with students, military, hospitals)
- When we produce a category, it is based on many sources

Example of Panopticon : Inmates never see the guards, guards can always see inmates, but the inmates do not know the guards are there, therefore the threat is there, it produces DISCIPLINE.

Disciplinary societies that practice self surveillance like the Communications Program and the policy of not using computers in class.

We use discourse to discipline ourselves all the time, it is part of our everyday.

19 Why does Butler argue that sex is not limited to male or female?

The idea of gender is constructed in ideology. Butler says that "ok so we think of sex in a biological sense, and gender as constructed" BUT "we always link sex to a certain gender - wouldn't that mean that sex is also a construction? just as gender is? -- you can talk about performance of gender here but I think that will stray from the answer---. Anyway, so sex is not just male and female - we believe it to be so because it is all we can understand. We ignore the fact that a person can be born with both "sexes" organs and are also part of our society. We talk about sex in a way that it makes sense according to gender, however, sex should not be built in ideology. Sex is different from gender - but we see them as the same. To understand sex as different from gender, we need to manipulate this idea within its ideological state.

20. Why is the concept of hegemony important to an understanding of ideology?

Ideology refers to a view on the world, a common sense understanding of the world around us. Many see ideology as a world view or a specific set of political or religious views.

However, Althusser describes ideology using Karl Marx's interpretation: Every society is structured by containing a base called the Infrastructure (Economy/Unity of productive forces: relations of production) on which are erected the 2 floors of a Superstructure (1. Political/legal: Law/State and 2. Ideological: Religions/Ethics). These upper floors can't stay up alone if they do not rest on their base. Essentially, this ruling class (superstructure) becomes the dominant group thus controlling the ideas of the masses. Various State Apparatuses exist to obtain the position of the ruling class: ISA (Ideological State Apparatuses) are social and civil groups such as Schools and Churches that partake in the dominant Ideology and RSA (Repressive State Apparatuses) that come from the government (administration, police, army, etc.) and function by violence to obtain state power. The author presents ideology as a somewhat false consciousness. An illusion to reality, it is said to be an imaginary representation of the world. Althusser speaks of materialized beliefs "His ideas are this material actions inserted into material practices governed by material rituals which are themselves defined by material ideological apparatus from which derive the idea of that subject": Ideological apparatus -> ritualized practices -> material actions -> ideas (all practices are governed by and are in ideology, it produces the subject and is enacted by the subject).

This ideological view on the world becomes natural and embedded in culture. As this takes place, this view becomes a hegemonic world view. Hegemony is a dominant view that naturalizes ideology and structures contradictions. This is another way to

understand/explain material practices that Althusser indicates. It is a struggle to create a common sense and the dominance of one social group over another (the ruling class over all other classes). By naturalizing ideology, hegemony helps us to accept the ideology, despite its contradictions. The theory claims that the ideas of the ruling class come to be seen as the norm; they are seen as Universal ideologies, perceived to benefit everyone whilst only really benefiting the ruling class.

Ideology is about the ways in which we use to understand the world around us and how we behave in that world. Hegemony is the way of how we understand the concepts of the world, how we are subjected to it and how we behave as a result of that. This ideology becomes hegemony.

21 What are the consequences of the shift to a network society?

global scale- globalization

network organization: a lot more powerful than a regular organization. if you dont create a network you company will fail

networking of political institutions: creations of laws. Daily practices of joint decision making in a network made