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<b>Analyzed document</b>	Philosophy of Communication.pdf (D166065631)
<b>Submitted</b>	5/6/2023 8:46:00 AM
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<b>Similarity</b>	6%
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Philosophy of Communication

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Module I: Concept of Communication

Unit 1: Communication 1.0 Introduction 1.1 Unit Objective 1.2 Introduction To Communication 1.2.1 Features of Communication 1.3 Process of Communication 1.4 Components/Elements of Communication and their Role 1.5 Unit Summary 1.6 Key Terms 1.7 Check Your Progress 1.0 Introduction Communication is the sharing of information. It is the giving and receiving of messages. It is the transfer of information from one or more people to one or more other people. Communication is an essential condition of our existence and the most important activity of human beings.

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It is a two-way process, there must be at least two		

persons involved in completing the process; one as a sender and the other as a receiver. The elements of communication are not mutually exclusive; they are considerably interlaced. 1.1 Unit Objective This Unit intends to cover the following topics: - Introduction To Communication - Features of Communication - Process of Communication - Components/Elements of Communication and their Role 1.2 Introduction To Communication The word 'communicate' has been derived from the Latin word 'Communis', meaning 'share'. Communication is a process through which information is exchanged between individuals through a common system of symbols, signs, or behaviour. It is regarded as an expression of facts, opinions, ideas, or feelings. A number of definitions have been given to the term "Communication". A few important ones are: • "Communication in its simplest form of conveying of information from one person to another" - Hudson • "Communication is the transfer of information from one person to another whether or not it elicits confidence" - Koontz and O'Donnell • "Communication

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is an exchange of facts, ideas, opinions or emotions by two or more		

persons." -George Terry • "

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Communication is the sum of all things one person does when he wants to create understanding in the mind of another. It is a bridge of meaning. It involves a systematic and continuous process of telling, listening, and understanding." - Allen

Louis Communication is an essential condition of our existence and the most important activity of human beings.

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It is a two-way process, there must be at least two

persons involved in completing the process; one as a sender and the other as a receiver. Webster's dictionary states that "

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communication is the act of exchanging information and understanding from one person to another".

Communication has a purpose; it could be successful in its purpose, the exchange of ideas and information must be concerning that intent. It must result in letting the receiver know the intended meaning. Communication, a transfer of information from one person to another must be serving the purpose. Whether the communication is taking place through verbal, written, or sign it must play its role of serving the purpose. Communication is such an integral part of our life that the inability to communicate effectively can jeopardise our interest at the workplace, especially regulating, controlling, monitoring, and organising our activities. It is a process of exchange of ideas, opinions, and as a means that individuals and organisations share meaning with another. In other words, it refers to the transmission and reception of facts, ideas, feelings, or attitudes, thoughts, and

opinions. It is an interaction with people for the exchange of facts, ideas, feelings or attitudes, thoughts, and opinions. 1.2.1 Features of Communication > Communication is a two-way process. The success or the failure of communication depends on the feedback we get. Feedback is essential to communication. > It is an ongoing process essential in all kinds of organisations and at all levels. No professional role can be played without it. > It conveys facts, ideas, and emotions too. The tone and facial expressions give greater meaning to the intended message than words. Communication takes place using signs, symbols, and gestures too. For example, a victory sign made by two fingers communicates better than words. > It is a dynamic process that constantly changes and progresses with the participants and the environment. > It aims to convey a message. It is a goal-oriented process. It can be successful in its aim only when both the sender and the receiver are aware of the goal. > It is an interdisciplinary science. Knowledge derived from several sciences is used in communication. Anthropology (study of body language), Psychology (study of persuasion, perception, and attitudes), Sociology, and Political science (study of voting behaviour) have provided insights to make communication effective. 1.3 Process of Communication Generally, the process of communication is described as what the sender intends to convey and what the receiver receives. The situation is rather complex as the process of communication involves several factors that enter the circuit as shown in figure 1.1.

Figure 1.1 : Process of Communication Source: Aruna Koneru; Professional Communication 'Intended message' is what the sender intends to pass on. 'Linguistic constraint' refers to the sender's command over the language and his/her ability to exploit the linguistic potential. The 'situational constraint' refers to the restrictions imposed by the situation. The actual message is constructed and transmitted with both constraints. On receiving the message the receiver uses his/her interpretative ability and comprehends it. At this point of the channel again the linguistic and situational constraints play a role in shaping the message. Effective communication depends on the successful manipulation of the process. 1.4 Components/Elements of Communication and their Role To understand the process of communication we need to know the various components involved in it. When a sender intends to communicate something to a receiver he determines how to convey it. When the receiver takes the message he interprets it and gives back a response. It also shows the success or failure of the purpose of the communication. The following given table shall give an elicit description of all the components involved in communication.

Components Meaning Sender A person or an event that provides verbal and non-verbal cues to which someone can respond. Receiver A person who receives the message and interprets it. Message A piece of information spoken or written, to be passed from one person to another. It consists of a set of verbal and non-verbal cues sent by the speaker. Cues include - words, figures, gestures, movements, vocal techniques, etc. The message may consist of facts, ideas, opinions, attitudes, feelings, or a course of action. Symbol A symbol is something that stands for something else. It can be verbal or non-verbal. Words are also symbols. Channel A channel is the means used to convey the message. Encoding Encoding is the process of translating ideas, facts, feelings, opinions into symbols, signs of words, actions, pictures, visual aids, etc. Decoding It is the process of deciphering an encoded message into an ordinary comprehensible language. The receiver converts the symbols, words, signs, or visuals received from the sender to get the meaning of the message. Feedback It is an important activity in the communication process. It is the response a receiver sends back to the sender after receiving the message. Noise Noise is defined as unnoticed and unidentified interference in the communication process, which causes hindrance in the transmission or reception of the message. It distorts interpretation or the decoding part of the communication process. Table 1.1: Components of Communication One of the simplified models of communication is shown below to illustrate the elements in the process of communication:

Fig. 1.2 Elements of Communication SENDER In most situations, the sender must possess some cognitive capacity, as the information will usually need to be processed and directed to some extent. Sometimes, part or all of that processing may be provided by someone other than the sender, who will then require fewer innate resources. While communication between people must have at least one person at each end of the process, some of the steps in the process can be provided by a machine, and often are. In unusual circumstances, some of those steps could be provided by an animal (such as a St Bernard rescue dog) or conceivably by inanimate objects. The concept would still be the same. ● Sender's Meaning: Meaning is a word most people use quite often, and usually without the slightest uncertainty about its – er, meaning. It is not uncommon to advise a child, or for that matter an adult, to "say what you mean – and mean what you say". This sounds simple enough, but the more you think about it, the more this idea of meaning seems like anything but child's play. Sometimes, I think I know what I mean, but I cannot even express it to my own satisfaction. At other times, I read or hear what others have expressed, but I am not at all sure what they mean by it. There are also probably many occasions when I think I know exactly what another person means, but in reality my idea is not even close to what was actually intended. In some contexts, the definition of meaning is fairly simple, and has to do with significance, importance, consequence or intention. However, in a more general sense, meaning often refers to something that is understood in a person's mind, and I think that goes a long way to explaining the rather slippery nature of the concept. After all, where is the mind? If you cannot find the mind, how can you examine what is "in" it? Meaning is generally agreed to exist, but it is rather hard to pin down. Even within the mind, what form does meaning take? Sometimes, the meaning in our minds is represented in a form reminiscent of one of the five senses. Alternatively, we might represent it in words, numerals or other symbols. However, some ideas simply do not fit those forms; they are abstract. These abstract ideas certainly have meaning for their owner, but I wonder how they could be transferred to anybody else. Indeed, the transfer of any idea to another person raises quite a few questions. In the absence of telepathy, an idea surely could not get into another mind unless it had somehow got out of the first mind and crossed whatever it is that separates the two minds. How could that be achieved? At the very least, the idea would need to be represented in a form which could exist outside the first mind and be accessed by the second mind. ● Information: In general usage, depending on the context, information can mean a message received and understood, a collection of facts from which conclusions may be drawn, or knowledge which has been acquired in some way, such as by learning or experience. Quite a few other words can be used as synonyms for information. It is sometimes called content, substance, message, or even (with some help from the context) thing. Let's say that one has learned the way to his home. That acquired knowledge is certainly information, and it could come in quite handy, but where does it live? Somewhere in his/her brain, presumably. However, one can't consciously translate the neuronal electrochemistry which his/her brain employs, no matter how much he/she wants to get home. Even if he/she could measure the behaviour of those useful little electrons and molecules, it probably wouldn't mean anything to him/her. What should one do? Fortunately, the information which one needs to get him/her home is in his/her mind as well as his/her brain. In his/her mind, he/she has a representation of the way home, and that does mean something to him/her. It is information, but the mind represents it in various ways, such as a mental picture of the territory, or a series of distances and turns. Information always has to be represented somehow or other, whether it is inside or outside the mind. ● Representation: The element "representation" means a transportable representation. If the information is not in a transportable form then we must create a transportable representation of it. Indeed, there are layers and layers of different representations possible for any given piece of information. In the mind, some ideas have an abstract representation. Others are represented as pictures, sounds, feelings, tastes or smells. Still others are represented in the form of words or numbers. We can simply say that information must be represented in a transportable form if it is to be communicated. The most common representations used in communication between people are probably natural languages, both spoken and written. ● Departure: As soon as the information is represented in a transportable form, it is ready to be dispatched. This step should not be taken for granted, because it is the last chance to reconsider the undertaking. It is usually not possible to recall information once it has been sent, so if there is any doubt about the wisdom of sending it, this is the time for second thoughts! After that, the sender simply has to perform whatever action is necessary to start the chosen method of transmission. TRANSMISSION The transportable representation now has to be moved from sender to receiver. This is generally referred to as transmission. Transmission can be as easy as handing over a letter, or as complicated as sending radio signals to reach an astronaut in space at a given time and location. In either case, the concept itself could hardly be simpler. The remaining steps must then be completed by the receiver. RECEIVER Whereas some (or conceivably all) of the sender's tasks might be performed by external agencies, there are three things which the receiver cannot delegate. The receiver must be sufficiently accessible for arrival to occur, and must also possess and employ both sensory capacity (so that the represented information can be relayed to the

receiver's brain) and cognitive capacity (so that the input received by the brain can be processed sufficiently to be understood). These are the prerequisites for the perception. ● Arrival: As mentioned above, the receiver has an indispensable role in enabling the arrival of messages. That role is to be accessible. Accessibility can be achieved in many different ways, such as having a postal address, an e-mail address, a telephone number or any of the many other possible entry points for incoming messages. If, on the other hand, there is no way at all for a message to arrive, then communication will be unsuccessful – like a message in a bottle, lost at sea. The way in which the represented information arrives is also significant. It depends partly on the type of transmission which is used, and partly on the way in which the message has been represented for transport. Neither of these alters the content of the message, but they can certainly alter the frame of mind in which the content is processed by the receiver. Therefore, it is wise to consider both form and method of delivery as being important aspects of any message, rather than purely mechanical steps in the communication process. ● Perception: It requires both sensing and applying cognitive skills, a receiver of a message perceives it. An opera singer can transmit an auditory signal to everyone in the audience by creating sound waves with the vocal cords which reach all the ears in the auditorium directly. On the other hand, if you send someone a recorded voice message, it will not reach their ears until the stored information has been decoded, amplified, and finally transduced into sound waves by a loudspeaker or headphones. Even when the information received by a sensory organ reaches the brain, the communication process is not complete. Some sort of interpretation, which varies greatly according to both the message received and the mind receiving it, is still necessary. In the case of a printed document, the characters are usually recognised, decoded into words and at least partially understood, in the single operation called reading. Further cognitive activity then continues for a variable period of time, as discussed under the next heading. If the document is printed in a foreign language, an extra processing step called translation will be needed before any interpretation can occur. The same will apply if it is written in a

secret code, in which case the step is called deciphering. If these steps can be completed successfully, the situation will then be similar to the one discussed above. However, translation from one language to another is not an exact science, and some nuances of meaning may be altered or lost. ● Information: This is what content, message, information, or substance we receive in a process of communication. ● Receiver's Meaning: Communication process or the objective of communication does not end with the receipt or reception of a message or information. On receiving a message or information the receiver has to use its brain and mind to perceive it properly. The information sent by the sender is what he/she meant to it. Now, the message/information received is comprehended in the identical sense of what the sender intended is significant. The meaning attributed by the receiver can be influenced by the form in which it is represented and the way in which it arrives. It is also influenced by the knowledge, experience, and emotions of the receiver. If you want to share your intended meanings as accurately as possible the communication has to become an art, as well as a science. 1.5 Unit Summary The word 'communicate' has been derived from the Latin word 'Communis', meaning 'share'.

Communication is a process through which information is exchanged between individuals through a common system of symbols, signs, or behaviour. It is regarded as an expression of facts, opinions, ideas, or feelings. Communication is the sharing of information. It is the giving and receiving of messages. It is the transfer of information from one or more people to one or more other people. Generally, the process of communication is described as what the sender intends to convey and what the receiver receives. When a sender intends to communicate something to a receiver he determines how to convey it. When the receiver takes the message he interprets it and gives back a response. It also shows the success or failure of the purpose of the communication

1.6 Key Terms ● Sender: A person or an event that provides verbal and non-verbal cues to which someone can respond. ● Receiver: A person who receives the message and interprets it. ● Message: A piece of information spoken or written, to be passed from one person to another. It consists of a set of verbal and non-verbal cues sent by the speaker. Cues include - words, figures, gestures, movements, vocal techniques, etc. The message may consist of facts, ideas, opinions, attitudes, feelings, or course of action ● Symbol: A symbol is something that stands for something else. It can be verbal or non-verbal. Words are also symbols. ● Channel: A channel is the means used to convey the message. ● Encoding: Encoding is the process of translating ideas, facts, feelings, opinions into symbols, signs of words, actions, pictures, visual aids, etc ● Decoding: It is the process of deciphering an encoded message into an ordinary comprehensible language. The receiver converts the symbols, words, signs, or visuals received from the sender to get the meaning of the message. ● Feedback: It is an important activity in the communication process. It is the response a receiver sends back to the sender after receiving the message. ● Noise: Noise is defined as unnoticed and unidentified interference in the communication process, which causes hindrance in the transmission or reception of the message. It distorts interpretation or the decoding part of the communication process

1.7 Check Your Progress 1) Define the word 'communication'. What does effective communication depend upon? 2) What are the different features of communication? 3) What are distinct principles of effective communication? 4) Describe the process of communication? 5) What are the different components/elements of communication?

Unit 2: Scope and Need of Communication 2.0 Introduction 2.1 Unit Objective 2.2 Scope & Need of Communication in Society 2.3

Barriers to Communication 2.3.1 Physical Barriers 2.3.2 Language Barriers 2.3.3 Psychological Barriers 2.3.4 Socio-Cultural Barriers 2.4

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Forms of Communication 2.4.1 Intrapersonal Communication 2.4.2 Interpersonal Communication 2.4.3 Group Communication 2.4.4 Public Communication 2.4.5 Mass Communication 2.5

Means of Communication: Verbal & Non-Verbal 2.6 Unit Summary 2.7 Key Terms 2.8 Check Your Progress 2.0 Introduction  
Communication allows people to exchange thoughts through different methods. There are auditory means, such as speaking or singing; and nonverbal means, such as body language, sign language, paralanguage, touch or eye contact. Communication is a process by which information is exchanged between or among individuals through a common system of symbols, signs, and behaviour. As a process, communication is also known as: Expressing feelings, Conversing, Speaking, Corresponding, Writing, Listening and Exchanging, etc. People communicate to satisfy their needs. People want to be heard, to be appreciated and to be wanted. They also want to accomplish tasks and to achieve goals. Obviously, then, a major purpose of communication is to help people feel good about themselves and about their friends, groups, and organisations.

2.1 Unit Objective This Unit intends to cover the following topics: ● Scope and need of communication in society ● Barriers to communication ● Forms/Types of communication 2.2 Scope & Need of Communication in Society Communication is the foundation for sharing information between people to ensure that everything is understood and can be acted upon. A human being starts communicating as soon as he starts producing his first noise in the act of drawing his parents' attention. Every emotion that we portray on our faces, the movement of our hands, the way we look at someone and our speech instantly communicates our ideas to others. Communication is highly necessary for our society, as it is quite hard to imagine a life where there is absolutely no communication. In fact, maybe it is not even possible to lead a life without communication. So we can surely say it is the most important aspect of our lives because it is only through exchange of ideas and co-operation that a society can grow and develop. Communication can be of different types such as verbal communication, non-verbal communication and written communication. In case of verbal communication, it is merely by using speech and language that the communication takes place. In case of non-verbal communication, there is no exchange of words, but it may be gestures or signs or facial expressions that are used for communication. During the old ages, communication was in its initial development stages. There were no languages, resultantly little communication processes were followed by humans. The swift development of human abilities made way for the development of communication and human society. Humans started using signs and non-verbal communication to communicate with fellow humans. As humans become more and more organised, different kinds of languages and communication methods were developed. In our modern world, the importance of communication has surpassed all previous levels. Interestingly, the means of communication has outnumbered the means of food production in the world nowadays. The communicative technologies in the world have been increasing not only in number, but also in speed, accuracy and clarity.

Let us take a closer look and perform an in-depth analysis of the scope of communication in our society and modern world. Importance and scope of communication: ● Transferring of ideas and feelings: To transfer ideas from one person to another, communication plays a vital role. Every human being has some ideas that are unique to his own mind and he wants to convey those messages or ideas to others. Until the person doesn't communicate and share his ideas he cannot let others know what he is thinking or what he has in his mind. ● Interaction with society: Humans are social animals they need to interact with each other. It is highly important that we interact with our surroundings and people living in the surroundings. Whenever we talk to someone, we, knowingly or unknowingly, react to his/her questions, actions or comments. Healthy communication is essential for a healthy society. ● For education: To educate someone, we need to communicate the ideas, information regarding syllabus or the study material to the student. If a teacher is communicating well with his students, his students will be satisfied with him and they will be able to grasp more. Inefficient communication can lead to transfer of ambiguous knowledge. ● To entertain world: Entertainment, today, is mostly based on the channels of mass communication, like films and television. The Internet is another common platform for entertainment, which again is a mode of communication. In short, we can easily say that communication and entertainment are entwined in today's world. ● To Understand the World: Unless we communicate with the world, we will never understand the way things function and how things are piled up and related to one another. We need to interact with the environment in order to understand life. People who do not communicate tend to get isolated, which thereby leads to many problems. There is no doubt that communication plays a vital role in human life and human society. It not only helps to facilitate the process of sharing information and knowledge with others, but also helps people to develop relationships with others. Therefore, the importance of communication cannot be underestimated. Every day, we communicate

with a lot of people including our families, our friends, our colleagues, or even strangers to make our lives better. 2.3 Barriers to Communication Communication is one of our basic needs. We communicate with many people for personal and professional purposes. But while communicating we may face many hurdles or problems. Sometimes the message is not passed properly or gets lost. There are chances of misunderstanding between the sender or the receiver. Sometimes language used in communication is not understood properly. This results in Communication breakdown or communication failure. There are many reasons behind the problems in the communication process. Let's study the Communication Barriers in detail. Problems or Complications that affect the transferral of information between a sender and a receiver are called communication barriers. Communication is a dynamic and complex process that involves sharing information, opinions, ideas, and assumptions. There could be hurdles and problems that arise due to wrong assumptions, comprehensions, and technical faults, etc. Such issues affect the process of communication and need to be discussed to ensure a smooth flow of information. These problems that could be created consciously or unconsciously by the sender or the receiver tend to distort the semantic meaning of the message and create confusion. Barriers that prevent us from communicating an idea or message or information meaningfully may arise due to organisational problems and many times due to unnoticed interferences too. Understanding these problems leads to solving them and placing effective communication. The barriers to communication first need to be identified and it is very difficult for: the receiver may not be sure that the message he has received is correct, complete, or distorted; and the sender can get a partial clue from the feedback whether the communication has succeeded or not. According to the general criterion, communication is effective if its ultimate goal is achieved. We can evaluate the effectiveness of communication on the general criterion but it is also not a simple task. For example, If a sender sends a proposal for approval the receiver may or may not accept it. Here the general criterion cannot help the sender to know whether it was due to ineffective communication or some other factors

that his proposal could not be accepted. Hence there are several such problems associated with communication. Definition of the Barrier to Communication: Any obstacle or problem in the process of Communication which hinders/obstructs the process of Communication is called 'Barrier.' Barriers are part of the process of Communication. Whenever we are communicating we encode and decode. We use various channels for passing messages. At any level or at any moment or stage there can be problems in the communication process. Sometimes the sender may not use proper language that the receiver will understand. Receiver may not be able to Decode properly. There can be a lot of noise in the surrounding which can disturb us. It rarely happens that barriers do not arise in the communication process. Many times barriers arise in the minds of the sender and receiver. The intended messages are not sent to the receivers. Types of Barriers We face many barriers while communicating. These barriers can create obstacles in the communication process. These barriers are classified into the following types. 1. Physical or Environmental Barriers: The Barriers in the surrounding or in the environment are the physical barriers. 2. Language/Semantic or Linguistic Barriers: Barriers arising due to the different language or differences in language can create problems in communication. Semantic Barriers means the problems arising because of the different meanings of the words. 3. Psychological Barriers: Barriers or problems arising due to the stress or psychological problems are psychological barriers. It is difficult to accept and overcome these barriers. 4. Socio-Cultural Barriers: Due to differences in social status or cultural barriers many times we face differences in communication. These are socio-cultural barriers.

2.3.1 Physical Barriers Many barriers arise in the surroundings or our environment. These barriers create problems or confusion in communication. • Noise: Traffic Noise or noise of machines in factories create disturbances in communication. Noise pollution is the biggest contributor or environment pollution in India. • Time and Distance: Physical distances between people can create major problems in communication. Time zones around the world are not the same. Due to differences in timings between countries we have to adjust with the time difference of that country. • Defects in Communication Systems: Many times the instruments or machines used in communication such as Telephones, Fax or Computer can develop problems. The network of the Internet can fail or the Mike or Microphone used in the programmes can create loud noise. Due to excess rains or natural calamity it becomes difficult to use the instruments properly. The failure of Electronic power also results in communication loss or messages are not sent properly. • Wrong Selection of Medium: Medium means the objects used in communication eg. Emails, Mobile Phones or Telephones etc. The correct medium is necessary. The improper use of some machines such as Emails can delay the messages. • High Temperature and Humidity: Excess Temperature or heat or cold Temperature create difficulties in communication Many times human physical defects such as stammering, bad hearing, failure of communication channels and bad handwriting also create misunderstanding in learning the message. By overcoming defects in communication systems, by controlling noise, physical distance Physical Barriers can be overcome to some extent. Though we can't overcome some physical barriers such as time, distance or defects in machines, we can control Physical barriers to some extent. Efforts are required by all people to overcome physical barriers.

2.3.2 Language Barriers Barriers arising due to differences in languages, words meaning or pronunciation can create confusion among the people. Linguistic means related to the language. Semantic means the meaning of the words. Following are some of the examples of language barriers. • Different Languages or lack of Common Language can create obstacles in Communication. A person who does not understand the native language or even foreign language cannot communicate well. This becomes a very difficult situation. • Multiplicity of words: words can have different meanings. Word power is a gift to human beings but at the same time multiple meanings or spellings of the words can create problems in communication. • Words with similar pronunciation but different meanings [Homophones]also create problems in communication. E.g. Except-accept, fair-fare, council- counsel,principal principle[etc]. • Jargon words[Technical words]used by professionals such as Engineers/Doctors or any other professionals. Many times, jargon words are used unintentionally. But common people or those who do not understand the meaning of these words face problems. • By-passed Instructions: Means many times short cuts are used while passing the messages. Eg. A Manager ordered the newly appointed secretary to go and burn the C.D.She literally burned it. He meant to copy the C.D. Lot of effort is required to overcome Language Barriers. There should be respect for any language before learning a new language. It requires a lot of effort to learn foreign language. So learning the correct pronunciation and accent and improving vocabulary [word power]we can master a language. We have to improve listening skills and then only language can be understood properly

2.3.3 Psychological Barriers Psyche means mind. Psychological barriers arise in the minds. Human mind is a very complex thing to understand. We face many conflicts due to situations or surrounding events. So these barriers are bound to arise. But the real problem is that people do not accept that these barriers exist in their minds. Due to status, old age and ego problems many times psychological barriers are created. These are difficult to overcome because people do not accept that they face barriers or they lack proper understanding to face the world. The following are situations or examples of psychological barriers. 1. Ego: 'I' Attitude means I am great. Such a belief can create a barrier in mind. Ego barriers create conflict in human relations. 2. Prejudice: bias[wrong opinion] about people on the basis of community, caste, religions or on personal basis is very negative for communication. Prejudice can hamper communication. 3. Emotions and feelings: Emotional Disturbances of the sender or receiver can distort[change] the communication. 4. Halo Effect: like or dislike about a person can create halo or horn effect. This can affect communication. 5. Self Image: Positive or Negative image about self is the way of looking at the world. Negative self-image can destroy or hamper communication. Such people always think negatively and do not look at the things or events properly. 6. Filtering in Messages: Messages are filtered [ changed ] intentionally. We always try to defend ourselves or protect ourselves during some problems so that many times messages are changed by the inferiors. 7. Closed Mind: Most of the time our minds are closed or not able to learn new things. With old age or change in attitude this problem is observed. This is also a very barrier in communication. 8. Status: Status creates barriers in the employees. Higher or lower status creates obstacles in thinking or mixing with people. People keep distance while communicating due to status barriers. 9. Perceptions :The way we look at the world or attitude determines our Communication strategy. Wrong or negative perceptions can create difficulty in communication. People who have negative perceptions or think negatively look at every thing or event negatively. 10. Poor Retention : ability to retain the message or remember is important. But if it is poor then communication becomes difficult. 11. Interest and Attitudes : Interests and Attitudes of people determines communication strategy. Lack of interest or wrong attitude can lead to improper communication. 12. Day-Dreaming: Many students have habits of dreaming or thinking about something else when some lecture is going on or talk is going on. This obstructs the communication and messages are not reached properly. It is true that psychological barriers are difficult to overcome or solve. There must be acceptance of one's mistakes or limitations. This will lead to understanding of human life. People do not accept their faults or limitations. This leads to many problems. We have to be humble and respectful towards other people. Many times the sender and the receiver are not in the proper frame of mind. So this creates problems in Communication. Misunderstanding, lack of interests, mental and physical disturbance can cause problems because of that. Efforts should be taken by superiors and all reporting people to overcome the problems.

2.3.4 Socio-Cultural Barriers Culture is a way of life, values or principles .Cultural differences between people can create barriers. Different religious practices are followed around the world. Due to many time differences in the culture can create misunderstanding in communication. Due to globalisation and liberalised policies in business, people around the world are travelling and working in multinational corporations or companies. This led to mixing or intermingling between people. But due to differences in language, religious practices, dressing styles, food habits many times people get confused and are not able to understand each other properly. This led to communication failure. The following are examples of socio-cultural barriers. • Concept of Time: Time is not perceived similarly across the cultures. In Western culture, Time is important. In Asian culture, Time is taken leisurely. The concept of punctuality differs in cultures. • Assumptions about social strata or caste system. Caste system is observed in India. But in every culture some kind or differences in the society in the form of religion, community differences or sects or class division is observed. We should not always assume someone superior or inferior because of caste or class system. • Etiquettes and Mannerisms: In every society or cultures different types of mannerisms are observed. This includes rules of behaviours or how to follow certain code of conduct. Different forms of address and salutation or different methods of dressing [formal or informal wearing] are observed. This can be confusing sometimes. Food preparation methods or serving methods are not the same. There are certain expected norms of eating food in meetings.These are called dining etiquettes. • Body Language[Non Verbal Behaviour] methods around the world are not the same. There can be misunderstandings because of this. Proximity[Concept of Space]differs from culture to culture. In some cultures, close distance between people is not approved. In some cultures close distance is accepted. Value system is not the same across cultures. Values or good behaviour or ethical principles guide in our life. But the methods of these value systems are not the same around the world. These Barriers can be overcome by proper study of other cultures . It is very essential to learn new cultural values and observe people and accept their cultures .We have to develop open mindedness in this regard. We have to understand the mannerisms of other people.

2.4 Forms of Communication Types or



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forms of communication vary in terms of participants, channels used, and contexts.

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The five main forms of communication are intrapersonal, interpersonal, group, public, and mass communication. 2.4.1 Intrapersonal Communication Intrapersonal communication is communication with oneself using internal vocalisation or reflective thinking. Like other forms of communication, intrapersonal communication is triggered by some internal or external stimulus. We may, for example, communicate with our self about what we want to eat due to the internal stimulus of hunger, or we may react intrapersonally to an event we witness. Unlike other forms of communication, intrapersonal communication takes place only inside our heads. The other forms of communication must be perceived by someone else to count as communication. So what is the point of intrapersonal communication if no one else even sees it? Intrapersonal communication serves several social functions. Internal vocalisation, or talking to ourselves, can help us achieve or maintain social adjustment (Dance & Larson, 1972). For example, a person may use self-talk to calm himself down in a stressful situation, or a shy person may remind herself to smile during a social event. Intrapersonal communication also helps build and maintain our self-concept. We form an understanding of who we are based on how other people communicate with us and how we process that communication intrapersonally. The shy person in the earlier example probably internalised shyness as a part of her self-concept because other people associated her communication behaviours with shyness and may have even labelled her "shy" before she had a firm grasp on what that meant.

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As with the other forms of communication, competent intrapersonal communication helps facilitate social interaction and can enhance our well-being. Conversely, the breakdown in the ability of a person to intrapersonally communicate is associated with mental illness (Dance & Larson, 1972). Sometimes we intrapersonally communicate for the fun of it. I'm sure we have all had the experience of laughing aloud because we thought of something funny. We also communicate interpersonally to pass time. I bet there is a lot of intrapersonal communication going on in waiting rooms all over the world right now. In both of these cases, intrapersonal communication is usually unplanned and doesn't include a clearly defined goal (Dance & Larson, 1972). We can, however, engage in more intentional intrapersonal communication. In fact, deliberate self-reflection can help us become more competent communicators as we become more mindful of our own behaviours. For example, your internal voice may praise or scold you based on a thought or action. Of the forms of communication, intrapersonal communication has received the least amount of formal study. It is rare to find courses devoted to the topic, and it is generally separated from the remaining four types of communication. The main distinction is that intrapersonal communication is not created with the intention that another person will perceive it. In all the other levels, the fact that the communicator anticipates consumption of their message is very important. 2.4.2 Interpersonal Communication Interpersonal communication is communication between people whose lives mutually influence one another. Interpersonal communication builds, maintains, and ends our relationships, and we spend more time engaged in interpersonal communication than the other forms of communication. Interpersonal communication occurs in various contexts and is addressed in subfields of study within communication studies such as intercultural communication, organisational communication, health communication, and computer-mediated communication. After all, interpersonal relationships exist in all those contexts. Interpersonal communication can be planned or unplanned, but since it is interactive, it is usually more structured and influenced by social expectations than intrapersonal communication. Interpersonal communication is also more goal oriented than intrapersonal communication and fulfils instrumental and relational needs. In terms of instrumental needs, the goal may be as minor as greeting someone to fulfil a morning ritual or as major as conveying your desire to be in a committed relationship with someone. Interpersonal communication meets relational needs by communicating the uniqueness of a specific relationship. Since this form of communication deals so directly with our personal relationships and is the most common form of communication, instances of miscommunication and communication conflict most frequently occur here (Dance & Larson, 1972). Couples, bosses and employees, and family members all have to engage in complex interpersonal communication, and it doesn't always go well. In order to be a competent interpersonal communicator, you need conflict management skills and listening skills, among others, to maintain positive relationships. 2.4.3 Group Communication Group communication is communication among three or more people interacting to achieve a shared goal. You have likely worked in groups in high school and college, and if you're like most students, you didn't enjoy it. Even though it can be frustrating, group work in an academic setting provides useful experience and preparation for group work in professional settings. Organisations have been moving toward more team-based work models, and whether we like it or not, groups are an integral part of people's lives. Therefore the study of group communication is valuable in many contexts.

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Group communication is more intentional and formal than interpersonal communication. Unlike interpersonal relationships, which are voluntary, individuals in a group are often assigned to their position within a group. Additionally, group communication is often task focused, meaning that members of the group work together for an explicit purpose or goal that affects each member of the group. Goal-oriented communication in interpersonal interactions usually relates to one person; for example, I may ask my friend to help me move this weekend. Goal-oriented communication at the group level usually focuses on a task assigned to the whole group; for example, a group of people may be tasked to figure out a plan for moving a business from one office to another. You know from previous experience working in groups that having more communicators usually leads to more complicated interactions. Some of the challenges of group communication relate to task-oriented interactions, such as deciding who will complete each part of a larger project. But many challenges stem from interpersonal conflict or misunderstandings among group members. Since group members also communicate with and relate to each other interpersonally and may have preexisting relationships or develop them during the course of group interaction, elements of interpersonal communication occur within group communication too.

2.4.4 Public Communication Public communication is a sender-focused form of communication in which one person is typically responsible for conveying information to an audience. Public speaking is something that many people fear, or at least don't enjoy. But, just like group communication, public speaking is an important part of our academic, professional, and civic lives. When compared to interpersonal and group communication, public communication is the most consistently intentional, formal, and goal-oriented form of communication we have discussed so far. Public communication, at least in Western societies, is also more sender focused than interpersonal or group communication. It is precisely this formality and focus on the sender that makes many new and experienced public speakers anxious at the thought of facing an audience. One way to begin to manage anxiety toward public speaking is to begin to see connections between public speaking and other forms of communication with which we are more familiar and comfortable. Despite being formal, public speaking is very similar to the conversations that we have in our daily interactions. For example, although public speakers don't necessarily develop individual relationships with audience members, they still have the benefit of being face-to-face with them so they can receive verbal and nonverbal feedback.

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Mass Communication Public communication becomes mass communication when it is transmitted to many people through print or electronic media. Print media such as newspapers and magazines continue to be an important channel for mass communication, although they have suffered much in the past decade due in part to the rise of electronic media. Television, websites, blogs, and social media are mass communication channels that you probably engage with regularly. Radio, podcasts, and books are other examples of mass media. The technology required to send mass communication messages distinguishes it from the other forms of communication. A certain amount of intentionality goes into transmitting a mass communication message since it usually requires one or more extra steps to convey the message. This may involve pressing "Enter" to send a Facebook message or involve an entire crew of camera people, sound engineers, and production assistants to produce a television show. Even though the messages must be intentionally transmitted through technology, the intentionality and goals of the person actually creating the message, such as the writer, television host, or talk show guest, vary greatly. The president's State of the Union address is a mass communication message that is very formal, goal oriented, and intentional, but a president's verbal gaffe during a news interview is not.

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Mass communication differs from other forms of communication in terms of the personal connection between participants. Even though creating the illusion of a personal connection is often a goal of those who create mass communication messages, the relational aspect of interpersonal and group communication isn't inherent within this form of communication. Unlike interpersonal, group, and public communication, there is no immediate verbal and nonverbal feedback loop in mass communication. Of course you could write a letter to the editor of a newspaper or send an email to a television or radio broadcaster in response to a story, but the immediate feedback available in face-to-face interactions is not present. With new media technologies like Twitter, blogs, and Facebook, feedback is becoming more immediate. Individuals can now tweet directly "at" (@) someone and use hashtags (#) to direct feedback to mass communication sources. Many radio and television hosts and news organisations specifically invite feedback from viewers/listeners via social media and may even share the feedback on the air. The technology to mass-produce and distribute communication messages brings with it the power for one voice or a series of voices to reach and affect many people. This power makes mass communication different from the other levels of communication. While there is potential for unethical communication at all the other levels, the potential consequences of unethical mass communication are important to consider. Communication scholars who focus on mass communication and media often take a critical approach in order to examine how media shapes our culture and who is included and excluded in various mediated messages.

2.5

Means of Communication: Verbal & Non-Verbal Means of communication are of two types: verbal and non-verbal communication. Verbal Communication When words are used for the exchange of ideas/information we call it a verbal way of communication. It could be written or spoken. At any professional situation or level

verbal communication must be carried out using carefully selected words, phrases, and sentences. The means of verbal communication are: • Written communication • Oral communication • Visual communication • Audio-visual communication. Non-verbal Communication Non-verbal communication means conveying a message through eye contact, facial expressions, gestures, posture, and body language. It plays an important role in oral communication. One's body language shows traits of his/her personality or state of mind. Personal appearance, facial expressions, postures, gestures, eye contact during non-verbal communication, if used appropriately, can help in delivering the message effectively. Correct pronunciation, variation in pitch, and fluency in delivery make the message sounding weak or strong. non-verbal communication signs are essential for effective communication. 2.6 Unit Summary Communication is the foundation for sharing information between people to ensure that everything is understood and can be acted upon. A human being starts communicating as soon as he starts producing his first noise in the act of drawing his parents' attention. Every emotion that we portray on our faces, the movement of our hands, the way we look at someone and our speech instantly communicates our ideas to others. Communication is highly necessary for our society, as it is quite hard to imagine a life where there is absolutely no communication. In fact; maybe it is not even possible to lead a life without communication. So we can surely say it is the most important aspect of our lives because it is only through exchange of ideas and co- operation that a society can grow and develop. Any obstacle or problem in the process of Communication which hinders/obstructs the process of Communication is called 'Barrier.' Barriers are part of the process of Communication. Whenever we are communicating we encode and decode. We use various channels for passing messages. At any level or at any moment or stage there can be problems in the communication process. Sometimes the sender may not use proper language that the receiver will understand. Receiver may not be able to Decode properly. There can be a lot of noise in the surrounding which can disturb us. It rarely happens that barriers do not arise in the communication process. Many times barriers arise in the minds of the sender and receiver. The intended messages are not sent to the receivers. Types or

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forms of communication vary in terms of participants, channels used, and contexts. The five main forms of communication are intrapersonal, interpersonal, group, public, and mass communication. 2.6

Key Terms • Nonverbal Communication: Nonverbal communication deals with facial expressions and body motions. Much of the "emotional meaning" in communication is found in the speaker's facial expressions and tone of voice, etc. In fact, it has been proved that nonverbal communication contributes more to a communication situation than what a person actually says verbal communication. • Verbal Communication: Verbal communication occurs when we communicate our message verbally (with the help of words). This could be oral or spoken, written and printed communication. • Socialisation: Socialisation is the process whereby a human child is trained to live in the society through a process of learning the norms or rules. The other guiding factors are values, and ways of behaviour, beliefs, customs and modes of the society. The physical growth and maturity of human beings is a biological process but social, cultural and ethical learning take place by the process of socialisation. Through socialisation a child learns to be an effective member of the society. 2.7 Check Your Progress 1) Write a note on the scope and need of communication in society. 2) What are different barriers of communication? 3) What are different forms of communication? 4) What are two basic means of communication?

Unit 3: Mass Media Communication 3.0 Introduction 3.1 Unit Objective 3.2 Media Audiences 3.2.1 History of the Term: Audience 3.2.2 Understanding the term/concept 'Audience' 3.2.3 Types of Audiences 3.2.4 Audiences Typologies 3.2.5 Characteristics of Media Audiences 3.3 Functions of Mass Communication 3.4 Unit Summary 3.5 Key Terms 3.6 Check Your Progress 3.0 Introduction Who is the audience' is most often very difficult to define for a filmmaker or a television producer or a journalist writing a news report. Yet all of them create a message for 'perceived' receivers. The audience is the one for whom the communication takes place. Senders vaguely define their own audience - yet the discourse around 'audience' is open-ended. 3.1 Unit Objective This Unit intends to cover the following topics: • Types and characteristics of Mass Media audiences • Functions of Mass and Social Communication 3.2 Media Audiences We use the term 'audience' in a variety of contexts. In the Indian context we also call them 'public', say general viewers in a cinema hall to indicate those using mass media. In media studies, the term 'audience' is the most contested territory. 'Who is the audience' is most often very difficult to define for a filmmaker or a television producer or a journalist writing a news report. Yet all of them create a message for 'perceived'

receivers. The audience is the one for whom the communication takes place. Senders vaguely define their own audience - yet the discourse around 'audience' is open-ended. Who is the audience' is most often very difficult to define for a filmmaker or a television producer or a journalist writing a news report. Yet all of them create a message for 'perceived' receivers. The audience is the one for whom the communication takes place. Senders vaguely define their own audience - yet the discourse around 'audience' is open-ended. We do not call people waiting for the bus as an audience. An audience means the person has been engaging with the media. In oral cultures 'audience' was always present whereas with the emergence of written word the receivers and sender were freed from the constraints of time and space. Written word made it possible to reach out to receivers not even anticipated by the sender. The beginning of printing and later with photography, sound recordings, motion pictures, radio and television and now the Internet have changed the concept of the 'audience'. It has changed from 'fixed', defined, homogeneous conception to polysemic, unstructured, diverse and heterogeneous individuals.

3.2.1 History of the Term: Audience Though communication and theatrical processes are much older, the last quarter of the sixteenth century witnessed gradual emergence of polarised identities of performer and listeners in musical performances. The emergence of the broadcast system then brought out the concept of individuals sitting in the privacy of their home listening to radio or watching television. These individuals were different from those attending lectures or concert halls. They were not located at the place where the message was created. Let us take an example that you are watching a film made on Mahatma Gandhi. Depending upon the type of film (documentary or feature film or actual footage), the film is made 'about' a time/place, it is made 'in' a time/place and you as a viewer watch it in another time/place. Receivers which most often are referred as 'audience' of mass media are usually distanced from the senders. McQuail (2000) elaborates the features of the Graeco-Roman audience, many of which can be applied to today's audiences. They are:

- Planning and organisation of viewing as well as listening of the Media Audiences performances themselves;
- Events with public and popular character;
- Secular (thus not religious) content of performance- for entertainment, education and vicarious emotional experience;
- Voluntary, individual acts of choice and attention;
- Specialisation of roles of authors, performers and spectators; and
- Physical locatedness of performance and spectator experience.

The advent of mass media demanded formalisation of its audience listeners, readers, viewers for any medium – and they may not be directly observable. Most often broadcast systems were privately owned or operated through state licences. It became necessary for them to address public needs. So, even for economic reasons it became necessary to assess public opinion and sentiment for defining the audience. Measurement of audiences was also essential for market research and advertising departments which led to measuring devices. Such processes impacted the conception of the audience. Media fragmentation and abundance in the late twentieth century has led to more focus on 'receivers' for varied reasons. With the Internet, the audience became further distanced from the physical notion of space and time. In the digital age, politically, socially, technologically and even economically, the concept of audience demands a re- definition. This has led to the advent of Web 2.0, social media applications and diffusion of mobile phones which has wired the world creating and eventually breaking online-offline dichotomies. In the 21st century, with the creation of 'international' audiences, media have become more of marketable commodities and cultural artefacts for world trade. Media messages are treated as goods that need to be packaged, marketed and distributed to reach perceptual 'audiences', some created by artificial demands, others preexistent due to social and cultural affinity to the media and message content. Audiences then become 'consumers' of media goods. Media and entertainment became one industry covering publishing, film and television production, performance genre including a variety such as popular music and sports. Audience, unlike in the past, now is defined more as a 'sociological' concept rather than the earlier 'physical' medium-centric concept. Audiences are socially situated and textually constituted subjects. They derive a meaning or 'meanings' from the media text on their own. John Fiske (2000) in his book *Television Culture* defines audience as "the social subject has a history, lives in a particular formation (a mix of class, gender, age, religion etc.) and is constituted by a complex cultural history that is both social and textual". Mosco and Kaye (2000) remark, "The concept of the audience is one of the governing ideas in mass communications research. It is also one of the most hotly contested...the concept was created largely out of marketing departments of companies with a stake in selling products through media". They further remark that it has now expanded the scope of media studies but it is found puzzling why the discipline of communication studies still keeps using this marketing concept.

3.2.2 Understanding the term/concept 'Audience' If you examine your own experience of listening to radio, watching television or films, listening to music, being on social networking sites or even being part of a concert, you would know what it is to be a member of an 'audience'. The English word 'audience' has Latin roots - *audire* meaning to hear. Mosco and Kyle (2000) elaborate the context where earliest use of the word was found in the 14th century. They remark that the audience referred primarily to formal hearing in front of a magistrate, court official or sovereign and how the sense of power is inherently linked to the word/concept. We also use words like 'mass' or 'group' as the connotation of the audience. Let us understand how there are different meanings to words that get used interchangeably. Public-Crowd-Group-Mass-Audience You know your friends; it's a group. Usually in a group, members know each other, share common values, have knowledge about membership, have a certain structure of relationships and continue over time with some goals to achieve. The crowd is larger and restricted. It is observable and within a particular place. Crowds gather at the place of demonstration or an accident. It has spontaneity of

formation and dispersal, unlike a group. Crowd also shares the same 'mood' and some degree of identity but it does not have any structure or moral or social composition. Unlike groups and crowds, the public is relatively large, more dispersed and enduring. Public conceptually refers to political formation around a cause or an issue. Protesters, union gatherings indicate publics who work to achieve political change. Democratic societies gave rise to the need for 'informed citizenry'. Publics are thus linked to public opinion. In State supported public service broadcasting, the audience is public and not the consumer, as is the case with commercial broadcasting. McQuail (2000) attributes the credit of defining mass to Herbert Blumer in 1939. Blumer defined mass as a new type of social formation in a modern society unlike the other concepts. Mass refers to different, heterogeneous, fluid, desperate, irrational, un-intellectual, scattered, loose, anonymous, large numbers of individuals as a collective. Mass reflects members not knowing each other yet share similar 'interests'. The concept of mass also assumes an element of manipulation by someone else. They are not self-aware, without self-identity and are incapable of acting together to attain any objectives. The term mass also gets used for 'mass market', 'mass electorate' unlike audience. Audience as a set of spectators for public events, readers of printed books, viewers of motion picture visiting cinema-hall, television viewers, internet users or members on social networking sites – indicate 'institutionalisation' by the media. Audiences unlike mass have been much more dispersed, individualised, privatised and large due to the advent of digital media. Audiences get impacted by changes in technology and society. Media audiences, unlike all other concepts are linked to media as receivers and they have exposure to a common message. They have their likes and dislikes, interests and preferences and expectations in their engagement with the media.

### 3.2.3 Types of Audiences

There is no consensus on the types of audiences in media studies as scholars have suggested varied classifications. For our purpose, we can broadly define it based on the size, geography, and the sphere of usage. There can be a group audience or a mass audience. Group refers to 'taste' culture or 'class' culture, such as people who like watching a particular programme or like an actor. There is also a 'fan culture'. Group audiences usually have similar interests and

are interested in particular 'type' of media content. Mass audience represents audiences created for mass media like television or film. The same media content is mass distributed to people for mass consumption. We also refer to audiences in terms of local, national or transnational audiences. Unlike earlier music concert or lecture hall 'local' audiences, mass media channels made most audiences 'national' or 'regional'. Satellite broadcasting and the Internet made transnational audiences possible. It is often argued that local audiences are likely to have similar interests and homogenous characteristics. Local cable channels, community or campus radio stations, newsletters create local audiences. Public service broadcasting creates a national audience. By sphere of usage we imply public or private sphere. Certain mass media have public character for example films in cinema halls which the audience not only watches away from home but also experience a sense of being part of society/ collective in theatre. Research has shown that in non-western societies cinemahall audiences have a distinctly different character than western societies. Even in folk performances like Ram lila or bhavai or lavani, the performer/viewer dichotomy does not exist, and audience members also become part of the performance. Private sphere media usage depends upon an individual's likes, needs, interest or motivation. It is usually within the confines of the privacy of the home. Digital technologies, especially hand-held devices like mobiles or tablets have merged the public-private divide. Today you listen to people's most personal conversations in most public spaces or see individuals watching films on smartphones or tablets while travelling in train or bus with you.

### 3.2.4 Audiences Typologies

There are three main ways of defining sender-audience relationship; Audience as target, audience as participant and audience as spectator. Mass media in its early and even present avatars transmit information and beliefs to its potential 'target'. Audiences are perceived as destination for sending signals or messages for the purpose of control or influence. Public service advertisements for anti-smoking or rural health missions are examples of target frameworks. In the 'participant' framework, based on Carrey's expressive/ritualistic model, audiences share and increase commonality with the sender. Communication being normative does not want to change the receiver. Television shows with studio audience, dial-in radio shows,

online response/comments by readers to newspaper articles are examples of a participating audience. In the spectator audience, the sender only seeks attention and does not want to transmit information or influence. The examples of sports matches advertising, to catch attention are spectatorship instances. Ien Ang (1991) in her landmark book "Desperately seeking the audience" takes an institutional perspective. Referring to television audiences, she notes American television audience as 'market' whereas European television audience as 'public'. She uses Rom Harre's concept of audience as 'taxonomic collective' which is "an entity of serialised, in principle unrelated individuals who form a group solely because each member has a characteristic that is like that of each other member" (Harre, 1991).

### 3.2.5 Characteristics of Media Audiences

Media audiences can be examined based on the following characteristics.

- 1) Numbers: Most media audiences are largely perceived in terms of numbers. Being technologically mediated and involving large capital investments to reach them, audiences inevitably were looked at as 'numbers'. With the advent of multiple media outlets and distribution mechanisms, the physical number of audience still matters to the 'sender' media institution. But in academic discourses, audiences do not only refer to 'number' but also to the 'social' context. So, the audience is not a mere quantity but has qualities as well.
- 2) Anonymity: The audience members do not know each other. Their nature varies depending upon the medium. There is no face to the audience. At times the audience gets appropriated and at times rejects messages that the sender would have thought would succeed. Public knows everything but the senders do not know them.
- 3) Heterogeneity: Media audiences vary in their primary characteristics as individuals. They could be people of different age, gender, political ideology having differential social and economic standing. They are not organised and self-acting.
- 4) Geography/Place: Usually in the world prior to the Internet, transnational television and satellite radio, audiences were geographically constituted. In concerts and lecture halls, audiences are face-to-face but media audiences are most often not. Cinema halls and early television changed the 'locatedness' of

print media readers. With new media technologies, both time and place of audiences became much more anonymous, large and passive. 5) Time: The audiences are also defined in terms of 'daytime', 'prime time', 'first telecast', and 'repeat show', 'regular' or 'one-time' and so on. Prime time audiences are usually assumed to be working people whereas afternoon shows are for home makers. With newer technologies like Video on Demand, recording of live telecast and digital media, the notion of real-time audiences need to be further studied. 6) Medium/Channel/Content: Media organisations try to define those they attempt to reach out as their audiences. The type of medium by its very nature also defines broad characteristics of its audiences. For example, newspapers are usually for literates whereas radio programming language will define its intended listeners. Even within the same medium, genre/ type of content defines its audience. Language, semantic codes, genres, subjects and styles define who the audiences are for that message. We see that in today's television environment channels differentiate themselves through content. Researchers have shown how genre defines its audiences like soap operas for women and sports and news for men. There is also a concept of 'gendered audience'. Gendered audience refers to the nature, type, volume of particular media usage by males or females and how their roles, preferences, interests influence these choices. 7) Expectations: Audiences have certain expectations from the media to address their information, entertainment and education needs. Media makers also attempt to address audience expectations. Print and electronic media continue to 'measure' their audiences as precisely as possible so as to change their message content in line with audience expectations. Filmmakers often visit cinema halls to assess viewers' response to their films. 8) Longevity: Audiences for any given medium may or may not be fixed for a continuous period of time, depending upon the medium; audiences may change their preferences or shift away. Even in a medium like television, the audience for a given programme may vary as people move in and out of the channel or programme using remote control.

As a student of mass communication, you need to be aware that media audiences are rooted in the society's social and cultural systems and techno economic base. Members of the audience produce, reproduce, develop and distribute culture through media. In the following section, an attempt has been made to discuss different types of audiences.

### 3.3 Functions of Mass Communication

Mass communication doesn't exist for a single purpose. With its evolution, more and more uses have developed and the role it plays in our lives has increased greatly. Wright characterises seven functions of mass communication that offer insight into its role in our lives.

- **Surveillance.** The first function of mass communication is to serve as the eyes and ears for those seeking information about the world. The internet, televisions, and newspapers are the main sources for finding out what's going around you. Society relies on mass communication for news and information about our daily lives, it reports the weather, current issues, the latest celebrity gossip and even start times for games. Do you remember the Boston Marathon Bombing that happened in 2013? How did you hear about it? Thanks to the internet and smartphones instant access to information is at the user's fingertips. News apps have made mass communication surveillance instantly accessible by sending notifications to smartphones with the latest news.
- **Correlation.** Correlation addresses how the media presents facts that we use to move through the world. The information received through mass communication is not objective and without bias. People ironically state "it must be true if it's on the internet." However, we don't think that in generations past people must have without a doubt stated it "has to be true" because it was on the radio. This statement begs the question, how credible are the media? Can we consume media without questioning motive and agenda? Someone selects, arranges, interprets, edits, and critiques the information used in the media. If you ask anyone who works for a major reality TV show if what we see is a fair representation of what really happens, the person would probably tell you "no."
- **Sensationalization.** There is an old saying in the news industry "if it bleeds, it leads," which highlights the idea of Sensationalization. Sensationalization is when the media puts forward the most sensational messages to titillate consumers. Elliot observes, "Media managers think in terms of consumers rather than citizens. Good journalism sells, but unfortunately, bad journalism sells as well. And, bad journalism-stories that simply repeat government claims or that reinforce what the public wants to hear instead of offering independent reporting -is cheaper and easier to produce" (35).
- **Entertainment.** Media outlets such as People Magazine, TMZ, and entertainment blogs such as Perez Hilton keep us up to date on the daily comings and goings of our favourite celebrities. We use technology to watch sports, go to the movies, play video games, watch YouTube videos, and listen to iPods on a daily basis. Most mass communication simultaneously entertains and informs. People often turn to the media during our leisure time to provide an escape from boredom and relief from the predictability of our everyday lives. We rely on the media to take us places we could not afford to go or imagine, acquaints us with bits of culture, and makes us laugh, think or cry. Entertainment can have the secondary effect of providing companionship and/or catharsis through the media we consume.
- **Transmission.** Mass media is a vehicle to transmit cultural norms, values, rules, and habits. Consider how you learned about what's fashionable in clothes or music. Mass media plays a significant role in the socialisation process. We look for role models to display appropriate cultural norms, but all too often, not recognizing their inappropriate or stereotypical behaviour. Mainstream society starts shopping, dressing, smelling, walking, and talking like the person in the music video, commercial, or movies. Why would soft drink companies pay Kim Kardashian or Taylor Swift millions of dollars to sell their products? Have you ever bought a pair of shoes or changed your hairstyle because of something you encountered in the media? Obviously, culture, age, type of media, and other cultural variables factor into how mass communication influences how we learn and perceive our culture.
- **Mobilisation.** Mass communication functions to mobilise people during times of crisis (McQuail, 1994). Think back to the Boston Marathon Bombing.

Regardless of your association to the incident, Americans felt the attack as a nation and people followed the news until they found the perpetrators. With instant access to media and information, we can collectively witness the same events taking place in real time somewhere else, thus mobilising a large population of people around a particular event. The online community Reddit.com is a key example of the internet's proactivity. While the FBI was investigating the bombing, the Reddit community was posting witness's photos and trying to help identify the culprits. People felt they were making a difference. • Validation. Mass communication functions to validate the status and norms of particular individuals, movements, organisations, or products. The validation of particular people or groups serves to enforce social norms (Lazarsfeld & Merton). If you think about most television dramas and sitcoms, who are the primary characters? What gender and ethnicity are the majority of the stars? What gender and ethnicity are those that play criminals or those considered abnormal? The media validates particular cultural norms while diminishing differences and variations from those norms. A great deal of criticism focuses on how certain groups are promoted, and others marginalised by how they are portrayed in mass media. 3.4 Unit Summary We use the term 'audience' in a variety of contexts. In the Indian context we also call them 'public', say general viewers in a cinema hall to indicate those using mass media. In media studies, the term 'audience' is the most contested territory. 'Who is the audience' is most often very difficult to define for a filmmaker or a television producer or a journalist writing a news report. Yet all of them create a message for 'perceived' receivers. The audience is the one for whom the communication takes place. Senders vaguely define their own audience - yet the discourse around 'audience' is open-ended. Mass communication doesn't exist for a single purpose. With its evolution, more and more uses have developed and the role it plays in our lives has increased greatly. Wright characterises seven functions of mass communication that offer insight into its role in our lives.

3.5 Key Terms • Dichotomy: a division or contrast between two things that are or are represented as being opposed or entirely different • Surveillance: close observation • Validation: The action of checking or proving the validity or accuracy of something. 3.6 Check Your Progress 1) What did you understand by the term media audience? Discuss its usage. 2) Explain - "Public-Crowd-Group-Mass-Audience". 3) The types of media audiences are broadly defined based on the size, geography, and the sphere of usage. Discuss. 4) Discuss the typology of the mass media audience. 5) Discuss the functions of Mass communication in social context.

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Module II: Philosophy of Knowledge

Unit 4: Theories of Communication-I 4.0 Introduction 4.1 Unit Objective 4.2 Epistemology 4.2.1 History of Epistemology 4.2.2 Epistemological Issues in the Learning of Communication 4.3 Ontology 4.3.1 History 4.3.2 Ontological Issues in the learning of Communication 4.4 Hegel's Dialectics 4.5 Buddhist Philosophy of Communication 4.5.1 Buddhist Phenomenology 4.5.2 Dimensions of Buddhist Communication Theory 4.6 Unit Summary 4.7 Key Terms 4.8 Check Your Progress 4.0 Introduction Epistemology is the branch of philosophy that is concerned with the nature and origin of knowledge. Epistemological assumptions revolve around such questions as: 1) What can we know? 2) What counts as knowledge? 3) How is knowledge accumulated?

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Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). "

Dialectics" is a term used to describe a method of philosophical argument that involves some sort of contradictory process between opposing sides. "Hegel's dialectics" refers to the particular dialectical method of argument employed by the 19th Century German philosopher, G.W.F. Hegel, which, like other "dialectical" methods, relies on a contradictory process between opposing sides. Whereas Plato's "opposing sides" were people (Socrates and his interlocutors), however, what the "opposing sides" are in Hegel's work depends on the subject matter he discusses. In his work on logic, for instance, the "opposing sides" are different definitions of logical concepts that are opposed to one another.

Buddhists posit three basic characteristics as defining worldly existence. They are impermanence, suffering, and nonself. The notions of flux and suffering are central to Buddhist phenomenology. The way out of a world of suffering, according to the Buddha, is by pursuing the Noble Eightfold Path, consisting of (1) right view, (2) right conception, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right concentration. 4.1 Unit Objective This Units intends to cover the following topics: • Epistemology • Ontology • Hegel's Dialectics • Buddhist Philosophy of Communication 4.2 Epistemology Epistemology is the branch of philosophy that considers the nature, scope, and limits of human knowledge. The term derives from the Greek language: episteme (knowledge; from epistasthai = know, know how to do) and logos (study of the nature and properties of logic or theory).

Epistemologists ask whether and to what extent knowledge is based on the existence of phenomena and/or on human perceptions. Their goal is to provide a general basis that would ensure the possibility of knowledge. A continuum of epistemological assumptions exists, ranging from the perspective that there is an objective "real" truth that humans can discover to the perspective that humans create their own meanings, resulting in the possibility of many meanings for a particular object or event. With respect to human communication theory, every theory includes assumptions about the nature of knowledge and how humans obtain knowledge. Epistemology provides background understanding about how to examine the interconnections between aspects of human communication and the best research protocol to serve as an instrument of knowledge for understanding human communication. Discussions related to processes of scholarly inquiry and theory development are inevitably grounded in epistemological issues.



4.2.1 History of Epistemology The philosophical area of epistemology dates back to antiquity. During the 5th century BCE, an ongoing debate between various schools existed regarding what counts as knowledge and how we come to know what we think we know. The Sophists questioned the possibility of reliable and objective knowledge. Plato rebutted the Sophists by proposing the existence of a world of unchanging abstract forms about which it is possible to have exact and certain knowledge through reasoning. Aristotle maintained that almost all knowledge is built from experience. If people think they have a proper knowledge of something, then they know the reason or cause of the thing. This requires understanding an object within a context of explanatory propositions. Pyrrho founded a school of skeptical philosophy in the period following Aristotelian philosophy. The Skeptics maintained that they were inquirers, refusing to acknowledge claims to knowledge unless a criterion of truth could be established. The rival philosophical schools, particularly the Stoics and Epicureans, tried to produce such a criterion—something in experience that had the mark of certain truth. During the Middle Ages, philosophers blended rational methods and faith into a unified system of beliefs, restoring confidence in reason and experience. The shift to modern philosophy is often taken to be the publication of René Descartes's *Meditations* in 1641, since it posits a radical break with the Aristotelian scholastic tradition. During Descartes's time there was a renewed interest in skepticism. There are several varieties of skepticism, including views that there can be no knowledge of other persons or other minds, no knowledge of the past, no knowledge of contingent truths, and even the stance that nothing can be known. Descartes sought a sure foundation for knowledge by employing his method of doubt, a form of systematic skepticism, created to ascertain what could not be doubted. Descartes's systematic skepticism went further than any previous form of skepticism in that he was willing to apply the issue of doubt to himself (the existence of the self as a thinking thing). The culmination of modern philosophy is generally marked by the critical philosophy of Kant in the late 1700s. Kant's work arose out of an assessment of the shortcomings of both empiricism and rationalism; he synthesized the constructive insights of these philosophies. From the 17th to the late 19th centuries, the main argument in epistemology was whether knowledge was acquired through reasoning (a priori knowledge) or sense perception (a posteriori knowledge). Rationalists contended that all genuine knowledge of the real world is a priori knowledge. Empiricists argued that all such knowledge is a posteriori knowledge. Other philosophers sought to reconcile these positions, aiming to preserve important features of both rationalism and empiricism. Different epistemological directions were advanced during the 19th and 20th centuries, including additional inquiry into rationalist and empiricist lines of thought, as well as the emergence of continental and analytic philosophical traditions. Epistemologists explore and debate the nature of knowledge with a desire to provide an explanation for the nature, scope, and limits of human knowledge that would make an epistemology immune to skepticism. Epistemology has traditionally pursued two different tasks: description and justification. These tasks are not inconsistent and are often connected in the writings of epistemologists. The study of epistemology has generated many debates over these broad tasks, and varying epistemological schools, including empiricism and rationalism, approach description and justification differently.

4.2.2 Epistemological Issues in the Learning of Communication Communication theorists take as their task the construction of knowledge about human communication. In generating a basis for the possibility of knowledge, epistemologists have identified various forms of knowledge. These include propositional knowledge, which asserts that something is so; non propositional knowledge, whereby knowledge of something is gained by acquaintance or direct awareness; empirical propositional knowledge; nonempirical propositional knowledge; and the knowledge of how to do something. There are controversies about how these forms of knowledge are related and even whether some of these are viable forms of knowledge. Historically, the empiricist and rationalist schools of epistemology approach the description and justification of knowledge in different ways.

Epistemological Task of Description The descriptive task aims to accurately depict features of the world, including the human mind, and to determine what kinds of cognitive content ought to count as knowledge. Epistemologists are interested in discerning whether knowledge has foundations and in what sense these foundations may exist. Empiricists objectively begin with the belief that truth or reality is material, independent of feelings, the same for everyone, and external to the human mind. According to empiricists, who identify a posteriori propositional knowledge, sense experience is the foundation of knowledge; all our knowledge must ultimately be derived from our sense experience. Through their senses, people see, hear, taste, smell, and/or touch reality. Our senses do not alter or affect objective reality. Knowledge is assumed to be discovered by humans. Since the 17th and 18th centuries, a posteriori knowledge has been widely regarded as knowledge that depends for its supporting ground on some specific sensory or perceptual experience. Empiricists hold that basic beliefs exhibit knowledge initially gained through the senses or introspection. Rationalists, who reveal a priori propositional knowledge, claim that human intellect is the foundation of all knowledge. This view claims the quality of reasons for one's true beliefs determines whether those beliefs are converted into knowledge. For rationalists, knowledge requires direct insight obtainable through the faculty of reason. They deny foundational propositions and claim that every belief derives some of its justification from other beliefs. In that way, beliefs are mutually reinforcing. Rationalist epistemologies generally assign a greater weight to the set of basic propositions that are more difficult to dislodge. Rationalists assume there are multiple views of reality and meanings vary widely. What a person calls reality is a subjective interpretation since individuals have different experiences, values, perceptions, and life situations. For theorists who assume there are multiple legitimate realities, differences in interpretation about knowledge—and therefore human communication—are to be expected. Fundamentally, the descriptive task of epistemologists is to seek an account of propositional knowledge, examine how we go about knowing things, and determine what counts as knowledge. Discussions of research protocol in scholarly inquiry address the specific way that scholars gather and analyze information in their attempt to generate and expand knowledge about communication phenomena. How researchers see the world, truth, and human nature influences how they seek to learn about human communication.



Epistemological Task of Justification The justification task of epistemology aims to understand what kinds of belief can be rationally justified and how they are justified. There exists an association between research methods and research paradigms. The research methods a scholar uses can be seen as a proxy for the epistemological stance he or she adopts. The epistemological stance a communication theorist takes determines how one conducts research, interprets findings, and advances claims. Each epistemological stance holds a different ontological view of humans, most significantly regarding the extent to which human communication is determined by one's environment or one's free will. Positivist and interpretivist epistemologies reflect different views of what it means to be human and the nature of knowledge. In the positivist epistemological tradition (empiricism), truth is justified as an objective phenomenon that can be discovered through careful observation or other scientific methods. Empiricist scholars seek to test communication theory, which appears in the form of universal or covering laws that hold true across time and space in a range of different circumstances. If human behavior is determined by biological and social forces, then we should expect to be able to predict behavior with relative certainty. Positivist epistemology holds that it is possible to explain the world because there is some type of objective truth that exists apart from our knowledge of it. Theories are sufficiently general to explain a range of different observations or experiences. By combining or aggregating various research findings, scholars can weave together information about human communication. Objectivity is the quality of being uninfluenced by values, biases, personal feelings, and other subjective factors when conducting research. People may perceive things differently, but only one perception is consistent with the real world. The interpretive epistemological tradition (rationalism) seeks to justify knowledge by articulating rules that describe patterns or regularities in human behavior within various contexts or circumstances. Interpretivist epistemologies describe patterns that occur within limited spheres of activity. A particular text may have multiple meanings for researchers (and subjects alike). Interpretivists examine how "what we know" is intimately tied up with "who we are": truth cannot exist apart from the knower of the truth. The social world is best understood from the point of view of the individuals who are directly involved in the activities that are to be studied. Some epistemologists endorse contextualism in justifying epistemic claims. These contextually basic propositions serve as starting points for inquiry and provide support for other propositions. Contextually basic propositions can vary from context to context and from social group to social group. The epistemological tasks of description and justification are approached differently by various philosophers. Different schools of thought enhance our understanding of the nature, scope, and limits of knowledge. What theorists know about human communication is grounded in this intellectual discussion. A scholar's epistemological assumptions influence the way he or she conducts inquiry and constructs theories. What counts as knowledge and how knowledge is obtained determines what communication scholars posit as theory. While empiricists adopt an objective approach to developing communication theory (the truth about human communication is out there to be discovered), rationalists take a subjective approach to research (how people know is directly related to how they understand and act in the social world). Epistemological ground is present in all communication theory, particularly with respect to issues such as whether knowledge exists before experience, how knowledge arises, if knowledge is changing or unchanging, if knowledge is best conceived in parts or as a whole, and to what extent knowledge can be made explicit or remains tacit. Philosophers wish to know what knowledge is and how it arises, relying on the assumption that the origin of knowledge can assist in understanding the nature of knowledge. Epistemological questions about the nature, scope, and function of knowledge are primary to the development of communication theory. 4.3 Ontology

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Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). With respect to human

communication theory, ontology is the study of what it means to be human, which shapes the background understanding for theorizing about human communication. Human communication scholars adhere to the perspective that what makes a person human is one's ability to communicate, to engage in oral discourse. Scholars may begin their investigations relying on different

presuppositions, all of which influence their theoretical conclusions. All human communication theory stems from an ontological underpinning of what it means to be human.

#### 4.3.1 History

The philosophical area of ontology dates back to Aristotle's *Metaphysics* recorded in antiquity. *Metaphysics* is a compilation of 14 books, filed by researchers as metaphysics because these books followed Aristotle's earlier work *Physics*, a treatise on nature or birth and growth (meta = after; physis = internal activity that makes something what it is). Interrelated foci in *Metaphysics* include ontology, theology, and universal science. First, ontology is the study of what certain entities have in common by virtue of being that entity—the study of being and existence. Ontology includes the definition and classification of entities, the nature of their properties, and the nature of change. Second, theology is the study of things that can be known that are nonmaterial, including topics such as the nature of religion and the world, the study of God, existence of the divine, and questions about creation. Third, Aristotle is critical of Plato's view of universal science. Aristotle is interested in the science of being as being and distinguished the first philosophy of ontology as that basic entity before one introduces the particular details of science (including metaphysical sciences such as cosmology and theology as well as physical sciences such as chemistry and physics). He examines being qua being as what is basic and common to all being, the being of being. Following Aristotle's work, ontology was often combined with metaphysics. Ancient and medieval philosophers would generally define metaphysics as including ontological issues. In the 17th century, metaphysics became a catch-all category for things that could not be categorized in another way: not ethics, not epistemology, not logic. Around this time the term ontology came to mean the science of being to formally differentiate the subject matter of ontology from metaphysics. The word ontology was generated in the early 1600s to avoid ambiguities associated with the term metaphysics. One of the earliest uses of the term is attributed to Jacob Lorhard, who used the word ontology in *Ogdoas Scholastica* (*Diagraph of Metaphysics or Ontology*) in 1606 when investigating the relationship between science (material things) and religion (spiritual things).

The most basic ground of any theory is its ontological premise. What scholars study and how they explain the findings of their research reflects the assumptions they make about human nature. Any attempt to understand (theorize) an aspect of the world makes assumptions about the phenomenon— such as what exists in a particular domain, conditions of that existence, and relationships on which the phenomenon depends. Ontology examines being or existence as well as its basic categories and relationships. Ontology links theory back to the kinds of things that would have to exist for the theory to be true (i.e., characteristics of humans). There is no singular ontology—philosophers have generated various ontologies that hold different views of human nature. Different ontological systems have different categorical schemes. Ontologies may be deductive, systematic, poetic, or otherwise. An ontological perspective explains how various things are similar, different, compatible, incompatible, and so forth. Different ontologies propose alternate ways of understanding what it means to be human. The way a theorist understands and conceptualizes human communication depends on the theorist's ontological stance. An ontological view conceives of or apprehends the world from a specific standpoint. Through a postmodern lens, various worldviews are different, but not superior to one another. A particular worldview may be useful for some purposes, but either insufficient or overly complex for other purposes. Ontology helps explain how and why all forms of human communication are unique expressions. Different ontological grounds reveal different assumptions of what it means to be human and how communication shapes a person and therefore culture.

#### 4.3.2 Ontological Issues in the learning of Communication

The view one takes of human nature guides the creation of communication theory. A theory reflects a certain view of what humans are and how they operate-behave. Different theorists adhere to different views of human nature. Different ontological positions generate different definitions used to understand human communication. In constructing human communication theory, one's commitment to a particular ontology will influence one's epistemology and the attendant research methodology and protocol. To assist in understanding how this plays itself out, consider three different ontologies relevant to the study of communication: realism, nominalism, and social constructionism. There are numerous types in each of these general ontological categories represented in the work of various philosophers. In other words, there are numerous kinds of realist, nominalist, and social constructionist ontologies. Realism is an ontology of properties. Realist ontology claims a reality of social objects or relations independent of human beings. Reality is completely independent from our ways of conceiving the world as represented in our linguistic practices. Claims about existence rest on the object's observable and physical properties as well as that the object exists independently of anything anyone says about the object. The tenets of nominalist ontology are opposed to a realist ontology; nominalism is antirealism. Nominalism is a doctrine that focuses on particularities (rejecting abstraction) and concreteness (rejecting universals). To nominalists, various objects labeled by the same term have nothing in common but their name; the meaning is in the particular language selected to describe the experience or entity. In the move from an internal explanatory level to an external validation level, the same term can be used for entirely different things. A social constructionist ontology claims that social constructs as artifacts of a particular culture or society are byproducts of human choice rather than emerging from nature or divine will. Social constructionists consider the way in which individuals and groups create their perceived reality. Reality is seen as an ongoing, dynamic process that is created, reproduced, and altered by people acting on their interpretations and perceptions. This approach is most commonly taken by human communication scholars in generating theory. Each of the ontologies views constituencies in the world of human experience differently. For ontologists, the goal is to clarify presuppositions and principles about an entity to make that knowledge distinct and complete—to characterize a definiteness and stability about what it means to be human. Numerous issues are relevant to understanding what it means to be human. The following brief discussion will focus on issues of choice, behavior, experience, and context as conceived by realist, nominalist, and social constructionist ontologies. Theory will present insights based on a view of reality that reflects a particular ontology.

#### Choice

A central issue related to choice is the argument over whether people have free will, addressing whether one's behavior is determined by outside forces or whether, and to

what extent, people create their communicative choices. Realist ontology views the world objectively: There is a world outside of our own experience and cognitions that can be examined. Order exists and is self-evident. Realists assume human behavior is determined by forces outside of individual control influenced by biology and the natural environment; people are reactive and passive. Human behavior is an automatic response to conditions and stimuli stemming from sociobiological forces. For example, communication biologists consider the neurobiological bases of individual differences in human communication. Nominalists assert a free-will stance, assuming that humans can choose how to act. Humans are active, decision-making beings who can influence their future. Nominalists view the world subjectively, claiming everything outside of one's cognition is simply names and labels. People interpret experiences and create meanings that guide their thoughts, feelings, statements, and actions. We can change how we see relationships by changing how we think about them. Scholars interested in general semantics address this ontological stance, asserting that people can change the way they define and interpret an occurrence or event. Social constructionists take a mid position between the extremes of realism and nominalism. Social constructionists suggest that people can make choices within a range or latitude of free will, whereby some behaviors are determined and others are freely chosen. Reality is what we create together. People cannot be understood away from their relationships with others. This includes the possibility of negotiating meaning in actions and words and of altering culture.

Coordinated management of meaning theorists recognize that people construct their own social realities and employ rules to act appropriately in certain situations. Knowledge of the world is constituted through communication with others. Behavior Various ontologies also take different stances regarding human behavior, disagreeing on whether there are stable dimensions or temporary conditions that affect one's behavior and communication patterns. Realists assert that people have unchanging traits that are predictable because people enact consistent characteristics across time. In studying leadership communication, trait theory reveals a realist stance, asserting that leaders are born with leadership traits. Nominalists argue that humans are dynamic and changing, that people go through various states during a day, week, month, and year. Leadership state theory exhibits nominalism, recognizing that a leader's behavioral style may change. Social constructionists adhere to aspects of both realist and nominalist ontologies, believing human behavior is characterized by both traits and states. Situational leadership theorists who grant that leadership behaviors change with respect to the meaning, situation, and the context in which one leads are social constructionists.

Experience The stance on experience also varies across ontologies, considering whether human action is influenced by the individual, society, or both. Realists view human action as determined outside of the self; a person is similar to a pool ball ricocheting off the side rail cushions, driven by societal forces. For example, communication theorists who study nonverbal cues striving to enable the scholar to read accurately the meaning conveyed in a person's nonverbal gestures are realists. Nominalists emphasize that behavior is individualistic. Humans have free will and can choose how to act within various social situations. Scholars interested in social networking sites such as Facebook may be interested in the incorporation of nonverbal cues specifically designed by a person to influence the experience of communicating with him or her on the site. Social constructionists assert that humans and their communication cannot be understood apart from their relationships with others. Act and potency emerge from this aspect of a human entity. Scholars interested in social identity issues that incorporate aspects of the individual and society convey this approach to theorizing about nonverbal communication.

Context Context is also an important aspect of ontology that is relevant to human communication theory. This area considers whether situational factors do or do not influence one's communication. Realist ontologies assert that the best way to understand human life and action is by looking at universal factors; human behavior is governed by universal principles that determine one's action. For example, gender theorists who assert that there are strictly male and female communication styles sedimented in biology work from a realist ontology. Nominalist ontologies view behavior as contextual and rich with textured meaning. Communication and behavior cannot be generalized beyond the immediate situation. For nominalists, human behavior depends on the situation in which one finds oneself. Scholars who emphasize that the situation drives gendered communication are nominalists. Social constructionists believe that behavior is influenced by both universal and situational factors. From this perspective, gendered communication and role-taking behaviors are determined individually in conjunction with social norms and by the dynamic nature of the interaction. Dating back to antiquity, various schools of thought have emerged regarding ontology, the study of being. These schools of thought understand the nature and characteristics of human existence differently. For communication theorists, self in relationship with others creates an interdependent social world. Ontology informs the study of human communication by investigating as first philosophy what makes humans, human.

#### 4.4 Hegel's Dialectics

"Dialectics" is a term used to describe a method of philosophical argument that involves some sort of contradictory process between opposing sides. "Hegel's dialectics" refers to the particular dialectical method of argument employed by the 19th Century German philosopher, G.W.F. Hegel, which, like other "dialectical" methods, relies on a contradictory process between opposing sides. Whereas Plato's "opposing sides" were people (Socrates and his interlocutors), however, what the "opposing sides" are in Hegel's work depends on the subject matter he discusses. In his work on logic, for instance, the "opposing sides" are different definitions of logical concepts that are opposed to one another. In the *Phenomenology of Spirit*, which presents Hegel's epistemology or philosophy of knowledge, the "opposing sides" are different definitions of consciousness and of the object that consciousness is aware of or claims to know. As in Plato's dialogues, a contradictory process between "opposing sides" in Hegel's dialectics leads to a linear evolution or development from less sophisticated definitions or views to more sophisticated ones later. The dialectical process thus constitutes Hegel's method for arguing against the earlier, less sophisticated definitions or views and for the more sophisticated ones later. Hegel regarded this dialectical method or "speculative mode

of cognition" (PR §10) as the hallmark of his philosophy and used the same method in the *Phenomenology of Spirit* [PhG], as well as in all of the mature works he published later the entire *Encyclopedia of Philosophical Sciences* (including, as its first part, the "Lesser Logic" or the *Encyclopedia Logic* [EL]), the *Science of Logic* [SL], and the *Philosophy of Right* [PR]. Note that, although Hegel acknowledged that his dialectical method was part of a philosophical tradition stretching back to Plato, he criticized Plato's version of dialectics. He argued that Plato's dialectics deals only with limited philosophical claims and is unable to get beyond skepticism or nothingness (SL-M 55–6; SL-dG 34– 5; PR, Remark to §31). According to the logic of a traditional *reductio ad absurdum* argument, if the premises of an argument lead to a contradiction, we must conclude that the premises are false—which leaves us with no premises or with nothing. We must then wait around for new premises to spring up arbitrarily from somewhere else, and then see whether those new premises put us back into nothingness or emptiness once again, if they, too, lead to a contradiction. Because Hegel believed that reason necessarily generates contradictions, as we will see, he thought new premises will indeed produce further contradictions. As he puts the argument, then, the skepticism that ends up with the bare abstraction of nothingness or emptiness cannot get any further from there, but must wait to see whether something new comes along and what it is, in order to throw it too into the same empty abyss. (PhG-M §79) Hegel argues that, because Plato's dialectics cannot get beyond arbitrariness and skepticism, it generates only approximate truths, and falls short of being a genuine science. Hegel's description of his dialectical method Hegel provides the most extensive, general account of his dialectical method. The form or presentation of logic, he says, has three sides or moments. These sides are not parts of logic, but, rather, moments of "every concept", as well as "of everything true in general". The first moment the moment of understanding is the moment of fixity, in which concepts or forms have a seemingly stable definition or determination.

The second moment the "dialectical" or "negatively rational" moment is the moment of instability. In this moment, a one-sidedness of restrictiveness in the determination from the moment of understanding comes to the fore, and the determination that was fixed in the first moment passes into its opposite. Hegel describes this process as a process of "self-sublation". The English verb "to sublimate" translates Hegel's technical use of the German verb *aufheben*, which is a crucial concept in his dialectical method. Hegel says that *aufheben* has a doubled meaning; it means both to cancel (or negate) and to preserve at the same time. The moment of understanding sublimes itself because its own character or nature its one-sidedness or restrictedness destabilizes its definition and leads it to pass into its opposite. The dialectical moment thus involves a process of self-sublation, or a process in which the determination from the moment of understanding sublimes itself, or both cancels and preserves itself, as it pushes on to or passes into its opposite. The third moment the "speculative" or "positively rational" moment grasps the unity of the opposition between the first two determinations, or is the positive result of the dissolution or transition of those determinations. Here, Hegel rejects the traditional, *reductio ad absurdum* argument, which says that when the premises of an argument lead to a contradiction, then the premises must be discarded altogether, leaving nothing. As Hegel suggests in the *Phenomenology*, such an argument is just the skepticism which only ever sees pure nothingness in its result and abstracts from the fact that this nothingness is specifically the nothingness of that from which it results. Although the speculative moment negates the contradiction, it is a determinate or defined nothingness because it is the result of a specific process. There is something particular about the determination in the moment of understanding—a specific weakness, or some specific aspect that was ignored in its one-sidedness of restrictiveness—that leads it to fall apart in the dialectical moment. The speculative moment has a definition, determination or content because it grows out of and unifies the particular character of those earlier determinations, or is "a unity of distinct determinations". The speculative moment is thus "truly not empty, abstract nothing, but the negation of certain determinations". When the result "is taken as the result of that from which it emerges", Hegel says, then it is "in fact, the true result; in that case it is itself a determinate nothingness, one which has a content". As he also puts it,

"the result is conceived as it is in truth, namely, as a determinate negation; a new form has thereby immediately arisen".

4.5 Buddhist Philosophy of Communication

Implicit in all great religions of the world are distinct models of communication. In this regard, Buddhism is no exception. Buddhism refers to a body of doctrines and religious practices expounded by the Buddha—literally, the Enlightened One. The Buddha was born in India in 563 BCE and died 85 years later. There are two main schools of Buddhism—the Theravada and Mahayana. The Theravada form of Buddhism, which is the earlier school, is practiced in countries such as Thailand, Sri Lanka, Myanmar, Cambodia, and Laos, while the Mahayana form is practiced in countries such as Japan, South Korea, and Tibet. There are a number of differences between the two, although both have much in common, and both offer important implications for communication theory. The Buddha himself was a supremely persuasive communicator. He preached to the people in an idiom and vocabulary that were readily understandable. He paid close attention to the psychological makeup of his interlocutors and listeners. He designed his messages in a way that would appeal to ordinary people. In terms of models of communication, he placed the receiver at the center of his communication model— unlike most Western models, which, until recently, focused on the sender. Furthermore, the Buddha always conceptualized communication in terms of a specific context; the act of communication constituted an event, and the context was an integral part of the meaning. Finally, he placed great emphasis on the rhetorical strategies deployed by the communicator. The distinct ways in which he pressed into service allegories, parables, tropes, and stories bear testimony to this fact. Communication, then, is central to Buddhist thought.

4.5.1 Buddhist Phenomenology

Buddhists posit three basic characteristics as defining worldly existence. They are impermanence, suffering, and nonself. The notions of flux and suffering are central to Buddhist phenomenology. The way out of a world of suffering, according to the Buddha, is by pursuing the Noble Eightfold Path, consisting of (1) right view, (2) right conception, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7)

right mindfulness, and (8) right concentration. In addition, there is no permanent personal entity that can be called the self or ego. These three characteristics color the Buddhist approach to communication. In general terms, what is distinctive about the Buddhist understanding of language and verbal communication is that it signifies the middle path it avoids extremes. A social aspect is also important to Buddhist thought. There are five main presuppositions associated with the ideal social order, and these have implications for communication theory: (1) The human being is supreme, (2) reason and compassionate understanding rather than blind dogma should guide human action, (3) human beings need to be pragmatic in their behavior, (4) all forms of violence should be eliminated, and (5) peace and harmony are the ideals that underwrite society.

#### 4.5.2 Dimensions of Buddhist Communication Theory

At the foundation of Buddhist views of communication is the Buddhist view of language. Language is seen as always evolving in relation to social contexts and conditions. In the famous discourse on the origins (agganna sutta), the Buddha informs the two Brahmins, Vasettha and Bhadravaja, that human society is a product of evolution. Social institutions, including language, were not fashioned by some divine creator but evolve through processes of social growth. Language, then, is a social practice shaped by convention and agreed on by the people who employ it. In the Buddhist writings, there are copious references to agreement among users (sammuti) and the practices of users (vohara), evidence of the idea of language as a product of social evolution. The Buddhist emphasis on language as a social practice also calls attention to the world shared by senders and receivers and how it constitutes a very important facet of the communicated meaning. A communicative event is more than the sending of a message by a solitary sender to a solitary receiver; it takes place within a linguistic context in which both are embedded. The idea of linguistic embeddedness constitutes an integral part of the meaning of the communication act and gives it added focus and depth. Embeddedness is present in another way, as well. According to the Buddhist way of thinking, individual consciousness is nurtured on signs and reflects their logic and imperatives. Indeed, consciousness is dependent on the semiotic interactions associated with a given communicative event. Consciousness, then, is forged in the linguistic signs produced and exchanged by the participants; it is not just the subjective experience of the individual but takes into account the social dimensions of context as well. In fact, theories of interpersonal communication and intrapersonal communication intersect in interesting ways in Buddhist thought. According to Buddhism, language and communication ultimately should pave the way to liberation. Hence, self reflexivity and critical introspection the essence of intrapersonal communication assume a great importance. For Buddhists, this self-reflexivity is built into the very process of verbal communication. In communicating, one is not merely stringing together a cluster of words but also reflecting on them and evaluating them; to communicate, to use language to interact with others, is to adopt a moral stance. From this flows the notion that linguistic communication involves the imparting of not only information but also feelings and moral assessments. Therefore, to communicate through language is to reflect on how one is constituted as a human being. This is an important area that has been relatively neglected by communication scholars. Buddhism also contains a well-developed model of interpersonal communication itself, hardly surprising in view of the fact that the aim of Buddhism is to lead people away from worldly suffering; how to live productively and harmoniously with others in society is addressed by Buddhism as a way of alleviating suffering. Furthermore, the concepts of suffering, happiness, rights, duties, goodness, evil, virtues, vices, well-being, truthfulness, and authenticity are discussed in ways that illuminate issues of interpersonal communication. The Buddhist model of interpersonal communication that lies behind moral injunctions, for example, focuses attention on the following components: the sensitive use of language, truthfulness and verifiability of communication, the achievement of consensus and harmony through interaction, the frames of intelligibility we bring to the communicative event, symmetrical relationships in communication, the importance of contexts of interface, and clarification and justification of moral principles underlying social intercourse. Buddhist communication theory is complex and many-sided. The Buddhist approach to language and implications of Buddhism for intrapersonal and interpersonal communication have been presented here as examples of the many implications of Buddhism for communication. Buddhist understandings of communication as a social and moral act have much to offer contemporary communication theorists.

#### 4.6 Unit Summary

Epistemology is the branch of philosophy that is concerned with the nature and origin of knowledge. Epistemological assumptions revolve around such questions as: 1) What can we know? 2) What counts as knowledge? 3) How is knowledge accumulated?

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Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). "

Dialectics" is a term used to describe a method of philosophical argument that involves some sort of contradictory process between opposing sides. "Hegel's dialectics" refers to the particular dialectical method of argument employed by the 19th Century German philosopher, G.W.F. Hegel, which, like other "dialectical" methods, relies on a contradictory process between opposing sides. Whereas Plato's "opposing sides" were people (Socrates and his interlocutors), however, what the "opposing sides" are in Hegel's work depends on the subject matter he discusses. In his work on logic, for instance, the "opposing sides" are different definitions of logical concepts that are opposed to one another. Buddhists posit three basic characteristics as defining worldly existence. They are impermanence, suffering, and nonself. The notions of flux and suffering are central to Buddhist phenomenology. The way out of a world of suffering, according to the Buddha, is by pursuing the Noble Eightfold Path, consisting of (1) right view, (2) right conception, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness, and (8) right concentration.

#### 4.7 Key Terms

• A priori and a posteriori are Latin phrases used in philosophy to distinguish types of knowledge, justification, or argument by their reliance on empirical evidence or experience. A priori knowledge is independent from current experience. Examples include mathematics, tautologies, and deduction from pure reason.

- Rationalism is the viewpoint that knowledge mostly comes from intellectual reasoning, and empiricism is the viewpoint that knowledge mostly comes from using your senses to observe the world. •

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W

Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). •

Impermanence The state or fact of lasting for only a limited period of time. 4.8 Check Your Progress 1) Explain the meaning of the philosophical term epistemology. 2) Discuss the history of epistemology. 3) What are epistemological issues in the context of communication? 4) What is Ontology? 5) Discuss the history of ontology. 6) What are ontological issues in regard to human communication? 7) What is Hegel's dialectics? 8) Give the description of Hegel's dialectical method. 9) What is Buddhist Philosophy of communication? 10) Discuss Buddhist Phenomenology? 11) What are the dimensions of Buddhist Communication Theory?

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Unit 5: Theories of Communication-II 5.0 Introduction 5.1 Unit Objective 5.2 Positivism and Postpositivism 5.3 John Locke's Philosophies 5.3.1 Polemic Against Innate Ideas 5.3.2 Theory Of Ideas 5.3.3 Locke's Representative Theory Of Perception 5.3.4 Locke's Theory Of Knowledge 5.3.5 Locke on Language 5.3.6 Criticisms 5.4 Phenomenology 5.5 Simulation and Media (Jean Baudrillard's Hyper-realism) 5.6 Unit Summary 5.7 Key Terms 5.8 Check Your Progress 5.0 Introduction Postpositivism as a philosophy of science that respects the spirit of science in the context of fundamental reforms of positivistic principles. John Locke was born in 1632; he was the apostle of the Revolution of 1688, which successfully brought in reforms in England. Most of Locke's works appeared within a few years of 1688. His chief work in theoretical philosophy is the Essay concerning Human Understanding. This work was published in 1690. Phenomenology is a historical movement inaugurated in Europe by scholars interested in creating an approach to philosophy that focuses on the conscious experience of phenomena contextualized within the world individuals inhabit. French theorist and critic Jean Baudrillard specifically pointed to contemporary media's role in simulation. Baudrillard's simulacrum is typically characterized as a

postmodern theory of how media, technology, and consumerism have detached the once natural relationship between signs and reality. 5.1 Unit Objective This Unit intends to cover the following topics: • Positivist and Postpositivist • Locke's account of knowledge • Phenomenology • Hyper-realism 5.2 Positivism and Postpositivism Postpositivism Like many concepts that begin with post and end with ism, postpositivism is hard to concisely define. It is not so much a definite philosophy as a collection of beliefs that are positioned against an older set of ideas. The forebears of postpositivism are several versions of positivism that began with Auguste Comte's formulation of classical positivism. He postulated a progression of scientific knowledge beginning with a primitive theological phase in which the church and its clergy determined what was legitimate scientific knowledge. Next was a metaphysical phase, where phenomena were explained as the result of mysterious, invisible forces or substances. For example, in the 17th and 18th centuries, a popular theory held that combustion was caused by the release of a fifth classical element called phlogiston. In the positive phase, which Comte promoted, phenomena are explained on the basis of immutable natural laws, such as Newton's law of gravity. Following Comte, the idea of positivism evolved. As many as 12 variants have been identified. Today it is hard to find anyone in the social sciences who is a true positivist. Yet many communication researchers retain some core ideas of positivism while accommodating critiques that sprang up along the way. We can therefore define postpositivism as a philosophy of science that respects the spirit of science in the context of fundamental reforms of positivistic principles. The spirit of science values knowledge built through rigorous, systematic observation. Though postpositivists believe in this approach, they also take seriously critiques that

have been leveled at the various kinds of positivism over the years. As a result, they accept five principles that represent reforms of beliefs held by earlier positivists. Falsificationism is the belief that the discovery of disconfirming instances is the most important factor in the progress of science. This is at odds with earlier versions of positivism, which believed in the verification theory of meaning—the idea that discovery of instances confirming a theory was the key to scientific progress. Karl Popper, a prominent critic of the verification theory, argued that we can almost always find some evidence to support a theory. Yet this can never offer conclusive proof that a theory is true because some new facts could come along at any time to disprove it. In contrast, disconfirming cases unambiguously show when and how a theory is false. Science, then, is actually a critical enterprise that proceeds by a process of conjecture and refutation. It never reaches certainty that a theory is true, but only shows that it has never been refuted—the best known method for generating reliable scientific knowledge. Naturalism is the belief that there is an essential unity between the social sciences and the natural sciences. Postpositivists would not accept the positivist belief that the social and natural sciences are isomorphic because they acknowledge that understanding plays a role in all science. However, they believe that as a rule hermeneutic reflection is not any more troublesome for social sciences than it is for the natural sciences. Because it is part of the natural world, there is nothing about communication that precludes the adoption of scientific methods. Realism is the belief that phenomena have a reality independent of their being perceived by an observer. This is a clean departure from positivism, which holds that the only valid knowledge comes from experience. It is also at odds with relativism, the idea that phenomena only exist in relation to some point of view, popular with many critical and interpretive perspectives in communication. Postpositivists determine what is real by focusing on the conditions that have to exist for something to be true, a form of transcendental reasoning. They also accept the principles of critical realism, which holds that human cognition and perception influence the way we perceive the real world.

Transformational models hold that there are generative mechanisms that are not observable themselves, but account for things we can observe. This is a departure from positivism, which rejected as meaningless the study of anything that could not be directly experienced. Postpositivism allows one step away from this position, saying that there can be things such as attitudes or society that we cannot see, but account for things we can see. Such reasoning is prominent in theories by Roy Bhaskar and Anthony Giddens that are widely applied in the communication field. Emergent objectivity is the idea that objectivity is not a property of an individual researcher, but of a system of scientific practice. Positivism, especially classical positivism, held that there was a strict separation between ideas and things and that scientists could remain objective by focusing only on things. Critics discount this belief by pointing out how all knowledge is to some extent subjective. Although postpositivists accept this critique, they do not concede that all observations are equally good. Although the making of observations may be subjective, the checking, testing, and critical evaluation of them need not be. By developing and implementing standards for what counts as knowledge, we create a system of organized skepticism that averages out biases that result from individual subjectivity. So although individual scientists might not have objectivity, it can be an emergent property of this system. Postpositivism has supplanted the positivistic boogeyman of years past by making the reforms just outlined. They result in a perspective that is philosophically no more (or less) problematic than other alternative perspectives, thus maintaining a respectable place for scientific study in the communication field. When communication researchers first wanted to systematically study the social world, they turned to the physical sciences for their model. Those in the physical sciences (physics, chemistry, astronomy, and so on) believed in positivism, the idea that knowledge could be gained only through empirical, observable, measurable phenomena examined through the scientific method. But as we know people are not beakers of water. As a result, social scientists committed to the scientific method

practice postpositivist theory. This theory is based on empirical observation guided by the scientific method, but it recognizes that humans and human behavior are not as constant as elements of the physical world. The goals of postpositivist theory are explanation, prediction, and control. For example, researchers who want to explain the operation of political advertising, predict which commercials will be most effective, and control the voting behavior of targeted citizens would, of necessity, rely on postpositivist theory. Its ontology accepts that the world, even the social world, exists apart from our perceptions of it; human behavior is sufficiently predictable to be studied systematically. (Postpositivists do, however, believe that the social world does have more variation than the physical world; for example, the names we give to things define them and our reaction to them—hence the post of postpositivism). Its epistemology argues that knowledge is advanced through the systematic, logical search for regularities and causal relationships employing the scientific method. Advances come when there is intersubjective agreement among scientists studying a given phenomenon. That is, postpositivists find confidence in the community of social researchers, “not in any individual social scientist” (Schutt, 2009, p. 89). It is this cautious reliance on the scientific method that defines postpositivism’s axiology—the objectivity inherent in the application of the scientific method keeps researchers’ and theorists’ values out of the search for knowledge (as much as is possible). Postpositivist communication theory, then, is a theory developed through a system of inquiry that resembles as much as possible the rules and practices of what we traditionally understand as science.

### 5.3 John Locke’s Philosophies

John Locke was born in 1632; he was the apostle of the Revolution of 1688, which successfully brought in reforms in England. Most of Locke’s works appeared within a few years of 1688. His chief work in theoretical philosophy is the *Essay concerning Human Understanding*. This work was published in 1690.

Locke may be regarded as the founder of Empiricism; according to which sense experience is the only source of philosophic knowledge. The conception of substance was the dominant category during the time of Locke. This was considered vague and not useful by Locke. However, Locke did not attempt to reject it wholly. He allowed the validity of metaphysical arguments for the existence of God. Locke thought in terms of concrete detail rather than of large abstractions. Locke wanted to break from the bondage of words, from the bondage of wrong methods and from the bondage of the assumption that a philosopher's business is to speculate. Thus in the epistle to the readers in his Essay Locke says, "It is ambition enough to be employed as an under-laborer in cleaning the ground a little and removing some of the rubbish that lies in the way of Knowledge." Further, in Book-I of his Essay, Locke says that his task is "to enquire into grounds and degrees of belief, opinion and assent." 5.3.1 Polemic Against Innate Ideas Locke begins his Essay with a critical examination of the theory of innate ideas. In Book-I, Ch. 2 of the Essay, Locke gives his arguments for the rejection of innate ideas. He argues against Plato, Descartes and the Scholastics. Locke attacked the Scholastic maxims, specially the Law of Identity (whatever is, is) and the Law of Contradiction (what is, cannot be, both be and not be). Since they are self-evident, the proponents of the theory of innate ideas felt that they were innate or a part of the mind's initial equipment. Locke argued that self-evidence and innateness are not equivalent. Locke says that in particular our knowledge begins and spreads itself by degrees to generals. Descartes as a rationalist believed in innate ideas that are known a priori and are beyond doubt. However, Locke rejects the views of Descartes saying that if there were 'innate ideas' in the mind, then all minds should be having knowledge about them. But children and idiots do not claim to have such knowledge. Some rationalists try to improve their theory of innate ideas saying that even though such ideas are there in all minds, some minds may not have knowledge about them. Locke rejects this line of argument saying, "No proposition can be said to be in the mind which it never yet knew, which it is never yet conscious of." Further, if someone says that ideas are there but we come to be aware of it through reason, Locke asks, then why say that they are innate?

Locke was against the theory that there are certain special ideas which are imprinted on the mind by God or Nature. The proponents of innate ideas held that they constituted a distinct sort of truth, a class apart, having a special authority and distinct from adventitious ideas, that come from outside. Rejecting this theory, Locke says that there are neither innate speculative principles nor innate practical principles. He demolishes the universal assent argument. Most moral principles are obtained through convention and custom. All our ideas can be traced back to an origin in experience. What we can say is that the mind has the capacity to know and not that the propositions are already there. Having disposed of the doctrine of innate ideas Locke went on to give his own theories. Locke says that the mind is like a white paper, the mind is empty. It is "tabula rasa", an empty tablet. From where does all the materials of knowledge and reason come? Locke answers in one word- Experience. 5.3.2 Theory Of Ideas Ideas are the central conception of the philosophy of Locke. His view on the concept of 'idea' is presented in Book-II of the Essay. Locke says, "I have used it to express whatever is meant by phantasm, notion, species or whatever it is which the mind can be employed about in thinking." To Locke, the idea is 'the object of the understanding when a man thinks' where thinking includes all cognitive activities. Ideas form the materials of knowledge. The meaning of 'idea' can be understood as: 1. The immediate objects of understanding 2. Signs or representations of the world of things. 3. The modifications of the mind. 4. Caused by experience. Our ideas are derived from two sources (a) sensation and (b) reflection or perception of the operation of our own mind which may be called 'internal sense.' Our senses convey into the mind several distinct perceptions of things. This is what is called sensation. This is a process through which the mind receives ideas from external objects. By means of inner sense or introspection the mind gets the ideas not from the existing objects but by reflecting on its own operations within itself. This is the process of thinking, doubting, believing, willing, etc. The mind has powers of analyzing and reassembling the raw materials received. Locke makes a distinction between simple ideas and complex ideas. Sensory experiences of the uniform character are called simple ideas. Color, smell, sound, numbers, extension, etc are simple ideas. They are the contents of actual experience. Locke says that the mind uses some kind of liberty in forming those complex ideas, in contrast with simple ideas where the mind is passive. But Locke is not able to maintain this distinction successfully. He says that some complex ideas are given in experience. "Some ideas are observed to exist in several combinations united together." Again, Locke says that there are certain simple ideas with a complex content, example, Extension. He further modifies his distinction by saying that some ideas are simple but they are not atomic, for example, ideas of space and time. Locke says that by comparing ideas, the mind obtains ideas of relations and by abstracting the mind attains general ideas. Complex ideas according to Locke are of three kinds. They are ideas of substances, modes and relations. Complex ideas are a combination of simple ideas representing distinct particular things. Locke says substance is the idea of a support or substratum in which the simple contents are inhere. The notion of substance is implied because qualities have to be inhere in something. It seems to be a necessity of thought. The idea of modes is dependent on substance. For example, the idea of a dozen or a score is based on the idea of a unit and there is the operation of addition. We give fixity by giving it a name. Complex ideas are derived from simple ideas. The idea of relation is formulated through an act of comparison. Mind has the capacity to look beyond a particular object and be involved in the mental operation of comparison. Of all the ideas of relation, the relation of cause and effect is the most important. Next, Locke speaks of the concept of identity as the relation between the thing and itself. The adjectives "same" and "identical" have different senses in their application to different kinds of things, and he distinguishes a number of different senses of the word "identity". In the case of a simple material particle, we trace its identity in space and time. In the compound, identity is established by ensuring that all the particles making up the compound are identical. In a machine, identity consists in the



organization or structure of the parts. When it comes to discussing personal identity, in human beings, he rejects the traditional view that it is the identity of the soul. According to Locke, personal identity consists in the identity of consciousness. With regard to general ideas, Locke says that no general idea is given to us in sense perception. We form this idea by an act of abstraction. When we abstract something we look at that concept as standing for a whole set of particulars of the same kind. Locke gives a range of meaning to the word 'idea' and therefore it looks that Locke uses this term very ambiguously. However, this ambiguity does not matter too much because Locke supposes them to have the same function. They are all signs which represent the external world of physical objects and the inner world of consciousness. Commenting on Locke's concept of 'idea', Gibson says, "The idea for him is at once the apprehension of content and the content apprehended." (Locke's Theory of knowledge by Gibson Page -19) To discover the nature of ideas 'better and to discover them intelligently', one further distinction must be examined. This is the distinction between primary and secondary qualities. In Book II of his Essay, Locke gives his definitions of Primary and Secondary qualities as follows. Primary qualities of bodies are those qualities which are "utterly inseparable from the body in what state so ever it be." Such qualities are solidity, shape, motion, rest and number. The secondary qualities "in truth

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are nothing in the objects themselves but powers to produce various sensations in us by their primary qualities."

Under this category come qualities like color, auditory qualities, taste, scent and so on. They do not belong to the objects themselves. We get them as a result of the primary qualities. Our ideas of primary qualities are resemblances of the objects. They are 'real qualities.' On the other hand, the ideas of secondary qualities are mainly effects of certain operations of factors. They represent the powers in the things. One difference between primary and secondary qualities is that the former are perceived through more than one sense while the secondary qualities are perceived through only a single sense.

According to Locke, the objects have a third type of quality, simply called "powers". These qualities are the capacities which bodies have in virtue of their primary qualities. This power causes changes in bulk, figure, texture and motion of a body and it will affect our senses such that we can sense the difference. For instance, the power of fire to make lead fluid. They are also called tertiary qualities.

**5.3.3 Locke's Representative Theory Of Perception** The distinction between primary and secondary qualities by Locke leads to his representative theory of perception. He maintains that the ideas of primary qualities are true copies of those qualities and they are caused by those qualities. This is not the case with secondary qualities. Of primary qualities Locke remarks in Book II VIII 15 "Ideas of primary qualities are resemblances of them and their patterns do really exist in the bodies themselves." Idea is the immediate object of perception. It is the object of understanding when a man thinks. Sense experience is the fountain of all ideas. According to Locke, the material substance is passive and the mind is also passive. So, how does the material substance which is out there get in touch with the mind which is in the human organism? Locke solved this problem with the help of his representative theory of perception.

According to this theory, the external object or material substance throws its own image into the mind through the respective sense organ. This image is called the idea and this idea acts as the 'copy' or representation of the external object. The ideas are spoken of as the tertium quid (third thing) between the mind and matter. The ideas represent the object. Consequently the mind perceives the external object through the medium of the idea which is a copy. Thus sensation stands as a symbol of external things. Sensation arises by bodily affection and it is representative of real things. To verify the ideas as true copies, we should be able to see the original which is impossible in this theory. If we would see the qualities directly, then the ideas would be superfluous. The representative theory is therefore extremely shaky. This representation leads to either of the two conclusions:- 1. It leads to subjective idealism (like that of Berkeley) according to which ideas are the only objects of knowledge when we use the term 'copy' we mean resemblance. So how can one idea be a copy of that which is not an idea?

2. The second conclusion is that which is presented by the realists. The realists say that the representative theory is not correct since the mind knows the objects straight away and there is no need for ideas. The other position that comes out due to representative theory is that of the skeptic who says that we do know that there are objects but do not know what exactly they are – a position taken by Hume. What encouraged a theory like the representative theory? Firstly, the fact that our perceptions are relative depends on the position in space from where the perceptual judgment is made. Secondly, the fact that one may have illusions due to certain factors also encouraged philosophers to fall back on a theory of representative perception with "idea" bridging the gulf between matter and mind. In fact, Locke's theory of ideas presupposes Descartes dualism of matter and mind, but Locke gave it an epistemological hue.

**5.3.4 Locke's Theory Of Knowledge** Locke stresses that the central problem is to assess the nature and possible extent of human knowledge. In book IV he says, "With me, to know and to be certain is the same thing. What I know that I am certain of; and what I am certain of that I know. What reaches to knowledge I think may be called certainty, what comes short of certainty, I think cannot be knowledge." The simplest element of knowledge is for Locke a Judgment or an act of thought by which an affirmation or denial is made. The distinction between these two kinds of judgments is one of degree. Locke is certain that there is nothing like doubt in knowledge. "What we once knew, we are certain is so, and we may be secure that there are no latent proofs undiscovered, which may overthrow our knowledge or bring it into doubt." (IV 16.3) Knowledge according to Locke's well-known definition consists in the 'perception of the connection and agreement or disagreement and repugnancy of any of our ideas.' This power and the power to perceive the ideas themselves in our minds and apprehend the significance of signs constitutes the 'power of perception, which we call the Understanding.' In this special form of perception, Locke finds absolute certainty,

'where this perception is, there is knowledge and where it is not there, though we may fancy, guess or believe, yet we always come short of knowledge.' In the various forms of judgments we 'think', 'take', 'suppose', or 'presume' our ideas to agree or disagree, but we do not perceive their agreement or disagreement. Locke distinguishes two forms of knowledge. Viz., intuitive knowledge and demonstrative knowledge. Intuitive knowledge is that which we get by the mere consideration of the ideas themselves. This knowledge is self-evident. On the other hand, demonstrative knowledge is mediated. It depends on certain 'proofs' or 'interviewing ideas. "If we reflect on our own ways of thinking, we shall find that sometimes the mind perceives the agreement or disagreement of two ideas immediately by themselves without the intervention of any other, and this, I think we may call intuitive knowledge." This is perceived by the mind just as the eye doth light. In this form of knowledge there is no place for doubt, hesitation or examination. Turning to demonstrative knowledge we see that it is not always as reliable as Intuition. Demonstration, on every step, is dependent upon intellectual intuition. Memory plays a part in this. Demonstrative knowledge consists of a series of intuitions in which the agreement or disagreement of each idea with its next is immediately perceived. In this way, a mediate relation is established between the first and the last idea. We definitely cannot perceive all the intuitive connections together and thus we fall back on memory. Locke traces the cause of all our errors to memory. Locke sets forward four ways in which ideas may agree or disagree. 1. Identity and Diversity- the Mind perceives the agreement between an idea and itself and a disagreement in this respect between it and all others. For example, White is white and not black. 2. Relation- Mind perceives a relation between its ideas, For example, two triangles upon equal bases between two parallels are equal. 3. Co-existence- the Mind perceives 'a co-existence or non-co-existence in the same subject' For example, the specific gravity of gold and its solubility in aqua regia. 4. Real existence- The mind perceives actual real existence agreeing to any idea. Example, God is. Locke implies that our object of knowledge is always in a proposition or an inference. Knowledge of real existence is of course real knowledge but knowledge may be real without involving an affirmation of real existence. With only the exception of substance, the reality of our knowledge is guaranteed if the ideas are of possible existences. The reality of all simple ideas is according to Locke, guaranteed by their very simplicity. Each of these ideas corresponds to some element or characteristic in the real world. Considering the reality of complex ideas, Locke finds no difficulty except in so far as the ideas of substance are concerned. The ideas of relations and modes are formed by the free activity of the mind without any reference to any archetypes to which they conform. What is non-contradictory is capable of real existence. In the case of the substances, Locke thinks our claim to reality cannot be made easily and by a priori method. We may say that our knowledge of substances is real only when our ideas of these have been derived from experience. Locke says that we have three kinds of knowledge of real existence. Our knowledge of our own existence is intuitive, our knowledge of God's existence is demonstrative and our knowledge of things present to sense is sensitive (Book IV Chapter iii). Even while talking of complex ideas as made up of simple ideas co-existing, he says we have no knowledge except (1) by intuition (2) by reason examining agreement or disagreement of two ideas (3) by sensation perceiving the existence of particular things (Book IV Chapter iii Sec.2). Locke's ethical doctrines seem to be in anticipation of Bentham. It is hedonistic saying that things are good or evil in relation to pleasure and pain. He states that morality is capable of demonstration.

Locke makes a distinction between 'instructive' and 'trifling' propositions. Here Locke anticipates the Kantian classification of Judgments as analytical and synthetic. Under trifling propositions Locke includes the purely identical propositions in which a term is predicted of itself. Although such propositions have certainty, yet they possess only 'verbal certainty and not instructive.' The identical propositions just teach what everyone who is capable of discourse knows viz., that the same term is the same term and the same idea the same idea. Again, the analytical propositions can explain the meaning of a name to one who is ignorant but their function is confined to verbal elucidation. Apart from verbal certainty Locke asserts the synthetic character of all instructive propositions. "We can know the truth and so may be certain in propositions which affirm something of another which is a necessary consequence of its precise complex idea, but not contained in it. This is a real truth and conveys with it instructive real knowledge." By such propositions we are taught something more than what a word barely stands for. For giving us real knowledge, the predicate of our propositions should carry beyond the idea for which its subject stands. His examination of ideas is a curious mixture of psychology and logic together with the introduction of some metaphysics (more apparent in Book IV). Thus Locke traverses many by-paths in order to reach his goal of accounting human knowledge and its extent. Locke gives three instances of insoluble problems. 1. That infinite things are too large for our capacity. That is our finite minds cannot know the infinite things i.e., those things which it cannot know. 2. The essences also of substantial beings are beyond our ken'. 3. 'How, nature produces several phenomena and continues the species.' As a matter of logic, we may be in a difficult position to say that certain things are insoluble, but practically speaking, there are certain problems which we know are insolvable for a considerable time to come.

5.3.5 Locke on Language Book III of the Essay is concerned with language. Locke admits that this topic is something of a digression. He did not originally plan for language to take up an entire book of the Essay. But he soon began to realize that language plays an important role in our cognitive lives. Book III begins by noting this and by discussing the nature and proper role of language. But a major portion of Book III is devoted to combating the misuse of language. Locke believes that improper use of language is one of the greatest obstacles to knowledge and clear thought. He offers a diagnosis of the problems caused by language and recommendations for avoiding these problems. Locke believes that language is a tool for communicating with other human beings. Specifically, Locke thinks that we want to communicate about our ideas, the contents of our minds. From here it is a short step to the view that: "Words in their primary or immediate Signification, stand for nothing, but the Ideas in the Mind of him that uses them." (3.2.2, 405). When an agent utters the word "gold" she is referring to her idea of a shiny, yellowish, malleable substance of great value. When she utters the word "carrot" she is referring to her idea of a long, skinny, orange vegetable which grows underground. Locke is, of course, aware that the names we choose for these ideas are arbitrary and merely a matter of social convention. Although the primary use of words is to refer to ideas in the mind of the speaker, Locke also allows that words make what he calls "secret reference" to two other things. First, humans also want their words to refer to the corresponding ideas in the minds of other humans. When Smith says "carrot" within earshot of Jones her hope is that Jones also has an idea of the long, skinny vegetable and that saying "carrot" will bring that idea into Jones' mind. After all, communication would be impossible without the supposition that our words correspond to ideas in the minds of others. Second, humans suppose that their words stand for objects in the world. When Smith says "carrot" she wants to refer to more than just her idea, she also wants to refer to the long skinny objects themselves. But Locke is suspicious of these two other ways of understanding signification. He thinks the latter one, in particular, is illegitimate. After discussing these basic features of language and reference Locke goes on to discuss specific cases of the relationship between ideas and words: words used for simple ideas, words used for modes, words used for substances, the way in which a single word can refer to a multiplicity of ideas, and so forth. There is also an interesting chapter on "particles." These are words which do not refer to an idea but instead refer to a certain connection which holds between ideas. For example, if I say "Secretariat is brown" the word "Secretariat" refers to my idea of a certain racehorse, and "brown" refers to my idea of a certain color, but the word "is" does something different. That word is a particle and indicates that I am expressing something about the relationship between my ideas of Secretariat and brown and suggesting that they are connected in a certain way. Other particles includes words like "and", "but", "hence", and so forth. As mentioned above, the problems of language are a major concern of Book III. Locke thinks that language can lead to confusion and misunderstanding for a number of reasons. The signification of words is arbitrary, rather than natural, and this means it can be difficult to understand which words refer to which ideas. Many of our words stand for ideas which are complex, hard to acquire, or both. So many people will struggle to use those words appropriately. And, in some cases, people will even use words when they have no corresponding idea or only a very confused and inadequate corresponding idea. Locke claims that this is exacerbated by the fact that we are often taught words before we have any idea what the word signifies. A child, for example, might be taught the word "government" at a young age, but it will take her years to form a clear idea of what governments are and how they operate. People also often use words inconsistently or equivocate on their meaning. Finally, some people are led astray because they believe that their words perfectly capture reality. Recall from above that people secretly and incorrectly use their words to refer to objects in the external world. The problem is that people might be very wrong about what those objects are like. Locke thinks that a result of all this is that people are seriously misusing language and that many debates and discussions in important fields like science, politics, and philosophy are confused or consist of merely verbal disputes. Locke provides a number of examples of language causing problems: Cartesians using "body" and "extension" interchangeably, even though the two ideas are distinct; physiologists who agree on all the facts yet have a long dispute because they have different understandings of the word "liquor"; Scholastic philosophers using the term "prime matter" when they are unable to actually frame an idea of such a thing, and so forth. The remedies that Locke recommends for fixing these problems created by language are somewhat predictable. But Locke is quick to point out that while they sound like easy fixes they are actually quite difficult to implement. The first and most important step is to only use words when we have clear ideas attached to them. (Again, this sounds easy, but many of us might actually struggle to come up with a clear idea corresponding to even everyday terms like "glory" or "fascist".) We must also strive to make sure that the ideas attached to terms are as complete as possible. We must strive to ensure that we use words consistently and do not equivocate; every time we utter a word we should use it to signify one and the same idea. Finally, we should communicate our definitions of words to others.

5.3.6 Criticisms The controversy of the innate ideas is a problem to the empiricists, particularly the universal and necessary principles. Also, modern psychology has shown that certain ideas may exist at the subconscious level. The notion of substance raises several difficulties for Locke. By accepting that substance is something 'we know not what', we are accepting that we do not know the essence of either matter or mind. Just to take an example, when we say 'It is an apple' what is meant is that it is red, round, juicy, etc. But what is 'It' apart from these qualities. Common sense presumes that it is the 'thing' or 'substance' in which these qualities are inhere. Since this is the knowledge we get from sense experience, Locke was forced to accept that substance is nothing but a combination of ideas of primary qualities and we only look for a support or base for these qualities. Locke did not have the courage to either affirm or deny firmly the existence of a material substance. He was also shaky on the question of spiritual substance. Not damaging the traditional theology which believes in a soul, he says that we must believe in a substance wherein thinking, knowing, doubting, and a power of moving, etc., do persist. After claiming that all our concepts originate from either sensation or reflection, the idea of a

substance poses a great problem to Locke. Locke ceases to be a consistent empiricist by his inability to deny the notion of substance altogether. However, positively speaking, we have to admit that Locke should be credited for beginning the elimination of the metaphysical view of substance. He also begins the elimination of subjective factors from the real world by his concept of primary qualities which are measurable. In Chapter VI of Book III 'Of the Names of substances', Locke is concerned to refute the scholastic doctrine of essence. We can conclude this unit by quoting Bertrand Russell who says that in spite of his merits and demerits, his views are valuable "Not only Locke's valid opinions but even his errors, were useful in practice." (History of Western Philosophy by Bertrand Russell – Page 585)

#### 5.4 Phenomenology

Phenomenology is a historical movement inaugurated in Europe by scholars interested in creating an approach to philosophy that focuses on the conscious experience of phenomena contextualized within the world individuals inhabit. Although the general concept of phenomenology has been the subject of exploration by a wide variety of scholars over time, current usage of phenomenology as a human science philosophy is most related to the work of Edmund Husserl, commonly considered to be the founder of contemporary phenomenology. In its most basic form, phenomenology is the study of essences, or the person's lived experience in his or her lifeworld before this gets categorized or theorized. As such, phenomenology as a philosophical and methodological approach focuses more on the descriptive rather than on the prescriptive. Through the work of Husserl and others— most notably Martin Heidegger and Maurice Merleau-Ponty, whose disagreements with Husserl helped to extend and clarify the concept— phenomenology worked to establish a separate field of research, independent from an empirical science approach. Known as existential phenomenologists, these scholars promoted a return to a rigorous science that focused on analysis of conscious experience as opposed to hypothetical constructs. Phenomenology is grounded in several key epistemological and ontological assumptions, each of which helps to explain the foundations of this philosophical approach to understanding social phenomena. The first assumption of phenomenology is a rejection of the idea that researchers can be objective. Given this, phenomenologists believe that knowledge of essences is only possible by bracketing preconceived assumptions through a process known as phenomenological epoche. A second assumption hinges on the idea that a deeper understanding of the nature and meaning of life exists within analysis of our daily practices. Accordingly, phenomenological research encourages an attentiveness to the taken-for-granted experiences that are reflected in our everyday interactions; these same experiences reflect microcosms of larger cultural, political, and societal structures. The importance of exploring persons as opposed to individuals is the third assumption of phenomenology. Although individuals can refer to any number of things, persons are understood through the unique ways in which they are reflective of particular social, cultural, and historical life circumstances. The fourth assumption relates to how persons are situated within the research process. In phenomenology, researchers are interested in gathering *capta* (conscious experience that is given significance through one's own interpretation) instead of traditional data. Some contemporary phenomenologists have solidified these values and worked to incorporate the contributions of those involved in more meaningful ways (e.g., seeking their feedback on preliminary themes of *capta*). In light of this epistemological shift, many have adopted the use of terms such as participants or co-researchers instead of the more traditional subjects to describe those studied in the research process. The final assumptions of phenomenology relate to process. Phenomenology is a discovery-oriented methodology that does not specify beforehand what it intends to find. As such, it approaches scholarly inquiry through an open, non constricting manner. Phenomenology is interested in meaning questions— those that seek understanding of the possible meaning and significance of certain phenomena. Meaning questions are never fully realized; instead, they are answered with an acknowledgment that other possibilities can and do exist. Within the field of communication, the work of Richard Lanigan has been most influential in moving phenomenology from a philosophical approach to a research methodology. Drawing primarily from the work of Husserl and Merleau-Ponty, he has advanced a three-stage phenomenological reduction process that has been adopted by a variety of contemporary communication scholars studying a wide diversity of topical foci. According to Lanigan, the first stage of phenomenological inquiry involves a collection of lived experiences that should occur following a pre-reflection process of identifying preconceived ideas, assumptions, and beliefs (bracketing). Although phenomenologists have used a number of devices to gather descriptions of lived experiences, some of the more commonly used are in-depth interviews, focus group discussions, and the critical-incident technique. The second stage of phenomenological inquiry focuses on a reduction of *capta* into essential themes. This step typically involves a rigorous process through which multiple reviews of the *capta* facilitate the emergence of preliminary (paradigmatic) themes. Through the use of free imagination—a phenomenological tool that allows researchers to eliminate incidental themes—this set of preliminary themes are further reduced into a core set of essential (syntagmatic) themes. The third and final stage of phenomenological inquiry is an interpretation of the essential themes. In particular, this stage facilitates a hermeneutic analysis of essential themes through a review of *capta* that works to generate meanings and significance that may not have been apparent in earlier stages. The term hyper-reflection is used to describe the process through which one central idea emerges to unite the essential themes in capturing the essence of the particular phenomena. In conclusion, phenomenology—both as a philosophical approach and as a human science methodology—has been lauded for its ability to study social phenomena in a rigorous, yet open, non constricting way. Contemporary communication scholars using phenomenology benefit from a strong foundation of tenets that have emerged from hundreds of years of scholarly exchange. Despite this foundation, however, some scholars criticize phenomenology and point to how problematic assumptions limit its ability to research human existence effectively. For instance, some critics have condemned its first-person, subjective approach and coined the term auto phenomenology. Others have cited how other limitations—like its inability to produce a complete reduction interpretation or the tendency to promote an essentialist conceptualization of phenomena—also exist. Despite existing limitations, phenomenology continues to offer communication scholars a human-science approach to examining phenomena in ways that remain sensitive to the uniqueness of the person under study.

5.5 Simulation and Media (Jean Baudrillard's Hyper-realism) Simulation is commonly described as a process of replication that produces a copy without an original; it is a duplication of an object or concept that lacks an exact corresponding reality. This copy is called a simulacrum (plural, simulacra). Amusement parks, reality television, and some art forms are frequently cited instances of simulacra. For example, on the reality television show *Survivor*, places, situations, and interactions have been constructed by the media to depict a reality that is not authentic. Simulation is highly relevant in communication theory because media and technology are instruments that reproduce fabricated signs and symbols to influence how humans connect. This entry will define the theory of simulation, overview its association with signs and media, provide examples of simulation in operation, and discuss how simulation works to change identities, ways of knowing, and social relationships. Simulation has been examined by various scholars in many disciplines. Plato, Friedrich Nietzsche, Gilles Deleuze, and Walter Benjamin are among the many philosophers who have looked at the relationship between reality and copies. However, French theorist and critic Jean Baudrillard specifically pointed to contemporary media's role in simulation. Baudrillard's simulacrum is typically characterized as a postmodern theory of how media, technology, and consumerism have detached the once natural relationship between signs and reality. Baudrillard noted three orders (types) of simulation, each corresponding with different points in history. First, in an earlier, pre modern era, signs accurately represented an object or concept (e.g., a painting). Second-order simulacra corresponded with the industrial revolution, where mass production blurred the relationship between reality and copies (e.g., prints of a painting). In the third order, as a result of technology and media, signs are now detached from the object they symbolize, and these disconnected signs comprise the simulacrum and its related concept, the hyperreal (e.g., mass produced t-shirts with imprinted images of Andy Warhol's Campbell's Soup Cans— originally a mass media critique that has now been commercialized). In present consumer societies, Baudrillard argued that copies are not necessarily superior or inferior to the objects they represent. Instead, as signs no longer accurately stand for what they represent, copies precede and ultimately become their own kind of truth and reality.

Simulation creates the simulacrum that eventually leads to the hyperreal. Although simulacra are copies without an original, the hyperreal is made up of a manic assortment of copies of simulacra. In this process, people have become more preoccupied with consuming things and less concerned with the functions of the things they consume. Yet what they actually consume are products of capitalism that aggressively advertise reality to be something it is not. In the hyperreal, a cookie is no longer a cookie. Instead, it is a mass-marketed symbol of loving grandmother's down-home cooking, endearing childhood memories of the smell of baked goods, and a form of comfort and happiness. People do not simply use products; instead, they tap into fabricated signs and symbols that media put onto the products. Baudrillard used the term *ecstasy* to further describe the exaggerated spiral that things become in the hyperreal; things take on a larger-than-life form, and people become overwhelmed and confused by the dizzying amount of meaning embedded in messages. *Ecstasy* in the hyperreal is being crushed in a Walmart line on Black Friday as people rush to buy cookies, *Survivor* DVDs, and Warhol t-shirts. The roles of media and technology in shaping reality are important in this discussion. What is meant by real or true depends on how it is viewed and defined, but Baudrillard argued that reality has been replaced. There is not an existing reality that media portray; rather, media actually create and moderate their own form of the truth (e.g., photojournalists asking subjects to recreate a scene because the first shots were blurred or not up to par). In cultures dominated by hyper aggressive media and consumption, media exert power when they make and then patch together copies of copies that end up influencing how humans live. In the simulacrum, people become oblivious to the fact that their experiences are not real, a process that profoundly shapes their perceptions and relationships. Viewers who watch and engage in *Survivor* do not reflect upon the fact that the show is constructed. Viewers are not pretending that the program depicts a fabricated world; instead, they are unaware of how much has been created. Baudrillard offered the example of illness to show this point. If someone fakes being sick, he or she does not actually experience symptoms; he or she is simply pretending, and the truth is not lost. However, if someone feigns an illness, he or she actually produces real symptoms (as experienced by psychosomatics), but does not know the symptoms are fake. A

simulated illness blurs the difference between reality and simulation, as it is unclear if feigned symptoms are real or not, since they are claimed to be felt. The concept of simulation allows scholars and critics to explore various issues, including politics, entertainment, medicine, military engagements, and to explore how people relate to space and nature. For example, pharmaceutical firms have controversially promoted medications in television advertisements, many of which are for ailments that revolve around disorders and syndromes. One example, Restless Leg Syndrome (RLS), is characterized by twitching and aching body parts that lead to pain and sleeplessness. RLS is based on something that exists—that legs do twitch. However, the question is whether twitchy legs have been turned into a syndrome by patching together signs to create a patterned and marketable disease for people who may not have it. RLS medications were created to treat Parkinson's disease, but were found to coincidentally decrease leg twitches and were then aggressively advertised to RLS sufferers to increase sales. In this example, media, technology, and consumerism play powerful roles in reproducing syndromes that defy traditional definitions. The controversy is whether or not a pharmaceutical industry whose livelihood depends on drug sales turned twitches into a syndrome and then aggressively marketed the medications to inform consumers that they are inflicted with RLS. This is not to say that ailments are not real or that developing medications is not needed. However, it does allow a critic to see how the line is blurred between treating people with pre existing illnesses and creating syndromes with vague assortments of symptoms so others who do not meet the requirements can be diagnosed. In other words, it is unclear which came first—the syndrome or the drugs used to treat it. This process affects how ailments are perceived, diagnosed, and treated. Essentially, media and technology produce goods and concepts that exaggerate the way things are. Again, there is often some remnant of material reality to simulated phenomena. However, the media take nuggets of signs, create other signs, separate them from their original object, and distort and manufacture them into something that does not exist. As a result, people are oblivious of their meaningless, bizarre, and contextual worlds. Scholars who use simulation are ultimately concerned with how media manipulate signs to promote consumption, to produce value systems and ways of knowing, and to impact social relationships. There are consequences when people live fabricated lives,

where experiences occur without understanding histories or contexts, and when they lose track of different ways of knowing. Simulation allows scholars to see larger contexts, such as how taking drugs to treat ailments happens in the context of living in societies that promote sedentary lifestyles and psychological alienation that increase our illnesses. In the RLS example, that people are told they need medication can be an artificial need posed as being natural by powerful companies and a myth encouraged by consumerism. Media feeds these needs as they constantly advertise drugs and encourage people to ask their doctors. Essentially, in the simulacrum, some syndromes and disorders are created to make consuming medication seem like the only natural treatment. Although simulation can be a provocative theory of commodity culture in an age of media, it can be used as a theoretical lens and tool to study technologically advanced cultures to recognize that the social relationships people have are often mediated by consumption. Simulation underpins economic, political, and social processes and functions, where reconstructed signs control the way humans think and act. The products and concepts people think about and consume end up mediating their communication and relationships with others and with their environment. This can be observed in many conversations, where a great deal of talk revolves around consumption and technology (purchasing, managing, and protecting homes and cars, shopping, holidays, entertainment, finances, etc.). Simulation asks us to realize that the media tell people to want, buy, throw away, want, and then buy again, creating a simulated, ecstasy-filled hyperreal lifestyle that distracts us from thinking about their lives, and each other, differently.

**5.6 Unit Summary** We can therefore define post positivism as a philosophy of science that respects the spirit of science in the context of fundamental reforms of positivistic principles. Modern semiotic theory began with the 17th century English philosopher John Locke, who wrote that communication requires attaching clear ideas to words. John Locke's language theory, explicated in *An Essay on Human Understanding*, published in 1690, is credited with setting off semiotics as a distinct tradition of communication theory. In its most basic form, phenomenology is the study of essences, or the person's lived experience in his or her lifeworld before this gets categorized or theorized. Simulation has been examined by various scholars in many disciplines. Plato, Friedrich Nietzsche, Gilles Deleuze, and Walter Benjamin are among the many philosophers who have looked at the relationship between reality and copies. However, French theorist and critic Jean Baudrillard specifically pointed to contemporary media's role in simulation. Baudrillard's simulacrum is typically characterized as a postmodern theory of how media, technology, and consumerism have detached the once natural relationship between signs and reality.

**5.7 Key Terms**

- **Conjecture:** 1) to arrive at or deduce by surmise or guesswork: guess scientists conjecturing that a disease is caused by a defective gene. 2) to make conjectures as to conjecture the meaning of a statement. intransitive verb. to form conjectures.
- **Refutation:** 1) to prove wrong by argument or evidence : show to be false or erroneous. 2) to deny the truth or accuracy of refuting the allegations.
- **Isomorphic:** 1a : being of identical or similar form, shape, or structure isomorphic crystals. b : having sporophytic and gametophytic generations alike in size and shape. 2 : related by an isomorphism of isomorphic mathematical rings.
- **Hermeneutic:** Hermeneutics is the theory and methodology of interpretation, especially the interpretation of biblical texts, wisdom literature, and philosophical texts.
- **Apostle:** someone who strongly supports a particular belief or political movement.
- **Descartes:** Descartes argued the theory of innate knowledge and that all humans were born with knowledge through the higher power of God. It was this theory of innate knowledge that was later combated by philosopher John Locke (1632–1704), an empiricist. Empiricism holds that all knowledge is acquired through experience.
- **Empiricism:** the philosophical belief that all knowledge is derived from the experience of the senses
- **Idea:** A concept that exists only in the mind or a mental image that reflects reality.

**5.8 Check Your Progress**

- 1) Discuss positivism and postpositivism in context to human communication study.
- 2) Give a detailed account of Locke's theories on:
- 3) What is phenomenology, discuss it.
- 4) French theorist and critic Jean Baudrillard specifically pointed to contemporary media's role in simulation, Discuss.
- 5) Complete the line: Knowledge according to Locke's well-known definition consists in the 'perception of the \_\_\_\_\_.

**Resources/References/Further Readings**

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**Unit 6: Theories of Communication-III**

**6.0 Introduction**

**6.1 Unit Objective**

**6.2 Hegemony**

**6.3 Political Economy and Frankfurt School**

**6.4 Marxist Theory and Communication**

**6.5 Propaganda Theory**

**6.6 Unit Summary**

**6.7 Key Terms**

**6.8 Check Your Progress**

**6.0 Introduction** The term hegemony, coined by Antonio Gramsci to describe antagonistic and mutually negotiated relationships between social classes, was adopted by organizational communication scholars such as Dennis Mumby to describe the idea that organizational members might consent to the domination of powerful groups over them. Political economy is a major perspective in communication research. Since the 1940s, the approach has guided the work of scholars around the world and its global expansion continues today (Cao and Zhao, 2007; McChesney, 2007). The "Frankfurt School" refers to a group of German-American theorists who developed powerful analyses of the changes in Western capitalist societies that occurred since the classical theory of Marx. As a critical approach to communication, Marxist theory participates in a political struggle against capitalism for a future beyond capitalism. A Marxist theory of communication insists that communication plays a key role in the production and regulation of social wealth. Two broad processes take center stage in communication scholarship: commodification and sense-making. Propaganda is a form of persuasion involving a mass message campaign designed to discourage rational thought and to suppress evidence. The term is also used to refer to individual messages as in a piece of propaganda, often as a pejorative term used to attack a message in disagreement with the source of the pejorative. This entry

considers definitions and theories of propaganda and its history, distinguishing propaganda from other persuasive forms. 6.1 Unit Objective This unit intends to cover the following topics: • Hegemony • Political economy and Frankfurt School • Marxist Media Theory • Propaganda model 6.2 Hegemony The word Hegemony was originated from the greek word *hēgemonía* (ἡγεμονία) which means Leadership and Rule.2 In ancient Greece the word hegemony was used to denote the political and military supremacy of one city-state over another. Hegemony, thus, is used in two contexts: firstly to mean supremacy and secondly to mean leadership with which unanimous support is incorporated. The term hegemony, coined by Antonio Gramsci to describe antagonistic and mutually negotiated relationships between social classes, was adopted by organizational communication scholars such as Dennis Mumby to describe the idea that organizational members might consent to the domination of powerful groups over them. This was found to happen where an apparent consensus about the cultural meanings of key workplace practices and vocabularies benefits one group more than others. Hegemony is seen to operate through ideologies, or systems of values and beliefs, and discourses, or broad patterns in talk and text, that, taken together, produce social relationships. The greatest Marxist theorist after Karl Marx, whose life is dedicated to the freedom of the Italian people, is Antonio Gramsci. At the same time, he is a philosopher, a journalist, a politician and the first Italian Marxist. Amongst the leftist western thinkers, he's accredited to be a remarkable Marxist thinker. Gramsci began his discussion on Marxist Philosophy with a methodological question and by regarding Marx as a father of a new worldview. Almost everything that Marx wrote were scattered and unpublished while he had been alive and even many of them were unfinished. Whatever we get as to be the works of Marx are actually edited. In most cases, it was Marx's bosom friend Engels who had been the editor. In common Marxist practice, Marx and Engels are almost inseparable. Thus, Marxism, now, is a wonderful combination of Marx's and Engels' writings. Gramsci wanted to break it apart<sup>3</sup> which had made him a unique Marxist theorist. Studies of hegemony examine the struggle over ideologies and interests between differently classed individuals in a society. Hegemony happens when one group or one set of ideas is privileged over others, often through subversion or co-optation. Hegemony works in subtlety and soft suggestion rather than direct coercion. It happens when one group's interests are shaped and shifted to reinforce the power of and benefit the dominant group's interests. Hegemony is an important area of inquiry for critical theorists because people often are unaware that their actions and beliefs reinforce the dominant group's interests. It is here, then, that critical scholars are called to intervene by analyzing social practices, norms, and conditions to challenge the eminence of particular ideologies. This task is called the social transformation objective of critical theory. Critical communication studies describe hegemony as the paradoxical concealment of meaning. In addition to concealing the workings of ideological meaning, hegemonic practices produce unintended undercurrents of expression and meaning. Gramsci demonstrated that, while ideological meanings are resistant and suppressive, the contestability of meaning is never fully contained. Because communication theory and research studies meaning, ideology and hegemony are involved. Ideology and Hegemony Texts and audiences within any context are not innocent. Because cultural studies research typically produces and adds to critical theory, theorizing ideology and hegemony are key enterprises for cultural studies scholars. Generally following Marxist tradition, a key question is, how do mass media uphold and reinforce the ideology of the dominant class? Related to this question is the issue of discourse, or the web of cultural meanings that congeal on a particular topic or idea, and how some discourses get naturalized to seem as if they are the only one. Ideology is a difficult concept, and cultural studies scholars early on followed the theorization of Louis Althusser, who offered a deterministic perspective on the discursive and material functioning of ideology. Althusser's theory of ideology promoted a perspective that essentially said ideology produces culture, and people have little agency to challenge it. Cultural studies scholars mitigate Althusser's deterministic conceptualization of ideology by turning toward Antonio Gramsci's notion of hegemony. Rather than depicting ideology as all encompassing, he argues that dominant ideologies and domination are rarely instituted by force or coercion; rather, people consent to their own domination. Consent is achieved when the dominant group acknowledges oppositional positions and viewpoints enough so those who are disempowered feel that their interests are taken into consideration. Though little actual change may happen, the accommodations the dominant group offers provide enough recompense to keep the marginalized complacent. Thus hegemony affords the possibility for people to enact social change since they take part in their own domination. Cultural studies scholars often investigate the functioning of ideology and hegemony, as well as the ruptures in dominant discourses that leave possibility for agency and revolution. 6.3 Political Economy and Frankfurt School Political economy: Political economy is a major perspective in communication research. Since the 1940s, the approach has guided the work of scholars around the world and its global expansion continues today (Cao and Zhao, 2007; McChesney, 2007). Political economy is a critical approach that provides you knowledge and a forum for the current debates and arguments on political and economic traditions and is used to study power relations. In communications study, the political economy approach is used to examine the historical, social, economic, and political context within which media products are created and consumed. This theory focuses on media institutions and how they are impacted by as well as themselves impact government policy, economic structures, and historical precedents. The political economy approach to communications study "uncovers connections between ownership, corporate structure, finance capital, and market structures to show how economics affects technologies, politics, cultures, and information". In general, the political economic approach explores "the study of the social relations, particularly power relations, that mutually constitute the production, distribution, and consumption of resources". In essence, this approach leads us to examine "why we get what we get".

The political economy approach is considered to have four "essential dimensions" that include history, social totality, moral philosophy, and praxis. Meehan et al emphasize that understanding history helps to avoid the pitfalls of static models preferred by economists. The social totality dimension is more specifically defined as "understanding the relationship among commodities, institutions, social relations, and hegemony". Through this we explore connections between structures, practices, the flow of goods (and information) and power. Moral philosophy is described as including the concepts of "justice, equity, and the public good". These are not merely abstract concepts but very real issues in modern democracies around the world grappling with issues of inequality and improving the living standards of millions of citizens. Praxis bridges the gap between research and social intervention. The Frankfurt School The "Frankfurt School" refers to a group of German-American theorists who developed powerful analyses of the changes in Western capitalist societies that occurred since the classical theory of Marx. Working at the Institut für Sozialforschung in Frankfurt, Germany in the late 1920s and early 1930s, theorists such as Max Horkheimer, T.W. Adorno, Herbert Marcuse, Leo Lowenthal, and Erich Fromm produced some of the first accounts within critical social theory of the importance of

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mass culture and communication in social reproduction and domination. The Frankfurt School also generated one of the

first models of critical cultural studies that analyzes the processes of cultural production and political economy, the politics of cultural texts, and audience reception and use of cultural artifacts (Kellner 1989 and 1995). Moving from Nazi Germany to the United States, the Frankfurt School experienced at first hand the rise of a media culture involving film, popular music, radio, television, and other forms of mass culture (Wiggershaus 1994). In the United States, where they found themselves in exile, media production was by and large a form of commercial entertainment controlled by big corporations. Two of its key theorists Max Horkheimer and T.W. Adorno developed an account of the "culture industry" to call attention to the industrialization and commercialization of culture under capitalist relations of production (1972). This situation was most marked in the United States that had little state support of film or television industries, and where a highly commercial mass culture emerged that came to be a distinctive feature of capitalist societies and a focus of critical cultural studies. During the 1930s, the Frankfurt school developed a critical and transdisciplinary approach to cultural and communications studies, combining political economy, textual analysis, and analysis of social and ideological effects of. They coined the term "culture industry" to signify the process of the industrialization of mass-produced culture and the commercial imperatives that drove the system. The critical theorists analyzed all mass-mediated cultural artifacts within the context of industrial production, in which the commodities of the culture industries exhibited the same features as other products of mass production: commodification, standardization, and massification. The culture industries had the specific function, however, of providing ideological legitimation of the existing capitalist societies and of integrating individuals into its way of life. Adorno (of Frankfurt) and the political economy of communication The Frankfurt School of critical theory occupies a significant space in the history of the political economy of communication and culture. Theodor Adorno as a member of the school provided a unique multidisciplinary perspective on the political economy of culture. However, place and the apparent relevance of the school have been affected by postmodern and cultural studies scholarship at a time when neoliberalism has prevailed. This is evidenced by a turn away from Adorno and a critique of his work as 'elitist'. The postmodern, cultural and neoliberal turns have remained dominant. It is only recently that Adorno is being rehabilitated in relation to discourse on cultural and communication theory. In the latter context, it is important to position the work of Theodor Adorno within the tradition of the political economy of communication. He conducted pioneering work on the political-economic power structures involved in the production of culture. Taking his 1938 work, *On the Fetish Character in Music and the Regression of Listening* as an exemplar of his work, this article outlines Adorno's philosophical and cultural theories with a view to contextualizing them in terms of contemporary scholarship in the political economy of communication. This contextualisation leads to a consideration of Adorno's work as a resource for examining the 'strange non-death of neoliberalism' (Crouch, 2011).



Recently, the foregrounding of the political and cultural theories of the Frankfurt School within the political economy tradition has been welcomed, notably by Foster and McChesney (2013). These authors, in discussing the work of Paul Baran and Paul Sweezy, provide a useful overview of the Frankfurt School with regard to the political economy of communication. However, although this account acknowledges contributions to the concept of a cultural apparatus by Benjamin, Horkheimer and Marcuse, Adorno is largely overlooked. This is not atypical, as Adorno's polemical critique of the 'culture industry' combined with his difficult and dense writing style is seen as off-putting, sometimes irrelevant and, at worst, elitist. This article suggests that Adorno merits a more prominent place within the political economy of communication. However, it acknowledges that Adorno's contributions as a composer and musicologist color the analogies through which he mounts his critiques of the industrialisation of culture and communications. One must also acknowledge that Adorno did not develop a political theory per se, but a philosophical and cultural one. Nonetheless, his analysis of the 'culture industry' and its connections with prevailing power structures provide important insights into the political economy of communication. Here, I focus on Adorno's 1938 work, *On the Fetish Character in Music and the Regression of Listening* (Adorno 1938/1991). This work is the precursor to Adorno's later 'culture industry' analysis with Horkheimer (in the essay that predates their discussion of this concept in the *Dialectic of Enlightenment*) (Horkheimer and Adorno, 1944/1972). Adorno, as a member of the Frankfurt School, was situated within an interdisciplinary environment. As Foster and McChesney observe, "central to the Frankfurt School's concerns was the relationship of mass culture to politics and social change" (Foster and McChesney, 2013: PN). In this regard, the Frankfurt School attempted to synthesize Marxist theories of political economy with Freudian psychoanalytic perspectives (Foster and McChesney, 2013). Adorno viewed the political economy of culture through multiple lenses. His knowledge of music contributed to the case study of a cultural form undergoing massive changes due to its industrialisation. With their hybrid approach, the Frankfurt School theorists can be seen as early exemplars of a critical-institutional perspective on cultural production, media and communication. However, the work of the Frankfurt School and of Adorno became subject to critique within postmodernist interpretations of cultural production. Criticism of Adorno for the sheer totality of his cultural critique can be warranted, however there is a sense that the subtleties of Adorno's work have been neglected. The baby has been thrown out with the bathwater. This article uses *On the Fetish Character in Music and the Regression of Listening* as a vehicle for understanding Adorno's insights about the political economy of culture.

#### 6.4 Marxist Theory and Communication

The point of departure for Marxist theory is the philosophical and political legacies of Karl Marx and Frederick Engels. Marxist theory provides a conceptual toolbox for understanding and explaining how humans produce and consume social wealth. As a critical approach to communication, Marxist theory participates in a political struggle against capitalism for a future beyond capitalism. As such, it investigates the myriad ways capitalism mobilizes communication through political, cultural, and economic institutions for the purpose of social control. Therefore, Marxist theory attempts to provide an alternative way of knowing, acting, and living in the world beyond the command of capitalism. Before exploring the specifics of how Marxist theory and communication have been informed by each other, it is valuable to outline the Marxist case against capitalism.

#### More Wealth in Fewer Hands

To explore how social wealth is produced and consumed, Marxist theory attends to the social relationships embedded within economic arrangements. Karl Marx took special care to explore the modern factory as a model for the radically new social relationships required of industrial capitalism. By investigating the modern factory, Karl Marx uncovered a peculiar contradiction: Namely, the wealth produced by industrial capitalism required more and more people to be brought into a social relationship conducive to capitalist production, yet fewer and fewer people benefited from the wealth that was produced by capitalism. Wealth was produced by the labor of many, but was in the hands of fewer and fewer. The key to unlocking the peculiar logic of capitalism was the extraction of surplus labor from those working longer and increasingly faster in the factory. The study of industrial capitalism revealed two key antagonistic groups or classes of people: the bourgeoisie, the owners of the factory; and the proletariat, the workers brought into the factory to turn raw materials into commodities. From the standpoint of Marxist theory, the ethical and political problem of capitalism is that the bourgeoisie enriches itself at the expense of the proletariat. Marxist theory reveals how capitalism produces social wealth through the production and consumption of commodities. The more things that can be bought and sold, the more potential there is for capitalists to generate a return on their investment. To appreciate the imbalance of power in the social relationship between capital (bourgeoisie) and labor (proletariat), Marxist theory pays close attention to how capitalism transforms labor into a commodity. This is first done by thinking of labor as an abstract capacity—what Marxist theory calls labor power, the capacity of the worker to work in a specified way and for a specified time. The capacities capitalism may need from labor are infinite, including physical capacities associated with the body, intellectual capacities associated with reasoning, cultural capacities associated with ways of living, and social capacities associated with communication. The worker's labor power is just as much of a commodity as the commodity he or she produces in the factory. The ability of the bourgeoisie to control the social wealth produced by the factory is due to its ability to control the fruits of the worker's surplus labor. Surplus labor is the difference between the labor time it would take for the worker to earn the wages to pay for his or her daily needs and the amount of time the laborer spent producing the commodity for the owners of the factory. Since the capitalist controls the products produced by the surplus labor of the worker, it is to the advantage of capitalism to control as much surplus labor time as possible. For example, the longer the working day, the more surplus is being extracted because the worker is producing commodities that exceed what she or he can consume. Second, the faster the worker can work, the more surplus is produced because the worker is producing more commodities in the same amount of time. Ironically, as the worker becomes more productive, the factory needs fewer workers, and while the capitalist takes more social wealth, the total sum of possible workers makes less. Whether by working a longer day or by working more efficiently, surplus labor is extracted from the worker because the commodities created during this time are controlled by the owners of the factory. At the center of the working day, therefore, is a social relationship structured by exploitation. A capitalist enterprise creates an exploitive social relationship because the success of the capitalist is dependent on expanding its control over surplus labor

time by limiting the cost of labor time. By focusing on surplus labor time as important to the production of social wealth, Marxist theory can begin to analyze capitalism as a global system socially organized by an international division of labor. Marxist theory was the first to provide a critique of globalization because the international division of labor revealed that the labor and resources of one part of the world (e.g., Latin America) were extracted to promote the social wealth of another part of the world (e.g., North America). The class conflict expressed by the struggle between the proletariat and the capitalist underwrites the Marxist theory of historical materialism. Historical materialism imagines human history as a history of class struggle. The disagreements among different schools of Marxist theory turn on the veracity of the two-class model (bourgeoisie vs. proletariat) to explain class conflict and whether the two-class model can correctly interpret the character of all political struggle. One important variation in how Marxist theory approaches class struggle has been by extending the idea of productive labor beyond the commodity production taking place behind factory walls. In particular, feminist forms of Marxist theory emphasize how the capacities associated with labor power are often nurtured by the unpaid labor of women in the home and the community. As Marxist theory enlarges the kinds of labor with which it will concern itself—for example, labor not directly governed by a wage contract—then all kinds of social relationships outside the strictly economic domain of paid labor can be included in the political and ethical judgments about how labor time contributes to the production and consumption of social wealth. Moreover, enlarging the kinds of labor necessary for producing social wealth complicates the character of classes by including new cultural, social, and economic factors fragmenting social identities and relationships. If a mother's work in caring for children can be imagined as a form of exploitation, then different forms of political resistance are required that go beyond organizing workers at the factory to resist capitalism. Yet there is agreement among the different versions of Marxist theory that the goal of capitalism is to transform every social relationship into one that promotes the needs of capitalism. Marxist Theory of Communication A Marxist theory of communication insists that communication plays a key role in the production and regulation of social wealth. Two broad processes take center stage in communication scholarship: commodification and sense-making. The study of each has provided important revisions of Marxist theory by highlighting how communication affects the character of capitalist social relationships. In the first place, communication exists as a domain of commodification. Just as shirts and labor power are commodities, so too is much of what humans experience as communication. The production of communicative commodities, like all commodities, relies on a division of labor providing another opportunity for capital to control and exploit surplus labor. For example, the production of movies needs to assemble actors, directors, script-writers, and make-up artists. Furthermore, these forms of labor need to be combined with the labor of caterers, accountants, and janitors. A blockbuster Hollywood movie is likely to extend the social relationships of production across the globe, linking London investors with Los Angeles lawyers, Australian and North American actors with digital editors in Mumbai, and Mexican directors filming on location in Sofia, with Bulgarians providing service labor to the film crew. The surplus value of all this labor is cashed out in a chain of commodity forms as the movie migrates across exhibition sites: first-run movie theaters, pay per-view television, and DVD. By focusing on the commodification of communication at the point of production, communication scholars demonstrate how the very character of capitalism is changing due to the importance of communication as a site for producing social wealth. Marxist theory can describe more than how the commodification of communication relies on an increasingly complex international division of labor; it has also provided important insights into how labor time is harvested in the consumption of these commodities. Participate in communicative behaviors such as reading, watching, or listening often requires one to pay for the pleasure, information, and entertainment one seeks. Even so-called free media are often made free by exposing readers to advertising, the premier genre of capitalist communication. As audiences try to avoid these advertisements, more and more advertisements are embedded in the narrative flow of the communicative commodity. The symbiotic relationship between advertising and the mass media is indicative of the ways audiences provide surplus labor in their roles as audiences. In other words, an individual not only provides surplus labor at work, but also provides surplus labor when she or he is at home consuming media products. Dallas Smythe argued that the time one spends as an audience is important to the production of social wealth because the time spent

watching television, for example, was being sold to advertisers. For Smythe, an audience more often than not exists as an audience commodity, and this commodification explains how the ways people experience communication can change the temporal and spatial coordinates of capitalism to better produce social wealth. Even when people are relaxing by watching a situation comedy, they are working for capitalism because this leisure time, time that is socially necessary to return to work the next day, is being transformed into surplus labor time for capitalism. The transformation of leisure time into surplus labor is especially beneficial to capitalism because people have to pay for the communicative commodities (television sets, cable access, movie tickets) they experience without being paid for the labor time they spend consuming these products. Thus, the idea that an audience participates in surplus labor transforms the concept of media consumption beyond merely buying communicative commodities in order to complete the circuit of market exchange. The idea of audience labor would include all the ways the audience participates in promoting the value of the media they consume, including the labor time spent with the television on, constructing fan Web sites, searching for the latest entertainment news, and trying to construct meaning out of what people watch, listen, or read. Since a key, perhaps dominant, thread of communication theory concerns the role of communication in making the world meaningful, a process communication scholars often call sense-making, a second theme for Marxist theory is the role different ways of communicating promote capitalist social relationships. In the 21st century, it is difficult to avoid how capitalism relies on harnessing the value of communication in the workplace. The labor required to make even the most basic commodity relies on the ability of communication to promote cooperation, coordination, and command—a communicative process that increasingly stretches across the globe. Even when capitalism is not primarily concerned with the production and consumption of communicative commodities, it relies on communication to make and deliver other goods and services. For example, the coordination of mass production and mass consumption requires the communicative practices of marketing and advertising. Moreover, no firm can embrace the need for customer service without translating communication into a form of labor power, a capacity that can be integrated into the labor process so that good communication skills can support such intangible assets as the firm's reputation and the quality of its relationships. Of course, the kinds of communicative labor expressed by advertising and customer service are likely to be distributed along an international division of labor stitched together by communication technology, language skills, communicative competencies, corporate mergers, and the costs of labor. Figuring out the best way for a firm to manage who communicates with whom in what way, at what time, and in what manner is crucial to the success of any capitalist firm. The role of communication at the very heart of any capitalist enterprise suggests a qualitative shift in the character of capitalism as different communicative technologies and purposes (mediated, interactive, affective, cultural, and rhetorical) come to determine the ability of capital to produce social wealth. As such, the capacity to communicate must be promoted and regulated inside and outside the place of work to serve the interests of capitalist social relationships. However, controlling how people communicate can be very difficult. For example, universities made tremendous capital investments in digital technologies in the hope of promoting education, but spent considerable resources trying to prevent students, faculty, and staff from using those same resources to access (legally and illegally) movies, music, and television shows. Another way sense-making becomes an object of concern for Marxist theory concerns how social classes learn to consent or struggle against the forms of oppression and exploitation embedded in capitalist social relationships. The Marxist category of ideology provides an important conceptual lens for describing how capitalism animates the sensemaking process. For example, part of the success of capitalism has been due to the ability of its advocates to frame the economic freedom of a corporation to pursue a profit as the most important precondition for democratic freedom. This ideological process of generalizing the particular interests of capitalism for the universal interests of humankind requires constant communication, debate, argument, and advocacy. How someone comes to consent to or struggle against the social relationships of capitalism is partly determined by the ability of different social classes to control the interpretations of the social world. Ideology, for Marxist theory, reveals how an important arena of the class struggle is the battle over the meaning of words, especially the meaning of such key words as democracy, freedom, equality, and liberty. The control over the means of communication—whether those means be approached as words or as a media system—is paramount to those who govern in the name of capitalism. On the other hand, any struggle against capitalism will require sensitivity to how people might wrestle communication away from serving the interests of capitalist social relationships. As communication scholars informed by Marxist theory investigate the role of communication in the labor process of commodity production, media consumption, and sense-making, they participate in the renewal of Marxist theory as a critical tradition for understanding human experience. In the 19th century, the political slogan of Marxist theory was "Workers of the World Unite!" In the 21st century, the political slogan against the unjust character of the world economy is "Another World is Possible." Just as communication scholars have been able to animate Marxist theory with careful attention to processes and products of communication, careful attention to communication may provide the resources for renewing a political struggle capable of providing safe passage to another world beyond capitalist control.

### 6.5 Propaganda Theory

Propaganda is a form of persuasion involving a mass message campaign designed to discourage rational thought and to suppress evidence. The term is also used to refer to individual messages as in a piece of propaganda, often as a pejorative term used to attack a message in disagreement with the source of the pejorative. This entry considers definitions and theories of propaganda and its history, distinguishing propaganda from other persuasive forms. Defining Propaganda Persuasion refers to a subset of communication involving the intent to support or change people's beliefs and behaviors. In its most common current usage, propaganda refers to a form of persuasion distinguished by a mass persuasion campaign, often one sided and fear based, that distorts or attempts to hide or discredit relevant evidence, disguises sources, and discourages rational thought. Often considered a tool of government formation and policy, propaganda also may be found in advertising, religion, education, and other institutional settings. The term propaganda may also be used neutrally through definitions such as the systematic propagation of a doctrine or cause, communication's role in social struggle, or mass suggestion of influence through the manipulation of symbols and psychology. Some definitions suggest propaganda requires total control of the media, an unlikely

event. The more neutral definitions do not distinguish clearly between education, advertising, and propaganda. They suggest that the education-propaganda distinction may simply be based on one's viewpoint: What another does is propaganda; what I do is education. In some cases, then, education and propaganda as practiced may be the same. But a theoretical distinction between them as ideally practiced is important to maintain. Rather than seeking to hide evidence, subvert reasoning, and promote the propagation of belief through fear based emotions, in theory, education should seek to promote the search for and evaluation of all available evidence and to promote logical thought, separating it from emotion for the purpose of creating a rational understanding of the subject matter. Definitions dependent on the use of specific message techniques or on the channels and media used for transmission have not proved useful in distinguishing propaganda from other mass persuasion campaigns. Propaganda may or may not involve the use of specific media or the employment of specific techniques such as the seven devices of propaganda articulated by the Institute for Propaganda Analysis: name-calling, glittering generality, transfer, testimonial, plain folks, card stacking, and band wagon. The existence of such characteristics is neither necessary nor sufficient evidence of the existence of propaganda. Information dissemination strategies are propagandistic only when the attempted subversion of evidence and/or reasoning processes occurs, by whatever means. Propaganda is referred to as white, gray, or black, according to properties of the attributed source. In white propaganda, the actual source is attributed to the message. In gray propaganda, no source is attributed or an actual source is difficult to discern. In black propaganda, the attributed source is not the actual source. Propaganda Theory Propaganda may have a single audience, perhaps the American voter, or two or more basic target audiences, perhaps a home audience and an enemy audience. Home and enemy targets are often approached through different campaigns, with different message sets for each. Within each such audience are some who are initially in favor and others who are initially opposed to the policy of the propaganda source, as well as those who are neutral. A principal strategy is to move those in each of the basic audiences who are opposed to the propagandist's position toward neutrality or to uncertainty, thus moving them to inaction; to move some who are neutral toward favorableness; and to keep those who are in favor within the fold by creating within them a readiness and willingness to act. This may be done by creating doubt about the position to be attacked concerning its validity, practicality, potential financial and security costs, and its compatibility with dearly held principles of the target position, along with reassurance of these factors with respect to the proffered position. The simplest method of accomplishing this is usually through the use of fear, often by associating the policies of the opposition with great perceived harm and disaster for the target individual and/or the relevant others for that individual, while supporting the desired alternative policy or group. Notably, these strategies may also be used in a persuasion or advertising campaign, claiming failure to use a particular mouthwash will result in bad breath and loss of sexual experiences. The distinction between persuasion and propaganda occurs if, when, and to the extent that a persuasive campaign uses messages designed to hide or subvert evidence, and/or to remove rationality and substitute emotional responses for reasoned discourse. This line may be crossed in advertising, education, or any other application of persuasion. Common propaganda tactics are those of persuasion. They often include misdirection or distraction of the audience's attention away from issues important to the opposition and toward irrelevant issues associated with fear and loathing by the target audience. If there are a substantial number of single-issue members of the target audience who favor a position X on the issue, and X is opposed by group A, repeated messages from group B concentrating on the connection of A with X will often be effective in moving the single-issue voters away from A. Given two sides to an issue, X and Y, grey propaganda claiming X to be true, later followed by information showing X to be untrue, can lead toward belief in Y. If an event occurs that affects the credibility or the nature of the connection or of that issue, the message set may require change. Existence of such a change may be suggestive of the existence of propaganda, but is not proof. Edward Herman and Noam Chomsky propose a theory of propaganda alleging a systemic bias in the mass media and explaining the existence of the bias through structural economic causes. They suggest that the growth of democracy and corporate power has led to the growth of corporate propaganda to protect corporate power from democracy. In their model, the product of the media is an audience that is produced through messages such as TV shows and news.

Modern History of the Study of Propaganda Although propaganda has long been a tool of governments, the term originated in the Latin title of the Council of Bishops of the Roman Catholic Church. The Congregation de Propaganda Fide, or Congregation for Propagation of the Faith, was created in 1622 by Pope Gregory XV, seeking ways of convincing people to convert without the sword. For the church, propaganda involved conversion without coercion, intending a neutral definition. The term maintains this connotation within the church and within communist agitprop strategies, where propaganda is advocated for use with the educated classes, and agitation—repetition of slogans without reasoning—for the masses. An infamous example of propaganda concerns a work possibly created in the mid- 1890s by the Head of the Okhrana, the Czar's secret police, to convince the Czar to act forcefully against the Bolsheviks. Attempting to discredit Bolshevism by tying it to Judaism, *The Protocols of the Learned Elders of Zion* was largely plagiarized from Hermann Goedsche's 1868 novel *Biarritz*, which itself borrowed from an 1864 French novel titled *Dialogue in Hell Between Machiavelli and Montesquieu*. In the protocols, the names of Jewish leaders attending the first Zionist Congress in Basel, Switzerland, were substituted for the original characters. Bound in a manner appearing to suggest notes of a secret meeting of Jews who were bent on world economic domination, it was exposed as a forgery in 1920 by a Jewish committee and by a 1921 *Times* of London article by Philip Graves. Apparently spread by Loyalists fleeing Russia following the Bolshevik Revolution, copies reached most Western countries by 1920. Henry Ford placed excerpts from the protocols in his showrooms, and his purchase of the *Dearborn Independent* was intended to serve as a vehicle for disseminating anti- Semitic propaganda based on the protocols. A set of leather-bound volumes containing portions of the protocols and Ford's editorials for the independent was available in Berlin. It may have been the copy initially seen by Adolph Hitler and referred to in *Mein Kampf*. Julius Streicher relied on the protocols while producing issues of *Der Stuermer*. Though denounced as a forgery by each of many investigations, beginning with a Czarist committee after it became publicly available in 1903 to the U.S. Senate

investigation in 1964, the protocols still appear on many Internet hate sites represented as truth. During World War I, George Creel employed Walter Lippman and Edward Bernays as the best known members of the Creel Commission, the Committee on Public Information of the U.S. Government. This committee relied on fear in a poster campaign and on personal contact in the speeches of the volunteer 4-minute men. Their topics covered reasons for America's role in the fight and the need for press censorship, to be conducted by a president who had promised peace. Creel's committee worked on reducing morale on the German home front and produced massive anti-German sentiment in America. Few records remain, as Congress provided no funds for archiving its work due to a public backlash. In the 1930s groups such as the Institute for Propaganda Analysis attempted to sensitize the public to propaganda techniques through lists such as its seven devices, yet employed these very devices in arguments against propaganda. Funding for the anti-propaganda movement dried up as the United States prepared for World War II. German, British, and American propaganda efforts in World War II drew on ideas from the Creel commission. In 1935, Leonard Doob was among the first to state clearly that propaganda works through its effects on the individual human mind. The movement from the study of propaganda toward the study of persuasion did not begin in earnest until the 1950s. It became increasingly clear that though public opinion was a useful concept, it was a convenient fiction, implying the existence of a group mind. Three elements worked together to produce the change in scholarship from public opinion and propaganda to persuasion: the shift of emphasis from changing public opinion to the persuasion of individuals, the movement from a hypodermic effect to a two-step flow model, and the government desire to be associated with funding of research on persuasion, not propaganda. As advertising agencies spent freely on proprietary persuasive research, the modern era of academic persuasion research began with Wilbur Schramm's work as Educational Director of the U.S. Office of War Information during World War II. Using funding from multiple government contracts following the war, Schramm founded the Institute of Communications Research at the University of Illinois in 1947. Similar institutes formed at Stanford and Hawaii, encouraging movement from a study of propaganda as sociology, to the persuasion of the individual. Doctoral graduates from these programs established similar departments at other major universities. During the Cold War, the United States Information Agency operated the Voice of America, Radio Free Europe, and Radio Liberty, supported in part by government funding including the intelligence community. Wars from Vietnam to Iraq continued to employ the results of this research on message and channel strategies. These included encouraging the wearing of American Flag lapel pins that became a symbol of support for America's wars rather than of America and equating patriotism with support of the current government rather than of the Constitution. 6.6 Unit Summary Studies of hegemony examine the struggle over ideologies and interests between differently classed individuals in a society. Political economy is a critical approach that provides you knowledge and a forum for the current debates and arguments on political and economic traditions and is used to study power relations. Moving from Nazi Germany to the United States, the Frankfurt School experienced at first hand the rise of a media culture involving film, popular music, radio, television, and other forms of mass culture (Wiggershaus 1994). As a critical approach to communication, Marxist theory participates in a political struggle against capitalism for a future beyond capitalism. Marxist theory with careful attention to processes and products of communication, careful attention to communication may provide the resources for renewing a political struggle capable of providing safe passage to another world beyond capitalist control. Common propaganda tactics are those of persuasion. They often include misdirection or distraction of the audience's attention away from issues important to the opposition and toward irrelevant issues associated with fear and loathing by the target audience. If there are a substantial number of single-issue members of the target audience who favor a position X on the issue, and X is opposed by group A, repeated messages from group B concentrating on the connection of A with X will often be effective in moving the single-issue voters away from A. Given two sides to an issue, X and Y, grey propaganda claiming X to be true, later followed by information showing X to be untrue, can lead toward belief in Y. If an event occurs that affects the credibility or the nature of the connection or of that issue, the message set may require change.

Existence of such a change may be suggestive of the existence of propaganda, but is not proof. 6.7 Key Terms Deterministic perspective meaning: The determinist approach proposes that all behavior has a cause and is thus predictable. Free will is an illusion, and our behavior is governed by internal or external forces over which we have no control. Communication research is concerned with identifying, exploring, and measuring the factors that surround communication, in any form and regarding any topic. 6.8 Check Your Progress 1) What is "Hegemony", discuss it. 2) Discuss Political Economy and Frankfurt school in detail. 3) What is "Marxist theory"? 4) Discuss the Marxist theory of communication. 5) Define "Propaganda Theory" and discuss it. 6) Discuss the modern history of the study of Propaganda.

Module III: Psychoanalysis of Communication

Unit 7: Philosophy of the Unconscious - I 7.0 Introduction 7.1 Unit Objective 7.2 Philosophy of the Unconscious 7.2 The Unconscious as Will 7.3 The Unconscious as Will and Idea 7.4 Unit Summary 7.5 Key Terms 7.6 Check Your Progress 7.0 Introduction The idea of the unconscious is the supreme revolutionary conception of the modern age. This notion has puzzled philosophers for a long time. At the crossroads of centuries, the notion of the unconscious was believed to be a self-contradictory concept. Since psychology was then considered to be the science of consciousness, a psychology that dealt with the unconscious did not make sense at all. Most educated people hold it to be absurd to speak of unconscious thinking. But this is a mistake. 7.1 Unit Objective This Unit shall cover the following topics: ● The philosophy of the Unconscious ● The Unconscious as Will ● The Unconscious as Will and Idea 7.2 Philosophy of the Unconscious "To have ideas, and yet not be conscious of them,—there seems to be a contradiction in that; for how can we know that we have them, if we are not conscious of them? Nevertheless, we may become indirectly aware that we have an idea, although we are not directly cognizant of the same" (Kant, "Anthropology," sec. 5, "Of the ideas which we have without being conscious of them"). These clear words of the great clear thinker of Königsberg offer at once a starting-point for our investigation, and the field of inquiry itself.

The idea of the unconscious is the supreme revolutionary conception of the modern age. This notion has puzzled philosophers for a long time. At the crossroads of centuries, the notion of the unconscious was believed to be a self-contradictory concept. Since psychology was then considered to be the science of consciousness, a psychology that dealt with the unconscious did not make sense at all. Most educated people hold it to be absurd to speak of unconscious thinking. But this is a mistake. From the standpoint of psychology, consciousness is being put in its place and that place a lowly one. It seems ironic to call psychology a science of consciousness. Freudianism finds the phenomena of consciousness interesting not for its own sake, but for the sake of the unconscious complex and desires of which they are the effects. Consciousness has no life or meaning of its own. It is but the symbol of suppressed desires, which are the true efficient causes. This point of view is not merely a matter of Freudian theory, but in some instances at least is an undoubted fact. Cases of suggestion during hypnosis are illustrations. A hypnotised subject may be told to appear to-morrow at noon in front of his house and announce his wife's death, although he is not even married. At the time suggested he will perform the act without knowing the true reason for it. His consciousness is the obedient slave of his unconscious memory. Almost the whole symptomatology of hysteria, of compulsive neurosis, of phobias, and very largely of Schizophrenia, the commonest mental illness, has its roots in unconscious psychic activity. We are therefore fully justified in speaking of an unconscious psyche. The revolution in modern psychological thought has infallibly led us to the conclusion that our conscious self is but a pygmy before the giant of our unconscious. It is directly accessible to observation -- otherwise it would not be unconscious. But it can only be inferred. We may therefore, pertinently ask. What is meant by the unconscious? The unconscious is that part of the mind which seems to be excluded from being an object of knowledge, that we are supposed to have of the conscious mind. In saying that the unconscious and its contents are unobservable we make the concept of the unconscious very nearly a metaphysical notion such as Kant's things-in-themselves or noumena. Even Freud seems to speak from such a mood of metaphysical despair when he says that "consciousness yields no evidence" of unconscious acts.

In "The Interpretation of Dreams" Freud also says "The unconscious is the true psychic reality; in its inner nature it is just as much unknown to us as the reality of the external world, and it is just as imperfectly communicated to us by the data of consciousness as is the external world by the reports of our sense organs". Though the unconscious is unobservable yet it exerts a tremendous influence on our life. The behaviour of a man cannot be determined without a thorough understanding of his unconscious mind. Everything that a man does and thinks ultimately arises from the unconscious region of his mind. Hence the study of the unconscious occupies an important place in the study of man and its behaviour. The unconscious is a source of consciousness. Consciousness has developed out of a previous unconscious state. We can picture the unconscious as originally containing all the possibilities of future development. In various philosophical systems, also, we find that great importance has been given on the unconscious. Many modern forms of realism, especially the doctrines of the American neo-realists, explain consciousness as a relation among entities which themselves are wholly unconscious. All views which regard consciousness as a product of the nervous system or as a relation between the organism and the environment agree with realism in holding to the metaphysical unimportance of consciousness. It is manifestly true that realistic views may regard consciousness as of ethical or social importance, or may attach other high significance to it. But realism is far from assigning to consciousness the central position which it occupied in the great idealist tradition. Not only realism, but also idealism, in some of its forms, devalues consciousness. Even Bergson, for whom consciousness is the very nature of the *elan vital*, shares in the opinion referred to above that unconscious purpose is superior to conscious purpose, and he therefore opposes the philosophy of finalism. Furthermore, it is characteristic of an important tendency in contemporary idealism to repudiate mentalism, the theory that all reality is of the nature of consciousness, and to substitute for it a conception of wholeness or individuality as the essence both of mind and of the world. Much of modern philosophy, therefore, is, in a very real sense, like that of Von Haartman, a "philosophie des unbewussten" - a philosophy of the unconscious. The study of the unconscious is not one of mere Scholastic interest or philosophical implication, it is vitally connected with the study of human personality. We cannot determine the behaviour of an individual unless we have a thorough understanding of his unconscious states of mind. The deeper trends of personality are revealed through interpretation of the unconscious. The known and manifest life of the individual is always conditioned by this unknown, and we only arrive at the true sources of the former by the knowledge of the latter. The larger portion of the mind remains submerged, like the iceberg, under the conscious realm. Nevertheless the unconscious mind is more powerful and dynamic than the conscious mind. According to many of the contemporary western psychologists, the conscious activities of an individual are wholly determined by the unconscious states. In Indian philosophy, also, we find the importance of the unconscious. Almost all the schools of Indian philosophy had some definite idea of the unconscious. In Indian philosophy the term unconscious has a great psychological significance. It is known as the repository of *Sanskaras* or past impressions. In our above discussion we have found that the revolution in modern psychological thought has invariably led us to the conclusion that our conscious self is but a pygmy before the giant of our unconscious. The same truth was announced by the saints and seers of India as an intuitive truth. In the epic (Pauranic) literature, almost all the mythological stories may be found representing some sort of inhibited emotions of the unconscious mind, which have been repressed due to their undesirability and have been manifested in some sublimated form. The oedipus complex is obvious in all the myths of creation in the puranas. For instance, there is a myth in *Devi-Bhagwat Purana*. Mahashakti having created Brahma, Vishnu and Shiva expresses her desire to marry them, and thus the creation starts with the union of the son and the mother.

Coming to the Hindu literature the most popular and sacred book of the Hindus, the Ramacharit Manasa, is also found to be the sublimated manifestation of the inner feelings of Tulsidas. All his works seem to be the sublimated expression of his repressed urge. According to Sankhya and Patanjala, the unconscious is fundamentally constituted of avidya, beset with sattva, rajas and tamas, which begets egoism, attachment and hatred on the one hand, and through pravritti or activities and cognitions, produces adrsta and samskara on the other hand. According to Samkhya, prakriti - the primal material cause of the universe is also to be regarded as the unconscious in a general cosmic sense. Prakriti is the storehouse of all drives and cognitions. Thus we find that our ancient Rishis were fully aware of the unconscious. In his exposition of Karaa Yoga, Swami Vivekananda says that every work that we do and every thought that we think, leaves some impressions upon the mind. Sometimes these impressions are not obvious on the surface but work subconsciously beneath the surface. Our characters are determined by the sumtotal of these impressions. From the above discussion we can realise that the study of the unconscious is of vital importance.

### 7.2 The Unconscious as Will

The problem of the unconscious is one of the most important philosophical problems. It has puzzled philosophers for a long time. Philosophers have placed the essence of mind in thought and consciousness. But this is an error. Beneath the conscious intellect there is the unconscious will. Let us discuss Schopenhauer's conception of the unconscious. Schopenhauer's conception of the unconscious is metaphysical. The meaning of the unconscious in Schopenhauer is best elucidated by reference to his conception of will. The unconscious will "constitutes the inner, true and indestructible nature of man". The intellect may seem at times to lead the will, but only as a guide leads his master. The will "is the strong blind man who carries on his shoulders the lame man who can see". "The will is metaphysical, the intellect physical". "The will alone is the thing-in-itself", "the intellect is mere phenomenon". Reaction against rationalism Schopenhauer's philosophy is a reaction against rationalism. According to Hegel, Absolute Reason is the essence of the universe. He regarded the world-process as through and through moral and rational. Its aim was the expression of moral freedom or of intellectual clarity and consistency. Schopenhauer was suspicious of the perfect rationality and subordination of morality to the Absolute by Hegel. He says that the essence of the world, its inmost nature is "will". Thought and reason follow upon the will. They emerge much later, in the life of the individual, the species, and the evolution of life. Will is not only a 'power of choice but also the blind unreasoning impulse toward self-preservation and the will to live. In his doctoral thesis, *The Fourfold Root of the Principle of Sufficient Reason*, he had shown that reason cannot be regarded as an instrument for discovering the nature of Reality. He had emphasised the importance of immediate, unrationalized experience and of volition. He developed this line of thought in *The world as Will and Idea* and subjected the content of consciousness to a sort of psycho-analysis, with a view to discovering its real character, and inferring from that character the real nature of the Absolute. Schopenhauer's philosophy begins with the distinction between what is and what is rationally knowable. This distinction is as old as philosophy, but before Kant this distinction had not been properly made. We can not know Reality by sense, understanding and reason, as it is in itself. Thus arises the distinction between the phenomenal world, or the world as it is experienced and rationally understood and the noumenal world, or the world, as it is, independently of the knowers' rational apprehension of it. From these distinctions Schopenhauer drew three important conclusions: The first is that what common people call 'Reality' is a phenomenal world, which is at bottom an illusion. This phenomenal world is called by Schopenhauer "Idea". The second result is that the spatial and temporal relations between phenomena together with their universal causal connection are the knowers' contributions to experience. So we cannot ascribe them to reality itself. Schopenhauer expressed this by calling these relations a "veil of Maya". The third result is that the noumenal world or reality, as it is in itself, can be known, only immediately, i.e. only one's own identity with it. Schopenhauer reacted violently against the extreme rationalism of Hegel and against the whole development of idealist, optimistic and rationalistic metaphysics which sprang from the Critique of pure Reason. Whereas Hegel developed, for the most part, *The Critique of the pure Reason* and elaborated a rationalistic metaphysics, Schopenhauer starts rather from the critique of the practical reason and develops a metaphysics of will. Now let us try to understand what Schopenhauer means by "will".

#### The Nature of The Will.

In *The world as will and Idea*, Schopenhauer describes the nature of the "will" as follows: "The will, which is considered purely in itself, is without knowledge, and is merely a blind incessant impulse" He further states: "Will is the thing-in-itself, the inner content, the essence of the world. Life, the visible world, the phenomenon, is only the mirror of the will. Therefore, life accompanies the will as inseparably as the shadow accompanies the body; and if will exists, so will life, the world, exist". From the above passage we can understand that the will is the noumenon or thing-in-itself, and the idea is its phenomenon. This noumenon or thing-in-itself is without knowledge. It is merely a 'blind incessant impulse. In Schopenhauer's view, a blind incessant impulse without consciousness is the primordial reality and it objectifies itself in life and consciousness.

The will is a primordial, ungrounded force, and a blind one. It is ungrounded, because there is no further cause or ground for its existence. It is itself an ultimate reality. To say that it is blind means that it has no ultimate goal or end other than existence itself. The will exists neither in space nor in time, for these were considered by Schopenhauer phenomenal distinctions. They are not applicable to its inner character. There is, accordingly, but one will. As the will is above space, time and causality, it is self-caused and self-determining. Schopenhauer likewise thought of the will as infinite and eternal, not in the sense of being greater and more durable than other things, but in the sense of being beyond temporal and spatial distinctions altogether. The will is the only permanent and unchangeable element in the mind. It is the will which gives unity to consciousness and "holds together all its ideas and thoughts, accompanying them like a continuous harmony". Even the body is the product of the will. The act of will and the movement of the body are not two different things objectively known. They do not stand in the relation of cause and effect. They are one and the same. The action of the body is nothing but the act of the will objectified. Will, then, is the essence of man. Schopenhauer regards will as the essence of both the individual and the universe and develops this idea with psychological insight. Manifestation of the Will A. In The Individual : Schopenhauer sees everywhere the manifestation of the one individual will. In the individual it appears as the will to live, an inner impulse or striving or effort, 'a force of spontaneity'. To this source the variety of psychic life is ultimately due. It is the incessant, grouping urge of the will to live. It always seeks more and more adequate self-expression, which gives rise to the different feelings and emotions of life, to pleasure and pain, love and hate, hope and fear. Man is primarily will. Even his body is just a product of will. B. In the Universe: let us try to interpret the external world in terms of will. Where others have said that will is a form of force, let us say that force is a form of will. To Hume's question - what is causality? We shall answer, 'will'. Even in so-called mechanical activity, where 'natural force' prevails, there is a degree of will present. As will is the universal cause in ourselves, so it is in things. We do not know what the forces are, but we know -- at least a little more clearly -- what will is. Schopenhauer sees the manifestation of the one individual will in the phenomena of attraction and repulsion, in gravitation, in animal instinct, in human desire and so on. In the universe in general, it is will which is the essence, the inspiration of all life, whether plant, animal or human. Even in so-called mechanical activity, where 'natural force' prevails, there is a degree of will present. The cosmic world-will is everywhere operative, in the physical realm no less than in the organic. In the vegetable kingdom, too; we discover traces of unconscious striving or impulse. The tree desires and strives upward, it also wants moisture and pushes its roots into the soil. In the animal kingdom, also, we can find the influence of will. Will or impulse guides the growth of the animal and directs all its activities. The wild beast desiring to devour its prey develops teeth and claws and muscles. The will creates for itself an organism suitable to its needs. The whole series of phenomena of animal instinct manifest the omnipresence of the will to live. Looking at the untiring activity of bees and ants we can understand this easily. In man and higher animals this primitive impulse becomes conscious. It creates intelligence as its organ or instrument. Intelligence is the lamp that illuminates the will's way through the world. The will makes for itself a brain; the brain is the seat of intelligence. Intelligence and consciousness are functions of the brain. In this respect Schopenhauer agrees with the materialists. on the lower stages of existence, the will is blind craving, it works blindly without consciousness. In man it becomes conscious. Intelligence is grafted on the will and becomes the greatest of all instruments of self preservation. But it always remains in the service of the will. Will is the master, intellect is the servant. As we pass down the scale of existence from man to the mineral, we observe intelligence falling into the background. The will remains as the one; constant, persistent element. In the child and the savage, impulse predominates over intelligence. As we descend in the animal kingdom, instinct gradually becomes less and less conscious. In the plant the will is unconscious. This basal will is not a person, nor is it an intelligent god. It is a blind unconscious force. It is neither spatial nor temporal, but expresses itself in individuals in space and time. It manifests itself in eternal imperishable types, which Plato calls Ideas. Individuals may come and individuals may go, but 'will' goes on forever. Hence, the fundamental part of it, the will, is immortal. The particular individual form in which it expresses itself is mortal. Suicide, therefore, means the destruction of a particular expression of the will, but not of the will itself. It is the fundamental principle of the universe. This will is Schopenhauer's unconscious. "... unconsciousness is the original and natural condition of all things, and therefore, also the basis from which, in particular species of beings, consciousness results as their highest efflorescence; wherefore even then unconsciousness always continues to predominate. Accordingly, most existences are without consciousness; but yet they act according to the laws of their nature, i.e., of their will". Schopenhauer makes a distinction between the empirical, individual will, which is the real essence of a self, and consciousness. Unconsciousness is connected by him with pure will. If we carefully examine Schopenhauer's theory of the unconscious, we can find that Schopenhauer's theory has the closest similarity with the doctrine of psychoanalysis. Freud and Schopenhauer Schopenhauer touched on most aspects of the unconscious as we think of it today. Schopenhauer believed that unconscious will is the essence of life. He holds that this essence of life, this restless urge of unconscious will, is irrational, is a mere blind impulse. It is impossible for us to know the secrets of the universe by our conscious, reasoned knowledge. It can be known by the unconscious source of our ideas and psychic life. The source and origin of the conscious are in unconscious will. Consciousness is a late product in the course of evolution. Our conscious thoughts and actions are motivated by unconscious will. "When we imagine life to be good and



in consequence strive to preserve and develop it, this is entirely due to the influence of the world-will on our ideas, although we ourselves are not conscious of it". It turns, "we ourselves are one with this will; hence we are obliged to live, and because we are obliged to live we believe life to be good". This argument that the conscious life is determined by the unconscious motive, is similar to the doctrine of Freud. Schopenhauer foreshadowed the modern psychological theory of rationalisation. The fact that "we believe ourselves all the time making for our own freely-chosen ends" is a good illustration of the mechanism of rationalisation. We perceive, remember, and imagine, what we 'will' to perceive, remember, and imagine. Our arguments are always pleas invented by the will. We cannot deny the influence of the unconscious in determining conscious thought and action. The unconscious of Schopenhauer's system transcends the limits of an individual. It is the ultimate source of the actions and achievements of humanity as a whole. Through individuals, it merely operates as a means to further its own universal ends. This will is independent of knowledge and works blindly, as in unconscious nature. The unconscious is the basis of what is serious as well as the inexhaustible source of wit. Jokes are aimed at it. It is also the key to all symbolism and is helpful to make out all mysterious hints. Freud also says that all our jokes, slip of tongue, error, etc. are the expression of repressed unconscious desire. Though Schopenhauer did not use the term repression yet he also said that jokes, wit, symbol etc. are the expressions of unconscious will. From this discussion we can find that there is a similarity between Freud and Schopenhauer. From a passage on Madness in "The World as Will and Idea", we can construct Freud's concept of Repression. "Madness comes as a way of avoiding the memory of suffering. We can survive certain experiences or fears only by forgetting them."

Schopenhauer's will is the non-conscious basic force. Therefore there is absolutely superiority of will over intelligence. All true psychology must start out from the premise that man is primarily a willing, and not a reasoning being. This will is aimless. Therefore pessimism is the only adequate estimate of life. Knowledge is the servant of the will. The essence of each thing, its hidden quality is its will. "Schopenhauer gives a new extension to the concept of will, beyond the sphere of conscious life". The influence of suffering and evil in the world is ultimately due to the nature of the will. Each individual thing as an objectification of the one will to live, strives to assert its own existence at the expense of other things. Hence the world is in the field of conflict. Schopenhauer finds illustration of this conflict in the organic and even in the inorganic spheres. As the will is an endless striving, a blind urge, which knows no cessation, it can not find satisfaction or reach a state of tranquillity. This essential feature of the metaphysical will is reflected in its self objectification, above all, in human life. Schopenhauer pessimism is thus metaphysical in the sense that it is presented as a consequence of the nature of the aetapbJeical will.

7.3 The Unconscious as Will and Idea Hartmann's conception of the unconscious In the previous section we found that the real is not essentially rational. The innermost essence of the world is will. This will is unconscious. In this section we shall find that the innermost essence of the world is not only will but a combination of will and idea. But these will and idea are not grounded on two separate metaphysical entities. They are rather two separate aspects of one and the same reality. This reality is neither will nor idea, nor any form of consciousness whatsoever, but best described as the unconscious. The world is the creation of the unconscious Absolute, existence being due to will, essence being due to idea. Will itself would have produced a meaningless world and the meaning, order of the world, the arrangement of the world is due to ideas. This idea also is unconscious. We find this view in Von Hartmann's "Philosophy of Unconscious".

According to Hartmann, there are three kinds of unconscious reality. I. The physiological processes, which the doctrine of reflex action among others had made important. II. The psychic processes which do not come into the focus of consciousness. III. The Absolute unconscious. Hartmann's Philosophy is a reaction against the realism of science. He wants to show that the scientific mode of explanation is not sufficient. On the contrary, side by side with the causes assumed by the mechanical conception of nature, we should assume a spiritual principle to be at work. He calls this principle The Unconscious. Hartmann defines his point of view as monistic. He says that "we have seen in all Philosophies of the modern epoch this tendency to Monism. He states that the acceptance of monism is important for society. Will & Idea To Von Hartmann, the ultimate reality is indeed unconscious, but it cannot be, simply a blind will as Schopenhauer thought. We must recognize that the one unconscious principle has two correlative and irreducible attributes, Will and Idea. The one unconscious principle has two coordinate functions, As 'will' it is responsible for the 'that', the existence of the world. As Idea it is responsible for the 'what', the nature of the world. Von Hartmann speaks of "The singular defectiveness of the system of Schopenhauer, in which the Idea is by no means recognized as the sole and exclusive content of will". Hartmann claims that the intellect cannot be subordinated to the will and be a mere instrument evolved by it as a means to self-assertion and self-fulfilment. As the essence of reality is blind and aimless striving, it can not assume a fixed and intelligible form. The most that will can do is to 'will' to exist. How it shall exist and what form it shall accept are not determined by will. These are determined by what Hegel called the Idea. There can be no will tending towards an end, unless there is also an idea presenting that end to the will.

Whatever we meet with a volition (the faculty or power of using one's will), a representation must be united with it, at the very least that which ideally represents the goal, object, or content of the volition; and every unconscious volition also which actually exists must be united with ideas". Will and Idea, then are distinct principles, neither of which is derived from or subordinate to the other. In this way Von Hartmann claims to produce a synthesis of Hegel and Schopenhauer; taking from Hegel the notion of the rational idea and from Schopenhauer that of will, Hartmann sees these as elements in a new ultimate - The Unconscious Schopenhauer's will could never produce a teleological world-process, and Hegel's Idea could never objectify itself in an existent world. The ultimate reality must thus be will and idea. It is proclaimed as the "thing-in-itself", the origin of the cosmic order and the mental life of the human individual. .

Hartmann, following the example of Schelling, invented a new theory of identity. According to this theory there is unconscious Absolute, one principle that possesses the two coordinate functions of Idea and Will. The world has more than one aspect. Will manifests itself, as Schopenhauer thought, in pain, suffering and evil. But Schelling maintained in his Philosophy of Nature, that the unconscious Idea manifests itself in finality, teleology, intelligible development and an advance towards consciousness. The unconscious idea of Schelling was thus placed by Von Hartmann alongside the unconscious will of Schopenhauer. After reconciling Schopenhauer, Hegel and Schelling, Hartmann tries to synthesise Schopenhauerian pessimism and Leibnizian optimism. The manifestation of the unconscious Absolute as 'will' gives grounds for pessimism, while its manifestation as Idea gives grounds for optimism. But the unconscious Absolute is one. Hence pessimism and optimism must be reconciled. Manifestation of the Unconscious To Von Hartmann, all activities spring from the unconscious. We find the manifestation of the unconscious everywhere. Hartmann traces the operation of the unconscious through the phenomena it inhabits both living and nonliving. From the unconscious spring our instincts, our impulses, our desires, the interactions of mind and body, and the social ties that bind men to one another. It is always the unconscious which makes the cooperation of individual beings possible. There are individuals of every possible grade - from atoms upto the whole of Nature, and in all of them the same unconscious is at work. The manifold has phenomenal significance only, not metaphysical. First, the unconscious manifests itself as a material, mechanical world in space and time. Then, in the course of the evolution of the world, it manifests itself for man, in whom it becomes self-conscious. The process of creation is a process of becoming more and more conscious. Hartmann speaks of the development of consciousness in man and perhaps the higher animals as an accident in evolution -- a result of the thrust of the unconscious towards self-realisation. In the human mind the unconscious expresses itself ~ sensuous perception. The intuition of external objects takes place through the unconscious co-operation of sensation. Feelings and motives are also produced by unconscious happenings. For this reason they are frequently incomprehensible even to ourselves. Instinct, according to Hartmann's assertion, cannot be explained by the material organisation, nor can it depend on a nervous mechanism. Nor is it conscious reasoning. Hence the only thing left is to think it as unconscious will or idea, To Von Hartmann, "One of the most important and familiar manifestations of the unconscious is Instinct. Instinct is purposive action without consciousness of the purpose. Hartmann is in agreement with Fechner that matter must be regarded as a system of atomic forces. But we should conceive the striving of the atomic force as that of a will, where there is only an unconscious idea of the end. We can not understand force until we think of it as a will. Matter itself, then, is idea and will -- and the distinction between matter and mind disappears. Like Schopenhauer, Von Hartmann postulates all force and matter to be the "Phenomena of one substance the will". But Von Hartmann, while conceiving the 'one substance' as 'will' and frequently calling it so, also conceives it as a psychic force or unconscious mind which he calls the unconscious. The activity of this unconscious is manifest in the creative and impulsive forces of natural processes - for example, gravitation, instinct and evolution -- towards fulfilment of an unmediated purpose. He says that the "Immanent unconscious teleology of an intuitive unconscious intelligence is revealed in natural objects and individuals by means of ... Continual creation or conservation". It is impossible for man's limited consciousness to "apprehend the mode of perception of this intelligence", as "we are only able to indicate it through the contrast to our own form of perception (consciousness), thus only to characterise it by the negative predicate of unconsciousness". Besides this concept of the 'will' as the unconscious mind, we find in Von Hartmann the concept that consciousness, as well as impulses from the unconscious, may be a ground for action. Decisions to act may arise from reflection upon sensations and perceptions. Then during the processes of evolutionary development, as consciousness gains in influence, it may come more and more to inform the unreflective mind and lead it towards meditated action. This conception radically differs from Schopenhauer's conception of the unconscious. The mind is a permeating unity, with the qualities of Von Hartmann's unconscious -- often called the "All-one" -- which is "the common bond of the world ... ". The theory of the unconscious in relation to human life. The unconscious mind works like a weaver half-asleep. Its thinking produces aimless patterns in phenomena. The determinism of the mind is that of a dream. one asleep cannot control a dream. Its course is fixed by the contents of the mind. That the dream is fixed by the contents of the mind explains the paradox of its aimlessness and yet its determination of events. The mind is not "free to feel" exactly; yet it has not a drawn-up syllabus. It has an unconscious content that has fixed its dream, and the sequences of its impulses are fixed by this unconscious content. The experience of pain and the judgement that pain is evil are products of consciousness. The dreaming mind is as raptly intent upon the flow of water as upon human suffering. Before it may be informed by consciousness, the mind does not know any distinction between good and bad. This fact is consistent with Von Hartmann's statement that "Nature, so far as it is unconscious, does not know the distinction of moral and immoral. Yes, nature in itself is not good or bad, but is ever anything else but natural, i.e., self-adequate. For the universal natural 'will' has nothing outside itself, because it includes everything and is it-self everything, thus there can for it be nothing good or bad, but only for an individual will".

The mind is unjust to individuals, for it knows nothing of man's justice. It seems evil to those who suffer. The unconscious mind knows no more of malice than of benevolence. Mind is moving towards an unplanned goal in the way that instinct does. The mind is not limited to space or time. The idea of space and time as subjective forms of perception runs through Schopenhauer's *The World as Will and Idea*. Von Hartmann repeats the concept, discussing it at length in relation to the unconscious, he says: "The unconscious is not confined to space". The mind is outside time also, in an eternal now. In "The Philosophy of the unconscious", "the unconscious representation filling the will is only a non-temporal content, merely dragged along with it, as it were, into time". Von Hartmann said of the human will that muscular contraction "takes place through the influence of the motor nerves, by a nerve-current flowing from centre to periphery, a current which is evidently related to the electrical and chemical streams". That its impulses seem to spring from the human brain itself echoes Von Hartmann's statement that immediate knowledge "arises in the mind "as the filling of consciousness with a content (feeling, thought, desire) through involuntary emergence of the same from the unconscious". Von Hartmann discusses incursions of the clairvoyant unconscious into the human mind, as pulsations that fill consciousness with a content. Its incursions are "independent of the conscious will of the moment, but rather altogether dependent on the interior interest in the object, on the deep needs of the mind and heart for attaining this particular goal". These incursions, says Von Hartmann, explain "clairvoyance in dreams which come true, visions, spontaneous, and artificial somnambulism". Flashes of Clairvoyance are always concerned with one's self, "important points of one's own future, warning against danger, consolation for sorrow... or they make disclosures concerning beloved persons, wife and child, announce e.g. the death of the absent, or imminent misfortune; or, lastly, they relate to events of awful magnitude and extent".

The psychic phenomena developed from Von Hartmann's concepts, resemble the phenomena of extra-sensory perception, namely, telepathy, Clairvoyance, Precognition, and Psychokinesis. If the mind is unconscious, as if asleep, it may wake. All its phenomena are parts of it. The consciousness of each conscious part of it lies within it. As more and more of its parts, become recently developed consciousness from unconscious processes become conscious, it as a whole may become so. We find support for this idea in the philosophy of the unconscious. Von Hartmann says that in primitive life-forms the neural organisation ( or brain ) is unconscious. The developing brain responds to stimuli long before it becomes reflectively conscious. Consciousness arises when the brain perceives external stimuli as sensations, and consciousness develops as the brain reflects upon them. Von Hartmann discusses the idea that the development of consciousness is the goal of evolution. "By the way of the unfolding of consciousness must then the goal of evolution be sought, and consciousness is beyond a doubt the proximate end of Nature - of the world. The question still remains open whether consciousness is really the ultimate end, therefore also self-end, or whether it again serves only another end?" The idea that the unconscious may develop consciousness in itself as a whole is suggested all through the philosophy of the unconscious. In becoming self-conscious, the unconscious is made aware of the situation it has created. In developing consciousness in its creatures; the unconscious creates pain. Since the creatures of the unconscious that become conscious of pain are its phenomena and parts of it, the unconscious experiences pain. Von Hartmann thought that man's reason might aid the unconscious in its effort to find redemption in annihilation. Many passages express this idea, Man in helping to make the unconscious aware, contributes to this redemption. This, in Von Hartmann's thought, is the way the world ends. This reasoning suggests that for the individual suicide may be desirable. Schopenhauer thought the nature of the will unchangeable, and man's only hope for escaping the pain of life lies in a saintly renunciation of the will - a suicide of the senses, in the least.

In order for consciousness to modify the world-process the will One basis for human action is the volitions of the will, which flow into the individual mind as instinct, desire, and impulse. But consciousness provides a second basis. From the external world sensations flow into the individual's brain and there produce awareness, feeling and reflection. Conscious reflection allows man to choose on the basis of reason instead of impulses. must be free. Human beings must have freedom of the will to act as taught by reason, and the will must have freedom to alter its courses. Freedom of the will means freedom to choose between one or the other of two bases for action. Since there are two bases for action, then 1) impulses of the Immanent will and 2) reflection of the mind upon sensations from the external world, some freedom of the Will is possible. We found support for this idea in the Philosophy of the unconscious. Von Hartmann said that the impulses of the unconscious which activate the will need not pass through the conscious mind. Freedom of the will is therefore freedom from the 'will' -- from instincts and selfish desires. It is freedom to choose the objects suggested by the rational mind and compassion. That the human will is sufficiently free to allow man to act on the basis of reason and compassion does not necessarily mean that the Immanent Will is similarly free. Schopenhauer's will is free, for it creates its own laws. But Hartmann's will is unconscious, which is a Mind dreaming a dream. If the will as Mind has unconscious precognition (contains the knowledge, without awareness of it) that consciousness may develop, perhaps it has (as Von Hartmann suggested) chosen this process for its own redemption. It is supposed the will has purpose in the sense of general direction. But the will may swerve from its predestined courses under the pressure of an outside force like consciousness, as an automobile plunging down a straight highway may be slightly swerved by the wind. Its general purpose, say, evolutionary development, continues, but man through compassion may treasure and save what the will alone might destroy as unfit to survive. The outside force that may swerve the Will is man's consciousness, man's exercise of his limited freedom, and hence man's pressure upon the Will. As the will is Immanent in man's consciousness, informs the mind of what it did not know -- awakens in it a tiny area of awareness. To this minute extent, man is a variable in the equations of the

Will's determinism. The generations come and pass like drops of rain, but they continue on and on. To the extent that the mind may be free to walk gradually to consciousness through the aid of the human mind, it needs that aid. Its processes are mechanical, even though it is alive and has the potential for developing consciousness and moral values. It needs man's help to redeem itself from mechanism. Von Hartmann did not think of the unconscious as good. The impulses of consciousness are merely higher than those from the unconscious mind: action from consciousness may be regulated according to principles which reason dictates. Von Hartmann had suggested that if the unconscious should come to see absurdities "with open eyes", it would not allow them to continue. He said "incomprehensible and unpardonable as the first commencement would be without the hypothesis of a blind action, no less incomprehensible and unpardonable would be the *laissez aller* of this misery with open eyes". In Von Hartmann's thought, awareness would lead it to annihilate the world. The mind made conscious would not be passive. Its measure of consciousness would lie within its conscious parts, grown more and more numerous and prevalent with the passage of the ages. Informed by the human mind, it would operate, as it now operates, within the human mind. Von Hartmann describes how the mind operates within human life to bring about change suitable to it in these words: "The unconscious must display a direct activity in the progressive development of the organisation: on the one hand, in order with new germs to call forth the variation that do not accidentally arise; and, on the other hand, to preserve from being again obliterated by crossing the variations that have arisen, which belong to its plan". To the extent that the mind operates through the processes being investigated by parapsychologists, it operates in "a world of causality new to science.... Its operations, though imperceptible to the senses, are nonetheless energetically real, since results that are discoverable are produced.

Von Hartmann stresses this point that the activity of the unconscious is most evident in the pivots of evolution, that is, in the areas of generation. We find the metaphysical concept of the unconscious in the philosophy of Hartmann, The unconscious moves towards fulfilment of its purpose through natural laws. Evolution, with its principle of survival of the fittest, often the strongest and most ruthless, is one of these laws. It moves toward fulfilment by impelling every individual creature toward the greatest possible self-realisation. Each creature in a chain of generations is its temporary mechanism. The larger interest of the will, we may suppose, is human history. Hartmann, says that "history attains, by the initiative of eminent individuals, results which were quite beside the conscious purposes of such men". Speaking of genius, Von Hartmann quotes from Schelling that "the man of destiny does not execute what he 'wills' or 'intends', but what he is obliged to execute through ~ incomprehensible fate under whose influence he stands". Von Hartmann describes how the unconscious, working as instinct, animates a brainless polype in a glass of water. Moved by instinct, the polype "produces a whirlpool with its arms, in order to draw it within its grasp. On the other hand, should a dead infusorian, a small vegetable organism, or a particle of dust, approach quite as close, it does not trouble itself at all about it. The Polype then perceives the animalcule to be living, draws therefrom the inference that it is fit for food, and adopts means to bring it within reach of its mouth". "The unconscious" said Von Hartmann, "usually always calls forth as a motive in the brain the reaction which is the easiest". "The unconscious does not grow weary, but all conscious mental activity becomes fatigued, because its material organs become temporarily unserviceable, in consequence of a quicker consumption of material than nutrition can repair in the same time". As the impulse of the unconscious must be put into action through the human brain acting as a mechanism, the Will is impeded when this mechanism is fatigued. "Nervous fatigue increases the repugnance to pain, diminishes the effort to retain pleasure; thus increases the pain of pain, diminishes the pleasure in pleasure". Von Hartmann suggested that oppressive feelings thrust into the subconscious emerge in weariness or sleep: "Before falling asleep, when the intellect becomes weary, the feelings which oppress us emerge the more powerfully because they are not impeded by thoughts".

7.4 Unit Summary "To have ideas, and yet not be conscious of them,—there seems to be a contradiction in that; for how can we know that we have them, if we are not conscious of them? Nevertheless, we may become indirectly aware that we have an idea, although we are not directly cognisant of the same" (Kant, "Anthropology," sec. 5, "Of the ideas which we have without being conscious of them"). These clear words of the great clear thinker of Königsberg offer at once a starting-point for our investigation, and the field of inquiry itself.

7.5 Key Terms ● Nounenon: In philosophy, a nounenon is a posited object or event that exists independently of human sense and/or perception. The term nounenon is generally used in contrast with, or in relation to, the term phenomenon, which refers to any object of the senses. ● Teleology or finality is a reason or explanation for something as a function of its end, purpose, or goal, as opposed to as a function of its cause. A purpose that is imposed by a human use, such as the purpose of a fork to hold food, is called extrinsic.

7.6 Check Your Progress 1) Prepare a note explaining the philosophy of unconsciousness. 2) Explain the philosophy of unconsciousness as will. 3) Explain the philosophy of unconsciousness as will and idea. 4) Fill in the blanks: The psychic phenomena developed from Von Hartmann's concepts, resemble the phenomena of \_\_\_\_\_ perception, namely, telepathy, Clairvoyance, Precognition, and Psychokinesis. 5) True/False: The idea of the unconscious is the supreme revolutionary conception of the modern age.

Resources/References/Suggested links: ● PHILOSOPHY OF THE UNCONSCIOUS; EDUARD VON HARTMANN; First published in 1931 by Routledge, Trench, Trubner & Co Ltd Published 2014 by Routledge 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN 711 Third Avenue, New York, NY, 10017, USA ●

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THE UNCONSCIOUS; Antony Easthope; First published 1999 by Routledge 11 New Fetter Lane, London EC4P 4EE ●

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Unit 8: Philosophy of the Unconscious-II 8.0 Introduction 8.1 Unit Objective 8.2 Freudian Concept Of The Unconscious 8.3 Topographical Theory 8.3.1 The Conscious 8.3.2 The Preconscious 8.3.3 The Unconscious 8.4 The Structural Theory 8.4.1 Id 8.4.2 The Ego 8.4.3 Superego 8.5 Oedipus Concept 8.6 Unit Summary 8.7 Key Terms 8.8 Check Your Progress 8.0 Introduction Freud's Philosophy of the Unconscious is the only comprehensive, systematic study of Sigmund Freud's philosophy of mind. Freud emerges as a sophisticated philosopher who addresses many of the central questions that concern contemporary philosophers and cognitive scientists while anticipating many of their views.. 8.1 Unit Objective This unit intends to introduce the learners with the Freudian concept of the unconscious. 8.2 Freudian Concept of the Unconscious The unconscious prior to Freud was an ill-defined metaphysical concept. Several authors used the term in a variety of connotations, but no one really understood it. "Freud was the first to make such a concept the really essential element in a psychology far-reaching in its scope but fundamentally empirical in character, built up as it was on the basis of his own painstaking observations over many years". To Freud the unconscious was not an abstract term. The unconscious was a matter of fact, a 'province' of the human mind, and an undeniable part of human experience. Freud believed that the unconscious is not a hypothesis but a fact, a fact that can be proven. He discovered the unconscious phenomena and incorporated them in his scientific system. Freud gave some evidence. The following evidences compels us to believe in the existence of the unconscious mind. A) A strong argument in favour of the reality of the unconscious is the fact that we dream. Dream is a product of the unconscious B) . It shows the inner truth and reality of a person as it really is, not as we conjecture it to be, and not as he would like it to be, but as it is. Freud referred to dreams as the royal road to the unconscious. Solution of problems during sleep C) : We try to solve a problem before going to sleep. In the morning when we get up sometimes the answer flashes in our minds. The unconscious mind is responsible for the solution of the problem. Psychopathology of everyday life D) : By the psychopathology of everyday life Freud meant the various slips of the tongue, error, failure to carry out actions, and all other minor slips and mistakes. Freud says that any slip is to be taken seriously. He argued that many pieces of apparently accidental, haphazard or purposeless behaviour could be explained in terms of unconscious wishes or purposes. Manifestations of the unconscious were observed in hypnosis E) . In the 'post- hypnotic suggestion'. In the 'post-hypnotic suggestion', the unconscious is demonstrated experimentally. Unconscious desires are manifested through various disease symptoms F) . Hysteria, Paranoia, neurotic, melancholia etc. are motivated by repressed unconscious desires. Neurotic symptoms represent the resolution of a mental conflict in which a wish, a motive which has been banished from consciousness is expressed. Jokes: Elements of the repressed may gain access to consciousness without compromising the individuals' mental health in a special way and under special circumstances. This is seen in wit and humour. Here special techniques have been evolved, with the purpose of producing changes in the play of the mental forces so that what would give rise to unpleasantness may on this occasion result in pleasure. According to Freud, religion too is motivated by unconscious forces. He believed that the unconscious is applicable to every area of human existence. Unconsciousness is a natural phenomena. It contains many aspects of human nature - the dark and the light, the wise and the foolish, the beautiful and the ugly, the profound and the superficial. To be ignorant of the fact that we have an unconscious mind is to desecrate a part of our nature which can be of the highest importance in understanding human psychology as well as in the treatment of illness. To understand the Freudian concept of the unconscious, it is necessary to consider, on the one hand the concept of the conscious, the preconscious, and the unconscious and on the other hand the concepts of ego, super-ego and Id. Freud combined his concepts of the unconscious and of memory with the notion that the mind consists of different 'layers'. 8.3 Topographical Theory At first Freud admitted only three of these layers: The unconscious, the preconscious, and the conscious. These three layers were referred to as regions of the mind and became known as the 'topographical theory'. 8.3.1 The Conscious Freud used the term conscious to denote all the mental processes of which a person is aware at a given moment. Freud regarded it as a sense organ of attention which operates in close association with the preconscious. "Through attention, a person (subject) can become conscious of perceptual stimuli from the outside world. From within the organism, only elements in the preconscious enter consciousness; the rest of the mind lay outside awareness." 8.3.2 The Preconscious The preconscious includes the thoughts and feelings which are easily available to the consciousness through the process of 'hyper-cathexis' i.e. the addition of small amounts of energy from the conscious to their own quanta of energy. It is the storehouse of surface memories and desires that are not conscious at the moment but are readily recallable. It represents the ideas and thoughts which were once consciously entertained but are no longer in the conscious region; yet they can be brought back to the consciousness by efforts of will. This region of the mind is not present at birth but develops in childhood. One of its main functions is to maintain repression or censorship of wishes and desires. The preconscious is called the secondary process as the preconscious system first begins to develop during childhood, and continues as the individual grows to adulthood. 8.3.3 The Unconscious Unconscious memories are those that cannot be spontaneously recalled by the subject, but which can be evoked by the use of special methods. It is the repository of buried thoughts, emotions, and impulses that are not readily accessible to voluntary control. The contents of the conscious and the preconscious mind are internally consistent, temporally arranged and adaptable to external events. The unconscious is timeless, chaotic, infantile, and primitive. In it are to be found the ideas and wishes and strivings which were once in the conscious, but which have been forced into the unconscious. Here also are to be located many strivings and desires which originate from the energy of the Id and have never been conscious and will never be. The unconscious is characterised as: a. Its elements are inaccessible to consciousness b. . Generally the elements of the unconscious are not accessible to the consciousness and can become conscious only through the preconscious, which excludes them by means of censorship or repression. By the action of the inter systematic censor certain elements of the unconscious are excluded from the preconscious. The action of this censor is called repression. Repressed ideas may reach consciousness when the censor is overpowered, relaxed, or is fooled. Their mode of functioning is known as the primary process. The primary process holds sway in the unconscious. In early childhood, this system comprises nearly the whole of the mental apparatus. As the child develops a different mode of function, the secondary process appears. This secondary

process is the characteristic of the preconscious. The primary process had as its principal aim the facilitation of wish fulfilment and instinctual discharge; thus, it is intimately associated with the pleasure principle. The primary process possesses two other characteristics 1) Cathexes of mental energy are readily displaced or highly mobile, and 2) such cathexes are readily condensed. In the unconscious, cathexis is freely mobile and displaceable. Leading to intensification of certain elements and reduction in the intensity of others; it is constantly pressing for discharge; and it operates without regard for time, space, or logic. It is the unconscious, with its mobile psychic energy, its non-verbal forms of thought formation and its disregard for the external world, which gives to dreams, parapraxes, and symptoms alike their special and partly unrealistic qualities. c. Its memory traces are of the non-verbal nature. Unconsciousness is really below the level of speech mechanism. Hence, it is unanalysed and unknown. The [person is not entirely unaware of it; he simply cannot tell anybody what it is. He even cannot tell it to himself, which is another way of saying that he does not understand it. Memories in the unconscious are such as have lost their connection with verbal expression. Memory traces are of two types - non-verbal and verbal. These memory traces can be changed from verbal to non-verbal or from non-verbal to verbal. These changes occur from cathartic shifts within the mind. When they occur, there is a change from the system unconscious to the system preconscious; or vice versa. By joining a corresponding word trace, the hyper-cathexis of a memory trace of the unconscious system can become preconscious. A lowering of the cathexis of a memory tract of the system preconscious can produce repression to the non-verbal memory trace of the unconscious system. d. The contents of the unconscious are limited to wishes e. seeking immediate fulfillments, since they operate according to the pleasure principle. It is directly related to instinct. Freud conceives instincts as inner somatic stimuli which are continually operating and which tend towards a release of tension. When Freud formulated the topographical theory, the instincts were supposed to consist of the sexual and self-preservative desires. He recognised these drives as the source of the motive force or mental energy belonging to the unconscious system. Freud regarded the sexual instinct as a psychophysiological process. It had both mental and physical manifestations. Essentially, he used the term 'libido' to refer to that force by which the sexual instinct is represented in the mind. According to Freud libido is the source of energy of the unconscious. It includes all forms of love, even parental affection, love of friends, animals, inanimate objects, abstract ideas and ideals. f. It is of an infantile character. The preconscious and conscious develop later. The unconscious system operates throughout life in the same way as the entire mind operates during infancy, according to the primary process. In topographical theory, Freud emphasised the role of intrapsychic conflict. Intrapsychic conflict is actually a conflict between the conscious and unconscious. In his later work, Freud realised the need for a more systematic concept of psychic structure. 8.4 The Structural Theory Freud next formulated the structural theory which complements the topographical considerations. With the new structural theory, the technique of psychoanalysis took on new precision and focus. According to Denis O'Brien, Freud's topographical theory appears as "very much as inside view", because "the division of the mind into conscious and unconscious is what we are aware of in ourselves". On the contrary, the structural theory appears as an "outside view of the patient", because the structural theory only states that the individual is composed of id, ego, and superego". From the structural perspective the psychic apparatus is divided into three provinces - ego, id, and superego, which are distinguished by their different functions. 8.4.1 Id The "Id" is the term which Freud used for the raw material of our mental life. It refers to the underlying, instinctive animal part of our nature. It is a mass of blind instincts. It contains the driving forces of our life, the desire for food and for sexual satisfaction, aggressive tendencies, tendencies to escape danger by flight or some other means and so on. It is the great source of mental energy for the entire mental apparatus. The Id energy is of two types: 1) aggressive energy deriving from the aggressive instinct, and 2) libido deriving from the erotic instincts. "The Id is "a chaos, a cauldron of seething excitement,...there is nothing corresponding to the idea of time..the Id knows no values, no good and evil, no morality". The Id has no logical organisation. It possesses no sense of values and therefore cannot distinguish between good and evil but instead is dominated entirely by the pleasure-principle. It is the main reservoir of both the life and the death instinct. However, it is not synonymous with the unconscious, since the structural view point demonstrated that certain functions of the ego are unconscious, and that for the most part, the superego operates on an unconscious level as well. All life force comes from the 'Id' but in the course of human development the failure to satisfy all the desires of the 'Id' leads to the formation of the 'ego'. 8.4.2 The Ego It is "that part of the Id which has been modified by its proximity to the external world and the influence that the latter has had on it, and which serves the purpose of receiving stimuli and protecting the organism from them, like the cortical layer with which a particle of living substance surrounds itself". The ego performs its protective function through the 'reality test'. In the 'ego', the 'reality principle' reigns instead of the 'pleasure principle' of the Id. The Id is biologically conditioned via the instincts; the 'ego' is environmentally conditioned via the perceptual apparatus, and controls voluntary movements. The ego's power is derived entirely from the Id. Its goal is to try to meet the demands of Id by compromising with reality. It controls the apparatus of motility and perception, contact with reality, and through the mechanisms of defence available to it, the inhibition of primary instinctual drives. The ego is the control apparatus that regulates human behaviour. It is however, important to be aware of the fact that human behaviour is partly unconscious, partly preconscious, and partly conscious. The innate id is entirely unconscious, but the acquired parts of personality structure

spread to all the three mental layers, the unconscious, the preconscious, and the conscious. Freud emphasised the role of the instincts in ego development, and particularly the role of conflict. At first, this conflict is between the Id and the outside world; later, it is between the id and the ego itself. Freud himself did little to develop a theory of the growth of the ego and the secondary processes. This was left to later Freudians such as Heins, Hartmann, Anna Freud, Erikson, and Rapaport. Freud's daughter Miss Anna Freud has expanded the theory of ego. In 1936 Miss Freud published *The Ego and the Mechanisms of Defence*. Heins Hartmann and his co-workers have expanded and modified this theory by postulating the existence of primary autonomous ego functions, the development of which is independent of the drives and of conflict. Hartmann has pointed out that the integrating organising function of the ego is the autonomous ego. Hartmann assumed that there are inborn forces in the ego. These primary autonomous apparatuses of the ego in maturation constitute the foundation for the ego's relation to external reality. , a work which advanced the work of psychoanalysis. The book is a study of how the mind manages the conflict that arises when a wish cannot be fulfilled. In this book she also gave stress on the analysis of the ego. In her view, "analysis of the ego has assumed a much greater importance in our eyes. Anything which comes into the analysis from the side of the ego is just as good material as an id-derivative". Freud saw the ego as a "servant of three masters", namely the id, the superego, and the outer world which he called 'reality'. But Hartmann's ego was no longer a servant, it became the synthesising power, the over-all coordinator of personality. Freud believed that the id is the source of all energy and the ego works with a desexualised libido, borrowed from the Id. Freud speculated that the neutral energy came from Eros and could be conceived as desexualised libido. According to Hartmann, Kris, and Loewenstein the energies of the aggressive instincts of Thanatos could be neutralised and placed at the disposal of the ego. The ego's functions develop by learning and maturation. He considers the ego a partly primary, independent variable, not entirely traceable to the interaction of drives and the environment, as well as a quantity that becomes partly independent from the drives in a secondary way. This is what Hartmann means when he uses the terms primary and secondary autonomy in ego development. Hartmann systematised ego psychology.

### 8.4.3 Superego

The superego is the last of the structural components. It results from the resolution of the oedipus complex. It is concerned with "moral" behaviour, which is based, in turn, on unconscious behavioural patterns which were learned at early pregenital stages of development. Super-ego is the source of man's idealism. All strivings for perfection arise out of the super-ego. So the superego is that part of the ego in which self observation, self- criticism, and other reflective activities develop. It differs from the conscience in that a) it belongs to a different frame of reference, i.e. metapsychology not ethics; b) it includes unconscious elements. The superego comes into being with the resolution of the oedipus complex. But what is the fate of the object attachment which is given up with the resolution of the Oedipus complex? Freud's formation of the mechanism of identification is relevant here. During the oral phase, the child is entirely dependent on his parents. When he advances beyond this stage and must abandon his earliest symbolic ties with his parents, he forms initial identification with them. The dissolution of the Oedipus complex and the con-comitant abandonment of objectives lead to a rapid acceleration of the identification process. These identifications with both parents become united and form a kind of precipitate within the ego, which then confronts the other contents of the ego as a super-ego. This identification with the parents is based on the child's struggle to repress the instinctual aims and it is this effort of renunciation that gives the super-ego its prohibiting character. Because the super-ego evolves as a result of repression of the instincts, it has a closer relation to the Id and then the ego itself. The exploration of the super-ego and its functions did not end with Freud, and such studies remain of active interest. Id, ego, and the superego are abstract terms, the value of which lies in their operational references. Each refers to a particular aspect of human mental functioning. With the emergence of the new structural approach, the technique of psychoanalysis took on new precision and focus. The ego was seen as a group of functions more or less accessible to consciousness. The most important function of the ego, perhaps, was to mediate between the demands of the Id, the super-ego, and the environment. The effect of the new structural hypothesis on the treatment was to open up a more extensive consideration of the total personality, not just those elements of the unconscious which were repressed.

### 8.5 The concept of Repression

The contents of the unconscious mainly come through repression. It is by means of repression that memories enter the unconscious. One may ask why did some past experiences remain within reach of consciousness, whereas others seemed to elude it altogether and were capable of being brought back only by special methods? And why was it possible to break through the barrier which evidently kept those memories from returning to consciousness either by insistent questioning or by hypnosis? This barrier, of course, could be conceived of only as being erected and maintained by some force. Here is the origin of the notion of repression and the notion of the censor. Repression is the name of the force or power which removes certain facts from consciousness into the unconscious and holds them there. The censor is the power which makes a spontaneous return to consciousness impossible. The repressed wishes are dynamic in character and try to come out in consciousness disguised forms to fulfil themselves by eluding the censor, the ego. The theory of repression is the 'basis' of the concept of the unconscious. Repression serves as a prototype of the unconscious. Thus inaccessibility to retrospection is the criterion of the 'unconscious' and 'repression' is a necessary antecedent condition of such inaccessibility. "The essence of repression lies simply in the function of rejecting and keeping something out of consciousness". The purpose of repression is to protect the ego processes which are incompatible with the individual's high evaluation of himself. Freud considered repression to be at the core of symptom formation.

There is general agreement that many of the things in the unconscious have become unconscious as a result of repression. This means that there are somethings in the unconscious which have at one time or another been conscious, and 'repression' is the word used to indicate that this has happened. This question leads to another question: why are certain facts repressed? Why do they not simply remain in the subconscious so as to be recalled whenever, by some association, they come close to consciousness? The answer given by psychoanalysis is that these memories are felt to be intolerable, because they contradict certain masterful tendencies of consciousness. Breuer's observation and several other experiences had taught Freud that things which were felt by the subject to be incompatible with certain fundamental convictions or feelings or tendencies were apt to be "forgotten" so thoroughly that under normal conditions they could not be remembered any more. They were repressed, relegated to the unconscious and had become incapable of spontaneous return and inaccessible to voluntary recall. Memories which have been banished into the unconscious are held back there by the force of the censor. If the mind somehow gets near such a repressed memory, the force of the censor prevents this memory, the force of the censor prevents this memory from arising. The strength of the censor becomes manifest by a certain behaviour of the person analysed. This behaviour is called resistance. Resistance becomes particularly visible by the method which Freud adopted after he had abandoned hypnosis as a means of exploring the unconscious. To return to the notion of repression, we may say repression is not something which we do, but something which happens to us. Things are repressed without any deliberate and conscious choice on our part. Thus to say that "we repress" something is not strictly correct, it is rather that something is repressed. In 8.5

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Oedipus concept When he started treating cases of hysteria Freud had been struck by the fact that his patients wanted to forget something and that what they forgot was usually sexual. It was precisely on this point that he and his colleague Breuer parted company. Trying to solve the riddle of what might be the deepest motivations in human behaviour Freud, in 1897, came to appreciate insights that were in Sophocles' play, Oedipus the King, first performed in Athens around 427 BC. Oedipus is brought up as the son of the ruler of Corinth until one day a prophet tells him he is destined to kill his father and marry his mother. He immediately leaves home. On the road he gets into a row with a man about right of way at a junction, and in the ensuing fight kills him. Arriving in Thebes he saves the city by solving the riddle of the Sphinx and is rewarded by being married to the queen, who has been recently widowed. It turns out that he was in fact a foundling, brought to Corinth as a baby, that the man killed at the junction was his father and the woman he has just married is—his mother. Oedipus blinds himself and goes into exile. It is no accident that Freud's own father died in 1896, of natural causes, not at a road junction, a year or two before Freud started working seriously on The Interpretation of Dreams. He refers to Sophocles' play, especially to one point when Oedipus is worrying about the fate prophesied for him; his wife tries to reassure him: Many a man ere now in dreams hath lain With her who bare him. (Freud 1973–86, vol 4:366) Freud reads this dream easily enough. 'It is', he says, 'the fate of all of us, perhaps, to direct our first sexual impulse towards our mother and our first hatred and our first murderous wish against our father' (ibid: 364). After discussing Oedipus Freud takes up Shakespeare's masterpiece, Hamlet, and confirms his understanding from that. Hamlet finds it hard to attack the man who has just married his mother because his step-father represents 'the repressed wishes of his own childhood' (ibid: 367). How do women figure in the Oedipus situation?

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At first Freud thought that every little girl directs her first sexual impulse towards father and hates her mother. He soon realised that the feminine version was not simply a reverse of the masculine since little girls also direct their first sexual impulse towards the mother. Received opinion is that the world is simply divided into real men and and real women. But as we shall see, psychoanalysis thinks sexuality is much more complicated and uncertain than that. From the start the human subject is divided. In the Oedipus complex the incestuous drive towards the mother is immediately matched by opposing forms of drive, expressed as the threat of castration from the father. This was a persistent theme in the story of Little Hans. The fundamental contradiction is bluntly stated by Jacques Lacan when he says that 'the Sovereign Good...which is the mother, is also the object of incest' and so 'a forbidden good' (1992:70). Oedipus and Hamlet both present this conflict. Without meaning to, Oedipus does have intercourse with his mother and then feels so bad about it that he blinds himself; Hamlet is commanded to take revenge against his step-father by the Ghost of his own father but finds it almost impossible to kill the man who is making love with his mother. Freud remarks how 'every new arrival on this planet is faced by the task of mastering the Oedipus complex; anyone who fails to do so falls a victim to neurosis' (1973–86, vol 7:149 fn.). 8.6



Unit Summary The unconscious prior to Freud was an ill-defined metaphysical concept. Several authors used the term in a variety of connotations, but no one really understood it. "Freud was the first to make such a concept the really essential element in a psychology far-reaching in its scope but fundamentally empirical in character, built up as it was on the basis of his own painstaking observations over many years". According to Freud, religion too is motivated by unconscious forces. He believed that the unconscious is applicable to every area of human existence. Unconsciousness is a natural phenomena. It contains many aspects of human nature - the dark and the light, the wise and the foolish, the beautiful and the ugly, the profound and the superficial. At first Freud admitted only three of these layers: The unconscious, the preconscious, and the conscious. These three layers were referred to as regions of the mind and became known as the 'topographical theory'. Freud next formulated the structural theory which complements the topographical considerations. With the new structural theory, the technique of psychoanalysis took on new precision and focus. According to Denis O'Brien, Freud's topographical theory appears as "very much as inside view", because "the division of the mind into conscious and unconscious is what we are aware of in ourselves". On the contrary, the structural theory appears as an "outside view of the patient", because the structural theory only states that the individual is composed of id, ego, and superego". From the structural perspective the psychic apparatus is divided into three provinces - ego, id, and superego, which are distinguished by their different functions.

8.7 Key Terms ● Motility is the ability of an organism to move independently, using metabolic energy. ● The term psychic apparatus denotes a central, theoretical construct of Freudian metapsychology. ● Oedipus complex, in psychoanalytic theory, a desire for sexual involvement with the parent of the opposite sex and a concomitant sense of rivalry with the parent of the same sex; a crucial stage in the normal developmental process. Sigmund Freud introduced the concept in his Interpretation of Dreams (1899).

8.8 Check Your Progress 1) Prepare an explanatory note on the Freudian concept of the Unconscious. 2) Discuss Freud's Topographical theory. 3) Discuss Freud's Structural theory. 4) What is the oedipus concept? 5) From the structural perspective the psychic apparatus is divided into three provinces - ego, id, and superego, which are distinguished by their different functions. Discuss.

Resources/References/Suggested links: ● PHILOSOPHY OF THE UNCONSCIOUS; EDUARD VON HARTMANN; First published in 1931 by Routledge, Trench, Trubner & Co Ltd Published 2014 by Routledge 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN 711 Third Avenue, New York, NY, 10017, USA ●

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THE UNCONSCIOUS; Antony Easthope; First published 1999 by Routledge 11 New Fetter Lane, London EC4P 4EE ●

The Concept of the Unconscious; Researcher: Bandyopadhyay, Swasti; Shodhganga : a reservoir of Indian theses @ INFLIBNET  
Unit 9: Philosophy of the Unconscious III 9.0 Introduction 9.1 Unit Objective 9.2 The Unconscious and Sexuality 9.3 The Idea of Myth 9.4 Unit Summary 9.5 Key Terms 9.6 Check Your Progress 9.0 Introduction

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For most of the history of Christendom small children were considered to be dirty, demanding animals, who suddenly, when they began to talk sensibly, turned into small, incompetent adults. It is hard to exaggerate the severity handed out to children; babies were sent to wet-nurses if their parents were rich and to anyone who would feed them if they were poor. Regarded as irrational and unregenerate children were beaten without mercy. If that attitude has now changed in the West, it is largely due to one man, Benjamin Spock. His book, Baby and Child Care, published in 1946, with tact, modesty and supreme authority, told parents that what young children needed above all was love, from start to finish. Spock derived this idea from Freud. The

origin of myth is derived from Greek word "MYTHOS", that is story or word. The study of myths is known as mythology. Myths are figurative stories of the isolated past that concern cosmology and cosmogony. Myths articulate that how characters go through or perform an ordered sequence of events. Myths may modify eventually, mainly after making contact with other cultures. A Myth is a tale with a supernatural aspect that has been told again and again with differences. It has an unusually strong potential for meaning but this meaning may be in the form of allegory. Origin of myth and the meaning of the myth can be understood with the help of different theories of myth.

9.1 Unit Objective This Unit shall cover two topics: ● The unconscious and Sexuality ● The Idea of Myth

9.2 The Unconscious and Sexuality His insistence on the sexual nature of children made Freud highly controversial in a society that pretended otherwise. Compared with adult sexuality, Freud argued that childhood sexuality tends to be more auto-erotic (self-focused rather than directed toward external sexual objects), polymorphously perverse (the entire body is eroticized rather than focusing mainly on genital pleasure), and bisexual (rather than desiring only male or female sexual objects). Stages of childhood sexuality Oral Stage: focus on the mouth; pleasure in nursing; trauma at separation from mother/breast. Anal-erotic stage: focus on excretory organs; pleasure in emptying bowels/bladder; fascination with products of own body; trauma at toilet training and learning societal norms of cleanliness and disgust toward bodily functions. Genital (phallic or Oedipal) stage: focus on genital sexuality; desire for sex with parent of opposite sex; trauma when confronted with incest taboo (Oedipus complex); leads to repression of sexual attraction toward parent, latency period, and super-ego formation. Male oedipus complex: original attachment to mother; intensified with emergence of genital sexuality; fear of competition from more powerful father (castration anxiety); boy represses sexual desire for mother, identifies with father as idealized authority figure (resulting in a strong super-ego), and waits for mother substitute. Female oedipus complex: original attachment to mother; emergence of genital sexuality leads to feelings of inferiority (penis envy); mother blamed for inadequacy and rejected as an inappropriate sexual object; redirection of sexual desire toward father; this is repressed by incest taboo; having experienced desire for both parents the girl retains a stronger bisexual orientation.

The Psychosexual Stages Of Development The concept of psychosexual stages of development, as envisioned by Sigmund Freud is the central element in his sexual drive theory. For him, the sex drive is the most important motivating force in man, including children and even infants. Man's capacity for orgasm or sexuality is neurologically present from birth. Sexuality, for Freud, is not only intercourse, but all pleasurable sensation from the skin. At different times in our lives, different parts of our skin give us the greatest pleasure. For example, an infant finds greatest pleasure in sucking, especially at the breast. Freud had the making of psychosexual stages of development in man with regard to pleasurable sensation. Each stage is characterised by the erogenous zone that is the source of the libidinal drive during that stage. These stages are, in order: oral, anal, phallic, latency and genital. The first stage of psychosexual development is the Oral stage. This stage lasts from the beginning of one's life till (about) the 18th month. During this stage the gratifying activities are nursing, eating, as well as mouth movement, including sucking, gumming, biting and swallowing. Here, the mothers' breast is the only source of food and drink, which also represents her love. In this stage, the gratification of needs will lead to the formation of independence and trust. The second stage is called Anal stage, which lasts from about 18th month till three or four years old. In this stage, the focus of drive energy moves from the upper digestive tract to the lower end and the anus. The gratifying activities are bowel movement and the withholding of such movement. In this stage, children are taught when, where and how excretion is appropriate by the society. Thus, children discover their own ability to control and adjust such movements. The third stage is called Phallic stage, which lasts from three or four years till the fifth or sixth year. Here the gratification is focused on the genital fondling, but not in the form of adult sexuality, since the children are physically immature. Children become increasingly aware of their body and are curious about the bodies of other children. This is probably the most challenging stage in a person's psychosexual development. The key event at this stage, according to Freud, is the child's feeling of attraction toward the parent of the opposite sex, together with envy and fear of the same-sex parent. The fourth stage of psychosexual development is the Latent stage. This stage lasts from five or six years old till puberty. During this stage, sexual feelings are suppressed in children and for the sake of other aspects of life, like learning, hobbies, adjusting to the social environment outside home, forming beliefs and values, developing same-sex friendship, etc. Problems however might occur during this stage on account of the inability of the child (ego) to redirect the drive energy to activities accepted by the social environment. The fifth and last stage of psychosexual development is called Genital stage, which starts from puberty onwards until development stops, which is ideally when adulthood starts. The gratifying activities during this stage are masturbation and heterosexual relationships. This stage is marked by a renewed sexual interest and desire without any fixation. It includes the formation of love relationships and families, or acceptance of responsibilities associated with adulthood. If people experience difficulties at this stage, it is because the damage was done in the early stages. This is a true stage theory, meaning that Freudians believe that we all go through these stages, in this order and pretty close to these ages.

9.3 The Idea of Myth Culture and society shall never die as the roots of the past nourish and nurture the present and future and literature mirrors them all. Literature can never divorce itself from its rich heritage. Hence today we find many writers re-presenting the myth of the past and retelling the stories from the present perspective. Myths represent the ingenious traditions about the nature, history and the external circumstances of the world, God, human being and society. A myth is a tale or convention which claims to preserve a primary truth about the individual life in a society. There are some modern and ancient theories of myth which have been used by the writers for analyzing different myths.

Theory of myth should clarify something about the fact. There are many theories of myth but all theories are not equal because different theories explain different things about myth. Some theories of myth might explain every fact and phenomenon related to myth. Grading the theories of myth is not simple. There have been many theories about the origin of myth but none of the theories give absolute answers to the question as to how myth has come into existence. The first most important theory about the origin of myth has been given by Euhemerus followed by some modern philosophers — Friedrich Max Muller, Sir Edward Burnett Tylor, Bronislaw Malinowski, Sir James George Frazer, Levi-Strauss, C.G. Jung and Freud. Euhemerus has suggested that myths are based on historical facts. Muller has stated his theory that mythology is a disease of language. Later on Tylor has proposed his theory of myth. For Tylor myth constructs and functions to explicate events in the physical world. For Tylor 'Primitive science' and 'modern myth' both are self-contradictory. Here science stands for natural. For Tylor myth is completely intellectual. Disagreeing with Tylor's theory Malinowski proposed his own theory of Myth which emphasizes on the psychological condition of human being that has led them to create myth. According to Malinowski human being knows that there is a boundary between what man can or cannot clarify practically. Malinowski says that man creates myth when he reaches on this boundary. His theory deals with social phenomena as custom and laws. J.G Frazer, an anthropologist whose theory is more similar to the theory of Tylor who (Frazer) asserts myth more than purely primitive. For both myth and science wrap the same variety of phenomena. This deals with physical phenomena which are more literally than symbolically. For Jung and as for Freud myth should be read symbolically rather than literally. There are four fundamental theories of myth. These theories are: ● Rational Myth Theory ● Functional Myth Theory ● Structural Myth Theory ● Psychological Myth Theory. 4.) i. Archetypal Myth Theory

The rational myth theory says that myths are produced to enlighten natural actions and forces that happen in everyday life; Along with it also says that gods and goddesses controlled all of these activities of nature. Creation myths from different cultures are all examples of rational myths. They clarify how man is produced, what god and goddesses use and what procedures they obtained to create human beings. The existence of man is a natural event but creation myths provide other clarifications, which rationalize existence and other events. Functional Myth Theory This Functional Theory is given by Bronislaw Malinowski. In this theory he gives the stress on the social function of Myth It tells that what kind of things should be done and what should not be done. It also explains that myths are created for the social control. Myths are created as a kind of social control. The functional myth theory tells that how myths are used to teach morality and normal social behavior to the people. The functional myth theory also says that myths are produced for social control and serve the function of covering stability in society. An example of a functional myth is the story of Amaterasu, a goddess who is visited by her brother in her kingdom. When she hears of her brother's visit she is worried he will try to take over her kingdom and arms herself to fight him, however, they do not fight. She allows her brother to stay in her kingdom until he ruins parts of it and entirely wears. In Malinowski's view, in all types of society, every aspect of life every custom, belief, or ideamakes its own special contribution. French Sociologist Marcel Mauses was the most important supporter of this Functional theory of myth, for this approach he used a term "total social facts" in reference to religious symbols and myths. Structural Myth Theory- Lavis strauss states that myth is like language (and coined the word 'Mytheme') or rather is language. Myth is not only expressed through language, but its functions is also like language as De Saussure has described The Nature of the Linguistic Sign and his isolation between "langue" and "parole". Levi Strauss also believed that myth also has its langue which is the synchronous structure which allows the exact parole of a certain myth. While details may contrast from myth to myth, but structure remains the unchanged.

Myths can be broken into individual units (Mytheme) which like the basic sound system of language (phonemes) gains meaning only when combined together in a particular manner. Levi Strauss assumed that myths do not deal not concepts, but structures, and these structures Correspond to the structure of brain. He saw the division as the basic structure of everything, and stated that myths are an effort to arbitrate between binary oppositions (raw/cooked, wild/tame, high/low, etc.) As Lévi-Strauss is interested in the structural pattern of myth, he states that meaning of myth is in structure and identifies that myths are structured in binary opposition for instance good vs. evil/ or good mother vs. evil mother, for e.g. in west Penelope as mother of Telemachus, Christ's mother Marry, while in east Yashoda, the mother of Krishna is the example of good mother whereas Ishtar from Gilgamesh, Circe from The Odyssey or in east Kekai in Ramayan are the terrible mothers. Structural theory of myth says that myths are based on human emotion. These categories of myths explain the two aspects of the human mind; the good aspect and the bad aspect. They illustrate the alienated self and the duality of human nature. For instance Myths about Hercules show how the human mind can be both good and bad. Hercules did both good and bad things. One of the bad things he did was (in "Jason and the Argonauts") he stole a broach pin from the treasure chamber of the god Talos. This sin caused his friend to be killed. Hercules knew that his friend was killed because of his sin, so to make up for it, he vowed to stay on the island until his friend was found. Psychological Myth Theory. The psychological myth theory explains that myths are related with human emotion and appear from the human subconscious. All around the world cultures have similar wishes, question and fears which is not easy to explain that is why psychological myths are made and there are archetypes shared between cultures. Archetypes are universal forms and characters used by all cultures. Such as Helen, Penelope, Ram and Sita. These archetypes are the examples of how people think alike.

Sigmund Freud was one of the most important writers who wrote about the myth form psychological standpoint. Freud said that myth was the vague wish-dreams of people. The significance of Freud's study of myth lies in his view that the construction of mythic concepts does not depend on cultural history. Instead, Freud's study of the psyche stated a free, trans-historical mechanism, which is based on personal biologic conception of man. He proposed a fact known as Oedipus complex, that is, boy child's repressed desire for his mother and a parallel wish to displace his father. (Electra complex for girl child) According Freud, this fact is also visible in myth and dreams, fairy tales, folktales. Freud believed that myths are a type of day-dream that has a symbolic meaning which expresses the conflict and wishes of unconscious. There are all the signs of the dream mechanisms of summarizing dislocation and splitting: 1) this is a process of connecting a number of ideas and emotions in one symbol; 2) it's a procedure of shifting or changing an idea or sentiment from one object to another to some extent which is sufficient to represent; 3) it divide an object into two parts, each part have positive or negative quality. Archetypal theory Archetype according to Jung is, "An image of a probable sequence of events, a habitual current of psychic energy. To this extent it can be equated with the biological pattern of behavior." (Walker,5). Three questions related to myth are: What is its subject matter, what is its origin, and what is its function? Theories of myth differ on the answers they give to these questions, but C.G.Jung's is one of the few theories that answer all these questions fully. He says: Myths are original revelations of the preconscious psyche, involuntary statements about unconscious psychic happenings, and anything but allegories of physical processes". Myth originates and functions to satisfy the psychological need for contact with the unconscious. Jung's concept of archetypal of the collective unconsciousness to the world of mythology is a stony one. For a better understanding of archetypal it is a must to understand the concept of collective unconsciousness properly. Unconscious is only

an assembling place of repressed and forgotten contents. Superficial layer of this unconscious is personal, which Jung calls personal consciousness. But this personal unconscious rests upon a deeper layer, which is inborn or inherited, and is termed as collective consciousness. This part of unconscious is universal not individual and it has that form of behavior which are same in every individuals and represent an ordinary psychic. The presence of this psychic existence can be recognized only by the contents, and these contents are capable of consciousness. The content of the personal unconscious is known feeling toned complexes and the content of the collective unconscious is known as archetype. An archetype is found in multiple variations in the field of mythology. For instance as everyone likes decorating Christmas tree and hiding the Easter egg without knowing the fact that what do these customs mean. As in East Ram who might be an ordinary human being is considered as God but nobody tries to explore the reason behind this, and why a heart struck with arrow is the symbol of love. In west, Helen is an archetype of beauty while Penelope represents dutiful wife. Every man wishes his partner to be beautiful like Helen and Penelope by heart. These archetypal images are so packed with meaning that nobody thinks of asking what they really do mean. That is why Jung and Freud believe that myth should be read symbolically not literally. 9.4 Unit Summary His insistence on the sexual nature of children made Freud highly controversial in a society that pretended otherwise. Compared with adult sexuality, Freud argued that childhood sexuality tends to be more auto-erotic (self-focused rather than directed toward external sexual objects), polymorphously perverse (the entire body is eroticized rather than focusing mainly on genital pleasure), and bisexual (rather than desiring only male or female sexual objects). There are four fundamental theories of myth. These theories are: Rational Myth Theory; Functional Myth Theory; Structural Myth Theory; and Psychological Myth Theory and Archetypal Myth Theory.

9.5 Key Terms Conflict: It is actual or perceived opposition of needs, values and interests. It can be internal (within oneself) or external (between two or more individuals). Complex: It is a group of mental factors that are unconsciously associated by the individual with a particular subject and influence the individual's attitude and behavior. Motivation: It is the internal condition that activates behavior and gives it direction; energizes and directs goal-oriented behavior. 9.6 Check Your Progress 1) Discuss Freud's theory of sexuality. 2) Discuss the idea of myth. 3) Discuss and compare the theory of Freud and Jung given on 'the idea of myth'. 4) Fill in the gap: Freud argued that childhood sexuality tends to be more \_\_\_\_\_, \_\_\_\_\_, \_\_\_\_\_. 5) Write a short note on each of the following: • Rational Myth Theory • Functional Myth Theory • Structural Myth Theory • Psychological Myth Theory. • Archetypal Myth Theory Resources/References/Suggested links: • PHILOSOPHY OF THE UNCONSCIOUS; EDUARD VON HARTMANN; First published in 1931 by Routledge, Trench, Trubner & Co Ltd Published 2014 by Routledge 2 Park Square, Milton Park, Abingdon, Oxon OX14 4RN 711 Third Avenue, New York, NY, 10017, USA •

<b>86%</b>	<b>MATCHING BLOCK 26/26</b>	<b>W</b>
THE UNCONSCIOUS; Antony Easthope; First published 1999 by Routledge 11 New Fetter Lane, London EC4P 4EE •		

The Concept of the Unconscious; Researcher: Bandyopadhyay, Swasti; Shodhganga : a reservoir of Indian theses @ INFLIBNET

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It is a two-way process, there must be at least two		It is a two way process, there must be at least two		
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<b>3/26</b>	<b>SUBMITTED TEXT</b>	14 WORDS	<b>100% MATCHING TEXT</b>	14 WORDS
<p>is an exchange of facts, ideas, opinions or emotions by two or more</p> <p><b>W</b> <a href="https://getuplearn.com/blog/what-is-communication/">https://getuplearn.com/blog/what-is-communication/</a></p>		<p>is an exchange of facts, ideas, opinions or emotions by two or more</p>		
<b>4/26</b>	<b>SUBMITTED TEXT</b>	12 WORDS	<b>100% MATCHING TEXT</b>	12 WORDS
<p>It is a two-way process, there must be at least two</p> <p><b>W</b> <a href="https://www.geektonight.com/what-is-communication/">https://www.geektonight.com/what-is-communication/</a></p>		<p>It is a two way process, there must be at least two</p>		
<b>5/26</b>	<b>SUBMITTED TEXT</b>	16 WORDS	<b>75% MATCHING TEXT</b>	16 WORDS
<p>communication is the act of exchanging information and understanding from one person to another".</p> <p><b>W</b> <a href="https://getuplearn.com/blog/what-is-communication/">https://getuplearn.com/blog/what-is-communication/</a></p>		<p>communication is the act of transmitting information, ideas and attitudes from one person to another.</p>		
<b>6/26</b>	<b>SUBMITTED TEXT</b>	43 WORDS	<b>97% MATCHING TEXT</b>	43 WORDS
<p>Communication is the sum of all things one person does when he wants to create understanding in the mind of another. It is a bridge of meaning. It involves a systematic and continuous process of telling, listening, and understanding." - Allen</p> <p><b>W</b> <a href="https://getuplearn.com/blog/what-is-communication/">https://getuplearn.com/blog/what-is-communication/</a></p>		<p>Communication is the sum of all the things one person does when he wants to create understanding in the mind of another. It is a bridge of meaning. It involves a systematic and continuous process of telling, listening and understanding. Louis Allen</p>		
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<p>Forms of Communication 2.4.1 Intrapersonal Communication 2.4.2 Interpersonal Communication 2.4.3 Group Communication 2.4.4 Public Communication 2.4.5 Mass Communication 2.5</p> <p><b>W</b> <a href="https://socialsci.libretexts.org/Courses/De_Anza_College/COMM10%3A_Survey_of_Human_Communication/">https://socialsci.libretexts.org/Courses/De_Anza_College/COMM10%3A_Survey_of_Human_Communication/ ...</a></p>		<p>Forms of Communication • Intrapersonal Communication • Interpersonal Communication • Group Communication • Public Communication • Mass Communication • "</p>		
<b>8/26</b>	<b>SUBMITTED TEXT</b>	13 WORDS	<b>100% MATCHING TEXT</b>	13 WORDS
<p>forms of communication vary in terms of participants, channels used, and contexts.</p> <p><b>W</b> <a href="https://quizlet.com/489526110/jour-205-flash-cards/">https://quizlet.com/489526110/jour-205-flash-cards/</a></p>		<p>Forms of communication vary in terms of... participants, channels used, and contexts.</p>		

The five main forms of communication are intrapersonal, interpersonal, group, public, and mass communication. 2.4.1 Intrapersonal Communication Intrapersonal communication is communication with oneself using internal vocalisation or reflective thinking. Like other forms of communication, intrapersonal communication is triggered by some internal or external stimulus. We may, for example, communicate with our self about what we want to eat due to the internal stimulus of hunger, or we may react intrapersonally to an event we witness. Unlike other forms of communication, intrapersonal communication takes place only inside our heads. The other forms of communication must be perceived by someone else to count as communication. So what is the point of intrapersonal communication if no one else even sees it? Intrapersonal communication serves several social functions. Internal vocalisation, or talking to ourselves, can help us achieve or maintain social adjustment (Dance & Larson, 1972). For example, a person may use self-talk to calm himself down in a stressful situation, or a shy person may remind herself to smile during a social event. Intrapersonal communication also helps build and maintain our self-concept. We form an understanding of who we are based on how other people communicate with us and how we process that communication intrapersonally. The shy person in the earlier example probably internalised shyness as a part of her self-concept because other people associated her communication behaviours with shyness and may have even labelled her "shy" before she had a firm grasp on what that meant.

**W** <https://quizlet.com/489526110/jour-205-flash-cards/>

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As with the other forms of communication, competent intrapersonal communication helps facilitate social interaction and can enhance our well-being. Conversely, the breakdown in the ability of a person to intrapersonally communicate is associated with mental illness (Dance & Larson, 1972). Sometimes we intrapersonally communicate for the fun of it. I'm sure we have all had the experience of laughing aloud because we thought of something funny. We also communicate interpersonally to pass time. I bet there is a lot of intrapersonal communication going on in waiting rooms all over the world right now. In both of these cases, intrapersonal communication is usually unplanned and doesn't include a clearly defined goal (Dance & Larson, 1972). We can, however, engage in more intentional intrapersonal communication. In fact, deliberate self-reflection can help us become more competent communicators as we become more mindful of our own behaviours. For example, your internal voice may praise or scold you based on a thought or action. Of the forms of communication, intrapersonal communication has received the least amount of formal study. It is rare to find courses devoted to the topic, and it is generally separated from the remaining four types of communication. The main distinction is that intrapersonal communication is not created with the intention that another person will perceive it. In all the other levels, the fact that the communicator anticipates consumption of their message is very important.

#### 2.4.2 Interpersonal Communication

Interpersonal communication is communication between people whose lives mutually influence one another. Interpersonal communication builds, maintains, and ends our relationships, and we spend more time engaged in interpersonal communication than the other forms of communication. Interpersonal communication occurs in various contexts and is addressed in subfields of study within communication studies such as intercultural communication, organisational communication, health communication, and computer-mediated communication. After all, interpersonal relationships exist in all those contexts. Interpersonal communication can be planned or unplanned, but since it is interactive, it is usually more structured and influenced by social expectations than intrapersonal communication. Interpersonal communication is also more goal oriented than intrapersonal communication and fulfills instrumental and relational needs. In terms of instrumental needs, the goal may be as minor as greeting someone to fulfill a morning ritual or as major as conveying your desire to be in a committed relationship with someone. Interpersonal communication meets relational needs by communicating the uniqueness of a specific relationship. Since this form of communication deals so directly with our personal relationships and is the most common form of communication, instances of miscommunication and communication conflict most frequently occur here (Dance & Larson, 1972). Couples, bosses and employees, and family members all have to engage in complex interpersonal communication, and it doesn't always go well. In order to be a competent interpersonal communicator, you need conflict management skills and listening skills, among others, to maintain positive relationships.

#### 2.4.3 Group Communication

Group communication is communication among three or more people interacting to achieve a shared goal. You have likely worked in groups in high school and college, and if you're like most students, you didn't enjoy it. Even

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though it can be frustrating, group work in an academic setting provides useful experience and preparation for group work in professional settings. Organisations have been moving toward more team-based work models, and whether we like it or not, groups are an integral part of people's lives. Therefore the study of group communication is valuable in many contexts.

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Mass Communication Public communication becomes mass communication when it is transmitted to many people through print or electronic media. Print media such as newspapers and magazines continue to be an important channel for mass communication, although they have suffered much in the past decade due in part to the rise of electronic media. Television, websites, blogs, and social media are mass communication channels that you probably engage with regularly. Radio, podcasts, and books are other examples of mass media. The technology required to send mass communication messages distinguishes it from the other forms of communication. A certain amount of intentionality goes into transmitting a mass communication message since it usually requires one or more extra steps to convey the message. This may involve pressing "Enter" to send a Facebook message or involve an entire crew of camera people, sound engineers, and production assistants to produce a television show. Even though the messages must be intentionally transmitted through technology, the intentionality and goals of the person actually creating the message, such as the writer, television host, or talk show guest, vary greatly. The president's State of the Union address is a mass communication message that is very formal, goal oriented, and intentional, but a president's verbal gaffe during a news interview is not.

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Mass communication differs from other forms of communication in terms of the personal connection between participants. Even though creating the illusion of a personal connection is often a goal of those who create mass communication messages, the relational aspect of interpersonal and group communication isn't inherent within this form of communication. Unlike interpersonal, group, and public communication, there is no immediate verbal and nonverbal feedback loop in mass communication. Of course you could write a letter to the editor of a newspaper or send an email to a television or radio broadcaster in response to a story, but the immediate feedback available in face-to-face interactions is not present. With new media technologies like Twitter, blogs, and Facebook, feedback is becoming more immediate. Individuals can now tweet directly "at" (@) someone and use hashtags (#) to direct feedback to mass communication sources. Many radio and television hosts and news organizations specifically invite feedback from viewers/listeners via social media and may even share the feedback on the air. The technology to mass-produce and distribute communication messages brings with it the power for one voice or a series of voices to reach and affect many people. This power makes mass communication different from the other levels of communication. While there is potential for unethical communication at all the other levels, the potential consequences of unethical mass communication are important to consider. Communication scholars who focus on mass communication and media often take a critical approach in order to examine how media shapes our culture and who is included and excluded in various mediated messages. 2.5

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Group communication is more intentional and formal than interpersonal communication. Unlike interpersonal relationships, which are voluntary, individuals in a group are often assigned to their position within a group. Additionally, group communication is often task focused, meaning that members of the group work together for an explicit purpose or goal that affects each member of the group. Goal-oriented communication in interpersonal interactions usually relates to one person; for example, I may ask my friend to help me move this weekend. Goal-oriented communication at the group level usually focuses on a task assigned to the whole group; for example, a group of people may be tasked to figure out a plan for moving a business from one office to another. You know from previous experience working in groups that having more communicators usually leads to more complicated interactions. Some of the challenges of group communication relate to task-oriented interactions, such as deciding who will complete each part of a larger project. But many challenges stem from interpersonal conflict or misunderstandings among group members. Since group members also communicate with and relate to each other interpersonally and may have preexisting relationships or develop them during the course of group interaction, elements of interpersonal communication occur within group communication too.

2.4.4 Public Communication

Public communication is a sender-focused form of communication in which one person is typically responsible for conveying information to an audience. Public speaking is something that many people fear, or at least don't enjoy. But, just like group communication, public speaking is an important part of our academic, professional, and civic lives. When compared to interpersonal and group communication, public communication is the most consistently intentional, formal, and goal-oriented form of communication we have discussed so far. Public communication, at least in Western societies, is also more sender focused than interpersonal or group communication. It is precisely this formality and focus on the sender that makes many new and experienced public speakers anxious at the thought of facing an audience. One way to begin to manage anxiety toward public speaking is to begin to see connections between public speaking and other forms of communication with which we are more familiar and comfortable. Despite being formal, public speaking is very similar to the conversations that we have in our daily interactions. For example, although public speakers don't necessarily develop individual relationships with audience members, they still have the benefit of being face-to-face with them so they can receive verbal and nonverbal feedback.

2.4.5

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Forms of communication vary in terms of participants, channels used, and contexts. The five main forms of communication are intrapersonal, interpersonal, group, public, and mass communication.

<b>15/26</b>	<b>SUBMITTED TEXT</b>	42 WORDS	<b>100% MATCHING TEXT</b>	42 WORDS
<p>Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). "</p> <p><b>W</b> <a href="https://sk.sagepub.com/reference/communicationtheory/n264.xml">https://sk.sagepub.com/reference/communicationtheory/n264.xml</a></p>		<p>Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory).</p>		
<b>16/26</b>	<b>SUBMITTED TEXT</b>	46 WORDS	<b>100% MATCHING TEXT</b>	46 WORDS
<p>Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). With respect to human</p> <p><b>W</b> <a href="https://sk.sagepub.com/reference/communicationtheory/n264.xml">https://sk.sagepub.com/reference/communicationtheory/n264.xml</a></p>		<p>Ontology is the branch of metaphysics that considers the nature of being, the philosophical investigation of being. The term derives from the Greek language: on (being; onta = beings) and logos (study of nature and properties of, logic, or theory). With respect to human ... •</p>		
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<b>18/26</b>	<b>SUBMITTED TEXT</b>	43 WORDS	<b>100% MATCHING TEXT</b>	43 WORDS
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<b>19/26</b>	<b>SUBMITTED TEXT</b>	19 WORDS	<b>100% MATCHING TEXT</b>	19 WORDS
<p>are nothing in the objects themselves but powers to produce various sensations in us by their primary qualities."</p> <p><b>SA</b> NimAsger_ScientificTheory_1.docx (D42414316)</p>				
<b>20/26</b>	<b>SUBMITTED TEXT</b>	18 WORDS	<b>67% MATCHING TEXT</b>	18 WORDS
<p>mass culture and communication in social reproduction and domination. The Frankfurt School also generated one of the</p> <p><b>SA</b> alisha.docx (D133439304)</p>				

21/26

SUBMITTED TEXT

18 WORDS

86% MATCHING TEXT

18 WORDS

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THE UNCONSCIOUS Antony Easthope LONDON AND NEW YORK First published 1999 by Routledge 11 New Fetter Lane, London EC4P 4EE

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22/26

SUBMITTED TEXT

384 WORDS

99% MATCHING TEXT

384 WORDS

Oedipus concept When he started treating cases of hysteria Freud had been struck by the fact that his patients wanted to forget something and that what they forgot was usually sexual. It was precisely on this point that he and his colleague Breuer parted company. Trying to solve the riddle of what might be the deepest motivations in human behaviour Freud, in 1897, came to appreciate insights that were in Sophocles' play, Oedipus the King, first performed in Athens around 427 BC. Oedipus is brought up as the son of the ruler of Corinth until one day a prophet tells him he is destined to kill his father and marry his mother. He immediately leaves home. On the road he gets into a row with a man about right of way at a junction, and in the ensuing fight kills him. Arriving in Thebes he saves the city by solving the riddle of the Sphinx and is rewarded by being married to the queen, who has been recently widowed. It turns out that he was in fact a foundling, brought to Corinth as a baby, that the man killed at the junction was his father and the woman he has just married is—his mother. Oedipus blinds himself and goes into exile. It is no accident that Freud's own father died in 1896, of natural causes, not at a road junction, a year or two before Freud started working seriously on The Interpretation of Dreams. He refers to Sophocles' play, especially to one point when Oedipus is worrying about the fate prophesied for him; his wife tries to reassure him: Many a man ere now in dreams hath lain With her who bare him. (Freud 1973–86, vol 4:366) Freud reads this dream easily enough. 'It is', he says, 'the fate of all of us, perhaps, to direct our first sexual impulse towards our mother and our first hatred and our first murderous wish against our father' (ibid: 364). After discussing Oedipus Freud takes up Shakespeare's masterpiece, Hamlet, and confirms his understanding from that. Hamlet finds it hard to attack the man who has just married his mother because his step-father represents 'the repressed wishes of his own childhood' (ibid: 367). How do women figure in the Oedipus situation?

OEDIPUS When he started treating cases of hysteria Freud had been struck by the fact that his patients wanted to forget something and that what they forgot was usually sexual. It was precisely on this point that he and his colleague Breuer parted company. Trying to solve the riddle of what might be the deepest motivations in human behaviour Freud, in 1897, came to appreciate insights that were in Sophocles' play, Oedipus the King, first performed in Athens around 427 BC. Oedipus is brought up as the son of the ruler of Corinth until one day a prophet tells him he is destined to kill his father and marry his mother. He immediately leaves home. On the road he gets into a row with a man about right of way at a junction, and in the ensuing fight kills him. Arriving in Thebes he saves the city by solving the riddle of the Sphinx and is rewarded by being married to the queen, who has been recently widowed. It turns out that he was in fact a foundling, brought to Corinth as a baby, that the man killed at the junction was his father and the woman he has just married is—his mother. Oedipus blinds himself and goes into exile. It is no accident that Freud's own father died in 1896, of natural causes, not at a road junction, a year or two before Freud started working seriously on The Interpretation of Dreams. He refers to Sophocles' play, especially to one point when Oedipus is worrying about the fate prophesied for him; his wife tries to reassure him: Many a man ere now in dreams hath lain With her who bare him. (Freud 1973–86, vol 4:366) FREUD AND LACAN 29 Freud reads this dream easily enough. 'It is', he says, 'the fate of all of us, perhaps, to direct our first sexual impulse towards our mother and our first hatred and our first murderous wish against our father' (ibid: 364). After discussing Oedipus Freud takes up Shakespeare's masterpiece, Hamlet, and confirms his understanding from that. Hamlet finds it hard to attack the man who has just married his mother because his step-father represents 'the repressed wishes of his own childhood' (ibid: 367). How do women figure in the Oedipus situation?

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23/26	SUBMITTED TEXT	254 WORDS	100% MATCHING TEXT	254 WORDS
<p>At first Freud thought that every little girl directs her first sexual impulse towards father and hates her mother. He soon realised that the feminine version was not simply a reverse of the masculine since little girls also direct their first sexual impulse towards the mother. Received opinion is that the world is simply divided into real men and and real women. But as we shall see, psychoanalysis thinks sexuality is much more complicated and uncertain than that. From the start the human subject is divided. In the Oedipus complex the incestuous drive towards the mother is immediately matched by opposing forms of drive, expressed as the threat of castration from the father. This was a persistent theme in the story of Little Hans. The fundamental contradiction is bluntly stated by Jacques Lacan when he says that 'the Sovereign Good...which is the mother, is also the object of incest' and so 'a forbidden good' (1992:70). Oedipus and Hamlet both present this conflict. Without meaning to, Oedipus does have intercourse with his mother and then feels so bad about it that he blinds himself; Hamlet is commanded to take revenge against his step-father by the Ghost of his own father but finds it almost impossible to kill the man who is making love with his mother. Freud remarks how 'every new arrival on this planet is faced by the task of mastering the Oedipus complex; anyone who fails to do so falls a victim to neurosis' (1973-86, vol 7:149 fn.). 8.6</p>		<p>At first Freud thought that every little girl directs her first sexual impulse towards father and hates her mother. He soon realised that the feminine version was not simply a reverse of the masculine since little girls also direct their first sexual impulse towards the mother. Received opinion is that the world is simply divided into real men and and real women. But as we shall see, psychoanalysis thinks sexuality is much more complicated and uncertain than that. From the start the human subject is divided. In the Oedipus complex the incestuous drive towards the mother is immediately matched by opposing forms of drive, expressed as the threat of castration from the father. This was a persistent theme in the story of Little Hans. The fundamental contradiction is bluntly stated by Jacques Lacan when he says that 'the Sovereign Good...which is the mother, is also the object of incest' and so 'a forbidden good' (1992:70). Oedipus and Hamlet both present this conflict. Without meaning to, Oedipus does have intercourse with his mother and then feels so bad about it that he blinds himself; Hamlet is commanded to take revenge against his step-father by the Ghost of his own father but finds it almost impossible to kill the man who is making love with his mother. Freud remarks how 'every new arrival on this planet is faced by the task of mastering the Oedipus complex; anyone who fails to do so falls a victim to neurosis' (1973-86, vol 7:149 fn.). 30</p>		
<p><b>W</b> <a href="https://epdf.tips/the-unconscious-the-new-critical-idiom507807aee3740bd7c149760683ff63746143.html">https://epdf.tips/the-unconscious-the-new-critical-idiom507807aee3740bd7c149760683ff63746143.html</a></p>				
24/26	SUBMITTED TEXT	18 WORDS	86% MATCHING TEXT	18 WORDS
<p>THE UNCONSCIOUS; Antony Easthope; First published 1999 by Routledge 11 New Fetter Lane, London EC4P 4EE ●</p>		<p>THE UNCONSCIOUS Antony Easthope LONDON AND NEW YORK First published 1999 by Routledge 11 New Fetter Lane, London EC4P 4EE</p>		
<p><b>W</b> <a href="https://epdf.tips/the-unconscious-the-new-critical-idiom507807aee3740bd7c149760683ff63746143.html">https://epdf.tips/the-unconscious-the-new-critical-idiom507807aee3740bd7c149760683ff63746143.html</a></p>				
25/26	SUBMITTED TEXT	127 WORDS	100% MATCHING TEXT	127 WORDS
<p>For most of the history of Christendom small children were considered to be dirty, demanding animals, who suddenly, when they began to talk sensibly, turned into small, incompetent adults. It is hard to exaggerate the severity handed out to children; babies were sent to wet-nurses if their parents were rich and to anyone who would feed them if they were poor. Regarded as irrational and unregenerate children were beaten without mercy. If that attitude has now changed in the West, it is largely due to one man, Benjamin Spock. His book, Baby and Child Care, published in 1946, with tact, modesty and supreme authority, told parents that what young children needed above all was love, from start to finish. Spock derived this idea from Freud. The</p>		<p>For most of the history of Christendom small children were considered to be dirty, demanding animals, who suddenly, when they began to talk sensibly, turned into small, incompetent adults. It is hard to exaggerate the severity handed out to children; babies were sent to wet-nurses if their parents were rich and to anyone who would feed them if they were poor. Regarded as irrational and unregenerate children were beaten without mercy. If that attitude has now changed in the West, it is largely due to one man, Benjamin Spock. His book, Baby and Child Care, published in 1946, with tact, modesty and supreme authority, told parents that what young children needed above all was love, from start to finish. Spock derived this idea from Freud. 70 THE</p>		
<p><b>W</b> <a href="https://epdf.tips/the-unconscious-the-new-critical-idiom507807aee3740bd7c149760683ff63746143.html">https://epdf.tips/the-unconscious-the-new-critical-idiom507807aee3740bd7c149760683ff63746143.html</a></p>				

26/26	SUBMITTED TEXT	18 WORDS	86% MATCHING TEXT	18 WORDS
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