

MEDIA CHALLENGES “AMIDST CULTURAL & RELIGIOUS PLURALISM- FOR A NEW SOCIAL ORDER, JUSTICE AND PEACE “

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ABSTRACT

Media, at the very meaning implies, is nothing but a medium of exchange for carrying the intended message/information to an intended mass. It had come long way after the introduction in our country. It had informative, educative and entertainment roles to play. It had already opened the eyes of all of us. In this paper an attempt is made as to how the media challenges for a new social order justice and peace through cultural and religious pluralism.

Introduction

Media should be viewed as a means of implementing a communication strategy. Because of its high visibility and pervasiveness it is an important social and economic topic in the world. It helps in development process which includes per-capita income, national income, equal distribution, socio-economic justice order, where every human being carefully develops his or her potential irrespective of his or her birth, hereditary, social problem.

It is often erroneously assumed that the media is of recent origin but not true as the evidence suggests that Roman practice it, invention of hand press at the end of 15 century etc. But taking the lesson from the past criticism of media has been analyzed under deceptive harmful effect of advertising, confusing people, misuse message, positive effect is on the society welfare and moral values. The major ethical criticisms of the author are :-

John Norvell entitled Prostitution of false hood on June 11,1807 had written “I will add that the man who never looks into a newspaper is better informed, than he who reads them, in as much as he who knows nothing is nearer to truth than he whose mind is filled with false hoods and errors. He who reads nothing will still learn the great facts and the details are all false”.

Dr. B.R.Ambedkar “ Journalism in India was once a profession; It has now become a trade. It has no more moral function than the manufacture of soap”

I.P.Tewari, former director of IIMC, Delhi- “To me the first ailment of the press appears to be a vacuum in the sphere of objectives. Before India became free there was a clearly defined objective before the press. It was to act as mobilizer and consolidator of public opinion against foreign rule. On 15 August, this objective ceased to exist and a vacuum was created. Now vacuum has not filled

Prof. Merrill “Journalistic ethic, we believe, should set forth guidelines, rules, norms, codes-at least broad principles or maxims-that will lead, not force, the journalistic to be more human and not necessary mere human.

Indian Press Commission 1954 “The essence of the formation of opinion is that public must have an opportunity of shading various points of view and that the exclusive and

continuous advocacy of one point of view through the medium of a newspaper which holds a monopolistic position is not conducive to the formation of health opinion. We are of the view that diversity of opinion should be prompted in the interest of free discussion of public offer.

Amidst Cultural & Religious Pluralism

We should be the positive thinker and strictly follow the norms what ethics says. Ethics refer to choice between good and bad. It is govern by the principle of morality at a given time and at a given place which must be strictly followed. When we think beyond the globe then culture & sub-culture, cross cultural communication, globalizm, cultural pluralism, religion economy & media come into existence. **Cultural**, a set of beliefs, various behaviors, customs that is developed by a group of people with training and education, which conform to the policies of those with whom one has contact. Some times this is a result of location of birth. Culture share common, many complexities, dispute and near about 2500 languages. **Cross Cultural & Perception emotional feeling**, technical & economical aspect which connects person where one understands what the others have expressed. It is the era of globalization, advancement, avoidance of destabilizing events. It sometimes happen that disorder, dispute-corruption takes the part of emotional feeling. Research indicates that ethnocentrism, social identity concerns, stereotype and cognitive basis create problem in cross cultural interaction, but these problem can be remedied in cross cultural training program. Similarly anxiety, uncertainty, feeling of injustice, prejudice and other negative affective reactions to cross cultural contact creates problems during cross cultural encounter acted through effective training. **Globalizm**, the creation of a single world economy made possible in large part by the technological advances that facilitate communication and transport. The result of this activity is that nations and religions of the world find it difficult to retain industrial control over their own economic, political and social practice Multinational activities set their agendas. **Cultural Pluralism**, a condition in societies where values, worldwide view, languages and religion are adverse and no one cultural system dominates across social strata. **Religious Economy & Media**, the system of religious movement, organizations and institutions within a society. It has both a demand or consumptive audience side and a supply side comprised of vendor competing in a market place. Both are connected in a complex ways. In traditional societies, religion is based upon authority vested in religious organizations and institutions. Under condition of Pluralism, how is it possible for news or other media to cover or treat religion? The social role of the press is to express and explain the ways that religion influences the broader culture. Those media agencies, organizations and individual reporters who attempt to translate religion events, movements and process for a general instead of a niche audience face a difficult task, not impossible. The media stance towards religion needs to be understood in the context of cultural and social pluralism. Different view point on this subject depends upon the experience, religion world view, and the professional and other identities of those who shape policies and agenda for the Medias'. The religious identity and investment of reporter and media executives are impact in how media fitter and interpret message about religion. Audiences are also diver and have expectation and preference about how religion should be treated.

Theological explanation and controversies that dominates communication among religious elites may be of lessened interest to the public. In the information, market place, younger choral consume and rely upon media at higher level that their elders. Such audiences may be less interest in absolutist ideas and doctrines and more interest in consuming media dealing with

experience and the construction of private meaning system. Religious coverage that is responsive to this quest for personal meaning leaves little room for understanding the institutional dynamics of religion or theology that links individual events and stories to broader social process. Religion is often covered by news media as it relates to other issue, especially politics. Much coverage of religion tends to be shallow or incomplete. In part this occur because religion and theology system from conceptual frame work that are or came for audience weaned on the visual and auditory images, sound or the punch-line brevity of mediated communication. The shallowness of media coverage of religion originates from sources that must compete in a crowded information market place. In the context where religion and media are competitive commodities, audience reactions limit the complexity with which religion is presented.

Sustainable development

Sustainability development typically referring to development practice of media that attempts to meet the needs and aspirations of present generations without comprising that future generation. Sustainability has emerges as a central metaphor in organizing development discourse. Not only have many multilateral agencies engaged in what they refer as sustained development, but may other bilateral and non governmental development agencies have addressed long term interest in environment preservation as well. The particular trends of the approach, however to vary greatly, ranging from a focus on environment protection to a mere inclusive concern with social, political, economic and human resource. The idea of sustainable development still dominates discourse in the field. Strategic attempts to direct the social change process involves actors and agencies as producer of knowledge and distribution of ideologies and resources. We need to explore how this knowledge is appropriates and who benefit from there distributions. If current trends towards conceptualizing sustainable development and new technologies within the logic of global capitalism seem unsatisfactory, then we need to attempt to promote our concern with human right, dignity and equity.

Ethics & Media

Ethical Standard refers to social progress, objective & facts reflection of problem with solution satisfactory. Law governing the media varies from country to country and when the boundaries of media law differ, so do the boundaries of media ethics. For example, a behavior or practice that might be regulated as a law in one country might be in another country be left legally unregulated and is then solely an ethical issue. One of the most important difficult issue faced by all government is how such freedom to allow communication media, how much to control them, what context to control them, who should make these decisions. There is no media system in the world that is totally free from regulation of some kind, all media system institute regulate business practice, news gathering media content, religious, justice social development is one. It can only follow then that ethical expectations and practices for media will vary from country to country according to different media laws.

Media ethical standard vary also by cultural expectation and assumption. It is different to different international media ethics because of cultural that emphasis the collective, on the other hand, might value media that advances societal co-operation development, educate and growth. Entertainment ethics arises from cultural among the society etc. Role of art media and of artist cannot be avoided. Some believe that other culture production should appeal to and encourage

the best and highest human feelings. Other argues that art should express the full range of human feeling and perception and should reflect the human condition, whether at its most dignified or it's most venal. Truthfulness is a primary ethical issue in advertising. The importance of advertising on individual and on society is also of concern in both national and international context. Advertising is so uniquely in media standard countries that it becomes the psychological and visual environment in which human beings lives. It communicates message that not only encourage the purchase of the product but its' advancement and values. The impact of advertising is of special concern when it relates to vulnerable audience, such as the young etc in desperate circumstances. It provides news and information entertainment advertising and public relation and its very existence as a relatively new technology. Thus through advertisement the major problem of the world can be solving easily. Many positive outcomes have resulted in term of international understanding and cross global communication, but many ethical issues resulting from this news and skill emerging media environment now need to be address. All member of the global village will benefit from engaging in dialogues about international media ethics issue.

Role of Media

Media role are based on the political cultural, social motivator which influence those who select information. A.G. Noorani commented on the power of the media "It so said to think that the proposal for an official newspaper which was rejected out of hand in the days of the British Raj should be revived in the country 70 years later. Such a journal would be unique in a democracy. The concept of a free press as an independent "fourth estate" operating as a check on the other three the legislature, the executive and the judiciary-is so well established that no government would dream of entering the realm of fourth estate and thus mining it. Mass media may be used effectively in the service of world development. In the services of national development the mass media are agent of social change. The specific kind of social change they are expected to help accomplish in the transition to new customs and practices and in some cases to maintain similar relationship. Computer has been installed in a variety of field which combines the various aspects of people in one by exchanging their views. But development in computer technology and computer network without adequate improvement in communication make little sense. Tele communication is a sadly neglected infrastructure in our country and this is partly true of the telephone system. It is extremely important to understand the IT is an outcome of the integration of computing and communications, school-college-university education.

The major argument is that computer education is a vital as "Media education". A marriage of the two-computation and education- world brings these two areas together and shows the connection between the two. Further such study an area of the study would become acceptable to educationists than a plea for "Media Education or Computer Education alone. The focus would, therefore, be on the role and influence of the media in our society, the politics of the media and computer, particularly in the international context in which they function effect on social change—Folk songs and drama, children television work shop, behavior goals curriculum planning. As per Mills states "Very little of what we think of the social realities of the world have we found first hand, Most of the "picture in our hands" we have gained from these media even to the point where we often do not really belief what we see before us until we read about it in the paper or hear about it in the radio. The media not only give us information they guide our very experiences. Our standards of credulity, our standard of reality, tends to be set by these

media rather than by our own fragmentary experience. Media have the capacity to expose certain aspects of an environment and to create strong vicarious revolutionary experiences by -RADIO & TELEVISION.

Conclusion

In conclusion mass media are keys to enabling social and political concern to find a forum for debate and resolution in the present era of economic and technological globalization. Mass media alone reach across all segment of globes adult population. The stories that are told, or are not told; by those with the mega phone define reality. In this way cross cultural communication shapes in directly, a cultural evaluation. The Implication emerging from how the mass media tell, or do not tell the stories involving cross cultural communication is huge. They influence whether we are able to live in a Peaceful world, one rich with the diversity of ideas and cultures and one where business-including mass media business- can find sufficiently stability to thrive.

Functions of mass media are the enforcement of social norm and the reinforcement of cultural values. Media do that by initiating social action through exposing conditions and behavior that violates public morality and cherished values. Media publicity can exert pressure on the society to lose the gap between private attitudes and public morality and to affirm the social norms.

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