The two step flow model
Relational – media used for making conversations with people, gives people something to talk about
Personal identity – the use of media for their own identity e.g. to improve their wardrobe, latest trends
Competence dominance – certain family members may use their authority to control the amount of media
Negotiated reading – audience may reinterpret media content to fit in with their own opinions and values.
Avoidance – media used to escape the real world
Feminist perspectives –
• Censorship
• Desensitization

Children as sophisticated media users
• Prevention of real life violence

Dworkin (1990) – suggests pornography trivialises rape and makes men increasingly want to inflict pain on women.
It is suggested by some feminists that there is a direct link between pornography and sexual violence.

The audience is filled with dominant ideology and violent images, this model suggests that as soon as passive

The power of advertising has had an instant effect on the sales of a product, especially if it is promoted by a celebrity.

Advertising towards children has resulted in ‘peer pressure’ and pressure on parents to buy their children’s toys.

Norris (1999) – media coverage of political issues can influence voting behaviour. e.g. BBC covering the election/candidates/ballot papers

Hypodermic model of media violence:
• The audience is void and the message is too weak. The media can ‘inject’ their messages into the audience, who accept them without question.
• Assumes all audiences are PASSIVELY – unable to resist messages that are injected in them.
• The audience is filled with dominant ideology and violent images, this model suggests that as soon as passive audiences see this, they immediately go in and act out.

Belief -mediation models – which caused horrific crimes:
• Columbine Massacre – blamed violent video games ‘Doom’ and the movie ‘The Basketball Diaries’
• Bonnie and Clyde – young at the age of 10/11; killed a little boy; it was believed it was due to them watching ‘Child’s Play and Video nasties’

Imitation and social learning models:
• Bandura’s Bobo Doll study – conducted a correlation study to see the direct cause and effect relationship between media content and violence. He showed 3 groups of children real film, cartoon and examples of a Bobo Doll being beaten up, and observed how they reacted.

• The results showed that the long exposure to the media violence may have a ‘drift-drop’ effect on young people on the course of their behaviour and as a result would desensitise them to violence – they become socially detached from violence and this becomes normative.
• She concluded that the latest young generation had weaker morals and were more likely to behave in more anti-social behaviour because they are becoming disinterested.

Censorship
Newson’s conclusions led to the censoring of both films and TV programmes.

Video Recordings (censorship) Act 1985 – amended this and also insisted that filmmakers made cuts to use of bad language and violence.

TV – view show the worldview and warnings of violence and bad language before certain programmes.

Feminist perspectives
• Morgan (1988) is most powerful and the audience is very weak. The media can ‘infect’ their messages into the audience, who accept them without question.
• It is suggested by some feminists that there is a direct link between pornography and sexual violence.

THE MORE AN IDEOLOGY IS DRIPPED INTO SOCIETY BY THE MEDIA, THE MORE PEOPLE BELIEVE IT AND ACCEPT IT AS THE TRUTH.

Exception to this – size zero models/his pants and drip – draped into magazines, Instagram, more and more people desire to be like that.

Pluralists question the idea that the view of the capital elite make up the main entities of the culture. They argue that the role of the subcultural groups in constructing media content

Morley claims to be the only ones who see the true ideological interpretation of media content, which implies that the role of the media is central.

5. RECEPTION ANALYSIS MODEL

• Nicosia et al (1974) – view that the way people interpret media content differs according to their class, age, gender, ethnic group
• Morley (1980) – research into how audience interpreted content in a 2970s news show. Morley examined how different additional and educational programmes interpreted ideological content of programmes through use of indirect models

• Orser et al (1980) – research into how different people made sense of television news.

• Morley argued that the average person belongs to several sub-cultural groups and this may complicate a person’s reading of media content in the sense that they may not be consistent in their interpretation of it. Reception analysis theory

‘The more an ideology is dripped into society by the media, the more people believe it and accept it as the truth.’

Morley et al (1980) – suggests that audiences are not passive, impressionable and homogeneous (the same). They act in a variety of subcultural ways and, for this reason, media content is palimpsestic, i.e. it attracts more than one type of reading or interpretation.

Postmodernism and reception analysis

• The postmodern model focuses on how individual members of audience create their own meanings from a media text.

Postmodernism sees media content as producing one particular definition of reality, which has the same degree of importance as any other definition of reality.

These interpretations of media content are constantly changing and being modified, therefore are not fixed.

All of these theories are on reading the audience as undifferentiated mass, as, or in their structural and post-structuralist theories argue that generalisations about media effects and meanings are impossible, since the same person may interpret the same media message in different ways in different situations.

Post-modern Model

• Strivens (1995) – suggests that the media today are the most influential shapes of identity and offer a greater range of consumption choices in terms of identities and lifestyles. Moreover, in the PM world, the media transmit the idea that the consumption of signs and symbols for their own sake is more important than the goods they represent.

BASICALLY the media encourages the consumption of logos, designer labels and brands and these become more important to a person’s sense of identity than physical clothes and goods they represent.

Other PM says that since 2000, the globalisation of culture has become more intense and extensive.

This has had great significance for local cultures, in that all consumers of the global media are both citizens of the world and localities.

Seeing other global experiences also makes people think about their own place in the world (hybridised media audiences)

Lull – notes how television opened up localised ways of thinking and seeing the world and made available new perspectives, landscapes and ways of thinking and responding to the world.

Norris et al argues that the interaction between global media and local cultures can also create tensions and hostility.

I.e. the authorities have attempted to control and limit the contact that the Chinese people have with global media, whilst some Islamic commentators have used global media to convey their local perceptions of the view that Western culture is decadent and corrupt.

Active audiences:
Sees the media as far less influential. They believe that people have considerable choice in the way they use and interpret the media. They are not passive.