Responsibility and Strategic Management in the Media

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ABSTRACT
The issue which is important and should be considered is that media and technologies used by nations especially Iranians, their founders and designers should be known and analyzed as well as their purpose for this media and technology, so information should not be provided ignorantly and news to them. Like internet that provides all users’ information to National Security of America (NSA) and why America and Europe with economic crisis are establishing new Farsi channels once a time and most of programs with focus on family issues destroy people and families’ view and beliefs.

INTRODUCTION

One of important points in media administration especially for performing a desirable communicative process regardless of awareness of the correct way and its details is a media manager’s deep understanding of who should know first what he should do and then how to assess his function and effectiveness of media communication under his authority. In the past, media involved people known as responsible for news writing, publication and producing contents with informational or educational and environmental subjects or even advertisement but the role and job of today’s media by a fast and complex deformation, requires ability for doing research, making decision and problem solving which can describe them as strategic communications. On the other hand, media managers are organizational decision makers who play role in two levels: strategic and tactic.

Tactical managers decode for a wide spectrum of administrative and daily issues: for example, should news be published or it is better to prepare a report from a special subject. Decisions about advertisements, propaganda and also management of media human sources are one of his functions.

On the other hand, strategic managers encounter with methods, categories, strategies and organizational structure, for example answering to these questions: what difficulties does media organization encounter in next years? And how should we deal with these issues? How preparation methods of organization should be for facing crisis? How the strategies should be in the field of novel technology?

Answering these questions are the most important interest of strategic managers. Another deliberate point about active people in media is that most of their activities are combination of specializing and managing tasks. Hence the balance between these two roles is changing. Today’s environment and more important future environments necessitate that communicative-managing skills in media become more widespread. Doing the test of strategic management in a media organization like other similar organizations require four skills: 1) desirable understanding of research and programming. 2) Awareness of strategic choices. 3) Selecting ability between a vast spectrum of tactical choices and 4) completion of process by assessing effectiveness of program. So one of the important ideas should be noticed by media managers is that media has become more strategic and more scientific than before and this strategic view displays the difference between an effective expert of media and a person who continues working in old forms. This pattern needs programming and strategic decisions. Apathy should be base of reasonable and informed argue due to communicative science theories and different aspects of media not according to managers’ instinct, intuitive and personal taste.

Providing a step by step method makes the complex and coherent strategic communications understandable and this is the first step that media managers should administrate and experience. Just by using this process, we can name a media manager effective and dynamic. Because of communicative nature of media with society, they
have a special situation in creating development or changing people’s cultural taste. Unfortunately in expertise view, there is a precise psychopathology about satellites in some media and art of attracting interlocutor by the main communicative media which is broadcasting neglected. So that these satellites by misusing this communicative defect, are developing their activities.

Background:

Audience’s disenchantment:

most of the films broadcasted from home channels or are dubbed into Persian language or are made in Iran, the repetitiveness of subjects and using black humor instead of fine humor caused disenchantment in audiences for watching internal media.

Accordingly one of the principles of broadcasting has announced that substantial groups of people watch satellites, so that the management of cultural taste is shifted to satellites and Latin America and Turkish serials change to one of entertainment of Iranian people.

Exclusive art:

our country with having powerful artists in the field of making cinematic film and serial have encountered a problem that is artistic media does not allow us to use original artistic powers and production cycle is just in some people’s hand exclusively.

All of them destroy people’s cultural taste and decrease cultural demands and reduces the situation of film and serial in the country.

Statistical view:

until now four Persian television channels are added to existing satellite channels annually and nowadays there are 153 channels with Persian language, channels like Manoto, Farsi1, Gem TV, TV Persia and Persian BBC are the greatest satellites in attracting audience. Maybe most of the people think that people’s media education can reduce negative outcomes of satellite programs that in this respect we should have a deep view on media education. Deep understanding of concepts proposed by media by average level of society is called media education.

Iranian’s media education is really higher in contrast to regional countries and maybe newspaperreaders are few, but we witness development of thought and political intelligence of people. In fact people’s written media education is high but this is not related to artistic, pictorial and auditory education, usuallypictorial media is used for filling leisure times. And just sometimes used for educational aim, people look at them as entertainment this view causes that people cannot understand the effect of media o their family and children. Assessing the effects of media on society by psychologists, behaviorists, sociologists and criminologistsis possible.

Negative propagandas:

recently we have seen copy of satellite programs in some produced internal programs, in this respect we should notice that that copying does not attract audience but is a confirmation about satellite programs. National artists should be initiative, instead of copying and imitating, we should make programs with novel contents. What should be done? Cinematic organization should attempt for establishing a thought room and before producing serial or cinematic film they should gather a group of university literati in artistic and psychopathology field to dissect the content, taste and artistic sense.

Generally, the target of these channels are people between the ages 15-35 years old and strongly we can note that these programs have negative effects on audience.. Merely by informing people, article presentation, and specializing nothing is done and for decreasing the effects of foreign media on people teamwork is needed.

As long as we do not have any substitutive product for audiences, we cannot expect any reduction of damages from Persian satellite media. Philosophy of media from Innis and McLuhan’s view: it is hardly imaginable that someone talks about media philosophy and does not name Harold Innis and Marshal McLuhan. Also, most of the books which are written about technology philosophy they are forced to talk about these people implicitly or explicitly. Phenomenologists regularly cited these two people and some try to have a footnote about their theories or have some modifications in their theory. In this part we talk about their sympathy and differences. In this study first their similarities then their differences are stated.

Both Innis and McLuhan are against instrumental look to technology. Instrumental look to technology means that technology is just an instrument which can be used good, bad or effective(Sakalovsky, 2000). Instrumentalism observed to have fewer advocates in humanists’ thinkers and more advocates in exact sciences and engineering. Public are usually instrumentalistant and determines our“ being in world”.

Harold Innis and Marshal McLuhan were against instrumentalism. McLuhan and Innis were close to phenomenologist school. Innis proposed a fundamental and phenomenological question: why do we pay attention to things we pay attention? The answer to this question is really fundamental. In fact if aperson can
answer this question he can claim that he is a prominent researcher of communications, but a hesitation in this field is very illustrative.

It can be seen that how media bias institutionalizes inus and not only forms our civilization and is formed by it but also determines our personal life and our media consumption and leads it. Thus from a phenomenological view, media relates to form, form to use, use to skill and all of them relates together. We should note that institutionalize from Innis’s view is different from our view and is different from what we claim media institutionalize toward political groups and authorities. McLuhan believed that all media technologies from alphabets to computer were extended from human (Baran & Davis, 2011). Other McLuhan’s works try to show how media determines “Our being in the world”, in fact, his effort for providing a phenomenological analysis from of in the global village and in all media zones that media make.

Innis and McLuhan were not mediafatalists. Media fatalism or technological is a charge that is on them. Fatalism means that these two people believe that media’s nature determined everything and other factors are not important we cannot accuse them. Harold Innis was one of the researchers who studied the relation between communicative media and different forms of social structures systematically in the history. Innis in the books “empire and communications” (1950) and institutionalization of media (1951) claimed that the first empires like Egypt, Greece and Rome are based on elite’s control on written vocabularies, he saw these empires in contrast to previous social systems which are based on spoken vocabularies (Baran & Davis, 2011). McLuhan analyzed in his method that Vanlon (2008) named that “McLuhan’s s”. McLuhan himself calls his work “Tetrad”.

According to Tetrad every media can be analyzed based on four questions: 1) what does this media reinforce in a culture?; 2) What do this media weaken?; 3) What does it revive that has weaken in past?; 4) When media achieved a potential power which method does it reverse? (For a complete analysis of tetrad and how does it act refer to Thomas (2007). McLuhan imposes these four questions as four factors in his works which determines situation and role of media in humans’ life. As we can understand a person who believes answering to these four questions manifests a media in a country, certainly concerns about environment and emersion of that media. Innis relates institutionalization to four factors (for good analyses please refer to Baxton & Akland (1999)).

1) Institutionalization relates to materials. In this issue Innis believes that the mediation process is not done without materials. This material can be paper; wire, microprocessor, print and etc. material can change the form of message temporarily and makes the possibility of transmitting message and forming mass communication and non-mass communication feasible.

2) Institutionalization relates to form. Mediation form relates to the way things are arranged. Communicative materials are limited so forming them is not so different and this is the situation of institutionalization source.

3) Institutionalization relates to use. This phrase completely rejects media fatalism from Harold Innis. In this issue, Innis claims that institutionalization can be the result of media interaction with social behavior. One of the best examples for this issue is print in China. Innis claims that media institutionalizes into special forming of civilization. However he insists that this is not all the story and in his opinion just media learning for making a special civilization does not cause that civilization, for example invention of painting machine was the origin of basic changes in Europe and the word and many philosophers believe that this invention forms west civilization into modern form. But all of us know that have invented printing machine 100 years ago and many years before Europeans, they work on papers. In fact, based on Innis theories we can claim that Chinese cannot use the paper and printing civilizing capacity because they don’t apply the proper use of these technologies.

4) Institutionalization relates to skill. This like the previous phrase is an obvious answer to those who accused Innis to a media fatalist. This phrase means that media recalls a special kind of skill. Book recalls written education and radio recalls a healthy ear and spoken language. Meanwhile computer and internet needs a complex form of media education. Only when a suitable answer is given to the call of media, significant results are achieved from interaction with media. McLuhan was more popular than Innis: as long as McLuhan stood on Innis shoulders, but todays not only he is between public, but also between communication experts McLuhan is more well-known than Innis. McLuhan does not care about others’ criticisms and write for himself. His writings were mystery and poetic and, favored by intellectual meetings and penetrate from intellectual’s popularity to the public. In (1997) he succeeded in having a marginal role in Ani Hall’s film whose director was Woody Allen (Marchand, 1998, p. 269). McLuhan’s photo was on Newsweek cover on 3rd March in 1967 and in January 1996 means 20 years later on Wired magazine cover. Innis wrote more scientific than McLuhan: McLuhan’s writings were more mystery and less obvious and started by a more obvious Chinese background and then finished. Meanwhile McLuhan in his writings manifests his philosophical basis less so we can—criticize him on this base.

Innis was more critical than McLuhan: Innis use of institutionalization term shows that he leans to a more basic meaning than communication that does not exist in institutional opinions of people like Shenon and Wiver (Vanlon, 2008). Innis concerns to emotional aspects of media and shows that how material determines media and responds to that (Vanlon, 2008, p. 23).

Innis believed that before elite discover written vocabularies, conversation was a dominant method for public communication and political authority predominate. By and by written vocabulary become dominant
method between elites and this speeds up by innovation of writing tools (especially paper). In Innis’s opinion invention of pen and paper causes that elites can govern a wider region so new media cause the possibility of making empires (Barani & Davis, 2011).

Innis believes that empires development depends on communicative media that impart capital orders than skills of militaries. So that structure of next descriptions relies on media technology which exists in that time, for example invention of Telegraph caused having more effective control on far regions possible. Innis was originally an economist showed that how Canadian elites use their best power for expanding control on America continent and at last communication technology was more efficient than power. In contrast to Innis, McLuhan does not care about this issue that who controls media or who governs global village (Barani & Davis, 2011). Unlike Innis he was really pessimist about the future that novel communicative technologies will bring to us. Usually cultural critics are against McLuhan and believe that McLuhan’s opinions are just deviations from Innis’s opinions. In contrast to Innis, McLuhan cares less about political-economic of media and attaches a media nature to human’s nature. Innis’s method considered institutionalization as a medium tool (a translator or an engine) which connects natural world to social alignments results from wealth, knowledge and power which are determining historical issues.

McLuhan believed that the emotions and human’s body is really complex, scattered and various that we never can reduce it to issues like wealth, knowledge and power. How does the Internet create our view from location meaning? Today’s media manipulates our view from location in different ways. I prefer as we talk about television; time, to describe the proportion and relation of Internet regions. One of structural components in our life is location, means that each person born in a land and live on a part of this earth. Higcart talks about a house whose floor is more important than its roof because the floor of a house makes us house owners. We may have a house without wall or roof but we can stand, draw a line and say this belongs to me.

Settlement is defined by possession a piece of land not avisor, it means that always deal with allocation concept, but this location has different degrees, sizes and dimensions. For example sometimes dimension of our location becomes our birthplace and sometimes abandoned Iran. So that we always deal with location concept. What do media do? Media like internet, television, radio and newspaper, each one affects our understanding and feeling about location. The first activity that is done by internet is deterritorialization because you can access every point of world every moment in day or night. In Internet world there exists no holidays, time has no meaning and every day and night every moment you can enter internet. This is one dimension based on time, but in terms of location, Africa is as close as a wall to wall neighbor, Latin America as far as our opposite neighbor. In other worlds closeness or distance of lands have no meaning, because distances are destroyed in Internet world and here the deterritorialization and blown away is occurred.

For example we go into yahoo messenger 50 people are there, some live in Europe, some in America and a few in Africa, we can sit and chat with them I can’t talk to my wall to wall neighbor. Thus Internet helps me that I know and here without considering distance become neighbor of people from all over the world. I become friendly with them and talk about everything; this is one dimension of the effect of internet in location concept in our life. By passing time we come to a new understanding that distance is not important, 30 years ago and is all the history our understanding from distance and location concept was different from now, our coding system was more complex than today’s, geography has another meaning, but now this issue is destroying. We are going to believe that it is not important where in the world we live; all of us live in the world, mean that our birthplace and habitat become the world not Iran, or a village or a city. When I can communicate with neighbors from all over the world and they become my neighbor, this means that I am in the world and this “location sense” is not only in my direct communication and conversations, but also several media like internet constantly inform me from what happened an hour ago in the world, Africa’s economy, flood in Europe, and war happened in which region of world.

While I can be aware of up and downs of Nelson Mandela’s blood-pressure by the media news like internet, we can conclude that they are spending their daily life beside me. Economic crisis, natural events, ups and downs of sport champions or cinematic status or other event which fill our life, all these events happened in the world not just my neighborhood. By the way I am keeping out from my neighborhood day after each day and inform less from this location and inform more from far points in the world. For example the information I have from my residence means Tehran is approximately zero, I don’t know these people and what occurred in this neighborhood. The information I have from Iran is more with all its geographical scope and population or information I have from the world is more than Iran from gyms, international contests, cinematic festivals and other events. So that media like internet on one hand are expanding our direct communications and interactions, expand our geography and on the other hand by distributing news and information about word events it makes these events part of our life. Events which have no relation to my land or neighborhood but all of them cause me to have a novel consideration about myself in the world; this consideration is that I am a global citizen not an Iranian citizen, not a Tehran citizen but a global citizen who are achieving global experiences in his emotional understandings. Here we can say the location concept is changing. But all these changes do not mean that
location is destroying. location, houses and also Iran exist. Therefore my way of living is different from a person who’s from London. An Iranian or Tehrani person live in another way in the world and vice versa and also focused in present time about a -
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when kind of occasions are seen and media"s situation in human"s world but our livings are different, for example as a university professor whose family is not in Iran and move a
lot, I have an amphibian’s life in this world, I have a different experience from location concept, because I am constantly travel by airplane, I see the people here and there and I have interactions with them.

As a sociologist, cultural studies researcher and anthropologist I have one analysis, so my experiences are twofold; I mean that on the one hand I am feeling the world and on the other hand I analyze my feelings. While usual people are like that, a television reporter in one way, that grocer in a way, so plurality of location concept is creating and is created by media like internet.

How to decrease media effect on our culture? In today’s media world for understanding the experience of media in society context like Iran, we should be able to describe and analyze some variables simultaneously. In Iran’s societyon the one hand we have a cultural heritage which is the product of a long historyand on the other hand, we have todays’ life experience which is not the product of long history, but the product of modern world and result of encountering with technologies and social institutions and other modernism dimensions.

Another angel is media themselves. In this respect when we want to analyze the relationship between media and society, we should see these three angels together. Most of people in the world are young, number of countries with long life and traditional countries are less than 10, China, India, Greece and Iran are ancient people which made a political organizational social system with a few thousand years old. Naturally people with a few thousand history, have different emotional, moral traits and beliefsand wholly collective than society like America which is established less than 1800 means that from this time we can see clothes and photos of the first president in the museums. While rom the first president of Iranian government, Great Cyrus, more than 2500 years ago, just legends and myth and a series of archeological objects are remained. From Great Cyrus era until now, thousands political, economic and social up and downs occurred in this land. Different social groups presented in this land and an important part of global heritage is produced in this land.

The first Iranian religions were global religions. The first global social-political experiences occurred in Iran and all of them have global dimension. Moreover, all contraction and expansion in history, geography and policywere created in Iran that are accumulated on eachother. While we want to talk about Iranian society we should not just consider our situation and vice versa is true we cannot just see our traditional and cultural heritage but Iranian human have involved deeply and completely with the whole world in last 150 years and media have important role in this issue, in recreation of that cultural heritage and also recreation of our relation with present time.

Every kind of theorizing and analyzing of cultural occasions an media in Iran’s society, can be a realistic when kind of occasions are seen and media’s situation in human’s life. A life with multi-layer, complex past with extreme experience and meanings and also it has complex and nested present. In this part, the role of media is that an Iranian person is different from an American person. One of the characteristics of this society is that it is now reinforcing people with different specifications. This society with this structure allows some people to be past-oriented radically, some are completely future-oriented and some are extremely present-oriented.

While these groups’ internet with media, their reading from media, media consumption and media situation are not similar in Iran’s society media itselfs not an integrated world, that’s a very complex and plural world. Social groups have different with media world according to cultural orientations, for example, present-oriented, past-oriented and future-oriented and also fits with other cultural orientations more common and more religious, more material-oriented or supernal-oriented such as more local or more global. I believe that discussion about media with Iranian culture is a category which is not defined yet. So in researches that we have done, are based on positivist which can induce Iranian human, without considering our cultural heritage and long history that forms our memory and mentality. Although researches are not spread widely in Iran, for understanding the relation between media and culture in Iran’s society we can use the help of global experiences, we should invent a methodology which analyzes media and media readings of present time.

Today’s media focus on analyzing media texts. Semiotics, as part of our studies focused on how audiences understand without seeing that historical view. Now for understanding the relation between media and Iran’s culture we need a methodology and epistemology which can consider different angels under lightofrealistic historical insight and also focused in present time. For understanding cultural occasions and media different tools are existed, one of these tools is university. Universities can help a lot I producing theoretical knowledge, method and valid information about cultural occasions and media. But this part has its problems, one of the problems is that knowledge which is produced know in our universities are affected by theories and methods which are not produced in social settings of Iran; we need a kelologi or global-local method. Besides
universities, media can concern about media occasions and culture by media conversations by a public conversation between intellectuals, groups of people and involved people in media have programs about media and cultural occasions.

In my opinion, when we can have an accurate understanding that both studies, analyses and conversations help each other and have a close relationship. On the one hand media depend on knowledge, and science produced in universities and on the other hand in universities we should concern about cultural occasions and media. Todays’ media put cultural occasions and media less in their programs. They should form it constantly in forms of forums, films, serials and other forms of programs, this conversation should be formed. It is addressed sporadically but never a constant and permanent addressing formed about media and cultures formed in Iran’s media. We always need this discussion. This is impossible to solve everything in one forum. Every generation and every group should talk about this and describe their experiences. In media and culture occasions some groups exist: managers, brokers and media producers. What do they think about media and culture? What role and situation do they place for the relation between media and culture? Do they think that media should be a culture controller? Or they think media is made for making culture or producing culture the term which is common between politicians? An instrument for making culture more democratic and more public. Media is a way for people’s partnership in culture and also managers and brokers ‘experiences from media and cultural occasions and where their success or failure, the other side are audiences. Another angel is intellectuals and researches as impartial supervisors analyze, judge and theorize about their occasions. In my opinion in the field of cultural occasions and media we should boost media occasions, society and university. Media should be pioneer and accepts culture and media as a constant and important issue and develop it.

They are different ways for this aim, as I said one simple way is forums, a better way is the inclusion of media and culture discussions in television serials and programs which people communicate with them easier. Maybe understanding of a conversation is not possible for all people, but in form of a film they will understand better that what is the relation that media makes with them or they have with media, where media affect them and they affect media.

**Media:**

1) **Satellite and pictorial program:**

Items in these programs specially aimed family, women, young generation and children for instability and education. In children’s generation they are trying to persuade them in an imaginary world and supernatural creatures that by documents and research we can symbolize them as novel discipline and strength of worldview eye (one eye). And what are they trying to persuade in family and young generation is irresponsibility to family values and its main principles.

2) **Internet:**

In cyberspace appointed to internet as long as a person click on something or search online, the person’s information which is filled by him provide to intelligence organization. They analyze people, nations and individuals and make plans for them without their request and we can observe its effect in Persian channels and animated products especially for Iranian people.

**Conclusion:**

The issue which is important and should be considered is that media and technologies used by nations especially Iranians, their founders and designers should be known and analyzed as well as their purpose for this media and technology, so information should not be provided ignorantly and news to them. Like internet that provides all users’ information to National Security of America (NSA) and why America and Europe with economic crisis are establishing new Farsi channels once a time and most of programs with focus on family issues destroy people and families’ view and beliefs.

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