

The Relationship Between Ideology and Communicational Process

Shogaa Saad Alharthy^{1*} Dr. Ahmad Aljumaiahe

School of Communication and Media, Imam Mohammed University in Riyadh, PO box 5701, 11432, Riyadh

The research is financed by Asian Development Bank. No. 2006-A171(Sponsoring information)

Abstract

Ideology in its simplest meanings is the system of thoughts and higher forms, especially those which form the basis of the political and economic theories. And some see that ideology is the group of opinions or beliefs of a group or an individual, as the ideology in a lot of times points out to a group of political beliefs or a group of thoughts which distinguish a certain culture such as capitalism, communism, socialism, and Marxism which are considered ideologies. and therefore, it is opinions and beliefs, and when the media involved the meaning in communication, it was essential to connect to the opinion and belief then the ideology. That interactive process between who is known by the communicator and what is known as a recipient to the communicational message takes from the language element a basic in the formations of mutual understanding, interaction, and meanings between them from a side, or the meanings which the communicator desires to deliver to the recipient from their point of view from another side. And the ideology here lies within the privacy of the meaning which that communicator tries to deliver to the audience of their message content, since people form meanings about the surrounding environment whether it was personalities, issues, events, or actions throughout the language means which the others convey to them via several communication media. Who contemplates these definitions infers that the ideology is a mental reference consists of a group of thoughts and concepts which the individual believes and translates in the reality to actions and social behavior change from to mental perceptions influence the nature of their behavior during their movement inside the society. Also, these definitions of the ideology clears an important matter that the individuals' ideology consists of a number of variables or value determinants such as thoughts, beliefs, language, concepts, and perceptions, etc. and Lilker considers that the major element influencing the ideology is the element of thoughts.

Keywords: Ideology, media systems, communicational process

1. The relationship between ideology and media:

The relationship of ideology doesn't grow in emptiness, but grows as long as there was a communication, as where the communication exists, the ideology exists, and it might be obvious and might be hidden according to the orientations of the media message by the ones assigned to it, as the communication is techniques and contents isn't planted in a barren environment or a futile space, as much as it is a secretion to a cultural and social content structured –in its form and meaning- on a representation of the determinants of self and certain perceptions of the universe and life.

And Muhammad Al-beshr identifies the media ideologically so he says: (it is: a system of thoughts, expressed via the communicational process, which includes the communicator, their method of using the text, the language, or the image (static or dynamic) which the printed, heard, or seen media process conveys.

It is cleared to the researcher based upon the definition of humankind to the media ideology that the relationship between the media with the ideology comes from the theory of the communicator, as the communicator embraces the vision of the ideology which (the reference determinants) was indicated in the definition of (media ideology) which by turn influences the work of the communicator. As the anchors structure their message based on their references whether it was cultural or religious or social beliefs.

And the communicator is affected by the orientations of the media organization and the social system, and that is what is going to be cleared to us throughout the three types of ideology, as a lot of theoretical studies mention that the ideology is divided into three types: the dominant ideology, the elite ideology, and the media ideology, and this what we are going to deal with in some detail.

The ideological vision is (the reference determinants) which is previously indicated in the definition of (media ideology) which affects the work of the communicator. As anchors structure their messages upon their cultural references and social beliefs, and in other times on their personal situations. And the media messages are the result of the visions and ideologies from which the communicator sets off, and the media organizations or both. And if the orientations of the communicator agreed with the orientations of the media organization, so that enhances the effect the media message dyed with the anchors situations and beliefs makes.

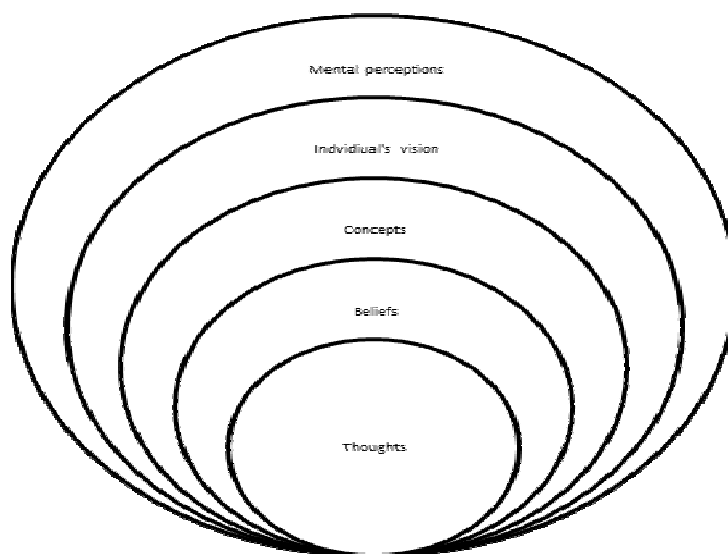


Figure 1. Description the definitions of the ideology.

1.1 Ideology in the media systems

The place of the ideology in the different media systems across history:

The ideology almost is the major job of the media since it was created and throughout its long history; as doesn't any media speech whether it was seen, read, or heard lack the ideology intentionally or unintentionally, but the media message which is empty from the ideology is a hollow message which has no effect, but if we highlighted the major jobs of the media and the audience communicational means, it is almost the major job of the media is the ideology, as the media has four major jobs represented in the following:

Firstly: the media job

As the media means and audience communication create in the individual the need to know what events are going on around them in the surrounding society, and also in the outside world, and so the individual resorts to the media means to satisfy and meet that need throughout providing them with the information and knowledge they need.

Secondly: determining the identity

As the media means create in the individual the need to support the personal values which they hold, and so the individual resorts to the media means and the audience communication to satisfy that need, and from here lies the role of the media means in the process of social and political upbringing of the individual, and the crystallization of the values which they hold, and then the orientations and the opinions which they will embrace in consistence with what they hold of values and beliefs.

Thirdly: the social interaction

As the communication and media means create in the individual the impetus to communicate with others, and friction with the society members while exploiting the human nature which leans to socialization, communication, and dialogue, and then it is supposed that the media means create channels to communication between different society categories and spectra, and build bridges to cooperation and sharing between the society members.

Fourthly: entertainment:

And it is the fourth important social job, and maybe contains all of the media jobs and arts, and can lead to learning with its different and several types, and concerning its importance in the Islamic world –as an example- Mohy Eldeen ALOweir says: if we are calling our media sets to provide our audience with experiences, information, and original orientations emerging from our Islamic religion, so that never means that we drop from account the matter represented in the individual desire to escape from the reality and its problem “Escapism”, and so the individual resorts to the media means which provide entertainment, amusement, comfort, and busying leisure time means. Throughout the previous we see the extent of effect of these jobs on the individual and society; as the media means, as we previously indicated, play a big role in the formation of the values the individual holds, which contributes in turn in the crystallization of their orientations and formulating their opinions, also they influence their social movement and interaction with others.

1.1.1 The ideology in the different media systems across history

The stamp of modern media means doesn't short on being taking ideological jobs, but they inherit the same conventional ideological jobs. The modern media uncovers the return of all the conventional jobs of ideology so

that we could say it is considered the new representative and holder to them. And we will try in the following to clear the major features of the ideology in the media systems. And the ideology is divided in the media systems according to its historical stages into two divisions: conventional ideology and modern ideology.

The first axis: components and elements and vision of the media ideology through the media content, its developments, and direct and indirect effect.

and to clear that meaning, John Howe has put an example with the ideology which was in the time of the contemporary American revolution. As he sees that the wide spreading of civilized thoughts which is known as the political impressions and predictions of the contemporary American revolution which leaned on the crystalized meanings in the language which the American media means broadcast to the world.

Such an example confirms what a number of researchers proved that the language is a moving basis to the political deed which considers the media means as a subject tool and effective to change or settle the persuasion of audiences with it, and that the politics is considered an effect to the language, especially if used in cases of warning, domination, or threatening.

And by analyzing the contemporary political history we find using the media language as a more effective tool in the propaganda to many political ideologies. Such as Hitler and his company of who embrace an ideological thought and perception about the formation of the world, and they are already planning to widening and aggression processes and war, thinking that the peace process can't be achieved unless by the represented perception in the minds of the Nazi category, and such ideological perception was a reason to a world war of the most wars in blood in the human history. Also, the Marxism communism changed from just a philosophical ideology to a materialistic reality which is embodied in the movements of the previous Soviet Union, and in such political parties which adopted the Marxist thought around the world.

And the whole world had witnessed the cold world which the media means lived up to, where the political language was a tool to struggle between the eastern and western camps until it ended after the fall of Soviet Union in the beginnings of nineties.

More over the Arabic national tide which was promoted by the politicians and some Arabian thinkers in the period of sixties and made big changes in the components of the Arabic political scene where its chapters were run through the Arabic media means where they used the language of political revolution against all that is inherited of values and culture in the Arabian societies.

Then the period of second Gulf war year 1990-1991 after the implications of the Iraqi invasion to Kuwait which ended the period of feeling of the Arabic power, and then reformulated the elements of the political scene throughout the Arabian country, so did appear separate several ideological calls the most important of was the idea of populism, but it didn't last long in front of the Islamic tide which appeared strongly to return the Arabian societies to their religious and cultural thoughts.

Then there was the famous eleventh of September events which are considered a crowning to what is called the conservative political elite ideology in the west area, through which it sought to export the thought of western ideological model to impose on the societies of the world in plea of (fighting terrorism). And the flare of this war has increased in opstatus to the different world cultures what is shown obviously of marks and tools of enormous technological advance in the media industry and information exchange, so the texts of the media language which the read text, word, and even the dynamic or static image expressed are all the subject and effective tool in the meanings propaganda processes intended and directed by the political elites and who is representing them in the media platform in the west generally and the united states specifically.

And if the expression about ideologies preceded in texts of intended meanings by the politics, then the (war upon terrorism) in the lead of the united states has represented certain concepts with the American people which is sought to enhance, like the following (why do they hate us) without clearing that the world only hates the hostile politics of the united states not the positive of the American values.

And considering what the scientists of the media language have confirmed that the ability to persuade relies basically on the ability to identify the thing and determine the thoughts and concepts which they wanted to prevail the world, like their concept about terrorism and what is called from their point of view democracy, in addition to the human rights and the concepts of justice and liberty thought and what is called tolerance in the way which serves the desired targets to achieve the domination on the world.

And the previous American minister of defense Donald Ramsfield has abridged that meaning in his most prominent saying: (the military war ended and the war of thoughts has started).

And thus, this is like the political revolutions or the big events which the contemporary world has passed and witnessed with what it held of thoughts and contrasting ideology aim all of them to domination roads on the cultures and exploitation of nations which wouldn't happen such an effect if there weren't any media means that convey and broadcast them to the audience using a media language that smoothed and promoted for such ideologies which busied the mind of the world and its thought until now, and it what witnesses and confirms that the media language is like a tool for the political expression about the ideology.

1.1.2 What changed in the ideological message?

Did the technological era witness an actual decay of ideology or a flourishing to move based upon it?

The truth is that a lot of the thinkers coursed to that the ideology has ended where it has no longer a place in the technology era and communication means. And of those is the American scientist Daniel Bell the author of the book “the end of the ideology” and the book “the upcoming of the era of Post-industry”, and the author Francis Fukuyama the author of the book “the end of the history”, and the author Liotar the author of the book “the status of Post-Modernism”.

What those are common in is their belief of the end of the era of big ideologies existence which can gather people in the direction of certain thoughts of beliefs. And Bell goes to causing the technological scientific evolution in the diversion from just the ideologies' forms into the road of the practical and technology-and-science-dependent logic, and Fukuyama goes where the history considered holding some struggle between thoughts, doctrines, and ideologies. It has went with the victory of the libertarian democracy thought, and then the victory of the west in the period of the cold war, and the diversions of the democracy in the eastern Europe countries. And the author and thinker Liotar goes to that the contemporary intellectual or epistemological status in all fields has witnessed the end of what is called the Metanarratives, and they are what is expressed to the ideologies.

Else, there is another group of the category of thinkers went to that the science and technology had become what can be called the new ideology, and of the most important of these Hydger, the French socialist and the politician Jack Elol, Frankfurt school philosophers, and Habermas. Where these go to the truth of the science and technology had become concerned with the traditional role to what is called the ideology, and that in justification to the current status and the marks of adding legality to all the forms of the political domination and economic manipulation, with the replacement of rationalism, which is basically the rationalism of the means, with the rationalism of the targets as well as the objective values. On the other hand, there is another dimension of the ideology dimensions, which is the epistemological dimension or what is called epistemology, and what is concerned with the role of the ideology in the process of faking awareness and presenting a deformed and different image other than the reality. And we find that all the studies about the ideology is divided into those two divisions: the first of them, the ideology as a general letter justifies the current political status and adds legality to it, and the ideology as a mean to fake the awareness. And without a doubt, the ideology in case it was a justificatory letter or even awareness faking mechanism pours in the service of one goal, to fix the people on a certain impression concerning the social relationships and economical handlings, then making them persuaded with them to accept.

2. The second axis: what is the relationship between media message and ideology?

- The relationship between the message and ideology:

The ideology doesn't only allow us to realize science, but it builds also our opinions about it. The ideology makes its role through the communicational process. It is possible to assume that the analysis of the media textual structure aims to uncovering the ideological basis for that text. And according to Stewart Haul, the ideological power is given to the media means through their ability to determine the status and exhibit it. On the other hand, the ideology is "a meaning in the service of the authority". It is possible to explain that meaning that it is a creation and formation of the people's point of view in purpose of meeting the expectations. We ought to admit that the ideology could affect information where it forms our opinion and expectations about the different aspects of life. Moreover, the ability to provide the information is used in a manner compatible with the ideological purposes. And in addition to that, the ideologies and opinions of press is thought not to be personal but social, organizational, or political. And that means that the main target of the ideological impact will be attached to the thoughts which some groups have proposed like the political parties, organizations, or facilities.

And the recent studies indicates that the usages of the communicational mean in the countries which are categorized as non-democratic, have helped in breaking the chains on a number of the political groups, which has led some of those countries to believe that the modern technology has become the political systems' enemy which violates the individuals' rights, and that is because the new media has become affecting the political life in the societies, and helping in building individuals owning higher levels of democracy, in addition to its social role, and its contribution in developing the social status, and passing the ready models and collecting moulds gradually in the social relationships, without that leading to oscillate the social structure.

The theory of analyzing the correlation between the communicational message and the ideology is the theory which focuses on the circumstances of message effect, and this theory is based on that the events and contents of the media means don't have a target unless if put in a content and media frames organize the texts and meanings and use the experiences and common social values. Putting the frames to the media message gives back the ability to measure the content of the message as well as it could explain its role in affecting the opinions and directions.

For example, when a certain matter occurs, that matter might not have a major indication with the public

people but the communicational means describe it in a media frame concerning the language, formulation and focusing on a certain element until it becomes important inside the social frame as a whole, and that is known as: a determinant building of expectations which the media means or social communication use for example, to make the people more aware of the social situations in a certain time, so it is a beneficial process from the communicator when they re-organize the message until it pours in the realizations of people and their persuasive influential .

And the media frame tries to liken between what the people realize in their daily life and building a message and forming it as the media mean does, i.e, the media mean doesn't aim to change or build new values, but it aims to benefit from the existed common understanding.

2.1 The influencing elements in the ideological message

1. The conciliates used in the message
 - The emotional conciliate: finding feelings with the recipient through talking of values and emotions.
 - The rational conciliate: uses the empirical evidence to support the message.
 - The frightening conciliate: through talking of the fear instinct with the recipient.
 2. The ease of perception
 - The listenability and readability.
 - The message includes the benefits of the recipient and their interests.
 - The diversion of synonyms and avoiding repeating words.
 - Realism and expression of reality.
 - The ability to be checked.
- We can say that:
- The clear-results messages are more effective than the implied-results messages.
 - The changeability of opinions increases when the message discusses agreed-on information.
 - The efficiency of the message is correlated to its presentation of the topic's aspect being discussed.

3. The elite groups

This concept goes and takes a systematic form in its explanation and understanding to human history, and what is in that history of events, and a lot of thinkers who make many socially-natured deeds in the society refer to that concept, and they go studying those ideological phenomena which are related to the political life of the rank in society, and that is through its interaction and integration and despite the democracy through which the humanity achieved a lot, and despite as well the political widening contribution which has become containing the populace in many professional and life aspects, we find that the elite are still able to process as it is, they have their role in directing the society and determining its course, and explain its movement in a lot of different social aspects. The society of elite doesn't produce its ideology, but "materialistic" elements of ideology, without the determined conditions which being produced. The ideology of ideology is earned as a result to this process

It is possible to define "the political elite culture" that it is a group of beliefs, values, and habits related politically to the most participating and effecting in the political system participants. The study of political elite culture requires systematic invention allows us to be just with the belief systems of the developed politician leaders' hidden stuff without committing violence according to our usual standards reliability and investigation speaking.

The ideologies aren't solid in their intellectual structure, and that returns to the harmony between ideas and their superposition within themselves, which leads to their evolution and the appearance of new hybrid ideologies. in addition to that mostly the variance between the believers of the one political doctrine causes explanation of a lot of concepts to reach the truth of thought, and here comes the role of the elite to affect the course of the ideological process where the political elite seek to directing the common opinion around the certain issue according to their orientations and opinions .

Claiming the end of the ideology is an excellent ideological deed, eases on the power conveying its agenda, considering it truths without being have to justify them on ideological basics. Here we can say that the absence of the ideology is proportional to the increase of the percipient's trust in the governing elite, and here an important element of the populace struggle is absent to challenge the system and change the current status. As without ideology, the opposition forces are deprived from forming a common agenda, thence its work becomes random far from co-ordination and continuum, So the populace needs a certain ideology existence enables it from facing this type of the political practices

4. Political system:

Anderson Affirms that the political system is only but a reflection to the ideology of the existent political leadership, as he adds the legality to the political deeds he does, and it is worth mentioning that there are a lot of variables which have a role other than the ideology which expresses about liberty and equality and has a role in forming political life.

and we find hardship in knowing the effect of ideology on politics, but we shouldn't forget the role of this ideology in directing towards certain civil policies and liberties, in addition to forming fortunes, and that vagueness in understanding public politics and its relationship with the ideology has affected the united states of America (Anderson 1979), and from here we find that to be able to know the public politics we should know more solutions which resemble a group of bargains among the layers of the American society despite of its difference. And that reflected on the party in America, when the parties whether they were leftists or rightists failed in showing their role in American politics, and those parties have become without a role nor importance. And from here we find that the reason of the absence of the parties is that previous explanation, so we find that the absence of the socialistic or even nationalistic parties from the American yard as in the European in general, and we find that the two existent major parties which make a clear effect are qualified with reconciliational ideology.

2.2 The language, values, and their relationship with the ideological message:

Language, or speech in specific, is looked at as the most common form of the social structure correlated heavily to the ideology. And despite of the strong relationship between those sides, few studies have given interest to language and ideology in the texts related to globalization, and specially in what is related to the ideological message. And when the language played a more important role in the age of globalization, a number of scientists have treated the discursive dimension to globalization. Mostly their discussion lacks the textual analysis. And the studies of language have focused mostly on the interactive linguistic social analysis which correlates certain linguistic sides to social communication. This approach in analysis based on text has given more interest in relationship between the language and society instead of the effect of language on the society system. The issues which correlates the globalization to the ideological speech and dimension and also the effect of this phenomena on the affairs of the social world haven't got much interest. The researchers usually on the basis of their analysis of ideology have launched the theory of speech or conventional and abstract exploration of ideology.

Language now is no longer the way it was, being a mirror or a reflection of ideology, but now language has become a product which appeared culturally, in addition to the language being a tongue and ideological product, and from here we can't limit this ideological tongue cultural product to being a monocular theory like the dogma theory in addition to the narrow vision of Stalin. And we find that Schaff which is the linguistics philosopher has pleaded that there should be a co-operation between many knowledge fields on their different types, and that is because the problem which the linguicism falls in is characterized with being complex, so we need to focus on the primary point to enable the communication between these knowledge sciences or epistemology on their different types like: linguicism, logic, Anthropology, psychology, in addition to medicine sciences. As without these epistemological sciences the philosophers are unable to analyze the problem which is concerned with linguicism epistemologically.

2.2.1 Ideology and the type of mean:

The theory of analyzing the relation between the communicational mean and the ideology goes on the basis that the events and contents of media means doesn't have a point unless put in order, content, and media frames which regulate the words, texts, and the meanings, and use the common experiences and social values. Putting frames to the media message gives the ability to measure the content of the message and explain its role in affecting the opinions and orientations .

When an event occurs, it might not have big implication to the public, but the media means describe it in the media frame concerning the language, formulation, and focus on certain element, and that is known as: determinant structure of expectations which use media means or social communication to make people more aware of social situations in some time, so it is a beneficial process from the communicator when they re-organize the message so as to it pours in the good of people and their persuasive effects .

And the media frame is trying to liken between what the people realize in their daily life and building the message and its formation as the media mean does, i.e., the media mean doesn't aim to change or build new values but it aims to benefit from the existent common understanding.

The four elements in the communicational process are: the communicator (the sender), the text, the recipient, and the culture:

1- The communicator (the sender): they might propose judgements through frames governing them, regulates their values and beliefs, and practice an important role in building and forming the news concerning the linguistic choices, quotes, and the information which lead to confirming certain elements or sides in the story, and the sender frames the stories through their choices which they do while editing those stories, and those choices affect in turn the way which the readers explain the stories through.

And the senders draw frames pouring intellectually in the common discussions, and affect the level of individuals' information, and that is through selective picking up to cover a side or two both for some event or issue.

2- The text: it includes the frames which is cleared through the presence or absence of major words, typical

images, information sources, and the clauses which include certain judgments and truths.

3- The recipient: might reflect the thought of the recipient and their conclusion of frames in the text, and the intention of framing with the communicator.

4- culture: it is "a group of common frames presented in the speech of individuals or their thought in a certain social group", and it is a group of frames which could be testified with, and it is possible to identify it empirically that it is "a group of common frames which appear in the speech and thought of most people", or a certain social group, and framing in the four elements contain similar jobs like: selection and showing off and using those elements to build argument around the problems and their causes, ending up with evaluating them and proposing solutions for them.

The media means are considered active participant in choosing and framing the world, as they convey that choice through cultural practices, and represent communicational networks to develop the speech, doing that in ways built upon important linguistic psychological processes in human knowledge. And create external pressure which these means are exposed to, to settle the dispute, but on a level of culture of news rooms, and the external pressure might be represented in "the owners whose incentive goes from economic and political considerations" .

The media effect is what remains in the mind of the recipient in result to their exposure to the communicational message. Some media means are considered an extension to the senses, a lot of knowledge studies indicate that the media means doesn't reflect to us the reality around us as it is but it rebuilds new image of the reality around us differs from the actual reality, so those events are thought of their importance which covered by the media means just because those means cover them. also, it shows a prejudiced image in the minds of the recipient according to what the media mean wants to deliver. And upon that, what the media means ignore from photos and information help build a deformed image of the reality.

There is a dispute about the effect of media means on people, where the effect of media means isn't shown instantaneously with the exposed to the media mean.

Examples on the occurring change in the shadow of satellite Tv and Internet between the reality of ideologism and neutrality calls: Al-Manar channel shows a video about the channel capturing videos as if they were true or conveying the truth despite what they actually are. The issue isn't in the struggle on the truth, but the struggle between interpretations and indications, between the interpretation of some channel and another, and what follows that from using necessary ways to cause the desired effect on the populace.

2.2.2 The effect of ideology on the media means

- 1- The content of the media message (concerning what is said, written, shown, and broadcasted)
- 2- The method of formulating this content (how to say / write / display / broadcast and when?)

2.3 The fundamentals of analyzing the media message

Information and communication studies are a tool that identifies information and explanations through various communication activities, as they are also linked to the use of content analysis This link has been created because of the need to impose the information science curriculum and its complexities that have not ended since the beginning of the twentieth century and specifically after the phenomenon of tyranny of mass public discourse. The content analysis method is closely related to the Message , The message here is any production, ideas or concepts intended to be communicated to the public , There are implications for the understanding of the message such as intensity, repetition, how and degrees of certainty, And what values the message carries , And trends of support and rejection , , And these implications are what is included in the functions of the method of analysis of content , This is in order to discover the relationships that can be segmented and classified , And then their association is disclosed on any basis whether it is based on Quantitative or Specific basis , This is because the importance of analyzing the message is to express its explicit content , This content will indicate us some of the indicators that help to understand the text or production in general , Therefore, this classification and segmentation of the work leads to predict the purpose of the person or entity that created the message, and its trends, and the extent of its impact on the recipient, Quantitative systematic analysis helps us to measure the purposes and references of the originator of the message, its capabilities, and the locations of focus or preference , which is followed by the text or communication Message under analysis and study. It reveals the underlying motivations of the encoder, the values he believes in, and the goals he seeks to achieve. All of this is linked to and interacted with the political, religious and social trends in which he believes .

These references can be detected in the message, through the classification system, In line with the main objectives of the research, So you can understand what the message wants to communicate and predict the change and impact that the message will bring to the audience.

Content analysis is not an approach in itself, But is an analytical method or complementary tool used by the researcher among other methods within the framework of the integrated approach, which is the method of survey , Where the researcher seeks to conduct a survey on a specific audience of readers and listeners or viewers, Or even a survey to measure public opinion of the communicative material by analyzing content , Such as a collection of essays, plays and artistic formations (such as paintings, sculptures, etc.) , In order to reach

certain links, or to search for existing values and accessible symbols, by applying strict methodological procedures.

With the development of the journalistic content, the media image has become more appealing to the public than the written or audible text. A large segment of the audience sees the picture and does not hear the news. And they see the images more than hearing the text, audio or written because it summarizes the idea and ideology behind them. And the media are racing to be alone in publishing images that draw the attention of the public and the emphasis of the media message to facilitate the process of persuading and influencing it and guide his views.

The media image ideology has aroused the interest of political parties, governments and media organizations. Aware of them about the ability of the media image to combine the details of truth and imagination. The achievements of governments are an accumulation of static or moving images that chronicle the details of the mental image that are embedded in the consciousness of public opinion. The media marketing of political symbols in the election times, for example, depends on the picture in its different meanings: Political, humanitarian and economic to convince voters to favor certain candidates. Media organizations have made the image one of the tools of knowledge and promotion of ideology and given the opportunity to shift from the margin to the axis in the media message and from partial presence to domination and influence.

The dominance of the media message and its impact on the public stems from the ideology it contains and the ideas and meanings it carries, and One of the positions stabilized from the ideology of the media image in the consciousness of public opinion and the impact of his attitudes and behavior is killing of Palestinian child Mohammed Durra shot by soldiers of the Zionist army in Palestine, a picture that was transmitted by the international and Arab media and stirred the feelings of Muslims and Arabs, the picture of attack on the twin towers of the World Trade Center on September 11, 2001, in which the real-world media picture surpassed the imagination of Hollywood filmmakers and was the cause of America's anti-terrorism ideology, pictures and news of the destruction of the monument to former Iraqi President Saddam Hussein, produced by the US occupation forces of Iraq with all craftsmanship and professionalism, and the torture of Iraqi prisoners in Abu Ghraib prison and pictures and scenes of the trial of Saddam Hussein in the incident of Dujail, which was a case of ideological choice sectarian, a trial that led to his execution amid the cheers of ideological sectarian in conjunction with the first day of Eid Al-Adha in 1427, 2006, and it is an timing has ideological significance.

And one of the media images that are still stuck in the consciousness of the Islamic public, cartoons offensive to the Prophet Muhammad peace be upon him published by Danish newspapers, and raised the feelings of Muslims because of the campaign of the ideology of a hateful against Islam, And the repercussions have reached the political and economic levels, These media images wasn't raise the Islamic public opinion and affect his positions and behavior if they did not carry an ideology hostile to Islam and its holy symbols.

2.3.1 Semiotics in its impact on the message

The semiotics of ideology

The concept of ideology has changed throughout its history and has remained controversial to this day. Historically, Ideology was first used to designate the ideas of a certain group of scientists in France. Today, this term is between a neutral concept and a descriptive description, a polemical perception or even a denigration of the ideological theory. The term "ideological" was first used in 1796 by Antoine Louis-Claude DE Stutt de Tracy to name the new experimental "science of ideas, De Tracy developed the fundamentals of this new theory in his book "Science of the Thousand". " DE Stutt de Tracy" belongs to a group of philosophers who also called ideologues, Along with E. B. De Condolac, and B. G.G. CA panes, A. Helvetius. Their philosophy was perceptual and opposed to Decartes' mind.

Ideologists wanted to identify cognitive processes in terms of sensory activities, and thus considered their study of ideas as a branch of biology

The programmatic objective of this "ideology" was to study the "origins of ideas", which were devoid of metaphysical and religious prejudices. The ideological political program was democratic and in accordance with the ideals of the Enlightenment. Therefore, it soon entered into a conflict with the policy of Napoleon, who attacked and ridiculed these philosophers as jewelers and daydreams. As a result of this negative characterization of ideological scientists, the concept of ideology began to gain a negative connotation that continued to this day.

Without any positive or negative signs, Ideology has been dismantled in a descriptive description and not necessarily as critical as any set of rules, values, or beliefs, which directs the social and political attitudes and actions of the group, a social class, or a society as a whole. In this neutral sense of value, ideology calls for a "cultural system", and Parsons defined it as "a system of common beliefs among members of the group... a system of ideas geared towards the integration of groups. This normative concept of neutral value, which includes real and corrupt systems but is false or not true, is often associated with conservative or liberal views of social systems. However, even Lenin uses the term "neutral value" when speaking of "socialist ideologies". The sense of ideology, expressed by Napoleon first, was redefined by Marx and Engels. For Marx and Engels,

ideologies are false thought systems that represent the consciousness of the ruling class and are used to strengthen and legitimize its power. Ideas are wrong because they promote the interests of a certain class while pretending to be in the interest of society as a whole. In this sense, ideology is seen as a tool of deception and manipulation, sometimes linked to myth and opposed science and truth.

However, those who have this critical view of ideology have always refused to regard their own ideological system as ideological. For them, ideology is the thought of others or even the enemy, as Raymond Aaron said, while their system of ideas is always scientifically considered and thus excluded from any doubts. Among the biologists, there are also some who describe ideology in a neutral way in terms of value, such as any cultural or social signaling system, while others define ideology in Cash method as a hidden system of meaning in public letters that require critical analysis.

For semi-ideological approaches not discussed below:

The ideological connotations hidden in the media aim to make social structures appear natural and inevitable in order to hide their arbitrariness and rules. The ideology is taught on the basis of distinguishing between the signification that it is, and the meaning of the meaning given to it. More specifically, he defines ideology as a kind of reunification, because ideological discourse creates its own connotations by making concepts or words into things without recognizing that reference things are in fact a specific culture and therefore not objective, but relative. In ideologies, the reference function appears in the discourse as dominant, while all the effects of the expressive function and the conditions of speech are concealed.

The idea of disguise inherent in this thought has been reinterpreted into categories of paramount structuralism by Prieto. Prieto's approach is based on the structural principle of the relationship, which can never be recognized as the essence of the structure itself, but only if there is an appropriate difference with regard to some other structures: "the way a person perceives a material being" ... Presupposes a particular way of perceiving another object derived from another discourse. According to this structural principle, Prieto argues that objective knowledge in the human sciences requires a reference to historical, contractual, and arbitrary knowledge, it is a signal that should always reveal possible alternatives to any semiotic situation.

In contrast to analytical methods aimed at revealing not only structures but also their structural alternatives, ideologies attempt to "naturalize" the social and cultural knowledge of material reality by making that knowledge appear to be a necessary result of the intended goal. In this way the ideology conceals its own semiotics.

The theory of moral ideology reached a crisis when (Ronald Bartes): himself concluded that the distinction between ideological and moral meaning, devoid of ideology, was rather problematic. In the end, Barth abandoned the notion of zero-level ideology of the text, along with the implicit ideology theory, the principle of significance that has been inferred from the generality of publicity seems clear when one believes that it serves indiscriminately as a tool in the study of Barth's myth. Larrain , however, suggested a possible convergence, but also another parallel between ideology and myth, with reference to the mythology of Levi Strauss: "The assumption is actually made" The ideology is trying to solve the social contradictions, and the myth trying to solve of contradictions with nature, what they share is that both myth and ideology are phenomena that work in the unconscious .

4. Detection of semiotics in ideological discourse

Among the critical approaches to ideology, some focus on the semantics of individual messages in which they attempt to detect the symptoms of ideology in the form of secondary layers of meaning, while others are concerned with the characteristics of ideologies as symbols. The Semites

, who perceive ideology as a secondary message, have considered that, through the discovery and study of these secondary classes of ideological meaning, it may be possible to reveal an initial level of text without any ideological bias. The theory of ideology has become a common textual code with early critical studies in the media conducted by Roland Barth .

Barth defines ideology as a secondary semantic system that adds semantics to a basic hypothetical message. The common denominator of significance is ideology, which can only be a singularity of a particular society and history, regardless of the indications of significance that it may use. Ideological connotations are concealed and remain hidden to be non-monetary. The ideological connotations hidden in the media aim to make social structures seem natural and inevitable in order to hide their arbitrariness and rules, inspired by Barth, and study ideology on the basis of distinguishing between the meaning of "what we speak" and "the meaning given to it". More specifically, ideology is defined as a kind of reunification, because ideological discourse creates its own connotations by making concepts or words into things without realizing that reference objects are in fact a specific culture and therefore not "objective" but "relative".

In ideologies, the reference function in discourse appears to be dominant, while all traces of the expressive function and speech conditions are hidden. The idea of disguise inherent in this thought has been reinterpreted into categories of paramount structuralism by Prieto , Prieto's approach is based on the structural principle of the

relationship, which can never be recognized as the essence of the structure itself, but only in the case of an appropriate difference with respect to some other structures: "The way a person perceives a material object presupposes a particular way of perceiving another object derived from another universe of discourse. According to this structural principle, Prieto argues that objective knowledge in the human sciences requires reference to the historical, calibrated, and arbitrary knowledge, it is a signal that should always reveal possible alternatives for any semi-biological condition. In contrast to methods of analysis aimed at revealing not only structures but also their structural alternatives, Ideologies try to "naturalize" the social and cultural knowledge of material reality by making this knowledge seem necessary to the intended goal. In this way the ideology conceals its own semiotics.

The theory of moral ideology reached a crisis when (Ronald Barites)

himself concluded that the distinction between ideological and moral meaning, devoid of ideology, was rather problematic. In the end, Barth abandoned the notion of zero-level ideology of the text, along with the implicit ideology theory, the principle of significance that has been inferred from the generality of publicity seems clear when one believes that it serves indiscriminately as a tool in the study of Barth's myth.

Larrain, however, suggested a possible convergence, but also another parallel between ideology and myth, with reference to the mythology of Levi Strauss: "The assumption is actually made" The ideology is trying to solve the social contradictions, and the myth trying to solve of contradictions with nature, what they share is that both myth and ideology are phenomena that work in the unconscious.

4.1 The ideology of semiotics

If "every speech of an ideological type", as Rossi-Landy claims, the issue of the ideological bases of the Semiological discourse emerges as a problem. Not every theory is semiotic, and thus each semantic theory of ideology has its basis in some ideology, As Joseph and Taylor argued in linguistics, Rossi-Landy answers this question: On the one hand the ideology of ideologies without semiotics is incapable of expressing itself sufficiently.

On the other hand, semiotics remains without support for ideology, Specialized particularity, without any connection to practice, Despite its claim as a general theory of signs. While many semiotic scientists acknowledge the impossibility of escaping from their intellectual point of view, there have been some proposals to demonstrate how to "neutralize" the ideological aligned of the semiotic.

Vero'n admits, for example, that the ideal cannot be achieved for pure and objective scientific knowledge but argues that the scientific approach may be a way to neutralize the given ideological perspective. According to Vero'n, the ideology is both similar and opposed to science: scientists who provide unverifiable results act ideologically. By contrast, science, contrary to ideology, makes its conduct towards nullifying signs by making basic decisions clear. Christieva also acknowledged the risk of neglect "the issue of the presuppositions or ideological allows the application of the (scientific) formalism and ultimately its validity. At the same time, it refers that through the scrutinize of ideology, semiotics attacks itself in the same matrices that make perception possible: the mark, the subject, and its historical social position. Christieva 's escape from this exploratory dilemma lies in her assumption of a bossy view, which will continue to be questioned on her own theoretical and ideological assumptions.

4.2 Does the media affect people? What is the magnitude of that effect? What kind?

There is a disagreement between the researchers about the extent of the influence of the media on the attitudes of people cognitive, behavioral and emotional. The date of this dispute to the period of the First World War (1913 the theory of the bullet), (injection under the skin)

4.2.1 Among the reasons for this disagreement:

First: that the (impact) cannot see the impact of immediate and current exposure to the media.

Second: The attempt to know this (impact) is done by asking the same person under study about the size and extent of the impact of the media on him and this is not accurate.

Third: To consider the viewpoint or perspective for the duration of the impact, whether long-term, medium-term or near-term.

Fourth, consider the characteristics and nature of the impact, whether behavioral or emotional or cognitive, where the effects of knowledge of the most obvious effects, so there was less controversy about it.

4.2.2 Examples of visual messages

Between the suits of neutrality, and the reality of evidence

Al-Jazeera channel broadcast an ad section that says that the channel, while broadcast, represents the opinion and opinion of the other, and that it is a platform of who has no platform, etc.

Al-Manar channel broadcast a section that depicts the channel reveals the truth points as it places the points on letters.

Similarly, in other channels, we find Clips that depict the channel as an eye or window of truth or even convey the truth and reality.

In fact, it is not a conflict for truth. It is just a conflict between only interpretations and significances: between the interpretation of this channel and the interpretation of what that channel adopts, and the subsequent use of the necessary and essential methods to give the desired effect .

In the media, we can say that the origin, reality, ideas, truth and events of media coverage do not represent given topics, but are opinions, trends, and motivations that are formed, produced, developed and disseminated after extensive analysis and study of the possibilities of the recipient, his strengths and what can affect him and his weaknesses, and what can be noticed or omitted by him and then deal with it in a way that achieves the purpose of his behavior, his feelings and then his thought.

5. How does ideology interfere in the media? This is in two ways:

First: The content and signification of the media message, i.e., what is said and how and what is being presented and broadcasted.

Second: how to display and the size and style of drafting this content, i.e. how to say or broadcast or offer.

Examples of the emergence of ideology in print media ' :

National Geographic magazine: one of the largest elements of education spread, where it follows ideology which is not hidden, focusing on the implications of Western glory with praise the US Army with a clear selection of the contents.

5.1 Examples of ideology in the visual media are:

“Walt Disney Company”:

Who, despite his proclamation of his interest in entertainment, always focuses on what is worthy of respect in the mind and how should the youngling act. It is a form of education guidance.

Disney's entertainment products are full of greed and arrogance, such as gold-seeking trips, Such as the search for gold, the competition of characters for money and fame and half of the events of the films outside the planet, while the rest of the events of the other half in foreign lands where the lives of primitive non-whites.

5.2 The impact of the use of electronic media and social networking on the message?

Theories and many media studies have presented a lot of jurisprudence about the meanings of social media and the so-called circle of influence, especially the theory of social marketing, which dealt with the topics of how to promote the ideas embraced by the political or economic elite in society to become socially significant and recognized.

The emergence of networks of (social communication) has provided what some have said as a revolutionary opening, transferring the practice of media to unprecedented horizons, and thus giving its users great opportunities to influence with the possibility of moving across borders with no restrictions or censorship except in a limited and relative manner.

The emergence of social media has created many channels of direct broadcasting from the public in the development of the essence and fundamental basis of communication theories which were previously known and threatened to monopolize the industry of the message content and then transferred to a wider or more comprehensive and difficult to control, with high-impact and interactive skills not even imagined by communication experts.

Experience with the new facilities provided by the Internet, both in terms of organization, the process of instant communication and the new forms of media, changed the old equation in which the power of change were forced to rely on the support of other countries in the movements of their political struggle, as was the case in the sixties and seventies of twentieth century.

Therefore, the movements of reform or what has been called for in the Arab and Islamic world have emerged strongly from the Internet revolution to the maximum extent of the possibilities of communication, whether in the areas of organization, management, communication, media, political struggles and other aspects of life, but will we grasp the historical significance of the so-called Internet revolution?

With the fall of international experiences in Tunisia and Egypt, the media, according to the theory of social marketing, embodied the reality of raising awareness and mobilizing the public through a series of media campaigns aimed at intensifying the proposal to modify behavior and move it by increasing the information sent to influence the thinking of the target sectors, here, media messages support individuals' personal communications networks while continuing to display those messages by means of communication .

Here the public is interested in the formation of what is known as a mental image through the information and ideas he had received, the contact person then seeks to create a mental image to link that subject with the interests of the public and dreams and aspirations. In a subsequent step, the regulator begins to design new messages to arrive and complete more targeted behavioral outcomes that involve decision, and then we come to the stage of the manufacture of special events to ensure that the continuation of that interest in the subject with coverage, whether informationally or massively, followed by urging the public to move and take specific action

to express the idea through the call to adopt ideas and desires, which focus on the contents of messages communication. Thus Atlas has expanded the so-called Arab popular uprisings by exploiting the role and power of Internet and social media.

If we deal with the media, we are in the field to shed light on the international cinema and what happens in it. For example, Baudriar gives an example in the imbalance of the relationship of signifier and meaning in cinema, Cinema has created a reality that does not exist and embodies a scenario that carries a form of foresight that confuses the facts as many American films portraying the genocide of Indians as development and modernization or capital values as the ideal form of life and increased to come up to abstract ideas that undermine the foundations of religion and nationalism roots such as the famous Matrix film series with existential philosophies that cannot hide for analysts.

One example is the appearance of a food-filled refrigerator with an American film, which the Soviet scenes might have seen as a kind of political propaganda to express capitalist abundance, as opposed to communist austerity. This example illustrates the implicit ideology, it describes a political aspect of a certain point of view, in Mil Gibson's "brave heart" film, which shows the great hostility of the English if it became an ideological framework for a fanatical nationalist council that could expose many English people to violence because of this film which deliberately put forward a violent criticism of the English people, which could make a violent national movement.

5.3 The third axis: How the ideological media message should be in the public awareness?

There are factors that lead to the influence of the media as: The sender and the sender's truth, the content of the message, the manner in which the message is formulated as well as the relevance of the message to the issues of the public, the target audience, the social and cultural level of the individual and the beliefs of the public and opinion leaders, all of these factors shape a strategy that affects the media message to an audience.

The more awareness, the more mutations.

The danger of rapid and strong communication is not only in the formation of public opinion, but in its limitation and the possibility of classifying and analyzing it which can prepare future plans to ignite crises or create paths through which to achieve specific results, some of which may be pushed into the abyss. The media now, the message and the word has become one of the most dangerous sparks that, once started, cannot be extinguished. Controllers in the social media and those who own it are the West, who adopt specific agendas in their policies. We have become in the era of the lack of star platforms, channels and media networks, except the only backed by major economic and political forces.

However, all societies under control, both from the outside and from the inside, are subject to controlled media from several internal and external sources, but in some countries, the web can be controlled. As well as the high risk of espionage, which became a real concern to threaten the security of countries, we find a country such as Japan to prevent the use of Facebook to its citizens refusing to enter it. Indeed, the media message will have a hard time consolidating the ideology and mobilizing its former followers to jam the message with a huge amount of opposition information, which may indicate the falsity of the messages.

However, the skill of making the event and its fabrication has become a means to threaten the credibility of everyone and it is often able to analyze the correct and accurate of what the groups suffer or what they wish and succeed in directing the appropriate message with time.

The messages of ideology will certainly become more acute after being easily addressed it is expected that the convergence and rapprochement of ideologies is known as the percentage of tracking on the networks, which shows the strength of the adoption of categories of a particular thought. Indeed, these networks have made a powerful guide for ideologies for those who embrace them with their cultural, economic, social and political characteristics. All the skills of language, image, speed and effectiveness are collected in a magic tool if held by the reformer became strong and the spoiled by the spoiler the size of the destruction will be enormous difficult to scale. Ideologies will not disappear in intellect and the intellect will not die except with human death but become more sophisticated, cautious and powerful.

The war has become fierce between it and its followers, and it is likely that some of it will be lost in exchange for some, Since the digital medium is not geographically bound, it is impossible for the ideology to be associated with a geographical space. It is the duty of the conscious administrators to seek the conscious use and control of alternative media platforms, which are accessible to every citizen in all age groups. (By the end, the more the target audience becomes aware of the ideological message, the weaker its effect and ideological impact).

References

- (n.d.).(2018)Retrieved March 11, 2018, from: <http://www.transparencynow.com/news/beingright.htm>.
- Al-Arawi, Abdullah, The Concept of Ideology, From: <https://www.goodreads.com/book/show/6333157>
- Al-Ayadi, Nasreddin. (2009). "The Epistemological and Philosophical Stakes of the Qualitative Approach /

- Towards New Horizons for Media Research and Communication in the Arab Region", International Conference researches, "New Media: New Technology ... for a New World", University of Bahrain, 7-9 April 2009.
- Al-beshr, (2007). Mohammed bin Saud. Media Image Ideology. Al-Jazeera 2007. Ghaynaa Publishing House in Riyadh
 - Al-Ghamdi, Abdullah, Jamaan Mohammed.(2014). American political ideology: its determinants, its main trends, and its impact on public policy, Al Bayan Magazine, 2014.
 - Ar, M. (2015). Language and Ideology in Texts on Globalization: A Critical Discourse Analysis. International Journal of English Linguistics, 5(2), 63.
 - Badawi, Ahmed Zaki. Dictionary of Political and International Terms, The Egyptian Book House, Cairo, 1989, p. 53, 52.
 - Badawi, Fatima (2002), Communication Technology and Hidden Ideology. Lebanese National Defense. No. 39 - January 2002.
 - Badruddin, Ahmed and Ibrahim. (2013). New Media: Its Impact and Role in Security Awareness.
 - Corner, John.(2015). Ideology' and media research, 2015.
 - Croteau, David ·Hoynes, William. (2003). Media/Society: Industries, Images, and Audiences, chapter: media and ideology, 2003. P160-185.
 - Csaba, Deák. (1991). "Acumulação entravada no Brasil/ E a crise dos anos 80" Espaço & Debates 32:32-46
 - Dijk, van T. A.(1998). Opinions and ideologies in the press, in: Approaches to Media Discourse, eds. A. Bell, P. Garrett, Blackwell, Oxford 1998, p. 21–64.
 - Emad, Abdul Ghani. (2016). The Psychology of Culture: Concepts and Problems ... From Modernity to Globalization. Beirut, Center for Arab Unity Studies.
 - Fairclough, N. (2002). Language in new capitalism. Discourse & Society, 13(2), 163-166.
 - Fairclough, N. (2006). Language and globalization. London: Routledge
 - Grant, John. (2005). "Rethinking Althusser: Ideology, Dialectics, and Critical Social Theory", Queen Mary, University Of London, 2005.
 - Gunter, Barry, Milor, Noha, Arafah, Mohammed, Al-Jaber, Khaled, Otter, Philip, Makki, Abdul Muttalib Siddiq, Al-Sayed, Khalid Abdul Rahim, Wars, Khaled. Arab media in a troubled world.
 - GUREVITCH, MICHAEL; BENNETT, TONY; CURRAN JAMES & WOOLLACOTT.1982. JANET, Culture, society and the media. 1982.
 - Hall, S .1989. Ideology, in: International encyclopedia of communication, ed. E. Barnouw, vol. 2, Oxford University Press, New York 1989, p. 307–311.
- <http://journalism.uoregon.edu/~cbybee/j388/ideological.html>.
- <http://journals.sagepub.com/doi/abs/10.1177/0163443714536113?journalCode=mcsa>.
- <http://media-studies.tki.org.nz/Teaching-media-studies/Media-concepts/Ideology>.
- <http://sk.sagepub.com/books/media-and-communication/n9.xml>.
- https://ymerleksi.wikispaces.com/file/view/Introduction_to_Communication_Studies.pdf.
- Hussein, Samir Mohammed. Analysis of content - its definitions - concepts - its determinants - and its basic uses, second edition, published: Cairo World Books, 1996, p. 13-19..
 - Ideology critique: the challenge for media studies - SAGE Pub. (n.d.). Retrieved March 11, 2018, from:
 - Ideology. (n.d.). Retrieved March 11, 2018, from:
 - Lecercle, J. (2009). A Marxist philosophy of language (G. Elliott, Trans.). Chicago: Haymarket Press.
 - McCoy, Dennis. (1993). (Media and its effects - studies in the construction of media theory), translation: Osman Al-Arabi, 1993.
 - McGraw-Hill, 2004, Sociological Theory: Glossary, available http://highered.mcgraw-hill.com/sites/0072817186/student_view0/glossary.html, accessed 14 May 2013, page not available 15 December 2016.
 - Miller, K. 2005. Communication Theories: Perspectives, Processes and Contents. 2ndEd. McGaw Hill: New York, 2005. Pp 1-16
- National Defense Magazine. March 2008.
- Previous Chapter Chapter 8: Communication as Ideology Next Chapter. (n.d.). Retrieved March 11, 2018, from:
 - Schaff, Adam.(1969). De La Necessité des Recherches Marxistes Sur Le Langage, Un Essai sur la philosophie du langage, dans son livre Langage et Connaissance, Traduit du polonais par Claire Brendel, Edition anthropos, Paris, 1969, p215.
 - STUDIES IN CULTURE AND COMMUNICATION - Wikispaces. (2018.). Retrieved March 11, 2018, from:
 - The ideology of social networks and the formation of public opinion:<http://studies.aljazeera.net/ar/bookrevision/2015/12/201512278418463737.html>.

- The role of social networks in the process of political communication: the Egyptian case as a model 2018: <http://www.academia.edu/>
- Viriol, Jill. (2011). Glossary of Sociology, Anasam Mohammed Al-Assaad tranlation, Beirut: Dar Al-Hilal Library, 2011, p.106.
- Watfa, Ali Asaad.2015. In the concept of the elite is a constructive approach , Dar al-Kitab al-Arabi, Beirut, 2015, p13.
- WILLIAM B. GUDYKUNST.1996. The Influence of Cultural Individualism-Collectivism, in communication message. 1996 from: <http://journals.sagepub.com/doi/pdf/10.1177/019685998000600102>. Youssef, Ahmed, Semiological communication and dialogue effectiveness. University of Wahran.

First A. Author (M'76–SM'81–F'87) and the other authors may include biographies at the end of regular papers. Biographies are often not included in conference-related papers. This author is a PhD student at Emam University in Riyadh, he had a master's degree in electronic media from King Saud University and had a Bachelor's degree in public relations from King Abdulaziz University.