

Functional Role of New Media Ideology in Sociology

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Abstract

The present study tackles the mechanism of the functional role of the new media ideology in sociology starting from important questions about the functional role associated with the ideology of the new media, the behavior it seeks to achieve in society, and the possibility of liberating it from media ideologies. The present study aims to identify the nature of the ideology directed to members of society through new media.

Through the findings of the present study, it is found that ideology in general seeks to re-melt society as a whole in order to preserve its own interests regardless of the nature of the goals and methods it seeks to achieve. It also depends in its work on the exploitation of popular emotional forms to ensure the effectiveness of influence, especially through new media By supporting them with pictures with logical arguments to increase the impact on them.

Introduction

Ideology constitutes one of the important and main tools for controlling the methodology and style of thinking in order to strive to achieve a factional approach, with specific goals that use the various media to achieve this by directing the public through the incorporation of mobilizing ideas and values that achieve what the other party aspires to. It is effective in achieving this by pushing individuals in the specific paths of understanding to generate a state of false awareness within the framework of living in social reality to reach a state of isolation and lack of knowledge of the truth. New media helped globalization achieve this by imposing a soft hegemony that controls the perceptions and ideas expressed in the media and what ideological goals those in charge of it seek to achieve and present an attractive discourse that harmonizes the social thought of the members of society as a whole.

Section One

The Problem Statement

Ideology issues today have taken great importance in various studies that attempt to identify the role it plays in changing the reality of societies through its functional role of new media, with its multiple meanings that may be false in creating the awareness of members of society who closely use these means. In this aspect, it is only a way to draw issues and events within a specific pattern of awareness of the recipient to devote a culture of surrender and dependency through following strategies that aim at convincing the recipient of all that is presented to him/her. Ideology is used as one of the most important ways to be accepted in society. Hence, the present study seeks to answer the following questions:

1. What is the functional role of new media ideology?
2. What is the nature of the behavior that the ideology seeks to achieve in society?

The Significance of The Present Study

1. Providing an objective, scientific vision, in order to identify the functional role of ideology

in creating awareness in general through new media.

2. Clarifying the impact of the new media and the nature of ideology through it through dealing with different social segments of the members of society.

Objectives of the study

1. Identifying the behavior or methods of action that the ideology seeks to achieve.
2. Identifying the nature of the ideology directed to members of society through new media.

Key Terms of The Present Study

Role

In the sociological sense, role is defined as the expected pattern of behavior of people who occupy a special position. A person's behavior usually reflects his/her role and his/her organized style of participation within the scope of social life and the method of satisfying desires and needs according to a set of values and standards associated with a specific position that leads the individual to an organized performance that indicates the stability of human behavior related to the social environment and reflective of the stability of behavior. It is required that it include the pattern of behavior that society expects or awaits by the individual as a result of taking a certain position within the society, which means that each individual has certain tasks that he/she performs within an organizational environment and that results in a network of social relations involved within the scope of this environment. Each individual can perform more than one role, which can lead to conflicts between these roles (Faraj, 2012).

Ideology

The idea of ideology goes back to the French thinker Destutt de Tracy in the eighteenth century who used the term idealogy (the science of ideas), which is based on Cartesian foundations so that it is a philosophical support for all other sciences by relying on sound thinking and ridding society of outdated ideas to express. An attempt at empirical analysis of the

human mind (Scott, 2009). It is defined as a system of organized and implicit judgments and ideas that are used to explain, describe, justify, and interpret a specific situation by a group of individuals that adopt ideas inspired by their values and that take a specific direction expressing the social action performed by this group (Guy, 1970). Sociologists deal with ideology as facts that require studying past, content, and how it arose and developed, up to the stage of the laws that govern it as it believes that ideology is Socially Conditioned, that is, it is subject to social conditions and is in a state of struggle and discrepancy, especially between ideas as a result of its intervention in structures and organizations because these ideas are considered weapons and at the same time they perform a social function within society (Ismail, 1979).

New media

It means media content that is broadcast or published through media that is not subject to censorship and is difficult to include under traditional media because of the great technological development in the production of media content. There is a new reality for the media in which various forms of communication and media based on the Internet have emerged (Shafeeq, 2013). According to Lister Dictionary, it refers to a shift in the traditional relationship between the public and media to become available through a set of major applications available for free (). What distinguishes this media from the traditional is its reliance on a modern means that integrates all the traditional means of communication in order to deliver the specific content in effective and distinct forms, combining sound, image, and text to remove the barrier between the sender and the recipient to be able to discuss the content with others (Qarnani and Bakkar, 2016).

Sociology

In general, sociology is within the scope of human sciences and in particular, it is within the social sciences and aims mainly at studying human society in general and studying associations, organizations, political institutions, and groups in particular. It also monitors the

forms of social relations that man forms with others within society in order to focus on the social dimension and the social, political, educational, and cultural activities that man does.

The first to coin the term sociology was Auguste Comte in 1830 to refer to the science of studying human societies, individuals or groups, and the study of facts, social processes, and phenomena in light of empirical and positive scientific visions until it became independent in 1895 from philosophy at the hands of Emile Durkheim after the publication of his book *Rules of the curriculum in sociology* (Durkheim, 1895). Petrim Srokin explains it as a concept that refers to all information related to the similarity between the various human groups and the patterns of joint interaction of aspects of social life. He distinguishes it as a science that studies social cultures and studies the general common characteristics between all types of social manifestations (Hamdawi, 2009).

Section Two

First: The problem of the ideological concept

Ideology can be viewed as a social category. It is an attempt to link reality with thought, connect life with reason, and integrate social existence with logic, leading to what the French sociologist Andre Lamouche calls *Sociologic de al Raison*. This social term appeared in the same period in which philosophers indicated the importance of social conditions, for situations in which the interest was focused on linking history with thought and merging the present with the past.

As a result of considering ideology as a form of representation, it is noticed that its societal function overcomes its theoretical cognitive function in terms of importance. So, it is considered one of the most disturbing and complicated issues as a result of several considerations, including :

1. The link between awareness and ideology; This is considered the most important reason that has brought into the conflict that is still going on between the various currents that dealt

with the origin of awareness and its references. Some believe that there is no link between awareness and ideology because it is considered a system of representations that have no connection to awareness as it is a form of Various cultural issues that are accepted and understood to affect members of society in a way that they are ignorant of.

2. The link between politics and ideology; This is represented by its use and function as if politics were the content of its practical application because every policy is implicitly or explicitly ideologically included and at the same time represents a view of the political side and has the goal of reaching power in order to implement or test its theories.

3. The tremendous development and its nature of applied and theoretical sciences; The emergence of multiple and different ideas and theories focusing on the study of sciences helped in the emergence of the field of one science and specialization in it. The same thing applies to ideology as it is a system of religious, political, aesthetic, ethical, philosophical, and other ideas, opinions, and theories that determine the course of daily events in people's lives.

In addition to the abovementioned, some give justifications for this confusion in clarifying the context of the concept of ideology for several considerations ():

1. The accusation of withholding reality and truth is linked to ideology, while some indicate that it is a victim of obscuring its meaning and obscuring its reality and truth as a result of the veiling of meaning in it.

2. Ideology represents a tool for concealing reality and truth in modern scientific knowledge. The veiled is the reality and the truth, and the veil is the scientific knowledge, while the veiling tool is the ideology.

3. The existence of a fixed equation in scientific knowledge based on the confusion of the meaning of ideology in order to freely allow scientific knowledge to withhold what is intended to be withheld from members of society.

4. The concealment of truth through ideology is the basis on which modern knowledge depends. It is the main driver of everything.

5. The process of concealing meaning or truth by ideology is a continuous process and is linked to knowledge throughout its continuity stages.

The problem of paradox in the ideological concept is not only in the diversity of its uses and the broadness of the meanings it contains, but more important than this is the one who deals with the nature of the social carrier and its role in drawing positive boundaries for this concept or dealing with it negatively to empty it of its content.

In a state of intellectual conflict, the concept of ideology has strayed from the extent of its legitimacy and connotations, in addition to the overlap and conflict in many respects:

1. In terms of content; The overlap and conflict are in considering it a peripheral conception that made ideology inclusive of all spiritual and cultural products in society. It also constitutes the spiritual and moral framework of social life.

2. In terms of evolution; It is a set of principles, theories, and sayings that pertain to a particular historical stage or that they represent a trend of an intellectual structure belonging to a particular social bloc, which may be a people or a class.

From a structural point of view, ideology is placed with ideas at the same level with its value judgments, which means that it is a system of ideas whose goal is to justify the demands of a certain economic/ social group in order to obtain moral and material needs and reach the highest level of life. They may also be systems with behavioral influences to form a set of expressions and perceptions aiming at clarifying and interpreting social reality and its complex phenomena for a specific purpose represented in facilitating and directing the social/political examination of people and social groups.

Functionally; It is a system of symbols, ideas, and values that pertain to the life of a particular group and seek to maintain its conditions that may change in part or be replaced by other

conditions entirely. It can be also considered as a mental system of conservative social groups that exists in the course of their functional expression.

Thus, ideology represents a hierarchical system of ideas whose function is to explain the world organized in a clear structure. As for its symbolic structure, it represents several uses that include the characteristics of reduction and introversion through which it practices the role of protective shields against tendencies of anxiety and doubt as a result of conflicting meanings, fluidity of events, and multiplicity of criteria to provide the ideology of the individual who embraces it with ready and comfortable answers about what comes to his/her mind about the questions about the surrounding social world without the trouble of excessive thinking or scrutiny and the difficulty of searching for truth through analytical and complex knowledge processes. So, ideological thinking prevails through the introduction of narrow or singular thinking of culture, economy, religion, etc. and the dominance of monism at the expense of multifaceted truth Which makes ideology easy to circulate and perceptible to absolve those who embrace it from the accusation of ignorance and generate a feeling of knowledge of a lot and perhaps complete knowledge even if this perception is false or reductive (Salim, 2015).

Second: The relationship between sociology and ideology

In general, sociology seeks to achieve a systematic understanding of man in society within social life. This understanding is related to the study of ideologies in its various forms. It appeared as a term in social sciences during the period of the eighteenth century when the American scientist (Reinhard Bendix) indicated that ideology began in Europe during the Middle Ages. when the foundations of the feudal organization were broken and the emergence of a culture of diversity or pluralistic culture, which was intended for a culture that accepts a plurality of opinions and ideas in perspectives and in various points of view that include freedom of thought. The emergence of social sciences was linked to the emergence of a culture of diversity

or it is the late part of this culture. It cannot appear within cultures repressing freedom (Tawfeeq, 1989). This means that ideology is one of the components of culture, but it does not absorb it all. Therefore, it is linked to the entire society (Berger and Luckmann, 1976). This means that ideologies are interpreted according to the general social situation and its position, which determines its framework and forms its structure in general to become a general intellectual phenomenon that expresses the mental content that belongs to a specific class, such as a specific class or a defined period of time, which confers a social identity on that group during a certain period. If media intervenes in it, its role is to rebuild these interpretations in proportion to the interests of the financiers, the source of profits, not the owners.

As for Marx, he is considered the first to introduce the concept of ideology into sociology. The way he presented ideas in Marxism was that they were formed as a result of the dialectical relationship of production, which means that there is a close relationship between the dominant ideas in all their dominant aspects and between the hegemony of the material means of value production in its various forms. Intellectual control is subject to the domination of the owners of these means so that the dominant class can control and re-impose the social conditions of production, meaning its ideology and view of life, in the end (Emad, 2017).

Marx used the meaning of false consciousness as a sign of ideology (the class owning the means of production), which, with its position, refers to the falsification and distortion of facts in order to justify the position of the ruling class on it. This critical expression of ideology in its basis came as a refutation of Hegel's ideal theory, which considers that human beings are tools in the hands of history. Each one of them has a role to play that cannot be contradicted because it reached them by powers that are beyond their ability to perceive. As for the philosopher, he is the only one that is capable in his view of understanding the truth of the world and its facts. In Marxism, ideology represents the false

awareness resulting from concealing the contradictions of a class formed in society and through which the continuity of exploitation that does not occur consciously.

Third: The social-functional role of ideology

The functional role of ideology is that it is directed towards a system that contains different perceptions, it may involve popular emotional forms rather than rational ones based on (media) images rather than on logical (objective) arguments, or it may be directed towards forms of deep knowledge and observed for people who have a high culture for these perceptions to be an ideological form on the one hand, and a way to spread it on the other hand, until it reaches sovereignty in the form of a directed ideology on the one hand and a dominant one on the other hand, so that its work in the prevailing way is to provide the requirements of settlement, control, and re-formation of social ties as it should in the required form.

The researcher believes that this is what today's media is trying to exploit in ideology in its two objective versions, which it presents to groups that lack awareness as a general objective scientific awareness and not subjective by using scientific images such as a university professor or doctor and others to ensure absorption of the effectiveness of the black side of ideology by creating social mobility, which means that ideology integrates cohesion for a particular group in order to preserve special interests and achieve drawn future goals regardless of who is responsible for these socially achieved goals, but they have political dimensions.

On the other hand, Claus Muller identifies certain functions of ideology as follows (Khazzar, 2013):

1. The function of deception; Within the Marxist definition, society is divided into separate social classes determined by lifestyles and material conditions. So, Marx understood ideologies as misleading intellectual systems based mainly on deception.

2. The function of mobilization; It is represented in mobilizing political beliefs in a position that a

class or group clings to because all forms of ideology are a reflection of the interest of a specific group or class. So, the difference is in the way it misleads the political reality as ideologies seek to mobilize the masses in a way that supports certain institutions and a political system.

3. The function of justification; The ideologies controlled by the dominant classes in society try to maintain the status quo and justify its negative aspects. The function of counter ideologies is to reform political and societal relations and change them to justify the redistribution of political and power relations again.

Regardless of the nature of ideology or its function, it primarily depends on what is related to its social category and what its role in performing the socially specific functions required of it is, such as providing theories, specific goals and knowledge to become more appropriate to the conditions and then the interests of this social carrier are expressed through institutions that work on the consumption and marketing of ideologies through a political process in addition to the cognitive function according to the desires, interests, tasks, goals, and activities of the social carrier in society (Owaid, 2006).

In addition to the above, ideology mainly works to perform a practical political function because ideology is not considered a set of ideas only, but it represents a guide to action. Therefore, it is natural for every society to have a set of prevailing ideas and justifications that carry out an important function that is summarized in showing the building of power in the social organization in a natural appearance that is commensurate with the nature of things, in addition to emphasizing the need for man to conform to society and follow everything in it. Values and standards and constantly adapting to the existing format (Khalifa and Ismail, 2006).

Section Three

First: Media Role as Equivalent to Ideology

New media is one of the means of sweeping globalization. It is a powerful and successful

way to impose a unified direction in thought and culture and to reach soft control over the system of perceptions and ideas through the media process that expresses it using the attractive discourse style as a subject and form by those in charge of the media process to the extent that the recipient is convinced that illusions provided by media are the truth and nothing else. New media is an ideological means that seeks to mold the minds of individuals, control their behavior, and determine their attitudes towards certain topics. The media role can be ideologically determined if it is considered from the angle of materialization of ideology. During the period of the twentieth century, it no longer affected beliefs and ideas only, but it extended to include the way of considering things and how to perceive them. Slogans, ideas, and discourses that represent the tools of ideology before changed to extend to all media. This transformation and change gave the ideology the possibility of concealment in a way that is difficult to recognize. It exists and is still based on symbols, signs, and images (Mansour, 2007). This means that ideology does not depend only on rhetorical or intellectual practice, but this material transformation has given it new ways that any institution such as media, school, state institutions, and others can do as it is not limited to the field of beliefs and ideas.

This agrees with the proposal of (Jürgen Habermas) when he demonstrated the lack of independence of the economic system from technological development, which led to dependence on the ideological nature of controlling man by turning him into an artificial being made by ideology through its three principles, which are (Hassan and Ahmed, 2012):

1. Everything can become a consumable commodity.
2. Man is not considered an infinite being who cannot be completely limited.
3. Ideology is based on a technological goal with an idea that is implanted in humanity, which is that in order to increase the happiness of man, he/she must increase his/her consumption.

In order for developed countries to continue their control, says (Herbert Schiller), Western thinkers and political decision-makers have relied on searching for alternatives that guarantee them the ideology of control and the continuation of their monopoly over the economic and cultural conditions. So, media involved in technological development are the most important parts that help in achieving the goals of the organized effort undertaken by developed countries to maintain military, political, and economic supremacy. In this case, people of the third world become waiting for the economic and technological aid that they receive from the West. In light of what is drawn for them according to their ideology that is realized by media and ready-made knowledge (Abdulrahman, 1984).

Second: The ideological dimension of media

Ideology is an intellectual system that is capable of achieving coherence to the extent that it can meet the utilitarian interests of certain groups, which gave it a status and a social perception of the world and man. It plays a very important role in social life and spreads when it is just a means of inclusion. Distinguished ideological thinking is a reality in politics, especially when questions that require legitimization are raised. At that time, its role is the intellectual influence on people's actions and beliefs, especially the influential groups that are able to control the ideas circulated in Society and its use at the same time to justify its positions. Its role in society is to practice symbolic power (Giddens, 2005). That is, covering up the interests of the authoritarian and dominant parties of the social system and giving them the right of legitimacy and justification.

The media role emerges as the most important means of disseminating culture, news, and information. The technical development of media, which had a role in giving ideas a material power is not limited only to the fact that it has made them a technical system, but it has become a technical technique. It does not depend only on the content of the messages, but rather it has begun to arrange the forms of its hypothesis and ideology according to what will be used.

Hence, the media role has acquired great importance in building knowledge and culture and in visualizing the social reality as a whole (Mustafa, 2014). So, ideas and images that a person forms about social life, including the systems and things it contains, are all taken from what is found in media. So, they form a foundational cultural medium that centers, produces ideas, and organizes them in a way that serves the interests of the institution affiliated with it.

Thus, today's ideology has become a media material and not an intellectual system in which to establish the recommendation of media materials on the one hand. On the other hand, media ideology is changing by changing the interests of the sources of funding for media institutions that control the trends and orientations of individuals. This process includes the formation and reconfiguration of the popular media ideology. It takes a popular and not elitist character in order to isolate or limit the elitist influence on social trends, thus robbing the intellectual of his/her social function, whether that intellectual is ideological or otherwise.

Third: Types of Media Ideologies

1. Ideology of medium; This type is represented by the technologies produced by technological development that contributed to strengthening and maximizing the role of the media by giving them a normative authority that made them the primary or first controller in giving society its meaning and organization, accepting human society, submitting to that development, and recognizing its ability to change it in a structural way to help the ideological dimension of this Evolution take a great role in employing the technological innovation for various purposes. The clear role in this field is not only limited to the use of something developed, but rather goes beyond that to serve political and economic parties, which in turn significantly affected the lives of societies (Mustafa, 2014). An example of this is what ISIS has worked on by harnessing all possibilities and capabilities to occupy and exploit cyberspace to practice its diversified media activity that carries ideological contents and translate it into several different foreign

languages, taking advantage of the freedom of the public media field by removing the individual outside his/her geographical borders. Such actions confirm the importance of media and media discourse in spreading and emotional exploitation to serve own ends.

2. Ideology of text; Media text is directly, indirectly, explicitly, or implicitly ideological in nature, carrying meanings that are understood from the context of the meaning or to express the nature of the society issued from it. Media texts is employed in a way that the audience does not feel clearly and explicitly, but it is in the cumulative term And the far side bears an ideological orientation that reflects the ideas and values that are a reflection of the beliefs of the media organization. This can be inferred through the method of addressing social, political, and other issues and events, or through the discourse that is followed in it with meanings that have an ideological dimension. So, knowledge, news, and events are presented after rearranging them and excluding some of them to be manufactured in a highly constructive and explanatory manner. The ideological discourse or text is not considered just pure scientific knowledge or as a tool that represents a reflection in the hands of the authority. Rather, it is an authority in itself that has its own strategies of control and domination as it relies on media and its development as a technique that advances the political authority. Its great legitimacy in transforming discourse into a technological ideology that is capable of falsifying and turning reality (Happermas, 2003).

3. Ideology of language; The origin of language in general is due to the social nature of man and the changes that have taken place in the social structure in which language played an important role in the dynamics of relations between groups, institutions, and individuals. In addition to its psychological function of speech, the existence of language assumes a form of behavioral regularity for members of society depending on it in light of the reciprocity of relationships that help to develop socially stable patterns expressed in different forms of social cooperation, family organization, and work distribution to ensure the continuity of language

and the presence of various institutions that have a direct impact on the lives of individuals to form the awareness of the individual and his/her social formation within the framework of language. This is the most important role played by media and its various institutions. Media messages carry the meaning that the communicator seeks to convey to the recipients by using language and relying on it in building concepts about events, people, issues, and facts experienced by members of society and conveyed to them. So, it is natural that media language bears an ideological meaning that it tries to convey it to the public. Media discourse is one of the most important components that determine the intellectual structure and reference and a lexical field that produces the ideological message carrying the goals of the sender or the person responsible for the media institution in order to mold the intellectual structure of individuals for long-term goals and objectives.

4. Ideology of Image; Aristotle states that the soul never thinks without images. Hence, image takes a central role in social life and an important component of the media message. It is the construction of concepts and values with their ideological connotations directed to the recipient and transmitting society and affected by it in its various segments. It is the most capable of convincing with false meanings or the objective truth that it carries. Mitchell states that the relationship between ideology and image is that its roots extend to reach within the concept of the image and thinking about it by thinking about the image to take its role and expand its own scope to include internal and external representations of events, people, and subjects and reproduction to carry out the process of reflection of visual thinking with aspects of similarity and the transfer of a specific ideological language through the image as determined by Arnhem (Abdulhameed, 2005).

Results

1. Ideological thought exists as long as there is still a society that contains people trying to benefit from its economic, social, and political structure, and others who do not benefit from it, dependent on the one who owns the resource.

When the owner succeeds in attracting the other, stability is achieved, fears and ambitions cease, and the members of the community turn into fully controlled objects.

2. Ideology is formed as a result of the transformations that societies are witnessing on an ongoing basis, which generates continuous conflicts between members, between those who adhere to the old dominant habits and those who seek to change them towards awareness through ideology to reach their goals in collective expropriation.

3. Within the scope of its social function, ideology, in general, aims to control the members of society and make them one united bloc in their view. So, its function is integrated in terms of controlling the members of society and maintaining the existing status represented by the system of government on the other hand.

4. Media is an important means of disseminating information and culture. Its development contributed to giving ideas a material power to highlight the role of intellectual and ideological hegemony and impose long-term dimensions. The media role in its various forms becomes a carrier of it, regardless of its negative or positive nature.

5. Ideologies depend in their work on the exploitation of popular emotional forms to ensure the effectiveness of influence, especially through new media by supporting them with images that have logical arguments to increase the influence on them.

6. In general, ideology seeks to re-melt society as a whole or as groups in order to preserve its own and future interests, regardless of the nature of the methods and goals it seeks to achieve.

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