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Abstract

This document hails from a research which was carried out in the city of Medellín (Colombia) with the participation of the Master of Teaching Education students; in the context of a general look to the "powers languages"; languages that think us. In this sense, the focused questions on the exploration were: how does language media affect university students? How can this language influence inside university's violence? Fieldwork was conducted in four media means in Medellín, Colombia. No email addresses or websites were part of this investigation, since in this case we wanted to know the impact of the radio, television and press in university education and violence. Conclusions are remarkable: media has imperative verbs that promote violence. In this regard, it is required to replace other expressions for the receiver; since media is privileging the message over the person; even the university has been impacted with this communication; the university formation do not take so much care about media messages. Moreover, as Colombian violence has a deep origin, the media and education cannot actually avoid its participation. There is an ethical engagement between media and the economy, and that relation affects university. To end, university violence comes from many media languages made out of, and for violence.

Keywords: Mass media, powers languages, critical consciousness, handling ritualized violence, education violence, university formation.

1. Introduction

For the plebs, it should be sufficient to be plebs.

Yes gentlemen, the mob should not be educated. Well, if they know as much as I do, they disobey me in the same extent that now obey me.

Catherine the Great, Tsarina of Russia

Whether it is or not a device from this Tsarina, if it is known that this slogan has been adopted by many monarchs, after all, the God of one of the most popular religions forbid to eat from the tree of wisdom, and that is enough. Fortunately, there are other theogonies, which are less arbitrary with the wisdom.

In this sense, it seems that the media agrees with the Tsarina, and that is not an assumption; it is an arising affirmation from research results where students and journalists agree that confusing, misleading and stultifying are part of many media main, but hidden purpose.

In that sense, who can control or access a communication media has some power. One of the concerns is who or what he is doing to control the media, Castells (1999, p. 24), says: "Generally, new and powerful technological means, such as telecommunication network and worldwide interactive communication, are used by several contenders amplifying and intensifying their struggle1". That struggle for power is evident in environmental groups, liberation movements or political campaigns; controlling or having some domain over the media, gives power more power. Therefore, the mobilized language of the media has itself a power.

McLuhan, who is considered a pioneer in this subject, and even though he does not explicitly call it a language of power, does clarify that the media is a power itself. McLuhan (1996, p. 36) also warns, "Any means has the power to impose the unwary their own assumptions 2". Whether you like it or not this is a harsh reality, media imposes its truths, but it is more critical when the public, the receiver does not accustom to or track information when he turns into an unsuspecting listener; there is no further communication and information becomes a taxation.

Habermas, in his books "Theory of Communicative Action I" and "II", posed a linguistic way for a possible human understanding "Communicative action is based on a cooperative process of interpretation in which participants relate simultaneously to something in the objective world, the social and the subjective world" (Habermas 1992, p. 171). This cooperative process is the ideal, is what is supposed as a way of meeting, but the reality is that the interpretation is an alone path.

Mass media function is the transmission of a reduced complexity, then just understand the power in terms of limiting the scope of selection like any other communication means, and the causality of power is based on neutralizing others desires. Concerning this, communication doubts when Luhmann (2005, p. 9) ensures "Communication is only done upon an understanding of selectivity of a message, i.e., if you are in a position to make use of it by selecting own states of the system". He shows us that if the message is not understood, if it is not decrypted, then it is not possible to take a position.

¹The information age.
²For McLuhan, the medium is the message.
³Corresponds to a collected interview and other texts about Foucault in the book "Strategies of power".
⁴Culture, media and society make a journey to the symbiosis between media and society.
For Foucault (1999, p.48) "When the effects of power using the concept of repression are defined, it is incurred in a purely legal conception of power, power is identified with a law that says no; it is privileged over all the power of the banned 3". It is not enough to look at power as if it were a legal matter. Besides, when it has to do with power, other relationships that exceed the legislature appear, as in the case of the powers languages in the media. Thus, media languages invade every day, the idea exceeds the standard. Any criticism of the media seems insubstantial, and as the reviews to power, it seems that nothing happens, the complicity between media and power puts us at a disadvantage, but also leaves us the question: What is our criticism power?

Indeed, Barbero (2003, p.14) suggests the need for "a critical ability to necessary and indispensably distinguish for denouncing television complicity with the manipulations of power and the most sordid business interests, which sequester the democratizing potential of the information 4 ". It not only manipulates, but also hijacks reality; this is a strong complaint that brings along an implicit requirement to release and democratize information.

2. Objectives/Purpose of this study:
- What is the boundary between information and manipulation?
- Are there any subjects or objects in information?
- What is the link between university violence and media?

3. Investigation methodology

First, both qualitative and quantitative data was collected. Then, a survey to students was made for showing media violence impact in university. Afterwards, journalists and students were interviewed to make media impact in university violence public.

University students and journalists from Medellin took part in this research process. We also address collected data through Ricoeur’s hermeneutics. From this perspective, the required analysis is performed. Some theorists of communication and education are taken within these interpretations. In the interaction between actors, authors, theorists, context and methodical training realities for understanding the problem, and university media violence is linked.


The informative metaphors are wordiness given through information. Sometimes, the media works to support both the incumbent government and dominant private sector particular interests, by using metaphors to take stock of violent language, in a disguised way, making it up, confusing and alienating the great mass of receivers, where university community is circumscribed. As expressed by Romano (2007, p. 2): "Through language, a communicator situation, fact or intention that influences the receiver; is communicated, oriented, expressed, and transmitted". There is some communication policy, of course, the language is not neutral and less when there is an economic, political, military, religious or educational power that controls it.

How much transparency is there in an information exchange? A question that sifts. As Romano (2007, p. 3) warns, "Words can be used to hide the reality". This is because the newspapers metaphorical language also hide a reality, it implies in its background, a kind of power and domination, using words to confuse, frighten, hide and keep the ignorance of the true relations of domination and exploitation.

"I remember -one of the students-, listening to a reporter saying: something must be done against judges, law students must react", of course, that is violence; that invitation to do something is a metaphor that encourages citizens to become violent, even insisting law students to act, is a clear provocation. Some metaphors that incite violence: acting now, students cannot sit still, education is paralyzed, things cannot continue like this in education, we demand the dismissal of the principal, how long do we have to wait, no one steps back. As for football, metaphors used by journalists are more visible: the party is dead, the players go to war, win or die, their rivalry is eternal, the team is dead, the archer is guilty, the referee should be sent to jail because of that decision. These are many common expressions when broadcasting affecting decision-making.

In the university students’ survey, an important relation between decisions taken and the information received from the media is shown. See: Figure 1.

![Figure 1. Media impact in university students decisions](image)

Students see the impact of mass media in human decisions in 61%, high level. Students also find a clear incidence in their decisions. Even the 22% of surveyed students see that the impact of the media in their decisions is at a medium level. It is clear that the impact media has in societies, in the global screen, and in thirsty information societies decisions, is very strong.

While there is no way to prove it with facts. There is a consensus in the survey that the media does influence university violence. See: Figure 2

The answers to the question about the impact of media in university violence, is that 38% of the students believe that the media influences too; as 27% see the influence on average, 19% indicate that the incidence is low, after that, 10% do not know and 6% did not respond.

Impact levels are different. However, it is recognized that media has affected and continue to impact on levels of violence and, undoubtedly in university, this influence is quite significant. There are metaphors inciting armed, political or sexual violence. Furthermore, sex is a more direct link, since they make commercials instigating individuals' privacy violation.

Pressure plus control, equals oppression.

The media independent information has different pressures. Within the research process, pressure on the media by both the private sector and the official was found to be common, i.e., when necessary, to come together causing and increasing pressure and thus to prohibit certain information. Some examples of statements made by the actors in this research, showing press freedom control, are:

- It is not easy to achieve political independence in the media; political groups are determinants and controllers.
- The well-known mass media defends political, religious and military power interests.
- "All news are consulted before by the media management and a publication appraisal is decided," said one of the journalists.
- There are outlaw organizations that also exert pressure on the media, threaten them and succeeding through that language.
- Press freedom is a slogan that hides what is restricted and limited to the information world, where nothing can be said or published prior surveillance of the same company or stakeholders.
- Universities agree that, in most cases the media become blurred or too light. In that inform, sometimes listeners feel as if they were fools.
- Reporters are sure to utter that their processes are monitored by the states' secret agencies.
- The independent media and critical information systems are currently punished with no recruitment advertising, or difficult access to some inside information to major media."
- "Definitely, in Colombia the media influences individuals decisions and can lead to violent reactions, even in university," says a reporter.

Not to forget that for Habermas (1992, p. 384) stated that "The speaker poses with his imperative, a claim to power at which the listener is subjected when he is accepted ". If there is such claim to power in a face-to-face scenario, what to expect on information that is sent to anonymous listeners, those listeners who have never known about them? Hence, certain paradoxes that imply a more vertical than a lateral communication, a more facade truth.

5. Discussion: Occlusion, paradoxes?

Languages are power in the hands of controlled and controlling social order media companies, where the conquest of the mind territory dealing with policies in a global market, is the key to informative success.

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Figure 3. Thermals ⁶. The nature has paradoxes and does not try to resolve it as humans want to

⁵The Theory of Communicative Action I, dedicates a good space to these types of argument.
Humans have been rather rare; sometimes looking for resolving problems and then making them. Through the years, they have boosted unique techniques to conquer the physical word by force and, of course, mental territories where the conviction and persuasion are effective tools, that not only affect the working community, but also the university community, a very early target population which became a perfect location to build up some message intelligence.

- Products are purchased and decisions under the influence of the media are taken, and it is a paradox having a few programs that really form the subject to be in the world, to live a life.

- Despite the general concept, the entertainment is not always well accepted by the university, and although there is an awareness about that, both students and communicators like not only entertainment, but also the media show.

- There is an imperative language that university has not easily identified, but that television, radio and newspapers know how to use with all its implications, those ones such as: purchasing, travelling, laughing, coming, doing, feeling, touching, loving, shaving, drinking, looking, listening, enjoying, waking up, running, changing, leaving, and many more. This imperative forms cause some action in the viewer, in this case the university that can induce this order to be fulfilled.

- It is clear to students and communicators that media seduces them; it seems that the media needs to speak the community and the people to become popular. As Castells (1991, p. 15) warns, "Invocation to the people legitimizes the power of the bourgeoisie in the exact extent that invocation articulates its exclusion from culture". That is, by invoking the people that is excluded in the alleged street interviews, voice is not given; they are legitimizing power, legitimizing their called fallacious democracy.

- The media has a responsibility in students' violence. Many reporters make a ritual out of violence affecting the academic world.

Violence as collective consumption, what about the language?

Violence has become a consumer product sold by the media, promoted by the state and, of course, the university's lives as an alive and living force of its own violence. Language as collective consumption. In addition, language as a political grandstanding to justify the corrupted acts from many leaders, is a reality that fiction itself. Both journalists and university students agree on the following paradoxes

- Information and fear of revealing the truth is one of the major difficulties of reporters, since several aspects limit this; one, the chain to which it belongs; two, advertising patterns and their relation or not with the facts; three, the political nature of the information and, four, the economic impact it may have supplied a report.

- Language and manipulation. Language and domination are two major categories that highlight the research process. The media manipulates and dominates with its language, and manipulates the teachers. Hence, handling is a violent action.

- Language as a manipulator of emotion. It is not disputed that language handles and there is almost a general agreement about it. It manipulates the emotions and the reason, and has a variety of implications. One question is now, what will they think of Kant's practical imperative media? Kant (, 2007, p 42) "The practical imperative will therefore, be as follows: Act in such a way that you treat humanity, whether in your own person or in the person of any other, never merely as a means to an end, but always at the same time as an end". For the media, man seems to be means to an end, something unethical.
The information is conditioned by political and economic powers.

The word makeup. There, in the media and in the classroom exercise, a no describing word, made-up and almost lain, a showbiz word.

Word and hidden reality. "Not everything can be said or known," said a journalist. "There is a deliberate use of language to confuse.

There is speaking to maintain ignorance. Sometimes the word confuses rather than clarify. González (2010 p 92) "In this risk society, where nothing is exempt from becoming a threat to man, we can well say that language has become, next to the nature and economy, a risk or a possibility of creation ⁵⁸".

Information and its dark side. There is information in a hidden side, not reported because there are no hits, because there is no attention.

Language and symbolic violence. There is a symbolic violence expressed in images and gestures that not only threatens the receiver but the communication process itself.

Language acted. Academics and journalists are right when uttering that there is some action language, some staged, some dramatization of events that can be disconcerting, but making an impact.

Subjugating freedom. Press freedom is sometimes used to subdue, to justify opinions.

Unidirectional communication. With a few exceptions, the spectator can or cannot have a mechanism to interact with the information given.

Irreversible Information. There is not any possibility to reverse what has been said. Journalists and students agree with this, so the damage is done.

The rhetoric and metaphor of the game. There is a misuse of the word and a set of metaphors that serve to hide, to mask reality.

The media and their false news or the farce of what is reported. False reports are issued in case of a power that can never be unveiled; and Nietzsche (2005, p. 85) states that "Everything has its price, everything can be paid".

In the universe of silence, ignorance survives.

The language as a means of reality objectification. Therefore, journalists and students agree that there is no other code, even genetic, that serves to mediate reality. It is necessary to have a greater ethical conscience that media does not distort reality.

Informative sensationalism. Therefore, newspapers, radio and television have fallen into sensationalism in the blotter. Students and journalists criticize this attitude, but find a way out, because "People do like that sort of information, consuming very quickly."

Rorty (1996, p. 91) says, "All human beings carry a set of words they use to justify their actions, their beliefs and their lives. Those are the words through which we formulate praise on our friends and contempt for our enemies, our long-term projects, our deepest doubts about ourselves and our highest hopes". From this statement, we say then, that the media powers languages know how to cover with words to justify their actions.

Virilio (1997, p. 17) states, "The power is inseparable from wealth and wealth is inseparable from speed ¹⁰ ". If power equals to wealth and wealth is required, speed is the time to understand why the media is so fast, nimble to deliver information that speeds and makes us think they are delivering the truth; the truth, if it exists, does not need great speed. The incidence of power languages in university violence is evident; with due regard to Barthes (2011, p. 60) when he says, "Man is a prisoner of his language." Therefore, the media must serve the entire society and not a few power holders.

Do not invade anyone’s privacy, whether it is a celebrity or a routinely person. Lipovetsky (2007, p. 232) tells, "Television has become a pitching machine or strengthen a number of idols. From sports to songs, from the kitchen to the philosophy, from information to literature, architecture models, from fashion to the royal houses, there is no escape from the fame work area¹¹ ". We know that the same media can then sentence these same idols; they create them and destroy them to make a way for others, to renew their cards.

The media has a symbolic power from which they are aware of, which Bourdieu (2001, p. 88) indicates, "The symbolic power is, indeed, this invisible power that can be exercised only with the ability of those who do not want to know whether it is suffered or even exercised ¹² ". The fact is that the symbolic power is a construction of reality in the background, aiming to establish an order, to see and believe, and impose criteria transformers or worldviews.

For the populace is not enough with being a mob, nor to bring media power languages, neither subjugating university and, of course, the community. It is necessary to tackle the three diseases that, according to Saramago, affects modern man: the isolation, the technological revolution and the desire for personal triumph; as we know, have been among others, the stakes of capitalist society, the stakes of the West have sicken people in their loneliness and isolation; or people have been misinformed. People have technological and robotic advanced, and they are sold the idea of a personal triumph over the social, above the collective, we have solitary humans. Despite the difficulties, it is also necessary that the university and the wider community, realize they also have a language that is not power, they can, -which has also power-, teach us to stop being prejudice torn victims, indolence victims.

All three diseases of modern man are: lack of communication, the technological revolution and a centered life on his personal triumph. José Saramago

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¹⁴Kant’s intention is clear, only the man as an end, never as a means.

⁹The large screen that dominates and designated subjects.

¹¹Chapter II, entitled as “On the symbolic power”, a power that exists but not cleared out in full force or only with the ability of those who do not want to know whether it is suffered or even exercised ¹². The fact is that the symbolic power is a construction of reality in the background, aiming to establish an order, to see and believe, and impose criteria transformers or worldviews.

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References:


