Made in Man’s Image: The construction of the Black person in British Media text and the Ideological Implications.

- Introduction
  - Why I chose the topic

**Road Map:**
- Literature Review
- Method
- Analysis of methods
  - Theoretical underpinning
  - Why did you choose the methods
  - Strengths and limitations of the methods chosen
  - How I analysed collected data
Presentation Findings:

- Findings:
  - Important themes which emerged from your finding

- Conclusion
According to Pieterse, the intellectual roots of racism date back to the 14 century when the Spaniards first went to the Americas. Further, European exploration, expansion, slavery, colonisation and imperial domination throughout the fifteenth and sixteenth centuries influenced ideas about race (Pieterse, 1992). Pieterse explains that several of their apologists (particularly Francisco de Quevedo 1580–1645 and Juan Ginés de Sepúlveda’s ‘Democrates Secundus’ in 1521 or the Treatise on the Just Causes of War against the Indians”) supplied them with the legitimate excuses for taking the land away from the Indians and for treating them with contempt.
The contemporary representation of the black has followed the historical representation. I argue that this is to maintain the conceptual map that we possess in our minds. Ideology keeps it in place.

**Academia 101** - I argue that in order to avoid the constant cycles of class struggles advocated by Marx we must fill the social space not with concepts of class but with race. The agreed subjugation of the blacks fills this role and as Gunter Kress outlines in Social Semiotics – ‘A group that sustains its solidary bonds will be impervious to hostile assaults on its truth, though if its conviction of a common truth is eroded, its solidarity will be put at risk’ (p161).
Introduction

- **Academia 102** - continue the subjugation of the blacks to maintain the exploitation of their assets as we have always done to contain Anglo-Saxon Capitalism.
- **Ideology** - The ideas of the ruling class are in every epoch the ruling ideas, i.e., the class which is the ruling material force of society, is at the same time its ruling intellectual force.
- Marx’s philosophy of materialism versus Hegel’s idealism: what we do, not what we think that is paramount:
The change from one kind of society to another comes as a result of struggles between social classes:

The history of all hitherto society is the history of class struggles (Karl Marx). The history of all hitherto associations between (Elite) whites & blacks is a history of subjugation, slavery and struggle for the blacks (Alan James Thompson).

Marx lay claim that freemen and slaves, patrician and plebeian, lord and serf, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden contestation that each time ended, either in a revolutionary re-constitution of society at large, or in the common ruin of the contending classes (Marx’s - Communist Manifesto - opening remarks)

this will also be the fate of future kinds of societies: capitalism will change to socialism and socialism to communism -Marx

driven by the irreconcilable contradictions or confrontation between classes
Introduction

- False consciousness - The creation of false conditions to ensnare the general population to a false/unreal society

- Class conscious - The working class will realise their interests by coming to control society through ‘the dictatorship of the proletariat’ by:
  - removing the dictatorship of bourgeoisie (bourgeois democracy)
  - dictatorship of the proletariat characterised by: ‘from each according to his ability to each according to his needs’.
Methods – Framing

- **Framing**, is a process of selective control over the individual's *perception* the meanings attributed to words or phrases. Framing defines how an element of rhetoric is packaged so as to allow certain interpretations and rule out others.

- Snow and Benford (1986) propose that once proper frames are constructed, large-scale changes in society such as those necessary for social movement can be achieved through frame alignment.
Methods

- **Frame amplification** refers to "the clarification and invigoration of an interpretive frame that bears on a particular issue, problem, or set of events" (Snow et al., 1986, p. 469). This interpretive frame usually involves the invigorating of values or beliefs (Ideologies).

- **Frame extensions** are a movement's effort to incorporate participants by extending the boundaries of the proposed frame to include or encompass the views, interests, or sentiments of targeted groups.
Added to the concept of framing is Textual analysis using Methods from Roger Fowler, Gunter Kress, Van Dijk & Stuart Hall’s concepts of Conceptual (mental) mapping:

Where Hall* uses the Constructionist, Reflective and Intentional approaches to code ‘meaning’. Because we interpret the world in roughly similar ways, we are able to build up a shared culture of meanings and thus construct a social world which we inhabit together. That is why ‘culture’ is sometimes defined in terms of ‘shared meanings or shared conceptual maps’ *Representation - Cultural Representations and Signifying Practices (1997).
This work aims to inspire the ideological and political character of the Emile Durkheim inspired positivist rationality that has been omitted as the primary theoretical underpinning of Western racial research.

Previously outmoded racial assumptions have expressed themselves in the form and content of curriculum, classroom social relations, classroom cultural artifacts, and the constructed experiences and ideologies of academics, teachers and students.
The concept of Altamont

- The concepts of Altamont & Altamont Decoyde:
- Where **Altamont** is the written textual framing of a specific race of people in such a way as to enable a specific group of people to have a firm ideologically inspired conceptual map of those framed people.
- **Altamont Jay** is any other non written textual framing such as framing through film or other non written textual medium – W D Griffiths’ Film – The Birth of a Nation
"The middle classes could become a revolutionary class, taking the role envisaged for the proletariat by Marx," says the MOD Government report. The report is based on a growing gap between the middle classes and the super-rich on one hand and an urban under-class threatening social order: "The world's middle classes might unite, using access to knowledge, resources and skills to shape transnational processes in their own class interest".

Marxism could also be revived, because of global inequality. An increased trend towards moral relativism and pragmatic values will encourage people to seek the "sanctuary provided by more rigid belief systems, including religious orthodoxy and doctrinaire political ideologies, such as popularism and Marxism".

The agents of the state or as Antonio Gramsci commented the middle classes are the ‘deputies’ of the Ruling elite
- This is the world in 30 years' time envisaged by a Ministry of Defence team responsible for painting a picture of the "future strategic context" likely to face Britain's armed forces. Rear Admiral Chris Parry, head of the MoD's Development, Concepts & Doctrine Centre which drew up the report, describes the assessments as "probability-based, rather than predictive". Richard Norton-Taylor -9 April 2007 -The Guardian
Findings

Van Dijk utilising Domhoff, 1978 & Mills, 1956 quotes thus:

- Power and dominance are usually organized and institutionalized. The social dominance of groups is thus not merely enacted individually, by its group members, as is the case in many forms of everyday racism or sexual harassment. It may also be supported or condoned and sanctioned by the courts, legitimated by laws, enforced by the police, and ideologically sustained and reproduced by the media or textbooks. This social, political and cultural organization of dominance also implies a hierarchy of power. Some members of dominant groups and organizations have a special role in planning, decision-making and control over the relations and processes of the enactment of power. These (small) groups will here be called the power elites (Van Dijk, 1993).

- New (illegal) immigrants are arriving.
- Political response to, policies about (new) immigration.
- Reception problems (housing, etc.).
- Social problems (employment, welfare, etc.).
- Response of the population (resentment, etc.).
- Cultural characterization: how are they different?
- Complications and negative characterization: how are they deviant?
- Focus on threats: violence, crime, drugs, prostitution.
- Political response: policies to stop immigration, expulsion, and so on.
- Integration conflicts. Integration conflicts.
Findings

- Integration Conflicts[IC] [9 articles]
- Crime (victim or perpetrator) [22]
- Medical (HIV, Aids, etc.) [12]
- Music & Dance [6]
- Denigrating Africa or Africans [20]
- Slaves & Slavery [15]
- Social Problems – Poverty [3]
- Positive aspects [24]
- Other [5]
Julius Streicher's Der Stürmer

- Material from Julius Streicher's Der Stürmer
  - Cartoons from *Der Stürmer, 1933–1944*
  - "The Guilty": A March 1933 article on the Reichstag fire.
  - "Secret Plans Against Germany": A 1933 call to exterminate Jews.
  - "The End": A 1935 story alleging Jewish seduction.
  - "Mailbox": *Stürmer* readers denounce fellow citizens in 1935.
  - The *Stürmer's Readers*: A 1935 article on those who read it.
  - "Madagascar": A 1938 article on sending Jews to Madagascar.
  - "Bolshevism and Synagogue": A call for annihilating the Jews in 1941.
  - "The Battle with the Devil": Jews want to destroy Germany (1941).
  - "When Will the Jewish Danger be Over": A 1942 call for annihilation.
  - "The Death Blow": A 1943 editorial by Julius Streicher.
  - "The Holy Hate": A 1943 article by Ernst Hiemer.
  - "What is Americanism?": A 1944 editorial by Julius Streicher.
  - "The Horror in the East": Streicher's last article in February 1945.