

**Chapter 1 : The Dominant Ideology Thesis: 1st Edition (Paperback) - Routledge**

*The dominant ideology of a society is the collection of values, attitudes, and beliefs that shape the way it views reality. However, sociologists argue that the dominant ideology is only one of a multitude of ideologies at play and that its preeminence is the only aspect that distinguishes it from.*

The argument assumes that, in class-stratified societies, the ruling class controls the production of ideas as well as material production. It propagates a set of coherent beliefs which dominate subordinate meaning systems and, as a consequence, shapes working-class consciousness in the interests of the status quo. The dominant class effectively diffuses a false consciousness among the masses who are thus rendered incapable of defending their own class interests. In other words, a dominant ideology functions to incorporate the working class into capitalist society, thereby maintaining social cohesion. Moreover, with the possible exception of Gramsci, they give a functionalist account of the role of such an ideology in their explanations of social stability. Neo-Marxists, it has been argued, have come increasingly to depend on the concept of ideology to explain the lack of revolutionary working-class consciousness in advanced capitalist societies: Functionalist and Marxist explanations of how societies cohere have thus become rather similar over the course of the 20th century—a somewhat ironic development since neither Durkheim nor Marx neglected the role of economic and political coercion in their own accounts of social stability and instability. Numerous theoretical and empirical problems have been identified with the dominant ideology thesis. Rarely has a dominant ideology been clearly identified and its principal characteristics properly defined. The thesis suggests that an overarching ideology dictates the way in which the subordinate classes view society, yet its proponents have consistently failed to explain the processes by which the ruling class imposes such an ideology on the masses. Instead, they proffer a somewhat derisory picture of a falsely conscious working class, easily lulled into accepting an unequal distribution of material resources and political power. It is not surprising, therefore, to find that such a vague and imprecise thesis has been almost impossible to operationalize and substantiate empirically. Many sociologists question the importance which has been attached to the role of a dominant ideology in recent accounts of social order. For example, Nicholas Abercrombie and his colleagues *The Dominant Ideology Thesis*, maintain that dominant ideologies are rarely transmitted effectively throughout social structures, and that their principal effects are on superordinate rather than subordinate classes. In feudal and early capitalist societies such ideologies functioned to maintain the control of the dominant class over wealth—but at the level of the elites themselves. Both the feudal manor and capitalist family firm depended on the conservation and accumulation of property. Private possession of land and capital required a stable marriage system, with unambiguous rules about inheritance, legitimacy, and remarriage. The dominant ideology was a complex of legal, moral, and religious values which had the required effect of preserving wealth. Among feudal ruling classes, for example, Catholicism and the system of honour provided ideological guarantees that children would remain loyal to family holdings. Moral pluralism and a great diversity of political, social, and cultural deviance can readily be tolerated because the compliance of subordinate strata is secured by economic constraint, political coercion, and the bureaucratic mechanisms of school, family, workplace, and prison. The persistence of conflict in capitalist societies also suggests that a dominant ideology is not functionally all-embracing.

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Show Summary Details Quick Reference Proponents of the thesis identify ideology, a term used in this context synonymously with concepts such as shared belief systems, ultimate values, and common culture, as the mainstay of social order in advanced capitalist societies. The argument assumes that, in class-stratified societies, the ruling class controls the production of ideas as well as material production. It propagates a set of coherent beliefs which dominate subordinate meaning systems and, as a consequence, shapes working-class consciousness in the interests of the status quo. The dominant class effectively diffuses a false consciousness among the masses who are thus rendered incapable of defending their own class interests. In other words, a dominant ideology functions to incorporate the working class into capitalist society, thereby maintaining social cohesion. Moreover, with the possible exception of Gramsci, they give a functionalist account of the role of such an ideology in their explanations of social stability. Neo-Marxists, it has been argued, have come increasingly to depend on the concept of ideology to explain the lack of revolutionary working-class consciousness in advanced capitalist societies: Functionalist and Marxist explanations of how societies cohere have thus become rather similar over the course of the 20th century—a somewhat ironic development since neither Durkheim nor Marx neglected the role of economic and political coercion in their own accounts of social stability and instability. Numerous theoretical and empirical problems have been identified with the dominant ideology thesis. Rarely has a dominant ideology been clearly identified and its principal characteristics properly defined. The thesis suggests that an overarching ideology dictates the way in which the subordinate classes view society, yet its proponents have consistently failed to explain the processes by which the ruling class imposes such an ideology on the masses. Instead, they proffer a somewhat derisory picture of a falsely conscious working class, easily lulled into accepting an unequal distribution of material resources and political power. It is not surprising, therefore, to find that such a vague and imprecise thesis has been almost impossible to operationalize and substantiate empirically. Many sociologists question the importance which has been attached to the role of a dominant ideology in recent accounts of social order. For example, Nicholas Abercrombie and his colleagues *The Dominant Ideology Thesis*, maintain that dominant ideologies are rarely transmitted effectively throughout social structures, and that their principal effects are on superordinate rather than subordinate classes. In feudal and early capitalist societies such ideologies functioned to maintain the control of the dominant class over wealth—but at the level of the elites themselves. Both the feudal manor and capitalist family firm depended on the conservation and accumulation of property. Private possession of land and capital required a stable marriage system, with unambiguous rules about inheritance, legitimacy, and remarriage. The dominant ideology was a complex of legal, moral, and religious values which had the required effect of preserving wealth. Among feudal ruling classes, for example, Catholicism and the system of honour provided ideological guarantees that children would remain loyal to family holdings. Moral pluralism and a great diversity of political, social, and cultural deviance can readily be tolerated because the compliance of subordinate strata is secured by economic constraint, political coercion, and the bureaucratic mechanisms of school, family, workplace, and prison. The persistence of conflict in capitalist societies also suggests that a dominant ideology is not functionally all-embracing.

**Chapter 3 : Abercrombie Hill Turner The Dominant Ideology Thesis | Oxbridge Notes the United Kingdom**

*In Marxist philosophy, the term dominant ideology denotes the attitudes, beliefs, values, and morals shared by the majority of the people in a given society.*

The dominant ideology thesis writing Ideology The neutral and general working meaning of ideology is really a system of beliefs and characteristics of the class or group, which constitutes their group awareness. Sometimes known by Marxists like a false awareness. Gramsci states this really is available to resistance and interpretation. Marx also claims that the minds from the dominant class or group are promoted as universal but really prevent the interests of inferior groups. Power and resistance on television lecture Among the key options that come with Marxist theory may be the materialist thought that social existence determines awareness. Based on this belief, ideological positions are based on class positions, and also the dominant ideology in society may be the ideology from the elite class. Out of this see the media distribute the dominant ideologies. The reason why because individuals who own and control the press are actually the dominant groups. Curran page 24 The whole process of ideology in media in the western world plays a role in infrastructure from the capitalist system based on Althusser, the dominant ideology of the certain society i. You will find internal contradictions among media representations and narratives about gender and race. Although you can easily see, despite the contradictions, that particular dominant images and concepts recur and therefore are reinforced, while other images and concepts are marginalised or excluded. Gramsci felt that dominant ideologies achieve consensus via a procedure for struggle and negotiations. If your social group could be convinced to simply accept the ideology of some other group then hegemony is made and also the hegemonic group can dominate or control another group. Gramsci Based on Gramsci, it is incorporated in the interests of individuals wanting to establish control to achieve the consent of individuals it desires to control. Gramsci understands hegemony as cultural and ideological, because it is the region by which dominant groups sustain their ability with the consent from the lower class groups. For Gramsci, the origins of hegemony lie inside the culture of capitalist institutions, for instance media, popular culture and also the family. Recently the growing power of financial power within big business has witnessed virtually all of the media enterprises being concentrated into a small amount of proprietors. As politicians are only able to achieve voters using the media controlled through the big companies, they have to stick to their conditions and terms to get a favourable review. And so the Western political system should be considered a hegemony and never in fact a democracy. The press information mill very good at using hegemonic ways to void alternative viewpoints or threats which certainly includes the opportunity to void extreme political parties and leaders. Nevertheless the media are just as effective because the public enables so that it is. A piece of equipment produced for anyone through the people the press have the effect of delivering messages through regions of interest rates are how some view it. Those who are pulled right into a arena of believing and having faith in the press are the type vulnerable to being dominated and affected by the of others. Should you prefer a custom essay, dissertation, thesis, school assignment or research paper in your subject, EffectivePapers. We guarantee each client high quality with no plagiarism!

**Chapter 4 : Dominant Ideology And Media | Essays And Articles**

*Sociology Index. DOMINANT IDEOLOGY THESIS. DOMINANT IDEOLOGY THESIS is associated with Karl Marx and his claim that each historical era is dominated by the intellectual ideas of its economically and politically ruling class.*

Dominant ideology means the principal ideas, values and morals in a given society. Similar to Instrumentalist Marxism. The dominant ideology thesis asserts that working-class subordination in capitalist societies is largely the outcome of the cultural dominance achieved by capitalism and the capitalist class. For Karl Marx, the dominant ideology or ruling ideas in a given society are always the ideas of the ruling social group. The institutions and culture of a society are widely permeated by dominant ideology. It is not claimed that there is only one ideology present within a society, or that dominant ideology is without challenge. The concept of hegemony is capable of becoming a version of the dominant ideology thesis, which would bring it closer to the theories of both Louis Pierre Althusser and the Frankfurt School. Emmison *Journal of Sociology*. Turner *British Journal of Sociology*, Vol. The Dominant Ideology Thesis suggests that there is in most societies a set of belief which dominates all others and which, through its incorporation in the consciousness of subordinate classes, tends to inhibit the development of radical political dissent. We propose a number of reinterpretations of dominant ideology thesis which at present systematically ignores the effect of the dominant ideology on the dominant class. There is evidence that the subordinate classes are not incorporated into the dominant ideology and that, by contrast, the dominant classes are deeply penetrated by and incorporated within the dominant belief system. The apparatus of transmission of the dominant ideology is not very efficient and is typically directed at the dominant rather than the subordinate class. We conclude that there is no well marked dominant ideology in the later phases of capitalism. In late capitalism, however, the changing nature of the dominant class in terms of a partial divorce between ownership and control means that the dominant ideology ceases to be crucial for the coherence of the dominant class. The Dominant Ideology and Brazilian Tabloids: A content analysis of the press in a middle-sized city in Brazil finds that the news agenda and local scope of the tabloid dailies are oriented to the working classes. Working-class oriented tabloids tend to be the strongest ideological supporters of capitalist legitimacy and continued elite control in the midst of rapid industrialization and newspaper competition in the provincial capital of Curitiba. More serious papers oriented toward the middle class tend to allow for less hegemonic points of view in the period after the end of the military dictatorship. Stories with dominant ideological themes are played prominently in all newspapers and, in addition, are run more frequently throughout the tabloids. This study assesses predictions from the dominant ideology thesis and theory of group interest concerning the relationship between socioeconomic status and racial solidarity across three domains of racial ideology. Racial solidarity indicators, such as the perception of discrimination, transcend individual socioeconomic-status in constructing a group-based racial viewpoint. The subjective social class measure, occupational prestige, tends to promote differences favorable to racial solidarity. Cultural Domination and the Reaction to It - Janusz Mucha Instytut socjologii uniwersytetu Mikolaja Kopernika, Torun The text is not about the debate on the cultural domination or a criticism of theories of domination, nor is it a dialogue with them. The following issues are discussed in the article:

**Chapter 5 : Dominant ideology thesis - Oxford Reference**

*Proponents of the thesis identify ideology, a term used (in this context) synonymously with concepts such as shared belief systems, ultimate values, and common culture, as the mainstay of social order in advanced capitalist societies. The argument assumes that, in class-stratified societies, the*

The object of this study is the novel *The Scarlet Letter*, which is giving emphasis on the major character. The technique of collecting data analysis is library research. In this study, the writer uses two data sources, namely primary and secondary data. The primary data source is the novel itself and secondary data are the theory of Marxist, which is introduced by Karl Marx, and other books that are related to the research. The method of data collection is qualitative research. The results of the research are as follows: The last, Marxist analysis shows that there is life changing of major characters in freedom of pain is resulted from struggling against law as the Dominant Ideology in government of country which arranges the human life that makes conflict between the upper class and lower class, the oppressor and oppressed. The life changing of struggle the freedom creates new changing of law in which law should not give cruel punishment to the criminal people which breaks the human rights in the society life. Background of the Study Marxist criticism is a type of criticism in which literary works of viewed as the product of work and whose practitioners emphasize the role of class and ideology as they as repositories for hidden meanings. According to Forgas, Marxism is a living body of thought and a set of real political practices that are influenced by changes in the world as aims to interference to change the world. Marxist approach seeks to expose the dominant class Forgas, Marxist thought is very popular up to now although its founder have died and the communist countries that apply this thought such as the Soviet Union and the North German have fallen. This popular thought derived from a figure namely Karl Heinrich Marx. Marxism began with Karl Marx, the nineteenth century German philosopher, best known for capital ; capital. The seminal work of the communist movement, Marx was also the first Marxist literary critic, writing critical essay in the on such as Johann Wolfgang Von Goethe and William Shakespeare. Karl Marx was primarily a theorist and historian. In bourgeois capitalism, the privileged bourgeoisie region the proletariat the labor force responsible for survival. Marx theorized that when profits are not reinvested in the workers but in creating more factories, the workers will grow poorer and poorer until no short term patching is possible or successful. At a crisis point, revolt will lead to a restructuring of the system. Nathaniel Hawthorne is one of the novelists in the nineteenth century. He was born on July 4, Massachusetts. *The Scarlet Letter* is one of literary works and this is a novel with the happy ending story. *The Scarlet Letter* was published in having pages divided into 24 chapters. A woman in the crowd tells an elderly onlooker that Hester is being punished for adultery. Hester husband, who is much older than her, sends her ahead to America, but he never arrives in Boston. The consensus is that he has been lost at sea. While waiting for her husband, Hester has apparently has an affair with priest, as she has given birth to a child. Because of her adultery with priest, she gets many punishments from many cases, especially in aspect of law or government regulation that to be a Dominant Ideology. Besides government punishment there is also punishment from society custom law. Some punishment were cruel, terrible until expulsion, it makes life of someone suffer. But it forces Hester to pass all of the punishment. Some punishment that Hester gets comes from punishment of government and society custom law. In the past time there are laws of Christianity that a priest disallows to marry or has close relation with woman, because a priest should be sacred. The priest must give all of his life to serve society in case of religion. He should obey the law of Christianity. Hester Prynne a young woman who feels lonely because she leaves her husband, makes her brave ly has an affair with a priest. Hester has an affair because she needs love from man and she gets love from Dimmesdale. Although knowing the risk of her affair with priest, she still passes it. Her husband tries to separate Hester from Dimmesdale after Roger Chillingworth knows that Hester has an affair with a priest. He has a plan to reveal the Dimmesdale identity, but Hester asks chillingworth to stop adding Dimmesdale self-torment. The researcher is interested in analyzing *The Scarlet Letter* novel, because it is a controversial novel. It is a controversial because the content of *The Scarlet Letter* is a great problem which has done by a priest to a woman to district or disobey the law or

government regulation, in which it is contrast with human life. The Scarlet Letter novel also talks about the capacity of the major character regains love and justice through the sacrifice and struggle. Beside that the writer is also interested the struggle of Hester prynne major character against The Dominant Ideology, especially in law or government regulation to get justice, love, and freedom. From the background above, the writer is interested in analyzing the novel on the major character Hester Prynne fighting Dominant Ideology and seeing how struggle gets justice and freedom from the pain of punishment from law in social life and in relation love between a priest and a woman in order to allow in government regulation or law in social life and receives by society. The writer uses Marxist Approach to analyze the novel. Literature Review As long as the writer knows, there are two researches that had been conducted on the same novel. The writer found that the novel had been analyzed by Yulia Widiastuti, student of Muhammadiyah University of Surakarta in She focused on the analysis of woman rights. She analyzed the woman rights in Hester prynne, such as sacrifice to get equality position in society and working. She analyzed the expression of human internal battle in overcoming the anxiety and confusion when she disobeys the culture and religion to get love. The objectives of the study are as follows A. To analyze the novel in terms of its structural element. To analyze the novel based on Marxist Approach. Benefit of the Study Two kinds of benefits which can be gained from the study are as follows: Dealing with research method, there are four points that need to be involved as follows: Data sources In doing the study, the researcher uses two sources of data, namely: Technique of data collection The method of data collection in this study is library research. The researcher collects a record the data from both primary and secondary data analysis. Identifying the topic of the novel c. Looking for the secondary data d. Classifying and determining the relevant data e. Arranging, researching, and developing the selected materials into a good unity toward the topic of the study. Technique of the data analysis The technique of data analysis is descriptive analysis, in which the writer tries to describe structural elements of the novel and identifies the relationship. This paper is being divided into six chapter that is introduction which explains the background of the study, literary review, problem statement, objective of the study, benefit of the study, research me thod and paper organization. The second chapter is underlying theory of Marxist approach. The third consists of social historical background of American society at the seventeenth century includes social, economic and political, science and technology, cultural and religious aspect. The fourth chapter consists of structural analysis of the novel and discussion. The fifth chapter consists of analysis based on Marxist Perspective. The last chapter is the conclusion and suggestion.

**Chapter 6 : Dominant ideology - Wikipedia**

*The view that religion, or more generally common culture, can be manipulated to the political advantage of the dominant class can be traced back through the rational criticism of the Enlightenment.*

The argument assumes that, in class-stratified societies, the ruling class controls the production of ideas as well as material production. It propagates a set of coherent beliefs which dominate subordinate meaning systems and, as a consequence, shapes working-class consciousness in the interests of the status quo. The dominant class effectively diffuses a false consciousness among the masses who are thus rendered incapable of defending their own class interests. In other words, a dominant ideology functions to incorporate the working class into capitalist society, thereby maintaining social cohesion. Moreover, with the possible exception of Gramsci, they give a functionalist account of the role of such an ideology in their explanations of social stability. Neo-Marxists, it has been argued, have come increasingly to depend on the concept of ideology to explain the lack of revolutionary working-class consciousness in advanced capitalist societies: Functionalist and Marxist explanations of how societies cohere have thus become rather similar over the course of the twentieth century—a somewhat ironic development since neither Durkheim nor Marx neglected the role of economic and political coercion in their own accounts of social stability and instability. Numerous theoretical and empirical problems have been identified with the dominant ideology thesis. Rarely has a dominant ideology been clearly identified and its principal characteristics properly defined. The thesis suggests that an overarching ideology dictates the way in which the subordinate classes view society, yet its proponents have consistently failed to explain the processes by which the ruling class imposes such an ideology on the masses. Instead, they proffer a somewhat derisory picture of a falsely conscious working class, easily lulled into accepting an unequal distribution of material resources and political power. It is not surprising, therefore, to find that such a vague and imprecise thesis has been almost impossible to operationalize and substantiate empirically. Many sociologists question the importance which has been attached to the role of a dominant ideology in recent accounts of social order. For example, Nicholas Abercrombie and his colleagues *The Dominant Ideology Thesis*, maintain that dominant ideologies are rarely transmitted effectively throughout social structures, and that their principal effects are on superordinate rather than subordinate classes. Both the feudal manor and capitalist family firm depended on the conservation and accumulation of property. Private possession of land and capital required a stable marriage system, with unambiguous rules about inheritance, legitimacy, and remarriage. The dominant ideology was a complex of legal, moral, and religious values which had the required effect of preserving wealth. Among feudal ruling classes, for example, Catholicism and the system of honour provided ideological guarantees that children would remain loyal to family holdings. Moral pluralism and a great diversity of political, social, and cultural deviance can readily be tolerated because the compliance of subordinate strata is secured by economic constraint, political coercion, and the bureaucratic mechanisms of school, family, workplace, and prison. The persistence of conflict in capitalist societies also suggests that a dominant ideology is not functionally all-embracing. In short, the consequences of a dominant ideology for social order have almost certainly been overstated, and the sources of social cohesion are to be found also in economic compulsion and interdependence, legal and political coercion, the constraints of everyday routine, and perhaps fatalism. Cite this article Pick a style below, and copy the text for your bibliography.

**Chapter 7 : The dominant ideology thesis summary writing**

*The dominant ideology thesis writing Ideology The neutral and general working meaning of ideology is really a system of beliefs and characteristics of the class or group, which constitutes their group awareness.*

It begins with the Marxist definition of the dominant ideology and discusses aspects of dominant ideology from the Marxists and the contemporary Neo-Marxists perspective. The Neo-Marxist perspective of the dominant ideology has been used to describe the values related to faith and religion. It focuses on the use of media as a source of propagation of dominant ideology. Some critiques of the writers, the explanatory value of the dominant ideology have also been considered which contradict its traditional view. Finally the essay concludes with the traditional and the critical view of the ideology and bourgeoisie class. This ideology remains to be prevalent given that interests of the dominant class are fulfilled. This can lead to seizure of development process in the subordinate class, who are unable to form an effective opposition. It can be said without doubt that the ideas of the dominant class are deeply penetrated into the social system. The relationship of a class to the modes of production generates cultural conditions and its material conditions. In other words it can also be said that each class has a separate belief system because each has its own interests due to difference in their economic conditions. Secondly each mode of production has a dominant class which is responsible for a dominant ideology to ensure the subordination of the working class. Marx also distinguished two types of social influences in the formation of ideologies. The main source of ideas is the experiences of individuals as they continue their daily life experiences. For dominant classes, they form a consistent system of thought and the consequences of such contradictions are insignificant. However for subordinate classes, these contradictions are large and significant. Cheal, Leading thinkers in Marxist ideology, Althusser and Paulantzas argue that the dominance in political or ideological structures is determined by economic base. Such dominance is sometimes also facilitated by non-economic factors like religion. In feudal and pre-capitalist societies religion was used to ensure that a continuous labor source was available from the peasantry. This in a sense can be true as media has means to provide false information and completely ignore or brand something unreasonable which challenges the dominant ideology. Media presents ideas of the ruling class while marginalizing voices of minority. The power structures in media can be further broken down to the interests of the owners and managers of a media group. Murdock argues that the two important reasons that recede power of ruling class is the growth of professional managers and the creation of new capital enterprise. As industry grows, so does the need for managers. Gitlin, This in turn increases the influence of professional managers and threatens the power base of the owners. According to Paul Wingfield media present information in a way that is relevant, has meaning and is acceptable in general. It capitalizes on the general knowledge and dominant ideology in order to transform the information into reality. The ideas that are presented not only get rooted in the media but also into the institutions of the society. Thus media not only plays role in strengthening of the widespread beliefs in a society but is also capable of changing the whole thinking of a society. Nesbitt-Larking, The belief that the dominant ideology of church and other religion have been prevalent historically has been opposed by authors in the contemporary times based on the studies they have done on the peasant and other societies. Martin Goodridge in the Ages of faith, Romance and Reality notes, in a comprehensive examination of the peasantry in countries like France, England and Italy that the class has been left estranged from the dominant ideological views of faith from the mainstream church. He notes that the religious clergy of the particular area was although influential in asserting the ideology of faith only symbolically, but was considered, in those societies to be, unreliable source of faith and belief. Goodridge, The similar line of logic is also applicable to the capitalist societies of the early times. The dominant ideologies of individualism and the doctrines of the utilitarianism were very important components of the s and were widespread in the realms of morality, economy and religion. However, individualism has been connected to the human ancestry and the connection to modern capitalism is very difficult to establish. Following such a line of logic as individualism and the ancestry of human beings, the dominant ideology is the by-product of human ancestry and not of the dominant ideology of the modern capitalism and bourgeoisie

class. He is of the view that the problem with Marxist theories of culture is of methodological character. The basic assumption of the dominant ideology model is that the ruling class controls the means of intellectual production and hence is able to control thoughts and beliefs of the subordinate class. Even in order to protest against the dominant ideology, the subordinate class will need some medium, which itself occurs to be at the hands of the ruling class. Critics have argued that the dominating never really shared the ideology of the dominated and they always had their own sets of beliefs, ideas and concepts regarding the different spheres of life. Even in the days of the feudal landlords, it was the dominant class which was adhering to its own sets of values and the dominated class was not very willing to comply with these. Nesbitt-Larking, It has also been suggested that the dominant ideology was a means to keep the dominant class together and united on a common platform. The ruling class had developed their own standards and rules and while their attempts to make their subordinates follow those standards were not very successful, this common ideology held the ruling class together. In feudal times, the dominant ideology need not be shared by both the rulers and the subordinates. The rulers were mostly independent and they did not need people to comply with their ideology as long as they were obeying their orders without question. In contemporary times however, this has become a necessity. With the rise of democratic governments and people wanting to have a say in the system of governance, it has become essential for governments to convince people to share their ideologies and both the rulers and the ruled need to share perspectives on issues. This has enabled mass media to flourish as a strong force in state matters. However, with the rise of corporations, the power dynamics of societies have changed completely and the corporations play a huge role in policy making. The government, the corporations and the media have now become a closely knit group and the ideologies of both the government and corporations are spread by the media. This is a universal phenomenon in both the developed and the undeveloped world, although the end game is usually different. Whatever the end game, the media is always a major player, more than religion ever was in previous years. Noam Chomsky, in an interview, explained the role of media in shaping perspectives. A striking example is the Israel Arab conflict. United States and Israel are effectively annexing the valuable parts of the West Bank. That is presented as withdrawal and they are praising Israel for withdrawing from the West Bank, referring to the policy which is about annexing the West Bank. An argument against this prevalent case of media bias has been presented by Arafat Al Jameel. He cites the example of British Broadcasting Corporation BBC which does not gather money from any particular organization and is funded by annual TV license fees. It has in its charter that it will not be influenced by any organization, be it private or government. Jameel, The laws and regulations which make BBC an autonomous broadcasting corporation indicate that its philosophy does not seem to adhere to Marxism through which a ruling class exercises its influence to control over the individuals. It appears that the source of finance to the BBC does not come from one particular person; the households who subscribe to the services of the corporation are the main source for its existence. This approach is akin to Pluralism in its view that the readers and listeners are not merely passive or submissive to the media. Instead, everyone has a voice and therefore able to play a tangible role in affecting the media. However, his explanation has also been targeted for criticism. Even with its claim of being exclusive to pressures from both government and private corporations, BBC has to report according to regulations of the government and its reporting during the Iraq War was claimed to be highly biased. The corporation helped cover up the embarrassment faced by the government over their decision to go into War with Iraq and not find weapons of mass destruction in the country. Marxist theorists tend to emphasize the role of the mass media in the reproduction of the status quo, in contrast to liberal pluralists who emphasize the role of the media in promoting freedom of speech. The Marxist view of dominant ideology still has some strength as it draws our attention to the important factor of social class in relation to media ownership and the effect it has on the consumers. Although consumers in large can affect what the media showcases, the biases of media towards particular social and political pressures cannot be ignored. The notion that media produces false consciousness in the working class is an extreme stance, which sees media products as the ideology of the ruling class only. This completely ignores the diversity of opinions and the oppositional views that exist in the public. His areas of interest includes economics and social science.

**Chapter 8 : Dominant Ideology Thesis | Free Online Dictionary of Law Terms and Legal Definitions**

*The nature and coherence of capitalist ideology is disputed, but it is usually held to include the belief in private property and economic growth* Dominant ideology thesis.

**Chapter 9 : The dominant ideology thesis writing**

*The dominant ideology thesis asserts that working-class subordination in capitalist societies is largely the outcome of the cultural dominance achieved by the capitalist class. For Marx, the ruling ideas in a given society are always the ideas of the ruling social group.*