Media, Representation and False Consciousness in Our Time

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Abstract

The Media plays a significant role in everyday life. People depend on newspapers, television and also new media to get information of whole world. Though media is supposed to represent the whole truth as from media people get the idea of people, culture, religion, gender and society it sometimes represents the partial truth or manipulated information. Advertisements represent the products in such way that create false consciousness among consumers and they buy the products. News sometimes represents false or partial information which separate people from reality. As a result, people's sense of reality and authentic social life is replaced with what media represents them. This paper aims to look for such representations of media that do not convey the truth, rather represent the partial or false information which create false consciousness among people.

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Introduction

The term media in the journalistic unity refers to the means of communication through texts and images. Media plays an important role in people's lives as it provides the people information and ideas about what is going on around the world. That is why media should convey truth and facts, otherwise people would get wrong information and develop false consciousness. However, media does not always mirror the truth rather misrepresents it. Neil Postman in his book *Amusing Ourselves to Death,* said the media forms are-

> rather like metaphors, working by unobtrusive but powerful implication to enforce their special definitions of reality. Whether we are experiencing the world through the lens of speech or the printed word or the television camera, our media-metaphors classify the world for us, sequence it, frame it, enlarge it, reduce it, color it, argue a case for what the world is like (Postman 10).

Time has changed and people do not have only newspaper as the medium of information and communication but also have access to visual and new media. Media now includes visual media and new media as well as mainstream media. Mainstream print media mainly consists of newspapers and magazines, while visual media has television, advertisements, movies, photos and billboards, and New media on the other hand includes Facebook, Twitter, Instagram and Blog. Through all these, media conveys messages to mass people in a short time. Media has advantages as well as disadvantages. According to Neil Postman, "definitions of truth are derived, at least in part, from the character of the media of communication through which information is conveyed" (Postman 17). Sometimes media conveys false information by representing false or edited images or information. Additionally, it often conveys partial truth. As a result, people get separated from the absolute truth.

1. **Representation of Culture, Religion and Women**

"I am talking of millions of men who

have been skillfully injected with

fear, inferiority complexes, trepidation, servility, despair, abasement."

These lines are from Aime Cesaire's essay *Discourse sur le Colonialisme,* published in 1955. In this essay, he discussed the struggle between the colonizers and colonized. These lines tell how colonizers injected fear and inferiority complex into the colonized. His statement can also be applied to the media representation. Media like television, newspapers, magazines especially movies inject anxiety or fear and inferiority complex into audiences' or viewers' minds. Media does not do it to the colonized only, but also to mass people. Media representations create desire to be attractive and beautiful and superior (advertisements). Additionally, media creates fear of religion, culture and race (movie and news).

1.1 Self and Other

Edward said in his book *Orientalism*, discussed the Western view of the East and the 'self and other' binary. He broached many aspects of orientalism including the impact of orientalism on the relationship between the West and the East. Said's idea of orientalism offers political, economic, moral, and socio-cultural explanations for imperialist actions by more dominant countries. According to Said, orientalism is about power and the feeling of superiority. As the occident thinks it has superior citizens with superior cultures, they want to control the orient and do so. It is the West which thinks it as 'self' and considers the Eastern people as 'other'. This process is carried out by the Western scholars by representing the East as uncivilized, barbaric, erotic, inferior, weak, feminine and inactive. Said thinks "Orientalism expresses and represents that part culturally and even ideologically as a mode of

discourse with supporting institutions, vocabulary, scholarship, imagery, doctrines, even colonial bureaucracies and colonial styles" (Said 1991). The political and ideological representation of 'self and other' is not only limited to novels or poetry but is also seen in movies and news. Martin Minogue and Judith Molloy believe, "between the colonizer and colonized there is room only for labour, intimidation, pressure, the police, taxation, theft, rape, compulsory corps, contempt, mistrust, arrogance, self-complacency, swinishness, brainless elites, degraded masses" (50).

1.2 Body Politics

Body politics refers to the customs and policies through which powers of society control the human body. The term also refers to the struggle over the level of individual and social control of the body. Body politics includes powers such as institutional power; disciplinary power and personal power negotiated in relations. People engage in body politics when they try to relieve the negative effects of institutional and interpersonal power on those, whose bodies are seen or marked as inferior or who are deprived of rights to control their own bodies. According to Frantz Fanon, "the inferiority complex... is the outcome of a double process" and one of the processes is "internalization- or better, the epidermalization- of this inferiority" (11). That means the inferiority is written on Black Men's skin or body. Body politics in Postcolonialism is mainly racial body politics. No matter how educated or qualified a Black person is, he or she would always be seen as inferior to the Whites. Additionally, Whites always consider Blacks negatively to whom Black men are evil. In postcolonialism body politics is based on skin color, facial features, body types, and sexual structure. On the other hand, in Feminism body politics is sexual. Women are considered weaker than men. Men dominate and are the decision makers of a society or institution or even at home.

1.3 Religion (Islamophobia)

Islam largely is seen in the west as the most dreadful and cruel amongst all the religions. Therefore, if there is a bomb blast or mass murder in any corner of the world, the assumption is that it must have been done by Muslims. This is what many people around the world believe especially in west. And the media is largely responsible for that. After the 9/11 incident in New York, fear of Islam and Muslims was injected into people's mind. This is how Islamophobia began and it has not ended till now. After the Afghanistan war and then the Iraq war started the phenomenon show a substantial increase. And now a new source of Islamophobia is ISIS. Not only news but also many movies represent the brutality of Muslims towards the West or Christians. As a result, people take it for granted that all the brutality is done by Muslims. Some even think all the Muslim countries are going through this brutality or murders. For example, one old man from Rajasthan, India on a recent trip there asked me about the current situation of Bangladesh. I explained the situation in detail, but then, after I had spoken he asked me "is it better than Pakistan"? As Pakistan and Bangladesh both are Muslim countries and Pakistan is going frequent bomb blasts and gun attacks, he thought Bangladesh's situation is the same. His wife then asked, "Do Hindu women in Bangladesh need to wear Hijab"? When I told her no one is forced to wear hijab or veil, she told me about Saudi Arab, where Hindu women must veil themselves. They do not have much idea about Bangladesh because of a lack of knowledge or misrepresentation of Bangladesh. Not only non-Muslim countries or people have this fear but also Muslims are injected with this fear of Islam. For example, in Bangladesh there are several Islamic militant groups which are involved in bomb blasts or murders. Whenever, something happens like this we jump to the conclusion that it is done by them. In the chapter "Islam as News" of *Covering Islam,* Edward Said, discussed how the American press represents Islam negatively in news. From school

textbooks to news reports one come across "frequent caricatures of Muslims as oil suppliers, as terrorists, and more recently as bloodthirsty mobs" (173). He discussed how in the early part of the Renaissance in Europe, people believe Islam is "demonic religion of apostasy, blasphemy, and obscurity" (171). Muslims consider Mohammed as prophet, not God but it did not matter to them. What mattered to them (Christians) was that "Mohammed was a false prophet, a sower of discord, a sensualist, a hypocrite, an agent of the devil. Real events in the real world made of Islam a considerable political force"(171). This label of Islam or Muslims is created because of the half representation or misrepresentation of this religion. However, in the Surah Ma'idah of Holy Qur'an it is said that "… if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land – it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind" (Chapter Five, Verse 32). People, who did not read the Qur'an, would just believe what is represented in the media and if Islam is represented as brutal people would believe that.

1.4 Utopia and Dystopia

Utopia refers to a place or state, which is perfect or ideal and has no flaws. It includes social, cultural and political perfection. On the other hand, dystopia is just the opposite of utopia. Dystopia refers to a bad place or social system that includes frustration and illusion of a perfect society. Characteristics of a modern day dystopia includes-

- Propaganda is used to control the citizens of society (Media misrepresentation or half representation of truth is controlling the world).

- Information, independent thought, and freedom are restricted (Writers or Bloggers are being killed for their independent thinking and information is not conveyed to mass people because of governmental pressure)

- A figurehead or concept is worshipped by the citizens of the society (So called secularism or democracy)

- Citizens are perceived to be under constant surveillance (In the context of Bangladesh, people are afraid of being watched while expressing their thought about the government or Islam)

- Citizens have a fear of the outside world (Non-Muslims have the fear of Muslims)

- Citizens live in a dehumanized state (political or social unrest and clash make people feel ashamed and hesitant of their national and cultural identity)

- The natural world is banished and distrusted (reality is banishing and truth is distrusted)

- The society is an illusion of a perfect utopian world (people around the world thinking and dreaming of a good society having peace but personal, political and social war is everywhere

Media representations or misrepresentations create a utopia or dystopia in a society. Media offers us entertainment, and Dyer in his article 'Entertainment and Utopia', said that entertainment's purpose is to offer "the image of 'something better' to escape into, or something that we want deeply that our day-to-day lives don't provide. Alternatives, hopes, wishes- these are the stuff of utopia". Utopia creates the sense that "things could be better" (Geraghty 320). Movies and soap operas represent this utopian society or life. According to Christine Geraghty, soap operas show transparency and honesty in "idyllic marriages…despite ups and downs, these marriages are seen as ideal because neither partner lies or deceives the other and they represent a partnership which is based on mutual support

and trust" (Geragthy 325). This ideal relationships or marriages are also represented in movies. For example, the Indian Bengali movie, *The Japanese Wife,* represents wonderful devotion in a long-distance marriage. The Bengali husband and Japanese wife do not cheat one another even living in two separate countries. On 4 July, 2010, I wrote in my review of this film in the magazine *Star Campus*, "They just have one way to contact, letter. Though they are far away from each other they do not betray each other. Isn't it strange? Their devotion for each other even in this long distance, amazed me as 'loyalty in love' is very rare these days. Well it is in my view. Forget about long-distance relationships, betrayal can even be seen between two people who even live under the same roof. But the strong bond between Snehomoy and Miyage in this movie, gave me a positive view… Well in reality this long-distance marriage seems like a fairy tale maybe. But we can have this amazing devotion to each other in our real life, can't we?" Honesty is getting lost from relationships and this is a reason for many people's frustration and depression these days. So, from this sort of movie people get the sense of utopia, where relationships are loyal and perfect. Positive representations of media assist us to escape from the frustration and exhaustion of our daily life. On the other hand, the media's negative representation leads us to dystopia.

2. Politics of Representation and Falsification

For Chilton and Schaffner (2002: 5) politics is "a struggle for power, between those who seek to assert and maintain their power and those who seek to resist it" on the one hand, and on the other "as cooperation, as the practices and institutions a society has for resolving clashes of interest over money, power, liberty and the like". Plato had suspicion for media representation as he believed that representations create worlds of illusion, which lead people away from reality. Guy Debord in his book *The Society of the Spectacle* discussed about the spectacle, which is "not a collection of images; rather, it is a social relationship between people that is mediated by images" (Debord 12). Writing is a form of representation and the writers' surroundings such as political, social and cultural issues can influence their work.

There are some terms which play a significant role in politics of representation and the terms are ideology and culture, language and power. According to Louis Althusser, "ideas or representations, etc., which seem to make up ideology do not have an ideal or spiritual existence, but a material existence" (Althusser 39).

2.1.1 The role of ideology and culture

Ideology refers to a set of ideas which a writer, a movie maker or an adapter and a producer can impose while writing an article or news, making movie or advertisement. According to Hatim and Mason "Ideology encompasses 'the tacit assumptions, beliefs and value system which are shared collectively by social groups" (Hatim 102). It depends mainly on what people believe in and so they can embed their belief in the representation. In this way, media representations sometimes misrepresent the meaning of the original event. In the case of news, different journalists have different cultural or political ideologies. Then, when the editors edit the news they can also insert their ideology in the content. Though in news truth should be represented, sometimes people insert their political ideology and it becomes

biased. A movie maker can impose his or her ideology in the movie by glorifying their culture while othering different cultures or people. The ideology of the adapter and the original film maker might not be the same; the adaptation may lose the uniqueness or originality. Religion also comes within the field of ideology and so the adapter can change the characters' religion in their representation.

2.1.2 Politics of Language

Language is a means of constructing and expressing our identity and culture. Frantz Fanon in his book *Black Skin White Mask* said, "Mastery of language affords remarkable power. Paul Valery knew this, for he called language 'the god gone astray in the flesh'" (Fanon 18). Language has its own politics and by using language a writer or movie maker can include or exclude a specific group of audience, "a certain system of values, a set of beliefs or an entire culture" (Hatim 93). This is the power of language to exclude or include anything that suites the user's purpose. So, as language is changing meaning can also be changed.

2.1.3 Power

In politics of representation, power means "the text producer's ability to impose his or her plans at the expense of the text receiver's plans" (Hatim and Jeremy 346). While writing a book a writer has the power to impose his/her ideology and can exclude a particular group of readers. In the case of news or advertisement or movie the person who writes the script, imposes his/her ideology in varying degrees.

There are different agents of power and the agents can be-

- Writer/ Director/Reporter
- Audience/Viewer/ Reader

- Editor/ Publisher

The writer or director exercises the power to exclude or include a particular group of audience or reader "directly and consciously" (Hatim 95). The person who is representing can make the representation (movie or advertise) regarding only one group of people. Like the director or writer, the film editor or publisher also can use their power by omitting some certain events from the original text or movie. Additionally the editor can use his/her power by omitting a few lines from the article. So, the writers or directors "themselves may fall victim to the exercise of power by ruthless editors or unthinking censors" (Hatim and Jeremy 95). Audience or readers have the power of accepting or rejecting a movie or a news report or a book. According to Stam "The writer and the filmmaker, according to an old anecdote, are travelling in the same boat but they both harbour a secret desire to throw the other overboard" (Stam 4). In the case of adaptation of movies, the adapter may omit or change many ideas or characters of the original movie to show his/her creativity.

2.2 Photography and its Politics

Camera or the "mechanical eye…the machine" shows us the "world" in the way it "can see" the world and its "way leads towards the creation of a fresh perception of the world" (Berger 17). A picture can express the photographer's beliefs. According to John Berger "the photographer's way of seeing is reflected in his choice of subject" (Berger 10). Berger also says that the "mechanical eye" makes a new way of seeing and the camera captures the view of an event and shows us exactly what it captures. In the article, "The Politics of Photography" published in *THEME* on 16 January, 2013, it is said that photography conveys "a certain interpretation of a reproduced reality that we take for real". Photography's politics and the image's power "starts with the framing". Framing is photography's "political process", which proposes or creates a certain message.

3. News and Editorial Policy

News is supposed to convey only truth or exact information to people. In the case of news only facts and information should be given. A journalist cannot impose his or her political or cultural ideology while covering news. Journalists are not expected to give their opinion in news. However, it does not happen all the time because of the newspersons' bias or lack of awareness.

According to Khaled Muhiuddin, Associate Editor of Independent Television, journalists never should rely on one source; rather they should collect information from multiple sources. "Verification" of information is very important", he added. Collecting information from a single source most of the time leads to misrepresentation or even untruth. As a result viewers or readers get false information which creates false consciousness. Muhiuddin said, "Journalists could never hide their mistake of misrepresentation as the truth is going to reveal the very next day". However, sometimes it happens because of newspersons' lack of awareness and time, he added. Editorial policy of news also includes news management. In news management, "we sometimes have to use self-censorship", said Khaled Muhiuddin. Regarding self-censorship he gave the example of the Ramu (in Cox's Bazar) incident on 29 September, 2012. At first Independent TV did not broadcast the news about the Bengali people beating up the Buddhist people on a false accusation as they thought it would complicate the problem. In this context, Khaled Muhiuddin said, "another false consciousness might lead the Buddhist victims misunderstand that Independent TV is doing discrimination".

The final news is edited before publishing or broadcasting. The editor sometimes edits few words and sometimes edits the whole thing. In this case the editor can even omit information too. The details of copy editing and its politics are discussed further.

3.1.1   Copy Editing

Copy editing is a procedure, which turns "a manuscript…into a final published product" (Einsohn 4). The process of editing makes a copy completely ready for publication. In their book *Copy Editing for Professionals,* Rooney and Oliver said, "Editing is the last stage in the writing process, which classically is defined as Listen (or Read), Think, Write and Edit" (2). So, editing involves reading an article, thinking about it, checking the information, checking punctuations and rewriting it if necessary, correcting grammatical and orthographic mistakes, syntax. While editing the copy, a copy editor must keep some basic responsibilities in his/her mind. A copy editor's main responsibility is to read the article or copy "with excruciating care and attentiveness" (Einsohn 4).

3.1.2   Politics of Editing

Editing includes copy and video editing. But this seemingly innocent task may also assume a political undertone when it is connected with the politics of representation. An editor may skilfully insert his own politics and ideology in the material s/he edits. In politics of editing ideology, culture, language and power are the main elements. As a journalist, I have witnessed the editor's exercise of power. Reporters gather information while covering news. The piece of writing is edited by the editor and then it gets ready for publishing or broadcasting. Sometimes, the editor just reshuffles the words or sentences and sometimes edits out a whole sentence. Unlike the print media electronic media's reports have a time limit and a shelf life. A day event report could be of one and half minute and special story has maximum two and half minutes. In this case, editors sometimes exclude some important facts from the reports.

3.2 Win the Race!

As a journalist I have always felt the pressure to win the race of publishing or broadcasting news. From the Head of News to Head of Input- all the news bosses always kept us reporters on our toes, demanding "You have to give every big news first before any other channel or newspaper or online newspaper". In the electronic media, live broadcasting of big events like fires, clashes or protests, political events, etc. and the reporting on and following up on murders, is very popular. Now almost every news channel has live equipment and all these channels want to broadcast live the important events first. In this case, viewers watch that channel, which shows the incident first in live. So, journalists rush for this 'live race' and sometimes it causes false or half information. Sometimes, it happens that if one channel's information differs from another, bosses start giving pressure of rechecking or even doubt their reporters. For example, once there was fire in Begunbari slum and Channel 71's reporter said on live that several people died in the fire. That day I was covering the news and I said no one had died. My boss started doubting my information and asked a senior reporter to rush there as I was a junior reporter. In the end, Channel 71 changed the information because no one had really died. In such a situation, reporters often just copy others' information and if the information is wrong, consequently audience's false consciousness grows. Sometimes, general audience or viewers might get confused because of different information given by different channels.

3.3 Governmental Pressure

According to Khaled Muhiuddin, Newspapers and televisions normally face two types of governmental pressure. One is that the government compels the news media to agree with it. What the government says a newspaper or TV authority has to do. The second one is internal pressure. The media can dare to show its courage keeping the pressure in mind and

just publish the news without caring about government's pressure. In this case, any channel or newspaper could be closed such as Amar Desh, Diganta TV and Islamic TV and many people would be jobless.

3.4 Make it Spicy!

This year before Eid-ul-Fitr, the Inspector General of Police, A K M Shahidul Haq did a media brief on security. He talked about different issues including transport security, extortion, and CCTV. For the security of empty houses he asked the people to put the curtains on windows properly so that from outside no one could understand that the houses were empty. This could help to stave of robbery, he added. He said this just for creating awareness. Some journalists made the 'putting curtain on the window' the top line of their news and represented it in such way as if the IGP only talked about this for good security. I did not mention this issue anywhere in my news and next day one of my bosses charged me for this and told me I missed the 'line'. According to her, people are more interested in this sort of comments especially when IGP makes them. Then she gave me the example of former Home Minister Shahara Khatun saying "keep the bedroom locked on Eid vacation", another former Home Minister Altaf Hossain saying "আল্লাহর মাল আল্লাহ নিয়ে গেছে" (Allah has taken back what he gave), after a child was shot dead by hijackers. I asked the Head of Input whether I was wrong or right, he told me it is not news worthy so there is no point of mentioning this comment. This is the difference of ideology or belief between two bosses. In the IGP's brief, there were other important issues to tell my audience and I did so. As some people believe in spicing up the news they bring these comments to grab audiences' attention. In sensitive cases, such comments from politicians or authorities are unfortunate. Some examples are given below-

1. আপনারা কম খান, তাহলে দেশে আর খাদ্য সংকট থাকবে না -- ফারুক খান (Eat less, and the country will have no food crisis. Faruk Khan, the Minister of Food)

2. হরতাল সমর্থক দের কলাপসিবল গেইট ধরে টানাটানি করায় রানা প্লাজা ধসে পরার কারন হতে পারে -- ম খা আলমগির (Rana Plaza may have collapsed as hartal picketers tried to break down tha collapsicle gates. M.K Alamgir, the Minister of Home Affairs)

3. দেশে কোনও বাংলা ভাই অথবা জংগি নেই...এসবই মিডিয়ার আবিস্কার – নিজামী (There is no Bangla Bhai or extremist terrorist in the country- this is all media's creation. Nizami, top leader of Jamat-e-Islam)

4. শাহবাগীরা নাস্তিক- খালেদা জিয়া (All Shahbagis are aethetists. Khaleda Zia, BNP Chairperson)

A non-governmental human rights organization, Odhikar published a report with pictures in which they said police killed sixty one people of Hefazate Islam on 5 May, 2013. This information was false and the Secretary of Odhikar, Adilur Rahman was arrested for publishing the false report as it spread a false ideology and separated fact from untruth. The report did not include the pictures of those who were injured or killed by the members of Hefazate Islam. As Mirzoeff said "the extraordinary proliferation of images cannot cohere into one single picture…visual culture in this sense is the crisis of information and visual overload in everyday life" (Mirzoeff 8). The purpose of this report was to spread a negative ideology about Police department of Bangladesh not only nationally but also internationally. After arresting Adilur Rahman, the police revealed how Odhikar created fake pictures of dead people with the help of technology. In an interview, Deputy Commissioner of Detective Branch, Masudur Rahman said, "Adilur Rahman has distorted facts about Hefazat-e-Islam

and distorted photographs using Photoshop," (progressbangladesh.com, 11 August 2013). The picture shown below is taken from a website run by Hefazate Islam.

Through this picture they tried to show that Television channels were showing only half the truth. They were showing only the injured police personnel hiding the killing of Hefazate Islam's members. Through this picture Hefazate Islam was saying that the media is representing false information or partial truth. However, Hefazate Islam is also representing false information and creating false consciousness among people about the government and the police.

Drugs or Loss of Family Values

The news of a double murder in Chamelibag, Dhaka on involving the daughter of a police officer, who allegedly hacked her parents to death was published in different ways. Many newspapers reported that the murder happened because daughter Oishi(19 years old) was addicted to drugs she killed her parents. However, drug addiction is not the main reason for these brutal murders. The first and vital fact was the distance Oishi had with her parents. That aloofness led her to the outer world in which she got addicted to drugs. As the media

was focusing on the issue of drugs people were blaming drug addiction and thinking how the drug situation in Bangladesh could be handled. However, this line of thinking is also partial because drugs are not the only reason for this incident. Why Oishi started taking drugs nobody wants to know. So, people are getting separated from the whole truth.

Miscarriage or Abortion?

Different newspapers and online portals carried a news about a garment worker, Hamida on 10 May, which was about Hamida having a miscarriage in the toilet of a garments unit of Apex Footwear Ltd in Gazipur as she did not get leave from her work. However, this news was not true. What actually happened was that she had an abortion. The news of this miscarriage was published in a very well-known newspaper, *Prothom Alo*. As it is a sentimental issue people believed it and reacted without knowing the exact truth. After seeing this news the High Court (HC) asked the higher officials of that garments factory to come to the court to explain the incident. The HC also ordered the Executive Officer of Gazipur police station to submit an investigation report of the case. When reporters of other TV channels went to cover the news, they found it false. On 29 May Hamida's brother Lal Mian said to Bdnews24.com that "they (*Prothom Alo*) did a very bad thing to us. After seeing this false news people are talking behind us. Isn't it harming our reputation?" he asked. Hamida's neighbours started talking about her. On 13 May *Prothom Alo* apologised for the news and published the truth that Hamida had an abortion, and not a miscarriage. Finally the High Court ordered *Prothom Alo* to give Hamida one lakh taka as compensation.

Does Al- Qaeda Really Exist in Bangladesh?

In 2015 four bloggers have been killed in Bangladesh along with a publisher. Among them three have been killed in the capital, Dhaka. After these murders on 4 May 2015, *Prothom Alo* in its online version published the news that Al-Qaeda in a video had confessed

that they had killed the blogger Abhijit, Ananta and Rajib. The Police, the Detective Branch (DB) and Rapid Action Battalion (RAB) strongly disagreed. RAB's Director of Media and Legal Wing, Mufti Mahmud Khan said "There is no existence of Al-Qaeda in Bangladesh. We know who are releasing these videos and that is why we are not worried about this". DMP's spokesman Monirul Islam said, "As far we have information Al-Qaeda has no network in Bangladesh". However, the members of other Islamic militant groups such as Ansarullah Bangla Team, Hijbut Tahrir, and Harkatul Jihad, have the same ideology as Al-Qaeda. They have declared Jihad against the atheists and want to establish Islamic rule in Bangladesh, Monirul Islam added. The fear of Al-Qaeda started after the 9/11 incident in New York. Western media showed how brutal Al-Qaeda could be and consequently a new term came into circulation: Islamophobia. In Bangladesh, Jamatul Mujahidin Bangladesh (JMB) was the first Islamic militant group, which was revealed by the media. The media showed JMB's bomb attacks and brutal murders, which created fear among the people of Bangladesh. When the top leaders of JMB such as Bangla Bhai and Shayekh Abdur Rahman were arrested and hanged to death people got relief from the fear. However, the fear returned when other Islamic groups such as Hijbut Tahrir, Hijbut Tawhid and Ansarullah Bangla Team started their activities in Bangladesh. According to Police and RAB Ansarullah Bangla Team is responsible for the murders of a number of bloggers. Representation of the Islamic militant groups' activities is one of the top priorities of the media now. Fear is rising again among the people. People are afraid to talk freely especially about religion. A student, Khandakar Ashiq lives in London and got a fatua-- a half shirt from his friend as gift, with some symbols of Hinduism in it. He asked me showing the symbols "Can I wear this in Bangladesh"? I had to think for a while before answering him. Then I thought it was just a dress and was not saying anything against Islam and finally answered "yes". His query made me realize how the media had created the fear of being murdered. . After the murder and

attack on publishers of Blogger Abhijit Roy on 31 October, former News Editor, Naim Tariq of Independent TV posted on his Facebook wall a quote from Abdul Hashim's Creed of Islam (35-37):

> The right and sensible attitude would be to dismiss unceremoniously and with contempt the Mullahs, the Pundits and the Priests, the self appointed guardians of religion and to entrust the responsibility of interpreting religion to the talents of the world. Then and then alone, religion will once again be a real blessings to humanity and a true guide to human thought and action. Let the talents of the world liberate Islam and religion from Mullahs, Priests and Pundits whose only stock-in-trade is ignorance and habitual irrational thinking.

Naim Tariq did not give any personal opinion regarding these murders in the name of Islam and Jihad but his quoted statement clearly gives the message how so called Mullahs are misrepresenting Islam and misrepresenting Islam in their own country but also in the world.

Rape of Garo Girl and School Girl

On 21 May this year, a Garo girl was gang raped in a microbus in the city. At first, different TV channels, newspapers and online newspapers reported that some men picked up the girl at gunpoint from Kuril road (a busy road of Dhaka) while she was returning home from work. Then the girl filed a case mentioning that five men had raped her and then dropped her in front of her house at Uttara. The news published on a very popular online newspaper bdnews24 is given below-

> Her sister told bdnews24.com she was waiting opposite the Future Park for a bus to go to Uttara after work around 9:15pm on Thursday.
> Suddenly a microbus stopped in front of her and two youths forced her on to it. There were three others in the vehicle.

> They raped her on the moving vehicle for about an hour and a half before dumping her at Uttara's Jashimuddin Road around 10:45pm, she said.
>
> According to her, the microbus slowly circled the Kuril Biswa Road and the street in front of the Future Park several times while her sister was being molested.
>
> She said a man had visited her sister at the workplace last week with foreign women and enquired about her residence, wage and family.
>
> She (the victim) said the man was among the five who raped her, the sister said. I think she'll recognise the man from the shop's CCTV footage.(www.bdnews24.com).

After few days of that incident, two men Tushar and Ashraf were arrested by RAB. They confessed the raping of the girl and also said that there were not five men in the gang rape but only two of them. Another truth revealed that Tushar was known to the girl.

This incident was really alarming. The way media represented the incident especially the rapists picking up the girl at gunpoint from a very busy road of Dhaka, was a reason for general fear among women. As this issue is connected with the security of women, working women who go home alone at night started to fear about their security. I sometimes come home by rickshaw at night and after this incident fear in my mind started growing. This false consciousness was created because of the misrepresentation of the media. One of the journalists, Shahdat Shwapan of Independent Television, who covered this news, said that we need to be more careful while gathering and publishing news especially about such sensitive issues. We are responsible for creating this false fear among people especially women. When police was talking with the victim's brother, Shwapan heard that he told his sister to say that five men had gun because it would make the case more strong and sensitive. However, this story behind the represented story was not published. Shwapan also said that the girl and the arrested Tushar had a relationship and Tushar had promised the girl to give her a job. After a

few days of this incident, other cases of rapes started to appear. Then, journalists started to doubt about the truth of the real ones.

Sayeedi on Moon!

After the verdict of Jamat-e-islami leader Delwar Hossain Sayeedi, a rumour was spread around the country that his face had been seen on the moon.

শুক্রবার গভীর রাত থেকে শনিবার সূর্যোদয়ের সময় পর্যন্ত অনেকেই চাঁদের মাঝে সাঈদীর প্রতিচ্ছবি দেখতে পেয়েছেন। বাংলাদেশ, সৌদিআরবসহ বিভিন্ন স্থানে বিষয়টি মানুষ প্রথমে গুজব মনে করলেও সত্যতা যাচাই করার জন্য অনেকে রাতে চাঁদ দেখার জন্য ঘর থেকে বের হয়ে পড়েন। অবিশ্বাস্য হলেও সত্য অনেকেই সাঈদীর চিরাচরিত টুপি, চশমা ও দাঁড়িসহ তার মুখাবয়বটি স্পষ্ট দেখতে পান। চন্দ্রমাস অনুসারে চাঁদটি পূর্ণাঙ্গভাবে আকাশে উদিত না হলেও একতৃতীয়াংশ চাঁদের মধ্যে সাঈদীর মুখাবয়ব বা প্রতিচ্ছবিটি স্পষ্ট দেখা যায়। মহান সৃষ্টিকর্তা আল্লাহ রাব্বুল আলামীন পৃথিবীর পথভ্রষ্ট মানুষদের তার গায়েবী শক্তি ও কেরামতি দেখানোর জন্য যুগে যুগে এমন অনেক নিদর্শন মানুষকে দেখিয়েছেন। এছাড়া তার পথের অনুসারী অনেক নেকবান্দাকেও তিনি অলৌকিক ভাবে সহযোগিতা করেছেন। আল্লাহ রাব্বুল আলামীন আমাদের তার আরশের ছায়াতলে স্থান দান করুন-আমিন।

Though this rumour was mainly published on Facebook by a Jamaat Shibir group Basherkella, a Bangla newspaper, *Amar Desh* also published it. This lie worked very well and led to a massive clash between Sayeedi supporters and the polics in Bogra. Many people including police died in that clash. As *Amar Desh* supports Jamaat islam's ideology it published the news. *Amar Desh* also blamed police for killing innocent religious people of Bogra. The news is given below-

কোনটা বেশি দামি— ১৩ জন ধর্মপ্রাণ মানুষের জীবন নাকি তথাকথিত গণজাগরণ মঞ্চ? এই প্রশ্ন এখন ঘুরপাক খাচ্ছে বাংলাদেশের উত্তর জনপদের বগুড়াবাসীর মুখে মুখে। আওয়ামী ও বামপন্থীদের কথিত এই মঞ্চ রক্ষা করতে গিয়েই বগুড়ার ইতিহাসে ঘটে সবচেয়ে মর্মন্তুদ হত্যাযজ্ঞ ৩ মার্চের গণহত্যা। ধর্মপ্রাণ মানুষের হামলা থেকে মঞ্চটি রক্ষা করতেই পুলিশ সেদিন নির্বিচারে গুলি করে হত্যা করে ১৩ জন সাধারণ মানুষকে। বগুড়ার গণহত্যার কারণ অনুসন্ধান করতে গিয়ে এই চাঞ্চল্যকর তথ্য পাওয়া গেছে।

বরেণ্য আলেম আল্লামা দেলাওয়ার হোসাইন সাঈদীর ছবি চাঁদে দেখা গেছে—৩ মার্চ রাতে এমন খবর ছড়িয়ে পড়লে হাজার হাজার নারী-পুরুষ রাস্তায় নেমে আসে। তারা 'নারায়ে তাকবির-আল্লাহু আকবর', 'সাঈদীর মুক্তি চাই—দিতে হবে, দিয়ে দাও' স্লোগান দেয়। গভীর রাত থেকে সকাল পর্যন্ত বগুড়া জেলা শহর ও উপজেলাগুলোতে হাজার হাজার মানুষ মিছিল করলেও অপ্রীতিকর তেমন কোনো ঘটনা ঘটেনি। (*Amar Desh*)

Ganajagaran Mancha was established in February, 2013 for justice of war criminals. In this news, Ganjagaran Mancha's role was questioned and the news reported that the police had killed innocent religious people to save the Mancha. This is 'genocide'. There is no mention or information on the killing of police members or setting fire on police stations and governmental organizations. "Jamaat-Shibir activists, after the rumour spread, set fire to 17 government offices of Nondigram Upazila Parishad circle, 15 establishments and seven police stations in different areas of Bogra. They also burned down different private organisations and households" (*Dhaka Tribune*).

Some people said they saw Sayeedi's cap, spectacle, and nose, and other features of his face on the moon just after dawn on 3 March, 2013.

A former Vice Chancellor of Chittagong University and now the Chairman of University Grants Commission, Bangladesh, Abdul Mannan, gave his opinion in bdnews24.com, which is given below-

এরপর মাঝেমধ্যে দৈনিক 'আমার দেশ' পত্রিকায় কিছু মন্তব্য প্রতিবেদন লিখেছেন। কয়েকটি চ্যানেলে রাতের টক শোতে তাকে দেখা যাওয়া শুরু হল। একদিন বনে গেলেন দৈনিক 'আমার দেশ' পত্রিকার সম্পাদক। মানবতাবিরোধী অপরাধের দায়ে একাত্তরের যুদ্ধাপরাধীদের বিচার শুরু হলে দৈনিক 'আমার দেশ' সরাসরি তার বিরুদ্ধে অবস্থান নেয়।

দেলাওয়ার হোসাইন সাঈদীর ফাঁসির আদেশ হলে 'আমার দেশ' চাঁদে সাঈদীকে অবিষ্কার করে। পবিত্র কাবা শরীফের গিলাফ পরিবর্তনের একটি ছবি নিজ পত্রিকায় প্রকাশ করে নিচে লিখেন- 'সাঈদীর ফাঁসির রায়ের বিরুদ্ধে কাবা শরিফের ইমামদের প্রতিবাদ মিছিল'।

এতে সারা দেশে ব্যাপক দাঙ্গাহাঙ্গামা সৃষ্টি হয়। আইনশৃঙ্খলা রক্ষাকারী বাহিনীর সদস্যসহ অনেক প্রাণহানি ঘটে। দেশের বিভিন্ন জেলায় সাম্প্রদায়িক দাঙ্গা সৃষ্টির চেষ্টা করা হয়। অনেক স্থানে মন্দির-প্যাগোডা ধ্বংস করা হয়। দৈনিক 'আমার দেশ' ছাড়াও এ কাজে উস্কানি দেয় 'দিগন্ত টিভি' চ্যানেল। (http://opinion.bdnews24.com/bangla/archives/9831)

4. Advertisement and Creation of Spectacle

Advertisements are meant to sell products. Their main purpose is to convince the people to buy the products. To convince them advertisements have to have spectacular visuals and strong message, which would describe the product. Publicity "is the process of manufacturing glamour" (Berger 131). It creates the desire in such way that it suggests the consumer that if s/he "buys what it is offering" his/her "life become better. It offers the consumers "an improved alternative" to what they are (Berger 142). Though the visual is the main element of advertisement a strong message also plays a pivotal role. Through visuals and messages advertisements create false consciousness among the consumers and the consumers get separated from the reality. "Advertising is a commercial tool, a social language, a genre of spectator/reader experience, a technique of persuasion; in fact it is almost a world in its own right, with its own languages, customs and histories, and one that sets the tone and pace for large parts of our lives." (Jackson 1). Advertisements are not limited to TV or newspaper anymore, they are everywhere. Billboards of different commodities are everywhere in the city.

4.1 Creating Desire

Different scholars describe advertising differently as "a science, a hidden persuader (Packard, 1960), a form of subliminal seduction (Key, 1972; 1989), a form of myth making (Barthes, 1972), a language and form of social communication (Goddard, 1998; Leiss et al, 1990; Cook, 1992), a discourse through and about objects (Leiss et al, 1990: 5), an ideational image system (Lull, 200: 18), a cultural system (Jhally, 1990), the official art of capitalism (Harvey, 1990: 63), one of the fixers of capitalism (Thrift, 1987), a form of popular culture (Fowler, 1996), a cultural intermediary (Nixon, 1997; 2003), a cultural industry (Lash and

Urry, 1994; Sinclair, 1987), the most influential institution of socialization in modern society (Jhally, 1990: 1), and a sphere of ideology (Goldman, 1992; Williamson, 1978) (Jackson, 1). Advertising industry communicates with people through emotional language. The messages of advertisements describe the need, desire and relationships of people. The image of the product and the result of using that product is represented in such way that people become fascinated and buy it.

4.2 Celebrities Representing Brands

Top and popular celebrities represent products in advertisements and they also tell or show how they are benefited by the products. For example, Bollywood superstar Shahrukh Khan is the model of Fair and Handsome cream and a commercial shows how Khan's skin has turned fair by using the cream. Bollywood top Actresses Ashwarya Rai and Sonam Kapoor are the models of Loreal beauty products. They show how their hair and had turn smooth and silky after using the product.

On 19 August 2013, Shiblee Mehdi on a Facebook page wrote on the issue of Oishi killing her parents. In the article he showed how objects assume people's especially young generation's identity. He writes-

> মানবিক গুণাবলি বৃদ্ধির চাইতে ওদের কাছে physical গুণাবলী অধিক গুরুত্বপূর্ণ। কে কোন ব্রান্ডের পোশাক পড়েছে, কোন দামী রেস্টুরেন্টে খেয়েছে, কে কোথায় check-in করেছে আর কোন 3D মুভি দেখেছে, কার cell phone-এর version কতো upgraded, সেগুলিই ওদের সফলতা। আমরা মা-বাবারা সন্তানদের সময় না দিয়ে টাকা দিয়ে সময় কিনে নেই। আমরা মা-বাবারা কাজে busy থেকে সন্তানদের ছেড়ে দিয়েছি ওদের আপন জগতে, বন্ধু ছাড়া life impossible. এভাবে বললে

আরো অনেক কথা বলা যায়, তাই stop দিলাম।
(https://m.facebook.com/story.php?story_fbid=649519575059001&substory_index=0&id=224648590879437)

The writer clearly points out how the young generation is attracted to products. They are more attached with objects rather than subjects. Family attachment or emotions are getting lost because the advertisements are creating false ideology among people and also creating obsession towards products. Life is getting more product oriented and relations between people are defined by capital and products. This article also shows how commodity is ruling over living experiences and how it defines identity and satisfaction. The appeal spectacle of advertisements is separating people from reality. People believe what they see in the advertisements and so their identity is getting material based. According to Raymond Williams, "advertising is 'magic' because it transforms commodities into glamorous signifiers and these signifiers present an imaginary, in the sense of unreal world" (Williams 320). For example, 'Fair and Lovely' cream signifies women's beauty and confident, AXE body spray signifies men's attractiveness, cars and smart phones signify people's smartness and status.

Kinder Joy- Use your Imagination to play/ Kinder Joy their Joy, My Trust

In the commercial of Kinder Joy, a mother having two children tells the viewers "I would give my children only the good things that is why I have chosen Kinder Joy, which gives three kinds of happiness". One is it is good for health, second is its toys make children's brain sharp and third is it makes the mother-children relationship happy. In another commercial of Kinder Joy, the mother says she trusts it. These commercials are using mother children-relationship and mother's trust because a mother is the most caring person for children. Kinder Joy is mainly popular to children because of its toys. Well reality is

different. I used to give this chocolate to my niece and nephew as they love it. They never used their imagination to make the toys and it did nothing good to their health. The only good thing about it is its taste.

Ford Figo- Clever Just like you

The advertisement of new Ford Figo car represents a couple is looking for their friend's house and they are getting late. Then the guy calls a flower shop to deliver a bouquet to the friend's house and then follows the flower delivery man through even narrow roads of the city. Finally they reach just on time. In the end the commercial says about the car that it is "clever just like you".

Hero Pleasure- Be Free/ Why should Boys have all the Fun?

Bollywood actress Alia Bhatt rides Hero Pleasure and she represents her joy, liberty, fun and smartness in the commercial. After going back home she tells her mother she just went to see the weather. In the end she asks the viewers "Why boys should have all the fun". This advertisement represents the concept that having a Hero Pleasure could give freedom and fun to girls as boys. Then another commercial of Hero Pleasure represents a woman having this bike does not care about peer pressure on Valentine's Day. She does not care what her co-workers gossip about her not having a boyfriend as she has Hero Pleasure and she is 'Free'.

Horlicks Junior- Taller, Stronger and Sharper

For children's proper growth and nutrition mothers should give them Horlicks with the milk. This is the idea represented in the commercials of Horlicks Junior. Mothers do buy this product for their children.

AXE

The advertisement of AXE body spray represents the idea that this body spray would help men to attract women, which is a false idea. However, the targeted consumers believe this idea and buy this product believing AXE would help them to get women. They are separated from the reality that a simple body spray is not enough to get a girl but it is personality that attracts another person. In most of the advertisements of AXE, women are represented in very seductive way. One advertise even showed that angels fall from the sky when a man uses AXE. It creates a pleasure for the viewers as they see glamorous and attractive women. Axe Apollo's commercial uses the concept of Shakespeare's play "Romeo and Juliet". In the commercial Juliet attempts to stab herself after seeing Romeo dead and that moment an astronaut comes. Juliet changes her mind and sees he lipstick on the knife and runs to the astronaut leaving Romeo's dead body behind. "Romeo and Juliet" is the example of eternal and selfless love for ever. However, in this commercial love remains abandoned for the AXE Apollo. This is how the importance of AXE is represented in the advertisement.

Sometimes, products are like status symbols. According to Nicholas Mirzoeff, "a visually dominated culture must be impoverished or even schizophrenic" (Mirzoeff 10). The photo given below is an example of how advertisements create false ideology.
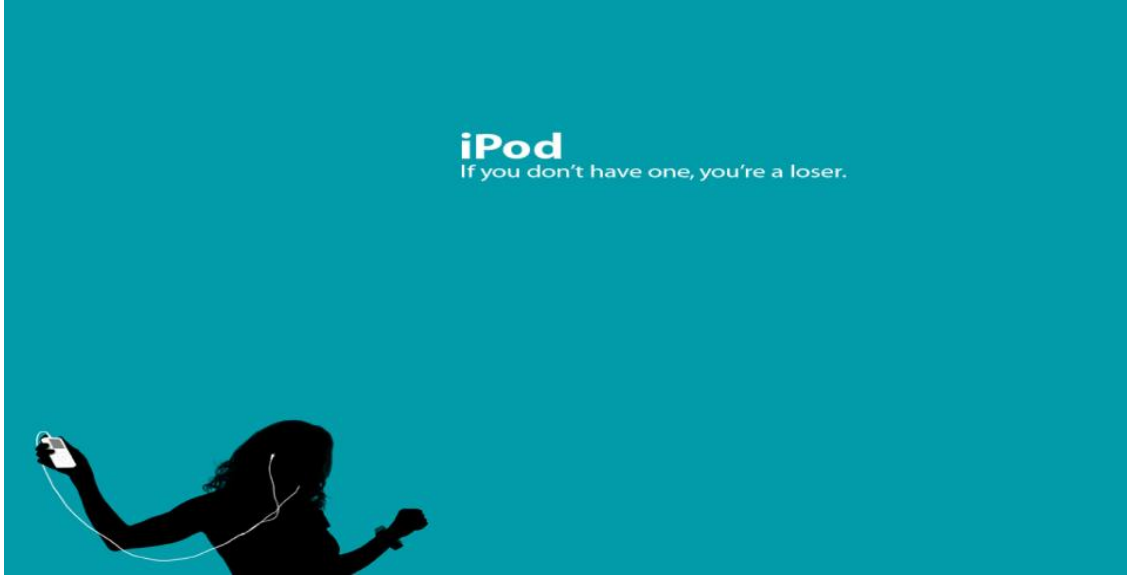
Here an iPod is like a status symbol. However, an iPod does not make someone a winner or without it no one can be loser.

Then on 5 December, 2014 in a Facebook Status someone pointed out how advertisements give false information about the products. The statement is given below.

- বিজ্ঞাপনের বেহাল দশা-

- ফেয়ারেন লাভলী মাখি মাগার কালা থেকে আর ধলা হইলাম না ! (I use Fair & Lovely but could not become fair from dark)

- গ্রামীণ সীম কিনলাম তাও বহু দূরে কেও লইয়া গেল না ! (I bought Grameen phone sim but no one took me far away)

- প্রায় Boost খাই মাগার শরীরে শক্তি পাই না ! (I drink Boost often but do not get energy)

- প্রতিদিন বডি স্প্রে মারি মাগার কোন মাইয়া ফিরাও তাকাইল না ! (Everyday I use AXE body spray but not a single girl has even looked at me)

- ৩ লক্ষ টাকায় একটা প্লট বুকিং দিবার গেলাম মাগার গাঁধারা আমারে প্লট এ দেখতে দিলো না ! (Went to book a plot for 3 lacks Taka but they did not even let me see the plot).

5. Movies and Television

Movies are very popular everywhere around the world. Movies have different genres such as action, drama, romantic, horror, war, historical and comedy. People watch movies according to their personal choice. Then many people watch soap operas on television. Channels such as Star Plus, Star Jalsha, Zee TV, Sony TV, etc. are very popular for these soap operas.

5.1 Distortion of History

In the Bollywood film *Gundey*, Bangladesh's history is distorted. This film portrayed Bangladesh's liberation war as an India-Pakistan war from which Bangladesh was born. It completely distorts the history of Bangladesh. After that, Bangladesh foreign ministry protested against this misrepresentation of history. In this case, the director and the story writer of the film exercised their power to change the facts of the war of 1971. The film also

shows Bangladeshis involved in criminal activities. It shows two boys Bikram and Bala escape from the refugee camp from Bangladesh in 1971 and cross the Indian border. After that they get involved in different crimes like arms smuggling for survival in Kolkata and in the end are killed by the police for their criminal activities. So ultimately through these two characters this movie gives an idea to the viewers especially Indian viewers that Bangladeshis are involved in crime.

The movie *Children of War* represents the history of liberation war of Bangladesh especially the brutality of Pakistani army with the women of Bangladesh. However, there is lacking in the representation of history in this movie. In the scene of 25 March night there is not enough reference to the genocide which actually happened on that night of 1971 in Bangladesh. The movie starts with Bangabandhu Sheikh Mujibur Rahman's declaration of independence of Bangladesh. After that a journalist, Amir types down the speech and gives it to a child to give it to someone. Though Amir is a journalist he seems very calm, which does not portray the tension of the situation very well. After a while a Pakistani army person, Captain Malik comes to his house and rapes Amir's wife Fida and takes her with them. Then, there are some scenes of Indira Gandhi interviewed by BBC but the director did not use any footage of the war. Amir joins the war but there is no scene where we see him fighting for the country. Most of the movie shows how women are taken to the camps of Pakistan army and being raped by them. Pakistani military burning the houses of Bangladeshis, killing and torturing innocent people all these are not represented in the movie. Even, the brutality with women in that time was more dreadful than how it is represented in the movie. People who do not know the history of 1971 war of Bangladesh, they would get a wrong or partial conception of the war and genocide from this movie.

5.2 Hollywood War Machine and Glorification of US Militarism

Hollywood has been fascinated by war from the very beginning and "a survey of the Hollywood film legacy reveals that an astonishingly large proportion of studio films have dramatized U.S. wartime experiences, heroics and triumphs" (Pollard 52). The Hollywood War Machine explores the U.S. film industry and its expanding impact on the popular culture. They are making films about war, in which they portray US as the victim of war. In present America, process of militarization is seen widely, which is present in culture, economy and politics and definitely in foreign policy. Hollywood war machine is a part of this powerful militarization. According to Carl Boggs and Tom Pollard, "Militarism appears as a form of *ideology,* a rationality that deeply influences the structures and practices of the general society through storytelling, mythology, media images, political messages, academic discourses, and simple patriotic indoctrination" (Pollard 19). As film is one of the most powerful expressions of popular culture, Hollywood depicts US militarism and imperialism and their military exploits and technologies through films to the audience of not only United States but also to the audience of all over the world. So, obviously it has impact on popular awareness and public view. After the popular mood of America started favouring "pacifism and nonintervention", just before the time of both World War I and World War II, films used to either avoid the war completely or reflect a certain hatred of military struggle itself.

Hollywood war films always represent US military as good or more accurately, superior and others as bad or inferior. "War films have for most of cinematic history rivaled the Western genre in terms of box-office(popular) appeal" (Pollard 52) and in war films there is always a hero who takes the responsibility to fight the war and he shows his all military skills and finally he wins the war no matter how strong and well skilled the enemies are. War films of Hollywood mainly portray a group of people who go to a country for solving that nation's problems and for that they fight the war with excellent military professionalism and different

qualities. Representation of individual heroism is also a part of war films. Hollywood makes movies from history and then the movies become the history. They show an unjust war as a just war in films. In this way, the authenticity of the history is lost as Hollywood makes the history as fiction by modifying it and people start to believe the fiction as the history. In addition, the audience also assumes this as true. The Hollywood war machine is making such war films to represent the splendours of US militarism to the audience all over the world, who after watching these movies will praise US militarism. The Hollywood War Machine means the "production of studio films depicting and glorifying U.S. wartime heroic exploits while embellishing the military experience itself, from the Revolutionary period to the present" (Pollard 52). It shows violence in films, from which boys get influenced and their sensitivity is decreasing somehow. Then another tradition of war films of Hollywood is, they show that US military does not get involved in the war unless they are forced to do so. For example, in *Rambo IV,* at first they show the peaceful Rambo in Thailand. When the Christian missionaries ask him to take them to the war zone of Burma, he constantly tells them to "go home" (*Rambo IV*) but Sarah Miller kind of force him by her words to take them there. In addition, the character of Michael is shown as someone who is against violence but in the end he kills a Burmese soldier by hitting him with a stone. In this case, the director is showing that after seeing the brutality of Burmese soldiers against innocent people, Michael is compelled to kill the soldier. So, here again the American one is forced to be a part of this violence. Then the movie *The Kingdom,* directed by Peter Berg, shows a team of FBI investigators, who go to Saudi Arabia to help in the investigation of the bomb attacks by terrorists, which caused many deaths of innocent people. They have both professional and personal reasons to go there, though US higher officials do not want them to go there for investigating the terrorist attack. Of course they have a noble cause to go there as they want justice. After going there, the agents Grant Sykes (Chris Cooper), Adam Leavitt (Jason

Bateman), Janet Mayes (Jennifer Garner), and the team leader Ronald Fleury (Jamie Foxx) are given time of only five days to investigate. Though the Saudi government does not want the FBI agents to step outside the American compound, they succeed to fulfil their mission with the help of Faris Al Ghazi, a Saudi colonel. Here, it is showing that the Saudi government does not solve the problem but the FBI agents (Americans) does, which fits into the tradition of Hollywood war films. Then in a scene Fleury, the leader says "I'm not saying America is perfect but we're pretty good at this" (*The Kingdom*). Through his statement the American ability and righteousness is clearly depicted in this movie.

Anti-war films refer to the films that represent the negative sides of US policies and actions and until 1930s the tradition of anti-war films. In 1930s war films caused people's depression and as audiences no more wanted to see depressing movies, the film industry started giving emphasize on comedy and musical movies. There are mainly two types of anti-war films, one of which portrays both mental and physical sufferings of the US soldiers including death and injuries after the war. Another sort of anti-war film portrays the sufferings of the local people caused by US military. Like the US military go to a country for invasion, and then the people of that country suffer because of the war. Some of the recent anti-war films are Paul Haggis' *In the Valley of Elah*, Brian De Palma's *Redacted* and Robert Redford's *Lamb for Lions*. Anti-war films do not depict only the good things about US militarism. These movies also show the consequences of the war such as people's sufferings during and after a war. Directors who are against wars mainly prefer anti-war films. For example, after the 9/11 incident, some documentaries have been made, which represent the actual things. Such documentaries are anti-war as anti-war films depict the genuine events that take place in a war. How anti-war films can help? The best example for this would be Thomas Ince's pacifist movie *Civilization* or *He Who Remembered* (1914). This movie was

released just before America get involved in World War I. It shows Jesus Christ's spirit coming back to the world in the body of a soldier, Count Ferdinand, who ultimately re-establishes the "world peace as he sets out to redeem all of humanity (Pollard 55). This film was a hit and it helped to elect Woodrow Wilson as US President "on an anti-war platform when, during the election campaign Wilson was often compared to the film's Christ-like pacifist hero" (Pollard 55).

"Good War" refers to the war, which is fought on good or noble cause and the war that people support. People's support is needed because government needs money to recruit the soldiers in the war and for that the money comes from the tax that the citizens pay. So, what Hollywood is doing that it is showing unjust wars as good wars in the war films. It is actually a government propaganda which uses Hollywood as the tool to create fiction out of reality. During the 1990s, Hollywood has favoured "good wars". The films that portray good war usually represent "Superhuman efforts of a small combat group against impossible odds, male bonding, solidarity won in the midst of unbearable psychological pressures, the struggle to vanquish a bestial enemy" (Pollard137). Every person of this group has different types of personalities. Additionally, the films "construct a larger-than-life mythic personality who relishes violence as an instrument to rid the world of evil—a narrative falling within the tradition of Superman" (Pollard 37). For example, in the 2008 version of *Rambo,* John Rambo takes the mercenaries hired by Thai officials, to Burma and all of them go there as a group having different personalities, to save the American Christian missionaries who go to Burma for helping Karen people and then are captured by the Burmese military. At first Rambo was not in the mercenaries' group but he takes the responsibility by himself to get involved in the war. This 2008 version of *Rambo* definitely fits into the tradition of good war as they fight for good causes as they not only fight to save Sarah Miller and Michael Burnett

(two of the missionaries) from the Burmese militaries but also fight to save some of the innocent people of Burma who were imprisoned by the Burmese militaries. They succeed by their teamwork and individual heroic act such as Rambo's splendid military skill. Then the hero's professionalism and coolness even in the face of dangers, difficulties and death can also be seen in this movie. For example, Rambo remains cool even in the moments of danger and violence; though it is unrealistic that Rambo and a few mercenaries kill hundreds of Burmese troops in the war. Rambo gets hit by only one bullet and he kills many. Here Hollywood war machine is representing their professionalism even in danger. So, they have a good reason behind their fight against Burmese military and as a whole the movie *Rambo* has almost all the trends of the movie which depict good war.

Hollywood has made many war films and in most of those films they showed US military as superior and obviously brave than anyone. Hollywood is turning history into fiction by depicting the unjust war into just war and a huge number of audiences are believing what they are seeing in these films. As it is discussed earlier that film is the aspect of popular culture and through films Hollywood is showing US militarism and imperialism in a positive way. Of course not everyone likes war films, but those who like, watch and who watch they believe in what is shown in the film. In this way, people having a positive view of US militarism and imperialism. Like *Rambo IV* has the ability to reach large number of audiences with message celebrating US imperial power. Not only *Rambo* has this capacity but also other war films have this capacity to make the audience celebrate US militarism and its imperial power. Hollywood in this way is grabbing the audiences' positive view to US militarism and imperialism. Now the world views US militarism as something powerful, which is brave enough to face any kind of danger or even death for the sake of stopping the unjust. In addition, using war films as the tool of propaganda, Hollywood is motivating

national superiority and confidence, showing the nobleness of US military and not only these but also showing the harshness and brutality of the enemies. So, ultimately the positive view of the audience over the world goes to the US militarism. So, Hollywood is depicting US military's heroism and bravery through war films and anti-war films, in which the US militaries fight the war for noble causes and solving the problems of the nations where they go to fight. As a result, the world is viewing US militarism and imperialism as superior most of the time. According to Hedges, "The myth of war sells and legitimizes the drug of war. Once we begin to take war's heady narcotic, it creates an addiction that slowly lowers us to the moral depravity of all addicts" (Pollard 131).

5.3 Adaptation and Distortion of the Original

Adaptation refers to a composition which has been transmitted to a new form or structure. Adaptation also refers to reproduction, which distorts or changes the meaning more or less. For example in the book *Ways of Seeing*, John Berger said that reproduction "destroys the uniqueness" (Berger 19) of the original. Though in this essay Berger talked about paintings' reproduction, other adaptations or reproduction do the same thing with the original one and "as a result its meaning changes" (Berger 19). The adapter can make changes in his adaptation as he can impose his ideology, power and language in the adaptation. Stam said in his book *Literature and Film* that "in Freudian terms, film is seen in terms of Bloom's 'anxiety of influence,' whereby the adaptation as Oedipal son symbolically slays the source text as 'father'" (Stam 4).

The Bollywood movie *Maqbool* directed by Vishal Bharadwaj is a literary adaptation of William Shakespeare's *Macbeth*. *Maqbool* represents the transformation of the

Elizabethan era to the underworld of Mumbai. A famous Bollywood film critique Taran Adarsh said in his review that "Maqbool relocates Shakespeare's explicit tragedy to present-day Mumbai, it is surprisingly easy transfer" (Adarsh). However, *Maqbool* represent some differences comparing *Macbeth* as Bharadwaj used his ideology and power as well to change the story in a few cases. The differences Bharadwaj made in his movie, which fall under the politics of adaptation or reproduction or representation are given below-

The movie begins with the scene in which two corrupt inspectors (instead of three witches) make predictions that Maqbool will take the position of Abbaji (Duncan) in future. Abbaji is the don of Mumbai underworld, under whom Maqbool (Macbeth) works. Abbaji's mistress Nimmi (Lady Macbeth) secretly loves and admires Maqbool and he also loves her. Nimmi says him that as Abbaji does not have any son his to be son-in-law, Guddu, who has affair with Abbaji's Daughter Sameera, will get the position of Abbaji after Abbaji's death. She also inspires Maqbool to kill Abbaji so that she can marry him and Maqbool get the position of Abbaji as well. Vishal Bharadwaj transformed Scottish King into Mumbai's don and the Scottish plot into the underworld of Mumbai. He also brought out the corruption in the police force as in the two inspectors and relation between underworld and politicians. After killing Abbaji, Maqbool lose the power over others of his gang, politicians' help and the new police surround him though he could run away from the police. At last he is killed by Riyaz Boti (Macduff). The director and adapter Vishal Bharadwaj transformed *Macbeth* into *Maqbool*, in which he showed the Mumbai's underworld concerning his surroundings and ideology, which help this movie to be a blockbuster.

<center>Omission, Addition and Changes of Character</center>

The movie *Maqbool* starts with the appearances of Inspector Pandit (Played by Om Puri) and Inspector Purohit (Played by Naseeruddin Shah), who act the role of inspectors and

also astrologers. In *Macbeth* there are three withes that prophecies Macbeth's future but in *Maqbool* these two inspectors predict Maqbool's (Played by Irfan Khan) future and say he will become the "King of the kings" in future and take the place of Abbaji (Played by Pankaj Kapoor), who plays the role of Duncan here. Then Bharadwaj omitted another character as he kept one body guard of Abbaji instead of two. So, Vishal Bharadwaj omitted two characters in this adapted movie. He added another child character who is Nimmi and Maqbool's child. Then the changes in the characters can be seen as Nimmi (Played by Tabu), in this movie plays the role of Lady Macbeth. However, unlike *Macbeth* at first she plays the role of Jahangir Khan or Abbaji's mistress. She secretly loves Maqbool and Maqbool also secretly loves her and Nimmi influence him to kill Abbaji so that he can take his position. After that, Jahangir Khan has a daughter Sameera (Played by Masumeh Makhija) instead of a son. It is unlike *Macbeth* as in this play Duncan has two sons Malcolm and Donalbain. So, Bharadwaj has changed the gender in his movie.

Religion

In "Maqbool" the religious politics is clear as Bharadwaj showed most of his characters of the underworld as Muslims. Jahangir Khan, Maqbool, Nimmi and Riyaz Boti all these characters play the role of Muslim characters. He could show these characters as Hindus or Cristians but he did not do that. By imposing his own ideology Bharadwaj showed the Muslims as "bad". In Abbaji's gang only Kaka and Guddu remains Hindu.

In this case, the director changed so many things of the original story and represented the story using his ideology. As a result the originality of *Macbeth* is distorted.

5.4   Body Politics in *Django Unchained*

Hollywood movie, *Django Unchained* represents the body politics as the Whites impose their power to control the bodies of Blacks throughout the movie and that leads Django to protest or fight against the Whites, which is also included in body politics.

The movie *Django Unchained* starts with the transport of slaves through Texas in the bitter cold and Django is one of the slaves. Suddenly a mysterious Germen former dentist Dr King Schultz appears and releases Django unchaining him and giving him freedom. After making Django free, Schultz is surprised to know that Django's wife Broomhilda knows German language. This is the first time in the movie where the body politics is appeared. As she is Black, her knowledge of German language is taken with a surprise or shock. Django lost his wife Broomhilda to a slave trade and she is a slave of Calvin Candie, a German master at plantation Candieland in Mississippi.

Black Man is Not Allowed to Ride the Horse

When Django and Schultz go to Texas township, the people of the town stare at them especially at Django because he was riding a horse and a Black is not allowed to ride horses. Only White are allowed to dos so. It was something alien to them. In this situation, the body politics is played out. Then when two of them enter to a bar, the owner of the bar gets scared after seeing Django just because he is Black. The man runs away from the bar and he behaves as if he did not see a human but an animal.

Django the Freeman

Throughout the movie Schultz keeps introducing Django as a Freeman. In every situation and every place people get surprised seeing Django not as slave but as a freeman. Schultz at Texas tells the marshal "he is Django and he is a freeman". Though he introduces

Django as a freeman, the marshal and the people of the town feel threatened and get in position with arms. Their attitude and behaviour disclose their fear of a Black man. So, again in this situation the body politics is played out.

A Black Man as a Gunfighter

The most important moments are when Schultz trains Django gun firing. After the training Django can shoot with accuracy and energy from any distance, on any occasion. He becomes perfect in shooting and his grin represents his pleasure. As Fanon says "Black men want to prove to White men, at all costs, the richness of their thought, the equal value of their intellect" (10), Django in the movie tries to prove his ability of shooting just as a White man.

Then when Django and Schultz reach Mississippi, Stephen asks Calvin Candie if he is going to let 'that nigger,' Django, sleep in the master's house. When Calvin tells Stephen to let Django sleep in the big house, Stephen gets shocked because Django is not a White man and White men are allowed to stay at the big house.

Django's wife Broomhilda faces brutal torture especially in Candieland. Her skill of language even cannot save her from the torture of White. As she is a slave, she is never treated well. Here her skin color blurs her language skill. White men of Candieland locking her in the coffin and pouring hot water on her naked body, represent that the white men do not consider Broomhilda as a human but an animal.

Django's clothes and his cowboy style cannot hide his skin color. Though he wears better clothes his skin color let the Whites humiliate him all the time. Because of his Black skin, the White men always consider him as dirty even though he wears clean clothes afterwards.

Body politics not only includes the power to control bodies but it also includes struggle and protest against such powers. In addition, body politics can both support and confront racism. In *Django Unchained* the White people's power of controlling the Blacks is represented. Additionally, the struggle of the Blacks especially Django's struggle to rescue his wife is seen in the movie. It starts with the power of controlling bodies and ends with the ultimate protest and victory of Django freeing Broomhilda from Candieland. Body politics in *Django Unchained* is represented through extreme humiliation to Black people, underestimating them and treating them as animals. White people take it for granted that the Black people are slaves and inferior to them in every way. Power of controlling Blacks and their struggle is apparent in this movie.

5.5   Representation of Sexuality

Iti Mrinalini is an Indian Bengali movie directed by Aparna Sen, released on 29 July, 2011. This movie represents the whole life of an actress called Mrinalini. It starts with Mrinalini writing a suicide note as she could not accept that her director who is also her lover Imtiaz moves to a younger girl for his next movie. After finding Imtiaz getting close to the new girl in a party, Mrinalini feels she has become old and no longer attractive as an actress or as a lover. In this movie men's sexual desire towards Mrinalini in both early age and old age is seen very clearly.

She remembers how she has been a victim of media attention all through her life. When she was new as an actress in film industry she gets a better chance in a movie. However, her competitor actress politically eliminated her from the movie and Mrinalini got to know about this through the newspaper. After that when she became a top actress she becomes a prey to the media. For example, in her early age she has a relation with her

director Siddhart Sharkar who is married and a father of two sons. Siddhart wants Mrinalini in his life for sexual pleasure as he "encounters the deterioration of the flesh" of his wife (Beauvoir 192). Siddhart's wife who is a "homely woman" is "not merely an object without allure". In addition, may be when "the charms of the Wife have vanished", Siddhart sees the reappearance "of the disquieting of the Mother" (Beauvoir 192).

She thinks of the moments of her relationship with Siddhart. Mrinalini gets pregnant and then Siddhart takes her to a temple and marries her only by putting vermilion on her head. Just like her mother, Mrinalini also does not get the position of a wife. She accepts Siddhart's decision and her fate too is just like her mother. In this movie, Mrinalini represents the concept of Simon De Beauvoir as she said "she cannot fill his needs. Either she appears simply as a purely impersonal opposition, she is an obstacle and remains a stranger; or she submits passively to man's will and permits assimilation, so that he takes possession of her only through consuming her- that is, through destroying her" (Beauvoir 171) .

When her mother cries and asks Mrinalini why was repeating her mistake, she answers she is pregnant. This shows that she is dependent on Siddhart but not on herself. However, Siddhart treats her as another woman in his life. He does not want to declare Mrinalini as his wife in public. He wants to hide this second woman in his life just as Simon De Beauvoir said "in the shadows of night man invites woman to sin. But in full daylight he disowns the sin and the fair sinner" (Beauvoir 221). So, it is obvious that Siddhart does not want society to know that he was married to Mrinalini and that they have a daughter called Shohini.

After her daughter's birth, her brother and sister in law raise her in Germany. She knows that the society she lives in, would never accept her daughter as she was not married to Siddhart. May be Mrinalini did not want her daughter to be the victim of the media like her.

Mrinalini realizes that Siddhart would never accept her totally in his life, when her maid tells her that SIddhart's wife is again pregnant. At that moment she decides to leave Siddhart and end their relation. While ending the relation Siddhart thinks that Mrinalini is ending this for her friend Koushik. When he asks her, Mrinalini slaps Siddhart and leave him forever. She also leaves the film industry. After fifteen years Mrinalini accepts a proposal for working in a movie. Imtiaz, the young director is pleased by Mrinalini's "complexity…who is capable of dazzling him- and not too expensive" (Beauvoir 224).

In this movie the central woman Mrinalini is seen as "other" almost all through the movie. Not only her lover but also the society and media see her as the mistress. She gets the blame of being a mother without getting married. Mrinalini's friendship with an author Koushik Sen also shows her reliance on men. However, Koushik respects Mrinalini more than any other man she meets in her whole life. His unconditional, selfless friendship with her is seen through the movie. All over the movie Koushik does not show any sexual interest to Mrinalini. Even in the end while Mrinalini is writing the suicide letter, she gets a text form Koushik saying "I'm coming". She then decides not to commit suicide and tears up the suicide note. However, that morning when she goes out for a walk she is shot by police chasing a robber. This movie represents Mrinalinias "an idol" as she achieves fame in the Film Industry by her outstanding acting; she is "the source of life" as she brings her daughter into the world despite knowing she would not get her father's identity. Mrinalini is "the elemental silence of truth". As she keeps all the positive and negative truths of her life within herself, her personal and professional life becomes "gossip" for the media; she is "falsehood" as people know her as she represented in the movies. This woman is "man's prey", which is apparent not only in her young age but also in her old age. Like when she was a young glamorous actress her director started an extra marital relation with her and when she is old

her new director who is younger than her also stars physical intimacy with Mrinalini. However, only Koushik who is her friend does not consider her as a "prey".

6. New Media

New media includes online newspaper, Facebook, Twitter and Blog. Facebook is the most popular social media for communication these days. However, it is no more limited to social communication rather it also became a medium from which people get information of different issues happening around the world. Facebook does not have any bindings of representation except some sensitive matters including nudity.

6.1 No Editor, No Gatekeeper

Nowadays the number of online newspaper is increasing. However, the quality of news is going down. According to Khaled Muhiuddin, the problem of most of the online newspapers is that there is no good editor. As a result, there is no one to check whether a reporter is writing the truth or half truth, or even untruth. So, if a reporter writes something influenced by his personal ideology or misrepresents a situation no is going to correct it,

which is the job of an editor. We consider editors or sub-editors as the gatekeepers who check, recheck and then publish or broadcast the news or let it go online.

Someone on 30 August, 2015 posted a photo on Facebook saying it is Prime Minister Sheikh Hasina and her husband's photo of their wedding.

একটা দুর্লভ ছবি। বঙ্গবন্ধু কন্যা শেখ হাসিনা এবং তাঁর মরহুম স্বামী ডক্টর ওয়াজেদ। এটা উনাদের বিয়ের ছবি। ধন্যবাদ ওই বন্ধুকে যিনি এই ছবিটা পোস্টিং করেছেন।

Many people believed this as an original photo and shared on their timeline of Facebook. I commented on a post that this was fake and photoshopped. Then one of my relatives asked me how I knew because he also believed it true. Then I told him to look at the photo carefully especially the legs. Then he rechecked and agreed with me.

6.2 News as Omen

English newspaper *The Daily Star* published an article on 4 March, 2013 titled "Lie worked well". In that article the writer said:

> Absurd it may look, but a picture of convicted war criminal Delawar Hossain Sayedee superimposed on the face of moon posted in Jamaat-Shibir Facebook page 'Basherkella' was actually sold to a large number of people as an omen. And that omen, to these people, is a call to fight the government and free Sayeedi, a top Jamaat leader, at any cost (*The Daily Star*).

People including children died after this rumour was spread on Facebook by Shibir members. As everyone does not have internet connection or use Facebook, people announce this through loudspeakers from mosques. People in different villages of Bangladesh started demanding to free Sayeedi.

6.3 Police Phobia

A police officer, Sunny Sanwar of Detective Branch (DB), Bangladesh posted his thought about misrepresentation of a recent incident. Medical admission seekers protested regarding question paper leakage and fresh medical admission test. Well known English newspaper The Daily Star and many other online newspapers published the picture in which police is beating a woman activist. People reacted to this with hatred for police.

Sudeshna Mehnaz Priththee
October 2 at 4:22pm

সব মাইরা ফাটায়া ফেলেন! চাপকায়া চামড়া তুইলা ফেলেন! গুতায়া চোখ কানা কইরা দেন! থাপড়ান লাথখান ইচ্ছামত! বাপ-মাতো পোলাপানগুলারে অবাধ্য বেয়াদব বানাইছে! ওগো লাইনে আনার দায়িত্বতো আপনাগোই!

Cops beat up protesters
Police yesterday at Shahbagh beat up Samajtantrik Chhatra Front (SCF) activists who were protesting the detention of some medical admission seekers.
WWW.THEDAILYSTAR.NET

Sanwar Sunny then posted other pictures on 2 October, 2015, which revealed whole story. He described how people were using only those pictures which represent police men as invading "Pakistani military" and emotionally blackmailing mass people to get likes. Investigating the truth is not so easy, Sunny added. Some people do this intentionally and some do it as their habit of misrepresenting a situation and some do it to make an unrest situation. Though some people might understand but most of the people would believe what they see.

"কোন ছবিটি সমর্থনযোগ্য?....

সততার সহিত বললে উপরের একটিও নয়।
কেউ কেউ ১নং ছবিটি বাদ দিয়ে ২নং ও ৩নং ছবিটি আপলোড করে পুলিশকে 'পাক-হানাদার' বাহিনীর সাথে তুলনা করে 'ইমোশনাল ব্ল্যাকমেইল' করে লাইক কোড়াচ্ছেন।

সত্যের অনুসন্ধান এত সহজ নয়। স্বল্প জ্ঞানী লোক অনিয়ন্ত্রিত আবেগ দিয়ে কখনো সত্যের ধারে-কাছেও যেতে পারে না। তবুও যথাযথ জ্ঞান এবং বিচক্ষনতার অভাব

নিয়ে অনেক ফেইসবুক ব্যবহারকারী অবিবেচকের মত কিছু স্ট্যাটাস দিয়েই যাচ্ছে। তাদের এই বদ অভ্যাস সামাজিক স্থিতিশীলতাকে বিনষ্ট করে।

-কখনো কারো ধর্মীয় বিশ্বাসকে কটাক্ষ করে,
-কখনো ভ্রান্ত কোন তথ্য বা ম্যাকানিজম করা ছবি আপলোড করে,
-কখনো একটা জনপ্রিয় স্ট্যাটাস দেয়ার লোভে,

এসব করছে তারাঃ
-কখনো উদ্দেশ্যমূলকভাবে বা সচেতনতার সাথে,
-কখনো অসচেতনতার সাথে,
-কখনো বদ অভ্যাসে ,

এসব করে দিনে দিনে তারা সমাজের বোঝা হয়ে উঠছে। সহজ সরল কিছু মানুষ সৎবিশ্বাসে এসব স্ট্যাটাসে লাইক দিচ্ছে মনের মধ্যে চেপে থাকা দ্রোহকে অবমুক্ত করার জন্য।

পুলিশের মনের দ্রোহ প্রশমিত করার কেউ নেই .....লেখার মত কোন বিলবোর্ডও। তাই তো স্বল্প জ্ঞানী, স্বল্প অক্ষর জ্ঞানী, অল্প বিদ্যায় ভয়ংকারী, চোর-বাটপার, চোরাকারবারী, সামাজিক শান্তি এবং সাম্প্রদায়িক সম্প্রীতি বিনষ্টকারীরাউ পুলিশের বিরুদ্ধে স্ট্যাটাস মারে।

পুলিশের আত্মপ্রত্যয়ে হতাশাবাদীরা শুধুমাত্র অভ্যাসগত 'ইস্যু ভিত্তিক' পুলিশ বিরোধী লেখনীর বেড়াজাল থেকে বেড়িয়ে আসুক....”

On 11 May, 2015, students of Chatra Union, Dhaka University, went to Dhaka Metropolitan Police headquarter to talk with the Police Commissioner about the sexual harassment in TSC on Bengali New Year. I was covering the news for Independent TV and followed them from TSC to VIP road near the DMP headquarter. While following them I saw the students braking barricades twice and police said nothing. Police members were walking with them and trying to negotiate with their leaders about the procession. When police stopped the procession at VIP road, students sat on the road and started demanding for the DMP Commissioner to come there and talk to them. Senior officers of police including Deputy Commissioner of Ramna Zone told the students that a group of five to six students could go to the Commissioner and tell him about their demand. Students did not agree. When

police officers were talking with their leader Liton Nandi and Tareq Aziz, other students from back started using slang words for the police officers. Then suddenly some of the students started throwing flower pots and bricks to police. Finally police started beating up the students and used the water cannon to control the situation. I am not supporting the police but I am saying what I just saw that day. However, most of the newspapers and online media published the photos where police is beating students, which is just one part of the story. Another part of the story of students attacking police was not represented. Some pictures are given below-

যৌন হয়রানির প্রতিবাদকারীদের পিটিয়ে সরাল পুলিশ

নিজস্ব প্রতিবেদক, বিডিনিউজ টোয়েন্টিফোর ডটকম
Published: 2015-05-10 14:42:17.0 BdST | Updated: 2015-05-10 16:03:57.0 BdST

বর্ষবরণ উৎসবের মধ্যে ঢাকা বিশ্ববিদ্যালয়ে নারীদের যৌন নিপীড়নের ঘটনায় জড়িতদের গ্রেপ্তার ও শাস্তির দাবিতে ছাত্র ইউনিয়নের 'ডিএমপি' কার্যালয় ঘেরাও কর্মসূচি পিটিয়ে ও জলকামান ব্যবহার করে পণ্ড করেছে পুলিশ।

On 3 October 2015, Nahid Ahmed posted a photo on Facebook on the day in which the girl who was beaten by the police was throwing brick on police car. The picture is given below.

6.4 Training as Torture

One of the leaders of Bangladesh National Party BNP, Zahid F Sarder, posted a video of one minute thirty two second on his Facebook page on 6 May, 2015. He mentioned it is a video of torturing Army officers of Bangladesh. Zahid Sarder, also said Awami League government is giving these officers punishment as they do not support this government. Sixty five thousand people shared this video and almost twelve thousands people liked this post. Almost 12 lac people viewed this video. However, this video is of commando training of Bangladesh Army. Some people believed it and made comment on this saying against this government. Though some people in their comments said this is not a video of torture but training, everyone did not believe. Zahid Sarder wrote on the post "দেশপ্রেমিক সেনাবাহীনির নির্যাতনের চিত্র দেখুন। আওয়ামী সরকারের বিরোধীতা করায় এভাবে নির্যাতনের শিকার হতে হয় বাংলাদেশের গর্বিত সেনাবাহীনিকে। তাহলে সাধারণ জনগনের অবস্থা কি হবে একটু ভাবুন - জাহিদ এফ সরদার সাদী''.

Some of the comments people made believing it are given below-

Md Kamrul Hossain হে আল্লাহ এই দেশকে তুমি জালিম দের হাত থেকে বাচাও

Anis Kashmir নাস্তিক সরকারের সময় সেস

ভবিতা বিডি আমরা সাধারন মানুষ। বর্তমান সরকার জে ভাবে মানুষের উপর নির্যাতন করছে।কিভাবে বুজবো। কোনটা আসল কোন টা নকল।

Mehedi Hassan Iqbal কি অপরাধ করছে তারা জাতি জানতে চাই

Sahidul Sahidul Islam এইটা ট্রেনিং নয় এইটা সরাসরি জুলুম।আওয়ামিলিগের বিরুদ্ধে বললে এইভাবে তারা করে দেখাই।

Then on 7 May, 2015, the online newspaper bdnews.24 published news on this fake representation on 7 May, 2015 titled "সেনা প্রশিক্ষনের ভিডিও হল নির্যাতনের দৃশ্য". In the article, the writer wrote about Blogger Amiyo Rahman Piyal's post in which he said "it is just a video of commando training. People who are confused could contact to any army officer and do not believe this trap of lie".

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Conclusion

In conclusion it can be said that the media especially visual media like television "has dumbed down the Western society" (Mirzoeff 10) through advertisements, films, and often through news. Every new lie of the media is the reason for which people are getting separated from reality. The purpose of representation of the media is to popularize the

products, issues (political or cultural or religion) and cultural concepts and creating false consciousness among viewers or readers. As a result authentic social life is replaced by its representation in visuals or messages. Spectacle created by the media, is the sector which is the "locus of illusion and false consciousness; the unity it imposes is merely the official language of generalized separation" (Debord 12). In the Bollywood movie, *PK,* Amir Khan introduces a term 'Wrong number', which is about the religious misrepresentations creating chaos in people's lives. Though it is only about religion, people are getting this 'wrong number' in case of politics, culture and ideology too. Media has the power of representation as well as misrepresentation. People rely on it for getting information and believe what the media represents. So if the media represents half-truth people would know only a part of the truth and if the media misrepresent any issue, false consciousness will grow on people's mind. Daniel Chandler in his essay "Marxist Media Theory", published in 1995, said, "In fundamentalist Marxism, ideology is '*false consciousness*', which results from the emulation of the dominant ideology by those whose interests it does not reflect. From this perspective the mass media disseminate the *dominant ideology*: the values of the class which owns and controls the media. According to adherents of Marxist political economy the mass media conceal the economic basis of class struggle; 'ideology becomes the route through which struggle is obliterated rather than the site of struggle' (Curran *et al.* 26)".

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