

The Interdisciplinary Approach and Innovation in Media Research

مدخل العلوم البيئية والابتكار في بحوث الإعلام

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Received: 06/05/2020

Accepted : 26/05/2020

Abstract:

The Interdisciplinary Approach was one off Frankfurt school creations for overcome the crisis of social Sciences end humanities, and it's divided into sub specialized disciplinaries. This current research aimed to answer the main question: are creativity and innovation possible in there disciplinaries? for what exact extent this depends on the incorporation of knowledge? what conditions related to innovation in media research? Depending upon the historical method, for following the development off Interdisciplinary approach and it's and its different versions. Besides literature review of Adorno, pierer purduo and killner, the current research concluded: the dependence on interdisciplinary approach and knowledge incorporation not integration and carrying out critical researchs are considered necessary conditions for innovation in media research.

Key words: environmental science ; innovation ; media research

ابتكرت مدرسة فرانفوت هذا المدخل لتجاوز أزمة العلوم الاجتماعية والإنسانية وتشريزها إلى علوم فرعية متخصصة. وسؤال البحث عن إمكان الابداع والابتكار في هذه العلوم وهل يتوقف على التكامل أم الاندماج المعرفي بينها؟ وما شروط الابتكار في بحوث الإعلام؟ وتم الاعتماد على تحليل تاريخ هذا المدخل وصوره المختلفة ومراجعة الأدبيات وكتابات أدورنو وبير بورديو وكيلنر. وانتهى البحث إلى أن الاعتماد على مدخل العلوم البيئية بمعنى الاندماج المعرفي بين العلوم وإجراء بحوث نقدية تمثل شرطا ضروريا للابتكار في بحوث الإعلام.

الكلمات المفتاحية: العلوم البيئية؛ الابتكار؛ بحوث الإعلام

Introduction:

Creativity and innovation in science is a fundamental basis for the development of knowledge and the advancement of science itself. A distinction can be made between creativity and innovation, where creativity refers to the generation of the idea, and innovation is a later stage that works to implement the idea in the form of better actions, practices or products.

The Frankfurt school had added the Interdisciplinary Approach to the social and human sciences crisis because it was divided into specialized sub-sciences, with the aim of developing it, and adding new research methods. However, the history of science has witnessed the emergence of different formulas for this portal, which differed in its objectives, and restricted the interdisciplinary approach in the sense of multiple sciences in the solution of societal problems, based on the knowledge integration between these sciences, the interdisciplinary approach in the sense of

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transcending the boundaries between them is focused on the development of science and the renewal. Its curriculum is based on knowledge integration.

In this context, we are entitled to wonder about the possibility of creativity and innovation in the social and human sciences in general, and in the media research in particular, and what forms, potential images, and conditions? What is the contribution of the interdisciplinary approach and knowledge integration portal to media research? To what extent are critical research in media studies a necessary condition for innovation and creativity?

The answer to these questions required the use of multiple methodological approaches, foremost among which is the historical analysis of the Interdisciplinary Approach, the diversity of its forms, the variance of its objectives, as well as the use of the case study of the monetary research model in the media through different historical stages and schools of thought. Differentiated, and the research first and foremost used the re-analysis approach to dismantle and install the results of previous research, in search of appropriate answers to search queries .

The research has been divided into two sections; The first is the interface between Integration and Incorporation of knowledge, and the second is innovation in media research.

The First Section: The Interdisciplinary Approach between Integration and Incorporation of knowledge.

The research in the history of science, which is making its way towards its independence from philosophy, demonstrates that the natural

sciences were a race in this field, and then the social and human sciences hastened to follow them at the beginning of the last century.

But when the separation and division between the social and human sciences itself has intensified, and it has come to divide each and every one of them into precise and specialized scientific disciplines; some have begun to wonder about the logic of separation and division between these sciences, and is it useful to defend this matter? Or is it necessary to cross disciplines and combine the branches of science? Especially the sciences that are linked to society on the one hand, and those that are associated with the science of nature on the other hand? And how is this combination? And what's coming back?

When the Frankfurt School at the beginning of the last century addressed the issue of the Division of science into delicate disciplines, the critique of science at the stage of modernity, and several manifestations of the social and human sciences crisis as a result of this division ended in the creation of Interdisciplinary Approach; In the hope of overcoming this crisis, achieving A comprehensive and complete understanding of social phenomena, thus contributing to the transformation and change of science to be more connected and cohesive (Young, T.R. et.al.1997, p11)

Indeed, the Frankfurt School rejected the social science situation and its complexity into distinct fields and disciplines that are independent of each other(Strik, Peter. M.R. Horkheimer, Max,1992,p 71)and Horkheimer, Adorno contributed to the controversy that the Frankfurt School of sociology led to its separation from economics, history and psychology, And philosophy (Horkheimer, Max. Adorno, Theodor,1973, p 37).

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Adorno stressed that the tendency of the division between science is due to the fact that sociology in its current form is only composed of scientific branches, not combined with them (Horkheimer,Max,1989, p32).

Horkhaimer suggested the importance of embracing the input of the intersciences in dealing with research topics, and the need for the alliance of Philosophers, sociologists, economics, psychology, Historians and participation in research groups to find new approaches to research(Horkheimer,Max,1989, p32).

However, the history of science reveals other intellectual currents, some of which went away from this vision and the objectives on which the Interdisciplinary Approach portal was based, when it made some not more than combining science, pushed the multidisciplinary methodology, and considered the Interdisciplinary Approach as an effective means of pain Help him solve societal problems only, based on a vision that combining multiple sciences achieves a kind of knowledge Integration and provides knowledge about the problem studied in all aspects, to enrich the understanding of the problemSubject of the research (Balsiger, Philip W,2004, p407-421)

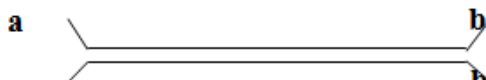
With controversy over the interdisciplinary and multi-science approach, the history of science revealed a third intellectual stream, the question of which was: is it important what the portal achieves from knowledge integration, or does the new science and curriculum stop on the knowledge Incorporation? Which contributes to the production of knowledge and innovation in intellectual systems?

In his research on the history of the interdisciplinary approach term, the Sills scholar explained how this term was first mentioned in the annual report of the Sociology Research Council (1929 – 1930), and then transformed the Council towards the introduction of the interface of Science in its research, but in 1937 the world of the L. Wirth from the University of Chicago-commissioned by the same council-a report expressing doubts about the ambitions of the Interdisciplinary Approach, how it is an approach that expresses illusion and deception, and may have achieved only some cooperation and participation in solving the problems posed.

In 1994, Gibbons and his colleagues in their book (The new production of knowledge) presented an important statement confirming that, besides producing knowledge in a traditional way within the intellectual system, they called it Model 1 and launched from the entrance of multiple sciences, other forms of knowledge production could be referred to The Model (2), they added a new methodology that goes beyond the issue of knowledge integration between science, and considers that knowledge integration between science is important for the production of knowledge and innovation in the natural sciences, by combining the theoretical and methodological contributions of intellectual systems some of them with Some, we can call this portal, Supradisciplinary Approach, or transdisciplinary Approach; it is a future model for the production of knowledge (Balsiger, Philip W, 2004, p407-421).

It also expresses the following figure:

Model 1



Model 2



Figure (1) Trandisciplinary Approach

Knowledge integration may be an important requirement in favour of solving societal problems, achieving the goal of science for society, and knowledge integration is a pressing requirement for the advancement of Science, and achieves the goal of science for science. So creativity, the development of science, and the addition of new approaches depend on knowledge integration, rather than on knowledge integration .

Here we wonder: is innovation in the humanities and social sciences possible? What is it? If there are new intellectual systems in this science, such as digital sociology, how has knowledge integration contributed to the evolution of this science, and its creation as a new branch of sociology?

The increasing diffusion of digital technology in our daily lives has sparked a lot of controversy and academic dialogue about social relationships, social buildings and new practices in the information age, and the emergence of a new intellectual field based on the Interdisciplinary Approach; focused in its research on The complexities and contradictions that have resulted from the transformations of communication and information technology through economic, political and cultural practices. Sociologists realized that there were important and exciting opportunities for sociology through which they could add a growing and diverse field of

empirical and theoretical work to map these transformations. Sociology and sociological fiction have faced new digital spaces, and research through the Internet has helped to create a wealth of subjects and issues; it has led to a reconsideration of traditional notions of social research, found that their contexts are a challenge that needs to be addressed, and created a field Rich in controversy and diversity of ideas (digital sociology), sociological research opened an opportunity for a conceptual transition beyond the bilateral conflict between realism and virtualization, between transformation and continuity, and paved the way for a new understanding of the relationship between technology, society and culture(Orton-Johnson, Kate, Prior, Nick, 2013, p p 1-13).

The advent of digital sociology may have been a form of creativity and innovation resulting from knowledge integration between social sciences (sociology) and Natural Sciences (information science); Because digital sociology is considered a new sub-meeting science that is preoccupied with the issues of using the combined data, that Topics that have been the focus of research in information science for centuries earlier, the case has been renewed for attention by some sociologists who have been able to create opportunities and challenges for information researchers, and have worked to integrate sociology theories and approaches in this regard(Greyso,Devon, et.al, 2016).

The Second Section: Innovation in Media Research.

The First: Theodore Adorno and Critical Research:

Adorno is one of the poles of the Frankfurt School, studied between 1949 and 1950 as a dual theme in philosophy and sociology at the Institute of Social Research, taking a star shining and becoming an original intellectual symbol in the German Democratic Republic. He was known for his monetary approach and the combination of Marxist and Freudian analysis of capitalist society and culture, best known for his experimental study in the field of psychology about the authoritarian personality (Dortier, Jean-Francois, 2011, p354).

The monetary direction that Adorno belonged to was the adoption of the controversial monetary approach, through which the aim was to emancipate and seek to solve the problems that confront the human being in his society in a practical way (Spencer, Robert, 2010, pp 210-211).

as well as to incorporate theory into practice, and to present a critical theory to society that can stand in the way of authoritarianism. And violence. The critical theory is that the analysis of historical reality is not overlooked; its association with it is most binding so that it can link theory to practice (Hansen, Rebecca Longtin, 2013, pp 36-39)

it has enabled it to be a social philosophy aimed at criticizing and stripping society by criticizing the existing system and revealing its flaws, or by stripping society Of the bourgeois industry, its technological rationality and its associated ideology (Mohamed Salem Saad Allah, 2007, pp217-218).

So clear how Adorno has done the input of interscience, gathering in his critical research between philosophy (the Hugli controversy), Sociology (Marxist Analysis), psychology (Freud theories), and the study of history.

1- Theodore Adorno and the innovation of the concept of culture industry:

This concept was used for the first time in the book arguing the Enlightenment of Ladornu (1947), addressed in his writing "Aesthetic theory ", and his critique of the nature of social life in the industrial society, focusing on the consumer society and its ability to transform the true culture into a culture of mass and consumer, as well as Adorno and Horschheimer used it to shed light on the way in which commercial interests have captured culture (Sondermann,Michael, 2018).

The terms of this term are an expression of their dismay at what has happened to the mass culture that is directing our awareness of what is culturally valued, how the mass culture has shifted from this goal and is helping to spread the most important ideology.

Adornu used the concept of the culture industry to describe the expansion of capitalism at a certain stage of its development, and its attempt to impose its hegemony and domination through the commodification of culture and the transmission of ideas to ensure its survival and continuity, and to demonstrate that if cultural goods are to succeed, they have to be individual extras Enables it to reproduce in large quantities to meet the demand (Hao, Allen, 2010, pp117-121).

However, the cultural industry and its commodification leads to a decline and low level of the art provided, contrary to the concept of pure art,

because the arts are often commodified in such a way as to appeal to deceived masses without any manipulation of the manipulated (Adorno,Theodor W, 2002, pp 16-18).

Thus, culture has played a major role in manipulating awareness and concealing contradictions within society, misleading the masses and making them accept the existing regime without making dissent or criticism, or attempting to change the prevailing conditions; because the culture industry participates in ideological indoctrination Using the media and entertainment, the industry is working to meet all the needs of the viewers, which are predetermined needs, which means that the viewer sees himself as a consumer in the industry of culture, which he imagined to satisfy his needs, thereby through the media and culture is controlled by the individual, and the extension of the state Its hegemony, by promoting false awareness, and restricting the opposing and monetary thought of a man who has become one-sided (Hani Khamis Ahmed Abdo,2002, p 218).

Adorno and Horkhimer used the term cultural industries when explaining how cinema, film, radio, and journalism represented a consistent format that led to cultural chaos that prints all things in a single stereotype in our daily lives. This process makes us aware of the falsity of the capitalist freedom inherent in contemporary society. There is always a need for it, but it is something that is created from outside the human being and imposed on it, a process that is going on without interruption, and it is illogical to describe it as a free choice of pre-imposed things; The radio is continuing to claim that it is an art, because it is in fact merely an ideological act to justify the abuse of its products (Adorno,Theodor, Horkheimer ,Max, 1998, pp17-19).

The Second: Pierre Bourdieu and Critical Research:

Pierre Bourdieu is a French-world meeting scientist who is one of the last thinkers to have left their intellectual imprint and has influenced in a practical way the social and political movements of the second half of the twentieth century. He produced more than 30 books and hundreds of articles that translated the world's most prominent tongues, which made him a prominent place in sociology and critical thought, and did not confine his intellectual productions, but he embodied the ideas and principles that he advocated in his intellectual works for practical practices through his participation Personality in demonstrations and social and political movements directly. What is important in this context is the critique of Bourdieu for media imperialism, where he devoted his effort in the last years of the 1990s to analyze the negative role of the new media, and gave sharp criticism of the corruption of the French media and the dependency of French intellectuals--or as They call them new guard dogs-and manipulate the minds of the viewers ' consumers.

In this analysis, Bourdieu was based on his openness to multiple areas of knowledge, such as anthropology, sociology, ethnology, education, history, linguistics, politics, economics, art and information. He was at a point in Charariaa between the field walk and the theorization, as expressed by the theory without the study of imperritic emptiness, and an imperial search without a nonsense theory(Hassan Karouk, 2018).

Bourdieu was a multi-directional critique, combining theoretical and methodological elements seemingly spaced out. At the theoretical level, he combined the intellectual currents considered by the academic traditions to

be discordant (Marx, the role of Kaym, Weber), also combining conflicting philosophies, such as Phenomenology Merleau-Ponty and Chutz, and the theories of language at Saussure and Chomsky. At the methodological level, Bourdieu has been able to combine the tools of how to analyze discourse, documentation and social interaction processes (Wacquant, Loïc, Bourdieu, Pierre, 2006-p 4)

1- Pierre Bourdieu and the invention of the symbolic violence concept:

Bourdieu has developed a number of concepts in order to formulate his analysis of the relationship of power and control in social space, which we are interested in the concept of symbolic violence; it means forcing individuals in addition to complicity in it. Bourdieu describes symbolic violence as invisible and non-physical violence, mainly through the means of education, imparting knowledge, and ideology, an intangible form of violence, which is inflicted on the actors with their consent and complicity; therefore, they do not recognize it as violence, so that they are guided by them as axioms or Muslims through the means Education, socialization and forms of communication within the community. From this standpoint, according to Bourdieu, the real basis on which political power is based can be understood in terms of its dominance and domination; it intelligently exploits the techniques and mechanisms through which symbolic violence is passed, and facilitates the achievement of its objectives at a cost and more effective (Bourdieu, Pierre.1994,p9)

1- Pierre Bourdieu in television and brains manipulation machines:

Bourdieu starts from the idea that television is a tool of symbolic repression, given the cultural or knowledge level of viewers who tend to

believe what is offered to them in general, and there are invisible factors that censor and make television a tool for the fixation of the symbolic system, through collusion between the recipients Those who practise it and television become an inappropriate tool for expressing thought and opinion, because it gives importance to rapid reflection of rapid cultural food coupled with preconceived ideas (Bourdieu, Pierre,2004, pp 94-96)

The goal of Bourdieu was to show the effects of television and its programmes and images away from objectivity, but rather to reflect a non-partisan vision, and he went on to point out that television is profiling the viewers, and the normalization process justifies the social life and makes it natural, as if it were Muslims built by society and then adapted To become legitimate, and television in this capability becomes a factor (Chevalier, Stephan, Chouffrey,2013 , p286).

Bourdieu criticizes the journalistic field from home and abroad, and focuses on programme providers of journalists and broadcasters, from the way of obtaining and processing the news, through the television newsletter which he describes as a strange product, and access to talk shows that host unrelated people – g Alba-the subject under discussion and do not equal their information. And how when you write a specific newspaper about a book, you will find a second newspaper itself compelled to display the same book, even if it is silly, as well as when writing about an art gallery or play (Bourdieu, Pierre,1998, p103-106)

More important and dangerous is the role played by the presenter, a role that is always shocking to television, where the presenter makes decisive interventions through which to impose the subject and problematic,

and thus imposes the rules of the game, which are rules of multiple and changing forms, and thus starts from a vision of information that may reach a limit Absenteeism and exclusion. This sensationalistic press has caused a growing number of competing television channels that panting behind what is exciting, attracts the viewer, and is extraordinary, so that the media provide a range of cultural and ethical directives and pass them in a smooth way that imposes themselves on the public without the knowledge of them. The power of media influence of television allows some broadcasters to present themselves as spokespersons for the public, and to address the other party with some kind of cynicism, in addition to controlling the source of the information, thus possessing a monopoly on modern information production tools. And distribution, as long as they monopolize access to simple citizens; they monopolize the possibility of introducing other producers of culture from writers, artists and scientists to the public sphere (Bordieu, Pierre, pp. 86-101).

The journalist exercises a projection of his personality and culture, especially the culture he wants to pass, on an important layer of society, and exercise control even without learning about it, and this unconscious effect on the viewers, represents a kind of symbolic violence, by carrying out ideological cultural tasks by image and all Meh, the media constitute the so-called culture of the image, which links the meaning and concept to the level of restraint, control and symbolic violence (Abu Allam Muntar, 2016, p33).

The Third: Douglas Kellner and Critical Research:

An American meeting scientist and a third-generation Frankfurt school pioneer, who is still alive, has multiple contributions in the fields of

education and technology and their impact on democracy, media issues, media practices, political decisions and dealing with vital issues, such as terrorism. He has conducted several studies measuring media performance in pivotal events, especially in times of crisis and war, linking them to social and political analysis, and taking care of modern technology and its impact on the new media, and was of the view that new information and communication technologies Revolutionary and constitutes a radical shift in daily life towards greater participation and democracy, yet it must be recognized that it may help to spread the consumer capitalist society, the growth of individuality and competition, and its relationship to alienation (Kahn,Richard, Kellner, Douglas,2005,p 5).

At the level of media practice, Kellner criticized what he described as the disastrous and dangerous performance of the media during its coverage of the Sept. 11 attacks, considering it as a war hysteria, failing to provide a coherent narrative and answering the main questions of what happened, and why did it happen? What can be considered as responsible responses to terrorist attacks (Kellner, Douglas, 2002, p)

In his analysis of the work of the media, Kellner followed a multi-vision and perspective approach, combining political economy and cultural analysis, and this perspective was applied in his understanding of the media and globalization (Ralón,Laureano, 2012).and calls for the use of a wide range of theoretical and methodological approaches to the study of media and culture And society, because he did not believe that one theory or method is sufficient to address this richness, complexity, diversification, novelty, manifested in contemporary cultural forms, and new media

Douglas Kellner and his criticism of the Western media's handling of events (war and terrorism):

Kellner's criticism of the Western media, especially the media coverage of the Iraq war, which he saw as propaganda, as well as the disastrous performance of the media in covering the events of Sept. 11, considered that the media was building on these occasions subjective views. In his analysis of the events of the Iraq War, Kellner highlights the press conference held by Bush Jr. in March 2003, how he was ready for war against Iraq, and recalled in his speech the good and the evil that justified his crusade against bin Laden and al-Qaeda, and Bush repeated Saddam Hussein's words and terrorism constantly, and A. Iraq threatened at least 16 times, and used the word(i) countless times, and talked about my government as if it owned it. In his analysis, Kellner concludes that it is difficult to control the media scene of the war, because it may be subject to different tyres and changes, and the Iraq War was a global event, built differently, because of conflicts and differences between broadcasting networks around the world; While these state broadcasting networks were considered The war is a process (for the freedom of Iraq) adopted by the Pentagon concept, Canadian broadcasting networks used the slogan of war on Iraq, and different Arab networks used words (invasion) and (occupation) (Kellner,Douglas, 2004).

In his September 11 essay, Kellner discussed terrorism and media processing, criticism of jihadism and Bush's media policies, scenes of terrorism and media, and the impact of war-oriented media in the United States of America after 9/11, and how American flags have been in major mistakes; T the event through a certain framework his background (clash of

civilizations) was a reference to Samuel Huntington's thesis, and how the media was built through his bilateral Islamic terrorism and civilization discourse, and how that telescope was used to create the sentiments of American public opinion to bless the war intervention.

Kellner asks how this single-perspective approach was the reason for the crisis to move to many countries afterwards, and helped to escalate what he termed "war fever and military solutions to the global problem of terrorism." The various American channels have begun to host national security experts who are described by Kellner as---, and observers and analysts of the US media will notice how the Bush administration and its associates used certain words in their speeches (the War on Terror), The Crusade, and (the eradication of evil in the world). Of the terrorist attack, the military intervention was portrayed as being aimed at spreading freedom and freeing societies from authoritarian regimes (Sarah, 2014)

In his critical analysis of media phenomena, Kellner used what is known as the instruments of continental philosophy (the entries of the philosophers of the European continent), which depend on the diversity of tools in the analysis, and provide weapons of criticism that can be applied to concrete issues and problems. Thus, Kellner worked to employ a model of multicultural analysis, combining political economy, textual analysis, and different philosophical currents, from Marxism to feminist and post-structural and other (Ralon, L., Dowdall)

Conclusion: General results and options for the future:

The Frankfurt School established an original principle that promotes innovation and creativity in the social and human sciences, when the

interface of science was considered an essential requirement in the development of science and the addition of new approaches to research. Evidence of historical research into the various developments in this portal has confirmed how the introduction of the portal in solving societal problems was based on the idea of knowledge integration; This may be the goal of science for society.

When the introduction of the interdisciplinary approach Portal was directed towards operationalizing the original principle established by the Frankfurt School based on the idea of knowledge integration, a new intellectual system was created under the name of digital sociology, and made the goal of science for science (Ali Abd Al-razek Galaby, 2018).

This demonstrates that innovation and creativity in social and human sciences are possible provided that this principle is adhered to.

The study of the State of critical research in the media at Adorno, Bourdieu and Kellner revealed that their new ideas, such as the culture industry, symbolic violence and continental philosophy, reflect their creative contributions in this area, and employ them to address media phenomena and practices in innovative ways based on the analysis Adornu culture in the industrial society and its transformation into a mass artificial culture of consumerism and ideology, and the manipulation of consciousness, and the concealment of contradictions within society, through the media especially cinema, radio, and journalism. In addition to Bourdieu criticism of the media imperialism and the negative role and manipulation of the minds of the viewers, by focusing on the role of television and its mechanisms in manipulating minds, as well as the contributions of Kevlar and the handling

of media issues and practices, the role of new media in the dissemination of individuality, competition and alienation, He described the media practices in times of the war in Iraq, the events of Sept. 11, its disastrous and propaganda performance, and how the media was keen to serve the war in the United States against the backdrop of the clash of civilizations by Samuel Hantijun; This proves that innovation and creativity in media research are possible, but requires research Critically as a necessary condition.

The scarcity of critical research in information at the local level, as evidenced by a previous study on (Globalization and the sociological Crisis of Sociology: analysis of social research discourse in Arab countries), is probably due to the tendency of mainstream social and human sciences at this level towards Expansion of empirical and descriptive research on the calculation of critical research (Ali Abd Al-razek Galaby, 2010).

which makes us attach great importance to the need to give a suitable space for this type of research, if we seek to develop science, renew its curriculum, ensure innovation and creativity on the one hand, and take care to start from the original principle, and employ the entrance Inter-science, and beyond the frontiers of science, after it became clear that one entry and one method or theory are not enough to address this richness, diversity, complexity and novelty, in which contemporary cultural forms and new media are manifested.

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