

## LA TELEVISIÓN CULTURAL MEXICANA

[April 20, 2007](#) | [Florence Toussaint / UNAM](#) | [10 comments](#)

by: *Florence Toussaint / Universidad Nacional Autónoma de México*

Aunque la televisión cultural permanece en distintos lugares, los vaivenes de la política la han mantenido en un permanente desasosiego. / Although cultural television survives in certain places, inconsistent policies have left it in a permanent state of anxiety.

## LA TELEVISIÓN MEXICANA Y LA TRANSFORMACIÓN DEL PODER EN MÉXICO EN EL SIGLO XXI

[April 20, 2007](#) | [Javier Esteinou Madrid / UAM, Xochimilco](#) | [One comment](#)

by: *Javier Esteinou Madrid / Universidad Autónoma Metropolitana, Unidad Xochimilco*

Entramos en la fase histórica de vivir bajo el imperio del nuevo poder informal de los medios de difusión colectivos. / We are entering a new historical phase in which we live under the empire of the new informal power of collective mass media.

## LA SEMIÓTICA DE LA TELEVISIÓN EN AMÉRICA LATINA: PROBLEMÁTICAS Y PERSPECTIVAS METODOLÓGICAS

[April 20, 2007](#) | [Alfredo Cid Jurado / Tec de Monterrey, Mexico City](#) | [One comment](#)

by: *Alfredo Cid Jurado / Tecnológico de Monterrey, Campus Mexico City*

El futuro de la semiótica aplicada a la televisión latinoamericana, y cómo puede responder a las demandas sobre el estudio profundo del rol social que juega la televisión en el mundo de habla hispana. / The future of semiotics and the study of Latin American Television, and the ways it may respond to the demands for a deeper study of the social role that television plays in the Spanish speaking world.

## REGIÃO, RAÇA, E CLASSE SOCIAL: RECEPÇÃO DE TV NA SALVADOR, BAHIA

[April 20, 2007](#) | [Joe Straubhaar / University of Texas-Austin](#) | [4 comments](#)

by: *Joe Straubhaar / University of Texas at Austin*

O mito de democracia racial no Brasil posiciona o pensamento crítico sobre os textos de televisão em termos de classe, mas entrevistas em Salvador, Bahia, Brasil, mostra uma tendência entre algumas pessoas de pensar em termos raciais e críticos. / A widespread myth of racial democracy in Brazil tends to position critical thinking about television texts in terms of class, but interviews in Salvador, Bahia show an emerging tendency among some to think in more critical racial terms.

## WATCHING TV WITHOUT PITY

[April 5, 2007](#) | [Mark Andrejevic / University of Iowa](#) | [3 comments](#)

by: *Mark Andrejevic / University of Iowa*

Rip-on-your-favorite-show sites elevate the attempt to make bad TV more entertaining to a popular art form. In the Television Without Pity world, the show is no longer the final product, but rather the raw material to which value is added.

# Mexican television and transformations of power in 21st. Century Mexico.

by: **Javier Esteinou Madrid / Universidad Autónoma Metropolitana, Unidad Xochimilco**

When electronic mass information technologies were introduced in Mexico, including radio in 1920 and television in 1950, the ideological power of cultural industries slowly overcame the sphere of control and orientation of the traditional state. Thus, this modern power entered a new period of frenzied growth which quickly overcame the limits of the conventional political and judicial controls created by the Mexican state; it thus developed in a parallel fashion as an independent ideological power that faced the three formal republican powers, the powers that embody the national State (Executive Power, Legislative Power, and the Judicial Power). In some cases, it even reformulated or substituted these powers.

In this historical moment, one can recognize that in the midst of the 20th century, the Mexican State was constituted by 3 formal powers: the Executive Power, the Legislative Power, and the Judicial Power. At the beginning of the 21st century, however, one recognizes that in real terms, the Mexican state is constituted by 4 powers: 3 formal and traditional powers, the Executive Power, the Legislative Power, the Judicial Power, and another, recent factual power, the new *Media Power*[\[a\]](#). This last power, with increasing frequency, both silently and before our very eyes, became the *Power of Powers*, a force which progressively subordinated and pressured the other three constitutional powers of our Nation-State in order to subjugate them to its entrepreneurial and media-infused will; it attempted to impose a project which involves the construction of society, economy, and human beings.

In this manner, one can argue that our struggle for independence resulted in the *First Republic*; the *Juarista* reforms brought about the establishment of the *Second Republic*; the Mexican Revolution built the foundations for the *Third Republic* in the country[\[b\]](#); with the establishment of this new Media Power, especially after 1960, our country slowly saw the establishment of a *Fourth Republic*, which resulted in the new *Media Republic* of the 21st century, with a resulting political and social mutation. This entity slowly created a country that was culturally opposed to the previous constitutional spirits of our national history; it incorporated a one-dimensional mentality, one that dealt with the functional life of a super-accumulation economic project.

Thus, one can state that from a communications perspective, Mexico used to embody the spirit of the *Sentimientos de la Nación* of 1800, which sought to

establish the Federal Republic in order to give us a new, superior civilizing order on the national level, recognizing a group of new civil rights and the creation of modern, public institutions. In 2000, we stepped into the declaration of the practicality of the *feelings of the self-regulated market*, ruled by the *Invisible Hand* of the supply-and-demand law. These forces attempt to consolidate the market model as the one basic rule through which one must live, relate, communicate, and envision the existence of the community.

Thus, the first 3 National Republics emerged through historical necessities that received consent from a national majority, allowing them to give a balanced and structural form to the social governance process in Mexico. These processes also allowed for the growth and establishment of a diverse group of collective historical processes, which included socio-political participation which sought the creation of counterweights to the public powers, thus allowing for the country to be governed harmonically. In contrast, the *4th Media Republic* emerged through the strong technological revolution which took place in the communications arena of our country, through the formation of electronic communications monopolies, through the concentration of huge power quotas in the *cultural industries* on the communications level, through the incapacity of the Mexican State to impose a fair judicial order to the *savage media powers*, and finally, through the one-directional necessity of amplifying the requirements of the market in the ideological sphere of our society on a broad scale.

In this manner, the construction of the 3 previous Republics served as a democratic advance which brought about the establishment of the collective functioning of Mexican society under the three differentiated, autonomous, and complementary federal powers. In contrast, the creation of the *4th Media Republic* is not a democratic advance, it is a fierce imposition of a new factual and “self-regulated” power, one that even qualifies as savage, which fights within the field of action and influence of the three other public, constitutionally-established powers. In other words, this is a new, independent, macro-power, one that intervenes in growing and significant ways with the dynamics and debates around the structuring, conducting, distribution, and exploitation of the nation.

In this way, during the 20th century, the Mexican State jealously guarded the networks of its traditional power, ensuring that these webs would not be weakened, fostering the bureaucratization of worker syndicates, the seduction of dissident intellectuals, the control of farmer insurrections, the manipulation of popular mobilizations, the channeling of student protests, the co-opting of bureaucratic discontent, even the repression of popular movements and more. Paradoxically, the Mexican state was not aware that the real power that was building itself and consolidating within its midst did not lie in the old interactions of opposition-based

social movements; this new power was growing within the advancements of the technological revolutions that lead to the establishment of a privatized, commercial-market model of radio and television in our country. Thus, even as the *Partido Revolucionario Institucional* [The Institutional Revolutionary Party, or PRI] built a network of corporate power for over 70 years in order to rule over Mexican society, a parallel power network was growing, developing the foundations of the First Great Ideological Power in the history of modern Mexico, a power that wrote an alternative mental and political history of our society: the Media Power.

Thus, we see the emergence of the *4th Media Republic* in Mexico through the incorporation of electronic, mass media into the basic structure of the Mexican State. This entity was transformed substantially in order to slowly exhibit the characteristics of a Media state, which is the one that operates on an everyday level in the national modernity phase. Thus, the political-ideological exercise of everyday power was mediated by the concrete actions of the Media State as far back as the middle of the twentieth century in Mexico.

Because of all of the above, in the beginning of the 21st century, the power of the media stopped being an isolated and important pressure variable over the Mexican State; it stopped being a catalyst of feelings and states of mind of society in general. Instead, it became a *factual* power which belongs to the very vertebrae of power, allowing it to politically and ideologically structure Mexican society in the realm of the everyday, particularly in large cities. From this perspective, we are entering a new historical phase, one in which we live under the empire of the new informal power of collective mass media, where this *factual force* permanently competes with the development and function of the three other constitutional powers of the Mexican State. At times, this new power can minimize, subordinate, or threaten its domains and centrality, allowing the new power to impose a project upon the community at large. This project consists of a social development and life that is set by the demands of an unregulated market.

## Notes

*Poder Mediático* in the original Spanish. [Translator's note.] Martínez Álvarez, Jesús Emilio, *Positioning Speech of the Partido Verde Ecologista de México (PVEM)*, 4th State of the Union Speech by President Vicente Fox Quesada, First Period of Sessions of the Second Year of Legislature LIX, Legislative Palace, Mexico, Mexico City, September 1, 2004, Stenographical Version, 5-6. [Original: Discurso de Posicionamiento del Partido Verde Ecologista de México (PVEM), *IV Informe de Gobierno del Presidente Vicente Fox Quesada, Primer Periodo de Sesiones del Segundo Año de Ejercicio de la LIX*

*Legislatura, Palacio Legislativo, México, D.F, 1 de septiembre del 2004, versión estenográfica, páginas 5 y 6.]*

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Images 1 and 2 provided by author.

### 3. [PRI written over with graffiti](#)

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