

The society at large media essay

[Media](#)



Abstract In the contemporary society, money, fame, and image have gained prominence and evolved to become millennial generation's non-negotiables. The younger generation have on average become highly interested in pursuing extrinsic goals by viewing money, fame, and image as leading life-goals, whereas aspirations relating to self-acceptance, affiliation, and community are regarded as less significant. The fallout from the shifting values of the "new generation" manifest significant impacts for both the society and the individual. Whereas individualism has heralded positives such as decline in prejudice and a rise in equality, it has also presented shortcomings such as civic disengagement, entitlement, and pursuit of unreasonable expectations, which are becoming more apparent and can impact on many spheres of life. This dissertation explores the premise on how fame affects people and the society at large. Chapter 1

Introduction Fame is admittedly very difficult to attain; however, once attained, it can be readily be kept. It is always argued that a reputation that comes quickly soon disappears. On account of the law of homogeneity, a reputation that rapidly appears is an apprehensive sign since it is the direct approbation of the masses. Celebrities and actors/entertainers are driven by fame as it touches on social recognition and social status. Politicians, on the other hand, possesses public-driven motives instead of personal reasons for their fame and this centres on serving the public so as to attain a certain level within their career that is indicative of high achievements. Politicians or social leaders are driven by fame as it relays to social power, reputation and power, or status needs. Writers, scientists, philosophers, and intellectuals are, however, essentially driven by fame as a need to keep something for posterity, as it connects to immortality and intellectual or creativity

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leadership. Furthermore, they are also motivated by social recognition needs and social status, material needs, and power. Although, mainly writers and intellectuals are minimally prompted by requirement for self realization and sublimation via creativity, intellectuals may sometimes pursue love, power, and recognition. In cases of geniuses and enlightened intellectuals fame needs are essentially driven by needs to establish intellectual superiority. Various authors have pointed out that the celebrity obsession that is apparent within the society is destroying the society. This stems from the pedestal that the contemporary society puts movies stars, sport figures, and other famous people. In essence, people idolize the famous, follow and imitate their every move, and treat them as modern gods. Indeed, there is a prominent media subculture enveloping the cult of personality whereby gossip and news concerning the rich and famous is big business. This has made many magazines, a long list of blogs such as TMZ. com to capture people's imagination, especially regarding the celebrities on which the media report. In the contemporary society, celebrity magazines outrun real news magazines in some cases celebrity news takes precedence over world events. As a result, celebrities are built as modern gods and are made an easy object of obsession since they are ubiquitous. Overall, the paper explores the effects of fame on people: the first three sections of this chapter chart the background and context of the research, plus its purposes. The next section delineates the significance and scope of the research and avails definitions of terms employed. Finally, the last section encompasses an outline of the remaining chapters of the thesis. Background of the problem Fame is more than wealth and more than charisma; fame is the raw power for the most exciting sort. According to a 2006 report, becoming

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famous tops the primary life goal for close to 51% for young people aged eighteen to twenty-five-year olds. Although, the contemporary society is filled with many entertainers, filmmakers, athletes, actors, supermodels, and entrepreneurs, fame is no longer what it once was. Fame nowadays, like other aspects, may be decentralized and have lost its gleam; however, the culture in the contemporary society still exalts it, perhaps unduly. Although, the pursuit of fame aids individuals to discover themselves and their personality, fame can be considered as some form of notoriety, something that majority of people desire since they think it will bring happiness; nevertheless, all it would do is to inflate their ego. Celebrification of the society has been branded as a dangerous cultural trend; however, fame can be employed to benefit oneself and others in a positive way, fame can be a good thing. Fame delivers wealth, recognition, credibility, and fun to the subjects. Fame is valuable as it avails recognition and credibility to individuals across the society; however, fame does not automatically make one rich as there are numerous individuals who gained fame but failed to make a dime from their celebrity status.

Context: Statement of the problem While literature has shown that fame can exert a detrimental influence on the human side, especially when the fame makes one to be colder and self centred, it is not explicit that fame is egoistic and has led to the decline of communalistic values that are closely replaced by individualistic values. Despite topping the list of people's aspirations, fame has not delivered happiness, but narcissistic obsessions.

Purpose of the study The purpose of this study is to explore whether individual's pursuit of fame, a common aspiration for many, can deliver authentic gratification and therefore promote happiness in one's life. The aim of this study is to explore

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how fame affects people and present an authentic account of what it is to be famous. The study explores a meta-analysis of existing literature on affects of fame on people. Significance, Scope, and DefinitionsThe topic of how fame affects people in the society is essential to unmask the often obsessive attribute that characterizes humans, especially the young people. Fame delivers legitimacy, authority, and by expansion power. The effect of fame on people has not been extensively studied for its capability to render an insatiable urge to the subjects. Results of this study could advise majority of people, especially young people, who are caught up in unproductive pursuit of fame, to reconsider and exercise vigilance in their pursuit of celebrity status. Fame, indeed, is a complex aspect to handle, but with the right mix and common sense, fame can be fruitful. The purpose of this study is to describe, conceptualize, and analyze the effect of fame on people, especially with regard to delivering gratification and sense of fulfillment in one's life. In other words, the study probes the existing concepts and theoretical models describing the effects of fame on individuals. Summary of methodologyThe study utilizes content analysis and phenomenology that encompass the study of documents via which the authors attempt to communicate as a background to evaluate the sampled popular shows and the values that they propagate. The researcher's role centres on reducing data gathered as lengthy interviews outlining the shared experiences of diverse informants to a central meaning, or "essence" of the experience. LimitationsSome of the limitations to the study detail lack of adequate prior research studies on the topic, which has limited the scope of the analysis. Definition of termsFame refers to public recognition and reputation across the society. Fame is linked to individuals' pursuit of power, recognition, and the needs for achievement.

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The necessity for fame can be of diverse forms and can be triggered or associated with diverse motives for undertaking greater social good, attaining enhanced levels of attainment in one's endeavors with regard to productivity. To be famous means that, somewhere, many people whom the subject is unaware of are thinking about the subject and conversing about him/her. Individuals are famed when known by name, identified by sight, and talked (or written) about by an anonymous public. The legal concept of fame delineates a famous person as a "public figure." Research question/hypothesis

According to the outlined theoretical framework, significant changes witnessed within the society such as shifting value systems and advancing technological changes makes one predict that fame, financial success, and power, plus other individualistic values are highly probable to largely central in popular TV and subsequently people lives, while communitarian values such as tradition and communal feeling would shrink in significance overtime concurrent with the growing obsession for fame. I also hypothesize that, increasingly, popular TV shows will continue to mirror the societal growing desire for fame. The aim of the study centres on solving the following research problem: how fame affects people. The solution to the outlined research problem is generated via finding answers to the following, focused research questions: Can fame impact on one's life positively or negatively? Will one's use fame to change the world positively or negatively?

Chapter 2 Review of Literature

People pursue fame for various reasons; however, the principal motivation for pursuit of fame is to satisfy basic human need for acceptance and approval by others. A person seeks to become famous so as to compensate for the acceptance and approval that others may have withheld. Conversely, fame aids significantly in the

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attainment of diverse objectives in life such as power, money, and good works. In the event that fame is less an end in itself than a way of reaching other goals, then the fame motive appears in its secondary form. The power derived from fame is grounded in the societal concepts of success, which means that the reinforcement of certain individuals' fame is itself reinforcement of the entire " fame" culture. When an individual is praised publicly, the fame created can generate three forms of responses in others: admiration, which attracts people towards emulation; envy, which can either stoke competitiveness, a corrosion of self worth, or an active refusal (defiance) to the individual's accomplishments; and, apathy, whereby an individual is unmoved by the public praising of another. Fame has a significant impact on individuals and can change the people around an individual, establish significant trust issues, besides altering the world, either for the better or worse. Entertainers have overtime proven that fame changes the lives of all people involved such as people's intentions. Overall, just like anything in life, fame is what an individual makes it to be and in most cases, people fails to consider the negative impacts of fame such as the pressure that fame exerts on the individual, or the feeling that it renders when someone is always in the public eye and involuntarily evolving to become a role model for millions of people. According to Albert Einstein, being famous cannot be considered as a fairly tale ending that everyone envisages it to be. He adds, " it is odd to be known so unanimously, but be so lonely." In pursuing fame, individuals should consider the changes that the fame is going to render in their lives. In a research undertaken at the University of Rochester researchers established that subjects motivated by external objectives such as praise and recognition reported reduced

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emotional wellbeing compared to individuals who has internal goals such as personal growth. Individuals who experience feelings of neglect or abandonment during childhood usually manifest a tendency to pursue recognition and approval when they reach adulthood. Such individuals perceive that gaining fame is the only means by which they can gain the attention and the love they perceive they deserve. For any individual who have in the past being teased or humiliated as a teenage or a child, attaining a celebrity status comes out as the ultimate aim in their face triumph. The internet tools enlarge TV's capability to influence on human development; however, little is known regarding the kinds of values that the shows promote or portray. The objective in this case centres on documenting historical change in the values conveyed to media consumers and those whose values are still in formation. In the contemporary society, " the culture of fame" has gained a lot of prominence with most young people aspiring to be " artists" or celebrities so that they can gain fame. To some extent, this implies problems with self-esteem and feelings of worthlessness on their part. Fame can be regarded as one of society's most powerful force; celebrities, who enjoy much of it, can be regarded as the super elite of the society's culture. Majority of individuals motivated simply by the pursuit of fame usually gravitate toward the entertainment industry (actors, models, singers, and performers). In the case of fame seekers, reality television has availed a golden opportunity- a shortcut to attain exposure to launch their career. Reality TV has availed a voice to the untalented who wish to be on TV with some admitting that they can do anything to get famous. Such individuals possess the delusional perception that this will herald fame and fortune to the subjects. Individuals with a deep desire to be widely known to

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strangers are distinct from those who principally covet wealth and influence. The individual's fame seeking behavior is grounded in a desire to gain social acceptance- a longing for the existential reassurance guaranteed by being renowned. These longings can become more heightened in lives later years, as the chances for fame diminish; however, the motive for fame never expires and when the individuals realize they might be unsuccessful in their lifetime, then they even pursue other route (posthumous fame). The drive to gain social distinction is apparent globally, even for individuals for whom fame is neither accessible nor desirable. Fame alters an individual's life forever, and is felt more as an impact or " overnight" experience, instead of a gradual transition. The moment fame becomes established, the subject experiences a growing sense of isolation, mistrust, and absence of personal privacy. The subject in this case develops a sense of character-splitting between the " authentic self" and the " celebrity self" as a mode of survival technique. What philosophers label as " psychological egoism" possesses distinct key features namely: psychological egoism (all ultimate desires are egoistic) and psychological altruism (some of individual's ultimate desires are altruistic). The term desire in this case is employed in a broad sense to depict a motivational mental state or motive/reason. Topic 1: Psychological Egoism Psychological egoism is derived from the thesis that individuals are always inherently motivated by what they perceive to be their own self-interest. Psychological altruism, on the other hand, delineates the perception that sometimes individuals can possess for altruistic motives. Unlike ethical egoism, psychological egoism is simply an empirical claim regarding the kinds of motives that individuals possess, rather than what they must be. So, while the ethical egoist stipulates that being self-interested in this manner is

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moral, the psychological egoist simply asserts that is how individuals are. Psychological hedonism, on the other hand, confines the collection of self-interested motivations to only please and the averting of pain. Topic 2: Egoistic vs. altruistic desires Psychological egoist asserts that all of individual's ultimate desires concern oneself in some way; however, it is critical to make clear that an egoistic desire totally concerns one's own well-being, welfare, or benefit. The overriding philosophical distinction between desires details that desires can be a means to an end or an end in itself. Instrumental desires are those that manifest something as a means for something else, while ultimate desires details desires that individuals have for something as an end in itself rather than a means to something else. The rational egoist urges individuals to reflect on future alternatives and select those that are likely to be more beneficial to individuals within the long term. The rational egoist possesses no controls on what can add up as legitimate self interest (pleasure, power, success, or fame) unless the item being is likely to be self destructive or immoral. Summary and Implications Andy Warhol (1968) once remarked that " in the future, all people will be famous for fifteen minutes." This prediction appears to have materialized with the emergence of tools such as online social networking sites that enables almost everyone to connect virtually with anonymous audiences, awarding everyone the potential for fame. The contemporary entertainment industry has always glamorized being rich, famous, and successful. The emphasis on fame in reality TV have become more and more powerful owing to multimedia extensions comprising a shift in values from earlier decades. Whereas a belief in individualism is ancient, the belief began to shift from the political into the personal realm from the 1960s. The existence of such <https://assignbuster.com/the-society-at-large-media-essay/>

shifts was supported by survey evidence detailing cultural shifts in behavior and values. Meta-analysis of some studies reveals that the narcissistic personality traits have heightened. Facilitated by the quick advancement of technology, supersystems enveloping popular TV characters are ubiquitous and global. In the present media saturated environment, young people are exposed to popular TV characters either when watching TV programming and on the internet. The internet avails another all-inclusive platform to cultivate young people's interest in TV programming. New communication tools enhance access to TV programming and saturate the media environment on numerous platforms with the proliferation of the media facilitating synergy, and cross-media convergence. A critical developmental task manifested during teenage years detail formation of a belief system that combines the numerous messages communicated through the diverse socializing agents. The social models availed by the entertainment environment of mass media transmit a significant amount of information regarding human values, styles of thinking, and behavior. Characters depicted on popular shows influence individuals in a broad variety of domains inclusive of work, moral values, and family life. It is essential to note that majority of young people identify with and aspire to gain higher paying jobs and high status (glamorous lives) that guarantee public recognition and material success in line with the overriding social models. Philosophy stipulates that, when individuals attains wealth, it becomes a source of worry with physical beauty and strength turning out to be an illusion fashioned to align with individual's desire to view beauty in the body. Moreover, physical beauty and strength are effortlessly and speedily lost, by time and illness. An individual holding high office obtains honor and respect; however, the office

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fails to award wisdom or virtue on the office holder. Virtue manifests intrinsic value, whereby once attained, bestows its worth to the recipients.

Nevertheless, the same cannot be said of power or fame since individuals usually perceive that the attainment of fame will deliver more happiness, but the intrinsic lack of power in power itself bestows unhappiness on those with power. Philosophical arguments for egoism Philosophers mainly do not have much sympathy regarding psychological egoism. In fact, the only major figures within the history of philosophy to support the view explicitly include Thomas Hobbes and Jeremy Bentham. The arguments advanced in support of psychological egoism include desire-satisfaction, simplicity and parsimony, moral education, and self other merging. The philosophical arguments against egoism include Butler's stone (presupposition and by-products), introspection and common sense, unfalsifiability, and the paradox of egoism. Boethius, in *The Consolation of Philosophy* (1969) admonitions that " fame, is indeed, a disgraceful thing, and frequently deceptive." She continues to assert that nothing is more discreditable than unfair fame. Moreover, the fame of an individual cannot be spread to all people in the same way that power cannot be spread over to all people. This hinges on the premise that aspects that not perfect cannot render perfect happiness. Majority of people who enjoy fame have wrongly acquired fame via the false opinions of the people. Some people are unjustifiably commended and thus popularity should not be always glorified. George Santayana in *The Reason in Society* (1905-1906) asserts that " the utmost form of vanity is love of fame whereby fame is a fixation that is easy to deride, but hard to comprehend. The good opinion of posterity can possess no possible impact on people's fortunes and the practical value that fame temporarily delivers may be

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absent in posthumous fame. Theoretical Framework According to Greenfield's theory, as learning environment move towards advanced technology, as education levels increase, as individuals become wealthier, and as living environments turns out to become largely urbanized, psychological development inclines towards increasing individualism, while conventional familistic and communitarian values decline (Greenfield 2009; Manago and Greenfield 2011). According to this theory, the alterations witnessed in socio-demographic propel changes in cultural values, which in turn, changes the learning environment. Subsequently, the changed learning environment alters individual development. It is no doubt that the contemporary society has witnessed numerous changes whereby media technologies have evolved to become a critical part of the informal learning environment. Greenfield's theory predicts that the recorded sociodemographic changes will deliver ever more individualistic values, along with a fall in communitarian values. A consequence is that the recorded value shifts will be evident in popular TV shows that are an essential component of the learning environment.

Greenfield's (2009) theory of social change and human development avail a hypothetical framework by exploring aspects such as technology and wealth as facilitating individualistic values while minimizing communitarian or familistic ones. Fame, which is an individualistic value, is judged as the top value propagated by TV shows. In contrast, community feeling ranks low among the values promoted by popularity shows. According to this theory, a variety of sociodemographic changes could be causing the changes; however, owing to social change witnessed within the contemporary society centring on the massive advancement of communication technologies the speedy changes witnessed within the value system can be technology

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driven. Several phenomenological studies probing the existential parameters of being famous within the contemporary culture have established that in relation to self, being famous orchestrates the loss of privacy, demanding expectations, gratification of ego needs, entitization, and creation of symbolic immortality. In relation to the other (or the world), being famous leads to wealth, access, concerns regarding familial impact, and a rise in temptations. Key areas of psychological concern for celebrity mental health encompass aspects such as growth of mistrust, isolation, character-splitting, and refusal to give up fame. Being-in-the-world of celebrity is itself a process incorporating four temporal stages: love/hate, addiction, acceptance, and adaptation. The two phenomena: fame as a state of "being glorified" and celebrity as a process of media exposure correspond in contemporary culture, so that local television personality is given the same form of fame awarded to a popular novelist. Fame may be experienced in diverse ways according to its domain. For instance, the experiences of a star athlete may be quite diverse from those of a pop star whose "greatness" hinges on fast-changing aesthetic and cultural values. Content analysis

Majority of content analysis have explored violence, physical affection, or even sexual content in the media; nevertheless, an assessment of the portrayal of the aspiration values in TV content can deliver better results in probing the effect of fame on people. Values, frequently entrenched in overall themes or within the choices that characters make, are dispersed, implicit, and demand personal interpretation. As a result, they are complex to quantify via categorizing discrete behaviours. Historical content analysis on the online presence of the TV shows significantly magnifies their global presence. Most TV reality shows depict rich and famous lifestyles and values on TV directed at instilling a

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culture change that elevates the significance of individualistic values, notably fame and wealth. To answer these questions, one would need to scrutinize the values propagated by most popular TV shows. Chapter 3 Research Design This chapter outlines the design adopted by this research to attain the aims and objectives outlined in Chapter 1. The first section of this chapter illustrates the methodology employed in the study, the stages via which the methodology was implemented, and the research design; the second section elaborates on the participants in the study; the third section outlines all the instruments employed in the study and how the data was analyzed. Methodology and Research

Design Methodology Measures Values The list of values utilized was gathered from a personality index designed to assess people's personal aspirations. This scale builds upon Schwartz' list of value forms (Schwartz and Bilsky 1987) in which a total of seventeen values were ranked on a 4-point scale ranging from 1 (not significant) to 4 (extremely significant) with an additional choice detailing not applicable. Supplementary values that were not present on the index were included such as achievement and fame so as to test the advanced hypothesis. The aspirations measured in the study encompassed self-acceptance, image, community feeling, *financial success, physical fitness, popularity, image, *power, fame, hedonism, achievement, universalism, *tradition, conformity, security, self centred, spiritualism, and benevolence. Desire for fame To evaluate the degree to which main characters in most shows appeared to desire fame, the study employed recently established list of traits that persons who desire to be famous are viewed to exhibit (Maltby et al. 2008). The seven traits encompass aspects such as ambition, meaning derived from comparison with others, glamour, <https://assignbuster.com/the-society-at-large-media-essay/>

attention seeking, psychological vulnerability, conceitedness, and social access. Additional qualities that were considered and that are viewed as characteristic of those who yearn for fame include materialism. The ten characteristics were ranked on a 3-point scale: 1 absent, 2 somewhat present, 3 present and 4 not applicable. Background Knowledge of Shows

After completion of the evaluation of various reality shows prominent in the media, participants were asked the extent to which they knew each of the selected TV shows, which represents a continuum of four answers: Unaware of the show, watched once, familiar, and avid fan. From this measure, one can relate show knowledge to participant ratings to overcome familiarity as a factor in the ratings. The study utilized a request for survey of participants, who commonly use popular media, especially reality shows. The questionnaires paid special attention to age and gender variables and detailed information regarding the sampled shows. The sampled shows selected were the most popular according to viewership and media ratings.

Methodological issues

The data were collected and analyzed as per the phenomenological approach as delineated by Moustakas (1994). This approach discloses "the rhythm and relationship between phenomena and self (1994, p. 90), which represents the defining characteristics of one's being-in-the-world. In line with phenomenological principles, scientific investigation can only be applicable when the knowledge pursued is arrived at via descriptions that make probable an appreciation of the meanings and essences of experience, the filling in or conclusion of the nature and meaning of the experience becomes the challenge. It is not the individual's account of phenomena that shapes the object of inquiry, but rather the critical meanings of the phenomena that the account depicts. The researcher's role,

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in this case, is to comprehend the invariant intentions and meanings that comprise the phenomena. The researcher's role is to develop universal structural descriptions that are incorporated into an overall fused narrative that captures the experience under investigation. Chapter 4 Results or Findings

The study indicated value change in majority of popular between TV from 1960s to the present. The study showed that fame, financial success, plus other individualistic values such as achievement gained significance across the decades. Fame, the core of the study experienced the most dramatic shift whereby fame rose from the bottom of value rankings in the 1960s to the top of the rankings in 2007. The other individualistic values that indicated significant rise in significance include achievement and physical fitness. The three communitarian values indicated a sharp decline over the period include community feeling, benevolence, and tradition. The results reinforced the advanced hypotheses that individualistic values such as fame gained more mileage in popular TV shows overtime. There was also evidence indicating that younger audience rated fame highly compared to other older people. Numerous studies have been undertaken dwelling on the obsession people have with celebrities, especially on the topic of fame, hero worship, and voyeuristic tendencies. Since the media has taken up such as dominant role in people's lives, it is not unusual for people to feel connected to them, and wanting to know more regarding the celebrities lives just like one wants to know the life of a close friend. Consequently, people want to relate to the subjects as friends, regardless of the fact that they have never met them. People frequently see people looking perfect and glamorous on TV and think that they possess a perfect life. As such, money, influence, and pleasant things are frequently equated to happiness for the subjects; however, people

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ignore the price associated with the fame and instead become intoxicated by the clout they possess. True and perfect happiness can only be attained by the possession of the supreme good whereby all goods are possessed to satisfy this supreme good. All human beings yearn for true happiness, but may err by yearning for temporal, goods. The price of fameThe lives of the "glorified" celebrities are as messy as everyone else's and individuals like to have the faults of other people paraded. Celebrities live in a bubble with their daily lives reflecting a macabre reality TV show in which nothing is private, and no personal problem can be sacred enough to be off-limits. As a result, their routine aspects of their daily lives can end up becoming a news item. As such, attaining normalcy within the celebrity's life can be considered as a true blessing. A recipe for miseryThe pursuit of fame sometimes makes people to be narcissistic. Narcissists seek fame and celebrity persistently as they ardently garner the reactions to their ubiquity in the media, which is their narcissistic supply. In the contemporary society, people fear not being noticed or being ignored. Indeed, the modern y technology such as the rise of the social media is geared towards fostering a culture of mini-celebrity in gathering micro-attention. A reduction in the scale of fame eventually leaves people feeling empty, humiliated, hollowed out, deprived, treated unjustly, and discriminated against. Sometimes individuals believe that the drive to attain fame will make them whole and complete and subsequently deliver happiness. For someone who is pursuing fame and recognition above all else, the challenge is that the individual allows everything else to suffer. The negative impact of this drive is the resultant broken relationships and stress that emanates from the insatiable pursuit. If the individual were to undertake a cost/benefit analysis of the drive for fame

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in a dispassionate and utilitarian way, then the individual would realize that the quest for fame is not enhancing their life but destroying it. At a certain point, the pursuit of aspects such as wealth, power, or fame is not liberating, but rather oppressive. Fame: a dangerous obsession Judging from the popularity enjoyed by TV shows that deals with fame, it seems that most individuals within the society want to become famous. This programmes such shows assert that they want to take people off the street and make them famous. A number of such shows trade on noble talents that individuals possess innately. The new phenomena of fame are a dangerous symptom of the decline of the western enlightenment culture. As a result, individuals are entangled in a relativistic haze where they stagger from one cultural manipulation to the other in pursuit of famed personalities. Chapter 5 Conclusion It is human to compare oneself with others and the contemporary celebrity worship avails a perfect forum to express this tendency. The consumption of media is a significant part of people's lives as TV, movies, the internet, and print media forms a principal part of people's lives. Although, the pursuit of fame is an inevitable part of growing up and discovering self-identity, people should not idolize celebrities merely because they are famous. The overriding theme should be being famous does not equate to being perfect-happiness does merely stem from material gains and associated fame, but more so from inner peace and harmony. Fame not only impacts on individuals who get it, but the world and those who live in it. When becoming famous, individuals can utilize their fame to undertake good deeds to change the world. The fame of individuals must be judged always based on the means by which individuals used to acquire the fame.