

**ASSESSING THE IMPORTANCE OF GLOBALIZATION AND NEW MEDIA  
TECHNOLOGY IN 21<sup>st</sup> CENTURY: AN ANALYTICAL OVERVIEW**

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**ABSTRACT:**

*In the age of Information technology, media play a significant role in societies. Scope of media, its presence in our day-to-day life and its impact on our lives is undeniable. With the passage of time, media is evolving and regularly adopting new features. New Media is an outstanding example of that genre. "New media" refers to on-demand access to content anytime, anywhere, on any digital device, as well as interactive user feedback and hence ensuring creative participation. Another aspect of new media is the real-time generation of new, unregulated content as well as the factor of interactivity which made it completely unique. Most technologies described as "new media" are digital, often having characteristics of being manipulated, networkable, dense, compressible, and interactive. New media does not include television programs, films, magazines, books, or paper-based publications – unless they contain technologies that enable digital interactivity. Wikipedia, an online encyclopedia and Facebook-a social networking portal are examples of new media, in which most users are also participants.*

*The rise of new media has increased communication between people all over the world and Internet had played an unprecedented role in this regard. It has allowed people to express themselves through blogs, websites, pictures, and other user-generated media. **Flew (2002) stated that as a result of the evolution of new media technologies, globalization occurs.** Globalization is generally stated as "**more than expansion of activities beyond the boundaries of particular nation states**". Globalization shortens the distance between people all over the world by the electronic communication.*

*In short, this research paper will try to zero in on the impact of globalization on new media technology and vice versa. The theory of Marshal Mc Luhan of terming entire world as **Global Village** has today become true due to the advancement in new media. New media technology has played an important role in enforcing a uniform code of conduct, maintaining uniform cultural, social, moral ethics and values. Besides, special attention has been paid on highlighting the negative aspects of globalization and new media technology also. Whatever the case may be, it's undeniable that new media technology and globalization has contributed more towards the development of human race.*

**Key Words:-Globalization, new media technology, global village, uniform culture, virtual communities.**

**Globalisation** is a fashionable, mysterious, and magic word on everyone's lips. For some people, it is what we must do if we wish to be happy; for others it is the cause of much angst. Most agree that the trend toward globalisation appears to be irreversible, and it is a process that is bound to affect all in one way or another.

Although, we accept the situation as significant, there are some problems with the term, itself. ***Does globalisation turn our planet into a world, society or a "global village"? Or, conversely, does it disintegrate the nation-state system, and dissolve stable national identities? Some theorists support the idea that a global***

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*village will encourage universal citizenship and allow national cultures to interact. Others argue that the flow of media from the rich states to the poorer countries may aggravate the already existing power gap between them or that imported media cultures may threaten the native culture of the receiving country.* One must not confuse “internationalization” with “globalization” which has somewhat different foci of meanings. The former usually refers to standards and rules, while the latter often identifies social, migratory, linguistic, and economic practices of global integration.

Globalisation is as old as the human civilization itself. Scholars trace its origins to the third millennium BC long before the European age of discovery and voyages to the New World (1) (2) Since the beginning of the 20th century, the pace of globalization has intensified at a rapid rate, especially during the Post-Cold War era.(3) The term globalization has been in increasing use since the mid-1980s and especially since the mid-1990s.(4) In 2000, the International Monetary Fund (IMF) identified four basic aspects of globalisation: trade and transactions, capital and investment movements, migration and movement of people and the dissemination of knowledge.(5) Further, environmental challenges such as climate change, cross-boundary water and air pollution, and over-fishing of the ocean are linked with globalization.(6) Globalizing processes affect and are affected by business and work organization, economics, socio-cultural resources, and the natural environment.

In the most general terms, globalization is “*the rapidly developing process of complex interconnections between societies, cultures, institutions and individuals worldwide*” (Tomlinson, 1997, p. 170-171). Or, as Robertson (1992) puts it, globalization refers to the entire world system, the global human condition. According to Harvey (1989), it is a process involving a compression of time and space, and in the 20th century, the relationships between time and space have developed in unforeseen ways. “Specifically, time has been separated from space and both have been dramatically compressed, with time becoming shorter and space being shrunk” (Monge, 1998, p. 144). Globalization shrinks concepts of distance between existing cultures by dramatically reducing the time taken to cross distances that physically separate them. Therefore, the world seems smaller, and in a certain sense brings human beings in closer contact with each other.

On the other hand it can also stretch social relations, “removing the relations which govern our everyday lives from local contexts to global ones” (Tomlinson, 1997, p. 170-171)

### **Media Globalization Theories: Mc Luhan and Giddens**

It has been argued that the globalization of media will result in the decentralization of power and permit more bottom-up control. Marshall McLuhan provides two important concepts: “the medium is the message” and “the global village” (Marchessault, 2005, p. 213). This insightful phrase “global village” was chosen by McLuhan to highlight his

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observation that an electronic nervous system, the media, was rapidly integrating the globe - i.e. events in one part of the world could be experienced from other parts in real-time. What human experience was like when we lived in small villages? Wheeler (1997) argues that the new media challenges the one-way flow of information by enhancing interactivity.

*Thus, the production of knowledge is decentralized and democratized. Through such decentralization, technologies prevent dominant authorities from managing the flow of information. In turn, the new technologies allow for the globalization of the media economy, compress time, make spatial relations horizontal, relocate information and undermine the role of nation states...The globe's citizens may engage in a shared culture, a global village, which undermines the previously hierarchical, uniform or individualizing methods of ideological control.*

Giddens points out the tensions that exist between globalization and localization. According to Giddens, globalization is "the intensification of world-wide social relations which link distant locations in such a way that local happenings are shaped by events occurring many miles away and vice versa". As we might have noticed, people become more conscious of both shared opportunities and shared problems. For example, the news of world events is frequently contextualized according to the local situation. However, Scholte (1996) argues:

***Globality introduces a new quality of social space, one that is effectively non-territorial***

*and distance-less...Global relations are not links at a distance across territory but circumstances without distance and relatively disconnected from particular locations. Globalization has made the identification of boundaries and associated notions of "here" and "there," "far" and "near," "outside" and "inside," "home" and "away," "them" and "us" more problematic than ever.*

### Contemporary Globalized Media: A Tool of Propaganda And Cultural Imperialism Or A Strong Liberation Force

Despite the fact that the world has become a global village due to advancement of technology and scientific developments, millions are still devoid of communication, information and knowledge. They live in degrading conditions of illiteracy, disease, hunger, unemployment and malnutrition. Notwithstanding, the vision of the global village is limited by uneven access to information, disparities between the rich and the poor in terms of their access to knowledge and information, both within and between nations. A careful look at the global statistics of accessibility of media drives home the fact that people and entire nations are excluded from the Marshal McLuhan's concept of *global village*. We must understand that global village is a Western Concept and hence largely confined to West.

In the perspective of Political Economists, the consequences of globalization are solely devastating. 'The pressure to become and remain attractive to capital increases, producing a mating dance with globalized

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capital that tends to follow a sequence of routines choreographed by the ideology of neo-liberalism' (Marais, 1999: 119). Accumulation of finance capital is the main threat, and Marais includes the International Monetary Fund (IMF), the World Bank and the UN when he critiques the consequences of a weaker nation-state. Marais stresses that globalization cannot be divorced from the roles of dominant states in accumulating national and transnational groupings of capital. The effects of globalization are disputable, to a large extent because it is difficult to differentiate between which effects actually come as a result of globalization and which are caused by other forces. What is most likely is that there are different causes of damaging effects on national or local business, culture and media.

Such dialectic ideas are not considered by Herman and McChesney (1997). According to them, the most important effect of globalization is the spread and increasing dominance of commercialized media. Herman and McChesney state that economic analysis suggests that commercialization of the media will be detrimental to the public sphere. Public sphere programmes do not sell well, which means loss of an informed citizenry, loss of democratic order and loss of social stability. Furthermore, they claim that the United States is the winning player in the global media game, and the influence of the country on the rest of the world is huge.

Technology is being corrupted by the logic of neo-liberal capitalism, which gained the

position of the legitimate paradigm of economic policy around the world after the fall of the Berlin Wall. This paved the way for massive de-regulation and privatization, which quickly fuelled the process of convergence that is the merging of traditionally separate technological sectors and industries such as telecommunications and computer industries. The players in this game do not have idealistic intentions, but are rather directed by their own dynamic of profit-making and expansion in order to stay ahead of competitors. Consequently, the target audience of the increasingly oligopolised and globalized media is consumers, since the source of income comes from advertisers. This audience-commodification corrupts the basic premises of democratic communication, such as access, participation, and a necessary politicized voice in media content. Mainstream content, maximizing audiences to attract advertisers, comes instead (Herman and McChesney 1997; McChesney, 1997) The USA is the leading proponent and organizer of a neo-liberal global order, Herman and McChesney declare. It seeks world hegemony, and an important way of gaining influence is through the media; making profit through media ownership, and transferring neo-liberal ideology through media channels. Even so, the media are inseparable from broader economic, political and cultural influences, such as authoritarian rule, the military, economic and financial linkages and tourism.

Herman and McChesney (1997) point out four negative effects of this cultural

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imperialism: the first concerns values. Commercialization will focus on consumption and the individual's right to choose products. This emphasis strengthens materialistic values, weakens sympathetic feelings towards others and tends to diminish the spirit of community and the strength of communal ties. Carried to extremes, individualism is dangerous. Secondly, displacement of the public sphere by entertainment is taking place. Real information is replaced with happy news, infotainment, talk shows and news magazines that stress personalities, conflict and petty exposures of mainly minor crimes.

The third issue is the strengthening of conservative forces. The media support neo-liberal economic policies that serve their own and the general interests of transnational corporations, but which undermine social democratic options. This happens because they need a favorable climate for investment and advertising. And lastly, globalization will lead to the erosion of local cultures. Preventing the erosion of weaker cultures will depend on indigenous forces of resistance.

Such an approach is far too simple and one-dimensional argues John Thompson (1995). Critiques such as those made by Herman and McChesney do not consider the role of nationalism, religion, political, coercive, and symbolic powers other than North America. Furthermore, the US does not make and own everything. The production of electronic components has shifted to Western Europe, Japan and the Pacific. Hollywood studios are bought by foreigners. In November 1989

Columbia Pictures and Tristar Pictures were bought by the Sony Corporation for \$3.4 billion. Shortly afterwards, the Japanese Matsushita acquired MCA, which operates Universal Studios, for \$6.9 billion. Also, Non-American industries are becoming increasingly important as regional producers and exporters of films and TV-programmes, especially in Western Europe, Australia, Mexico, Brazil and India.

Thompson argues that blaming the destruction of indigenous culture solely on globalizing media is too simple. This is just one of several encounters through which values, beliefs and symbols have been superimposed. Most cultures today are hybrid cultures. What Herman and McChesney (1997) do not take into account is the way media are perceived by the audience. They disregard the complex, varied and contextually specific ways in which messages are interpreted by individuals and incorporated into their day-to-day life, and assume that people who watch soap operas, infotainment, happy news and so on are not able to make proper judgments about what they see. This view has similarities with the media theory of the modernization paradigm in the 1960s. Scholars did not consider or investigate how media were perceived and understood. They just assumed that people in the Third World would watch, understand and improve. Herman and McChesney assume that people watch, understand and get worse.

**Three Important Roles of Media in Globalisation**

**CHANNELS:** create the conditions for globalisation: make coordination across time and space possible

**INFRASTRUCTURE- FORMS SOCIAL AND CULTURAL INTERACTION IN NEW WAYS:** dis embedding – re embedding

**MESSENGERS OF A GLOBALISED WORLD:** cultural reflexivity

### VARIOUS OFF SHOOTS OF GLOBALISATION

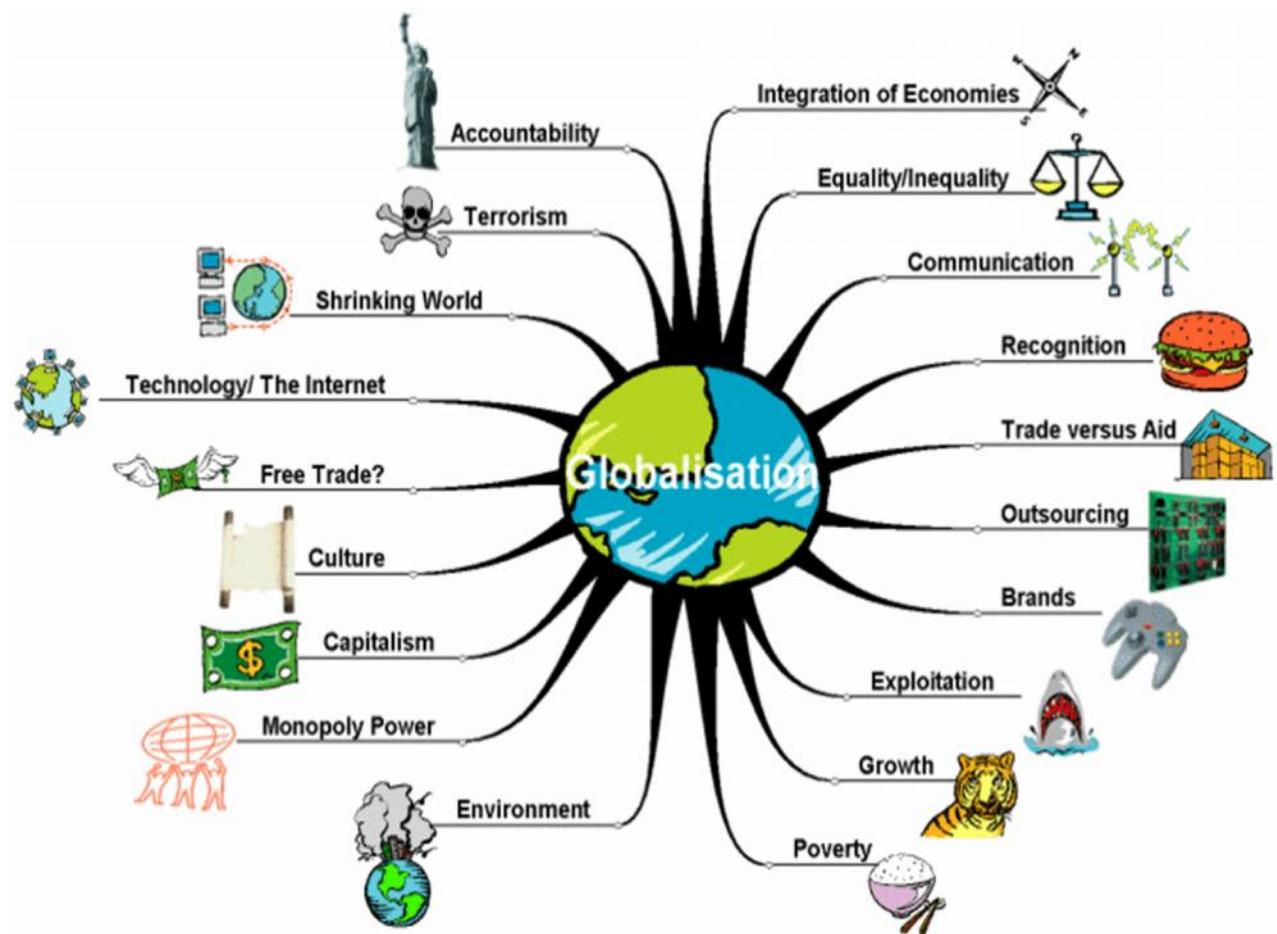


FIGURE: 1

#### New Media Technology

*New media refers to on-demand access to content anytime, anywhere, on any digital device, as well as interactive user feedback, creative participation. Another aspect of*

*new media is the real-time generation of new, unregulated content. Most technologies described as "new media" are digital, often having characteristics of being manipulated, networkable, dense,*

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*compressible, and interactive.* Some examples may be the Internet, websites, computer multimedia, video games, CD-ROMS, and DVDs. New media does not include television programs, feature films, magazines, books, or paper-based publications – unless they contain technologies that enable digital interactivity. Wikipedia, an online encyclopedia, is an example, combining Internet accessible digital text, images and video with web-links, creative participation of contributors, interactive feedback of users and formation of a participant community of editors and donors for the benefit of non-community readers. Facebook is an example of the social media model, in which most users are also participants.

In the 1960s, connections between computing and radical art began to grow stronger. It was not until the 1980s that Alan Kay and his co-workers at Xerox PARC began to give the power of a personal computer to the individual, rather than have a big organization be in charge of this. "In the late 1980s and early 1990s, however, we seem to witness a different kind of parallel relationship between social changes and computer design. Although causally unrelated, conceptually it makes sense that the Cold War and the design of the Web took place at exactly the same time."(7)

Until the 1980s media relied primarily upon print and analog broadcast models, such as those of television and radio. The last twenty-five years have seen the rapid transformation into media which are predicated upon the use of digital

technologies, such as the Internet and video games. However, these examples are only a small representation of new media. The use of digital computers has transformed the remaining 'old' media, as suggested by the advent of digital television and online publications. Even traditional media forms such as the printing press have been transformed through the application of technologies such as image manipulation software like Adobe Photoshop and desktop publishing tools.

Andrew L. Shapiro (1999) argues that the "emergence of new, digital technologies signals a potentially radical shift of who is in control of information, experience and resources" (Shapiro cited in Croteau and Hoynes 2003: 322). W. Russell Neuman (1991) suggests that whilst the "new media" have technical capabilities to pull in one direction, economic and social forces pull back in the opposite direction. According to Neuman, "We are witnessing the evolution of a universal interconnected network of audio, video, and electronic text communications that will blur the distinction between interpersonal and mass communication and between public and private communication" (Neuman cited in Croteau and Hoynes 2003). Neuman argues that New Media will:

*(1)Alter the meaning of geographic distance.*

*(2)Allow for a huge increase in the volume of communication.*

*(3)Provide the possibility of increasing the speed of communication.*

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*(4) Provide opportunities for interactive communication.*

*(5) Allow forms of communication that were previously separate to overlap and interconnect.*

**Globalisation and New Media**

The rise of new media has increased communication between people all over the world and the Internet. It has allowed people to express themselves through blogs, websites, pictures, and other user-generated media.

Flew (2002) stated that, "as a result of the evolution of new media technologies, globalization occurs." Globalization is generally stated as "more than expansion of activities beyond the boundaries of particular nation states".**(8)** Globalization shortens the distance between people all over the world by the electronic communication (Carely 1992 in Flew 2002) and Cairncross (1998) expresses this great development as the "death of distance". New media "radically break the connection between physical place and social place, making physical location much less significant for our social relationships" (Croteau and Hoynes 2003).

However, the changes in the new media environment create a series of tensions in the concept of "public sphere".**(9)** According to Ingrid Volkmer, "public sphere" is defined as a process through which public communication becomes restructured and partly dis-embedded from national political and cultural institutions. This trend of the globalized public sphere is not only as a

geographical expansion from a nation to worldwide, but also changes the relationship between the public, the media and state (Volkmer, 1999).**(10)**

"Virtual communities" are being established online and transcend geographical boundaries, eliminating social restrictions. Howard Rheingold (2000) describes these globalised societies as self-defined networks, which resemble what we do in real life. "People in virtual communities use words on screens to exchange pleasantries and argue, engage in intellectual discourse, conduct commerce, make plans, brainstorm, gossip, feud, fall in love, create a little high art and a lot of idle talk" (Rheingold cited in Slevin 2000). For Sherry Turkle "making the computer into a second self, finding a soul in the machine, can substitute for human relationships" (Holmes 2005). New media has the ability to connect like-minded others worldwide.

While this perspective suggests that the technology drives – and therefore is a determining factor – in the process of globalization, arguments involving technological determinism are generally frowned upon by mainstream media studies.**(11)(12)(13)** Instead academics focus on the multiplicity of processes by which technology is funded, researched and produced, forming a feedback loop when the technologies are used and often transformed by their users, which then feeds into the process of guiding their future development.

While commentators like Castells **(14)** espouse a "soft determinism"**(15)** whereby they contend that "Technology does not

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determine society. Nor does society script the course of technological change, since many factors, including individual inventiveness and entrepreneurialism, intervene in the process of scientific discovery, technical innovation and social applications, so the final outcome depends on a complex pattern of interaction. Indeed the dilemma of technological determinism is probably a false problem, since technology is society and society cannot be understood without its technological tools." (Castells, 1996) This, however, is still distinct from stating that societal changes are instigated by technological development, which recalls the theses of Marshall McLuhan. (16)(17)

Manovich(18) and Castells have argued that whereas mass media "corresponded to the logic of industrial mass society, which values conformity over individuality," (Manovich, 2001) new media follows the logic of the postindustrial or globalized society whereby "every citizen can construct her own custom lifestyle and select her ideology from a large number of choices. Rather than pushing the same objects to a mass audience, marketing now tries to target each individual separately." (Manovich, 2001)

**New Media: A Vibrant Medium for Social Change**

Social movement media has a rich and storied history (see Agitprop) that has changed at a rapid rate since New Media became widely used (Chris Atton).(19) The Zapatista Army of National Liberation of Chiapas, Mexico were the first major movement to make widely recognized and effective use of New Media for

communiqués and organizing in 1994.(20) Since then, New Media has been used extensively by social movements to educate, organize, share cultural products of movements, communicate, coalition build, and more. The WTO Ministerial Conference of 1999 protest activity was another landmark in the use of New Media as a tool for social change. The WTO protests used media to organize the original action, communicate with and educate participants, and was used as an alternative media source.(21) The Indy media movement also developed out of this action, and has been a great tool in the democratization of information, which is another widely discussed aspect of new media movement.(22) Some scholars even view this democratization as an indication of the creation of a "radical, socio-technical paradigm to challenge the dominant, neoliberal and technologically determinist model of information and communication technologies."(23) A less radical view along these same lines is that people are taking advantage of the Internet to produce a grassroots globalization, one that is anti-neoliberal and centered on people rather than the flow of capital. (24) Of course, some are also skeptical of the role of New Media in Social Movements. Many scholars point out unequal access to new media as a hindrance to broad-based movements, sometimes even oppressing some within a movement.(25) Others are skeptical about how democratic or useful it really is for social movements, even for those with access.(26)

**New Media & National Security**

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New Media has also recently become of interest to the global espionage community as it is easily accessible electronically in database format and can therefore be quickly retrieved and reverse engineered by national governments. Particularly of interest to the espionage community are Facebook and Twitter, two sites where individuals freely divulge personal information that can then be sifted through and archived for the automatic creation of dossiers on both people of interest and the average citizen (27)

**New Media & Interactivity**

Interactivity has become a term for a number of new media use options evolving from the rapid dissemination of Internet access points, the digitalization of media, and media convergence. In 1984, Rice defined new media as communication technologies that enable or facilitate user-to-

user interactivity and interactivity between user and information.(28) Such a definition replaces the "one-to-many" model of traditional mass communication with the possibility of a "many-to-many" web of communication. Any individual with the appropriate technology can now produce his or her online media and include images, text, and sound about whatever he or she chooses. (29) Thus the convergence of new methods of communication with new technologies shifts the model of mass communication, and radically reshapes the ways we interact and communicate with one another. "What is new media?" Vin Crosbie(30) (2002) described three different kinds of communication media. He saw Interpersonal media as "one to one", Mass media as "one to many", and finally New Media as Individuation Media or "many to many".

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New Media: Uses and Description

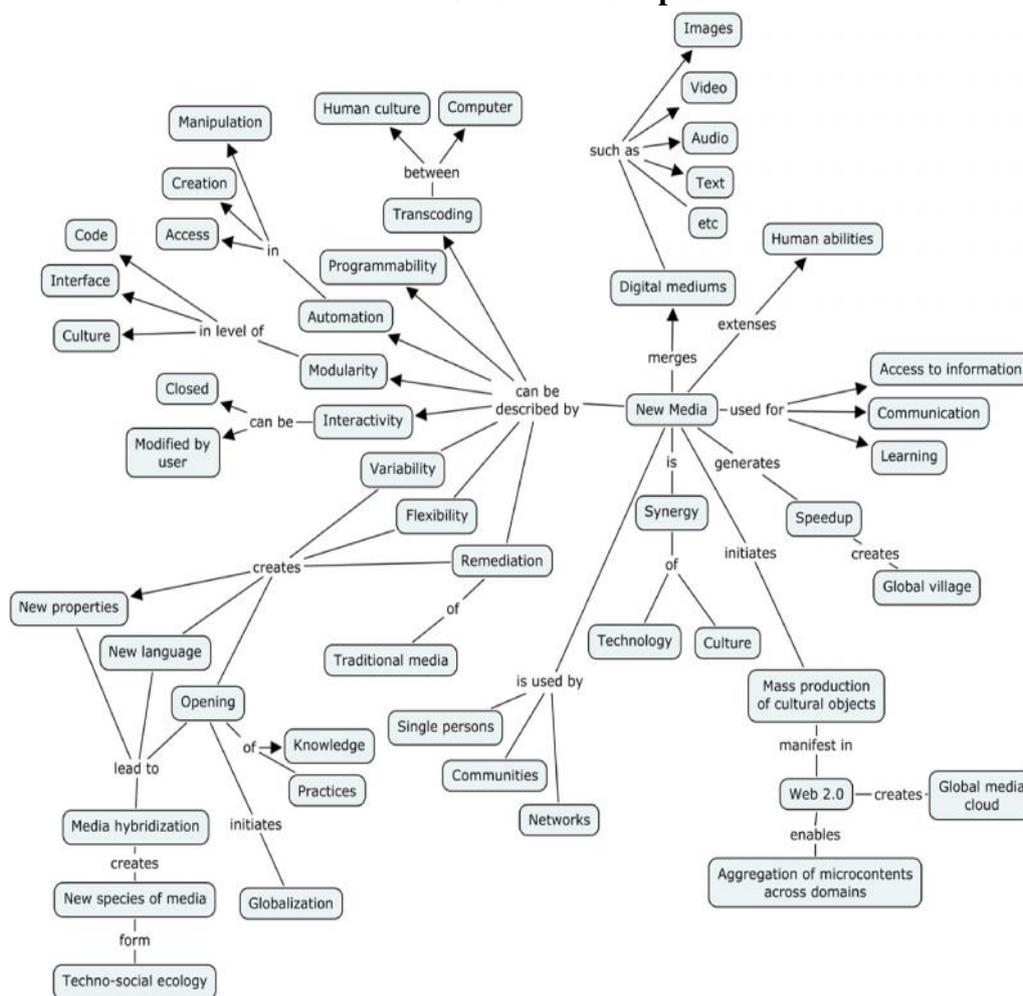


FIGURE: 2

**Globalisation, New Media and Cultural Imperialism**

Because of the American monopoly in communication research since the Second World War, some people viewed mass media as well as new media as a channel of Westernization. The flow of media from the West to less developed countries was regarded by the developed west as good not only for the recipients but also for the senders who saw it as an integral part of

their fight against socialism and totalitarianism. But this ethnocentric view of global communications has drawn a critical response from international scholars and receiving countries. During the Cold War and the numerous resistance movements within many semi-colonial areas, the issue became an inevitable argument. New media imperialism seemed to succeed more easily than the previous international propaganda because of its form of ordinary

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entertainment and the willingness of mass audiences to enjoy popular culture.

According to detractors of globalization, global communications are mostly connected with notions such as cultural imperialism and media imperialism; they see global communications as a vehicle which aims at controlling, invading or undermining other cultures. The transmitted cultural or ideological pattern has often been seen as an invasion of Western values, particularly those of America (McQuail, 2000). Cairncross(2001) further claims, "In countries other than the United States, people fear a future in which everybody speaks English and thinks like an American, with cultural diversity engulfed in a tidal wave of crass Hollywood values".

While some people criticize Western media exports as predatory, others support it as an expression of the free market and regard the imbalance of flow as a characteristic of the wider media market, which has benefit for all (Noam, 1991). Free-flow theorists tend to assume that global media has little predatory effect because the audience is voluntary, claiming that global media content is culturally neutral and ideologically innocent (Biltreyst, 1995).

However, receiving countries have often complained of media imperialism, arguing that global mass media is having negative effects on the culture and traditional values of their citizens. The idea is that cultural autonomy is undermined by imbalance in the flow of mass media content and, therefore, its national identity in an age of globalism is in danger of being subverted.

Mc Quail rightly points out "The unequal relationship in the flow of news increases the relative global power of large and wealthy news-producing countries and hinders the growth of an appropriate national identity and self-image" (Mc Quail, 2000). Such views have even been supported by other leaders of western countries. Jacques Chirac has frequently spoken in developing countries about the negative effects of American culture as transmitted through its mass communications machinery. Supporters of the idea that globalized media is cultural imperialism also view global mass media as a process of cause and effect, pointing out that the media conveys opinions and ideas from one place to another, from senders to receivers. But media does not work so simply, except in certain cases of planned communication. We have to consider the active participation of the receiving end -- the audience that shapes the media content (Liebes & Katz, 1990). The audience has as much power to shape media content through assigning meaning to it as media producers do through creating it. The aims of media suppliers are also no longer the only element that can determine the characteristics of the information flow within the media. The media must also respond to the wants and needs of the receivers.

However, recently, new voices have supported media globalization. Where, a few countries previously dominated global media channels, now other countries and cultures are able to take advantage of them, as well. According to *Sreberny-Mohammadi*, "cultural imperialism was

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*based on a situation of comparative global media scarcity, limited global media players and embryonic media systems in much of the Third World*' (1996, p. 177-203). The situation has changed substantially in recent years, and the mix of players has become ever more complex.

### Impact of New Media on Journalism: Positive or Negative

Journalism is the profession of writing or communicating, formally employed by publications and broadcasters, for the benefit of a particular community of people. New media is a term meant to encompass the emergence of digital, computerized, or networked information and communication technologies in the later part of the 20th century. New media is related to journalism in many ways. One of the ways is using the internet to publish news. The main purpose of journalism is to provide people with important social and political news. In the past, journalism is done through the television, radio and newspaper. Now, people turn to the internet to search for news. This greatly lowers the quality of journalism though increases the receptivity of the news at a greater pace. Also, new media has provided a platform for open-interaction and hence paved a path for free flow of ideas without emphasizing on whether the ideas exchanged are constructive or destructive.

In the old days, publishing news required large investments and this alone makes the source reliable. Now, internet is readily available to anyone with a computer and internet connection and this makes the

source of news unreliable. You can't believe everything on the internet because the source may not come from a professional journalist. Whenever I read the news on the internet, many questions come to mind. For example, "Where did it come from?" or "Can I trust that it is original?" etc.

One of the most common things that people read is celebrity gossip. There are many websites on celebrity gossip like JustJared, PerezHilton and Celebrity-Gossip etc. All these websites have almost similar content which poses as a danger that once something is on the Internet, it tends to be accepted as a fact and repeated many times. The audience will start to believe the content on the website because they see multiple articles on the same issue from many different websites.

Internet-based news can also result in the loss of originality. People are constantly competing with the rest of the internet users, which may lead to plagiarism. Many websites post almost exact stories; some sites even replicated the newspaper online. This clearly shows that a loss of originality is present.

To sum it all up, there are many causes on how the use of new media can negatively impact journalism. Firstly, everyone wants to be the first to publish new information. Secondly, the web tends to be a place where opinion is preferred over careful and unbiased reporting. This resulted in the posting of some very hateful comments on the web. Thirdly, internet-based news still does not provide the kind of expensive and

in-depth journalism that mainstream media have done.

itself in not guided, it could lead to more violence or sexual acts.

### **Media and Its Effects on the Masses:**

#### **Short Term Effects**

**1-Imitation and Copying Behavior =>** Children and adults mimics and incorporate a behavior they have seen a character in media perform.

**7-Temporary Fear=>**Violent media can produce intense fright reactions. Fright is an immediate emotional response and is composed of anxiety, distress, and increased physiological arousal that are frequently engendered in viewers as a result of exposure to specific types of media productions.

**2-Triggering Novel Behavior=>** Media that stimulates a person to act in a manner that is not copied from a specific a media portrayal the have seen. Instead the viewer uses the stimulation they feel by watching the negative media to act aggressively in a novel way to fit the situation at hand.

**8-Desensitization=>**Media can reduce our emotional reactions. It breaks down viewer's natural resistance to killing.

**3-Disinhibition=>**Exposure to media violence can reduce viewers' normal inhibitions that prevent them from behaving in a violent manner. Violent media over time reduces viewer's inhibitions with psychological conditioning and slowly reprograms their values.

**9-Catharsis=>**is the most controversial media effect. Catharsis is an emotional effect experienced by people who use media to purge negative emotions, such as fear or anger. Catharsis also has a physiological component, because it can only work if a person is in a relatively high state of arousal. Without high arousal, there is no energy or drive to dissipate.

**4-Attraction=>**May people are attracted to violence, not all the time, but sometimes.

**10-Immediate Creation or Change of Attitudes=>**A person's attitude can be created or changed with as little as a single exposure. Watching violent media can make people temporarily less aware of and less concerned about aggressive acts in others.

**5-Fight or Flight=>**Exposure to violent media can temporarily arouse people physiologically whereby a person's heart rate and blood pressure increase. The same physical changes that occur in a person's body during a real life threat are the same ones that occur when there are watching violent or fearful images.

**11-Learning Specific Acts and Lessons=>**Learning is defined as the acquisition of the facts so that they can be recalled later. Learning need not be planned—it can be incidental to the motive we have for media exposure. Incidental learning takes place when we do not intend

**6-Excitation Transfer->**Violent or sexual acts presented in media tend to arouse viewers and hence is an energizer. The arousal needs direction, because arousal by

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to learn and when the sender of the messages is not intending for us to learn anything.

**12-Learning Behaviors**=>People can learn behavior by watching characters perform in media. Not only do they learn the specific behavior, they learn there are no consequences to the behaviors.

**Media and Its Effects on the Masses:****Long Term Effects**

**1-Generalizing to Novel Behaviors**=>Media can influence behaviors—not just specific actions, but a general, long term manner. Viewers can generalize a particular behavior to a broader class of behaviors.

**2-Long-Term Triggering**=>Exposure to affluent lifestyles in media and high levels of advertising of consumer goods teachers' viewer over time that in order to be happy you need to attain those things.

**3-Malformed Superego**=>The superego is something that is acquired through experience as people learn what is acceptable in society. Viewers are exposed to many different value systems, as there are channels. Also, media gives viewers no discipline or feedback on their behavior which leaves them to develop their own superego value system.

**4-Training Behavior**=>Media shapes our behavior by training us. Over time, viewers seek out the same types of actions that reinforce the conditions they have been exposed to.

**5-Physiological Habituation**=>This is the building up or increasing of physiological tolerance over the long term. With repeated fight-flight responses, the human body gradually builds up a resistance to the exposure to media images.

**6-Narcotizing**=>Habitual viewing of violent media over time dull our reactions. Viewers can become addicted and crave that strong "arousal jag" they get from violent exposures. Violence acts as a drug in the sense that people become more dependent over time.

**7-Emotional Habituation**=>Some portrayals is presented so often we can no longer treat them with wonder and awe. Things that used to horrify or upset us no longer do. Long term exposure to violence can lead to a lack of remorse. A high levels of watching media leaves no time for reflection. This pacing short-circuits the natural emotional development that people need to become healthy human beings; it strangles the development of children's own voices and denies them their imaginative powers. Viewers spend more and more time with pseudo-emotional connections with fictional characters in media, they build up less experience with emotions in the real world.

**8-Long Term Reinforcement of Attitudes and Beliefs**=>Media provides so many violent messages that are usually presented with the same cluster of contextual factions viewers' existing attitudes about violence are reinforced over time.

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**9-Cultivation of Fear**=>Heavy exposure to negative and violent portrayals lead people to construct unrealistically high estimates of risk of victimization and a corresponding belief that the world is a mean and violent place.

**10-Generalizing Patterns**=>A person who watches a local news program and hears three different stories about robberies has learned three facts from each message. Later,that night he might generalize from these three stories and draw a conclusion that was not given to him by the media, but the media provided to him by some facts. Media provides consistent message that lead viewers to construct generalizations about how much crime and violence there is in society.

**11-Learning Social Norms**=>People can generalize a pattern from individual media exposures without that pattern being a social norm. When viewers are repeated exposed to violence in media, a person overestimates the rate of crimes that are cleared by arrest. Although these are generalizations, they are not social norms. Social norms are generalized patterns from social information, rather than factual information. Social norms deal more with the rules of behavior in social situations rather than with society's factual parameters. Sheer repetition of violent portrayals is enough to lead people to generalize that violence is typical way of dealing with problems in society.

**12-Programming Us How to think**=>media violence weakens our ability

to react properly to violent images. It weakens appropriate cognitive, emotion and social development, causing more children to become increasingly vulnerable to other violence-enabling factors in our society such as poverty, discrimination, drugs and the availability of guns.

**13-Moving the Mean of Society Toward More of a Fight-Flight Mentality**=> When violence permeates the media year after year in all kinds of programming and when the message of the violence is antisocial (violence is usually justified, successful, and harmless to victims), the mean of society is likely to move gradually to antisocial direction. The society will gradually move towards a fight-flight mentality. The fight component is exhibited by an erosion of inhibitions to behaving in a violent manner. The flight component is exhibited by a gradual increase in generalized fear along with an erosion of sympathy for victims of violence.

**14-Changing Institutions**=> when violence permeates the media year after year in all kinds of programming and when the message of that violence is antisocial, institutions feel the influence and gradually change. There is a greater fear in society, which leads to makes institution to be more aggressive in removing deviants from society. Institutions seem to change as a result of conflicting forces.

**Conclusion:** Flew (2002) stated that, "*as a result of the evolution of new media technologies, globalisation occurs*".

Globalisation is generally stated as "*more than expansion of activities beyond the*

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*boundaries of particular nation*

*states*". Globalisation shortens the distance between people all over the world by the electronic communication and Cairncross (1998) expresses this great development as the "death of distance". New media "radically break the connection between physical place and social place, making physical location much less significant for our social relationships". Globalisation of media can influence national cultures in different ways. However, the cultural hegemony of media exporters is unlikely in and of itself to result in cultural domination. "Media may be a necessary, but are unlikely to be a sufficient, condition for cultural resistance or submission" (McQuail, 2000). International as well as new media's effect on local culture should always be examined within the context of different economic, technological and cultural situations. Economic and technological internationalization of media not only recharges the existing media strengths, but

also allows new media outlets to emerge and grow. In the case of India, the national and local media players grow increasingly stronger; due to cultural factors, they have an edge over foreign competitors.

Moreover, no one can deny the fact that West is technologically advanced and technology is the fuel for globalization, it has a big impact on the flow of NEWS. Due to globalization the news flow can be examined as unipolar. West is feeding third world its decisive propagandas in order to strengthen its capitalist paws in natural resources rich third world nations. *Illegal war has been imposed and nations have been brought down to create new markets which consume western commodities. Media is regularly used to create new demands in the eastern culture.* Finally, despite various shortcomings it's been undeniable that new media technology and globalisation has contributed more towards the development of human race.

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