

**MASS MEDIA & SOCIETY
(SOCIOLOGY OF MASS COMMUNICATION)**

VI SEMESTER

CORE COURSE

BA SOCIOLOGY

(2011 Admission)



UNIVERSITY OF CALICUT

SCHOOL OF DISTANCE EDUCATION

CALICUT UNIVERSITY P.O., MALAPPURAM, KERALA, INDIA – 673 635

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STUDY MATERIAL

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MASS MEDIA & SOCIETY (SOCIOLOGY OF MASS COMMUNICATION)

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MODULE 1

COMMUNICATION

DEFINITION AND MEANING AND OF COMMUNICATION

The word 'communication' is derived from the Latin verb *communicare*, which means "to share" or "to make common". It may be explained as the meaningful exchange of ideas or information. Communication is the giving and receiving of messages from one or more people to one or more other people.

Communication is a process whereby information is is channeled and imparted by a sender to a receiver via some medium. The receiver then decodes the message and gives the sender a feedback. All forms of communication require a sender, a message, and a recipient. Communication is thus a process by which meaning is assigned and conveyed in an attempt to create shared understanding.

Communication may be defined as a social interaction through messages. It may be defined as the process of transmitting information and common understanding from one person to another.

Communication is defined as “the activity associated with distributing or exchanging information”

Another definition of communication describes it as “the exchange of thoughts, messages, or information”

In a simple model or standard view of communication, information or content is sent in some form from the sender to the receiver. This common conception of communication simply views communication as a means of sending and receiving information. This model is based on the following elements:

1. A source of information which produces a message.
2. A transmitter, who encodes the message
3. A channel which transmits the message
4. A receiver who decodes the message

Two common elements in every communication exchange are the sender and the receiver. The sender initiates the communication. The receiver is the individual to whom the message is sent. The sender encodes the idea by selecting words, symbols, or gestures with which to compose a message. The message is the outcome of the encoding, which takes the form of verbal, nonverbal, or written language. The message is sent through a medium or channel, which is the carrier of the communication. The receiver decodes the received message into meaningful information. Noise is anything that distorts the message. Finally, feedback occurs when the receiver responds to the sender's message and returns the message to the sender. Feedback allows the sender to determine whether the message has been received and understood. **Group and Mass Communication**

Group communication refers to communication between 3 or more individuals. People belong to groups to satisfy needs that they cannot meet satisfy on their own. By coming together with others, the knowledge and experience to make decisions is pooled which helps accomplish tasks more efficiently than when done individually.

Groups function by communicating ideas. An effective group is one that reaches its conclusions after considering the widest range of ideas. For the group to fulfill its potential, all the members need to feel comfortable in communicating their ideas, and must feel a responsibility to contribute to the group discussion. If all members are not participating, some of the advantages of group action are lost.

Both the leaders and members influence the degree of participation among group members. By increasing participation, not only will the group do a better job of accomplishing its goals, but it is more likely to satisfy individual member goals. The more we believe the group capable of meeting our needs, the more attractive it will be to us, and the more likely we are to increase our future participation. Both the members and the group as a whole will benefit from improved group communication.

Group size is one factor which influences group communication. The optimum size for a group depends on the nature of its task. On one hand, there should be enough members to provide diversity of interest. But, if the group becomes too large, participation will be affected. As group members are added, the potential for new combinations of ideas increases significantly. However, as the size increases, it affects the effectivity of group communication.

Another factor which influences group communication is physical arrangement. Studies show that interpersonal communication is enhanced by comfortable surroundings. Where people sit also has an influence on how they interact. Member status and eye contact are key considerations in seating arrangements. Where a person sits indicates his or her status in the group. Those who sit at the head of rectangular tables are most often chosen for leadership. People talk much more freely if they have eye contact with other members. Those who sit at the corners of tables have the least eye contact and tend to contribute the least.

Mass communication is the study of how individuals and entities transmit information through mass media to large segments of the population at the same time. It is usually related to newspaper, magazine, books, radio, television film etc as these media are used to propagate information, news and advertising. Mass communication is "the process by which a person, group of people, or large organization creates a message and transmits it through some type of medium to a large, anonymous, heterogeneous audience." Mass communication is characterized by the transmission of complex messages to large and diverse audiences, using sophisticated technology of communication.

EXTRA PERSONAL COMMUNICATION

Extra Personal Communication is that way of communication in which a human interacts with other species. Communication between human beings and non-human entities is extra personal communication.

COMMUNICATION AND MODERN TECHNOLOGY

New communications and information technologies have created a global revolution in patterns of communication and society. Modern communication technology makes it possible to stay connected anywhere, all the time, and the flow of information is nearly limitless. Along with all the benefits, however, come potential consequences. The ever increasing flow of information

through our computers, televisions, and phones has its own advantages. But it also has a negative impact on the way we communicate and interact

In the present world communication plays key role in all the development activities from economy to all relations in national & international activities. The development in modern communication has brought new era in the development of the world. In this aspect the advantages of the communication is remarkable and can be seen everywhere from the world. Today we benefit much from communication. There are many benefits of the modern communication to our lives in all the fields. Earlier, there were no telephones, fax machines, internet, TV or any other present resources of communication. Present communication has made the world a global village. This means today the world is such a small place for which through communication we can know what going on anywhere in the world. Television helps us to get breaking news from all over the world. The internet had given a boost to our daily communication. We can talk any one from anywhere in the world through internet or phone. Even in the aspects of education one can get all the information requires from internet. One can even study from the internet through distance learning programs.

Communication makes us feel that the world is at our finger tips. Modern communication has brought a revolution to our present lives from education to medicine. Today we are using the advance communication equipments to educate our children from computers facilities like internet to projectors. Modern communication has brought new era in the development of medical care. In the present many countries in the world is using the internet medical care including it through the internet in some major operations also. In the future we will get more benefit from the modern communication since it will develop day by day, thus bringing more development to our world in all the areas.

The development of the electric telegraph in the 1840s and the telephone in the late 1870s made rapid long-distance communications possible. Both media began in local areas and then rapidly spread to connect large parts of the world. The telegraph and, to a greater degree, the telephone continued to be the principal media for telecommunications for most of the 20th Century. The invention of radio at the turn of the 20th Century greatly increased the mobility of official and personal communications and made greater volumes of communications possible. Radio quickly emerged as both a medium for point-to-point (e.g., ship-to--shore) and point-to-multipoint telecommunications (e.g., police dispatch) and a mass medium for information, entertainment, and commerce. The utility and consequent worldwide adoption and rapid evolution of these new communications media prompted the creation of new legal and regulatory regimes both internationally and domestically to set rates, standardize terms of service, and allocate frequency bands to radio services by country. Innovation in electronic communications continued to progress during the 1940s by the invention of television was later followed by computers, internet and mobile phones. All the emerging technologies are found to have an impact on the society.

Modern technology has improved multiculturalism and the communication between cultures. With modern communication technology such as TVs and phones, we can see what people at the other end of the world are doing. This will greatly help us understand the cultural diversity of this world, and we will learn to appreciate the cultural difference of people from different part of the earth. Modern technology increases the communication between cultures. By communication, one culture can learn from other culture and evolve. Modern technology helps us to preserve our cultural relics and world treasures, and discover our culture in the past. We can also explore and discover more about our past, and have a better understanding of now and the future.

The more advanced technology becomes, the more it seems to have control over our lives. Recent developments in technology such as the internet also led to a decline in “normal” social behaviors. With the advancement in latest technology, we have to face many disadvantages out of the benefit of modern technology such as a stress factor, hectic life, cyber crime and health problems. As we all know that we have entered an era of new and modern technology world that is equipped with super technology software through which we can work without employing person power. On the other side, a new technology invented by the scientists has armed them with a technology that can destroy a city in seconds with mere pushing a button. Similarly, the advance technology has created increasing incidents of cyber crimes.

Social Isolation is on the increase, people are spending more time playing video games, learning how to use new modern technologies, using social networks and they neglect their real life. Technology has replaced our old way of interacting. Modern technology has replaced many humans; robots are doing of the jobs which used to be done by humans. Increased dependency on modern tools like calculators has reduced on our creativity. Modern technology has been the main aid in the increasing and endless wars. It aids the manufacturing of modern war weapons which will require testing. So when these weapons get into the hands of criminals, they will use them for their selfish reasons.

But despite knowing the side effects of these technologies, we are now making ourselves fully dependent on it. Technology has influenced our lives to such an extent that we cannot live without its support though fully recognizing its negative effects.

MODULE II

MASS MEDIA

NATURE, CHARACTERISTICS AND FUNCTIONS OF MASS MEDIA

Mass media refers to the institutions that provide such messages: newspapers, magazines, television, radio, film and multimedia Web sites. The term also is used for the specific institutions of mass media, such as radio networks and television stations, movie companies, music producers, and the Internet. Mass communication is characterized by the transmission of complex messages to large and diverse audiences, using sophisticated technology of communication.

Some of the important characteristics of mass media are discussed below.

- The source of mass communication message generally is a person or group operating within an organizational setting. Examples of these sources are news reporters, television producers and magazine editors. Likewise, the source generally is a multiple entity, and the resulting message is the work of several persons. For example, producers, writers, actors, directors and video editors all work together to create a television program. Publishers, reporters, editors, copyeditors, typesetters, graphic designers and photographers together produce a magazine article.
- Mass media messages are sophisticated and complex. Whereas the message in interpersonal communication may be simple words and short sentences, mass media messages are quite elaborate. Examples of mass media message are a news report, a novel, a movie, a television program, a magazine article, a newspaper columns, a music video, and a billboard advertisement.
- Channels of mass media, also called mass vehicles, involve one or more aspects of technology. Radio, for example, involves tape machines, microphones, devices that digitize sound waves, transmitters that disseminate them, and receiving units that decode the sound waves and render them back into audio form approximating the original. Sometimes, as in the case of musical recording, the channel of mass communication may even enhance the sound quality of the original.
- Audiences generally are self-selected, people who tune in to a particular television or who read a particular magazine. Mass audiences also are heterogeneous, meaning that they are both large and diverse. They actually are made up of groups of people with dissimilar background, demographics, and socio-political characteristics; they are spread over a vast geographic area. Such audiences are brought together by a single shared interest in the particular message available through the mass medium. Message sources generally have only limited information about their audiences. Radio station managers may know audience demographics such as average ages, incomes, political interests, and so on, but they know little about the individual members of the audience. Indeed, one characteristic of mass media is that the audience members essentially remain anonymous.

- Feedback is minimal in mass media, and no real give-and-take is practically possible. Message flow typically is one-way, from source to receiver. Traditionally, feedback has been minimal and generally delayed. A newspaper reader could write a letter to the editor; a television viewer might respond to a survey. With the Internet, new possibilities are being found to increase feedback, but it remains limited.

Four basic functions of mass media have been identified. They are surveillance, interpretation, socialization and entertainment.

- Surveillance refers to the news and information role of mass media. This role can be subdivided into warning surveillance associated with the news media (information about pending threats such as floods, military attack, and depressed economic conditions) and instrumental surveillance associated with both news and popular media (transmission of useful information about news products, entertainment guides, stock market prices, etc.). Surveillance information also can come from books, films, television programs, and other types of literary culture that provides information on human issues. Information travels quickly via the electronic media. The benefit of this is instantaneous awareness; the disadvantage is that misinformation can travel just as quickly as accurate information, and speedy dissemination often means that accusations and supposed facts are not verified before they are transmitted.
- Interpretation is the function of mass media that provides a context for new information and commentary about its significance and meaning. Traditionally, newspapers provided such interpretation in their editorial and commentary sections, reserving news pages for supposedly neutral information. Reporting was said to be objective; that is, free from comment and interpretation. The idea was that reporters would offer factual information untainted by commentary, and readers would decide for themselves the significance and meaning of that information. Such a quest for objectivity is less apparent today in newspapers, and the vast amount of television reporting seems to have blended the news-reporting and commentary functions. If interpretation is the function, persuasion is the motivation for the producers of such messages.
- The media also have a role in socialization, the transmission of values within a society, particularly the modeling of appropriate behavior and attitudes. The notion is that the mass media present images of society, which viewers then can learn and adopt for themselves. This in turn helps create a stable society with common social values. Television and film have the greatest potential for socialization because they seem to be the most realistic. They can be quite influential, particularly on young people; and images or role models of social behavior as well as fashion, grooming styles, and other aspects of social interaction can be presented through television and film. Their effectiveness is evident in the similarity of youth culture throughout the world, in which the only common influence is provided by the media.
- Entertainment is a related function of mass media, sometimes called the diversion function because it diverts us from the real world. Entertainment always has been part of society, increasingly so in an age in which more people have a greater amount of leisure time. Through sound recordings, film, radio and television, entertainers have been able to attract audiences around the globe. Painters, sculptors and poets reach mass audiences through books and magazines. The entertainment function of the media has been subdivided into three categories: stimulation (as an antidote to boredom), relaxation (as part of a soothing

and perhaps meditative environment), and release (as a means to safely express anger, hostility or fear). Sociologists have observed that a consequence of wide-spread availability of quality media entertainment is that it may function too well as a diversion.

FOLK AND TRADITIONAL MEDIA

Folk Media is the creative dissemination of information through cultural and performance arts. In traditional societies, folk media: drama, skits, poems, stories, riddles, songs and dance have been popularly and successfully used to disseminate messages and even to pass on wisdom of older generations to the youth.

In different societies the use of folk media is seen in circumcision, betrothal and marriage ceremonies, cleansing and funeral rituals and in all forms of entertainment and festivals. Today the same media can be used for community motivation, mobilizing support and participation in programmes and at the same time for entertainment.

Characteristics

Folk and traditional media have some salient features which advocate its effectiveness and importance.

- Their appeal is at personal and intimate level.
- Cross cultural communication hurdles are not encountered here ;
- Rapport is immediate and direct ;
- Available to all and sundry and enjoyed by persons of different age groups at a very low cost
- Its impact is much deeper ;
- Very useful for community development;
- They belong to the community and not to individuals, state or private industry ;
- No threat of cultural colonialism and foreign ideological domination.
- Local talent and localized message-would have more credibility than those centralized ones.
- These media are comparatively cheap.
- Acceptability, cultural relevance entertainment value, localized language, legitimacy, flexibility, message repetition ability, instant 'two-way communication etc. is among their virtues.

PRINTING AND PUBLICATION

The earliest print technology was developed in China, Japan and Korea. Books were printed in China by rubbing paper against the inked surface of woodblocks. The traditional Chinese 'Accordion Book' was folded and stitched at the side because both sides of the thin, porous sheet could not be printed. For a very long time, the imperial state of China was the major producer of printed material. By the seventeenth century, the use of print diversified in China because of a blooming urban culture. Print was no longer limited to scholar-officials. Merchants used print in

day-to-day life because they collected trade related information. Fictional narratives, poetry, autobiographies, anthologies of literary masterpieces and romantic play became the staple for the reading public. Reading acquired the status of a preferred leisure activity.

With the print technology, a new reading public emerged. Books became cheaper because of printing. Numerous copies could now be produced with much ease. This helped in catering to an ever growing readership. Access to books increased for the public. This helped in creating a new culture of reading. Print created an opportunity of a new debate and discussion. People began questioning some established notions of religion. For the orthodox people, it was like a challenge as they feared the disturbance in old order. Ideas of scientists and philosophers became more accessible to the common people. New ideas could be debated and shared with a wider target audience.

There was vast leap in mass literacy in Europe in the nineteenth century. This brought a large numbers of new readers among children, women and workers. Electrically operated presses came in use from the turn of the twentieth century. This helped in accelerating the printing process. Many other innovations took place during this period. All the innovations had a cumulative effect which improved the appearance of printed texts.

ELECTRONIC MEDIA

Nowadays, another very popular means of social interaction and propagation that has emerged along with the print Media is the rise of Electronic Media. The birth of electronic media took place with the invention of Radio. Through the Radio, voice travelled and reached every nook and corner of the world. Owning a radio becomes a symbol of pride and social status. Then came Television which was a revolution in itself. The whole world got shrunk into that one room of the house. On September 15, 1959, Doordarshan was inaugurated in India. With the introduction of cable Television in 1993, electronic media has emerged as a greatest social force than ever. Television now has invaded not only every home, but every sphere of life. In fact, in some way or the other television now-a-days dictates our life. It has invaded and cut short our social life. People prefer to watch television instead of visiting people or socializing. It has severed all homely conversations around the hearth.

If used judiciously, the electronic media can prove to be very useful, educationally as well as socially, political and economically. Electronic media can be used as a powerful medium to spread social awareness among the illiterate masses against various social evils. Discussions on various topics can help the educated masses increase their intellectual abilities and widen their horizons. The various news channels keep the vigilant citizens updated. Channels like Discovery and national Geographic keep the inquisitive mind busy and satisfy every intellectual query of a probing mind. Along with these are endless number of entertainment channel have come up to cater to this special section of the society of the society.

Electronic media like the internet or cinema which are fast growing and are extremely popular It plays a great constructive role in help build of the social and cultural infrastructure of the nation if wisely within the limits of decency and intellectuality.

RADIO

Radio Broadcasting was pioneered in India by the Madras Presidency Club Radio in 1924. The Club worked a broadcasting service for three years, but owing to financial difficulties gave it up in 1927. In the same year, some enterprising businessmen in Bombay started the Indian Broadcasting Company with stations at Bombay and Calcutta. This company failed in 1930 and in 1932 the Government of India took over broadcasting. A separate department known as Indian Broadcasting Service was opened. The Service was later designated 'All India Radio' (AIR) and was placed under a separate Ministry-the Ministry of Information and Broadcasting.

Broadcasting, constitutes the most powerful medium of mass communication in India. Its importance, as a medium of information and education is particularly great in a vast and developing country like India where the reach of the printed word is not very wide or deep. While the total circulation of all the newspapers in India, including both English and Indian language papers, is around 8 million, there are, according to a recent estimate, nearly 400 million (out of a total population of 625 million) potential listeners to All India Radio.

Broadcasting in India is a national service, developed and operated by the Government of India. All India Radio (also known as Akashvani) operates this service, over a network of broadcasting stations located all over the country.

As a national service, catering to the complex needs of a vast country. All India Radio seeks to represent in its national and regional programmes, the attitudes, aspirations and attainments of all Indian people and attempts to reflect, as fully and faithfully as possible, the richness of the Indian scene and the reach of the Indian mind.

TELEVISION

The history of television in India started around later fifties. Television in India was introduced on September 15, 1959 in Delhi when UNESCO gave the Indian Government \$20,000 and 180 philips TV sets. The programs were broadcast twice a week for an hour a day on such topics as community health, citizens' duties and rights, and traffic and road sense. In 1961 the broadcasts were expanded to include a school educational television project. The first major expansion of television in India began in 1972, when a second television station was opened in Bombay. This was followed by stations in Srinagar and Amritsar (1973), and Calcutta, Madras and Lucknow in 1975. In 1975, the government carried out the first test of the possibilities of satellite based television through the SITE ((Satellite Instructional Television Experiment)) program. For the first 17 years, broadcasting of television spread haltingly and transmission was mainly in black & white. By 1976, the government found itself running a television network of eight television stations covering a population of 45 million spread over 75,000 square kilometers. Faced with the difficulty of administering such an extensive television system television as part of All India Radio, the government constituted Doordarshan, the national television network, as a separate Department under the Ministry of Information and Broadcasting.

There were initially two ignition points: the first, two events triggered the rapid growth of television in the eighties. INSAT-1A, the first of the country's domestic communications satellites became operational and made possible the networking of all of Doordarshan's regional stations. For the first time Doordarshan originated a nation-wide feed dubbed the "National Programme" which was fed from Delhi to the other stations. In November 1982, the country hosted the Asian Games and the government introduced color broadcasts for the coverage of the games. In this period no

private enterprise was allowed to set up TV stations or to transmit TV signals. The second spark came in the early nineties with the broadcast of satellite TV by foreign programmers like CNN followed by Star TV and a little later by domestic channels such as Zee TV and Sun TV into Indian homes. When the solitary few soaps like Hum Log (1984), and mythological dramas: Ramayan (1987-88) and Mahabharat (1988-89) were televised, millions of viewers stayed glued to their sets. Fifty years after it switched on, Doordarshan, India's public television broadcaster, continues to face the trinity of the three R's that haunt such broadcasters worldwide: revenue, relevance and reach.

Advertising had discovered television in early nineties. In years to come, it would reorder the medium to serve its purpose. Beginning with equipment gifted from a foreign government, a makeshift studio and a clutch of 21 television sets installed in homes, TV now means 160 satellite channels broadcasting into India, earning revenues of more than Rs. 79 billion from advertising alone. Now, with over 66 million homes connected to Cable, India is the third largest cable-connected country in the world.

FILMS

The cinema of India consists of films produced across India, The cinema as a medium gained popularity in the country. Dadasaheb Phalke is the Father of Indian cinema. The Dadasaheb Phalke Award, for lifetime contribution to cinema, was instituted in his honour, by the Government of India in 1969, and is the most prestigious and coveted award in Indian cinema.

In the 20th century, Indian cinema, along with the Hollywood and Chinese film industries, became a global enterprise. At the end of 2010 it was reported that in terms of annual film output, India ranks first. Enhanced technology paved the way for upgrading from established cinematic norms of delivering product, altering the manner in which content reached the target audience.

Films by Indian directors have been screened in various international film festivals. Other Indian filmmakers have also found success overseas. The Indian government extended film delegations to foreign countries such as the United States of America and Japan while the country's Film Producers Guild sent similar missions through Europe

India is the world's largest producer of films. By 2003 as many as 30 film production companies had been listed in the National Stock Exchange of India, making the commercial presence of the medium felt. Although developed independently for a long period of time, gross exchange of film performers and technicians as well as globalisation helped to shape this new identity.

CYBERSPACE

As a social experience, individuals can interact, exchange ideas, share information, provide social support, conduct business, direct actions, create artistic media, play games, engage in political discussion, and so on, using this global network. The term cyberspace has become a conventional means to describe anything associated with the Internet and the diverse Internet culture. Amongst individuals on cyberspace, there is believed to be a code of shared rules and ethics mutually beneficial for all to follow, referred to as cyber ethics.

VIRTUAL COMMUNICATION

Virtual communication is conducted through email, chat rooms, forums, and other virtual applications. Many people communicate virtually right through their phone. Virtual communication is written for the most part, but there are other forms of virtual communication that are more personal. Virtual communication is quick and can sometimes be more efficient.

Virtual communication is characterized by being able to send messages despite the availability of the recipient. It is also more often written, and it lacks emotions and nuances that are evident when someone is in person. Wording, structure of documents, acronyms, and emoticons are aspects of virtual communication. Virtual communication can be good because it lacks emotion, but it can also be confusing for people who are used to natural communication. The lack of emotion of physical means of communication interpretation may add an area of question to the communication. A positive aspect of virtual communication is that there is time to think about what you are trying to communicate before actually sending a message. A virtual community is a social network of individuals who interact through specific social media, potentially crossing geographical and political boundaries in order to pursue mutual interests or goals. One of the most pervasive types of virtual community operate under social networking services consisting of various online communities.

INTERNET, BLOGGING

The Internet is a global system of interconnected computer networks that use the standard Internet protocol suite to serve several billion users worldwide. It is a network of networks that consists of millions of private, public, academic, business, and government networks, of local to global scope, that are linked by a broad array of electronic, wireless, and optical networking technologies. The Internet carries an extensive range of information resources and services, such as the inter-linked hypertext documents of the World Wide Web, the infrastructure to support email, and peer-to-peer networks.

The Internet has created new forums of social interaction and social relations including social networking websites such as Facebook and MySpace which facilitate interaction. Though virtual communities were once thought to be composed of strictly virtual social ties, researchers often find that even those social ties formed in virtual spaces are often maintained both online and offline. There are ongoing debates about the impact of the Internet on strong and weak ties, whether the internet is creating more or less social capital, the internet's role in trends towards social isolation, and whether it creates a more or less diverse social environment. It is often said the Internet is a new frontier, and there is a line of argument to the effect that social interaction, cooperation and conflict among users resembles the anarchistic and violent American frontier of the early 19th century.

A blog is a discussion or informational site published on the World Wide Web and consisting of discrete entries typically displayed in reverse chronological order. Until 2009 blogs were usually the work of a single individual, occasionally of a small group, and often covered a single subject. More recently "multi-author blogs" have developed, with posts written by large numbers of authors and professionally edited. The emergence and growth of blogs in the late 1990s coincided with the advent of web publishing tools that facilitated the posting of content by non-technical users. A majority of blogs are interactive, allowing visitors to leave comments and even message each other via GUI widgets on the blogs, and it is this interactivity that distinguishes them from other static websites. In that sense, blogging can be seen as a form of social networking

service. Indeed, bloggers do not only produce content to post on their blogs, but also build social relations with their readers and other bloggers. Many blogs provide commentary on a particular subject; others function as more personal online diaries; others function more as online brand advertising of a particular individual or company. A typical blog combines text, images, and links to other blogs, Web pages, and other media related to its topic. The ability of readers to leave comments in an interactive format is an important contribution to the popularity of many blogs. Most blogs are primarily textual, although some focus on art (art blogs), photographs (photoblogs), videos (video blogs or "vlogs"), music (MP3 blogs), and audio (podcasts). Microblogging is another type of blogging, featuring very short posts. In education, blogs can be used as instructional resources. These blogs are referred to as edublogs.

The new world of information society with global networks and cyberspace will inevitably generate a wide variety of social, political, and ethical problems. Many problems related to human relationships and the community becomes apparent, when most human activities are carried on in cyberspace. Guidelines and strategies should be implemented so that global information can be exploited in a socially and ethically sensitive way for our future benefit and applications. These and many more ethical issues urgently need the attention of governments, businesses, educational institutions, public and private individuals worldwide.

MODULE III

THEORIES OF MASS MEDIA

HAROLD INNIS

Harold Adams Innis who is a political economist developed an important discussion on media from a Canadian perspective. He directly influenced Marshall McLuhan and is considered as a central figure in communication theory. From the end of the Second World War until his death in 1952, Innis examined the social history of communication by studying the communication media of the last 4000 years. Two of his famous works on communication- *Empire and Communications* (1950), and *The Bias of Communication* (1951) were published from the manuscript which he left at his death .

TIME-BIASED AND SPACE BIASED MEDIA

Harold Innis believed that the relative stability of cultures depends on the balance and proportion of their media. To study this balance and stability of culture, the following aspects should be examined

1. The working of specific communication technologies
2. The aspects of society which influence media and the contributions made by media to society
3. The forms of power which are supported by specific media

For Innis, one of the major factors of social change is communication media. He says that each medium embodies a *bias* in terms of the organization and control of information. Any empire or society is generally concerned with *duration over time* and *extension in space*. Based upon this bias, Innis has classified media into two types- *Time Biased* and *Space biased media*

Time-biased media, are durable, heavy and difficult to move. Because of this difficulty, they do not encourage territorial expansion. It means that empires based on time biased media is not interested in expansion across geographical boundaries. Since this type of media has a long life, they encourage the extension of empire over time. Due to their static nature and durability through time, Innis argued that time-biased media tend to promote the maintenance of communities and tradition. Time biased media are considered to be customary and related to the sacred and the moral aspects of society. Time-biased media facilitate the development of social hierarchies. Stone and clay tablets are examples of time biased media.

Space-biased media are light and manageable. They can be transported over large distances. They are associated with secular and territorial societies. They facilitate the expansion of empire across physical and territorial boundaries. Space biased media are composed of materials that are light and easy to work with, but not very durable. Space-biased media tend to foster impersonal, secular and administrative exchanges between people. Paper is such a medium; it is readily transported, but has a relatively short lifespan. Newspapers and electronic media such as television and the internet

could be classified as space-biased media because they allow messages to travel across vast distances and they are relatively impermanent.

The predominant media used by a particular group at a particular time influences its social organization. Time-biased media generally give rise to time-bound societies which are based on tradition and community, concerned with the past, and religious and moral in orientation. Space-biased media, in turn, gives rise to space-bound societies which emphasize change, individuality and impersonal relations. They are concerned with the present and future and are secular and rational in orientation.

According to Innis, the organization of empires seems to follow two major models. The first model is militaristic and concerned with the conquest of space. Time biased media that have supported the military conquering of space are lighter and easy to handle, so that the constraints of long distances could be lessened. The second model is religious and concerned with the conquest of time. Space biased media that supported religious empires are relatively durable so that they could support the concepts of eternal life and endless dynasties.

Innis believed that stable societies were able to achieve a balance between time- and space-biased communications media. He also believed that change came from the margins of society, since people on the margins invariably developed their own media. The new media allow those on the periphery to develop and consolidate power, and ultimately to challenge the authority of the centre.

MARSHAL MC LUHAN

Herbert Marshall McLuhan was a Canadian philosopher of communication theory. His work is viewed as an important one in the study of media theory which has practical applications in the advertising and television industries. McLuhan is known for creating the expressions *the medium is the message* and the *global village*, and for predicting the World Wide Web almost thirty years before it was invented.

McLuhan's *The Gutenberg Galaxy: The Making of Typographic Man* written in 1961 and published in 1962 is a major work in the fields of oral culture, print culture, cultural studies, and media ecology. Throughout the book, McLuhan tries to reveal how communication technology like alphabetic writing, the printing press, and the electronic media affects cognitive organization, which in turn influences social organization. He traces out the development from pre-alphabetic tribal humankind to the electronic age. Mc Luhan classifies alphabets into two- the phonetic alphabet which is the modern set of alphabets and logographic/logogramic writing systems, like hieroglyphics or ideograms. According to McLuhan, the invention of movable type made fast the cultural and cognitive changes that had already been taking place since the invention and implementation of the alphabet. Print culture, started by the Gutenberg press in the middle of the fifteenth century, brought about the cultural predominance of visual over oral culture. The main concept of McLuhan's argument is that new technologies like alphabets, printing presses etc influence the thoughts of people which in turn affects social organization. According to McLuhan, the beginning of print technology contributed to most of the salient trends in the Modern period in the Western world like individualism, democracy, Protestantism, capitalism and nationalism.

GLOBAL VILLAGE

In the early 1960s, McLuhan wrote that the visual, individualistic print culture would soon be brought to an end and electronic media will replace visual culture with oral culture. He calls this electronic interdependence. In this new age, mankind will move from individualism and fragmentation to a collective identity. McLuhan's called this new social organization *global village*. Global village refers to the notion that electronic communication shrinks distances, while increasing opportunities for talk and cross-cultural sharing. He also coined the term "surfing" to refer to rapid, irregular and multidirectional movement through a heterogeneous body of documents or knowledge

McLuhan's argument is based on the idea that technology has no moral aspect. It is only a tool that shapes an individual's a society's self-conception and realization. What is interesting about McLuhan's ideas on global village is his insight about the ways that electronic technologies would change our daily business and how we relate to other people. McLuhan made accurate predictions about the development of Internet. He also predicted the effects of the Internet. Mc Luhan says that the economy will be totally reorganized around information. McLuhan also believed that electronic technology would lead to the loss of private identity.

‘THE MEDIUM IS THE MESSAGE’

McLuhan wants to argue that the medium contains its own message, which is independent of the content. The medium does the same thing, no matter in what context. McLuhan defines media as “any technology that ... creates extensions of the human body and senses” He believed that these technological extensions had the effect of human senses. Technology influenced the sensory balance of individuals, which in turn affected the societies in which they lived. This process was the cause of all the major cultural changes in human history.

McLuhan believed that in prehistoric times people lived in a condition where all the senses worked together in harmony. “Before the invention of the phonetic alphabet, man lived in a world where all the senses were balanced and simultaneous. The only way preliterate people could communicate was through speech. He was concerned with the effects of the phonetic alphabet, and of printing. The implications of the phonetic alphabet were that the exchange of information was no longer instantaneous and that reading created individuals because of the lonely nature of the activity. The phonetic alphabet also led to the dominance of the sense of sight and the development of abstract thought. McLuhan perceived many far-reaching consequences of the invention of print, but he viewed these developments pessimistically. In contrast, he was much more hopeful about the electronic age, brought in by the invention of the telegraph, radio, film, the telephone, the computer and television. The electronic age restored humankind’s lost sensorial balance. Electronic media did not extend individual senses, as print media had done with the eye, but extended the entire human sensory system.

In his discussion of medium is the message, McLuhan warns us that we are often distracted by the content of a medium. He says that the personal and social consequences of any medium result from the new scale that is introduced by any new technology. "The medium is the message" tells us that noticing change in our societal or cultural ground conditions indicates the presence of a new message, that is, the effects of a new medium. Thus we can identify the new medium before it becomes obvious to everyone - a process that often takes years or even decades. And if we discover that the new medium brings along effects that might be harmful to our society or culture, we have

the opportunity to influence the development and evolution of the new innovation before the effects becomes persistent.

RAYMOND WILLIAMS

Raymond Henry Williams was a Welsh academic, novelist and critic. He was an influential figure within the New Left and in wider culture. His writings on politics, culture, the mass media and literature are a significant contribution to the Marxist critique of culture and the arts. His work laid the foundations for the field of cultural studies and the cultural materialist approach.

CULTURAL MATERIALISM

Raymond Williams developed the approach which he named 'cultural materialism' in his books - *Culture and Society* (1958), *The Long Revolution* (1961), *Marxism and Literature* (1977). Cultural materialism tries to examine the processes employed by power structures, such as the church, the state or the academy, to disseminate ideology. It explores the historical context and political implications of the text and through close textual analysis note the dominant hegemonic position and the possibilities for the rejection of that position.

Cultural materialism in literary theory and cultural studies traces its origin to the work of the left-wing literary critic Raymond Williams. Cultural materialism makes analysis based in critical theory, in the tradition of the Frankfurt School.

Cultural materialists deal with specific historical documents and attempt to analyze a particular moment in history. Williams viewed culture as a "productive process", a part of the means of production, and cultural materialism deals with "residual" and "oppositional" cultural elements. Cultural materialists extend the class-based analysis of traditional Marxism by means of an additional focus on the marginalized. Cultural materialists analyze the processes by which hegemonic forces in society use historically-important texts to validate or inscribe certain values on the cultural elements.

Cultural materialists draw attention to the processes being employed by contemporary power structures, such as the church, the state or the academy, to disseminate ideology. To do this they explore a text's historical context and its political implications, and then through close textual analysis note the dominant hegemonic position. They identify possibilities for the rejection and/or subversion of that position.

HEGEMONY

"Hegemony" was most likely derived from the Greek *egemonia*, whose root is *egemon*, meaning "leader, ruler, often in the sense of a state other than his own". Since the 19th century "hegemony" commonly has been used to indicate "political predominance, usually of one state over another". Italian Communist thinker, activist, and political leader Antonio Gramsci is perhaps the theorist most closely associated with the concept of hegemony. For Gramsci, hegemony was a form of control exercised primarily through a society's superstructure, as opposed to its base or social relations of production of a predominately economic character. Gramsci further delineates two distinct forms of control, as follows:

- "Social hegemony" which means the "'spontaneous' consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group i.e. the ruling class. This consent is 'historically' caused by the prestige which the dominant group enjoys because of its position and function in the world of production.
- "Political government" includes the "apparatus of state coercive power which 'legally' enforces discipline on those groups who do not 'consent' either actively or passively. This apparatus is, however, constituted for the whole of society in anticipation of moments of crisis of command and direction when spontaneous consent has failed"

Although they are useful for understanding different modes or aspects of social control, Gramsci does not retain "social hegemony" and "political government" as purely distinct categories, but rather brings them together under the "integral State." Raymond Williams lists out the following features of hegemony.

1. Hegemony constitutes lived experience, "a sense of reality for most people in the society, a sense of absolute because experienced reality beyond which it is very difficult for most members of the society to move, in most areas of their lives"
2. Hegemony exceeds ideology "in its refusal to equate consciousness with the articulate formal system which can be and ordinarily abstracted as 'ideology'
3. Lived hegemony is a process, not a system or structure
4. Hegemony is dynamic - "It does not just passively exist as a form of dominance. It has continually to be renewed, recreated, defended, and modified. It is also continually resisted, limited, altered, challenged by pressures not all its own."
5. Hegemony attempts to neutralize opposition - "the decisive hegemonic function is to control or transform or even incorporate
6. Hegemony is not necessarily total – "It is misleading, as a general method, to reduce all political and cultural initiatives and contributions to the terms of the hegemony."

COMMUNICATION AND REVOLUTION

In *Culture and Society*, *Marxism and Literature*, and *The Long Revolution*, Raymond Williams attempted to specify the nature of the cultural dialectic initiated with modernity. The great idea of the men of the Enlightenment was that the world should be made a better place through the application of reason. With the application of reason and logic, a clear mind, dedicated to the organisation of the world on scientific principles can be created which would make human life both happier and more just. The implementation of this rationalisation, though materially and politically progressive in nature, radically damaged all those human practices, which, though non-rational, are very much a part of human needs. The most notable among these non rational needs were, perhaps, those belief systems through which social and community life is organized.

From identifying this tension between the calculable and incalculable aspects of human life which can be summarised as the tension between utilitarian and romantic philosophies Williams went on to do two things. One was to suggest that modernity must be viewed as a huge revolution in the ways in which human beings think about themselves and their cultures. The other was to try to describe what a wholly 'human order' might consist in, and how it might be possible to pursue its languages in order to give hegemonic voice to that order.

For Williams the ends of modernity cannot be viewed as what we have now. Williams tried to understand that the ends of a 'human order' are something we must fight for. They are conditional, and no-one must rest from their particular political understanding in willing and acting towards the ends they desire and feel to be right. Social forms are evidently more recognisable when they are articulate and explicit. Many are formed and deliberate, and some are quite fixed. But when they have all been identified they do not form part of social consciousness in its simplest sense. They become social consciousness only when they are lived, actively, in real relationships. And this practical consciousness is always more than a handling of fixed forms and units. There is frequent tension between the received interpretation and practical experience. Practical consciousness is almost always different from official consciousness.

HABERMAS

Jürgen Habermas is a German sociologist and a philosopher in the tradition of critical theory and pragmatism. He is perhaps best known for his theory on the concepts of communicative rationality and the public sphere. His work focuses on the foundations of social theory and epistemology, the analysis of advanced capitalistic societies and democracy, the rule of law in a critical social-evolutionary context, and contemporary politics, particularly German politics.

CULTURE AND PUBLIC SPACE

In *The Structural Transformation of the Public Sphere* Habermas argues that prior to the 18th century, European culture had been dominated by a "representational" culture, where one party sought to "represent" itself on its audience by overwhelming its subjects. Habermas identifies "representational" culture as corresponding to the feudal stage of development. He argued that the capitalist stage of development marked the appearance of the public sphere. In public sphere, there occurred a public space outside of the control by the state, where individuals exchanged views and knowledge. In Habermas' view, the growth in newspapers, journals, reading clubs etc marked the gradual replacement of "representational" culture with *public space*. Habermas argued that the essential characteristic of the public space was its "critical" nature. Unlike "representational" culture where only one party was active and the other passive, the *public space* was characterized by a dialogue as individuals either met in conversation, or exchanged views via the print media. Habermas maintains that as Britain was the most liberal country in Europe, the culture of the public sphere emerged there first around 1700, and the growth of public sphere took place over most of the 18th century in Continental Europe. In his view, the French Revolution was caused by the collapse of "representational" culture, and its replacement by public sphere.

According to Habermas, a variety of factors resulted in the eventual decay of the public sphere, including the growth of a commercial mass media, which turned the critical public into a passive consumer public; and the welfare state, which merged the state with society so thoroughly that the public sphere was pushed out. It also turned the "public sphere" into a site of selfish competition for the resources of the state rather than a space for the development of a rational consensus.

In his most famous work, the *Theory of Communicative Action* (1981), Habermas criticised the process of modernization. He viewed the process as an inflexible one forced by economic and administrative rationalization. Habermas outlined how our everyday lives are penetrated by formal systems and public life is rationalized. The boundaries between public and private, the individual

and society are deteriorating. Democratic public life cannot develop where matters of public importance are not discussed by citizens. Habermas also proposes the possibility of the revival of the public sphere. In a direct democracy-driven system, the public sphere is needed for debates on matters of public importance.

THOMPSON

John Brookshire Thompson is a Sociology professor at the University of Cambridge. He has studied the influence of the media in the formation of modern societies. One of the key themes of his work is the role of the media in the transformation of space and time in social life, and the creation of new forms of action and interaction beyond temporal and spatial frameworks. He studied communication and its uses and links it closely with social context. Thomson recognises the importance of the nature and development of mass communication.

MEDIA AND MODERN SOCIETY

John B. Thompson researched the social organization of the media industry and the social and political implications of information technologies. He has described how the media has influenced the modern society in the complex ways people interact. In "Media and Modernity – A social theory of the Media" from 1995, he describes the Media's impact on society from the 1500 century book printing to the development of mass media as television. All though he doesn't explicitly write about computer networks and most importantly the Internet, his works are still relevant in order to understand the Internet as a media's impact on society

In Thompson's *The Media and Modernity*, he breaks down the term mass communication and questions whether it is applicable to today's current media environment. He firstly highlights the use of the word 'mass' and claims that most of the media today are not produced for the masses, rather they are produced for markets. The term 'mass' is especially misleading. It creates the image of a vast audience comprising of many individuals. He also criticises use of the word 'mass' because it categorises audiences into undifferentiated individuals. Thompson then discusses how the term mass communication is often one-way. He contrasts this with face to face communication and the two-way process that takes place when people talk to each other. Thompson is of the belief that in the age of digital technology there are more suitable terms that can be used including "'mediated communication' or more simply, 'the media' which are less misleading.

Thompson, in *The Media and Modernity* offers five key characteristics to explain the term mass communication. Thompson's first characteristic is the technical and institutional means of production and diffusion, meaning that the "development of mass communication is inseparable from the development of the media industries". Secondly Thompson highlights what he labels commodification of symbolic forms. He identifies two forms of information- information having economic value and information having symbolic value. Thompson's third characteristic is that mass communication institutes a structured break between the production of symbolic forms and their reception, meaning that the content is not produced at the same place and time as when the audience receives it. Thompson further explains that due to this structured break media producers are deprived of the viewers' reactions which affects the feedback they are given. The fourth characteristic highlighted by Thompson is that mass communication extends the availability of symbolic forms in space and time. This examines the different contexts in which the message is produced and received. Thompson's fifth characteristic of mass communication involves the public

circulation of symbolic forms. This characteristic examines the availability and access of media forms to a plurality of media recipients and the blurring of the private and public domains.

Thompson divides interaction into three situations; face-to-face interaction, mediated interaction and mediated quasi-interaction. In most cases, people interacted through face-to-face. Communication was confined to a shared spatial and temporal context. The Media broke this confinement and opened the possibility of interacting over a distance and over time. Telephones made it possible to communicate synchronously over wide distances and electronic mass communication media as the radio, TV and especially the Internet has provided a range of vision, which reaches far more than the physical environment in the individuals' everyday life. Such communication can be considered as mediated communication.

Quasi-mediated interaction differs from the two others, because it's monological in character and doesn't include the same level of reciprocity in its form. His interaction-model fits well on telephony, radio, television etc, but is not adequate to describe the complex situation of online social networking. When people write comments on each others' walls on social networking sites, it functions both as a mediated interaction destined for a certain individual and as a Mediated quasi-interaction destined for a wider undefined audience.

MODULE IV

CULTURAL STUDIES, POPULAR CULTURE

CULTURAL STUDIES

Cultural studies is an academic field of critical theory and literary criticism initially introduced by British in 1964. It cultural studies is an academic discipline which helps cultural researchers who study about the forces from which mankind construct their daily lives. Cultural Studies is not a unified theory, but a field of study including many different approaches, methods and academic perspectives. Cultural studies focuses upon the political dynamics of contemporary culture and its historical foundations, conflicts and defining traits. Researchers concentrate on how a particular medium or message relates to ideology, social class, nationality, ethnicity, sexuality and/or gender, instead of providing a categorization or definition of a particular culture or area of the world.

Cultural studies combines feminist theory, social theory, political theory, history, philosophy, literary theory, media theory, film/video studies, communication studies, political economy, translation studies etc to study cultural phenomena in various societies. Thus, cultural studies seek to understand how meaning is generated, distributed, and produced from the social, political and economic spheres within a given culture. The influential theories of cultural hegemony and agency have emerged from the cultural studies movement as well as the most recent communications theory, which attempts to explain the cultural forces behind globalization.

In his book *Introducing Cultural Studies*, Ziauddin Sardar lists the following five main characteristics of cultural studies:

- The aim of Cultural Studies is to examine cultural practices and their relation to power. For example, a study of a subculture would consider their social practices against those of the dominant culture
- The objective of Cultural Studies includes understanding culture in all its complex forms and analyzing the social and political context in which culture manifests itself.
- Cultural Studies is both the object of study and the location of political criticism and action.
- Cultural Studies attempt to expose and merge the division of knowledge, to overcome the split between unspoken forms of knowledge and objective forms of knowledge .
- Cultural Studies has a commitment to an ethical evaluation of modern society and to a radical line of political action.

Scholars in the United Kingdom and the United States developed different versions of cultural studies after its foundation in the late 1970s. The British version of cultural studies was developed in the 1950s and 1960s mainly under the influence of Richard Hoggart, E. P. Thompson, Raymond Williams, Stuart Hall and others at the Centre for Contemporary Cultural Studies at the University of Birmingham. They had political left-wing views and criticisms of popular culture as 'capitalist' mass culture. It absorbed some of the ideas of the Frankfurt School critique of the

"culture industry". In contrast, Cultural Studies was based on a pragmatic, liberal-pluralist tradition in the United States. The American version of Cultural Studies initially concerned itself more with understanding the subjective side of audience reactions and uses of mass culture. In Canada, Cultural Studies has focused on issues of technology and society, continuing the emphasis in the work of Marshall McLuhan, George Grant, and others. In Australia, there has sometimes been a special emphasis on cultural policy. In South Africa, human rights and Third World issues are among the topics treated. There were a number of exchanges between Birmingham and Italy resulting in work on Italian leftism and theories of postmodernism. On the other hand, there is a debate in Latin America about the relevance of Cultural Studies with some researchers calling for more action-oriented research.

POPULAR CULTURE

Popular culture is the entirety of ideas, perspectives, attitudes, images, and other phenomena that are within the mainstream of a given culture. The term "popular culture" was coined in the 19th century or earlier. Traditionally, the term has denoted the education and general "culturedness" of the lower classes, as opposed to the "official culture". The stress in the distinction from "official culture" became more pronounced towards the end of the 19th century. From the end of World War II, following major cultural and social changes brought by mass media innovations, the meaning of popular culture began to overlap with those of mass culture, media culture, image culture, consumer culture, and culture for mass consumption. The abbreviated form "pop" for popular, as in pop music, dates from the late 1950s. Although terms "pop" and "popular" are in some cases used interchangeably, and their meaning partially overlap, the term "pop" is narrower. Pop is specific of something containing qualities of mass appeal, while "popular" refers to what has gained popularity, regardless of its style. "Pop culture" is defined as the culture that is "left over" when we have decided what high culture is. Another definition equates pop culture with "mass culture" and ideas. This is seen as a commercial culture, mass-produced for mass consumption by mass media.

It is claimed that popular culture emerges from the urbanization of the Industrial Revolution. Popular culture changes constantly and occurs uniquely in place and time. Certain currents of pop culture may originate from a subculture, representing perspectives with which the mainstream popular culture has only limited familiarity. Items of popular culture appeal to a broad spectrum of the public.

HIGH CULTURE – LOW CULTURE.

High culture is the culture of an elite such as the aristocracy or intelligentsia, as a way of propagating the class system. It is contrasted with the low culture or popular culture of the masses. Low culture is a term for some forms of popular culture that have mass appeal. It has been said by culture theorists that both high culture and low culture are subcultures. In simple terms, low culture is a critical term for popular culture, everything in society that has mass appeal. Today, this would mean things like books that are current best-sellers, and sports such as football and basketball.

MEDIA AND GLOBALISATION

In the context of globalization, there was a transformation of the media and its role in society. Digital Revolution shattered the divisions that separated the three traditional forms of communication – print, audio and visual media and allowed the creation and growth of the internet which has now become the fourth form of communication, a means of self expression, access to information and entertainment.

Marshall McLuhan spoke about the idea of global village of humanity as a form of society we were developing through the modern types of communication, specific of electronic era. Modern societies are undergoing a revolution under the effect of electronic media extending their power over the entire planet. Human society has undergone some changes, globalization of media having a global impact on theoretical approaches.

Media globalization is not a recent phenomenon The early stages of globalization were synonymous with imperialism, because of the communication utilized by the western nations, in order to aid the expansion of their empires. Media globalization is defined as the extension phenomenon of a multinational media investments company, resulting from a global dominance of companies, which own a variety of media products and distribution technologies as television, radio, film, music, telecommunication, cable, newspapers, reviews, magazines, publishing houses, internet suppliers and other forms of services attached to the digital media.

POSITIVE EFFECTS OF GLOBALIZATION ON MASS COMMUNICATION

In the modern world, mass media supplies a cultural background for millions of individuals and shape their cultural experience because of the cultural impact of media, as a complex system, with certain ways of social communication, certain languages, new cultural types. Therefore, in globalization process, mass-media is not only a vehicle of culture, but also an agent of its socialization and a producer of a new culture. Media globalization helped the information production and distribution. Information is produced at a faster rate the consumption.

UNESCO published in 1978 "The Declaration of Fundamental Principles Concerning the Contribution of Mass Media" which refers to the mass media effectively contributing to the strengthening of peace and international understanding, to the promotion of human rights, and to the establishment of a more just and equitable international economic order. The beneficial effects of media in the process of building a virtual reality includes protective feeling, increasing human solidarity and social force, rebuilding the social networks and communities or public space, feelings of great intensity, the strengthening of collective memory, regular updating of the memories of society, acceptance of change, aesthetic education, consumer awareness in decision- making, etc.

CRITICS ON EFFECTS OF GLOBALIZATION ON MASS COMMUNICATION

The effect of spreading the mass-media multinational corporations lead to cultural imperialism, a loss of local cultural identity. This is a negative effect of media globalization. This results in an integration of all productions, from music to movies and television so that all productions become equal, resulting in a phenomenon of socio-cultural homogenization. The author notes that the globalization of production, distribution and consumption of media has the paradoxical effect of social fragmentation, cultural and identity.

Information and globalization influence the way news are received by public. The researchers against globalization consider news as poisoning, polluting our brains, manipulating individuals

MEDIA GLOBALIZATION

Media globalization means the globalization of the communication information companies; these are concerned with growth, which means they must develop relations with other powers in the state. They are no more interested in correcting the malfunctions of democracy and creating a better political system

In the recent decades, there are the following trends in the globalization process of media culture: result in over information and misinformation, falsification of reality - manipulators of information, global human cultural hybridization etc Media globalization developed during the 1980s when a prevailing policy of deregulation of media in many developing nations along with openness to private investment occurred.

In the context of globalization process, media companies have achieved significant economic and ideological power so that they are now major players, actors. They are also pressuring the governments to remove laws that were designed to limit concentration and prevent the creation of monopolies. Mass-media and economic liberalization are now intimately linked. Therefore it is important to analyze how people around the world could impose a more major media ethics and a commitment to truth.

IMPACT OF MEDIA ON DEVELOPING SOCIETIES

Information is needed by all people around the globe, not just the privileged in developed countries. People need access to information about new developments and techniques in medicine, agriculture, science and technology, social life and culture, so existing practices can be improved on. Unlike developed countries, developing countries lack the modern information technology and old practices, customs and laborious technologies still prevail. For these countries, access to media and information would greatly impact their way of life.

Media plays a significant role in both developed and developing countries. It is significantly contributing to the fields of education, health care, awareness programmes, social welfare, public campaigns etc. The different types of media have important role in all major aspects of individual as well as society. Even the most modern development of computers and internet are contributing to this effect.

According to the United Nations, “the world’s core countries, which contain about five percent of the world’s population, make up ninety percent of the Internet users”. An important aspect of media globalization is the ‘digital divide’ which occurs between the developed and developing countries. The ‘digital divide’ is the “inequality of access to telecommunications and information technology, particularly the Internet”. The ‘digital divide’ is pushing the wealthier, developed countries farther along the technology path, while leaving the poorer, developing countries behind. The larger the economic gap between nations, the larger the distance between their abilities to access telecommunications products and services, and in consequence, participate in the worldwide whirlwind of communication. Because of this, wealthy countries such as the United States and those in Europe and Asia are more connected and have by far more technological communication services and products.

ISSUES OF MEDIA REGULATION

Media regulation is the control or guidance of mass media by governments and other bodies. This regulation, via law, rules or procedures, can have various goals like intervention to protect a stated "public interest", or encouraging competition and an effective media market, or establishing common technical standards. The principal targets of media regulation are the press, radio and television, but may also include film, recorded music, cable, satellite, storage and distribution technology (discs, tapes etc), the internet, mobile phones etc.

Regulation refers to the whole process of control or guidance, by established rules and procedures, applied by governments and other political and administrative authorities to all kinds of media activities. Regulation takes many forms, ranging from clauses in national constitutions and laws to administrative procedures and technical specifications. Regulation can be *internal* as well as *external*. In the former case, we are usually speaking of 'self-regulation', where internal controls are applied, sometimes in response to public pressure or criticism from outside.

Some general reasons for media regulation can be proposed, as follows:

- The management of the key economic resource in the emerging 'information society', with a very high dependence on all forms of communication.
- The protection of public order and support for instruments of government and justice.
- The protection of individual and sectional rights and interests that might be harmed by unrestricted use of public means of communication.
- The promotion of the efficiency and development of the communication system, by way of technical standardization, innovation, connectivity and universal provision.
- The promotion of access, freedom to communicate, diversity and universal provision as well as securing communicative and cultural ends chosen by the people for themselves.
- Maintaining conditions for effective operation of free markets in media services, especially competition and access, protection of consumers, stimulating innovation and expansion.

Some of the major issues of media regulation are listed below

Issues of primarily public concern (either relating to benefits or harms)

- The protection of public order and the security of the state.
- Maintaining respect for public mores in matters of taste and decency.
- Achieving benefits for the public sphere in terms of information flow, access, diversity and public participation.
- Maintaining cultural standards and supporting the national or regional culture and language.
- Respecting human rights of expression and protection from insult and prejudice.
- Preventing harm to society, especially by way of harm to children and young people from undesirable content.
- Meeting international obligations.
- Protecting and advancing the national economic interest in media and communication industries.

Issues of a more private or individual character

- Protecting individual rights to reputation, etc.
- Preventing offence to individuals.
- Avoiding harm to individuals from violent or perverted content.
- Protecting property rights in communication and information.

Media regulations have tended to reflect quite readily the historical and cultural contexts of the societies in which they are implemented. What is defined as a regulatory issue or problem can vary from one country to another.
