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MEDIA AND GLOBALIZATION

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> *Marshall Mcluhan characterized the future society as a global village – let us hope that global village would not mean a worldwide suburb, covering the whole planet*
>
> Arthur Clarke

Gravitations around and the very traditional and non-traditional media are the focii in and through which globalization processes formed to agreat extent and still continue to form the diversity of their immanent forms.

Different sociological perspectives, based upon several communicationally determined theoretical fields – net theory, theory of social relations, theory of dependences, theory of the intermediate – implying different communication dimensions, influence the former.

In fact communicataion or information «revolution» (the two predicates got into scientific and applied requisition as equivalent and even more often as synonymous during the recent two decades) being constitutive for the globalization put extremely serious challenges to sociology of mass communicataion, positioning the problems of universalism and particularity on another surface, disarranging a number of socio-cultural strata. On the other side, globalization and glocalization processes reinforced changes of the existing paradigms (i. e. the mass consumption paradigm, the big and the little paradigm etc.), of tendencies, of goals etc. All those challenges frame those reinforcements up to a new communicational, supernational and socio-cultural plan, because contemporary realities place them into a new communication existence, into new communication tangibilities, into a new communication environment. At the same time they widen the positioning of their meaning in a new global context.

At the same time the **mutual penetration**, explicated as imanent outlines of the globalization (R. Robertson 2004; Jan Nederven Peters 2004) and as the basic notion beyond post-modernity (Martin Allbrow 2001) becomes reflective of the influences of the communications on the different spheres and of their aftermaths for globalization..

Their influence is based on the circumstances that the different social spheres as specific social entities do not exist in a social vacuum but they are "built in"

communicationally determined social structures. Social actors also do not function in isolation but they are in a permanent communication with other actors, with institutions, with media. Rational actions on their side, become different according to circumstances and to social environment and their particular behaviour comply with, and in a sense is predetermined by social structural organization and its intensity with medial constituents.

Globalization as a socio-cultural space and temporal change, as a socio-paradigmal phenomenon and as a new social theoretical resource is thus abandoning the specific framework of denominance and is entering reconstuctions with exclusively communicational dimensions. Moreover, socio-communicational reconstructions are accompanied by and implicated in developing projects "of understanding social life omitting the convenient notion of "society"" (Lash Scott, Mike Featherstone 2004: 12) and in that sense they re-situate the role of media in that process as explicators of social life.

Of course, the idea of media as a focus of social life and of globalization as such focus is not new, but it is too early to look for it in the direction of elimination of the notion of society.

Contemporary world situating itself globally, turns to be a world of dynamic mutual penetration of communications and social spheres, of media and society. Information and its communication mechanisms through which it accompanies and connects those processes of mutual influence and mutual penetration, is the basis upon which the immanent specific features of the fundamental transformations of post-modern society begin to show up (J. Friedman 2004). On the other side information, laying in principle in the basis of every communication, becomes a constituent intellectual and material resource for the globalization and its accompanying processes of mutual penetration.

They usually problematize and represent information under different aspects but almost always and everywhere it is loaded with subjective immanence, as far as it is a subjective reflection and communication component (El. Nikolov 1979).

Actually communication exchange in its spiritual-cognitive aspect, the basis of which is information, differs from communication exchange in its material aspect. Under natural exchange there is a release of what is offerred, while under spiritual-cognitive exchange no one of the actors does release what is owned. The interchange or the exchange in communication as its characteristic features are relative, they depend on the actors taking part in the communication (communicators and recipients) and on their direction, on their nature and on the different aspects of the use of the information. Hence communication is interaction and mutual penetration. It is an interaction of social actors, of institutions, of socia

and at the same time a mutual penetration in cognitive constructions and trajectories, in different temporal immanences. Actually the appellation to communication as interaction and mutual penetration and its capacity as such interaction and mutual penetration reveal it as a specific focus of the different sections of globalization and its different dimensions. Communication as interaction and mutual penetration is the basis upon which different types of socail reality are displayed and the different types of interaction within social reality are immanent ingredients of its substantial framework. Thus communications are globality skeleton of globalization upon which all the processes pass, while the global skeleton consists of the different aspects of communication immance displaying itself.

In fact communicational immanence of a socium, for instance and of its specific spheres and units, is far from an imaginary theoretical construction. Moreover different ethoses are communicationally determined not only on the level of possibility to function, but also on the level of development and perspectives.

Communicational commitment of a socium is demonstrated both in traditional and non-traditional media "highways", accepting and provoking current virtual transformations. Innovating themselves in such a way, different socail units are not only restructured and de-teritorized, but they influence the development of those processes, moreover, they outline the essential lines and aspects of globalization. The The separate spheres and communications increase their points of contact and they project similar tendencies, redefining their reflections in globalization and glocalization processes.

Communicational commitment is projected on several layers – one fo them is the ingredient-social one. One can delimit at least 5 «nests» of restructuring and redefining – home, working environment, living place, state or socium and world as a whole on the **ingredient-social layer**. Every one of them, framing the image of its immanence for ages, is now modifying into media determined globalization and glocalization shapes.

Home is gradually transforming from millenial original refuge for family relations and bringing up children into a telecommunication centre for realizing out of family communications. The presence of radio-, of several television sets, of cable television, of video, of computer, of internet etc. load home with new technologically conditioned functional applications, limiting its basic purpose beyond recognition, re-situating it into a local medium centre, into a place for work, for contacts, for entertainment respectively.

Working place also changes beyond recognition. Medialization of the working place understood as a concentration of all possible channels and communication forms reveals *a new media determined environment for actions of different type* and a mechanism of their

relization. As an additional, existing parallel with the other physical environment and also as a basic one, depending on the specific characteristics of the particular activity, that new media environment is connected with greater and more valuable communication with all kinds of "documents" and individuals (D. Peycheva 2003: 271).

Media dimension of working activity allows for matching physical environment with the media one from the one side, and for the linking of traditional physical environment to communication equipment, making parallel existence of another environment possible.

On the other side, turning processes horizontal may be considered the most brilliant aftermath of the medialization of working environment under globalization. Through new media horizontal communications revived on a new level, including on super-national dimensions. Horizontal development of work processes brings to the fore mutual activities, cooperation and mutual penetration, which, put on and abstract surface, are processes of a positive store. Revealing themselves on a particular surface, they are defined as organizational prerequisites, without which no activity cannot be rationalized especially a supranational one (M. Castells 1996).

As a matter of fact, if one cannot state with full certainty that new media have provoked the development of the processes of horizontal integration, one can quite reasonably state that after their appearance they are not only accelerators, but also conditions for their rationalization. The rationalization of the processes is exactly the reason to consider the net and its linkage to communication systems show up as fundaments upon which new organizations are constructed and will continue to do so. The net principle of functioning of media reflects upon the organization of modern times. More and more vertical structures are replaced by horizontal relations in the globally directed world. And it is well known that in the basis of the interaction between changes taking place in the organizational structure and new communication technologies the beginning of new organizational form, as a characteristic feature of the globalisation, namely the net organisation, was established (R. Reach 1999: 99). Actually turning processes to horizontal and the net character of their development takes place parallel to net development of communication means. The interthwining of those processes is the interthwining of organizations and communications. Mutual penetration prerequisites the success of the new types of organizations while medialization prerequisites their rationalization. Which are their most important aftermaths?

- the new organization unit becomes a communicationally bounded structure, including all the existing forms and kinds of communications;

- it puts to the fore a kind of relation, unknown in the history of work and professional relations, limiting its vertical stand and favourizing horizontal communications;

- it discovers the media bond of professional relations – the use of one and the same language, including numbers, the use of the same media, the use of the same emotikons, of the same codes and symbols etc. etc.;

The work activity environment acquires global outlines with new dimensions:

- from physical concentration it passes to pkysical deconcentration and concentrates again in a virtual range;

- from a centralization of activities through a decentralization of processes it gets to a new virtual centre;

- every distinct organization becomes immense and small at the same time, as world becomes simultaneously immense and exclusively small.

The town or the settlement is the next structural nest, resulting in transformations of global processual nature. It was difened by Anthony King as: "sad picture of overpopulation, astronomic prices, air pollution, large energy consumption, violence and social evil, and at the same time as ethnical, cultural and racial diversity" (A. King 2004: 170). In the mean time the town is almost equally attractive, equally looking, equally developping, offering similar possibilities.

From another global-transformational point of view the town is coca-colanized, macdonaldized, metronized, piccadillized, bricollagezed etc. and in that sense it is unspecified, non-identical etc. And not only within the frames of a specific contry, but also on supernational level. From a sociological poin of view the questions of town density, of urban society – its presence or absence, of the factors making cohabitation easy of difficult, become interesting. Also problematic is the issue whether digitalization, cabellation, antennization, cell telephonization etc. of towns are cosmopolitizing or alienating instruments.

It is also a problem whether "the different economic, social material and cultural streams in which cities are introduced and which they generate as well" as a part of the unified global system, generating "global ethnolandscapes", mentioned by Apaduray (see R. Robertson 2004) do not lead to hybridization of non-hybroid units, to urbanistic restructuring of non-urbanistic restructuring units, to symmetric or asymmetric integrity, to multiculturalism or to cultural shock etc. Are we really to accept in that sense, that the idea of a home is to be distinguished from the idea of locality (R. Robertson 2004: 62) because as he states the feeling of home and locality is dtermined by the alienation from home and/or from the specific place. We could also put forward the question whether the "ideology of home"

generated through the wide spread statement that we are living in a situation of homelesness, that we have lost our roots, that we have once lived in secure homogeneous places etc., is perspective (R. Robertson 2004: 57)

The state similar to the town combines more and more "uniform" ingredients. From the point of view of socio-cultural changes globalization process the state in several ways. The first one is connected with the "removal" of national state by global or supernational as a frame of national life and in result two scenarios are possible – deidentification, desovereignitization for one side, and combination of cutural, religious and ethnical identiies – cultural, political, religious sovereignity. The second scenario is characteristic to the European Union as a multistate formation without an analogue in world history. "The removal" of national state from the new "frame" within which supranational streams become as important or even more important than national institutes, complies unambiguously to the European idea of the presence of supranational institutes, overbuilding their national analogues. The European Trans border TV Convention, the European Bank, the European Court of Justice etc. represent institutes and regulations with more weight than national regulations and institutes.

The second way is similar to the "global economy without borders" postulate and is a result of the intensification of transnational streams, of the competition between particular states, of their imitability, of their situation and re-situation in different supernational forms, of putting the former under the influence of the latter (The International Monetary Fund situates many states on a "plain disidentic surface"). A state without borders, i. e. without identity, without sovereignty, with no cultural distinction? Is such a result of the globalization possible at all? So the question whether that unlucky as they call it (Featherstone, M. and Scott Lash 2004: 13) scenario of rejecting identity wolud be the final result of that change as in the periphery of the developing countries, and in the very nucleous of them, becomes important. And what would happen if the medialization of the states provoked a similar effect?

The particular national states, multinational corporations and international organisations step into global convergence showing different signs and they present different "-zations". Nowadays, as it is known, one can speak as about europeanization or americanization in a positive sense, and about brazilization or balkanization as well.

Society as a whole acquires more and more convergent trajectories – convergence of institutional nature, convergence of spatial nature, convergence of temporal nature, covergence on micro- and macrolevel, convergence of procedural nature. Communications

and communication mechanisms lay in the basis of those convergences. Social processes on the planet, including the construction of global institutional structures from their part are more and more comunicationally determined. Models of social interaction are more and more identified as communication models.

The construction of global institutional structures would be an end in itself if their formation and consequent organisation was not accompanied by maximum range subinstitutional or multinational concentration and at the same time by socialization of the consequent prcrices. Only under those conditions the concept of Friedman of the socialization as a core of the institutional process of globalization would become acceptable, namely *"**socialization on the world stage through regularly reproduced practice is the core of the institutional globalization process"** and of globalization itself which, according to him, concerns the formation of global institutional structures, i. e. structures, organizing the existing global space and the global cultural forms, e. g. forms either created by globally accessive objects and presentations, or turned into such (G. Friedman 2004: 112). In that sense the statement of E. Nikolov that "there is no European culture, there is an European cultural space with its immanent provisional or continuous historical characteristic features" (E. Nikolov 2005: 532) spread by analogy at a global level, becomes valid.

Actually nowadays, as before, socialization of processes could be presented only through various communication nets and institutions. Moreover nowadays the very construction is impossible without the consequtive interractive nets and media constructions. These days the creation, functioning and the development of multinational companies, world banks, trade union organizations, world associations and other global organizations without the basic prerequisite for globalization – medialization, without media, without rapid interaction assuring them a cosequent space, become impossible. Tourist industry, defined as the largest multinational economic activity in the world, becomes impossible without its media explication. All the components of tourist industry, connected with its elaboration, its advertising and with organizational structure of tourism etc. are issues of media instrumentalization and "teritorialization", farming a spatial trench in the global field.

From the point of view of another stratum – particular social spheres – communicational commitment is demonstrated by their restructuralizations and de-teritorializations as ingredients of globalization and glocalization processes.

Traditional, but most of all non-traditional media – the Internet and the interactive television, turn to be exceptionally important determinants for the processes in the particular social spheres. The success or failure of one or another production or service depend on them

to a great extent. The Internet and the interactive TV become a trading activity media, for example e-trade, e-market or (t)-trade, (t)-market etc. So a reflective cooptation and intentional mutual penetration between communication and economics take place. Communication in all its forms and manifestations tuns into a determinant, inot a marker and into a referent of the functioning and development of economics.

The sale-trade, realized in an electronic way, began acquiring a screen-informational image; after the phone, telegrams and the fax as high-speed means of communication, electronic communication become a parallel screen way of legitimate trade-economic interrelations with instant dimensions.

Economic time and space are transformed into an economic «time-space» (G. Friedman 2004); they are connected with the opportunity and the desire to realize instant transcontinental contacts – transitional as well as stable and in that sense they are explicated as an immanent characteristic feature of globalization.

More and more they use the services of indirect electronic payments, known as e-pay, exchange of resources on an informational level or e-banking – electroning realization of bank activities.

In the field of science traditional and non-traditional media traced different spaces – displayed new opportunities for realization of authorship, of publication and editorial activities, appear as specific audiovisiothekal convergence, similar to libraries. On their side electronic scientific communications constructed themselves as an another immanent existence of scientific life and of science.

Doubling reality traditional and most of all non-traditional means of communication – the internet and the interactive television allow for **mediation and concentration of different kinds of personal interactions** and friends making as a third stratum of communication determination. They ensure unsuspected chances for an active supernational social life beyond that in the actual reality. If that means a surrogatization of traditional forms or not is still early to define, but it is more than obvious that they widen the existing construction mechanisms up. Within that kind of neocommunication constructions ranks fall down as well as steps in hierarchy, reckoning with superiors, and a large basis for active horizontal communications, satisfying interests, needs, dispositions, is established.

Thus media presence and determination are constituent axes of globalization both on social strucltral and interpersonal level.

In another words medialization of society is not only a process, accompanying globalization, not only an ingredient construction, not only a constituent resource, not only an argumentation concept, but its identifier, presentator and controller.

"What railways and telegraph did to states and continents centuries ago, today planes and communication satellites are doing to the whole world". That statement of A. Clarke from the beginning of the Seventies is still more valid nowadays.

"Whether we like it or not, moreover, whether we want it or not, he said, now the fundament of global society is being layed, whether it follow the principle of the existent states – the USA or the USSR (more relevant example today would be the European Union) or not, it is still early to say" (A. Clarke 1970: 86).

In connection to the fact that many people then looked upon globalization alarmingly and aiming at non-admision of such a development, Clarke told the story of the wise English king Canute (who ordered to put his throne at the seaside, in order to prove to his courtiers that even the king cannot rule sea tides) as especially indicative for global perspectives of the development of processes. "**The tide of the future is raizing in front of us nowadays. Do not try to hold it back, gentlemen. The wisdom lays in the recognition of the inevitable and in cooperation with it. In the incoming world even great powers are not great enough**" (A. Clarke 1970: 87).

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