

The impact of globalization in diversifying media in society

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In the sphere of communication and culture, globalisation can appear as a form of access to foreign data or the capacity of individuals living in previously isolated nations to convey to the outside societies efficiently; so the world turns out to be smaller and brings people closer than before (Tomlinson, 1997). Time and space matter less as individuals communicate through trade, Internet discussions and different media sources, overcoming the language boundaries (Castells, 2004). This essay outlines how the globalisation supports the production of culturally diverse media in the society.

On one hand, globalisation of media revives the current qualities, as well as permits new media to develop. Some scholars support the idea that a global village allows distinct cultures to communicate. To McQuail (2000), the opportunities for cultural trade achieved by globalization can help advance diversity. Having a multi-cultural global village is where thoughts and practices can be unreservedly respected and exchanged.

Occasions that are experienced by one side of the world can be practiced from another part in real-time, making us feel like as if we were to live in the nucleated village. It can be seen that individuals' lives are associated with different parts of the world through the media from the global village. Audiences who watch the news of mistreated Afghan women in burkas do not leave us unaffected physically and mentally, leading us to make petitions to fight against their right.

This also suggests there is a probability of accomplishing cosmopolitanism even when a person remains in one place. Cosmopolitanism is therefore

connected to globalisation – certain cultural components are modified to a nation's preference, making a cultural and social relationship (Schuerkens 2003). People today experience a dynamic feeling of having the capacity to experience a distanced character and their own identities.

One of the regular types of pop cosmopolitanism is an American high school girl who has an Indian name, despite the fact that she lives California and her parents are both White. Additionally, it is observed to rebuild an open market approach, broaden the transformation in data and advance cultural development (Castell, 2004). Hollywood turns into an expansive distribution by being able to dub movies for Hollywood-style aesthetics (Elberse and Eliashberg, 2003).

Spider Man is one of the greatest Hollywood hit in India and it has officially gathered US\$14 million in the country itself (Economic Times, 2007). The reason behind Spiderman's prominence in India is due to their decision dub the film in four Indian dialects at the same time – Hindi, Tamil, Bhojpuri and Telugu. Beside from the worldwide expansion, film producers also achieve niche audiences, such as Manga lovers, or an ethnic diaspora in some nations (Leppanen, 2009).

This implies that the content in the current media are internationalised, since they also focus on viewers abroad and national markets (Currah, 2007). Beyond the diversity, employment in the film business gives more opportunities for minorities to act as primary characters. TV shows, like Glee

and Gray's Anatomy, willingly exhibit diversification to try to make their audiences to keep watching.

Secondly, ICT frameworks that scatter among areas become more convoluted ever since the technology is more innovative. Due to globalization, innovation is exchanged at a significant rate from the West to the rest of the world, where new information and ideas spread rapidly and the gap between the rich and the poor are decreased (Yanal, 1990).

As indicated by Bolter and Grusin (1999), remediation portrays the representation of one medium in another: old radios are remade into homemade podcasts and print media are retextualized in the Internet. The remediation of Bollywood in the US, do not duplicate the setting of intrusions. Be that as it may, the openness to dubbing enables these melodies to slip promptly to other countries. The movie, Ghost World, is referenced to Bollywood dancing and remixed multiple DJ compilations of film songs into a form of hip-hop tracks. Such new form is then transmitted via file-sharing networks, like to blogs and YouTube (Sonwalkar, 2001).

The cultural references are mash-ups of various voices and bodies, locations and times. In other words, the new style that is made by the audiences of different backgrounds is new and familiar at the same time. Perceiving oneself as a piece of this procedure – regardless of whether one is put in nostalgia or freshness – expands the quantity of international audiences through heterogenization, mélange and cut-and-blend, through the improvement of ICT under globalization (Rowe & Schelling, 1991).

They see the viewers as active and ready to participate to something that seem to be most relevant to their own unique circumstance and allow them to look for the delight of recognising their own cultures because people like to see something that they can relate to (Straubhaar, 1991). As fans' valuation of media products from abroad is not distinguishable from their more extensive impression from their origins, such fandom might be related with fans' acknowledgment, for instance, Otaku Mania and Korean Wave in Taiwan (Patten, 2004).

In this way, globalisation can be seen through fan fiction, stating that consumers from different countries compose and take part, making cultural elements, meaning that fans that create specific fandoms make new meanings and communities for their cultural production (Fiske 1992).

Furthermore, the approach of technological arrangements includes the making of a low-frequency group transmitter that enables community individuals to choose from an assortment of locally created programs (Bhagwati, 2004). In this manner, it puts around the creation, transmission and dispersal of visual media for the indigenous groups and minority movements. These levels of control uncover the potential, which they can create self-maintaining indigenous media that can live independently (Lievrouw, 2009).

The presence of the indigenous and minority developments is results of globalization, particularly in the field of the web. One of the most grounded purposes behind having their presence on the Internet is to give data from a

perspective that might not have found a voice in the predominant press. It joins indigenous people groups together around the world to expand their visibility. In Castells' approach (1997), strengthening is reinforced by online networking associated by means of the Internet.

He sees social media as evidence of patterns inside globalization that advance certain types of freedom (Castells, 1997). In numerous nations, like Australia and New Zealand, there are Aboriginal Peoples Television Networks. In Guyana, indigenous people groups even have mapped their hereditary domains and attested land claims utilizing global positioning system (GPS) and websites that is bolstered by non-government organisations (Block, 2004).

Along these lines, it is confirmed that the arm of globalization reaches out to other countries and smother people's habits of sustainability, granting their voices to be heard. The Arab-Springs revolution and anti-World Trade Organisation movements and different responses of worldwide transgressions for equality are some of the well-known cases of how civilians utilise technological innovations to coordinate rebels.

Others contend that the stream of media from the rich states to the poorer nations may aggravate the effectively existing influence between them or simply foreign media cultures may debilitate the local culture. On account of the American monopoly, some individuals see the current media as a channel of Westernization.

The stream of media from the developed to less developed nations is regarded as great for the beneficiaries as well as for the senders who consider it to be a necessary piece of their battle against totalitarianism (Boyd-Barret, 1998). New media colonialism appears to succeed more effortlessly than the past propaganda in view of its type of standard entertainment and the eagerness of mass gatherings of people to enjoy pop culture (Ritzer, 1993). Global communications are for the most part linked with ideas, for example, cultural imperialism since they see it as a vehicle that can control, attack and undermine other cultures.

The ideological pattern is seen as an intrusion of Western esteems, especially those of America (McQuail, 2000). Cairncross (2001) additionally declares that some people from other nations other than the US, individuals fear a future in which everyone communicates in English and thinks like an American with cultural qualities being engulfed by the values of Hollywood.

The uneven relationship in the media obstructs the development of a suitable national identity and self-image because of the influence coming from wealthy countries. Regardless of the possibility that movies from America are not appearing in local theatres outside of the US, people can still download them. In terms of the core-periphery relationship, less developed nations drastically increase their reliance on the media of core countries.

Import of data innovation has been introduced for independence but the expansion of technology is still dominated by core countries, promoting media imperialism (Schiller, 1992). A decent case of media globalization is

when a big fast food chain, Burger King, advertised their food products to third world nations via local TV channels.

This created an unsettling influence as locals were very irritated that it brought their food into nations that already had a sustainable way of living without Americanised sustenance (Croteau & Hoynes, 2003, p. 260).

Therefore, this is connected to imperialism as people begin to follow what is being displayed in the media platform that they are exposed to, trusting their opinions less instead of thinking twice of what is right and wrong.

In addition to the negative aspect, it is the argument of media ownership. The messages behind most news in today's media are biased information due to the media monopoly. Concentration of mass media ownership is a piece of the procedure of globalisation that reduces the diversity.

It creates commercialisation and a pattern at a similar level (Herman & McChesney, 2004). Ownership concentration prompts to unrealistic diversity as news outlets and stations are commonly owned by a few players (Barker, 1999). The threat is that a considerable number of the media corporations are owned by the same people, so the concentration of power to influence and induce opinions of the public is similar. If these same owners are too few and extensively have the same political objectives, there will be an undeniably one-sided presentation of public issues (McPhail, 2002).

The general audiences do not receive any information at all concerning significant events that are certainly news. Today, about ten companies control America's radio magazines, movies, television and newspapers,

implying that these corporations control a large portion of information that the public eye reads and hears. Some of the dominant groups include Disney, Time-Warner, Viacom, News Corp Ltd (Rupert Murdoch), Sony and General Electric (Artz & Kamalipour, 2004).

Considering the advantages and disadvantages of globalisation in the light of the examination in this paper, my argument is that as much as globalisation may be unavoidable, the outcomes are prosperous. In spite of the fact that theorists accept that global media has negative effects on the culture and traditional values, it has little predatory impact because the audiences are voluntary, asserting that the media content is culturally neutral towards the citizens and cannot be blamed (Hjarvard, 2003).

In all cases, imported media and monopoly possession is never an adequate condition to control local societies and opinions. Other interceding elements must match, for example, a feeble national identity or the political suppression of local media. The internationalisation of media does not really oppress it. Rather, the media under globalisation is always indigenised from freedom-oriented cultural movements, an open market and global village approach and revolution in information and communication technologies (Castell, 2003).

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