

The Globalization of Communication

İletişimin Küreselleşmesi

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Başvuru Tarihi: 16.03.2018

Kabul Tarihi: 16.08.2018

Abstract

Communication of countries with each other was very difficult due to geographic reasons. globalization, even those distant from each other, are interlinked and influence each other, the effect of which is to produce a change in the structure of the economy, various cultures and societies of the world. Technologies used to communicate and its effects have been felt across the planet. In a nutshell, communicating globally means sending and receiving information all around the Earth. From a different perspective, globalization merely implies the coalescence of different societies in matters of culture, politics, ethics, ideas and other areas fundamental to human societies. Multinational communication has become easier and thus seems to develop closer bonds. The theory of cultural hybridization proposes that interacting cultures take from and absorb each other's features, resulting in a hybrid form based on synergy. The case appears strongest when examining popular music. This viewpoint focuses on the exchange of cultural features and their absorption into another culture's way of doing things. Analogously to hybrid formation in nature, which involves the exchange of genetic material, so, the theory goes, society's practices are formed from a fusion of elements taken from multiple different cultures.

Keywords: Communication, Globalization, Technology, Interlink

Öz

Ülkelerin birbirleriyle iletişim kurması, geçmiş dönemlerde, coğrafi nedenlerle büyük zorluklar göstermekteydi. Küreselleşme, dünyanın birbirinden uzak kıta-

larında olanların bile, birbiriyle bağlantı kurmasını sağlamıştır. Bu bağlantılar, toplumları ekonomik ve kültürel olarak etkilemekte ve benzerlik yaratmaktadır. Son dönemlerde iletişim kurmak için kullanılan teknolojilerde büyük değişiklikler olduğu için, tüm dünya iletişim içine girdi ve küreselleşme gerçekleşti. Özetle, dünya çapında iletişim kurmak, yüzlerce yıldır devam eden bir süreçtir. Günümüzde gelişen iletişim araçları sayesinde, tüm dünyaya bilgi gönderip almak mümkün olmuştur. Bu da globalleşmeyi sağlamıştır.

Diğer bir açıdan bakıldığında, küreselleşme, yalnızca farklı toplumların kültür, siyaset, etik, fikir ve insan toplulukları için temel olan alanlardaki birlikteliği anlamına gelir. Böylece, küreselleşmenin, sonuçta kültürler arasındaki farklılıkları etkileyeceği ortaya çıkmaktadır. Bununla birlikte, bu tür konularda ortak bir zemin bulmak, insanların genel olarak kültürlerini paylaşmalarına olanak sağladı. Küreselleşme, coğrafi konumlarına rağmen, kültürel farklılıkların, zamanın geçişiyle niçin büyüdüğünü de açıklamaktadır. Günümüzde çok uluslu iletişim daha kolay hale geldi. Bu nedenle mesafeler kılmasa da, kurulan bağlar gelişti ve ülkeler adeta yakınlaştı. Kültürel hibridizasyon teorisi, etkileşimli kültürlerin, birbirlerinin özelliklerini alıp, bütünleştiğini ve birleşime dayanan bir melez formun ortaya çıkacağını öngörür. Buna en güçlü örnek popüler müziktir. Doğada melez oluşumuna benzer şekilde, toplumda da genetik materyalin değişimini içeren, farklı kültürlerden alınan unsurların kaynaşması gerçekleşir.

Anahtar Kelimeler: İletişim, Küreselleşme, Teknoloji, Birleşmek

Introduction

The way countries communicate with each other is subject to a change so profound that it could not have been envisaged in the past. In parallel with the rising tempo the urgency of assessing how cultures and societies are being affected by this transformation is increasing. International Communication and Globalization supplies a much needed and well-timed overview, with its writers examining how communication between countries has developed and laying out new ways to approach the study of the expanding media and communication studies area. The writers assess how much of an impact market relation, a deregulated milieu and technological progress have been having on Developing Countries whilst also investigating ethical practices in the companies responsible for worldwide communication. The collection provides valuable input into contemporary discussion of the media, technological progress and societal transformation through its varying viewpoints on how globalization and transnational communication interact. It is a collection that should be in the hands of anyone studying communication, the media and international relations (Mohammadi, 1997).

For humans to co-exist, communication fulfils an essential function, as indeed has always been the case. A person cannot go on living unless he or she can communicate. No evidence for speaking or written communication predates the coming of Man, and in fact humans existed for an extensive period before verbal communication finally arose. The earliest communication was a person talking to him or herself, known as intrapersonal communication. Afterwards, by virtue of different people interacting more and more, we can identify an interpersonal communication stage. However, the inadequacies of this phase led man to think more broadly, expanding communication into group, organizational and mass communication categories (Mohammadi, 1997).

The ubiquity of communication ensures its perpetual impact on human affairs. Indeed, in its absence, humans would need to be self-sufficient and could neither transmit nor receive others' ideas and civilized life as we know it would cease to exist. So far has communication progressed in the last few years, so greatly have international trade, investment and migration multiplied, that many now speak of a single, global village, the "one world". The way in which people are

coalescing into a unitary society where collaboration is the norm is the phenomenon of globalization (Mohammadi, 1997).

We observe firstly that participation in this phenomenon is not voluntary but rather influenced in form by the prevailing socio-cultural, political and economic situation. The multi-layered interactions between issues affecting one region and those affecting the whole world, which are by their very nature composed of communicative exchange, look set to alter both the settings in which such communication occurs and indeed how such communication across cultures can occur. What does it mean to talk of a place for communication between cultures? The answer is far from clear. (Shokhina & Nishchev, 2009).

What is globalizations?

Globalization can be seen as a situation in which parts of the world, even those distant from each other, are interlinked and influence each other, the effect of which is to produce a change in the structure of the economy, various cultures and societies of the world. It has been a feature of the last half-century. The developing digital landscape and its omnipresence has undoubtedly facilitated the movement and distribution of information on a worldwide scale. Education, too, has been shaped by globalization, with the models to which educational institutions adhere becoming more similar, the assessment of educational competence being a transnational matter and the widespread adoption of standardized student performance outcome measures (e.g. PISA-OECD). These are just some amongst many examples, which could be offered (Cornalia & Tirocchib, 2012, p.2060-2069).

Scholte (Scholte, 1997, p.427-452) mentions three ways to envisage what globalization actually means. First, we can see it as meaning increased interactions on national borders, in other words, globalization and internationalization are identical. The frequency of movement of goods, individuals, money, messages and intellectual content is greater. A second conception invokes the notion of reduced impediments to mass trade, travel, communicative and financial interactions. In the first case, globalization is the mover of change; in the second it is a result of the other changes. Before globalization, societal relationships are seen as intimately related to particular locales, but

after globalization, transnational social phenomena can shrink the differences imposed by geography. The role of the media and of technology in engendering these changes in a wider sense has been the object of study of several scholars working on mass media and in the sociological field. Here, faced with the vast literature on the problem, we can only highlight a portion of those theories which stand out as most worthy of discussion. In a nutshell, the media have participated in at least two phases in the realization of globalization. The first phase depended on the arrival of television and other electronic media. The second phase grew from the development of telematics networks and the Internet - the beginnings of an era of digitalized media. Viewed as a phenomenon involving communication, globalization as a can be seen to date from Marshall McLuhan's seminal work describing the Global Village, one in which highly evolved media communication, and in particular the deployment of orbiting satellite transmitters, have led to instantaneous communication even at a vast distance and this has given the whole world the characteristics more traditionally associated with a village. The Earth has become a single worldwide community (McLuhan, 1964).

The expression, "global village" dates from the sixties and was invented by Marshall McLuhan (who spearheaded much of the research into media) to discuss how electronic media affected society. Nowadays, the interpretation of globalization is a polarized issue, with multiple viewpoints stemming from different theoretical orientations. However, the common themes within each view of globalization are of a movement towards greater closeness between nations on an economic, societal and political level and a view by nations of themselves not simply as a sovereign nation but as working within a world framework (Mohammadi, 1997).

A particularly usable definition of globalization has come from the work of Lubbers and Koorevaar (Lubbers & Koorevaar, 2000, p.7-24). They see the importance of geographical separation on how international economic, political and socio-cultural ties are formed as decreasing in a globalized system.

When a certain point is reached, the essential nature of the relationships thus formed has changed such that observers note a difference. This transnational

ization of the relationships and mutual influences is a source of both beneficial openings and frightened resistance, a call to action and a call to arms.

Proponents of globalization suggest the following benefits (Mohammadi, 1997):

- A reduction in the number of poor people across the world
- Technology becomes available in developing nations
- Peace is fostered
- The rights of juveniles and females are better respected
- People live longer

Globalization and Communication

Globalization has brought in its wake a profound change in the technologies used to communicate and its effects have been felt across the planet. In a nutshell, communicating globally means sending and receiving information all over the Earth, a process which has been underway for hundreds of years (Lubbers & Koorevaar, 2000, p.7-24). Ekeanyanwu (Ekeanyanwu, 2005) observed how communicating worldwide entails collecting, spreading and examining analytically the news and knowledge produced across the whole globe. Technological progress has gone hand in hand with simpler, quicker, clearer and more effective communications. (Lubbers & Koorevaar, 2000, p.7-24) A synergy is observed between communication and technological development, such that new inventions, such as the Internet, which are constantly emerging and, indeed, often converging, too, lead to entirely new ways for people to interact (Nelson, 2010, p.1-7).

Thus, although the way we envisage globalization may differ, one vital point in common to many accounts is that enlarged communications are behind many of the changes of a social nature occurring between nations. (Greig, 2002, p.225- 243) The abundant technologies (fax, telephones, civil aviation, television and the Internet) have added to the ways in which individuals can communicate both at a local and cross-cultural level. (Greig, 2002, p.225- 243; Holton, 2000, p.140-152)

This change cannot be undone. The age of globalization is characterized by two underlying directions in which cultures are being drawn. One is towards the alteration of customary ways of living for people. The other, by contrast, is towards the development of ways in which a culture can adapt to protect its essence. Globalization engenders vast controversy as a result. Where cultures talk to each other, on occasions consensus may be reached on such matters as mutual understanding, valuing each other equally, right conduct and where our duties lie, but this is by no means always the case and such agreement may be hard to reach. An area of such disagreement occurs regarding human rights, thought by occidental academics to be a fundamental cornerstone of our system of values, in fact appear quite inconsistent with how many eastern countries operate on a cultural and political level. Avoiding such issues means needing to find areas of common interest where one of the cultures will not be threatened in its customs and traditions by globalization. Thus, we advocate the identification of so-called “mutual contact” points. If such interactive nodes seemingly do not exist, mutual understanding and allowance must take their place. Humanity’s future existence hinges on how we manage to co-exist, our behavior as it affects all of us. To flourish in peaceful harmony, this principle is just the essential first step (Shokhina & Nishchev, 2009).

How does globalization affect the contemporary world? From a personal perspective, globalization merely implies the coalescence of different societies in matters of culture, politics, ethics, ideas and other areas fundamental to human societies. Thus, I concur with the view that globalization will ultimately efface the differences between cultures. Nonetheless, one result has been to find a common ground in such matters and thus allow people to promote the well-being of cultures in general. Globalization benefits nations, which seek to expand their influence, and yet also explains why cultural differences seem to grow with the passage of time. While multinational communication has become easier and thus seems to develop closer bonds, in fact the very opposite is the case (Shokhina & Nishchev, 2009).

Ekeanyanwu (Ekeanyanwu, 2005) believes communications on a worldwide scale engender mutual understanding amongst members of different cultures. He illustrated this by pointing to how a network of

foreign correspondents hired by the leading news outlets has brought a shared understanding of each other’s ways of life across many of the world’s cultures. Such communications, it must be remembered, take on many different shapes and formats.

McQuail categorized the formats thus (McQuail, 2010):

1. Transfer and broadcasting/publication of media and written materials in their entirety from one national audience to another.
2. Local media (cinema, music, television broadcasts, news reporting) are supplemented with imported items in those categories.
3. Foreign media are altered to better fit another country’s audience preferences.
4. Items (e.g. sports reporting, advertisements and pictures) either come from abroad or allude to events/people etc. abroad.
5. News reports about another country.
6. Some media intended to be shown internationally, e.g. Music TV, CNN International, BBC World, amongst others.

Intercultural Communication

A widely held viewpoint sees national and ethnic cultures as together constituting global culture, by which is meant that you cannot have a national without an international culture. Even more pertinently, cultures are being acted upon and modified through globalization, so a culture becomes known beyond its original borders, so-called “cultural globalization”. All human societies possess culture, and culture is what makes human life possible, but cultures differ in details. What culture means, though, has led workers in different academic fields to reach different conclusions. (Nelson, 2010, p.1-7)

It is inherent in human societal evolution that cross-cultural comparisons are made. No single nation, even if it seems the strongest politically and economically, possesses the means to address cultural and aesthetic needs on its own and without drawing on the rich global cultural and spiritual patrimony handed

down from other races and nations. Our contemporary world moves steadily towards being globalized. In this respect, the discussion and debate about the how and why of communication between countries is a part of life for both whole nations and their individual citizens (Shokhina & Nishchev, 2009).

Yet how can intercultural communication be defined? Despite the intense and long-lasting worldwide research effort focused on this area, definition remains at issue even now, and much remains debatable and controversial. So, the following seem the most pertinent issues to be addressed:

How does cross-cultural communication function as a part of globalization? What effects on people can we expect from globalization? Must cultural variation be always in mind when we set out to participate in globalization, or can it be achieved entirely per se? (McLuhan, 1964)

The theory of cultural hybridization proposes that interacting cultures take from and absorb each other's features, resulting in a hybrid form based on synergy. The case appears strongest when examining religious interaction and popular music. This viewpoint focuses on the exchange of cultural features and their absorption into another culture's way of doing things. Analogously to hybrid formation in nature, which involves the exchange of genetic material, so, the theory goes, society's practices are formed from a fusion of elements taken from multiple different cultures (Holton, 2000, p.140-152).

Conclusion

After recent developments in communication technologies, far distances come closer with an interaction of culture and cooperation. Intercultural interaction usually doesn't affect local culture negatively but enriches it. But the natural result of this interaction is globalization. Nowadays almost all of the world is connected with each other except some local primitive groups. The best and obvious globalization example is the food variety of countries. Pizza is not Italian and sushi is not Japanese anymore. Initially Mediterranean food, culture and traditions was a local uniformity, but now it is totally global.

TV shows and serials are also very important in cultural globalization. As many serials are distributed all over the world, they created a parallel cultural and behavioral structure, a sort of uniformity.

The decrease of religion influence on societies, decreased the efficacy of culture and religion special habits and behaviors, which finalizes at cultural hybridization of the country. The theory of cultural hybridization is very obvious in our country in a smaller scale. This is also another implement that leads to globalization.

Although local music was very specific before; with the effects of wide communication modalities, melodies become common and similar in all over the world. It is possible to reach any music of any country from a mobile phone including the notes, composer and singer information. The wide spread of music pieces is another sample of globalization.

Very similar to hybridization of genes due to various interactions, cultural hybridization will be both the cause and result of globalization of communication.

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