Globalisation is the most used buzzword in contemporary political and academic debates. But it is a phenomenon as old as capitalism itself. The emergence of ‘New Information Technology’ facilitated the radical restructuring of capitalism, culture, media and communication. This new transformation is an economic, political, technological and socio-cultural phenomenon. And its impacts are multi-dimensional. The existing global media system exhibits more economic, political and cultural imperialistic tendencies in content and style. This chapter deals with the question of globalisation and its linkage with media. Firstly, it gives a brief overview of the process of globalisation. Secondly, it provides a discussion of globalisation of media in theoretical perspectives. Thirdly it investigates the cultural values and political and economic strategies in media development on a global scale. Finally, it discusses the impact of globalisation on mass media.

Globalisation

The term ‘globalisation’ was not coined until the second half of the twentieth century, but as a socio-economic process, it has a long tradition. The noun ‘globe’ in English is derived from the Latin globus and denotes a ‘spherical representation of the earth’. The adjective ‘global’ began to designate ‘worldwide’ as well as ‘spherical’. In the etymological analysis, globalisation refers to the globe. The verb ‘globalise’ appeared in the 1940s, together with the term ‘globalism’. The word ‘globalisation’ first surfaced in the English language in 1959 and entered the dictionary two years later. Walters argues that in 1961 Webster became the first of major dictionaries to offer a definition of ‘globalism’ and ‘globalisation’. Although the word ‘global’ is over 400 years old, usage of words such as ‘globalisation’, ‘globalise’ and ‘globalising’ did not begin until about 1960 (Waters 1995).
The term globalisation was popularised only in the early 1990s (Robertson 1990; Giddens 1990). In *Oxford English Dictionary*, the term appears only since 1992. According to the *Oxford English Dictionary*, the word "globalisation" was first employed in a publication entitled *Towards New Education* in 1930, to denote a holistic view of human experience in education. *Human Development Report of the United Nations Development Programme* (UNDP) argues that globalisation is not new. But the present structure of globalisation is totally different from its earlier versions. Since the 1990s, globalisation has become a major academic theme across disciplines, continents, theoretical approaches and the political spectrum. The "Cold War Era" and the "Space Age" have been replaced with the "Era of Globalisation" in the age of “information revolution” and “computerisation”. There are different terms used to denote globalisation. But each of the terms has different concepts and ideologies. The terms like internationalisation, liberalisation, universalisation, Westernisation, modernisation, and deterritorialisation are, according certain theorists, now redundant concepts referring to globalisation (Scholte 2000: 15-17; Ferguson 2012:16).

In media perspectives, globalisation is the connectedness of production, communication and technologies across the World. Its operation mobilises through economic, political and cultural activities. Besides, it involves the diffusion of thoughts, practices and technologies. Thus, in the era of global economy, global media enriches the spread of the ideology of globalisation. Globalisation has been used in both popular and academic literature to describe a wide variety of phenomena, including a process, a condition, a system, a force, and an age (Blackwell 1989; Held et al.1992; Albrow 1997; Mittelman 2000).

Though the term globalisation has an economic specificity, it has multiple dimensions. The economic globalisation can be measured in the four main flows such as goods or services, people or labour, capital, and technology (Jan 2009:67-68). Anandam Kavoori argues that conceptual terms like modernism, postmodernism, capitalism, nationalism, postcolonialism and terrorism are in some sense the logics of globalisation (2009: 6). These terms represent cultural,
economic, and social forces that are present at the global level irrespective of the speaker, text and practices. In this flow, media plays a vital and constitutive role for social and cultural life of the people.

**History of Globalisation**

The earliest form of globalisation is the trade links between the Sumerian civilisation and the Indus Valley civilisation in third millennium B.C. After this age, numerous instances of trade links were established between various countries like India, Egypt, Greece, and Roman Empire. The popularity of trade relations led to the development of various trade routes via sea, road and later air. This led to a blend of ideas, traditions and customs. The medieval period was the age of sea travel across continents. Explorers like Columbus and Vasco Da Gama played a major role in the development of the era new set of global linkages. This led to the growth of colonies in various parts of the world. As a result, along with unequal power relations, there was a constant blend of the ideas, languages, rituals and customs between the colonised and the colonisers. This system of colonisation had a deep impact on agriculture, trade, ecology and culture on a global scale.

In *Globalisation: Social Theory and Global Culture*, Robertson argues that the history of globalisation emerged before modernity and even before capitalism. He has mapped globalisation in five major phases such as the germinal phase (1400-1750), the incipient phase (1750-1825), the take-off phase (1825-1945), the struggle for hegemony (1945-1969) and the uncertainty phase (1969-1992) (Robertson1992: 58-60).

The world capitalist economy, reflexivity character of modernity, the world military order, industrial development are the four dimensions of globalization proposed by Giddens which intensifies the worldwide social relations, linking distant localities. He writes:

One of the main features of the globalising implication of industrialism is the worldwide diffusion of technologies. The impact
of industrialism is plainly not limited to the spheres of production, but affects many aspects of day-to-day life, as well as influencing the generic character of human interaction with the material environment…Yet industrialism has also decisively conditioned our very sense of living in “one world”. For one of the most important effects of industrialism has been the transformation of technologies of communication” (Giddens 1991: 76-77).

The industrial revolution was a significant era in the history of globalisation which increases in the quantity and quality of the products that led to higher exports, better trade and business relations. After World War II, the establishment of the United Nations was also a major step in globalisation. The promotion of free commerce and trade, abolition of various double taxes, tariffs and capital controls, reduction of transport cost and development of infrastructure, creation of global corporations, and the blend of culture and tradition across the countries created new conditions of globalisation. The actors of globalisation are the nation, state, individual, multinational enterprises, international organisations and mass media sources. All these are influencing the process of globalisation in different ways. The driving force of globalisation is capitalism, industrialisation and information and communication technology. According to Daniel Bell (1973), “today there is a transition from economy of goods to economy of information”. The post-industrial society is based on info-based society, where the production of information is the driving force.

The end of cold war, the collapse of the Soviet Union, the transition from industrialism to post-industrialism, the global diffusion of democratic institutions and its interdependence have signalled the inauguration of a new world of global community. The revolution of information technology has strengthened the ideology of the enlightenment and modernity; it also resulted in the emergence of new forces of hegemony. Contemporary globalisation is characterised by “the integration of national economies into the international economy through trade, foreign direct investment, capital flows, migration, and the spread of technology”. (Bhagwati 2004)
In the globalisation process, technological revolution has highly enhanced the global transformation in time and space. “The compression of time and space” created a Global space which “is a space of flows, an electronic space, a decentred space, a space in which frontiers and boundaries have become permeable” (Morely, David and Robins 1995). Thus, in globalisation, space is virtual, electronic, decentred, placeless and borderless.

**Definitions of Globalisation**

To explain globalisation, there is no single agreed-upon definition (Ferguson 2012: 17) and there is no consensus about the starting point of globalisation (Oommen 2006: 3). Thomas Risse says that globalisation’s explanations for its origins as well as its consequences are equally varied. As Risse declares, “globalization means the internationalisation of financial markets and of production networks. Others understand globalization as the erosion of borders and the end of the national-state as we know it” (Ferguson 2012:17).

Academic debate provides huge bundles of definitions on globalisation. The following are some of the more frequently cited definitions of globalisation: 1. “It is the intensification of world-wide social relations, which link distant localities in such a way that local happenings are shaped by events occurring miles away and vice versa” (Giddens1990:64). 2. “Globalization refers to all those processes by which the peoples of the world are incorporated into a single world society, global society” (Albrow, 1990:45). 3. “Globalization as a concept refers both to the compression of the world and the intensification of consciousness of the world as a whole” (Robertson 1992:8). 4. “Globalization is a social process in which the constraints of geography on social and cultural arrangements recede and in which people become increasingly aware that they are receding” (Waters 1995:3) 5. “Globalization refers to the growing interconnectedness of different parts of the world, a process which gives rise to complex forms of interaction and interdependency” (Thompson 1995:149). All these five definitions are characterised by certain features of globalisation: intensification of global linkages; growing awareness of the global influences and increasing shrinkage of space and
time. The first four definitions do not specifically mention the role of media in the process of globalisation. Though Giddens provided the most neutral definition on globalisation, he does not mention the role of media and communication specifically in globalisation. But, it reveals the world wide social relations by mediation. Albrow say that peoples of the World are incorporated into a single world society. For Giddens, globalisation was intensification of social relations; for Thompson it was interaction and dependency; but for Robertson it was the intensification of consciousness of the world as a whole. In this sense, Robertson takes a step further by referring to consciousness instead of social relations. Consciousness is already a more intensified experience of globalisation. The same view is shared by Waters. In fact, Thompson focuses more on the explicit role of media and communications.

Many other definitions of globalisation are also debated in the academic sphere: Globalisation is the spread of “free-market capitalism (Friedman 1999:7-8). It is the “compression of the world and global interdependence” (Robertson 1992:8). Globalisation is a “social process” (Waters 1995) and a “historical transformation” (Albrow 1996:88). Moreover, it as an “integration of market project on global scale” (McMichael 2000: xxxiii) and the expansion of market power as well as a domain of knowledge (Mittelman 2000). Thus, “globalisation is often seen as global westernization” (Sen 2009). According to David Held, globalisation is “the widening, deepening and speeding up of the worldwide interconnectedness in all aspects of contemporary social life, from the culture to the criminal, the financial to the spiritual.” It consists of the “multiplicity of linkages and interconnections that transcend the nation-state which make up the modern world system (Ferguson 2012:17).

In the globalisation debate acknowledged major changes in the 1970s (in finance, computing and economics), in the 1980s (the fall of organised communism and the end of the Cold War) and in the early twenty-first century (the terrorist attacks on the Twin Towers, the London underground and Mumbai) that intensified the process of globalisation. (Beck 2000, Turner 2010: 9). Globalisation
debate is varied in nature from decade to decade and disciple to discipline. It also varies from country to county and perspectives. But all the arguments have an interrelation with other concepts.

James Beckford (2003:119, Turner 2010; 9-10 ) define some of the main issues in globalisation: 1.the growing frequency, volume and interrelatedness of culture, commodities, information, and peoples across both time and space; 2.the increasing capacity of information technologies to reduce and compress time and space (giving rise to notions such as the global village); 3.the diffusion of routine and protocols for processing global flows of information, money, commodities and people; and 4.the emergence of institutions and social movements to promote, regulate, oversee or reject globalisation; and 5.the emergence of new types of global consciousness or ideologies of globalism that give some expression to this social interconnectedness such as cosmopolitanism.

Globalisation has a strong connection with global media networks. Actually, some of the dictionary definitions show the association of the phenomenon with media and communication. According to McMillian Dictionary “Globalisation is the idea that the world is developing a single economy and culture as a result of improved technology, communications and the influence of very large multinational corporations”. Cambridge Dictionaries defines it as the increase of trade around the world, especially by large companies producing and trading goods in many different countries and notes that the globalisation process is integrated with media and communication.

The United Nations Educational, Scientific and Cultural Organisation’s World Communication Report provides a powerful definition of globalisation as a “concept originating in Anglo-Saxon countries which refers to the increasingly worldwide nature of industrial production and trade, caused by the rapid development of new information and communication technology, and the instant, planetary transmission of their content” (UNESCO 1997). Thus globalisation is associated with the deterritorialisation, social interconnectedness, and the speed or
velocity of social activity. It is a long-term and multi-pronged process. Therefore, globalisation is a project and process of the mass media also.

**Sociological Theories of Globalisation**

The early theories of globalisation are more sociological. Sociological debates on globalisation, at the same time, have economic, political and cultural dimensions. The theories of Anthony Giddens, Ronald Robertson, Malcolm Waters and Arjun Appadurai etc. have a thread that ties the socio-cultural aspects of globalisation. Anthony Giddens says that globalisation is the direct consequence of modernisation. Capitalism, surveillance, military force and industrialism are the institutional dimensions of modernity (Giddens 1990). Giddens argues that the time-space distanciation is the prime ingredient of globalisation. He deals with the problem of identity formation in the age of modernity. For him, globalisation is not an independent, singular process, but a continuation of modernity in the phase of reflexive modernity. He also proclaims that globalisation is, in many respects, not only new but also revolutionary (Giddens 2002: 10).

Thompson, Giddens and Tomlinson agree that globalisation changes people’s lives. They all talk about three phenomena, social relations, forms of interactions, and experience, which are interrelated and even overlapping. They also agree that the nature of these relationships is fundamentally changed because of media and communication. Held et al. (1999) describe historical patterns of globalisation based on media and communication. They analyse global networks, global interconnectedness, velocity of global flows and impact of global interconnectedness.

Ronald Robertson has explained the concept of globalisation critiquing Giddens: "globalization is not equated with or seen as a direct consequence of modernity. Rather it should be seen as a very long, uneven and complicated process" (1992:8). He argues that globalisation is a particular phenomenon that requires an interdisciplinary treatment. His interpretation is focused on the cultural aspects of globalisation. According to Robertson, the idea of globalisation goes
back to the global uncertainty of the relations between nation-states. In Robertson’s interpretation, globalisation brings about both cultural homogenisation and cultural heterogenisation, and these two processes overlap and set up a global culture. For a better understanding, he coins a new term “glocalisation”, the convergent point of local and global. Thus globalisation is a dialectical process and its complex nature can be grasped only if we take its major trends – homogenisation and heterogenisation. Robertson develops a multidimensional approach to the study of globalisation, especially with reference to culture.

Malcolm Waters comprehensively analyses globalisation based on the relationship between social organisation and territory, and reviews the works of Giddens, Robertson, Harvey, McLuhan etc. He treats the globalisation phenomenon as consisting of three different processes – economic, political and cultural. In Waters’ vision, globalisation is fragmented into cultural, economic and political globalisations, where each of them has its specific historical path. He sees globalisation with the wider social processes such as post-industrialisation and the disorganisation of capitalism. According to Waters, hyper commodification and relativisation are the key features of globalisation (Waters 1995:3). Scholte defines globalisation simply as the “process whereby the world is becoming a smaller place”. He says that “discourses of globalization have become a prime site of struggle between, broadly speaking, conservatives who deny such a trend, liberals who celebrate its presumed fruits and critics who decry its alleged disempowering effects” (Scholte 1996:45). Globalisation’s implications can be “positive and negative; empowering and disempowering; emancipatory and oppressive” (Solomon 2010:2).

The cultural anthropologist Arjun Appadurai argues that the electronic mediation and mass migration are the two driving forces of globalisation. Cultural exchanges in the ‘centre – periphery’ framework, where a dominant culture is trying to impose its specificities on the indigenous cultures and thus to assimilate or integrate them, have run its course (Appadurai 1996:34). He considers the ‘centre – periphery’ model not any more valid because today imagination
transgresses all limits – “the new global cultural economy has to be seen as a complex, overlapping, disjunctive order” (Appadurai 1996:34). He emphasises that globalisation achieves flows of people, technologies, money, information, and ideas in ways which are much less tied to natural territories or confined by political borders than at any time in the past.

“Globalization is a trend and a political project” (Koshy 2003). As a trend, globalisation is narrowing the physical distance between people and countries. “Globalisation as a project is global capitalism of ideas and institutions of the market economy to the world as a whole. It is actively pursued by the US and a number of other governments and by the economic and financial elites of the world” (Koshy 2003:40-49). Globalisation is also viewed as a project, a process, and an ideology (Kurian 2006: 223-235). The term ‘globalisation’ may be viewed from three points of view: as a project dominated by TNCs, as an ideology in the form of ‘neo-liberalism’ and as a process it is as old as capitalism. Globalisation is only the new phase of historical capitalism.

As a project globalisation is predominantly the creation of transnational corporations. The TNCs proposed the entire world as a ‘global village’ with a ‘single market’ for achieving maximum economic efficiency. First mentioned by Marshall McLuhan in his book *The Gutenberg Galaxy*, the term, ‘global village’ describes how the globe has been contracted into a village by electronic technology and the instantaneous movement of information from every quarter to every point at the same time. It has later come to be identified with the Internet and the World Wide Web. Thus globalisation is viewed as ‘global marketisation’, competitive industrial and monopoly capitalism. The ‘global marketisation’ is based on the two pillars of ‘privatisation’ and ‘liberalisation’. Ideologically, globalisation symbolises neo-liberalism supported by multilateral institutions like the World Bank (WB), International Monetary Fund (IMF) and World Trade Organisation (WTO), the so-called ‘ unholy trinity’. In neo-liberalism commodification is a typical feature.
The above surveys of the definitions of globalisation bring out two major aspects such as economic and noneconomic contexts that include socio-cultural, historical, political dimensions of globalisation. The economic context of globalisation is stronger and louder. In Marshall McLuhan's so-called ‘global village’, advanced media technology has always been considered a prominent characteristic of globalisation. The advent of information revolution and social media changed the context of globalisation considerably. If economic globalisation refers to the increasing transnational character of production, marketing and transactions, cultural globalisation refers to an increasing irrelevance of distance. All these sociological theories show that globalisation is a complex, multifaceted and controversial process with a profound impact on the life and culture of people. The theories envision that a new hybridity will be produced after the interpenetration of the local and the global culture. Contemporary globalisation is also the assertion of the hegemony of global capitalist forces.

**Theories on Globalisation**

The linkage between globalisation and media has a lot to do with transnational flow of communication through the press, radio, film, music, television, Internet, and other forms of social media. In this context, concepts like ‘global village’, ‘global public sphere’ and ‘global civil society’ emerged in global communication. The new information technology has conditioned the media globalisation and laid the foundation various aspects of globalisation.

As noted earlier, Marshall McLuhan popularised the term “global village” in 1964 to describe the ability to connect and exchange ideas instantaneously in the age of media. In *The Medium is the Message* he notes, “all new media are extension of some human faculty” (McLuhan and Fiore 1967: 26). The book illustrates some examples; the wheel of the foot, the book of the eye, clothing of the skin and electronic circuitry of the central nervous system. He refers to ‘global village’ as a global community existing with a level of connection associated with small rural settings. McLuhan writes: “We have extended our central nervous system itself into a global embrace”. Therefore, McLuhan believed that rise of
electronic media marked a new phase in human history. The physical distance was no longer a barrier. McLuhan’s notion of the ‘global village’ was a positive conception. He saw it championing greater social involvement and wrote that “in an electronic information environment, minority groups can no longer be ignored” (McLuhan and Fiore 1967:24). This is a technologically determinist attitude as it holds the medium as the single key to their involvement. According to McLuhan, communication environment “compels commitment and participation. We have become irrevocably involved with, and responsible for, each other.” Mass media and communication technologies are the primary instruments for cultural globalisation. Thus ‘global village’ means the world has been gradually coming under one umbrella and anything happening in any part of the world is making impact on other parts. It has become a reality in some sense with the expansion of global capitalism and market in the age of neo-colonialism.

McLuhan’s idea of ‘global village’ clearly notes that media has a major role to play in the process of globalisation. Terhi Rantanen gives a pre-globalisation metaphor of ‘horse’ and ‘carriage’ for globalisation and media. Although their mutual connection has not always been visible, the globalisation and media go together like a horse and carriage or like a computer and screen (2005:1). Actually this connection was asserted by Marshall McLuhan in the phrase ‘global village’. Since then the link between globalisation and media has been indirectly acknowledged, but studied by very few (Rantanen 2005:1). Rantanen says that in the academic debate on media globalisation, scholars have given only a little theoretical explanation for the interaction between globalisation and media (Rantanen 2005:17). This may have happened because most theorists of contemporary globalisation came from outside the field of media and communication studies. Besides, most media theorists have focused mainly on media economy, power relations and inequality, etc.

The primary vehicle of the phenomenon of globalisation is information and communication technologies. Globalisation and media are embedded in the process of transnationalisation of economics, politics and culture. Though connected, it
needs more clarification as to how they are connected and how they affect the socio-political and cultural spheres around the world. Therefore, the interconnectedness of media and globalisation needs to be further understood.

Marko Ampuja suggests that technological paradigm (media and communication technologies), the cultural paradigm (cultural imperialism) and the political economy paradigm (transformation of capitalism) are the major features of media theories on globalisation (Ampuja 2009:125). In fact, theories of globalisation enrich the analysis of transfer of technology, hegemony and capitalism. Media, information and capitalism have become the most dynamic features of the global market. Herman and McChesney say that the globalisation of the market economy is not possible without global media and multinational media corporations, which act as the new missionaries of global capitalism (2000:59). They argue that satellite broadcasting and the World Wide Web have replaced colonial missionaries and settlers in promoting Western lifestyle and culture overseas.

Globalisation is a neoliberal form of economic globalisation. The global media markets are controlled by big conglomerates that hold considerable economic and cultural power. It shows a constant imbalance of economic and cultural flows and commodification of culture. It promotes the interests and values of powerful corporations. The goal of the imperial grand strategy is to prevent any challenge to the “power, position, and prestige of the United States” (Chomsky 2007: 14). Today’s globalisation era consists of the variables like new markets, new tools, new actors, new rulers and new ideology. All these variables operate through the media. New markets: foreign exchange and capital markets are connected globally and operating 24 hours a day; new tools are the internet based social media networks; new actors are WTO, MNCs, IMF etc.; new rulers are the multilateral agreements on trade, service and intellectual property; new ideologies are based on neo liberal markets. Thus from media perspective globalisation process has a brighter side as well as the dark side of market culture and fragmentation.
Marshall McLuhan and Bruce Powers (1989) presented a tetrad theory of media globalisation. Before the Internet existed, they described the interactive nature of the World Wide Web. They predicted that "users will simultaneously become producers and consumers" (1989:83). In fact, today anyone can access the Internet and easily create a web page or post a message. Thus the traditional one-to-many model has been replaced by a new interactive paradigm of technologies. The globalisation of media results in a higher percentage of media-texts and content to be reduced to the digital domain, and a new model of mass communication is unfolding. It is not one-to-many but rather, many-to-many. The users of Internet have the ability to post messages on web sites; they can also create their own web sites. These messages and sites can then be viewed by millions of Internet users around the world. Therefore, media globalisation has aided both the production and distribution of information and entertainment. There are many theories that address media and mass communication (Lazarsfeld, et al. 1939, Schramm 1954, McLuhan and Powers 1989, Gerbner et al. 1986).

Terhi Rantanen’s study on media globalisation transcends the traditional media and globalisation theories. Her arguments are theoretically grounded in the scholarship of Robertson, Giddens, Appadurai, Beck, Hannerz, Lull, and McLuhan. She focuses on “globalisation, media and people” and states that international communication scholars have primarily wrestled with issues of structure, showing little interest in people, while intercultural work has privileged people while neglecting macro concerns (Rantanen 2005: 18). Rantanen offers a new methodology for studying media globalisation, which she calls “mediagraphy” over ethnography to express the central place of media and mediation in her analysis. At the heart of this mediagraphic approach is “how people connect or disconnect via media and communications” The media globalisation is shaped by the connectivity of people, places, flows and relationships.

**Globalisation of Media**

Media and globalisation is an integral field of communication that act as a single platform. They are interconnected and inseparable in both academic debates
and public persuasion. Media globalisation is the phenomenon of expanding multinational corporate media investment, which own and operate a variety of mass media content and distribution technologies at a global level. Denis McQuail notes the global communication reality in the following way:

Global mass communication is a reality, and during the second half of the [twentieth] century there has almost certainly been a steady strengthening of the conditions that allow the media audience to receive information and cultural content from other countries and parts of the world. The main conditions are: the existence of a free market in media products; the existence and respect for an effective ‘right to information’, thus political freedom and freedom of speech; the technologies that can offer fast, capacious and low-cost channels of transmission across borders and large distances (McQuail 2003:239).

It provides advertisements for facilitating markets and its content helps sustain the political, economic and moral basis for marketing goods to a profit-driven social order. Thus the media, global or otherwise, can only be understood in a political and economic context (Herman and McChesney 1998:10). So its emphasis is based on capitalism and market. The global media markets were established in the context of neoliberal free market of the West in the late 1980s and 1990s. But its roots can be traced back decades. Since 2000, the global media communication is shifted to digital transmission. Digital communication becomes the information super highways open to all with the slogan of ‘anything’, ‘anywhere’ and ‘anytime’. The internet revolution drastically transformed the media landscape to the social media. The globalisation of media is embodied with market and propaganda of product and ideology of the West. The twin hallmarks of neo-liberalisation and privatisation enriched the speedy spread of globalisation. The neo-liberal policies stimulated commercial development of the global media. Herman and McChesney argue that the new information order of market freedom strengthened the global media system.
The rise of electronic journalism and media literacy lead to a democratic revolution in society. In the previous periods, media contents were written exclusively for domestic audience. The colonial powers permitted the media for shaping the colonial media systems for maintaining imperial rule. The growth and expansion of capitalism encouraged the growth of transportation and communication technologies for commercial interaction. Its values were realised and introduced by the international news agencies for global media communication. Thus global news agencies were the “first significant form of global media”. The emergence of TNCs provided a crucial direction for global capitalism and its significant impact is felt on media globalisation. Now, the primary vehicle of the phenomenon of media globalisation is multinational corporations. It has aided in both the production and distribution of information and entertainment. Media globalisation is the phenomenon of expanding multinational corporate media investment, which own and operate a variety of mass media content and distribution technologies out a global level, especially over the third world nations.

Media Globalisation is also being driven by increasingly strong international market factors fuelled by organisations such as the World Trade Organisation (WTO), the International Monetary Fund (IMF), and the United Nations Educational, Scientific, and Cultural Organisation (UNESCO). Thus media globalisation has been a natural extension of corporate expansion of WTO, IMF and UNESCO. Therefore, globalisation is not necessarily a natural progression; rather it results from deliberate human choice by a powerful group of nations, transnational corporations (TNCs) and international organisations which have stakes in the process. The media and information technologies have provided methods for large corporations to maximise profits by entering foreign markets. The emergence of media globalisation is the result of the high speed in transportation, computerisation, media and information technologies, which transform the spatial and temporal situations of human experience. Traditional definitions of globalisation focus on economics and the effects of multinational corporations. But Cavanaugh and Mader (2002:19) formulated the impact of
globalisation as hyper-growth, exploitation of the environment, privatisation of public services, global cultural homogenisation, promotion of consumerism, integration of national economies, corporate deregulation, and displacement of traditional nation-state institutions by global corporate bureaucracies. The other issues in globalisation of media are trans-border data flow, cultural imperialism, new media and the free flow of information. Thus major aspect of globalisation is the increasingly worldwide penetration of media technology (Jan 2009:66-75).

Thomas L. Friedman has examined the impact of the “flattening” of the world, and argues that globalised trade, outsourcing, supply-changing, and political forces have changed the world permanently, for both better and worse (2008: 49). In his book The World is Flat (2006) describes how the world is becoming “flat” or globally interconnected, thereby allowing businesses all over the world to compete on a more equal playing field. He writes: “the global competitive playing field is being leveled…It is now possible for more people than ever to collaborate and compete in real time with more other people on more different kinds of work from more different corners of the planet and on a more equal footing than at any previous time in the history of the world” (Friedman 2006: 8).

Thus globalisation is the process of increasing connectivity and interdependence of the global market and globalisation of media means that any person in any part of the earth can have access to the news through new media or electronic media. The modern mass media is generally considered as the major source of globalisation as a phenomenon and agencies of capitalism and cultural hegemony. Now globalisation is more intense, profound, and fast-moving. It is more dynamic than anything that has happened in a previous phase of human history. The emergence of ‘media and information technology’ facilitated radical restructuring of capitalism with a ‘single market’. The entire world is a ‘global village’ and ‘global market for achieving maximum economic efficiency.’ This new restructuring is globalisation and its impact is multi-dimensional. Media globalisation is a direct vehicle of this transformation. In the neo-colonial era, capitalism is metamorphosed into ‘info-capitalism’ or ‘knowledge capitalism’. The
centre of gravity of new capitalism has shifted from ‘production’ to ‘speculation’ and the global economy became a ‘casino’ with its inherent ethical deficits (Kurian 2006: 223-235).

Modern technology offers new prospects for the development of communications; it also creates problems and dangers. We must beware of the temptation to regard technology as an all-purpose tool capable of superseding social action and eclipsing efforts to make structural transformation in the developed and developing countries. The future largely depends upon an awareness of the choices open, upon the balance of social forces and upon the conscious effort to promote optimum conditions for communications system within and between nations (MacBride 1982:33).

The anti-globalisation movement, or counter-globalisation movement, is critical of the globalisation of corporate capitalism. The movement is also commonly referred to as the global justice movement. Alternative terminologies such as “globalisation with a human face” or “just globalisation” or “ethical globalisation” are anti-globalisation movements. Related expressions such as “fair trade alongside free trade”, or notions such as sustainable development, more inclusive development, and democratic governance have made a fruitful contribution to public discussions (Turner 2010: 14). A. K. Ramkrishnan argues that

the march of globalisation is not as smooth as has been commonly projected. It encountered resistance of various kinds. One major aspect of contemporary neoliberal globalism is its blindness towards the phenomenon of resistance. The triumphalist nature of neoliberal globalist discourse emanates to a large extend from its refusal to account for resistance movement against globalisation (Ramakrishnan 2002:242)
The World Social Forum, etc. popularised the terms like “Asian globalisation” and “alter-globalisation”. In fact all these concepts are important for developing an inclusive and comprehensive intellectual framework of globalisation.

The basic character of the globalisation is coercive and exploitative and it is domination oriented. According to B. Vivekanandan, globalisation is directed today towards the concentration of power, information, wealth, and production and supply in the hands of a few rich countries and their TNCs, and towards the building up of a global capitalist structure of exploitation in an octopus fashion (Vivekanandan 2000:14). The current dominant view of globalisation is not only geographically narrow but also historically shallow (Oommen 2006:3). Globalisation demonstrates anything but its hegemonic intent (Turner 2010:32). Though new communication technological advances are becoming more accessible to everyone, it has created an imbalance in the information flow. It unifies the patterns of communications around the world but the powerful business and political elites in each country are part of media interaction around the world. They construct news and views on the basis of their political and market ideologies.

In short, media and globalisation are thoroughly interrelated. The new information technologies facilitated the media to shape a ‘global public sphere’ and ‘global markets’. Therefore, the globalisation of media is one of the central driving forces of the contemporary global order.