

Institute for Political Studies, Lyon

**Process of Media Addiction and Its Implications to Political Participation in Serbia**

PhD thesis

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## **Abstract**

Appearance of internet and its spread to 38.8% of world population from 1995 to 2013 indicate that new media bring significant changes to societies around the world. Features of new media such as interactivity and possibility to use it from anywhere anytime indicate internet may be highly addictive. Data point to increases in overall media use over the last 60 years. On the other hand, decreases in political participation are registered together with decline in socializing and active membership in professional organizations for the same period.

Research questions are divided into large ones relating to examination of what kind of people are more susceptible to becoming media addicts, finding out if people are more addicted to old than to new media and inquiring into consequences of media addiction including its effects to political participation.

Classical thinkers have been examined as basis for hypotheses with special attention directed towards anomie, alienation and mass society. Nowadays literature has been examined as well, focusing on modern social structure, advance of technology, globalization, disappointment with democracy, new media landscape and narcissism.

Main presumption coming from examination of different theoretical perspectives is that social changes such as appearance of mass production and expansion of mass media decreased possibilities for expression and increased manipulation of profit interest. This may be causing appearance of frustrations leading towards different kinds of addictions as substitutions for unrealized goals, thus causing decrease in political participation. This decrease makes it possible for “wrong people” to become social agents as they perform representative functions in poor manner, which potentially causes more frustration.

Research was conducted through nationally representative survey in Serbia during 2011. This study establishes new methodology to measure addiction to all media through a single survey; it divides media addicts according to level of their addiction and uses length of media use as objective indicator, for the first time, while it also includes subjective indicators.

All hypotheses of this study have been confirmed including main one, saying that increases in media addiction cause decreases in political participation.

First set of research results says that some kind of people are more susceptible to media addiction than others, including those who consider social success more important than the

intimate wish, those who repress their basic needs and wishes, those who use media for fun, those whose main life preoccupations is work, those who are younger, those who are less educated, those who love or hate media and those who feel repression from family, ethical norms, education and workplace. On the other hand, results indicate that people who feel liberation from family are less susceptible to media addiction.

Second set of research results indicate that new media are more addictive than old ones, some media features such as live broadcast, interactivity and non-linearity possibly make new media more addictive than old ones, amusing internet applications are more addictive than practical ones and those who socialize online are bigger addicts than those who socialize in person.

Third set of research results indicate consequence of media addiction might be decreased reception & expression capability towards non-preferred media, based on correlations between addicts happy or unhappy with some media and their willingness to receive other media and based on expression potential of different media. Special attention has been given to results about relation of media addiction and political participation to conclude that those who have less confidence in future are bigger media addicts, those who fear about present and future are bigger media addicts, those who are not interested in politics are bigger media addicts, those who have less political knowledge are bigger media addicts and finally that low participants in elections are bigger media addicts.

This study is limited to Serbia, while it would be useful to measure media addiction in all countries. New methodology introduced by this study should be improved. Results of further studies should be presented with 3D graphs. Results concerning family as liberating agent of low media addicts may be used to revive and strengthen this “basis unit of society” as a measure against media addiction. Continuation of examination into how media affect expression and reception levels of their users might be useful. Also, examination into relation between emotional valances of classical media content and social network content may give social scientists a clue about relations between official media reporting and “what people say”.

Keywords: *media addiction, political participation, Internet, digital media, mass society, anomie, alienation, issue of representation*

## Résumé

L'apparition de l'internet et sa propagation sur 38,8% de la population mondiale entre 1995 et 2013 indiquent que les nouveaux médias ont causé des changements significatifs dans les sociétés à travers le monde. Les caractéristiques du nouveau medium, telles que l'interactivité et la possibilité de son utilisation de n'importe quel lieu, à tout moment, pointent la possibilité élevée de développement de l'addiction par ses utilisateurs. Les données indiquent la hausse de l'utilisation générale des médias au cours des soixante dernières années. D'autre part, pendant cette même période a été notée la baisse de la participation politique, ensemble avec le déclin de la socialisation et de la participation active dans des organisations professionnelles.

Les questions de recherche sont réparties en de grandes questions, relatives à l'examen sur les personnes qui sont plus sujettes à devenir dépendantes aux medias, à découvrir si les personnes sont plus dépendantes aux medias anciens ou nouveaux et à clarifier quelles sont les conséquences de la dépendance aux médias, y compris son impact sur la participation politique.

Les ouvrages des penseurs classiques ont été examinés pour servir de fondement aux hypothèses, portant une attention particulière à l'anomie, l'aliénation et la société de masse. L'examen des ouvrages de la littérature contemporaine a été focalisé sur les notions de la structure sociale moderne, de l'avancée technologique, de la mondialisation, de la déception par la démocratie, du nouveau paysage médiatique et du narcissisme.

L'hypothèse principale, résultat de l'examen des perspectives théoriques différentes, indique que les changements sociaux, telle que l'apparition de la production de masse et l'expansion des medias de masse, réduisent la possibilité d'expression et augmentent la manipulation de l'intérêt du profit. Cela peut être à l'origine des frustrations qui engendrent des sortes différentes de dépendance, qui remplacent les buts non réalisés, causant ainsi la baisse de la participation politique. Cette baisse permet aux "mauvaises personnes", qui exercent mal les fonctions représentatives, de devenir des acteurs sociaux, ce qui peut, potentiellement, causer davantage de frustrations.

La recherche a été conduite à l'aide d'un sondage représentatif, mis en œuvre en Serbie en 2011. Cette étude établit une nouvelle méthodologie de mesure de la dépendance par le biais d'un seul sondage; pour la première fois, elle distingue des personnes dépendantes aux médias

par le niveau de leur dépendance et la longueur d'utilisation des médias comme indices objectifs, tandis qu'elle comprend aussi des indices subjectifs.

Toutes les hypothèses de cette étude ont été confirmées, y compris la principale, indiquant que la hausse de la dépendance aux médias engendre la baisse de la participation politique.

Le premier ensemble de résultats de recherche indique que certaines personnes sont plus sujettes que les autres à développer la dépendance aux médias, y compris celles qui considèrent la réussite sociale comme plus importante que leur réalisation personnelle, ceux qui répriment leurs besoins et désirs essentiels, ceux qui utilisent les médias pour s'amuser, ceux dont la préoccupation principale dans la vie est leur travail, les plus jeunes, les moins éduqués, ceux qui aiment ou détestent les médias et ceux qui se sentent réprimés par leurs familles, les normes éthiques, l'éducation et le poste de travail. D'autre part, les résultats indiquent que les personnes qui se sentent libres dans leurs relations familiales sont moins sujettes à devenir dépendantes aux médias.

Le deuxième ensemble de résultats de recherche indique que les nouveaux médias sont plus addictifs que les anciens et que certaines caractéristiques des médias, telles que la diffusion en direct, l'interactivité et la non linéarité rendent les nouveaux médias potentiellement plus addictifs que les anciens, que les applications amusantes sur l'internet sont plus addictives que les applications pratiques et que les personnes qui se fréquentent en ligne sont plus dépendantes que celles qui se fréquentent matériellement.

Le troisième ensemble de résultats de recherche indique que les conséquences de la dépendance aux médias peuvent être les baisses des capacités de réception et d'expression des médias non préférés, fondés sur les corrélations entre la satisfaction ou l'insatisfaction des dépendants par certains médias et leur volonté d'en recevoir d'autres et fondés sur le potentiel d'expression des médias différents. Une attention particulière a été portée aux résultats relatifs au rapport entre la dépendance aux médias et la participation politique, pour conclure que les personnes qui ont moins confiance en l'avenir sont plus dépendantes aux médias, de même que celles qui craignent le présent et le futur, celles qui ne sont pas intéressées par la politique, celles qui ont moins de connaissances politiques et, finalement, celles qui participent moins aux élections.

Cette étude est limitée à la Serbie. Il serait, néanmoins, utile de mesurer la dépendance aux medias dans tous les pays. La nouvelle méthodologie, introduite par la présente étude, doit subir des améliorations. Les résultats des études ultérieures doivent être présentés par des graphiques 3D. Les résultats relatifs à la famille, en tant qu'agent libérateur des personnes moins dépendantes aux medias, peuvent être utilisés pour la revitalisation et le renforcement de cette "unité de base de la société », comme une mesure contre la dépendance aux médias. La suite de l'examen des manières desquelles les medias influencent les niveaux d'expression et de réception de leurs utilisateurs peut être utile aussi. L'examen du rapport entre les valences émotionnelles du contenu classique des médias et le contenu des réseaux sociaux peut également donner une idée aux scientifiques du domaine des sciences sociales sur les relations entre les médias officiels et « ce que disent les gens ».

Mots-clés: *la dépendance aux médias, la participation politique, l'internet, les médias numériques, la société de masse, l'anomie, l'aliénation, la question de la représentation*



## Introduction

Commercial appearance of new media – internet brought change to lives of people around the world. Number of internet users expanded from 16 million in 1995 to 2.7 billion in 2013. There may be two crucial characteristics of internet possibly explaining its spread to 38.8% of world population (Internet World Stats, 2013). First, this is interactive media. Contrary to television, radio and print, internet enables its users to use it as a platform for communication, for example by commenting news, communicating on social networks and writing e-mails. Second crucial characteristic of internet may be its accessibility. Through wireless technology and various forms of hardware like mobile phones, tablets, net-books, laptops, desktop computers and television sets, internet can be accessed from anywhere anytime. Except evident practical use of internet to speed up communication, attention has not been pointed so much towards possible dangers new media bring to societies around the world. This study attempts to find out what appearance of new media did bring to societies around the world in terms of its addictive potential and its impact to political participation.

There are indications that media use is increasing. Also, different kinds of participation are declining. This study attempts to examine relations between these two phenomena. Following data indicate increase of media use and decrease in participation.

Nielsen (2009) suggests ownership of TV sets has been increasing since 1975 until 2010 in United States (Figure 1). In this period, homes with three TV sets increased from 11 to 55 percents. This indicates media use has been increasing too. Aguiar & Hurst (2007) suggest increase of leisure measure 1 which contains media use from 1975 to 2003 (Figure 3). According to eMarketer (2011) average time spent per day with major media by US adults has been increasing from 635 to 693 minutes since 2008 until 2011 (Figure 2). Increases were measured in domains of TV, internet and mobile use, while slight decreases were measured in the domains of radio, newspapers, magazines and other media use. These data clearly indicate increases in overall media use.

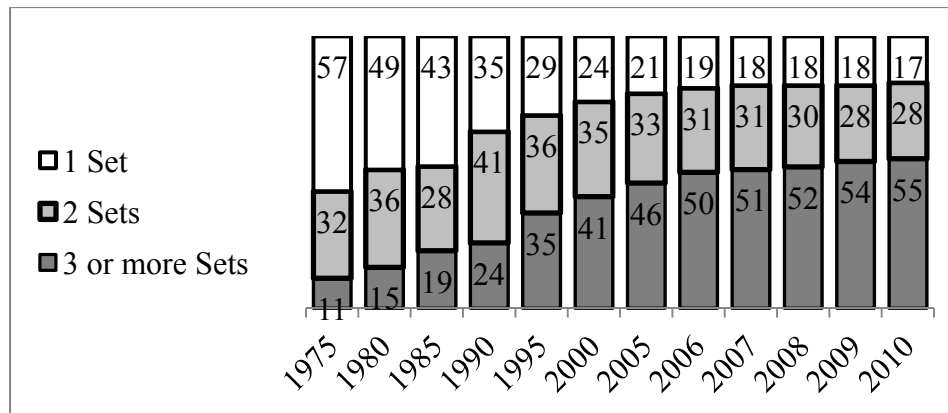


Figure 1 Television set ownership, number of sets per households (Nielsen, 2009)

Number of media devices has been increasing too. For example, in India there were 2 million handsets in 2000, while in 2010, there were 545 million handsets in this country. For example, 381000 iPods were sold in 2002, while in 2010 this number jumped to 52.3 million globally.

Logically, user generated content has been increasing as well. Illustration for that is online content. There were 3 million blogs in 2004, while in 2010 there were 130 million of them (Elliot, 2010).

Other data indicate decrease in direct communication as well as decrease in participative activities. Putnam (2000) claims there is decrease in sport activities, while watching matches on TV is more frequent than before. He also adds there is a notable decrease in different kinds of participatory activities. Le (2001) finds decrease in kids socializing when working on computers as opposed to coloring books. Pergams & Zaradicb (2006) write there is a decrease in national park visits which coincides with the rise in electronic entertainment media in the United States.

NPD (2011) finds decrease in person to person socializing with kids as they get older and is being replaced by other forms of socialization such as social networks, cell phone usage and video chatting.

Putnam (2000) writes how participation in social activities grew steadily from the early part of the century until the 1960s and that this participation has steadily declined ever since. Americans spend far less time together than they did in the past. Americans don't talk by phone as much as they used to. They even do not go on picnics together as often as they did before.

Putnam examines a large number of activities, including participation in organized activities as well as informal social activities such as dinner parties, socializing at work, card clubs, talking in neighborhood bars. He concludes that participation has declined significantly. Membership in organizations has dropped by 10-20 percent. Even in the formal organizations, members rarely meet each others. They simply pay dues, leaving the running of organizations to professionals. Involvement in clubs and other associations has declined at a very high rate. Attendance at churches is down.

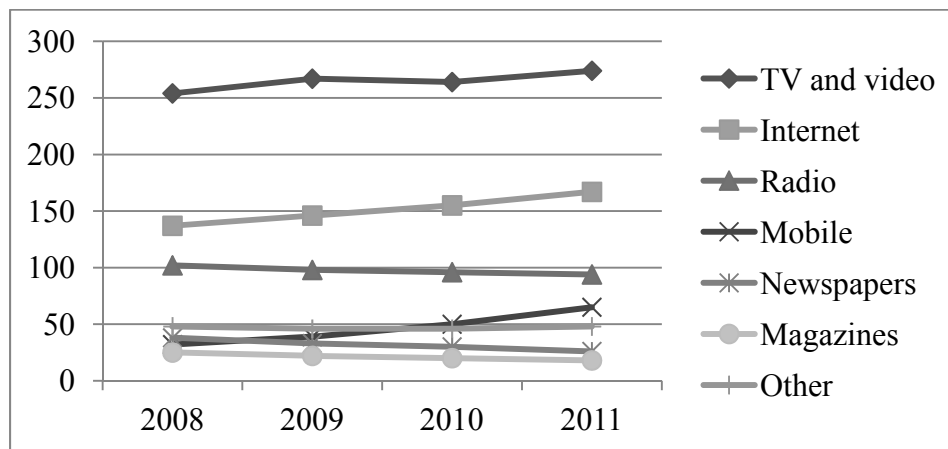


Figure 2 Average time in minutes spend per day with major media by US adults, 2008 – 2011 (eMarketer, 2011)

Audiences are growing for film and other passive entertainment, writes Putnam (2000). Dependence on television for entertainment is not merely a significant predictor of civic disengagement. It is the single most consistent predictor Putnam has discovered. One reason television viewing is so negatively linked to social connectedness is that it creates a pseudo personal connection, claims Putnam. The more time one spends watching news, the more active one is in the community, whereas the more time spent watching soap operas, game shows and talk shows, the less active one is in the community.

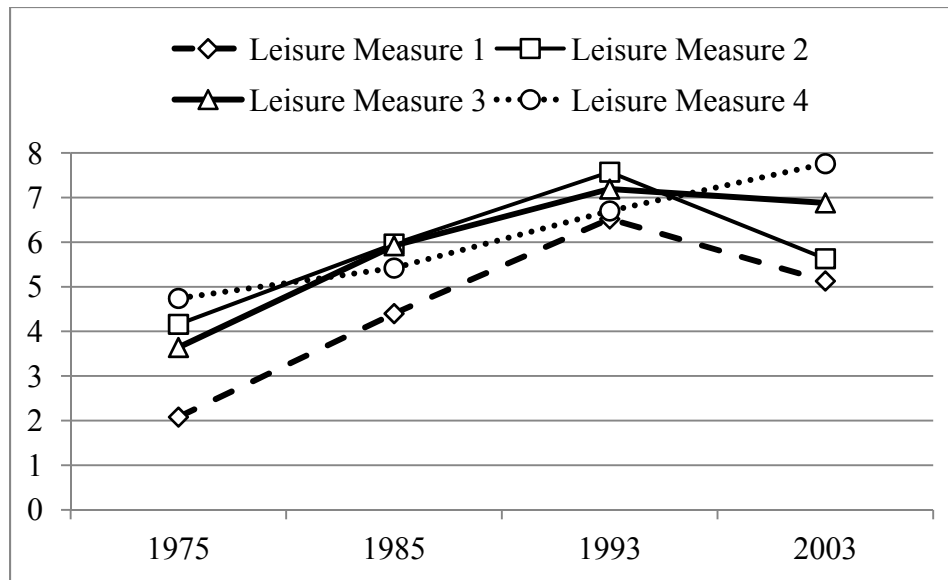


Figure 3 Coefficient on Year Dummy (Hours Per Week Relative to 1965) giving expansion of media use depicted with leisure measure statistics. Standard error is up to 0.5 (Aguiar & Hurst, 2007)

Above data indicate increase in media use and decrease in participation, among else political participation. Thus, examining relations between media addiction and political participation is goal of this study.

## Questions

Figure 4 presents presumed process of media addiction. This Figure lists what may be crucial steps in media addiction. It starts with personal values because they might be in connection to modern society, as social success may be promoted by media on the account of intimate wish. Among else, modern media have advertising space devoted to promotion of material goods. Although advertising space has some good aspects, sometimes it is used by companies to manipulate people by promoting possession of material values as signs of social success. Aspiring towards material values may mean negligence of spiritual wellbeing. This is the reason why examination of social success versus intimate wish may be helpful to determine if media addiction is rooted in concept of modern society.

Next aspect of the graph also examines roots of media addiction. If it is presumed that persons that value social success as opposed to intimate wish are more susceptible to becoming media addicts, then next logical question is what may be the sources of media addiction. This study presumes that sources of media addiction may be in some stressful situation coming from family, job, school or in relations to ethical and moral norms. For example, person might be unable to achieve some business goal, like becoming president of a company, or personal goal like marrying some woman, or education goal like enrolling some elite university, or his value system confronts widely accepted moral norms. These “psychological confrontations” may result in media addiction. On Figure 4, these confrontations are called “repressions” that might come from different areas of life including family, education, job and ethical and moral norms.

Also, as Figure 4 shows, some people may be more susceptible to becoming media addicts than other people. Those may be individuals who use media for fun, as opposed those who use media for information seeking.

There might be higher level of addiction created towards one kind of media as compared to others: new media versus old media. Some applications utilized on those media or programs may be more addictive than others: amusing versus practical. Also, one kind of content within these applications or programs may be more addictive then other kinds of content: realistic versus unrealistic.

These characteristics and choices may produce addicts that are aware or unaware of their addiction. This study examines types of addicts by dividing them into these two main groups: aware versus unaware of their addiction.

At the end consequences of addiction, according to Figure 4 are divided into invisible, semi-visible and visible ones including possible negligence of family, work and participative obligations. Goal of this study is finding out how media addiction affects political participation and that is why examining consequences of media addiction may be significant.

Figure 4 presents media addiction as never-ending circle for both individual and society, presuming that stress creates addiction, which decreases political participation, which then creates more stress, thus creating more addiction.

## Process leading towards media addiction

### *How media impact societies*

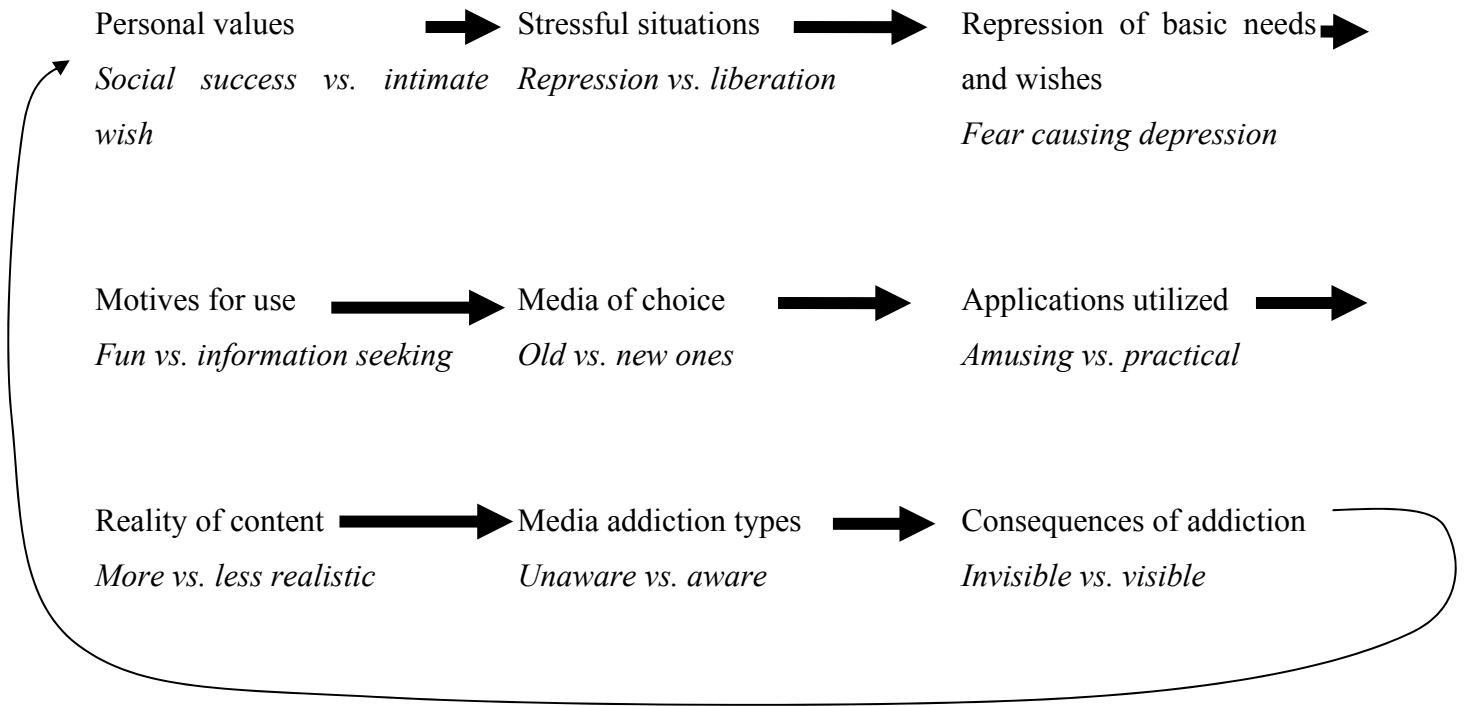


Figure 4 Events leading towards media addiction

Following pages examine previous research endeavors in order to establish questions that this study examines.

## **Causes of media addiction**

Sources of media addiction might be found in values of media users, stressful situations in their lives and if they repress their basic needs and wishes.

On a measure called the Short Imaginal Processes Inventory (SIPI), it is found that the self described addicts are more easily bored and distracted and have poorer attention control than the nonaddicts (Kubey & Csikszentmihalyi, 2002). This is logical when taking into account flashy attention grabbing screens of mobile phones, computers and TVs.

Relationships between extraversion and addiction are found (Huh & Bowman, 2008). This may be because differently to TV, which is the subject of McIlwraith's (1990) inquiries, one of the most appealing aspects of online games is the social dimension. So, findings concerning introversion and extraversion could not be applied to all media.

On the other hand, long TV hours are linked to higher material aspirations (Freya et al., 2007). These persons might be guided by materialistic values promoted by modern media. Mass media may show certain lifestyles. If a person is ready to accept mass media promoted lifestyles, he or she might possess greater potential to become media addict.

Correlations of addiction with life satisfaction are found (Lemmens et al., 2009). It is logical that persons who may not meet their goals in reality turn themselves towards indirect world of mass media by becoming their users. As described before, they might simulate living because of difficulties to express themselves in direct reality. Young person may seek online relationship despite the fact it may not be as fulfilling as the one in direct reality. Quality of online relationship may be seen in shortcomings of indirect communication.

Being easily distracted, having high material aspirations and low life satisfaction may be good entry tickets to addictions of any kind, including those having something to do with media use. But these personal attributes might not be enough for a person to surely become media addict. The next step on the way to addiction may relate to stressful situations some person is experiencing.

Mood management theory predicts that people experiencing stress use television to block anxious thoughts and change their mood. Stress was associated with increased comedy and decreased news in the viewing diet (Anderson et al., 1996). When looking into male population, they find a positive correlation of stress with amount of looking at the TV. McIlwraith (1990)



writes that addicts more often use TV to distract themselves from unpleasant thoughts, regulate moods and fill time. Other research also finds that addicts use TV to distract themselves from unpleasant thoughts and to fill time (Kubey & Csikszentmihalyi, 2002).

The most likely reasons that people play video games excessively are due to either ineffective time management skills, or as a symptomatic response to other underlying problems that they are escaping from (Wood, 2008). People will at times undertake all kinds of activities excessively if the activity has the capability to distract them from negative issues in their lives, adds Woods. This is particularly true if the person concerned is having difficulty coping with other aspects of their everyday life, such as stressful situations. In such situations some individuals would distract themselves from dealing with their problems by engaging in lengthy video game playing sessions.

Those adolescents identified as “addicted” to video games played primarily as a means of coping with stress (Grusser et al., 2005). Similarly, it is found that high frequency video game players were far more likely than low frequency players to play games in order to escape from other problems from their lives (Wood et al., 2007). The use of games for relaxation and escape is not necessarily a problem in itself. Stressful situations that may be reasons for using media, but real addictive behavior may appear when they outcome with depression and loneliness. The point in using media as a distraction from everyday issues might be in relaxation as a preparation to face problems from direct reality. Wood and Griffiths (2007) find that half of their sample of non-problematic gamers reported that they often played games as a way of relaxing and escaping from everyday stress. When media use becomes desolated and useless for direct reality of a person it may then become substitution for basic needs and wishes and thus addiction.

Stress may be connected with low self-esteem, boredom, lack of social support and unsatisfactory personal relations of Net-geners (Leung, 2004). Those Net-geners addicted to the internet are generally emotionally open and find the internet a place easier for them to express their inner thoughts.

After personal attributes, stress causing low self-esteem, poor motivation, fear of rejection and the need for approval might be the second step on the way leading towards media addiction (Young & Rodgers, 1998).

When people become passionate, even obsessed with an activity or person, it is because that activity or person addresses some important desire, often an unconscious one (Suler, 1999).

“When needs are suppressed, ignored, diverted, or caught in a vicious cycle of superficial or indirect fulfillment, the result can be pathological fixation and addiction”, writes Suler. Repression of basic needs and wishes may be the third step leading towards addiction to media. Suler claims that in psychological health, the conscious realization and fulfillment of needs leads to a more solid, integrated sense of self. In pathology and addiction, the self becomes hollowed out and fragmented, writes Suler. Repression and substitution of basic needs and wishes with fulfillment aided by media might be important cause for media addiction to arise with individual or in some population. However, both level of this repression and nature of media may be important in constituting media addiction. Like drugs use or pathological gambling, reason for attractiveness of media might be exciting unrealistic world that its users may get addicted to being unable to fulfill their impulses outside area of indirect communication.

Stressful situations combined with personal attributes might lead to repression of basic needs and wishes and thus cause media addiction. Kershaw (2005) cites Dr. Cash and other professionals saying that people who abuse the internet are typically struggling with other problems, like depression and anxiety. Ko et al. (2007) write that being male, being depressed, having lower self-esteem and poor family function have all been reported to be associated with both internet addiction (Yen et al., 2006, Yen et al., 2007 & Ko et al., 2007) and aggression (Anderson & Bushman, 2002; Pettit, 1997; Donnellan et al., 2005; Bjork et al., 1997). On the loneliness measure, significant differences were found between the two groups, with the dependents scoring higher than the non-dependents (Nalwa, & Anand, 2003).

It discovers that self-reported mobile phone addiction is positively associated with participant's depression (Chen, 2004). Morahan-Martin (2005) examines if internet abuse is symptomatic of other problems such as depression, sexual disorders, or loneliness. Lemmens et al. (2009) find correlation of internet addiction with loneliness. Douglas et al. (2008) write, “taking a clinical psychiatry perspective, a profile of heavy internet users could include individuals who have one or more of the following: depression, bipolar disorder, sexual compulsion and loneliness. Individuals exhibiting addiction symptoms often are dealing with underlying psychological issues (Kendell, 1998). Significant levels of depression are associated with pathological internet use (Young & Rodgers, 1998). Previous researches indicate correlation of media addiction with depression, loneliness, anxiety, bipolar disorder and sexual compulsion. These conditions may be reasons for someone to dive into indirect world of media

use. Media might be so attractive for persons with underlying psychological difficulties may be in nature of print, radio, TV and the internet.

Media are indirect and therefore “unrealistic” by definition. User is able to control the stimulated world. As for the internet, fluidity of identity may be used to compensate, as user cannot be easily hurt online. These might be characteristics of all media, especially interactive one, which gives false sense of reality, as its users are able to communicate with others. At one point, depressed users may start to substitute direct world with the indirect one, being unable to stand harsh realities around their physical selves. Except of characteristic of media themselves, it may be important what kind of content is being used by potential media addicts. Content conveyed by media may be far unrealistic than it could be. Pornography and online games may make it possible to do anything one wants easily, therefore acting as perfect substitution for suppressed basic needs and wishes and therefore “temporary cure” for depression and other psychological conditions.

Addicted Net-geners are strongly linked to the pleasure of being able to control the simulated world in online games, writes Leung (2004). Turkle (1984) suggests two dimensions worthy of consideration that may captivate the Net-Generation, “the pleasure of control (i.e., the pleasure of being able to control the simulated world inside the computer, such as in video games or online games) and the perceived fluidity of identity in online life (i.e., the anonymous nature of chat rooms and ICQ, which allows participants to disguise their true identity in their interaction)”. Turkle (1995) explains why game players have a hypnotic fascination with video games. She points out that television is something one watches, but video games are something ones does, something one does with his or her head, a world that person enters. Leung (2004) writes that Net-geners who use online forum, online games, online bulletin boards and ICQ heavily are those who are seduced by the pleasure of being able to control the simulated environment and the ability to make endless changes to their persona in the internet. Young and Rodgers (1998) also claim that prior researches indicate that the interactive capabilities available on the internet are found to be most addictive.

Leung (2004) proposes that the source of internet addiction may originate from one or more aspects of internet use, including the process of typing, the media of communication, the lack of face-to-face contact, internet content (e.g., pornography), or online social activities (e.g., chat rooms, multi-user domains, bulletin boards and online games). He writes that Net-geners

may find excitement, intimacy, friendship and respect in the synchronous communication environment such as online games, chat rooms and MUDs. Zimbardo (1969) who proposes that deindividuated state is caused by anonymity, loss of individual responsibility, arousal, sensory overload and novel or unstructured situations. The internet creates many activities with anonymity, such as chat rooms, online gaming and gambling, BBS and visiting adult sex Web sites in which personal responsibility is decreased. Kraut et al. (1998) speculate that the creation of virtual friendships and social support networks online substituted “weak link” surrogates for “strong link,” face-to-face connections; yet their research does not support this argument. Not only did they fail to assess the strength of friendship relations along the lines of Parks and colleagues (Parks & Floyd, 1996; Parks & Roberts, 1998), but no deleterious effects were found in direct tests of the level of social support achieved by internet users (Walther, 1999). Internet offers escape from reality, affordability, accessibility and opportunity for anonymity, so it can also lure otherwise healthy people into an addiction (Kershaw, 2005).

Control of the stimulated world by media user, experiencing simulations of otherwise unrealistic activities (seeing far away spaces, engaging in perverse sexual encounters, for example), when using the internet or accessing other media and making endless changes in his or her virtual persona when using chat, social networks or discussion boards make fruitful field for depressive persons who repress their basic needs and wishes because of stressful situations which occur in their lives and their personal attributes as well. At this point, addiction may occur.

Personal attributes and stressful situations may provoke repression of basic needs and wishes, because of inability to conduct desired actions in direct realities. This may lead to depression or some other psychological condition causing some kind of addiction depending from nature of media and content conveyed through them.

Previous researches have shown that personal attributes such as being easily distracted, having high material aspirations and low life satisfaction correlate to levels of media addiction.

Stress is identified as having strong connection with media addiction. Although non-addicted persons can use media to relax from stressful everyday situations, stress may be one step on the way towards serious addiction.

After stressful situations occur in one’s life, personal attributes may impact how he or she is going to respond to it, whether by facing problems straight away, or by relaxing by using

media and then dealing with these stressful issues, or by further repressing basic needs and wishes.

After continuous repression of basic needs and wishes more serious psychological conditions may occur, leading towards media addiction. These conditions, as previous researches indicate, may be loneliness anxiety, bipolar disorder, sexual compulsion and depression.

Persons suffering from some psychological condition, however, may choose media to be addicted to according to fantasy media can provide to them. If the fantasy can address his or her suppressed basic needs and wishes, then media may act as substitution for them. At this point, characteristic of substance or behavior may be important. In case of media, especially the internet, they may provide an opportunity to their users to control the stimulated world including making endless changes in their virtual persona. Also, content of media may be far from direct reality, because it may give users opportunities to conduct simulations of almost anything they want, so it tempts them to address their suppressed basic needs and wishes. This may be a trap for persons suffering from depression or other psychological conditions, as they often unconsciously refuse to face reality, but instead seek an escape from it in substance of behavioral addiction.

## **Addiction to old versus addiction to new media**

First step in creating typology of media addicts together with new methodology for research into media addiction is taking a look at motives for media use, whether they are instrumentalist or formalist. In other words, does media use exist because of media use, as effective mechanism to escape reality, or because of direct reality, as assistance to some activity?

In these terms, there are two types of gratifications: process and content, as shown in Table 1. Song et al. (2004) writes that picking up a newspaper for the latest news of the world would be a specific example process gratification. He claims that process gratification bears no direct link to characteristics of the messages, as the individual receives gratification from being involved in the process of communication rather than message content.

In terms of TV watching its programs to pass time is an example of process gratification. In case of internet, process-oriented use might be exemplified by those who pass time by browsing for something to catch their interest. A more outcome-oriented approach might be represented by those who access the internet looking for a specific bit of information, writes Ebersole (1999). LaRose et al. (2001) find that the expectation of finding enjoyable activities online predicted the amount of consumption.

Researchers expect process gratifications to be more related to internet addiction than content gratifications. “Content gratifications are inherently connected to the world outside the media system. When users seek information about community events, housing, or employment, it is presumably with the purpose of engaging in related real world activities. An item purchased through the internet typically produces a delivery to the real-world doorstep. Using e-mail to contact a person we know or get through to someone who is hard to reach connects us to relationships in the real world. Conversely, process gratifications are focused on the consumption of the media itself and pull the user away from the outside world”, writes LaRose et al.

Common examples of substance addiction are alcoholism, drug abuse and smoking (Lee & Perry, 2004). Process addiction can be understood as habitual patterns of behavior related to an activity and can include gambling, spending, shopping, eating and sexual addictions. Griffiths (1996, 1998) argues that media addiction should be understood as a process addiction, further labeling media addiction as an excessive human-machine interaction. However, this is misconception.

Finding a motive behind any addiction may be important to see whether taking drugs or watching TV excessively relates to process or content gratification. There is presumption that both substance and habitual addictions are connected to a process oriented gratification in most cases. Reason for this is that when taking drugs, person enjoys process of substance use with main motive to “reach another world of joy and escape”, according to what many people say.

In the case of TV addiction, same thing happens, as addict is oriented towards finding joy in an “escape” through habit of watching TV. On the other hand, although TV could capture both hearing and viewing senses of its users, new media may give an unprecedented opportunity of life simulation, because of its interactive capabilities.

An example comes from Yee (2006, 2007) who claims that online gamers play just as much to form social relationships as they do to conquer the games. This is because essence of online games is interactivity. Contrary to this, Walther (1996) says that recent studies into the uses of computer-mediated communication suggest that the formation of “virtual” relationships may be just as desirable – if not more so – than face-to-face interactions.

Depending on the motivation and objective of the user, Mafé and Blas (2006) argue that he or she may also be placed in one of two categories, that of a ritualist or an instrumentalist. “The ritualist is motivated to use the internet for the purposes of enjoyment, especially when he or she may be bored or lonely. Thus, websites high in entertainment and play features are more likely to attract the ritualist. The instrumentalist, on the other hand, is more concerned with self gratifying acts, that can be fulfilled by browsing websites and so he or she is more inclined to look for information in an effort to increase knowledge”, write Douglas et al. (2008). Table 1 depicts examples of process and content gratifications.

Table 1: *Examples for process versus content gratifications*

Media	Process	Content
	The individual receives gratification from being involved in the process of communication, rather than	The instrumentalist is concerned with self gratifying acts, when looking for information in an effort to increase knowledge.

	<p>message content.</p> <p>Process gratifications are focused on the consumption of the media itself and pull the user away from the outside world.</p>	Inherently connected to the world outside the media system.
Newspaper	Picking up a newspaper for the latest news of the world	Taking a look at newspaper to find out about tomorrow's forecast
Radio	Listening to radio for relaxation	Tuning into specific radio frequency to get a grasp over road conditions
Television	Watching television to pass time	Watching documentary on television to learn about rare species because of upcoming trip to Africa
internet	Pass time by browsing for something to catch their interest online	Seeks information about community events, housing, or employment. An item purchased through the internet typically produces a delivery to the real-world doorstep.

Although main motives for media may be are sourced in two gratifications, process or content oriented, there are many factors which fall into one or both of these categories. Miller (1996) proposes that online activity is mainly motivated by seeking gratifications through Interaction, along with Escape and Entertainment (two other process-oriented factors) and Surveillance.

For Parker & Plank (2000), a Relaxation and Escape factor predicted internet usage. Ferguson & Perse (2000) find Entertainment, Passing Time, Relaxation and Escape and Social Information to be the principal gratification factors.

Eight gratification factors were described for the internet (Keep Informed, Diversion and Entertainment, Peer Identity, Good Feelings, Communication, Sights and Sounds and Career and Coolness) (Charney & Greenberg, 2002).



Motivations for the use of commercial Web sites were identified and Search, Cognitive and New and Unique were found for content dimensions and process-oriented Social and Entertainment gratifications (Stafford & Stafford, 2001).

The Virtual Community, Diversion and Personal Status process gratifications were positively related to internet Addiction Tendency, but the Aesthetic Experience process gratification was not. On the other hand, the instrumental Information Seeking gratification was unrelated to internet Addiction Tendency as predicted in one of their Hypothesis (Song et al., 2004).

“However the Monetary Compensation factor was positively related to internet Addiction Tendency. The Relationship Maintenance, which could not be uniquely classified as either process- or content-oriented, was related to internet Addiction Tendency”, write Song et al.

It may be logical for The Relationship Maintenance to bear high relation to internet addiction as frequent contacts with long distance friends may be used as escape from reality. “The Virtual Community, Personal Status and Relationship Maintenance gratifications, while perhaps predominantly process-oriented (instrumental) components that clearly implied attempts to obtain desired outcome in real-world contexts. But even Monetary Compensation might be deemed a “process outcome” if we consider that the transactions in question are completed entirely inside the internet media system, even though they secured instrumental outcomes in real world”, write Song et al (2004).

Different gratification factors are listed in Table 2. Some are identified as process, while others as content oriented. Purpose of this table is to expose factors used in previous research inquiries in order to set the base for new methodology this study attempts to build. The main difference between previous measurements of media addiction and this research was that this single inquiry measured dependence to internet, television, radio and print while previous ones measured dependence to only one media. The goal is to get universal methodology for measurement of addiction to all media and that is why factors used in previous research inquiries are elaborated on Table 2.

Table 2: *Gratification factors*

Source	Process	Content
Miller, 1996	Interaction Escape Entertainment	Surveillance
Parker & Plank, 2000	Relaxation and Escape	
Ferguson & Perse, 2000	Entertainment Passing Time Relaxation and Escape Social Information	
Charney & Greenberg, 2002	Keep Informed Diversion and Entertainment Peer Identity Good Feelings Communication Sights and Sounds Career Coolness	
Stafford & Stafford, 2001	Search Cognitive New and Unique for content dimensions	Social and Entertainment
Song et al., 2004	Virtual Community Diversion Personal Status Aesthetic Experience Monetary Compensation Relationship Maintenance	Information Seeking

The premise that process gratifications give rise to internet addiction may be found in Young's research, in which she compares the applications favored by internet addicts and non-addicts (Young, 1999).

Non-addicts predominantly used applications that allowed them to gather information on the World Wide Web and through "information protocols" that presumably fulfilled content-oriented needs.

Internet addicts favored two-way communication, like chat rooms, multi-user dungeons (MUDs) and newsgroups. As Young writes, both groups use e-mail extensively, but internet addicts use it mainly to arrange dates to meet online or to keep in touch with new-found online friends. In their case, e-mail use is process-oriented in that it furthered the social enjoyment of the media itself, through relationships within that media.

Results of Leung (2004) research show that Net-geners addicted to the internet tend to be young female students. "Being emotionally open on the Net and a heavy user of ICQ were most influential in predicting Net-geners' problematic use of the internet. The finding reinforces previous research that "dependents" of the internet spend most of their time in the synchronous communication environment engaging in interactive online games, chat rooms and ICQ for pleasure-seeking or escape, while "non-dependents" use information-gathering functions available on the internet", writes Leung.

Heavy users of ICQ usually exhibit internet addiction symptoms, but not for general web-surfing or e-mail activities. As Leung (2004) writes, addicted Net-geners found interactive online games stimulating as they could extend their mind into the artificial world. He finds the important influence of the addictive nature of online chat such as ICQ on internet addiction.

"Net-geners who use online forum, online games, online bulletin boards and ICQ heavily are those who are seduced by the pleasure of being able to control the simulated environment and the ability to make endless changes to their persona in the internet", concludes Leung (2004).

High correlation between aggressive behavior and use of certain applications such as online chatting, visiting sex web sites, online gaming, online gambling, online study and research and BBS is found (Ko et al., 2009). They propose online gambling and adult sex web site use should be prohibited and online chatting, online gaming and BBS should be well monitored for adolescents to prevent their effects on aggressive behavior.

Internet applications most utilized by dependents and non-dependents are Chat Rooms (35% dependents versus 7% non-dependents), MUDs (28% dependents versus 5% non-dependents), News groups (15% dependents versus 10% non-dependents), E-mail (13% dependents versus 30% non-dependents), WWW (7% dependents versus 25% non-dependents) and Information Protocols (2% dependents versus 24% non-dependents) (Young, 1996). As seen from Young findings, dependents are mostly occupied by interactive applications, while non-dependents are occupied by information exchange.

Self-reported internet dependency and impaired academic performance were both associated with greater use of all internet applications, but particularly with much greater use of synchronous communication applications such as chat rooms and MUDs, as opposed to asynchronous applications such as email and Usenet newsgroups (Kubey et al., 2001).

Five general subtypes of internet addiction were categorized based upon the most problematic types of online applications and they include addictions to Cybersex, Cyberrelationships, online stock trading or gambling, information surfing and computer games (Young et al., 2000).

The interactive capabilities of the internet such as chat rooms or on-line games were seen to be the most addictive (Young, & Rodgers, 1998).

As seen in Table 3, applications are divided by their dominant users, depending if internet addicts or non-addicts are in question.

Table 3: *Applications & Addiction*

Source	Addicts	Non-addicts
	two-way communication, social enjoyment of the media itself, relationships within the media	tend to gather & download information
Leung, 2004	ICQ chat rooms online games	information-gathering functions
Ko et al., 2009	Chat rooms sex web sites games gambling study and research BBS	
Young, 1996	Chat Rooms MUDs News groups	E-mail WWW Information Protocols
Kubey et al., 2001	chat rooms MUDs	E-mail Usenet newsgroups
Young et al., 2000	Cybersex Cyber-relationships online stock trading or gambling information surfing computer games	

## **Consequences of media addiction**

Digital capabilities of two-way communication and non-linear concepts may have transformed certain amount of direct interaction between people into indirect one. There may not be need any more to visit some place in order to tell someone about something. It only takes to send an SMS or exchange few tweets online, so that one gets his or her point across, without seeing person on the other side of the “air”.

Except of substituting direct communication, people are capable to communicate for fun with other people, thus substituting other activities such as reflecting, thinking, feeling, relaxing, daydreaming, “facing problems in their minds” etc.

Therefore, appearance of individual digital communication and progress of mass media may have provided an opportunity for escape, which may be important step leading towards media addiction.

Many non-viewers call television a drug or a religion and believe that it causes less interaction with friends and family; less time spent doing more productive or healthier things and less critical thought (Horvath, 2004). The primary consequence of excessive game play is time loss (Wood, 2008). Wood concludes that spending too much time on one activity can create its own problems.

In a recent study of 280 video game players by Wood & Griffiths (2007), it was found that 82% people experienced time loss frequently or all the time. Non-viewers report, writes Horvath (2004), that television is simply too seductive to have around. “Heavy viewers saw addiction to television as a likely outcome, but not for them. For them, it was used simply as a means for escape and relaxation”, notes Horvath.

It is presumed that certain amount of direct communication is substituted by indirect one and that time previously dedicated to other activities is filled up by media use, but relation of media content and human wellbeing remains unexamined.

In other words, may be important to find out more about impact of media contents. For example, does media use stimulate imagination and creativity or not. Does media use decreases human capacity for emotional expression or it stimulates interaction between people? Are new media helping most of their users or they are dysfunctional to their daily realities. Or, to ask this question in a philosophical manner, do people live because of media or media exist just to assist

their lives? Although this study is focusing on consequences of media addiction with specific examination of political participation, it may be important to examine wider impact of media, not only to extreme cases. But, by taking a look at extremely addicted, it may be possible to get a glimpse about what is going on “under the surface” of media use.

Many people in Serbia say that Facebook use starts because of intention to improve social life, but most of the communications stay online, without an epilogue in direct reality. Lin & Tsai (2002) write that both internet dependents and non-dependents viewed internet use as enhancing peer relations.

This means making friends through the internet has become a popular activity among adolescents, potentially leading to its excessive use. They also claim that instead of social improvement, they find a new world which acts as substitution to the previous one.

Social networks may be used to express needs, values, emotions, preferences, characteristics and support to persons or ideas, but in some cases they may fail to deliver their main purpose – social aspect.

“What is more surprising is that the sense of relaxation ends when the set is turned off, but the feelings of passivity and lowered alertness continue. Survey participants commonly reflect that television has somehow absorbed or sucked out their energy, leaving them depleted. They say they have more difficulty concentrating after viewing than before. In contrast, they rarely indicate such difficulty after reading. After playing sports or engaging in hobbies, people report improvements in mood. After watching TV, people's moods are about the same or worse than before”, write Kubey & Csikszentmihalyi (2002).

“The brains of internet addicts, it turns out, look like the brains of drug and alcohol addicts. In a study published in January, Chinese researchers found ‘abnormal white matter’ - essentially extra nerve cells built for speed—in the areas charged with attention, control, and executive function. A parallel study found similar changes in the brains of videogame addicts. And both studies come on the heels of other Chinese results that link Internet addiction to ‘structural abnormalities in gray matter,’ namely shrinkage of 10 to 20 percent in the area of the brain responsible for processing of speech, memory, motor control, emotion, sensory, and other information. And worse, the shrinkage never stopped: the more time online, the more the brain showed signs of ‘atrophy.’”, write Dokoupil (2012). Research about brain activities associated with gaming urge of online gaming addiction has been done by Ko et al. (2009-b).

Examining nature of media may be a right way to go in an effort to examine level of their expressiveness. A clue may be if different levels of media addiction are measured towards internet, TV, radio and print.

Process of media addiction may be rooted in personal characteristics, mixed with family/job/ethics problems, repression of basic needs and wishes and depression. Addiction may arise when these issues from direct reality combine with media use of fun oriented contents. This may open questions of media addiction types and how addiction itself impacts lives of those who excessively use media.

Persons must experience serious life consequences as a result of their addictive behavior, such as the loss of employment or the dissolution of a marriage (Shaffer et al., 2000). Consequences of media addiction may be different. The question is whether internet use is causing serious problems, including the loss of a job, marital difficulties, depression, isolation and anxiety (Kershaw, 2005).

Internet dependents reported that excessive use of the internet resulted in personal, family and occupational problems that have been documented in established addictions such as pathological gambling, eating disorders and alcoholism (Young, 1996). Young classifies reported problems into five categories: academic, relationship, financial, occupational and physical.

Addictive use of the internet leads to social isolation, increased depression, familial discord, divorce, academic failure, financial debt and job loss (Young et al., 2000). The media addiction does not cause the same type of physical problems as other addictions such as alcohol or drug abuse, while the ramifications on social interactions are similar and include loss of control, cravings and withdrawal, social isolation, marital discord, academic failure, job termination and excessive financial debt (O'Reilly, 1996). Recent research at colleges and universities has suggested that some college students' academic performance might be impaired by heavier use of the internet (Kubey et al., 2001). They add that loneliness, staying up late, tiredness and missing class were also related with self-reports of internet-caused impairment. Abnormal levels of communication orientation have been found to correlate with student success and failure (Porter, 1979).

Media addiction consequences may be different aggressive behaviors possibly because media use suppresses rage so it may explode periodically. After watching violent TV programs,



adolescents with internet addiction were more likely to have aggressive behavior (Ko et al., 2009). Computer-mediated communication may lead to hostile “flaming” behavior in internet activities (Douglas & McGarty, 2001). In one research group addicted to media revealed more reports of involvement in physical fights in the last year, more arguments with friends and teachers, higher hostile attribution scores and lower grades (Hauge & Gentile, 2003). Video game “addiction” is a problem among adolescents, particularly among males and that addiction is associated with adjustment problems such as school performance and aggressive attitudes and behaviors, write Hauge & Gentile.

Some impacts of media addiction may relate to physical health as well. The most extreme media-effects case on record included 700 Japanese children who were rushed to the hospital in 1997, many suffering from "optically stimulated epileptic seizures" caused by viewing bright flashing lights in a Pokémon video game, broadcast on Japanese TV, write Kubey & Csikszentmihalyi (2002). At least 10 people in Korea died as a result of excessive game play in 2005 (Huh & Bowman, 2008). One man was found dead in an internet café, after allegedly playing for over 50 hours with few breaks (Khazan, 2006).

On the other hand, implications of addictive media use to social life have been registered in some research inquiries. Results of another study say, the more time children spent viewing violent programs, the less time they spent with their friends (Bickham & Rich, 2006).

“Many children become lazy, even apathetic, peepers. Last year I was asked for advice in three cases of increasing mental apathy. In each case the child refused to leave the television screen. All three children were in their early adolescence. They neglected their school work and home duties. They increasingly showed the picture of a schizophrenic episode. They gradually became more negativistic, got out of bed only to look at the television screen and apart from their television interest, showed a general apathy toward everything”, writes Joost (1954). Problematic internet use negatively impacts social and emotional functioning (Shapira et al., 2003). Heavy TV viewers and in particular those with significant opportunity cost of time, report lower life satisfaction (Freya et al., 2007).

Also, correlations with usage, loneliness, life satisfaction, social competence and aggression are found (Lemmens et al., 2009).

This study focuses on particular outcome of addictive media use – decrease in political participation. That is why some previous research inquiries about political participation have

been examined in the following paragraphs. Relation between political participation and media use has not been examined by previous research inquiries and that is why research results presented in the following paragraphs concern relation between political participation and age, socioeconomic status and political participation predictors.

Age is correlated with political participation. Older people show a higher degree of political participation than younger people (Crittenden, 1962). Groups over fifty tend to show higher turnout than those in their twenties or thirties, writes Crittenden. Lack of interest in politics with youth may be media related.

Socioeconomic status and political participation have been examined as well. Somewhat lower participation among blacks is a reflection of their lower socioeconomic status and not of any racial characteristics (Danigelis, 1978). It may be logical that people without basic assets for living would not be interested in political participation simply because they might have other more basic goals in mind. That may be the reason why media addicts neglect common interest – they have to put their life together first and then think about other for them less important things.

The most important predictors of political participation in youth are involvement in youth voluntary associations concerning community service, representation, speaking in public forums and generating a communal identity (McFarland & Thomas, 2006). For most citizens, the process of becoming politically active or inactive begins in early adulthood when people initially become eligible to vote, join political parties and engage in adult civic organizations (McFarland & Thomas, 2006). Family is the most important source of partisanship, while multiple classification analysis reveals that partisanship is best predicted by knowledge of the father's party identification (Iyengar, 1976). Attachment to political parties is significant to democratic politics, writes Iyengar. Above cited research results indicate family and education might be predictors of political participation

By examining previous research results, it is possible to sort impact of media addiction to addicts in few categories such as 1. Mental states, verbal & physical aggression; 2. Personal, family and job related outcomes and 3. Physical sickness and death. Consequences of media addiction to political participation and capabilities of expression and reception of other media are to be examined by this study. Examples of previously researched media addiction consequences are noted in Table 4. This means that media addiction may cause similar consequences such as drugs addiction. However, the importance of media addiction may be higher than addiction to

drugs, as media addiction grasps much more people than drugs addiction and because of this kind of addiction may be “almost invisible”.

Table 4: *Examples of media addiction consequences noted in previous research inquiries*

Mental states, verbal and physical aggression	Personal, family and job outcomes	Physical sickness & death
apathy, anxiety and depression	social isolation	epileptic seizures
aggressive attitudes	academic failure	Exhaustion
arguments with friends, teachers and colleagues	financial debt	
aggressive flaming behaviors	loss of employment	
involvement in physical fights	dissolution of a marriage	

“Internet addiction is an individual inability to control internet use, which in turn leads to feelings of distress and functional impairment of daily activities”, writes Shapira et al. (2003).

On the other hand, working media addiction definition of this study is: media addiction is any substitution of direct communication with extensive use of media, as possible consequence of stressful situations from family, job and education environments, with mental and physical outcomes including decrease in political participation and decrease in reception and expression capabilities towards other media.

Based on literature review presented above, further paragraphs present research questions of this study, together with explanations why these questions may be significant for examination of media addiction and political participation.

## List of questions

This exploratory study seeks to expand previous research by addressing the following global, large and specific research questions. Global question is marked with number 1. Large questions are within global question and they are marked with 1.1, 1.2 and 1.3. Specific questions are within large questions and they are marked with additional number added to the number symbolizing large question, for example, 1.2.1. Questions are as follows.

### 1. Does increases in media addiction cause decreases in political participation?

#### 1.1 What kinds of people are more likely to become media addicts?

1.1.1 Do those who consider social success more important than the intimate wish have higher level of media addiction?

1.1.2 Do people who repress their basic needs and wishes show higher levels of media addiction?

1.1.3 Do people who use media for fun show higher levels of media addiction as opposed to individuals who use media to get information?

1.1.4 Are people who have certain life preoccupations bigger media addicts than others and what are those preoccupations?

1.1.6 Are younger people bigger media addicts than older people?

1.1.7 Are less educated people bigger media addicts than more educated people?

1.1.8 What are the main characteristics of media addiction types?

1.1.9 Do people who feel repression from family, ethical norms, education and workplace show high levels of media addiction, as opposed to those who feel liberated by family?

#### 1.2 Are people more addicted to old or to new media?

1.2.6 Are newer media more addictive than the older ones

1.2.7 What features possibly make internet, TV, radio and print more or less addictive (relating to nature of media)?

1.2.8 Are amusing internet applications more addictive than practical ones?

1.2.9 Are people who socialize online bigger media addicts then those who socialize in person?

1.3 What are consequences of media addiction?

1.3.1 Can addictive internet use affect expression and reception capabilities towards other media?

1.3.2 Are people who have less confidence in future bigger media addicts?

1.3.3 Are people who fear about present and future bigger media addicts?

1.3.4 Are people who are not interested in politics bigger media addicts?

1.3.5 Are people who have less political knowledge bigger media addicts?

1.3.6 Are low participants in elections bigger media addicts?

Main question of this study (question number 1) concerns relation of media addiction and political participation. This question comes from previous research inquiries indicating that media use increases, while political participation decreases. Establishing relations between media addiction and political participation is goal of this study because higher and higher infiltration of media into people's lives and appearance of new media. New devices are appearing in order to facilitate use of internet on the go. Technology is changing every day becoming integral part of people's lives. It is possible to see both good sides and danger from new technologies. This study examines one possible danger of new technology – media addiction. Main social danger of technology might be decline of political participation. If people are extensively using media more and more they might not have time for voting or participating into activities of common interest in any way. That is why main question of this study is attempting to find out if media addiction causes decrease in political participation.

Question number 1.1 examines if some characteristics of people make them possibly more susceptible to becoming media addicts. Idea is to get risk groups of people for media addiction.

First question in this group of questions (1.1.1) relate to priorities of people in terms of social success versus intimate wish. The reason for asking this question is the notion that modern

society through media and various forms of marketing promote appearance, superficial values and creation of picture of success by relating it with products and services.

Second question (1.1.2) wants to find out if persons who usually repress their basic needs and wishes are more susceptible to becoming media addicts. This question is asked again because modern media may be setting “success formulas” which may be overwhelming for their users and because some people let go of their goals more easily than others. The purpose of this question again is to see if one group of people is susceptible to becoming media addicts more than the other group of people.

Same purpose goes for the next question (1.1.3) that attempts to find out if it is more likely for fan seekers to become media addicts than for information seeking persons.

Reason for the next question (1.1.4) is the same. Study wants to find out if persons with some life preoccupations are more susceptible to becoming media addicts than persons with other life preoccupations. For example, this question attempts to find out, if persons for whom job is the most important are more likely to becoming media addicts than persons who consider family the most important.

Further questions (1.1.5 and 1.1.6) attempt to find out if there is any connection between demographic parameters such as age and education on one side and media addiction levels on another side. Purpose of these questions is to see what groups of population are more susceptible to becoming media addicts.

Examination of next question (1.1.7) divides media addicts to two main groups, those aware and those unaware of their addiction, attempting to find out what their characteristics are, thus contributing to classification of media addiction types.

Question number 1.1.8 attempts to find out reasons why someone becomes media addict (sources of media addiction) and it examines continuous stressful situations that lead towards media addiction asking research participants if they feel repression from family, education, job and ethical or moral norms. Purpose of this question is to find out sources of media addiction. One of the survey questions asks research participants from which side of life they feel liberation. This may be a way to find out “what kind of people” are less media addicts than others. For example, if people with low level of media addiction feel liberation from family, this knowledge may be useful for prevention of media addiction.

Question number 1.2 asks if people are addicted more too old or to new media. Reason for this question is finding out if new media are more addictive than old ones as they have different characteristics than old media. New media are used as interactive and socializing tools on the go, while old media are usually used only from home and do not provide interaction. Also, new media hardware is changing into touch screen devices that are used by touching screen, while television, radio and print are used differently. That is why examination of this question goes deeper into nature of media to see if some features of internet, television, radio and print possibly make them highly addictive.

Further questions within this group of questions (1.2.1, 1.2.2 and 1.2.3) examine media in more detailed way by looking at nature of internet applications, or programs on television or radio. The question is whether fan oriented programs and applications are more addictive than practical ones. Again, purpose of this question is finding out risk factors for media addiction.

Next question in this group of questions (1.2.4) asks whether people who socialize online are bigger addicts than those who prefer socializing in person. The purpose of this question is once again to confirm higher addictiveness of new media if there are such indications. The fact that only new media give opportunity for online socialization is good ground for comparison with socialization offline. If the answer tells that people who like socializing online are bigger media addicts than those who socialize in person, this knowledge may point towards online socialization as possible highly significant segment of increased addictiveness of internet.

Large question 1.3 examines consequences of media addiction. Purpose of this question is to find out more about consequences of media addiction as integral part of media addiction process. Consequences of media addiction are significant for this research because possible decrease in political participation is examined in detail as one outcome of extensive use of internet, television, radio and print.

Specific question 1.3.1 examines if media addiction impacts reception and expression capabilities towards other media as opposed to proffered media. This question is asked because of potential invisible influence of media that might cause decrease in creative capabilities and emotional capacities of their users.

Finally, next questions examine relations of media addiction and elements of political participation with main aim to determine if increases in media addiction cause decreases in political participation. This issue is significant because media use might be responsible in great

extent for decreased political participation. Political participation may be basic pillar of democracy and lack of interest toward “common interest” participative activities may be dangerous for societies. Question of political participation is examined in detail by looking at confidence in future, fear about present and future, interest in politics, political knowledge and participation at elections (specific questions 1.3.2, 1.3.3, 1.3.4, 1.3.5 and 1.3.6).



## **Classical theoretical basis – tools of analysis**

Following paragraphs depict thoughts of classical philosophers, thinkers and authors of popular culture that relate to research questions and hypotheses of this study. While these thoughts could not be taken as scientific evidences, they have been providing base for thinking and development of guiding ideas for this research.

### **Expression**

Dialogue from film *The Imaginarium of Doctor Parnassus* highlights the importance of expression and the Devil's attempt to congest it. This may be how expression is described in popular culture. In this case expression is about telling a story. Devil is represented by film's character Mr. Nick. From the citation below it may be concluded that expression is related to God, while lack of expression is related to Devil.

“Mr. Nick: Oh.... What's that?

Dr. Parnassus: The story that sustains the universe. The story without which there is nothing.

Mr. Nick: Nothing? Really. Are you telling me that if you stop telling a story... This story... something you made up, a fiction... that the universe ceases to exist?

Dr. Parnassus: You make it sound so simple.

Mr. Nick: And you believe it? Incredible. It's just incredible to me that you can believe something that can be so easily disproved.

Dr. Parnassus: A sign! A message! That bird was a messenger... from distant places we know nothing of! Other places! The point is, you're wrong! And I'm wrong! It doesn't have to be us here! Somewhere in the world, at any given time... someone is telling a story! Sustaining the universe! Right now, it's happening.

Dr. Parnassus: That's why we're still here. You can't stop stories being told somewhere! You can't be everywhere!

Dr. Parnassus: And so I made a wager with the devil.

Dr. Parnassus: Whichever of us won ten converts first, would win the bet... My argument was the importance of the story, the power of the imagination... His, the power of material things, the supremacy of stuff... Naturally... I won. My prize was ever-lasting life. Everlasting torment... Times changed. No one wanted our tales any longer.

Dr. Parnassus and Percy are traveling the world with a little theater. Giving performances. Inviting audience members onto the stage to participate. Dr. Parnassus and PERCY are performing on a street corner in modern clothes. As are all the PASSERSBY who pay them no attention. They look exhausted, like beggars...and very old.

Dr. Parnassus: It seemed as though the Devil, after all... had triumphed..." (Gilliam, 2009).

Silence, materialism, lack of creativity, emotions and expression may be tied to devil in popular works of art including films and novels. Serbian writer Jankovic (2011) writes about a book "If Nobody Speaks about Hidden Things", depicting quiet street in English city, during a summer afternoon. He claims, "In this street you can see students without idea of their future, lad in love with a girl from his neighborhood, lacking bravery to approach her, clubbers recovering from the last night and other, at first sight, common characters. They make barbeque, play cricket and listen to music. A day draws to a close. It is filled up with unannounced affections, unclaimed accusations and unseen victories."

This picture may be portraying typical day in mass society. In some way it may be said that confusion and fear in personal relations may be characteristics of mass society. Both may arise because of conflicting interests fighting to get a hold of consumers, users, buyers and voters. These interests may be promoted through media manipulation. On the other hand, people in modern societies may be physically free to do what they wish in personal relations. Constrains not to do something may be rather psychological than physical.

With no strict rules about advertising, companies may be able to "bomb" their potential consumers with different promotional messages. Promotion may be done through PR, as well. So, profit interest may be present in news, not only in advertising segments of media programs.

It may be normal to see young people without idea of their future. Confusion in mass society might be present because of media manipulation, but fears may also be present extensively. They may be consequence of the need to boost consumption. And that may be done by making potential customers substitute their goals and activities with consumption.

In other words, if someone has girlfriend he may dedicate lots of time to her. If that person does not have girlfriend, he may be ideal candidate for consumption of porn, pc games and social networks. If that person does not have the girlfriend he may have to fill empty space.

Reason for this may be that his needs for love, tenderness, sex, reproduction and friendship may no longer be fulfilled. These needs may have to be addressed in another way. Either that person may look for another girlfriend or he may be stuck up with feelings of disappointment and fear of rejection.

If that person feels fear it may prevent him from finding new girlfriend and therefore fulfilling his needs for sex, friendship, tenderness, love and reproduction. Therefore, marketer's goal may be to stimulate fears within their target groups and offer their products that "fill the empty space". So instead of looking for a girlfriend this person may be brought to a point that he wants to watch porn movies, because they cannot "reject him" or "hurt him" in any other way. By creating problems and offering solutions, media manipulation may work well in the interest of big companies.

Except its potential use for manipulation, marketing may be useful tool for consumers to get information about products and services offered by companies. Citizens in modern society may get a picture of current offer so that they can make informed decisions.

People may not have to see each other, but they can use telephones to stay in touch. Seeing someone and talking to him by phone may not be the same. Watching porn may not fulfill the needs that girlfriend can. Similar to this, talking to someone by phone may not fulfill the needs that are fulfilled when people are talking in person.

These things may be just different. Talking directly to someone may be more expressive than talking on phone, because of mimics, hand speech, touch, different voice and picture.

Watching porn and spending time with girlfriend may also be different things. Although it may provide sexual fantasy, porn may not fulfill needs such as tenderness, friendship, emotional support and reproduction, like opposite sex may.

### *Emotional prosthesis*

Other authors of Serbian popular literature speak about “phenomenon of mobile phones.” Tirnanic (2003) writes that he discovered secret purpose of mobile phone during his visit to Australia, when a person from Belgrade gave him a call asking him about climate in Australia.

“At first glance, I thought that caller is suffering from insomnia. But why does not he go to some night club then, instead of giving me a call? Before invention of mobile phones, something like this would not be possible. Now, it is possible. Thus, I concluded that mobile phone was not asset for communication, although it can serve this purpose. It is emotional prostheses. Something for invalids of soul. Taking into account number of mobile phones on our planet, it is clear that majority of human kind suffers from certain psychological condition.” He adds that invention of mobile phone is similar to invention of automobile, both counter weighting tyranny of space. But, while the purpose of automobile is to escape from people by going to a dessert, you can use mobile phone to escape from this dessert by dialing someone's number.

Modern society may provide numerous ways for people to escape from their problems. That may be the difference from past and present. New ways people could spend time may appear in present. So, there are new ways to meet people, not only by seeing them in person. Now, one can meet people by internet. So, there are new possibilities and ways to do something, but also ways as an escape from something, possibly out of frustration.

Process of work may be getting depersonalized with introduction of new technologies, while media manipulation techniques may become more superior. Long time before one could not play computer games in order to escape from unresolved personal issues.

In modern society there may be many options for escape. Unfulfilled need for love and tenderness may be substituted by consumption of drugs, shopping, computer games, social networks, overeating, alcohol, watching TV, reading print etc. On the other hand, numerous possibilities in modern society may be ways to fulfill needs and wishes.

Almost every activity may act as substitution of some other activity that could not bring fulfillment of some need. As Balasevic (1997) claims, “They invented million ways making the time to pass but not one to stop it”.

Basic ways to fulfill human needs may be free or require little money. Companies may not charge for love, tenderness and friendship. In fact they may not fulfill these human needs. On the other way, companies may offer distractions from these basic human needs.

Manipulative technique of mass productions companies may be “telling” people they cannot do it, but they can use their products that would make them feel better. That may mean using cosmetics is necessary, because people would make fun of those who do not do it. Without cosmetics people have no chance with opposite sex, these companies may tell to their potential customers through marketing messages.

That may be what commercials tell people. Intrusion of profit interest in homes of people through media may have brought confusion and fear into people’s life, which may be enough to make loyalty, togetherness and real interaction between people decrease. Decrease of direct communication and its substitution with indirect one may make societies disintegrated and people “alone in crowds”.

In his texts about books that ruined his life, Pisarev (2010) claims, “In my case this was not an escape from freedom, but harder and more dangerous mechanism of nature: an escape from reality – 'Tarzan, Lord Graystoke' by Edgar Rice Burroughs. I almost memorized the whole book because – why would I wash my face, dress up and go out to the street and try to live my life when I could lie down whole day and enjoy reading which would be interrupted from time to time with a short nap? Why would not I enjoy complete substitution for life – it does not cost me anything and it is cozy too? The third book was actually a bunch of them. They finally poisoned me by preventing me from indulging into charms or cute troubles of precious real living, offering me life surrogate which means laying down all the time and pretending to live by reading good or interesting story from hundreds of titles in edition 'Word and Thought', brought to me by postman, together with parts for shelves that could be put on the wall easily. At least a meter of unknown and unread books, with red covers were put just above the bed, easily accessible – I needed just to stretch my arm in order to reach them.” Pisarev (2010) claimed how easy it was to escape reality with shelf of books above bed and without the need to work for food and shelter.

The easiest way for people to escape their needs may be by substituting them and this would not be possible if means of substitution does not exist. These means of substitution may be TV, newspapers, radio, internet, mobile phones, tablets, games, gambling and so on.

“When I played poker professionally 45 years ago I was totally addicted to it. Because it was perfect way to escape from reality” (Gunjic, 2011). Some people may be aware that doing something may be an escape from reality, while other people may not. They may not think about underlying motives for their actions and if they do it may not mean they would come to the conclusion that reveals their weakness.

Again, playing poker may be healthy activity for some, while for most of people it may represent an escape from reality. The same may goes for other activities such as sports, drugs, media use, socializing, alcohol and food.

Virtually any activity may be escape from reality, while it may be used in constructive ways. In these terms, what may be bad for individual, at the same time, it may be bad for society, because dysfunctional individual may be dysfunctional part of the society.

When people are fulfilled both in personal and professional lives, then they may have time to take care of society by discussion about politics, vote and participate in elections as candidates.

### ***Expression and personal satisfaction***

Description of expression in artistic sense is given by Serbian painter Ljuba Popovic . He says, “My goal is that people who would one day see these 30 to 40 big paintings understand that I lived on planet Earth and that they feel some human energy vibrating from these paintings. Man turns into ashes after his life, but something stays alive.

What stays is this energy in paintings. I think painting is one of the rare things on our planet which can get our energy engraved. I am 100 percent sure that energy is engraved in these paintings. It is not important whether these paintings are art works or something else. For me it is important that when man comes one day to such a big retrospective exhibition, he feels that I existed and that I sent him a message about life, death and existence of man on our planet.

And I am asking a philosophical question of man's origin, about this maybe unique and surely tragic spice in cosmos, aware of his end at birth. I understand painting as music for eyes. A painting blinks all the time. Those blinks sent by painting are like music vibrations, because you have hard, deep, warm and cold sounds etc.

When you paint, for many years, you are able to feel sophisticated aria of a painting, instantly when you see one. I cannot make a mistake. It would be like you heard some melody so many times and then you pass by on the street saying, 'this is Bach.' It is same with painting. Sole accumulation of energy onto painting is done for days.

Substance of painting, or as they call it painting tissue is unique on our planet, as it cannot be made in any laboratory. Painting tissues is composed of painting canvas, which is banal, paint, media and human spirit. Human spirit unifies these components thus making a new substance which cannot be made artificially.

That is why painting is exceptional. You can clearly see this new substance on paintings of old masters like Leonardo etc. The biggest scientists could not discover the secret of this new substance which is called amalgam” (Dedic, 2009).

What this description indicates it that there may be a difference between painting and software development. It may not be the same if person talented for painting starts developing software out of frustration. Modern society may make people decide about whether they would do something artistic for “their soles” or something that can make the living. On the other hand Popovic describes power of human expression.

“The just society ought to leave it to individuals to choose how it is that they want to spend the time they have for living”, writes Habermas (1962). “It guarantees to each an equal freedom to develop and ethical self-understanding, so as to realize a personal conception of the good life according to one's own abilities and choices”, states Rawls (1993).

“People receive, as their social inheritance, such a bewildering banquet of possibilities, e.g., about sexual orientation, about religion, about careers, about family, that they regularly become as dizzy as Jimmy Stewart when he reached the tower in Alfred Hitchcock's frightening film *Vertigo*. Dizziness, especially about important beliefs and values is often so terrifying that as a consequence of modernity, we cannot be surprised by the existence of cult groups, even one capable of the apocalyptic violence practiced by the Aum in Japan,” writes Fernandez (2003).

Croatian producer Rajko Grlic explains the purpose of cheating in relations between men and women as a substitution for rebellion, “Human beings arrived in front of a wall, not knowing how to rebel against bank which owns them, not knowing how to go against corporation with headquarters somewhere in Hong Kong, but nevertheless impact their lives significantly, not knowing how to rebel against Church, while still having the need to express some sort of resistance, like every generation has the need to change the world in some way. This possibility for rebellion is extremely thin. While I was preparing for this film I bumped into few American books in which mainly women spoke about baggage of their cemented lives. They claimed in these books that cheating their husbands, going out of daily routine into some kind of adventure substituted the need for rebellion. It is sort of a vent for them. Simply said beds, substituted street” (Grlic, 2010).

This depiction may examine variety of activities that may substitute some primary and more expressive activity. This example with wives may be good because it may be clear that rebelling against the government and cheating husband may not be same stuff at all. This can be compared to previously exposed example about painting and software development.

Grlic says that women are dissatisfied with their position in society, but because they see it impossible to change it, they are cheating husbands in order to show some sort of rebellion and to feel alive. Activity that goes in the place of primary activity therefore may be at first glance unrelated to the primary activity.

Cheating husband may not be related to rebelling against the system, except in a way that rebellion is shown in both cases. All in all, although activity that substitutes primary one can be



different the main focus in examining society may be finding motive for any activity, whether this activity satisfies some personal need or reason for doing something may be frustration with primary activity.

In a recent Playboy interview, journalist Golob (2011) says to a basketball coach, “When Sretenovic was asked about success of basketball team 'Jugoplastika' he replied that players used to have in mind basketball and then money. Does this way of thinking still exist?” Bozidar Boza Maljakovic replies, “...and also computers. Some time ago I spoke to Petar Petrovic from Zadar. He told me, 'Before, when it gets windy, we would enter the basketball hall to shoot out. There was no player who was not shooting out. Now-days, everyone sits by the computer to chat and communicate by Facebook'... so it would be very hard to get good players in the future.”

Social networks and other computer applications may be tempting people dedicated to some goal. The difference between other activities and media use may be that media use can be done anywhere anytime though mobile phones, while other activities require certain amount of dedication. In order to socialize with people in direct way, person must schedule appointments with them, while social networks use does not require this. So instead of doing some more productive activity like sports, basketball players may engage in social networks on rainy days.

Serbian artist Nele Karajlic claims that human kind is under collective anesthesia, which brings terrible apathy, turning everyone and everything into merchandise. There is no sacrifice, no idea, no utopian picture of the world, no authors and no philosophy (Pavlovic, 2010).

In his text about role of mobile phones, Tirnanic (2003) writes, “Last messages sent by mobile phones from these towers, which would disappear in an instant were identical – 'I love you'! It was the final choice, in front of the death, an ultimate decision. When death comes, love finally wins. Love is the only thing death cannot take from us.”

He asks a question, “What kind of world is the one we live in, when everything is more important than love, when we do everything to delay it”. Reality TV programs may be viewed on such a scale in Serbia, because their audiences want to avoid taking care of their own problems in reality (Cirjanic, 2010).

Substituting one activity with another one might not provide fulfillment to the person that is doing that. In other words it may be the case that person talented for painting might not be happy as software developer but main question may be if modern society gives possibilities to its

society members so they can express or it offers them substitutions for their primary goals and activities.

On the other side, emergence of fundamental freedoms and human rights can be related to the dominant structure of modern society, Verschraegen (2002). He claims human rights are considered as a social institution, whereby modern society protects its own structure against self-destructive tendencies. By giving inalienable and equal rights to all human beings, society ensures that the differentiation between different functional subsystems is maintained and at the same time institutionalizes specific mechanisms to increase stability and protection of the individual, writes Verschraegen. Therefore, modern society may have “good and bad sides”. However, a question may be posed if modern society protects right of human expression.

## Social system and issue of representation

“They order: drink powders, swallow bulbs. I do not want to swallow a light bulb. They put my sole in chains and drag me around like they do with bears. Oh I am not bear Bozana. They want my wings. And what for do I need sole without wings? My soul flies when she wants, she cries or sings or laughs. When God was down here with us he could not handle gypsies and he had to go up. Well, it is not my fault”, vows a gypsy at the beginning of *Time of the Gypsies* (Kusturica, 1990). Outcry in this popular film may be revolt against “repressive force” of social system.

“It is no measure of health to be well adjusted to a profoundly sick society”, states Krishnamurti (Joseph, 2008). In his novel, Huxley (1932) writes about factory for production of humans as greatest achievement of civilization, “the sum of the suggestions is the child's mind. And not the child's mind only. The adult's mind too – all his life long. The mind that judges and desires and decides – made up of these suggestions. But all these suggestions are our suggestions! The Director almost shouted in his triumph. Suggestions from the State. He banged the nearest table”.

Popular literature brings outcry against the social system and its possible “repressive forces”. Although it may be impossible to satisfy everyone, main issue of social system may be public representation. Elections may be democratic postulate ensuring equal voting power to each citizen. On the other hand, what happens when public representatives are elected? Do they fulfill public representation well, or do they act in favor or personal interests?

System contains sub-systemism, writes Parsons (1964) adding that one sub-system, at the bottom, provides energy for functioning of higher systems. According to him, nature provides energy for organism. It further goes from organism to personal system, then to social and cultural systems and supreme reality, which is nature again, writes Parsons. How is it possible that higher systems control lower ones, when lower systems provide energy for existence of higher systems? Parsons contends that people should be forced to set goals according to interests of the system.

Democratic political systems fail to reflect the spirit of the people, because democratic elections merely provide mechanisms for the co-optation of new, more capable personnel into the political and economic elite strata (Pareto, 1935). As Pareto would state, the primary subject-matter for political science is the struggle for social power in its open and concealed forms.

Rousseau (2002) brands the daring intellectual, scientific and artistic culture of eighteenth century France a lie, a vast devolution, and a symptom of alarming moral decline. “Overwhelmed by pretension, affectation and deceit, the values that create robust citizens and a healthy society – self sacrifice, sincere friendships, love of country - had disappeared. Nothing more than a fake veneer, the century’s worldly accomplishments were all the more perfidious because they masked so effectively the deep corruption of a decadent, unequal society”, claims Rousseau.

Behind the splendid facade, he concludes, lay a world that is superficial, corrupt and cruel. People, Rousseau was convinced, had been deceived, seduced and corrupted by the radiance of the Enlightenment. They cherished their corruption, for it seemed to mark the summit of progress and civilization. Rousseau sees educated individuals who resemble happy slaves, preferring the glitter of high culture to true freedom and happiness. “The search for knowledge” had merely taken on a life of its own and it divorced from the real needs of society and citizens, claims Rousseau adding that under the mask of progress, civilization is becoming dominant force guiding lives of people by offering them substitutions for their real needs and desires.

Issue of representation may define quality of chosen public representatives and define social system as such. Soros (2010) theory examines how public servants misuse their mandates to achieve their personal interests, although these are granted by all individuals in society.

“Marx places economic relations at the foundation of any society. The floors that follow - the political, religious, educational and military superstructure - rest on and are determined by the class interests of the dominant bourgeois, a group that uses the veils of religion and politics to hide “its naked, shameless, direct, brutal exploitation,” writes Fernandez (2003). This is how Marx (1991) speaks about failure to represent, which may be main issue of social system.

Social system may be constantly changing. When modification occurs, a reaction takes place, tending to restore the changing form to its original state (Pareto, 1935). Pareto advises political leaders how to prevent social uprisings. He suggests open circulation of personnel throughout the elite strata. By doing this, claims Pareto, political leaders can prevent a reaction set by the synchronizing forces of the historical cycle.

Primary goal of western society is securing conformity, writes Riseman. Instead of being government of the people, by the people and for the people, as Lincoln put it, American government is of the money, by the people and for the money (Donald, 1996). “Such a society is

characterized by increased personal mobility, by a rapid accumulation of capital and by an almost constant expansion: intensive expansion in the production of goods and people and extensive expansion in exploration, colonization and imperialism”, write Riesman, et al. (1961).

“All men of military genius,” writes Tocqueville (2004), “are fond of centralization and all men of centralizing genius are fond of war.” The fact is, writes Nisbet (1988), that democracy can yield a higher degree of absolutism in its relation to the individual than is found in any of the so-called absolute, divine right monarchies of the early modern era in the European history. Nisbet describes the absolute state by writing, “it claims the right to a monopoly of all the force within the community, to make war, to make peace, to conscript life, to tax, to establish and disestablish property, to define crime, to punish disobedience, to control education, to supervise the family, to regulate personal habits and to censor opinions”.

Repression of “minority in power” over majority may be reflected in Susnic’s (1976) words. “A person can only think in realm of what authoritative sources of power are setting for him from birth to death. That person is a victim of one system of reasoning, while incapable for the alternatives”, writes Susnic.

Cavalletto writes that history of various civilizations reveals that civilization is something which was imposed on a resisting majority by a minority which understood how to obtain possession of the means to power and coercion. “In this formulation, superego becomes another name for civilization. The superego transforms opponents into vehicles of civilization: it turns them into moral and social beings, that is, into civilized beings”, claims Cavalletto (2007).

The achievement of civilization and, with it, the psychic transformation it entails, is an uneven development, bringing the mental advances that the human mind has undergone since the earliest times to only certain social classes (Freud, 1989). Social classes differ structurally in their access to instinctual gratification, with the lower classes suffering from what Freud views as privation of instinctual pleasures. Moreover, the inequity of these exchanges is evidenced in the fact that the civilized forms of instinctual gratification enjoyed by the upper classes are in many cases produced by the lower classes' labor.

Values, norms and definitions of a society imprint themselves upon the individual psyche. Freud characterizes the superego as an instrument par excellence of the imposition of the social order upon the psyche. Cavalletto (2007) writes that the examination of the psychical

origin of religious ideas shows them to be fulfillment of the oldest, strongest and most urgent wishes of mankind.

Civilization embodies a pattern of external pressures exerted by people upon one another. It increasingly civilizes the psyche by compelling it to develop strong, stable and all pervasive Selbstzwang. Selbstzwang is Elias's invented German compound, most frequently rendered in English, as self-constraint. In the psycho-structural terms appropriated by Elias, Selbstzwang most often designates the rational self-regulations of the ego and the shame constraints of the superego, writes Cavalletto (2007).

Elias writes that it is the structure of society that requires and generates specific standard of emotional control. Social structure, in Elias's writing, is a pattern of pressures exerted upon people by their relationships with others upon whom they are functionally dependent either directly or indirectly. It is a historically specific "system of pressures exerted by living people on living people" (Cavalletto, 2007).

The ideal society is communitarian one (Rousseau, 2002). In this institution, responsibilities and duties of citizenship outweigh individual rights and freedoms. That general spirit mirrors the good of all, but true freedom, Rousseau writes, consists in choosing to obey it. Rousseau thinks that higher freedom means repression of individual.

The social entropy applicates the second law of thermodynamics to the human behavior (Bojic, 1997). To the extent that laws set by the system are observed and followed by the individuals, write Infante & Lawler (2002), the system will be orderly and avoid chaos. On the other hand, those individuals who do not obey the laws introduce disorder into the system. Thus, the disorder is a precise measure of expressed disagreement and dissatisfaction with the laws of the society. Infante & Lawler claim if the social rules are arbitrarily applied in favor of minorities, the social entropy will increase with time, more rapidly, compared to other social systems where justice favors no one and applies to everyone, particularly to large majorities.

Social entropy does not relate to all violence, crimes but only events that spring out as a consequence of dissatisfaction with the system. Much of the energy consumed by a social organization is spent to maintain its structure counteracting social entropy, through legal institutions, education and the normative consequences of modern mass media, claim Infante & Lawler.

“Anomaly is the maximum state of social entropy showing the degree of sickness of the system. In sociological thermodynamics, social entropy are manifestations of entropy, defined as the amount of energy unavailable for doing work in a given process, in a given social system, distinguished by models of negative behaviors, specifically alienation, anomaly and deviance, that function to instill a disordering effect in a given social structure or order”, write Infante & Lawler.

Some thinkers write about corrupt and unjust social system. Habermas (1962) writes that the cynical acceptance of an unjust world, the normality of repression for so many people, is evidence not of a deficit in knowledge but of corrupt will. Kierkegaard (1980) describes the condition of an enlightened and morally self-righteous, but deeply corrupt Christian society: “It is tragic-comic to see that all this knowledge and understanding exercises no power at all over men lives.”

Basic question of social system may be quality of representation of those who vote by those elected to perform public functions. Referring to social system as corrupt or unjust may be because of public representatives who fail in representation. Instead, those public representatives may represent their personal interest or personal interests of their supporters well, while they may undermine public interest – reason why they are chosen – in the first place. On the other hand, public representative are chosen by voters in free and just elections. All citizens are free to vote in modern society. Therefore, citizens have rights and mechanisms to change society as they prefer.

### ***On weakness and sickness***

This chapter speaks about the individual and its relation to society from the perspective of Nietzsche. According to Nietzsche (1901) individuals are leading force of society. He writes, “The Greeks are interesting and extremely important because they reared such a vast number of great individuals.” He concludes that conditions were favorable for the development of individuals.

Nietzsche writes, “Christianity, as a product of the resentment of the botched and the weak, has put in ban all that is beautiful, strong, proud and powerful, in fact all the qualities resulting from strength and that, in consequence, all forces which tend to promote or elevate life have been seriously undermined”, writes Nietzsche.

“All that proceeds from power is good, all that springs from weakness is bad”, writes Nietzsche and adds that the task of culture is to produce sovereign individuals, but what we really find in history is a series of deformations and perversions of that cultural task. “So, that now, man strives to become better all the time, meaning more comfortable, more mediocre, more indifferent, more Chinese, more Christian” (Nietzsche, 1882). As Nietzsche writes, “to feed on the acorns and grass of knowledge and for the sake of truth to suffer hunger of soul.”

Nietzsche recognizes how much Christianity take people away from the world of reality. He notes, “Zarathustra was more truthful than any other thinker. In his teaching alone do we meet with truthfulness upheld as the highest virtue, reverse of the cowardice of the idealist who flees from reality.” “Man is a rope, stretched between the animal and the Superman - a rope over an abyss”, writes Nietzsche. Nietzsche writes that dominant morals of weak people act as degenerative force in society.

Those weak may be making our society ill, because they might go against life and nature. As Nietzsche points out, “all thy passions in the end became virtues and all thy devils angels.” He also writes that the man becomes polluted stream, “verily, a polluted stream is man. One must be a sea, to receive a polluted stream without becoming impure. So, I teach you the Superman, he is that sea. In him can your great contempt be submerged.”

Today's culture may teach people that things can be achieved by manipulation and with “half of effort”. That may make society of mediocrity, without strong individuals. “If you want to climb high and beyond, then use your own legs! Do not let yourselves be carried up, do not



seat yourselves on strangers' backs and heads! But you mount your horse? You ride swiftly up to your goal? Well then, my friend! But your lame foot is also mounted on your horse! When you've reached your goal, when you leap from your horse, precisely at your height, you higher man - you will stumble!" (Nietzsche, 1887).

Philosophical thoughts of Nietzsche touch domain of entertainment as he writes, "too long have we lost ourselves in our friends and entertainments to be able to find ourselves so soon at bidding. "And verily, it is no commandment for to-day and tomorrow to learn to love oneself. Rather is it of all arts the finest, subtlest, last and patientest."

Modern creatures are described as terrified of being alone. He also writes, "These modern creatures wish rather to be hunted down, wounded and torn to shreds, than to live alone with themselves in solitary calm. Alone with oneself! - this thought terrifies the modern soul; it is his one anxiety, his one ghastly fear". For Nietzsche, morality represents a system of errors that people have incorporated into their basic ways of thinking, feeling and living. It is the great symbol of profound ignorance of themselves and the world.

Orientation towards outside and over-consumption may have created alienated societies. In *The Gay Science*, Nietzsche notes how humankind has been educated by the four errors, "We see ourselves only incompletely. We endow ourselves with fictitious attributes; we place ourselves in a false rank in relation to animals and nature – that is, we see ourselves as being inherently superior to them and, finally, we invent ever new tables of what is good and then accept them as eternal and unconditional."

In some cases moral standards may not reflect "the spirit of people" if they are set by "minorities in power" and not according to "will of the people". Not only that these moral standards may be different than "consensus of people", but they may not be changing with time in accordance to change of this "consensus". On the other hand, public representatives are elected by citizens. This postulate of democracy, the right to vote, may be in favor of modern society. Physical and voting freedoms may be present in modern society, but question may be posed about media manipulations.

## *Individual*

This chapter describes individual in relation to social system. Malfunctioning of existing democracy, in particular, the domination by the leadership over the individuals is characteristic of any complex system (Michels, 1999). Fernandez (2003) writes, “Call me a teacher and you place the veil over my individuality. Lift the veil and you have the set of assumptions that allow, otherwise anonymous interactions to proceed.”

I should gather myself and detach from the dependence of an overwhelming environment, jolting myself to the awareness of my individuality and freedom, states Kierkegaard (1980). When emancipated from a self induced objectification, one becomes an individual.

To constitute an irreplaceable individual one needs self-critical approach to the factual past, writes Kierkegaard. He adds, “Such an individual regrets the reproachable aspects of his past life and resolves to continue only in those ways of acting in which he can recognize himself without shame. In this way, he articulates the self-understanding of the person he would like others to know and acknowledge. He constitutes himself as the person he both is and would like to be”.

Kierkegaard depicts the unsettling condition of a person who is indeed aware of her destiny, that she must be a self, but thereupon flees into the alternatives, “in despair not to will to be oneself. Or even lower, in despair not to will to be a self. Or lowest of all, in despair to will to be someone else.” Kierkegaard writes, “The patterns of despair that is initially repressed, then creeps into awareness and finally forces conversation on an ego-centered consciousness. These forms of despair are so many manifestations lacking fundamental relationship that alone could make an authentic being oneself possible.”

Habermas (1962) cites Article 3 of The European Union Charter of Basic Rights which guarantees the right to bodily and mental integrity (Peers & Ward, 2004). He then questions effectiveness of such a norm.

Some thinkers speak of individual from metaphysical point of view. Many primitives, writes Jung (1964), assume that a man has a “bush soul” as well as his own and that this bush soul is incarnate in a wild animal or a tree, with which the human individual has some kind of

psychic identity. Therefore, one's bush soul, or inner self is base and his consciousness is a home that he has created to express his nature.

If there is no contact with his bush soul, or if there is no base, house would crumble, because it is no longer home. Jung writes about a conscious decision to split off and temporarily suppress a part of one's psyche and a condition in which this happens spontaneously, without one's knowledge or consent and even against one's intention. This suppression can be a primitive "loss of soul." An ability to control one's emotions may be very desirable from one point of view, writes Jung, but it would be a questionable accomplishment from another, for it would deprive social intercourse of variety, color and warmth.

Archetypes can act as creative or destructive forces in our mind (Franz, 1964). They are creative when they inspire new ideas, destructive when these same ideas stiffen into conscious prejudices that inhibit further discoveries, writes Franz. This may be what happens as a consequence of over-institutionalization.

"All that remains of the individual is the ideology of the individual. Traits that the individual had previously embodied - spontaneity, uniqueness, conscience – are now little more than ideologies promulgated by mass culture and mass politics to manipulate the masses". "Every individual is virtually an enemy of civilization," writes Cavalletto (2007). "Thus civilization has to be defended against the individual and its regulations, institutions and commands are directed to that task", writes Freud (1989).

Experience is knowledge of individuals, "for the physician does not cure man, except in an incidental way, but Callias, or Socrates, or some other called by some such individual name, who happens to be a man. If, then, a man has the theory without the experience and recognizes the universal, but does not know the individual included in this, he will often fail to cure, for it is the individual that is to be cured", writes Aristotle (1991). "To have as teacher a half-beast, half-man means nothing other than that a prince needs to know how to use both natures and the one without the other is not lasting", writes Machiavelli (1985).

Individuals constitute a society. That is why relation between smallest unit of society, the individual, and society is examined. The issue may be that society may be pressuring the individual. "I have spent first thirty years in my life trying to become something. I wanted to become good at things. I wanted to become good at tennis. I wanted to become good in school.

But, I got the game wrong. The game was to find out what I already was. Now, in our culture we are trained for individual differences to stand out.

So, if you look at each person she is brighter, dumber, richer, and poorer and you look at all categories and treat them that way. And we only see others, separate from ourselves, in the ways in which they are separate. And one of the dramatic characteristics of this experience is being with another person and suddenly seeing ways in which they are like you, not different from you and experiencing the fact that what is essence in that person and what is essence in me is the one – understanding that there is no the other. It is all one. And I was not born as rich or poor, I was born as human being and then I learn this whole business of who I am and whether I am good or bad, achieving or not. All that is learned along the way” (Joseph, 2008).

On metaphysical level, individual is connected with dreams and transcendence. Symbols of transcendence are means by which contents of the unconscious can enter the conscious mind, writes Henderson (1964). These may be symbols of individuality. Jung (1964) discovers not only that dreams are relevant in varying degrees to the life of the dreamer, writes Franz (1964), but they are all parts of one great web of psychological factor and on the whole, they seem to follow an arrangement or pattern.

This pattern is the process of individuation. Individuation is spontaneous, it happens involuntary and it is symbolized by a tree whose slow, powerful growth fulfills a definite pattern. Naskapi Indians live in the forests of Labrador Peninsula. They have not been able to evolve tribal customs, or collective religious beliefs and ceremonies, writes Franz. In his lifelong solitude the Naskapi hunter has to rely on his own inner voice and unconscious revelation. He has no religious teachers who tell him what he should believe, no rituals, festivals, or customs to help him along.

Major obligation of an individual is to follow the instructions given by his dreams and then to give permanent form to their contents in art. Lies and dishonesty drive the Great Man away from one's inner realm, whereas generosity and love of one's neighbors and of animals attract him and give him life. The Self can be defined as an inner guiding factor that is different from the conscious personality and that can be grasped only through the investigation of one's own dreams. But larger, more nearly total aspect of the psyche appears first as merely an inborn possibility. It may emerge very slightly, or it may develop relatively completely during one's

lifetime, writes Franz. He adds, “how far it develops depends on whether or not the ego is willing to listen to the messages of the Self.

This creatively active aspect of the psychic nucleus can come into play only when the ego gets rid of all purposive and wishful aims and tries to get to a deeper, more basic form of existence. The ego must be able to listen attentively and to give itself, without any further design or purpose, to that inner urge toward growth”.

People living in cultures more securely rooted than western one, states Franz, have less trouble in understanding that it is necessary to give up the utilitarian attitude of conscious planning in order to make way for the inner growth of the personality. “In order to bring the individuation process into reality, one must surrender consciously to the power of the unconscious, instead of thinking in terms of what one should do, or of what is generally thought right, or of what usually happens.

One must simply listen, in order to learn what inner totality the Self wants one to do here and now in a particular situation”, states Franz. He compares human with a tree. “Our attitude must be like that of the mountain pine. It does not get annoyed when its growth is obstructed by a stone, nor does it make plans about how to overcome the obstacle. It merely tries to feel whether it should grow more toward the left or the right, toward the slope or away from it.

Like the tree, we should give in to this almost imperceptible, yet powerfully dominating, impulse, an impulse that comes from the urge toward unique, creative self-realization. All pine trees are very much alike, yet none is exactly the same as another. Because of these factors of sameness and difference, it is difficult to summarize the infinite variations of the process of individuation. The fact is that each person has to do something different, something that is uniquely his own”, writes Franz.

Individual in modern society may possess physical freedom. Individual may be protected by constitutions as well. The question however may be real position of individual, because of potential exposition to media manipulations, thus performing “invisible aggression” as opposed to physical one.

## *Religion*

In the name of scientific rationalism, Freud (1989) attacks religion. He characterizes religion as wishful illusion and urges readers to advance beyond their own infantile desire for an all-powerful protective father and enter a New Age, one in which human beings, “educated to reality,” come to rationally reconstruct, through the aid of science, the precepts and social arrangements of civilization in the furtherance of their own objective social interest to repress and sublimate instinct, to transform and socially construct instinct (Cavalletto, 2007).

As some authors highlight, religion may have been used and abused in the past. Habermas (2003) writes that the tension between secular society and religion exploded in an entirely different way, on September 11, 2001. “As we now know from Atta's testament and from Bin Laden himself, the suicidal murderers who made living bombs of civil aircraft, directed them against the capitalist citadels of Western civilization, were motivated by religious beliefs. For them, the symbols of globalized modernity are an embodiment of the Great Satan”, states Habermas.

Habermas writes, “In Europe, the term secularization first had the juridical meaning of a forced conveyance of church property to the secular state. This meaning was then extended to cover the rise and development of cultural and social modernity as a whole. Religious way of thinking and forms of life are replaced by rational, in any case superior, equivalents.”

Parallel can be drawn between religion and business. Barton (2000), founder of advertising agency in America argued that the first words ever uttered, “Let there be light” divinely constituted advertising's charter. Barton published a book about Jesus, *The Man Nobody Knows*. Fernandez (2003) writes, that for two straight years, Barton's work was the best-selling nonfiction book in the United States. He states, “readers ate up the good news of the gospel as they also embraced Barton's principal insight: Jesus Christ was the founder of modern business, an executive of such genius that he, “picked up twelve men, the apostles, from the bottom ranks of business and forged them into an organization that conquered the world.” Fernandez notes that sociologist Berger (1986) argues churches in US celebrate a “cultural religion”.

“In between divine-right monarchs and any possible absoluteness of rule lay a thick stratum of intermediate authorities, starting with church and aristocracy, that made farce of any claim to personal authority,” writes Nisbet (1988).

Religious practice may have been used throughout history to fulfill spiritual needs in societies. Religions may be useful in explaining life and helping people survive psychologically. On the other hand, various groups and individuals might have been using religion as a tool to manipulate masses and get power throughout history.

## ***Education***

Education bears connection to the social system. If it is presumed that social system is unjust and that people are not well represented then this would be reflected in education as well as in other aspects of that society. Main issue may be that young people are educated to be “non-thinking members of society”.

Men of letters in France embarked upon the bold plan of using human reason to address people’s needs, claims Rousseau (2002). In *The Discourse on the Sciences and Arts*, Rousseau held that the search for knowledge was so socially and morally destructive that book burning and the subsequent return to ignorance, innocence and poverty would be a step forward, rather than a step backward in the history of civilization. Rousseau was convinced that only cultural and material regression could accompany the movement of society toward morality. The entire rational enterprise of the Enlightenment found itself unexpectedly under principled attack.

The fall from tranquility and the downward spiral into history and corruption, according to Rousseau, began when people realized that, with rational effort and work, they could transform the natural world. “A new intellectual energy was unleashed, destroying the simplicity and harmony that had reigned in the state of nature between one’s needs and one’s desires”, writes Rousseau.

Instead of preparing men for life, Le Bon (2002) states, French schools solely prepare them to occupy public functions, in which success can be attained without any necessity for self-direction or the exhibition of the least glimmer of personal initiative. Bernays (2004) writes that universal literacy was supposed to educate the common man to control his environment.

Systematization of everything which exists is essence of modern education (Lippmann, 1997). Le Bon claims, “From the primary school till he leaves the university a young man does nothing but acquire books by heart without his judgment or personal initiative being ever called into play. Education consists for him in reciting by heart and obeying”.

The acquisition of knowledge for which no use can be found is a sure method of driving a man to revolt, writes Le Bon. He writes that criminality increases at any rate of a certain kind of instruction. The worst enemies of society, the anarchists, are recruited among the prize-winners of schools. Le Bon cites findings of Adolphe Guillot who made the observation that, at that time, 3000 educated criminals are met with for every 1000 illiterate delinquents and that in fifty years



the criminal percentage of the population has passed from 227 to 552 for every 100,000 inhabitants, an increase of 133 per cent.

In *Dumbing Us Down*, Gatto (1991) charges compulsory government education with deliberately producing “non-thinking machines” instead of adults who are the best they could be. Gatto is the former New York State Teacher of the Year. He claims, “between 1967 and 1974 teacher training in the US was covertly revamped through the coordinated efforts of a small number of private foundations, certain universities, global corporations and several other interests working through the U.S.

Department of Education and through key state education departments, one of which is the state of Vermont. The first curriculum was dumbed down, then national testing was inserted, next morality was weakened and finally between 1970 and 1974, teacher training in the U.S. was comprehensively and covertly revamped. In 1971, the U.S. Office of Education now committed to gaining access to your private lives and thoughts, granted contracts for seven volumes of change agent studies to the Rand Corporation.”

“School was a lie from the beginning and continues to be a lie. You hear a great deal of nonsense these days about the need of a high tech economy for a well educated people, but the truth staring you in the face is that it requires no such thing. As our economy is rationalized into automaticity and globalization, it becomes more and more an interlocking set of subsystems coordinated centrally by mathematical formula which simply cannot accommodate different ways of thinking and knowing.

Our profitable system demands radically incomplete customers and workers to make it go. Educated people are its enemies, so is any non-pragmatic morality.” “What your government pays for, it gets. When we understand that, then we look at government financed institutions of education and see the kind of students and the kind of education that’s been turned out by these government financed schools, logic will tell that if what has been turned out in those schools was not in accord with what the state and the federal government wanted then it would change it. The bottom line is that the government is getting what they have ordered. They do not want your children to be educated. They do not want you to think too much”, writes Gatto.

Previous paragraphs stand as a description of education system, saying that goal of modern societies may be making people “think less”. This may be paradox because education in

modern societies is free for all. Mass education may be useful for democracy, because it enables people make rational choices in democratic process.

## *Art*

Description of art as a tool for “social diagnosis” is topic of this chapter. Some authors speak about post modern art. Pralell might be drawn between concept of new art and today’s society. “We understood at the end of 70s what would become mantra of whole postmodern era in architecture, art and music. Actually, art became source of new art. This became more than life”, says Serbian theater play director, Ljubisa Ristic (Maric, 2011).

Dakovic (1997) writes about language without identity. Media may have surpassed life so nothing may not be enough for common people. These passages speak about how much art may be “disconnected from reality”.

Art may be depicting level of alienation in some society. As possible indicator of alienation, architecture, art and music may produce objects that carry less connection to “creativity” of author. These new works and deeds in fact may relate to previous works and deeds. They may be in fact imitations of what people did in the past, because of lacking creativity to do something new.

Discussing the state of architecture in America, Frank Gehry claims, “We live and work in boxes. People don’t even notice that. Most of what’s around us is banal... What creates the need is deeply part of who we are as people. The reason it doesn’t translate into a demand for better design in our lives is because of denial...”

Guys way back when were drawing in caves and something was driving them. We have always created—music, literature, art and dance. The art around us—or lack of it—may be a measure of how we’re doing as individuals and as a civilization, so maybe we should be worried... It’s not elitist to acknowledge that everyone has a unique signature and everyone is different.

We’re physiologically wired differently. There are many variations on the theme and the excitement and recognition of that should be celebrated. It’s not about time or education but about individuality. Those who say only artists and architects can create are the ones who are elitist. We should celebrate variety rather than conformity and allow people to express themselves.

That we don't is more of our denial. We deny our nature to build and create and then wonder why there is so much alienation and dissatisfaction. Everyone has a desire, if not a need, to use their individual signatures.

Whenever people meet to talk about a project, even stuffy old businessmen, they say they want to create something new. Insurance executives go to a retreat and what do they talk about? 'How do we make things better?' The experts come in and have everyone free associate. They even call it play—'Let's play around with this idea.' We're wired that way from childhood.

Childhood play is nothing more than an expression of our individuality and preparation for human interaction. Everybody's an artist. Unfortunately we don't treat them as such" (Basulto, 2011).

As noted before, state of architecture, art and music may indicate level of people's expressiveness or in other words, lack of it. It may be also said that deeds of art represent level of people's alienation.

In his series about modern art, Collings (2000) introduces new consumer art without essence, "Warhol was a genius, but he was a new type of genius. He was a genius expressing what it felt like not to be show what you felt at all. All the things that in the abstract-expressionist days were assumed to justify art's difficulty, its specialness, its sensitivity, its unrepeatability, its complexity and depth, he was happy to throw away. It's one thing to have that thought because people he hanged out with were stoned or drunk, but what Warhol was good at was showing what that thought might actually look like.

When you want to be like something, it means you really love it. 'When you want to be like a rock you really love that rock. I love plastic idols. What makes painting beautiful is the way paint put on, but I do not understand how women put on makeup. It gets on your lips and it is so heavy, lipstick and make up and powder and shadow creams and jewelry, it is all so heavy', claimed Warhol. He always said everything was on the surface, just let there and you will see everything that is there. He did not have intention to be heavy material wise or deep image wise. He liked being on surface. He was oddatious and somehow he knew that what he was doing was right on point.

It was always exactly what needed to be done at that exact time. And it was beyond being hip and cool. It was genius. He had been always interested in glamour, says Billy Name, Warhol's former assistant, 'He always thought that there were such a great glamour and magic

about being a star and he directed himself to find out what was glamour and how can I put it in a can and just paint it around, actually paint glamour in a room or on a canvas'. Warhol killed off his real self to make room for his art self.

He made production line art because that was America. Warhol made a new self to fit the new world. By expressing his new artificial self, his brainwash American consumer self, he was vividly expressing the world. He was the world in all its ordinariness and strangeness. Herst's artwork is bright, decorative, eye stimulating, exciting doing all the things a painting should do. But it is all done mechanically with a compass, with the colors not even being filled out by Herst, but by a system. So, something is missing.

There is nothing to tell us what to feel. It expresses our culture anxiety about the role of painting now. Demian Herst is not the last chapter. He is just the leader of our present phase of modern art where geniuses do not really exist, but creativity and inventiveness and not being straight and having your own system and not being polite all still do. We like modern art, because we do not know what it is. And the reason it keeps changing is to make sure we never do" (Collings, 2000).

Warhol may have become popular because he was depicting lack of sincerity and detachment from self. In fact, he might have been a genius in "depicting alienation".

Observation on how works of art and popular culture may affect people was done by Zacharek. Film critic Zacharek (2001) asks a question, "Am I alone in thinking that computer animation is the work of the Antichrist?" She claims that movies like "Shrek" leave her feeling flatter than an old-fashion animation. Zacharek writes that she could understand new "Shrek" if computer animation had been specifically designed to desensitize human race to thought and feeling.

These descriptions of paintings, videos, films, architecture and art may be telling about progress of alienation in modern society. These "products of culture" may be reflection of alienation in modern society. Large quantity of films, architecture and art may be making it possible for modern societies to exist. Such number of people requires lots of "products of culture". These "product of culture" may be fulfilling their "practical role", although they may lack in creativity.

### *Alienation as a force that keeps sustains the system*

As an introduction to a chapter about beginning of consumerism, this chapter speaks about signs of alienation in modern society. “Mass movements mobilize people who are alienated from the social system, who do not believe in the legitimacy of the established order, and who are therefore ready to engage in efforts to destroy”, writes Kornhauser (1959).

Main consequence of conformity may be false personalization. Nisbet (1988) writes, “there are a great many loose individuals in American society at the present time: loose from marriage and the family, from the school, the church, the nation, job and moral responsibility.” It would be difficult to remove the barriers of false personalization, write Riesman, et al. (1961).

“Both rich and poor avoid any goals, personal or social, that seem out of step with peer-group aspirations” write Riesman, et al. (1961). They describe confusion in world, “if the other-directed people should discover how much needless work they do, discover that their own thoughts and their own lives are quite as interesting as other people's, that, indeed, they no more assuage their loneliness in a crowd of peers than one can assuage one's thirst by drinking sea water, then we might expect them to become more attentive to their own feelings and aspirations.”

The repressing agency makes its appearance as the psychological expression of a prior social fact, the phenomenon of authority, which includes a number of constituted historical figures: the family, tradition, political and ecclesiastic power, penal and, in general, social sanctions, writes Cavalletto (2007).

In other words, desire is no longer by itself; it has its “other.” “The first conceptualization begins with the assertion of a radical opposition between human instincts and the social world, an opposition that, to the degree it is explicitly psychological, results in a theory of the social world modeled functionally upon what psychoanalysts call a “reaction-formation,” wherein the social domain takes on the role of a repressive “other” diametrically opposed to instinctual drives. Alternatively this view results in a type of socialization theory wherein the social world is envisioned as imposing its prohibitions and norms on the psyche in the form of the internalized superego commands”, writes Cavalletto.

Freud (1989) refers to “privation,” as “the condition which is produced by the prohibition” of instinctual gratification - the fact that an instinct cannot be satisfied. Freud

characterizes the underprivileged classes as suffering from a surplus of privation. This is most importantly instinctual privation, not the material privation which would be its external sign. According to Freud, class exploitation is grounded upon the extraction and transfer of instinctual energies and pleasures from the underprivileged to the privileged classes.

In *Civilization and its Discontents* Freud (1989) depicts the human condition as inherently tragic. He concludes that, if civilization can be saved, it would not be by reason and science, but rather by the instinctual power of love.

Psychological illness signifies a self-inflicted loss of freedom, writes Mitscherlich (1992). The patient is compensating for an unconscious suffering with his symptoms. The patient therefore escapes suffering by self-deception.

Stereotypes, complexes and prejudices may be forced upon individuals by institutions. Consumption society may offer injections or pain killers, an illusion of solution. When marketers offer substitution to solution, individuals may not be able resist.

Contemporary man is blind to the fact that, with all his rationality and efficiency, he is possessed by powers which are beyond his control, writes Jung (1964). His gods and demons have not disappeared at all, they have merely got new names. Those demons may have moved from tales to TV screens.

“Lie is not truth, but lie makes sense because if it was not so, people would not use lies. Tale is not truth but it make sense because if it was not so, people would not tell tales to their children”, writes Susnic (1976).

And such “naive forms” like fairy tales and entertainment programs may be used to help humans escape from “themselves”, “their nature” and “reality”. Jung states that forces imposed on their souls keep human on the run with restlessness, vague apprehensions, psychological complications, an insatiable need for pills, alcohol, tobacco and food. Although different kinds of manipulation may be present in modern society, use of media may be subject of personal choice.

### *The beginning of consumerism*

Le Bon, Freud, Bernays and Lippmann describe consumerism in western societies. According to Le Bon (2002), at the beginning of 20th century, industrial production was going through difficulties. There were increasing number of products and fewer consumers as industry satisfied most of the needs on the market. Bernays (2004) claims that mass production could be profitable only if its rhythm would be maintained - that is, if it can continue to sell its products in steady or increasing quantity. Basic idea of Bernays was that sophisticated propaganda should offer people substitutions for their suppressed inner desires. Le Bon writes, "Our conscious acts are the outcome of an unconscious substratum created in the mind in the main by hereditary influences. The crowd is hypnotized only when it is offered substitution for those inner irrational desires".

As people started to acquire wealth and property, writes Rousseau, they began to compare themselves to their neighbors, seeking to distinguish themselves and assert their own superiority. Rousseau perceives that this quest for esteem is, at bottom, a desire for inequality.

In 1899, the American economic theorist, Veblen (1953) would label this syndrome conspicuous consumption. Rousseau incisively remarked that the cost to individuals of these new desires for prestige was alienation from themselves. "For they viewed their accomplishments, their worth and themselves through the appraising eyes of their rivals, experiencing their lives through their judgmental gaze, belonging less to themselves than to others. To earn the regard of others, it became more important to appear than to be", writes Rousseau.

Lippmann (1997) explains that in Nazi Germany "We have heard once more, through the fog and the din, the hysteria and the animal passions of, great revolt, the authentic voice of a genuinely civilized people." In other words, horrors of World War II may have been products of restrictions and suppression of individual.

The prospective fascist, writes Adorno, may long for the destruction of himself no less than for that of the adversaries, destruction being a substitute for his deepest and most inhibited desires (Cavalletto, 2007).

The idea applied to consumption was that people did not decide based on information. By twisting people's suppressed desires, by playing tricks on them, or in other words, offering



substitutions for these desires, industry could increase consumption of their products no longer based on real needs.

Cigarettes may be symbol of male sexual power, writes Bernays (2004) adding that women substitute male sexual power for cigarettes and in that way challenge men. Women would now have their penises and they would feel powerful and independent, claims Bernays.

To initiate this new symbol, Bernays paid bunch of women to parade smoking cigarettes on New York Easter day. He summoned photo reporters to capture these women with their “torches of freedom”, as Bernays called them.

Similarly, cars may have been initiated as symbols of male sexuality. “Promise is essence of every advertising. It does not sell medicine to the sick people, but hope that they would get healthier, it does not sell goods but a belief that those who buy them will become humans, it does not use strengths of the product as it uses weaknesses of consumers. They touch the most sensitive strings of suppressed needs and lusts, especially in fear, instability and misery”, writes Susnic (1976).

So, people may not purchase some utility. What they purchase might be “a feeling”. They may purchase a symbol of how they want others to see them. Goods are no more about their practical value, but about desire based value.

Inventor of focus groups Earnest Dichter set up strategy of desire which claimed therapeutic value of a product if consumer identifies himself with it (Kreuzer et al., 2007). That way, supposedly, consumer can become more secure person. He has confidence to go out to the world and do what he wants, claims Dichter.

In the documentary film, *The Century of the Self*, student activists from early 1960s, Robert Pardun says that advertising is manipulation. He claims, “It was a way to get you to do something that did not come out of you. It came out of somebody else. Somebody else said this year you should be wearing powder pink shirts with matching powder pink buck shoes and I said why. That is not who I am. That is who somebody else is. They wanted you to be somebody who would buy their stuff” (Curtis, 2002).

Lippmann (1997) states that if human beings are guided by irrational forces, then it was necessary to rethink democracy. Lippmann wanted new elite who could manage what he called the bewildered heard. Le Bon writes, “Foremost, among the dominant ideas of the present epoch is to be found the notion that instruction is capable of considerably changing men and has for its

unfailing consequence to improve them and even to make them equal. By the mere fact of its being constantly repeated, this assertion has ended by becoming one of the most steadfast democratic dogmas. It would be as difficult now to attack it as it would have been formerly to have attacked the dogmas of the church”.

“A man may believe that he buys a motor car because, after careful study of the technical features of all makes on the market, he has concluded that this is the best. He is almost certainly fooling himself. He bought it, perhaps, because a friend whose financial acumen he respects bought one last week, or because his neighbors believed he was not able to afford a car of that class, or because its colors are those of his college fraternity”, writes Bernays (2004). A product may be wanted not for its usefulness, but because consumer has unconsciously come to see in it a symbol of something else.

Businesses may have needed certain degree of shame so they could give humans vent to express these suppressed desires in socially accepted way. If person hates his neighbor, he would not yell at him, because this would be socially unacceptable, but he would buy an expensive car to prove his financial domination. Bernays claims that the psychologists of the Freud school have pointed out that many man's thoughts and actions are compensatory substitutes for desires, which he has been obliged to suppress. System of mass production needs mass consumer which is tasteless and the same, like others, writes Susnjic.

Media may be used as assets of manipulation and promotion of consumerism. Mass culture provides models for everyday life that replicate high consumption ideals and sell consumers commodity pleasures, solutions to their problems, new technologies and novel forms of identity, writes Kellner (2003). Kellner claims that in the new millennium, media culture is more important than ever, in serving as a force of socialization, providing models of masculinity and femininity, socially approved and disapproved behavior, style and fashion and appropriate role models.

“The celebrities of media culture are the icons of the present age, the deities of an entertainment society, in which money, looks, fame and success are the ideals and goals of the dreaming billions who inhabit Planet Earth. Media culture provides fashion and style models for emulation and promotes a celebrity culture that provides idols and role models”, writes Kellner. In Gabler’s (1998) view, we star in our own film, making our lives into entertainment acted out

for audiences of our peers, following the scripts of media culture, adopting its role models and fashion types, its style and look.

One asset of media manipulation may be using words to address human needs and associations. Terms typically have two meanings, a dictionary meaning and a meaning that's used for ideological warfare, write Chomsky et al. (2002). For example, terrorism may be “only what other people do”.

Orwell (2003) explains misconceptions of words, “The three slogans of the Party: war is peace, freedom is slavery and ignorance is strength. The Ministry of Truth, which concerned itself with news, entertainment, education and the fine arts. The Ministry of Peace, which concerned itself with war. The Ministry of Love, which maintained law and order. And the Ministry of Plenty, which was responsible for economic affairs. Their names, in Newspeak: Minitrue, Minipax, Miniluv and Miniplenty.”

Vague words such as democracy may be handy for manipulation because they seem to offer solutions for any problems, writes Le Bon, “a pyramid far loftier than that of old Cheops could be raised merely with the bones of men who have been victims of the power of words and formulas”. As with language, Le Bon states, the memorable events of history are the visible effects of the invisible changes of human thought. Le Bon writes that word is less important than the associations we attach to it.

Language, pictures and sounds may be used by media to address human needs in an effort to promote consumerism in modern mass society.

Consumerism may have started its expansion after specialization and automatization of work process. If there was no marketing and media, modern society might have not been possible. Marketing process may be psychological, because it may presume manipulation of people's needs and wishes to obtain profit. Frustration of people that potentially as outcome of marketing process may be reason for media addiction and decline in political participation. On the other hand, survival of modern society may not be possible without consumption society, which may be useful as it provides necessary products to large number of people.

## *Money*

Some notions presented in the following paragraphs speak about meaning of money, ownership and material assets in modern societies.

According to Weber's (1994) work, it seems as if protestant ethic stimulates principles of capitalism. Weber writes, "The only way of living acceptably to God was not to surpass worldly morality in monastic asceticism, but solely through the fulfillment of the obligations imposed upon the individual, by his position in the world", writes Weber (1930). He adds, "Reformation meant not the elimination of the Church's control over everyday life, but rather the substitution of a new form of control for the previous one." Weber writes, "We must hence inquire where that law came from. Among other circumstances, capitalistic interests have in turn undoubtedly also helped, but by no means alone, nor even principally, to prepare the way for the predominance in law and administration of a class of jurists specially trained in rational law."

Politicians are put under the dictate of money, according to Adam Smith. He writes that the state is introduced to preserve the rights and property of the rich. Marginalist revolution in economies recognized freeing political economy from extraneous political considerations (Clarke, 1982).

Society as totalitarian in economic-technical organization which operates through the manipulation of needs by vested interests (Marcuse, 1964). Marcuse also identifies what may be "the rule of money". He calls it totalitarianism of production and distribution, which may well be compatible with a "pluralism" of parties, newspapers, "countervailing powers," etc.

"Money becomes the common denominator of human life. It acquires an extreme mobility and everybody, feverishly intent on making money", writes Nisbet (1988).

"The emergence of the institution of ownership is apparently a concomitant of the transition from a peaceable to a predatory way of life." Exploitation, coercion and seizure are the holy trinity for Veblen's (1953) modern barbarians. Fernandez (2003) writes, "American culture, rooted in metaphysical notions about property rights, actually allows a group of barbarians to eagerly and efficiently exploit the rest of us. It is legal, it is revered and one of its most perverse consequences is the creation of a leisure class," writes Veblen (1953). There might be different aspects to the issue, but without money it may not be possible to function in modern societies with large number of people.

## *Corporations*

Globalization has many aspects. Changes in businesses and mass culture may have been impacting media addictions and political participation. Kellner (2003) writes that McDonald's fast-food company has emerged as a major icon of global capitalism and Americanization. He writes, "McDonald's is undoubtedly a corporation of tremendous magnitude, with outlets in over 30,000 sites in 121 countries, serving over 35 million customers a day and earning profit of over \$2 billion annually. It is a sociological phenomenon of utmost significance that exemplifies the processes of modernization, rationalization, efficiency and cultural homogeneity throughout the globe. It is also an important form of cultural pedagogy that educates people into standardized fast food consumption and ideological conformity." Example of McDonald's may be one of many speaking about possible cultural and economical hegemony of corporations around the world.

Arguably, corporations may relate to globalization and universalization. Corporations may be overwhelming countries in terms of power and reach. "In this world, there happen to be major tyrannical institutions called corporations, which are about as close to totalitarian as any institutions humans have devised. He states, "They are almost unaccountable to the public", writes Chomsky.

Executive director of Trade Union Program from Harvard, Elanie Bernard claims, "Medieval life was a collectively lived life. It was a brutish nasty affair, but there was a collective responsibility. People belonged to the land. The land did not belong to the people. And in the European world, people farmed the land in a collective land, because they saw it as commerce. It belongs to God and then it was administered by the Church, the aristocracy as Stewards of God's creation. First, we began to take great landmasses of the world, which are common and shared and we reduced those to private property. Then, we went to oceans. We created laws and regulations that would allow countries to claim a certain amount of water outside of their coastal limits for exploitation.

In this century, We went after the air, by dividing it into air corridors, which can be bought and sold for commercial traffic of airplanes – private taking of the commons. Why does it only become wealth, when some entity puts a fence around it and declares it private property? That is not wealth creation that is wealth usurpation" (Achbar & Abbott, 2004).

In *The Crisis of Global Capitalism*, Soros (1998) writes that financial markets are inherently unstable and there are social needs that cannot be met by giving market forces free rein. “Unfortunately these defects are not recognized. Instead, there is a widespread belief that markets are self-correcting and a global economy can flourish without any need for a global society. It is claimed that the common interest is best served by allowing everyone to look out for his or her own interests and that attempts to protect the common interest by collective decision making distort the market mechanism. This idea was called *laissez faire* in the nineteenth century”, writes Soros. He called society based on these self-regulating mechanisms - unsustainable market fundamentalism.

As long as capitalism remains triumphant, the pursuit of money overrides all other social considerations. The intensification of the profit motive may be at the core of global capitalism. In this way, “money” penetrates into areas that were previously governed by other considerations. Soros recognizes that the profit motive has been promoted into a moral principle. To put the matter simply, writes Soros, market forces, produce chaos and could ultimately lead to the downfall of the global capitalist system if they are granted totalitarian authority.

“The common interest does not find expression in market behavior. Corporations do not aim at creating employment, they employ people to make profits. Health care companies are not in business to save lives, they provide health care to make profits. Oil companies do not seek to protect the environment, except to meet regulations, or to protect their public image”, claims Soros.

“Techno-capitalism moves into a dazzling and seductive information/entertainment society, mergers between the media giants are proliferating, competition is intensifying and the media generate spectacles to attract audiences to the programs and advertisements that fuel the mighty money machines” (Kellner, 2003). Kellner claims that We are entering a new form of techno-capitalism, marked by a synthesis of capital and technology and the information and entertainment industries, all of which is producing an “infotainment society” and spectacle culture. Kellner writes, “As the human adventure enters a new millennium, media culture continues to be a central organizing force in the economy, politics, culture and everyday life”.

In new technocratic society, Marx (1991) sees technology as a prerogative for happy living. Although Marx views capitalism as destructive force, cutting human connection to nature, he does not foresee technocracy as its child.

Corporations have been supporting technology which, enabled them to become primary global players, writes Mander (1993).

The idea that technology is progressing faster than culture, which leads towards end of history and all powerful technology appeared in 19th century. It emerges again after World War II, when numerous inventions suggest that technological development surpasses development of man, writes Todorovic (2009).

Power is place-less now, writes Castells (1998). It is no longer connected to territory. Nike is number one company and nobody can say where it comes from. Nike makes sneakers in Indonesia, it has bank account in Switzerland and headquarters in Africa and it retains no connection to space or time.

Yet, power of institutions is ever-reaching force, because it establishes its solid point in human souls, writes Castells. In A Hacker Manifesto, McKenzie (2004) writes that domination is cannot be touched or cached in any way. You may not overthrow today's minorities in power because there may be not physical place where they reside.

Issues of business and technology may have become complex in 21<sup>st</sup> century because of globalization processes. Businesses may also lead message of cultural hegemony and univerzalization. Many people describe corporations and their products as “soleless,” because goods may be produced in bad condition and in “mass manner”.

Corporations may have large influences in social processes, while on the other hand their accountability may lack. People in modern societies may feel control of “invisible hands” of corporations, but they may also feel unable to rebel and impact these “hands” in any way. That is why frustration and then addictions may occur in modern societies.

However, without corporations that bring universal products to global scale in high quantity, people would not be able to do other things. For example, if many people make same products, then they would not be able to focus on creative work.

## **Media and public sphere**

Public sphere may be defined as everyday meeting point for people and their representatives. Ideally, public space reflects consensus of the people. If politicians maintain free public sphere, they get an insight of what people feel about important state issues. The need for the public sphere emerges as societies grow bigger.

In Ancient Greece, public spheres were squares, where people used to meet and discuss future of their society. In fact, this was a place for orators to express their ideas and get public support for their agendas.

As contemporary society is much bigger compared to city states in Ancient Greece, people are no longer capable of maintaining this model of public sphere. During feudalism, public sphere reflected dramas of nobility, writes Habermas (2003).

These were staged performances of rulers to portray their own views. Those stage performances were played before the people, not on behalf of them. Compared to contemporary times, this was more honest approach, as today's staged performances may be played on behalf of a public. What may have changed was level of manipulation from shameless state propaganda to top "techniques of spinning".

Emergent forms of trade and finance capitalism may have contributed to establishment of a civil society. Merchants may have been the first to use what would later become press. They exchanged information through newsletters. Goode (2005) writes, "The press emerged as an outgrowth of the increasing traffic in merchant newsletters. Already, under feudalism, these newsletters had unleashed the very elements within which this power structure would one day dissolve."

"Literary public" had an opportunity for an expression. They mainly wrote articles about philosophy. The literary public sphere spread beyond the pages of the printed press and beyond the restricted strata of the pedagogues and philosophies, writes Goode.

Critical reasoning occupied the coffee houses and the salons in the literary societies of Europe. For Habermas (2003), the bourgeois public sphere was, in principle, shaped by the values of egalitarian dialogue. But the dialogue was there only as its existence may have coincided with the interests of merchants. No matter what was the reason, this was the time of



what seemed to be free press. The press resorted to dialogue. Letters to the editor were accorded special status.

In eighteenth century though, values of critical dialogue were meant to erode dogmatism. It was a culture of participation and argumentation. Literary criticism, writes Goode, adopts a new conversational role. It seeks to feed off and back into the discussions taking place in the coffee houses and literary societies. Kant (2006) claims the public should take their lead from philosophers. He writes, only property owning people should engage in political debate. One who serves only himself has the right to resonate in public.

The problem of today's society may be that those who ought to convey the attitude of the public might be corrupted themselves. Habermas (2003) advocates a reflexive publicity, "institutions that claim to represent the public, must, themselves be opened up to the critical scrutiny of the people".

Various non-governmental organizations, labor associations and professional may not claim interests of their members. Instead, those organizations may get money from "merchants". Goode (2005) writes, "the activities of the organizations themselves, their pressure on the state apparatus and their use of power against one another, as well as the manifold relations of dependency and of economic intertwining - need a far-reaching publicity. This would include, for instance, requiring that the organizations provide the public with information concerning the source and deployment of their financial means." Goode fears that private interests of those who own money may guide the public sphere.

It is no miracle that politicians stumbled, incapable of resisting the seducing smell of green notes. As Goode notes, Habermas (2003) emphasizes conversation, reading and plain speech, as worthy forms of discourse for a democratic culture, while he is hostile to theater, courtly forms, ceremony and the visual.

It would be a mistake, to conclude, write Herman & Chomsky (2002), that the gradual erosion of the public sphere reflects the preferences and free choices of the public. "The citizenry was never given the opportunity to approve or disapprove the wholesale transfer of broadcasting rights to commercial interests back in 1934, the pledge made by those interests and subsequently by the Federal Communications Commission (FCC) itself, that public service offerings would never be buried in favor of the entertainment preferred by advertisers, was never fulfilled. The public is not sovereign over the media, the owners and managers, seeking ads, decide what is to

be offered and the public must choose among these”, write Herman & Chomsky (2002). They add that people watch and read, in good part, on the basis of what is readily available and intensively promoted. Polls show that the public would like more news, documentaries and other information and less sex, violence and other entertainment, even as they do listen to and watch the latter.

## ***Role of media***

“We live in rhythm of binary digital media models, in binary circuit, totally enlighten, analyzed, obscene and dead. This postmodern, this fluorescent monster which switches itself on and off in mechanical rhythm, shining light on and leaving in darkness, the electronic village, where we simulate our lives incapable of symbolic exchange, under absolute control of media models” (Dakovic, 1997).

Culture plays an important role in shaping forces of domination, as well as generating possibilities of liberation (Marcuse, 2007). Cirjanic (2010) discusses cultural phenomena of reality TV, as ratings of this program in Serbia are skyrocketing. She reaches to a conclusion that these TV programs are being viewed on such a scale, as their audiences want to avoid taking care of their own problems in reality.

“Dr. Parnassus: I'm the felicitater... the facilitatater, dear boy. I create the opportunities. It's not my fault if you are not up to it” (Gilliam, 2009). This notion shows that media have the role to provide aid or support people that are using them.

The question may be posed about role of media. Is role of media to be “passive conductors of reality” or “creations” with personal stamp of journalists.

“The Guardian sees itself as a mediating institution, one that applies knowledge and judgment to the gathering of facts. It believes mediation is necessary for understanding and it knows that institutions must be built and tended with care.

The high-minded creation of Scott Trust, long ago, epitomizes this sensibility. In contrast, Julian Assange and Wiki Leaks disdain the notion that anything should come between the public and the vast universe of ostensible information you can evaluate for yourself, if only someone will let you.

The ideal role of a journalistic outlet, in Asange's view, is to be a passive conduit for reality, or at least for slivers of reality, with as little intervention as possible - no editing, no contextualizing, no explanations, no thinking, no weighing of one person's claims against another, no regard for the consequences.

The technology that Assange has worked on for most of his career possesses immense capabilities and cannot be controlled by a single institution or voice. It is perhaps for this reason

that Wiki Leaks - ultimately replaceable by the next technologically savvy anarchist - is so disturbing to many” (Ellison, 2011).

Inventors of cinema, Brothers Lumiere had different perspectives on creating movies. One of them wanted to document reality. His films were simple depictions of the world around him. In fact, first film showed workers leaving factory. It was sort of depicting reality. The other brother Lumiere wanted to show surreal world through lens of his cinematographer. Both of them could not dream that their invention could have prominent future. Who would be interested in viewing moving pictures of world around us, they thought (Parker, 1995). When people came to the first cinema projection, they were amazed by the magic of moving pictures. They could see what somebody else was doing as if they were there. Even today, when TV is on, many people say they automatically look at this source of light and movement. The fact that people fix eyes to the light box may be “magical”.

If media are passive they might be “heartless” and the question may be how content without personal stamp of journalist may affect media users. Two concepts of media have been presented here, the one about passive and other one about active presentation of reality.

Iggers (1999) examine modern journalism. He asks if the problem could lie, at least in part, with the journalism values themselves. He questions mass media ethics and education of journalists, as they might reflect distorted view of the world imposed by “minorities in power”.

Rules theoretically designed to safeguard the stated mission of the press, instead, frequently serve to legitimate practices that undermine that mission, claims Iggers. It is quite possible to be a very ethical journalist, relative to the ethical norms that circulate within the profession, writes Iggers and yet to produce journalism that is ineffectual, meaningless, or even irresponsible and destructive, when examined in the light of a broader conception of the ethical responsibilities of the news media.

Could it be that an increasingly irrelevant conversation within journalism about professional ethics distorts priorities and diverts the attention of both journalists and public, Iggers asks, from the more serious institutional failures of the news media to fulfill their responsibilities? This is key question of mass media, because it may explain that “distortion” is in fact institutionalized. It may make journalists servants to the system, as it trivializes profession to the level of skill. It may also set unrealistic values for journalists, while failing to note that

journalist basic role is to depict reality in mass media, like with any institution in a healthy society. But instead, it may be about setting agenda in the interest of minority.

Modern media ethics may be so unrealistic and perfidious that it suppresses bias of journalists. The dogma of neutrality, writes Iggers, holds that the news media can and should operate outside of the reality, to observe and record without expressed stand on most issues. In a 1941 radio address, George Orwell (2003) asserted that, “propaganda in some form or other lurks in every book, that every work of art has a meaning and a purpose - a political, social and religious purpose - and that our aesthetic judgments are always colored by our prejudices and beliefs.”

Also, modern media ethics may include information ideology, which treats only the information function of the news media as ethically significant. Iggers contains that journalistic objectivity is not possible, that journalists cannot and should not be neutral observers and that the emphasis on the information function of the news media pays too little attention to the ethical significance of the role that the news media play in shaping public individual identity.

There is a growing acceptance, writes Iggers, of the idea that reality is socially constructed and that the competing versions of reality presented to us via the news media are not and indeed unbiased representations of reality.

“Critics on the left charge that the American news media have become stenographers to power, carrying out the agenda of ruling elites. Critics on the right accuse the media of having a liberal social agenda that undermines traditional values”, writes Iggers.

“Television journalism in particular has come under attack, accused of distorting public perceptions by dwelling excessively on violent crime” claims Iggers. Reality may consist of both good and bad events. Domination of negative news only shows how much reality is distorted in media.

To depict better picture of reality, mass media may offer opinionated news, documentary and discussion programs with lots of input from the public. Modern approach to mass media, instead, may emphasize news as a social construction, rather than mediated reflection of reality, claims Iggers.

He proposes new, more realistic ways for media, which include assumption that in a society committed to democratic values, the construction of public values should be a democratic process with broad participation. These new values, proposes Iggers, should include access,

diversity and an emphasis on explanation, context and narrative as opposed to the conception of news in terms of concrete, discrete events.

In their documentary film, Achbar & Wintonick (1992) tell the story of modern media which determine, select, shape, control and restrict to manufacture consent of the public for decisions of minorities in power. Editorial techniques of major American media include selection of topics, distribution of concerns, emphasis, framing of issues, filtering of information and bounding of debates. Fairness and accuracy in reporting study may illustrate to what extent these techniques distort reality. Of 1530 guests in 865 Nightline programs 92% were white, 89% were male, 80% were professionals, government officials or corporate representatives.

Another example of this distortion in US media may be neglecting some conflicts in news reporting while emphasizing others. Chomsky points out that American media dedicated little attention to East Timor atrocities, while giving full coverage for communist genocide in Cambodia. But, where does this possible “distortion” in media come from?

At the beginning of their existence, mass media might have been exposed to institution of censorship. After invention of printing press, editors could publish newspapers, only after they were checked by censors. Censors could approve, alter or reject certain content. At the end, members of audience get only favorable texts for the monarch.

As propaganda possibly switched to more sophisticated manipulation – public relations, as the time passed by, censorship also may have changed to more deceptive and invisible manipulation. Self-censors are journalists who intentionally omit to cover certain topics or they produce favorable texts for some interest group. Herman & Chomsky (2002) write that censorship is normally not accomplished by crude intervention, but by the selection of right-thinking personnel and by the editors and working journalists internalization of priorities and definitions of newsworthiness that conform to the institution policy.

“Certainly, the media's adherence to an official agenda with little dissent is likely to influence public opinion in the desired direction, but this is a matter of degree and where the public's interests diverge sharply from that of the elite and where they have their own independent sources of information, the official line may be widely doubted”, write Herman & Chomsky.

In modern times, there may be even worst trend than self-censorship. This may be “systematization of a journalist”. In modern-media-machine, mediators of our reality may

become “robot journalists”. They may be “mediators of the system”, much more than censors or self-censors. “Mediators of the system” may have lost connection with reality themselves.

They are the “guys who read from teleprompter”. In other words, they may not be knowing or feeling what they are reporting about. When you read off a teleprompter, says Chomsky, it's a very odd experience. It's like the words go into your eyes and out your mouth and they don't pass through your mind in between, claims Chomsky. Programs produced by those robot-journalists may lack in “spirit”. They may be “copy of the copy”.

## *Negative news*

Research results of this study tell that people think media are dominated by negative news. Most of the survey respondents think media are unrealistic and they would like media to change by becoming more realistic and less negative.

At first, effects of negative news may have been to warn, then to entertain and at then to produce fear. Guided by corporate interests, in race for profits, mass media may have been portraying negative picture of society.

In modern society main interest of mass media may be “to be consumed”. That's how journalists provide income. Public interest may be far behind. This issue complicates when interests of corporations are added up. They advertise their products through mass media.

Negative news may also correspond to agenda of politicians and owners of corporate businesses. Primarily, politicians and corporations may be strategically promoting fear and artificial ideas of happiness through negative news. Negative news may make people “consume media”.

Why people want to hear, listen and read such possibly unrealistic news and reports? It all may have come from the times when people were dependent from nature. Old instinct might have been used by the people protect them and survive.

In order to neutralize dangers coming from the nature, both men and women must have been on a constant lookout. Struggle for survival may have been important for humans and all other species. This is how humans may have created possibly one of the first mass media – drums (Drumming, 2011).

As soon as humans hear warning signal their adrenalin may rise up. This human characteristic didn't change until this very day. It may be practically good when mass media provide useful warnings. They can warn people to stay indoor if typhoon is coming, or inform young population of different dangers, such as drugs and alcoholism.

Although it can be good to inform citizens about legitimate dangers, human “desire” to receive warning signs may have been misused by creators of mass media content. In spite, there may not be so many real dangers in contemporary times, TV programs may be dominated by bad news, as research respondents of this study say. Also, they say there is little useful information in news programs.



On the other hand, entertainment function of news programs may look dominant. People may feel excitement when they hear about bad news. Journalist may say people love to watch stories about conflict, crime and misfortune.

Role of modern mass media may be valid depiction of social realities, not “promotion of criminals and terrorists”. By showing so many bad guys at openings of news programs, journalists may be becoming their promoters.

There may be two types of negative news. First there may be news that happens far away from the viewer. That news may be less relevant for its audiences and they may be shown for the purpose of pure entertainment. Such negative news usually includes misfortunes that happened in some distant country, like tsunami in India and earthquake in Korea. Entertainment news may take away time of a viewer from what he or she could use in real world. People may become prisoners of mass media, by using them for prolonged portions of time, instead living “real life”.

Danger for individual may also come from other kind of news, those that may make fear. Second type of bad news may relate to its audiences much more than entertainment reports on TV. This may scare people. As negative news may be dominant, danger portrayed by mass media may be over-dimensioned.

For example, news about pig flu may have become terror for societies all around the world. This news may have changed people’s lifestyles. They may have made people stay at home and use different pharmaceuticals to prevent the flu. At the end of this negative news campaign, people found out this disease had similar consequences as any other flu (Fassa, 2009).

Negative news coming from audience's neighborhood may be more dangerous than those coming from abroad. Reason for this may be because this news may be half-truths. Event that news is discussing what probably happened. On the other hand, but it may not carry danger in the extent that it is presented in media.

Except pig flu, another example how social picture portrayed by negative news may be unrealistic and harmful could be seen in effects of reporting about incident on a lake. In July of 2010 National Television of Serbia reported on drowning of drunken teenager (Tanjung, 2010). Effect of this news could be that parents were advising their children not to visit lake, as it would be dangerous to do so. Although drowning in Serbia may be a rare accident, national television made a report about this unfortunate event.

Not only that this news may not be viable represent of reality, they may produce negative effects. Still, reports on teenager's use of drugs and alcohol may be rare. By reporting this way, it seems as if national television is sending a message to young people to visit night clubs or play PC games, but to stay away from nature. This illustrates how harmful negative news could be.

The most harmful of all negative news may be those that relate to their audiences. In that case, negative news may be taking "more than entertainment" role, acting as "fear making machines".

At this point, probably because of too much negative news, people in Serbia request a change in mass media programs, research results of this study say. They may no longer be entertained by negative news. Because some negative news relate to their audiences this may cause fear. Some people may refuse to consume mass media, as they may be fed up with their "negativity". According to results of this research study, majority of the people want more positive news. They would like to see realistic picture of Serbian society portrayed in mass media.

## *Happiness formulas*

It may be said that one of the effect of mass media could be creation of “happiness formulas” for their users. In other words, people may use “formulas” acquired from mass media to create their own idea of happiness. While doing this, people may include information from their social and natural surroundings to finalize the idea. Thus, their goals may be products of surroundings and people’s media use.

If people use mass media exclusively, as their sign towards happiness, their frustration may be bigger. It may be outcome of setting their goals too unrealistically. For example, if a student learned from mass media that Formula 1 driver Michael Schumacher drove Ferrari, he may have accepted possessing this automobile as a formula of happiness. When that student realized that he could not be able to afford Ferrari, with his income, he might have been very disappointed.

In reality, student may adjust his media acquired happiness formula, by checking it to his surroundings. If majority of his friends drive Ford automobiles, the student may change his media induced idea of happiness to a more “modest one”. As a consequence of interaction with his neighborhood, friends, fellow students and family, he may lower his aspirations. He then may wish somewhat cheaper model of automobile as a prerequisite for his happiness. This may be one of his life goals.

This definite “picture of happiness” may be more realistic, but from the beginning, it may have been dramatically influenced by possibly unrealistic world of mass media. They may give him frame for his aspirations.

“Democratic common sense must fear media-induced indifference and the mindless conversational trivialization of all differences that make a difference”, writes Habermas (2003).

Media may set standards of how people should live. People’s surroundings, on the other hand may give them more choices. In a look for ultimate happiness, typical mass media consumer may go for a compromise. He may take into account what’s on TV and what’s out there, to create a mash up of his happiness ideal.

Although it is not possible to know how much virtual world of mass media affect people’s “happiness formula”, it may frame their materialistic ideal of happiness.

Usual box of aspirations, in the western world may contain “a fancy car”, house with a swimming pool, trendy clothes and neat looks. All in all, it may be about “buying happiness”.

Mass media may have become major promoter of consumption society. This pattern of thinking may produce frustration, instead of happiness.

For example, if a young woman feels unhappy, because her breasts are small, she might undergo plastic surgery. Her wish to do this may be consequence of mass media consumption. Mass media may be creating picture of ideal woman. One of the elements of ideal woman may be having big breasts. Young woman may check if her female friends tend to highlight this part of the body. She may also “inspect” if men in her community desire women with big breasts, more than the ones with smaller breasts. With all this and her deep personal feeling of upset, young woman may choose to do breasts surgery. By doing this she may make her breasts more desirable for male population. But, the feeling of upset may not disappear. That may make young woman feels unhappy, as before. She may seek to do another surgery, in her attempt to “buy happiness”. This situation may create a tide of personal unhappiness. This tide may be caused by mass media.

On the other hand, media may be useful for practical purposes. Modern media may warn of dangers, but they can also be used to educate and entertain. Media programs may inform citizens about current market offer. As with everything there may be “two sides of a coin,” so media may be useful and necessary asset in modern society.

## ***Drugs, media and manipulation***

Chomsky et al. (2006) write about effects of drugs on people. Chomsky remembers the times when he was a kid. He would go into the apartment of his cousins. Although it was broken jobless family with twenty people living in a tiny apartment, Chomsky claims he had a feeling of hopefulness. He claims, this family was intellectually alive, exciting and that it was very different from today, somehow.

Thirties were times of deep economic depression and lots of people were out of job, but the funny thing about it was, continues Chomsky that it was hopeful and it that sense, very different from today.

“When you go into the slums today, it is nothing like what it was: it's desolate, there is no hope. You take a walk through East Harlem today, there was nothing like that at the depths of the Depression – this sense that there's nothing you can do, it's hopeless and your grandmother has to stay up at night to keep you from being eaten by a rat.

That kind of thing didn't exist at the depths of the Depression. I don't even think it existed out in rural areas. Kids didn't come into school without food; teachers didn't have to worry that when they walked out into the hall, they might get killed by some guy high on drugs - it wasn't that bad” says Chomsky. He claims, “A lot of people have pointed out that just at the time when you started to get serious organizing in the urban ghettos in the 1960s, all of a sudden there was this huge flow of drugs which absolutely devastated the inner-city communities. And the communities just couldn't defend themselves against it: the parents couldn't do it, the churches couldn't do it, you've got guys hanging around on street corners giving ten-year-old children free drugs and in a couple of months the neighborhood's gone”.

Orwell (2003) writes, “He took down from the shelf a bottle of colorless liquid with a plain white label marked ‘Victory Gin’. He took a cigarette from a crumpled packet marked ‘Victory Cigarettes’ and incautiously held it upright, whereupon the tobacco fell out on to the floor.” Do media have similar effects like drugs, because of their potentially crucial manipulative feature: they may not be able to present reality? Rather, media may be able to preset distorted reality, similar to “imaginative world” that drugs open door to.

In his effort to present manipulations that humans are exposed to, Plato (1988) writes, “Human beings living in a sort of underground den, which has a mouth open towards the light

and reaching all across the den. They have been here from their childhood and have their legs and necks chained so that they cannot move and can only see before them for the chains are arranged in such a manner as to prevent them from turning round their heads and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave. True, he said, how could they see anything but the shadows, if they were never allowed to move their heads? And, of the objects which are being carried in like manner, they would see only the shadows?” This poetical notion may relate to framing of news programs that focus on certain topics, while neglecting others, which may be primary feature of modern media.

Comparison of Satan and “media” may be present in popular culture. “And next, Satan branched off into poetry and recited some and did it well and Marget was charmed again. And again, Wilhelm was not as pleased as he ought to have been and this time Marget noticed it and was remorseful”, writes Twain (2004) and adds, “it was a tranquil and dreamy picture, beautiful to the eye and restful to the spirit. If we could only make a change like that, whenever we wanted to, the world would be easier to live in than it is, for change of scene shifts the mind's burdens to the other shoulder and banishes old, shop-worn wearinesses from mind and body both”. Like Satan in Twain's novel, *Mysterious Stranger*, modern society may bring humans outside of their “realities” by means of deceptive poetry of mass media.

In film “Network”, TV show host reviles deception and distraction, as postulates of mass media, “We’re in a lot of trouble! Because you people and 62 million other Americans are listening to me right now. Because less than 3% of you people read books. Because less than 15% of you read newspapers. Because the only truth you know is what you get over this tube. Right now, there is a whole and entire generation that never knew anything that didn’t come out of this tube! This tube is the Gospel. The ultimate revelation. This tube can make or break presidents, popes, prime ministers. This tube is the most awesome goddamn force in the whole godless world and woe is us if it ever falls into the hands of the wrong people! And when the largest company in the world controls the most awesome, goddamn propaganda force in the whole godless world, who knows what shit will be peddled for truth on this network! So you listen to me.

Listen to me! Television is not the truth. Television’s a goddamned amusement park! Television is a circus, a carnival, a traveling troop of acrobats, storytellers, dancers, singers, jugglers, sideshow freaks, lion tamers and football players. We’re in the boredom-killing

business. But you people sit there, day after day, night after night, all ages, colors, creeds. We're all you know. You're beginning to believe the illusions We're spinning here. You're beginning to think that the tube is reality and that your own lives are unreal. You do whatever the tube tells you! You dress like the tube, you eat like the tube, you raise your children like the tube, you even think like the tube. This is mass madness, you maniacs! In God's name, you people are the real thing! We are the illusion" (Lumet, 1977).

In his popular book, Serbian author writes about media impact. "Let's not forget that, within the mass of those who entertain themselves, there are lots of those who consciously or unconsciously attempt to escape themselves. They are looking to forget reality. We are deceiving ourselves, if we think, that mass is entertaining itself because of mere need for fun. That is just a superficial picture and if we go beyond the surface, we would discover that the need for entertainment is expression of deep need to escape from oneself, from reality. That is the need for life of the other I, which lives in the moments of illusion and forgetfulness, every day. A person cannot think of his or her own misery and troubles, when consuming fun loving sounds and pictures of the tube. As there are more worries and hard times - the need for fun is greater. People are afraid of themselves and that is why they find exit in the mass, from which they take psychological stability", writes Susnic (1976).

Modern entertainment as the contemporary equivalent of the Roman games of the circus diverts the public from politics and generates a political apathy (Herman & Chomsky, 2002). Kellner (2003) writes that classical Greece had its Olympics, poetry festivals, its public rhetorical battles and its bloody and violent wars. He states, "Ancient Rome had its orgies, its public offerings of bread and circuses, its titanic political battles and the spectacle of empire with parades and monuments for triumphant Caesars and their armies". Kellner also adds, that in the early modern period, Machiavelli (1985) advised his modern prince to use spectacle productively, for government and social control. Emperors and kings of the modern states may have cultivated spectacles as part of their rituals of governance and power. Debord (1995) describes media and consumer society organized around the production and consumption of images, commodities and staged events.

Those not interested in classical entertainment may indulge in reading books. Rebels may sit in comfortable chairs watching Micheal Moore documentaries. Those who still have energy left to act, despite all the distractions may be distorted to fight between themselves. Or they may

become members of some nationalistic movement. They may choose alternative groups within the system trying to express their frustrations. People may be distracted, divided, labeled as nationalists and Nazis, so they don't attack the system. As a consequence of all these distractions, public forum may be broken.

“The loud little handful, as usual, will shout for the war. The pulpit will, warily and cautiously, object, at first. The great, big, dull bulk of the nation will rub its sleepy eyes and try to make out why there should be a war and will say, earnestly and indignantly, it is unjust and dishonorable and there is no necessity for it. Then the handful will shout louder. A few fair men on the other side will argue and reason against the war with speech and pen and at first will have a hearing and be applauded, but it will not last long. Those others will outshout them and presently the anti-war audiences will thin out and lose popularity”, writes Twain (2004).

The minority may have discovered a help in influencing majorities. It may be found possible to mold the mind of the masses, so that they directed their strength in the desired direction. Intelligent manipulation of habits and opinions of the masses may be an important element in democratic society, writes Bernays (2004). This conscious or unconscious manipulation through media might be present in modern societies.

As mentioned at the end of previous chapter, media can be useful assets in modern societies. Manipulative and addictive features of mass media are examined in this chapter for the purpose of describing potential social processes underlying relation between media addiction and political participation.



## **Anomie**

Inadequate procedural rules to regulate complementary relationship among the specialized parts of the system can cause anomie (Olsen, 1965). Anomie may be referred as condition of inadequate moral norms. The problem may happen when there is malintegration in social system, which may be consequence of failure in public representation. In other words, this may happen if politicians promise to do something in campaign, but then do differently when elected.

Example is if someone is talented to become pilot and that is hardly possible because of financial hardship. This means the system does not give possibilities for people to advance according to their capabilities. This stress may be reason for addiction.

Durkheim (1893) writes about structural spontaneity, which is closely tied up to social justice or just social contract. It may mean that everybody gets job according to his or her talent.

Except talents may be unable to get their place in the society and politicians which promise something while they do something else, there may be problem of representation or expression, that can be illustrated by the discrepancy between common goals and the legitimate means to attain those goals. If someone wants to sell alcohol, but that activity is banned by the law, he places himself against legitimate means to attain his goals. Also, if money is desired by all and the system does not give the opportunity for people to become rich. Again these kinds of stressful situations (discrepancy between goals and possibilities) may result in addictions.

Anomic division of labor exists whenever regulation does not exist (Olsen, 1965). If regulation does not exist it leaves possibilities for speculations in some aspect of public life. Often, some people are not willing to work on the edge of law, while speculators are. In this case those who are willing to play in immoral ways would be able to survive and profit in unregulated market.

Olsen writes that anomie may be occurring if regulation is not in accord with the degree of development of the division of labor. Societies are changing but often laws may not follow. This could be one case of mismatch between regulations and society. The other case may be if laws change despite society stays the same. Example may relate to regulation about equalities between men and women which are applied to different domains including language and politics.

Changes in language in order to establish gender equality may make language more artificial if they are enforced by bureaucrats. These changes may make language complicated.

Artificial changes coming from interest groups and not from “the people” may be denying will of majority. That is why voters may feel their participation in elections may not mean much. Again, this could be reason for addiction.

For this reason, Olsen (1965) stresses the importance that regulatory or procedural rules of integration develop spontaneously. If laws come from the people, or they are based on people’s values and stands, there may be no problem in representation or “people’s expression” through their chosen public representatives. Gay pride may be example of typical enforcement of attitudes and lifestyles on people through media. Although many do not have anything against gay lifestyle, they may have against its furious promotion through media, behind the notion of equality and human rights. Failure to represent “social reality” may happen if values of minorities are promoted intensively. If will of people is not represented well by elected politicians, then people may feel frustrated and this stressful situation could be cause of media addiction, because people could not “express” well through their social agents.

Dimensions of anomie are powerlessness, meaninglessness, disorientation, normlessness and work and social estrangement (Huschka & Mau, 2006). In other words, anomie, alienation or addictions occur because of estrangement in personal relations and professional life. This may happen if individuals see their personal relations and professional life as meaningless, disorientating, norm less and powerless, because of changes in work organization and intrusion of media into family life.

### *Anomic division of labor*

Inability to express in professional life and personal relations may lead towards addictions. This inability to express may relate to both work and private life, but also public representation. People may be unable to express their stands through elected politicians. They may be prevented to affect work process because of modern company structure or changes in process of production. Also, conditions for business may not be favorable. There may be many reasons how inadequate procedural rules to regulate complementary relationship among the specialized parts of the system can cause anomie (Olsen, 1965).

Anomic division of labor exists when specialized parts of the social system are isolated or otherwise prevented from communicating and interacting (Olsen, 1965). If elected public officials fail to do their duties in accord to will of majority than people may lack motivation to pursue their talents. Society which does not reward virtue, may crumble in ravine of mediocrity.

In other case, if media do not give valid representation of social reality to their users, then confusion may be spread within the system. Also, media may be used by some interest groups to spread fear, which additionally distorts the system and its parts.

Instead of playing socially useful role, media may be used to fulfill interests of rich minorities. In that way, both media and politics may be placed against interest of majority.

In case of politics, the matter may be inconsistency between values and norms of society, or laws and actions of elected public representatives. In case of media the matter may be in inconsistency between lifestyles of society and its depiction in media.

The problem appears because social structures fail to reflect underlying values and norms of the society (Olsen, 1965). The incorrect arrangement of social representations produces distressing psychological symptoms (Mestrovic, 1987).

For example, some children may see only way to “express themselves” by committing suicide. Lots of people said that mass killings in US schools used to happen because perpetrators did not see how they can “achieve happiness”.

If members of perpetrators community tell them they are losers and they would not be able to do anything in life this may create pressure. On the other hand, perpetrators may see only way to “express themselves” to make it to the news, as mass society may appreciate only famous people, while “others do not exist”.

Newtown mass killing happened in December 2012 (Nyholm, 2012). In this case perpetrator announced killings previous day on internet (Daily Mail, 2012). In his announcement perpetrator wrote that he would commit suicide and that it would make it to the news. It appears suicide makes sense for perpetrator, especially because it would make it to the news. His statement looks as if he looks forward to the suicide. It almost sounds as “statement of freedom”.

Anomie is a disjunction between goals and institutional means (Orru, 1989). In case of US mass killings in Newtown and Columbine the problem may lay in anomie, not only because of violent programs in media and easy way to buy weapons, but most importantly because young individuals may not get adequate support from family and school.

Again, main reason why basic institutions of society such as family, work and education fail may be because of labor organization and interfering interests injected by media into family.

Anomie is inadequacy of socially generated goals and values in industrial society (Orru, 1989). This means people may be unable to achieve their goals in socially acceptable manner.

For example if someone fears to be politically incorrect if offending other person this may lead to suppression of anger. Finally, person in question may explode in more drastic way by committing murder, because of continuous suppression of anger. In other words, something that could end up as verbal argument may convert into physical clash with drastic consequences.

This may not happen if media did not perform pressure concerning political correctness, in this case acting in the interest of minorities and under the veil of human rights. In this case, media may have not reflected values and social reality of majority which may have been reason for incidents to occur.

Imbalance between cultural values and social norms is something socially problematic (Orru, 1989). Usually old norms and social functioning may not be in accordance to current social situation. That may be because new experiences may occur, while social agents fail to follow through with adequate norms. This may cause stressful situations resulting with and addictions.

Primary reason for this may be that social agents may put their own interests in front public ones, although they are elected as public representatives. Legislative public representatives may be responsible for all aspects of society, including regulation of media and businesses in public interests.

### ***Disharmony of expectations and reality***

Disharmony of expectations and everyday experiences is main reason for anomie (Scott & Turner, 1965). Durkheim (1893) writes about personal and common duality of human nature. This common nature may be referred as conscious collective. Sense of conscious collective may be weakening in the period of organic labor division, because people may start to have different experiences. That is why it may be easy for public representatives to play the people by promising them something while doing another thing.

Although important for social functioning, common nature of people may be weak and not concretely defined, while personal relations may be well defined by contracts. Manipulation in common issues may be affecting society, because weak conscious collective may be breathing ground for manipulation of social agents, who may act in favor of their personal interests while undermining social ones. This is bad for society as according to Durkheim, state draws authority from conscious collective.

Bad social agents may be the problem. The problem may arise because of weakening bonds which normally integrate individual into collectivity. If social agents do not provide ways for people to express their talents by occupying right places in society, then anomic society may occur.

If person whose dream is to become physician does not have a chance to do so because of financial difficulties, then he or she may be unfulfilled. Society may provoke anomie if it does not have ways to support its members into becoming integrated into networked systems within the society. When individuals are integrated into social systems they may have feeling to belong to this society.

Except excessive regulation, Durkheim writes that problem of society may be lack of regulation or weakened common morality. In this case there is no clear concept of what is proper and what is acceptable. In the modern conditions, lack of rules and regulations may be dangerous as too much rules and regulations. Reasons for this may be weak family and meaningless professional environment caused by changes in labor organization and media intrusions into family.

Of course, there may be difference between quantity and quality of regulations and rules. Both factors may affect society in various ways. Quality regulations may be reflecting values and

stands of society in correct way, while on the other side, low quality regulations may not go from majority in the society, but from some minority.

Low number of quality regulations may not be sufficient because they may be too vague. In this case goals and aspirations are unrestrained and unregulated. On the other hand, too detail regulations, although of high quality may produce anomie as well, because they nevertheless exert pressure on individuals because of numerous regulations.

Similar anomic results may be created if there is right number of low quality regulations. For every society there may be right balance of values extracted from majority of people and numbers of regulations in which these values are presented. If there is disproportion between society and regulations, codes may not be integrated or they may be over integrated, in both cases resulting with anomie.

There is correlation between anomie and aspiration (Mizruchi, 1976). That means if aspiration is high, anomie may rise as well. Modern mantras may tell people to “do more” all the time. Notions such as “sky is the limit” may be present in advertisements throughout the consumption society. Going for more material assets including money, expensive clothing, houses and cars may represent goal for many in modern times.

While some people do not see themselves in “corrupt society” as they call it, most of them may want to be positioned high inside the pyramid of success, for example by becoming CEO or board member of some company.

Some people may be happy with less exclusive job placements, but they may always look towards famous and rich. When looking at aspiration two questions may arise. First question may be quality of aspiration. In other words, what aspiration may be in question. To become salesman is one thing, while working as university professor may be different.

The other question may be intensity of aspiration. In other words, question of aspiration intensity may examine if person aims to become CEO of the company that sells goods or seeks to advance steadily within the company structure.

The problem may be if person consciously or unconsciously accepts guidance of manipulative media in determining his or her goal. For example, person talented to become fireman may seek to become salesman with skyrocketing ambitions.

In this case, media may bear deciding role in setting aspirations of person in question. If media programs are looked as regulations their mismatch with social reality may build anomic society.

For example, promotion of banking in underdeveloped agricultural country may not be in accordance to social reality in that place. Combination of media pressures exerted in family and organizational pressures exerted in professional life may outcome with alienation, if Individual cannot fulfill personal goals or provide outcomes he values.

Growth of alienation indicates range of choices is declining (Dean, 1960). Olsen (1965) writes that modern conditions prevent persons from achieving their potential and individuality.

There is the discrepancy between objective situation and expectations (Shepard & Panko, 1974). The problem may be if expectations are formed unrealistically, under the influence of media. Manipulation by profit interest may be done through media. If most of the people used to form expectations realistically, according to personal talents, society may be beyond manipulation and confusion brought by profit interest.

Even if this was the case, it would not mean expectations would match objective situation. The problem may be that modern society brings confusion to “talent determination process” and it may not provide means to realize talents, possibly causing stress and then addictions.

### ***Growing distance between government and the governed***

Media bring confusion, while modern organization of work may prevent talents to be realized. Main reason for this may be profit interest. If profit interest is put high above other values in some society, it may mean material assets are seen as determinant of happiness.

On other side, values and emotions such as intimacy, harmony, sharing, love, family, friendship and loyalty may be placed low on the scale of importance. Materialism may be driving force of some society if it is placed high on scale of importance by members of that society, while emotional fulfillment is placed low.

In this case, if materialism is driving one society it may mean that people who have material assets in abundance would control that society. In most societies people who have most money, land, real estate, gold, cars and other assets may be businessmen. This means owners of business and executives would be able to control one society. Reason for this may be that businessmen and executives may affect legislation by lobbying for their interests, while those with less money would be handicapped.

It appears that vote of the rich may be more important than vote of others. Also, those with material assets may impact media by buying advertising space in internet, TV, radio and print. This means people who should control one society through their elected representatives may be in fact under control of the rich. Again, cause of this may be that materialism is high above emotional fulfillment on the values scale in one society.

Normlessness means lack of clear norms or conflict among norms (Dean, 1960). Absences of norms or conflicting norms may mean they may not be of high quality. Failure to represent laws may be caused by bad work of legislators. This failure may cause all other failures, because legislators shape societies, including media and businesses.

There is lack of institutional mechanism to express discontent (Aberbach, 1969). People may be protesting sometimes because society does not give them opportunity to express by work, education and media. Latest protests that happen around the world may be consequences of general dissatisfaction with society (Burton, 2011).

At the beginning of 21<sup>st</sup> century unconnected groups of people started raising their voices on the streets of Canada, Greece, Spain, France, Egypt and Libya. Nominal causes of these



protests may be economical hardships, ruling structure and sport games, but main issue may be growing personal dissatisfaction of protestors.

The problem may be their dissatisfaction cannot be shown in any other way because societies may be crafted according to measure of rich and not according to the measure of people. In modern societies everything may be oriented towards doing more for fewer assets and in finale interest of profits, while notions such as human being and emotional fulfillment are undermined.

Again main issue remains as Yin & Lucas (1973) write, growing distance between government and the governed. Elected legislators may appear responsible for anomic state of modern societies because they regulate both businesses and media. Situation may not be that simple, because it may be consequence of events in history leading towards anomie. Two possible main factors in anomie may increase: changes in work organization and intrusion of media in families. They may be inevitable consequence of growing dynamic density.

Mentioned above may be reasons for stress and addiction of people in modern society. If it is true that society is crafted according to rich, then frustration may grow among “ordinary citizens.” As a consequence of society created by the measure of minorities, frustration in the society may grow with the outcome such as violence and addictions.

### *More versus less anomic*

Anomie is less present with Catholics than with Protestants, writes Durkheim (1893). He explains it by stronger social control and integration in Catholics vs. Protestants. Lee & Clyde (1974) research confirms Protestants show more anomie when compared to Catholics. Huschka & Mau (2006) write lack of purpose, identity or values lead to breakdown of social norms. These research results indicate importance of relations within family, neighborhood, workplace, education system and associations. If relations are direct and deep, then there may be less possibility things would towards conditions possibly related to dysfunctional citizenship such as anomie, alienation, narcissism and addiction.

On the other hand, if relations between people are predominantly carried out by virtual means, the matter in question may be substitution of direct communication resulting in “social sickness”.

The question may be whether and in what degree personal relations are impacted by frustrations from professional life. New work organization may be the first major event in modern societies that possibly made gruesome impact to social relations. The other one may relate to intrusion of media into family, primary by spread of TV sets and proliferation of internet.

“We have been eagerly trying to improve communication. We made it. But now, there is nothing left to communicate”, claims Kezele (2009). Changes brought to the field of communication may be evident when people were enabled to use internet on mobile devices. Intensive use of mobile internet may have started with proliferation of smart phones, tablets and laptops. Popular social networking applications were implemented on mobile phones. Whether and how much this contributed alienation of people is a question that cannot be proven by social scientists, but nevertheless some indication about coincident decrease in participatory activities (direct communication) and increases in media use (indirect communication) exist.

Failure to fulfill needs and goals in modern society may produce frustration and out of it addiction. Therefore, substitution of more expressive activity with less expressive activity, like substitution of direct communication with social network communication, may produce addiction.

### ***Professional organizations and anomie***

There has been replacement of institutions such as religions, local community and the family with occupational groups, writes Durkheim (1893). By joining occupational group one may seek sense of belonging that used to come from other spheres of life, either professional or personal.

If everything was in order in professional and personal spheres of life person may not need to seek sense of belonging in occupational groups. For example, if person feels he or she cannot express on work, joining professional association may replace this feeling.

Focus on professional associations may come because of dissatisfaction with professional side of life. Expansion of professional associations may have happened on account of personal relations. This means that religions and local community and the family may suffer because of mass dissatisfaction people experience in their professional lives.

This dissatisfaction may happen because of changes in work organization. People may be becoming “machines alike” in the process of production. With rise in mass productions, workers started doing “automatic activities like machines”, especially in the production line. Thanks to this innovation, workers in mass production process may have become easily replaceable.

Similar innovations may have happened in the ranks of management. Importance of creativity may have been devaluated on the account of efficacy. Process in lower ranks of management may have become routine, similar to the work of manual labor on the production line.

The number of standards and trends set by minorities on the top may have been present in everyday work of managers, therefore minimizing their impact and creativity, even in creative fields of work.

In modern societies every sphere of work may have been becoming “industry”, even media, advertising and art. Unhappy workers, coming either from manual labor or management may be eager to get work satisfaction outside their workplace.

The feeling of satisfaction may come from work which provides living, the need for creativity has to be fulfilled, by making something or influencing promotion or strategic decision making. Creative person may want to feel proud that he or she make table or fix something that is broke.

On the other side, creative person may want to impact how product should look like or what it should contain, or how product packaging or promotion should be. Finally, creative person may possess the drive to impact decision making of the company in terms of choosing what markets it should go for or if the new product should be introduced, or what deals company should make.

This drive to create something new with bear hands or to fix something which does not work or to provide living, or to impact promotion and strategic decision making may be rooted in basic human needs. If these needs are not satisfied by workplace, then they have to be realized in other ways.

It may be impossible to find valid substitution of these needs in personal relations with family members, neighborhood and friends. Work related creative needs may be substituted by engaging in some hobbies or professional associations.

It may not be necessary that every person engaged in hobbies and professional associations is there for the reason of dissatisfaction coming from workplace. Substitution motive may be present in many but not in everyone who engage in hobbies and professional associations.

If person needs creativity in manual labor he or she may engage in different hobbies such as gardening, agriculture, making wood products, making houses, hunting, playing cards, playing games on computer, betting on soccer matches, becoming sport fan and so on.

On the other hand, person who wants to substitute his need to participate in decision making and the need to be creative in thinking may engage in professional associations such as journalist union, association of people for creative writing and company syndicate.

Consequence of these new activities may be lack of time to dedicate to family. This may be one simple way how dissatisfaction from work may affect personal relations. Time dedicated to work and addiction time dedicated for engagement in professional association therefore may affect personal relations in family, community and with friends, because of simple reason. That may be additional time consumption.

For example, if person joins workers union because he cannot get right satisfaction from work which provides financial assets needed for life, than he may dedicate less time to his children and wife. Rose (1962) writes reaction to mass society is appearance of voluntary associations and practicing different hobbies.

That may be how dissatisfaction at work as a consequence of new organization of labor may affect modern society in a way that is hard to recognize as something problematic. This may reflect in addictions and therefore dysfunctional citizenship.

### *More and less expressive activities and anomie*

“Social sickness” may be found under veil of increases in different activities with ultimate mirror being media including TV, radio, print and internet. It is one thing if person joins professional association as a consequence of substitution, while it is different if unrealized need is facilitated by online activity.

Internet may be least expressive of all activities, because person in question communicates with screen, instead with real people, in face to face communication, that is conducted in different associations.

So may be different if person joins association in which he or she would communicate with real persons face to face. It is something else if person joins association to communicate with persons online through internet. The decision how one person substitutes unrealized goals from professional or personal spheres may be indicator of “addiction depth”.

Face to face communication may be more expressive activity than online communication by its nature. Face to face communication may involve facial and hand gestures, body language, clear pictures and sounds of reality, not deformed by cameras and voice recorders. Face to face contact may involve touching. It is therefore different to engage in one and not the other way of communication, because one may be more expressive than the other one. Zeitlin (1966) writes about state when individuals work for profit without interest in work.

Even when wages are high, this state is not satisfactory, claims Zeitlin. He then asks why people not rebel. The answer may be, because there are many distortions from the problem, in other words - substitutions. The problem may be that surrogate activities do not fulfill the primary need, because they simply may be “less expressive” than direct communication, like in the case of internet.

## **Alienation**

According to Oxford dictionary alienation is the state or experience of being alienated: a sense of alienation from our environment or in terms of unemployment as it may generate a sense of political alienation (in Marxist theory) a condition of workers in a capitalist economy, resulting from a lack of identity with the products of their labor and a sense of being controlled or exploited. Above other meanings, Oxford dictionary gives definition of alienation coming from psychiatry as a state of depersonalization or loss of identity in which the self seems unreal, thought to be caused by difficulties in relating to society and the resulting prolonged inhibition of emotion.

Alienation is connected to decrease in creativity, altruism, suicide, addictions, poor marriage and crime (Nettler, 1957). Shapiro & Wynne (1982) write increase in destructive behavior among adolescents is related to alienation. They explain there are not enough adults to socialize youth, so alienation occurs. All this may be connected to breakdown of family. The question is why there may be difference between family in the past and family now, especially concerning changes in society. It may be truth that in the past people were more disconnected in physical sense, in terms of quantity of communication, but quality of relation may have been higher.

## ***Being alone***

People do not have to be tied one to another in modern society. They can live alone without the need to form family. Dean (1960) for example writes about lack of warm friendly personal relationships. Although people are able to form family many may not decide to do that because of their selfish, hedonistic and materialistic interests. This may be consequence of influences in modern society where consumption may be stimulated through media manipulation.

“Being alone” may be much better for big profit oriented companies, as those kinds of people may tend to indulge into different hedonistic activities, including purchase of expensive stuff, but also working hard at job. Main question is whether things are bought and spent because of real need or because of psychological need created by manipulative advertisements.

This may be fruitful ground for addiction, because fulfillment of people’s needs may be directed towards consumption, as a consequence of media manipulations (marketing). At the bottom point, this may produce frustration and therefore media addiction.

Youth may be parented in a way of indulgence in materialism, media, hedonism, consumption and superficial activities, with main goal of having fun and without ideas such as emotional fulfillment. Aberbach (1969) writes about consequence of the loss or absence of previous or desired relationships. Therefore, the problem in personal relationships may occur because either people try to escape emotional closeness or they jump from one relationship to another one without any “inner guidance”.

Except dissatisfactions created in professional and public life, disturbances of personal life may also be connected to addictions. Durkheim (1893) writes suicide rates are higher for people without children. Also, he adds, that single people show increases in suicide and that protestants are more likely to kill themselves, presumably because of their lifestyle and moral values.

As anomie increases, different types of addictions increase too (Nettler, 1957). Rose (1962) writes about breakdown of family and its connection to anomie. Tiryakian (1994) writes that specialization drains men of energy and emotional interests cutting down their ability to maintain human companionship in the marriage.



Possible decline in personal relations may relate to changes in work organization. If men have to work “unsatisfying job” in factory from 9 to 5, they may transfer frustration to their family. In this case, person in question works to live, not otherwise around.

If person in question is alone, he or she could contribute more at work. Business owners may promote idea their workers should completely dedicate themselves to work. In hypothetical case, dedicated worker without family may spend rest of his time by simulating life.

Activities such as watching TV and surfing the net may become lifestyles of many alienated persons in modern societies. Non expressive work environments may contribute to decrease in depth and quantity of personal relations.

Time consuming labor combined with transportation to and from may leave less space for family. Depth of personal relations may be decreased, not only thanks to frustrations from work, but also because attention grabbing media.

Interest in TV, radio, internet and print may decrease direct communication in households. As children predominantly use media, parents may need to compete with entertainment programs to get their attention.

Decline of family may be present because of what media promote and how they do that. Media may introduce profit interest. Advertisements, commercials and news may promote some products, services and political leaders by “scaring media users”.

These programs may influence media users to orient themselves towards consumption, while undermining personal relations. Manipulated by media programs, citizens may be additionally deterred from interpersonal relations, because of different reasons including crime, disease and pain.

In other words, interpersonal contact may increase possibility someone would be “robbed by criminal”. Also, if there is epidemics in some country, being in direct contact with people make it possible to get sick. Close personal contact may be rewarding but it may also presume pain.

Teenagers are often deterred from being in relationship, because if other party leaves them it may cause psychological pain. Therefore, some people chose to watch movies instead of engaging into close relationships with people. Their conscious or unconscious decision to isolate themselves may relate to potential partners, members of close and extended family,

acquaintances from neighborhood, colleagues from work, friends from associations, clubs and nongovernmental organizations and schoolmates from education system.

Isolation from people may be substituted by media use. Watching TV, reading print, listening to radio and using internet can hardly hurt anyone, at least not like being left by partner, betrayed by friend, gossiped by family member and cheated by schoolmate.

Media on the other hand may imitate fulfilling relationships more or less realistically. TV series and films may grab sight and hearing of their viewers giving them simulations of relationships.

In Serbia, examples for popular TV programs are Indian and South American series and reality shows (Raghavendra, 2013). On the other, internet may provide more realistic imaginative world because of its interactivity. Online applications such as instant messaging, voice calls and social networks may provide live communication with other people.

### *Escape to less expressive activities*

In their escape from pains that can be felt in deep relationships, some people may turn to online communication, while failing to create intimate relationships in direct environment. These people may not that there is a profound difference between online and offline communication.

Despite their online relationship may appear realistic, if not turned to face to face communication relationships cannot have richness of touch, smell, mimics and hand gestures. Also, if video call is used to facilitate internet relationship it can never provide close to realistic picture as it would have been in face to face communication.

The same goes for voice communication established through any online platform. Although being similar to realistic sound, voice transferred through wire may not be the same.

Text communication done through instant messaging and e-mail may not express emotions like direct speech.

Different ways to establish and maintain close personal relationships with people may be direct or mediated. If mediated way is in question, then these relationships may be called substitutes for those established and maintained by direct communication. As Singer (1973) writes, fear reduces interpersonal contact. He claims that activities become transferred indoors where the television set helps incorporate the individual into the larger network.

Numerous researchers describe social conditions in which rich relationships are lacking. Nettler (1957) writes personal contacts are neither stable nor satisfactory. He claims main problem is there is no sense of belonging. Aiken & Hage (1966) write that alienation from work and alienation from expressive relationships have been found to be more prominent in centralized and formalized organizations.

This indicates people in systems in which everything is done in accordance to the strict and detailed rules and regulations are more alienated. The question may be asked how to keep sense of purpose and belonging in modern society with quick paste of living and new communication technologies used by everyone.

It may be truth that changes in living may be necessary when compared to the time in which computers were not used so frequently, but this does not mean person is alienated per se.

Alienation and therefore addiction may occur when direct communication is substituted by the indirect one. The reason might be one kind of communication is more expressive than the

other one. The thing may be everything may be so tempting to substitute world of direct communication with the world of indirect communication, because according previously exposed data, there is increasing number of people using TV, radio, print and internet.

Also, in modern society people may be increasingly denying their roots, family tradition and so on. This may not contribute to sense of purpose, because in such sense of values, people may be left with frustration created because of lacking deep personal relations. This frustration of “person not standing firmly on the ground” connected to tradition, place of belonging, people around, past and future may be hidden or amortized by consumption, media use, substance indulgence and abnormal dedication to work, politics, activism and virtually anything. Abcarian & Stanage (1965) write freedom from traditional restrains converts person into instrument of purposes outside himself. This means person in question may instead be working for selfish interest of profit motive by dedicating himself to work in abnormal fashion, while “neglecting his own life”. The same goes for consumption and so on. Olsen (1965) writes about impersonal mass society in which there are no meaningful social relationships. He writes alienated man is estranged from society, community, friends, family and himself.

## ***Social alienation***

Social alienation leads to low productivity, drug abuse and low political participation (Bao et al. 2006). These consequences of alienation may be affecting society as a whole. Alienation may make dysfunctional citizens without the need to make real decisions, to affect process of production and to change society.

Low productivity may mean workers are not motivated with their roles in the process of production. Low political participation may mean people are not interested in society as a whole.

If persons are not alienated, low political participation may mean dissatisfaction with political surrounding. In other words, there may be nobody to vote for.

This may be a way protest voting. In this case person may be showing strong and socially contributory political attitude. On the other hand, many may fail to vote because they are addicted to all kinds of stuff, but voting is not among them.

As politics can be addiction too, that means that some persons may vote and participate in all kinds of political activities because they want to “escape something”. In this case, voting may be not functional citizenship, because these persons may be easily cheated and manipulated by different ideologies. Thus participation may not be necessary functional, in terms of society.

It may be impossible to explain why depth of personal relations affects society in such a way that it can make dysfunctional citizens, but it may be evident that there might be relation between quality in human relations and happiness. Burton et al. (1973) write social mobility means alienation, because these kinds of persons are usually lonely and unattached.

Unhappy and unfulfilled citizens may be easier to manipulate. The same goes for relation between anomie and alienation on one side and strength of family and participatory activities on the other side. Question of how anomie and alienation occurs for different reasons and with different outcomes may contribute to examination of dysfunctional citizenship.

Dean (1961) writes powerlessness may lead to political apathy. That may be because people lack time to engage in political discussions. Political participation, one way of another, may be the need to regulate both personal relations and professional life.

Such as political participation in terms of voting, discussing legislature and being political candidate may be important for every society. Decreases in political participation in modern societies may have been rooted in lack of time. People may be fed up with other

activities trying to fulfill their basic needs and wishes, such as needs to achieve depth and quantity of personal relations in family, neighborhood and among friends.

Also, the needs for professional achievement may be in front of the needs for political participation. That is why people may work for money, while trying to achieve creative satisfaction by joining professional associations.

On the other side, this professional issue may be taking time from personal relations. While personal relations would suffer, there would not be time for political participation. Political involvement may be the last thing on mind of alienated citizen in modern society. On the other hand, some citizen involve in politics out of alienation. As noted previously, these individuals may usually support extreme political organizations in strangely aggressive manner. This may be the reason why extreme left or right in political spectrum are getting stronger while options tied to moderate beliefs are on their lows.

Specialized audiences, internet chat rooms and self help groups of every conceivable sort seemed to have replaced the earlier images of mass society (Thomson, 2005).

The changes in mass society may speak of different ways in which people substitute their unrealized wants and needs. As noted before, the nature of substitution may serve as indication of “alienation depth”. If dissatisfaction in professional life is substituted by online activism as opposed to face to face activism in professional organizations, this may indicate alienation is deeper.

### ***Compulsive attachment as sign of alienation***

Compulsive attachment to the symbols may be present, especially if it offers leverage for aggression (Selznick, 1951). He adds that mass behavior results in superficial adherence to stereotyped values. Selznick writes that alienated persons in a church may have little understanding of basic principles and reflect nothing of them in their conduct, yet respond with fervor to the symbols of the church as most aggressive defenders. People who substitute their unrealized goals with attachment to church may take values for granted. They may not care about these values, but they stick to them as an expression of their frustration with other aspects of life.

Alienation is not directly against religion, but against authority that holds that religion (Dudley, 1978). It may be the way the young person fights to free himself from the restraints which are keeping him from becoming a separate person. This shows why underlying motive for doing or not doing something may be important.

If someone has the need to practice religion but decides not to because of some other reason, this may mean person is alienated from religion. In case of rebellion against parental authority it may mean failure to express as separate person made youth deny religion.

The problem may arise if youth have the need for religion. Petersen (1988) writes religion provides basis of social and moral order. The fact that liberating from parental authority means alienation from religion shows why parenting may be important in modern society.

Escape from one problem may get person into new even deeper problem. For example estrangement from parent may bring person in question to alcohol addiction. When person sees the problem he may go to addiction center. Person's surrounding, including parents, family neighborhood and friends may advise him to cure addiction by the help of professionals. Time may be needed to overcome alcohol addiction both by medicines, strict diet and isolation from outside world and group sessions with other addicts. At the end of his time in addiction center, person may have no alcohol addiction.

The problem may be that underlying problem that brought the person in question to addiction may stay untouched. Person may not do anything to face the problem because of its depth and the fact person does not know consciously about it. This may lead person to another addiction or few addictions.

Instead with alcohol addiction, unresolved need for parental love may be resolved by other addiction or addictions. For example, person may engage in playing video games and social networking instead of alcohol addiction. Although game and social networking addictions may not be deadly dangerous as alcohol addiction, they may be hard to recognize by society.

Also, virtual addictions may be less expressive than those practiced in direct communication. For example, addiction to participation in professional organization may be less serious than addiction to online participation in professional organization.

There may be two important factors concerning addiction in modern society. These factors may be how hard or easy it may be to recognize addiction and how deep or serious addiction may be. People may be going from recognizable to unrecognizable addictions and from less deep to more deep addictions. In case of religion, alienation from person's parents brings to alienation from religion.

One type of alienation presumes radical acceptance of traditional American values Seeman (1975). On the other side, Seeman writes about different type of cultural estrangement that on the contrary presumes rejection of traditional American values. This means alienation from one thing can be either in acceptance or in rejection of that thing.

Escaping from unfulfilled goals from personal and professional lives can be found in sticking to national values. This cultural preference may be radical and extreme if it connected to alienation. It may mean racism and chauvinism. Patriotism and nationalism may be nominal ways to express dissatisfaction and frustration with other aspects of life.

Alienation may be seen in problems that immigrants have in some communities because they may be different and fail to fit into model of average citizen in some country. On the other hand, cultural estrangement may be expressed as denial of tradition and values of some culture.

Expression problems have been described in previous paragraphs. These problems relate to personal relations and professional life. They may be reasons for personal dissatisfaction.

Major causes for these problems may be traced in changes in work organization and manipulation through mass media. Results of such problems in expression may be described as anomie, alienation, narcissism and addiction.

All these may result is substitution of one primary desired activity with another one that may be called surrogate activity. In different times this social problem may be called differently. This is failure to express leading towards unconscious or conscious decision to substitute



primary activity that leads to satisfaction of some need with secondary activity which addresses the same need in different way.

Social causes of such substitution which leaves individuals frustrated have been examined in following paragraphs. One of the consequences may be decrease in political participation. Others may be outcomes leading towards dysfunctional citizenship. Substitutions may affect both personal and professional life making citizens dysfunctional, either by going for some activity in unusually radical and furious manner or abolishing some activity.

### ***Unfulfilled creative need***

Both activism and lack of activism in case of substitution may be connected lack of need. In other words, although need may not be achieved though being active or passive, in some fields this is done. Person may want to achieve some need with wrong activity, while undermining other activity that fulfils other need, because first need may be more important.

For example, person may fears approaching lady in night club and for that reason he engages in social networking, which is “wrong way” to achieve that need. While being active on social network increasingly, because this activity does not fulfill his primary need for reproduction, person may stop with other activities which used to fulfill his other needs.

For example, person may not have time anymore to go to work, because he unsuccessfully struggles to satisfy his primary need for reproduction. That is how other needs may suffer, when person engages in wrong way of achieving some need.

The problem may be therefore it may be hard or impossible to achieve some need in other than direct way. Functional citizenship may be usually last on the list of priorities. This means that it may be hard for people in mass society to dedicate their time for higher or social good, because other more important personal issues have not been resolved.

On contrary, it may appear that in modern society of plentiful people would have time for social issues. If there were not media manipulation and dissatisfaction at workplace it may have been differently.

Citizens should have most of the time to take care representative matters in mass society. With robots working for them in factories, citizens should be able to work on spiritual and social spheres. Instead of being above machines, people in modern societies may be in a way below them, because of greed and other psychological characteristics. Minorities work against majorities by manipulation. People may be placed under the machines, in a way becoming modern slaves of minorities. Advancement on technological realm and drawbacks on emotional realm may be main characteristics of modern society.

As noted before, causes of current social situation may be traced primarily in dissatisfaction with work. Reason for this may be that, if person is satisfied with work he would have time for family and personal relations. Instead of dealing with problems at work and

fighting harder to overcome them, alienated person may give up, adjust and seek substitution, instead of changing workplace or fight in different way to achieve his goals.

Because of unfulfilled creative needs person in question may undertake some hobby or join professional association. The problem may be this would not be able to fulfill primary need of person in question.

On the other hand, that person would have less time for his family and other personal relations. Undermining family for the sake of professional fulfillment would make additional problems because of additional alienation. Mottaz (1981) writes job conditions are more important than background factors in explaining feelings of self-estrangement.

Workers in Western countries would find supportive leadership and job characteristics less alienating than workers in Cuba, Hungary, Israel and Russia Banai & Reisel (2007). Dean (1961) writes higher occupational prestige, education, income and rural background is related to lower alienation. Professional life may be significant part of the equation.

The fact that modern society may not provide opportunity for fulfillment of basic creative needs for most of the people engaged in modern mass production may mean endangerment of personal relations. It may be possible to take out TV from home, but it may not be possible to stop working at unfulfilling workplace, because most of modern production, trade and services companies may not provide opportunities for creative expression. This dissatisfaction may result in addictions and thus decreased political participation.

### ***Possibilities for social change in alienated society***

Effects of alienation may be despair, resignation, discouragement, hopelessness and loss of faith, writes Olsen (1965). Nettler (1957) writes alienated are unfriendly towards society and the culture.

In this case where the input of support falls below a certain minimum the persistence of any kind of system would be endangered (Finifter, 1970). People in condition of alienation may not be able to participate in public life as functional citizens.

Desperate people may not be able participate in public discussion about social good. Being in condition of discouragement and hopeless, alienated may not participate in election process by voting or running for offices.

Basic pillars of functional citizenship may be taking part in informal or formal discussion on public matters, participating in election process by voting and running for some public post in an effort to become public representative.

Reason for taking part in discussion or being activist of some cause may be change in legislation or making better laws. Place of citizen participation in modern societies may be taken by nongovernmental organizations.

These organizations may be paid for their activities by different donors, usually favorable for interests of minorities. Thus, there may fewer places for real citizen participation in public sphere. This sphere may be becoming place for professional activism. The fact that people are actually paid to lead projects in nominally public interest may leave less space for real activism in favor of good social solutions.

Individuals with high powerlessness are older, less educated, low in faith, native, Negro, male, have low income and live in cities (Finifter, 1970). On the other hand, individuals with low powerlessness live in smaller communities, write Finifter and add that they tend to be educated. Many Jews are low in powerlessness when compared to other nations, writes Finifter. The fact that old people feel powerless may be explained with their “sincere wishes” fading as time goes. It is one thing being young and enthusiastic and another one being old and with lots of commitments. People may give up on their idealistic ideas from childhood.

The fact that less educated feel powerlessness may mean they do not have chances to express them because their education give possibilities for manual and simplified work. On the

other hand, educated persons may have opportunities to be creative at workplace given they work on intellectual matters.

Also, the fact that low in faith are high in powerlessness may be because they have no firm grounding in anything including values and they do not feel belonging anywhere. Also, low in powerlessness may be native people who did not have difficulties in life such as moving from city to city.

It may be that Negro people also feel powerless because of their inferior position in the past. It may be that males feel more powerless than females, because social values in modern societies change in direction of equality between men and women.

Low income citizens may be more powerless indicating that money can provide some liberty in terms that persons possessing material assets can do what they want more than persons who are poor.

Money in this case may provide opportunities for expression because persons owning it may support family, buy clothes, travel and pay for some hobby or activity.

Powerless people live in cities as opposed to smaller communities. That may be because, people who live in cities may be more disconnected from each other. People in villages and smaller communities may be more united together in order to achieve common goals. They may know each other more than people in cities. Usually, village people may respect tradition and practice religion. They may communicate more between themselves in person, helping each other and caring more than people in the cities. Individuals who live in small communities may be low in powerlessness.

Research also found that Jewish people may feel less powerless than others. That may be the case because of their history. Being outside their land Jewish may have succeeded in keeping their tradition and customs. Therefore, historical circumstances may have made Jewish stick together and cooperate in common interest. Strong connections between Jewish and presence of religion may have made them survive as nation and keep connection with their roots all across the world. These reasons may be explanation why Jewish people feel less powerlessness than other people.

Anomic people are intolerant towards racial integration (Olsen, 1969). Anomic people are in favor of free speech limitations, write Olsen and adds that they disapprove participation in international political organizations. Olsen writes political alienation or estrangement from

political system is conceptualized as political incapability among persons occupying disadvantaged social statuses and discontentment among persons comprising old middle class.

Alienated desire governmental domestic action (Olsen, 1969). At the same time they oppose foreign aid, writes Olsen. Alienated people may therefore support either extreme left or extreme right. They may be radical in supporting their stands. They may show hate and resentment towards people who think differently.

Argument of alienated people in favor of some attitudes may be fierce, strong and emotionally intense. Alienated may be intolerant to any social changes that would bring them competition. They may want help but are not willing to support anyone or sacrifice in any way for some idea or goal. They may be generally dissatisfied with social situation, but some of them may be aware of this dissatisfaction.

Those who may be aware may be manipulated as noted before to the extreme right or extreme left. By supporting populist and manipulative public representatives, alienated people may not be demonstrating resentment with the political system. In this case alienated may be serving to the system, because they may be integrated part of what some people would call mass democracy.

On the other side there may be alienated people unaware that their dissatisfaction has something to do with the system in general. Usually they may not be voting. Some of them may vote, but in formal manner.

Third group of non participants in social issues and election processes may be connected to people who are not alienated. Those individuals may not vote or take part in political discussions because of their firm stand that nothing would be changed if they do so. They may be disappointed with current political structures and widespread corruption. Their decision not to vote or vote in invalid way would be considered protest voting.

Probably the biggest group of people may consists of alienated individuals who either vote or in most cases fail to participate in elections. Mason & Jaros (1969) write democracy survives on inactivity of alienated, when reservoir of discontent is not activated, while if it is, it can be manifested as protest voting, rejection of referendum questions and black & white tone of the campaign. This indicates relation between media addiction and political participation. Instead of expressing their dissatisfaction alienated may be amused with their addictions including media addiction.

## *Signs of discontent*

On the other side numerous protests and riots have been happening throughout world from 2006 to 2012 (Burton, 2011). These protests may be initiated by individuals through social networks and for different reasons. Initial reasons for protest may be connected to economical difficulties, lack of jobs and the need to change ruling structures. These protests may be indications how dangerous it may be for modern mass democracies to leave these issues unresolved.

Modern society may not be able to stand current situation, because there may be more frustrations that cannot be sustained by developing mass tranquilizers such as media, brands, politics, music, education and sport. Although new ways may be devised to entertain people from their frustrations rooted in professional and personal causes, there may be more unresolved issues than ways to calm them.

The main problem may be that mass democracy may be founded on profit motive and domination of minorities as opposed to free society in which everyone is able to express in professional and personal sense may be therefore affecting social processes in direction of public good.

Some people may be able to deal with their dissatisfaction with production process. Mason & Jaros (1969) write people are dissatisfied with the fact they do not have control of organization or of means of production. They find discontent with the capitalist system leads to private business, not to revolution.

Alienated man is aware of the discrepancy between who he is and what he believes he should be (Abcarian & Stanage, 1965). The belief what person should be may be formed in two ways. First, it can be based on knowledge of talents that person has. Second, it can be based on knowledge of what is popular in given society.

For example, trade may be highly valued profession. This knowledge may be dominant consequence of media intrusion into family. Other factors may include neighborhood, work and education environment. These factors may have been impacted by media as well.

One of crucial characteristic of mass society may be that “person who is not famous does not exist”. This may be the reason why Newtown killer left message on internet that he would kill himself the next day and that it would make the news (Daily Mail, 2012).

At the bottom point, the question may be whether person in mass society is aware of its own talents, because looking for happiness portrayed in media may be wrong. The worst thing may be when person is not aware of its own talents, while seeking media portrayed happiness.

Better situation may be if person is aware of its own talents and seeking their achievement. Knowledge of “who person is” may be big deal in media dominated world in which TV, internet, radio and print may bring foreign interests and thus confusion in lives of families across mass society.

Alienation is connected with low student persistence rate in distance education programs (Alfred et al., 2005). Expressive surrounding may be important for motivation. Computer mediated learning may not provide adequate motivation for learning. On the other hand, surrounding with people around united on the same task may be different. Fellow students may communicate between themselves in joint effort of learning and socializing.

Use of computer may provide reading of text, viewing pictures and videos and listening to podcasts and audio files. Nevertheless these may be different from direct reality, both in what person sees, hears, smells and touches. All senses may be occupied with different and mores stimulating sensations from direct reality as opposed to indirect reality.

On the other hand, prolonged television viewing and using mobile devices may impact lives of people, not only if it is case of substitution of some activities with media use, but because nature of media. For example, reading print may motivate people take part in political process, contrary to viewing television news. Also, some television contents may motivate people to act, protest and so on.

The main question persist to be whether adequate reality related programs motivate people to act in their interest, while unrealistic programs make people asleep and further sink into various addictions. If this notion is taken to be truth it would be possible that if working environment is not stimulating enough, realistic media programs would turn viewers back to “reality”.

In case both working environment and media are unfulfilling and in a way not realistic then everything may be dragging people towards addiction, especially in the cities. This may be case in modern societies where people do not depend from each others, while as the same time they have different media nearby, so nothing may be boring for them.



### ***Evaluation of political system***

Negative evaluation of political system, negative evaluation of motives of public officials and rejection of institution of elections is connected to alienation (Schwartz, 1973). Bao et al. (2006) write people with high social alienation tend to hold negative attitude towards reforms taking place in China. Banaia & Weisberg (2003) write employees in private companies are more alienated than in their state owned counterparts.

Different research inquiries show various stands or activities connected to alienation. Main point may be that these aspects of alienation in different countries may be deterring people from participating in political life and in a way take care of social issues.

If one thinks negatively about political system then he may find no reason to participate in political discussions, social activism and voting. There may be a difference between giving up and showing attitude by not voting. If people are concerned and feel unwell because of situation, then they may react sometime in order to change it. On the other hand, if people put problems aside, like alienated people may do, then they may not feel there is problem. This issue would be pushed aside so much that it would disappear from people's life.

There are two cases. One in which person are disappointed with domestic politics and constantly feel nervousness about it, ultimately ready to organize themselves, or vote or take part in discussions about social issues. There is another case in which people are disappointed consciously or unconsciously to the measure they do not care or even recognize politics as something to think discuss or act about. In this case, the matter is alienation as a possible consequence of media manipulations or unfulfilling work.

Negativistic attitude of alienated people towards political issues may be present as defense mechanism for questions of their surrounding as it would look like people have stands on these matters. As the matter of fact, it may be hardly distinguishable if person cares about something or not, if he expresses some attitude on social issues. Motive may be main clue in determining whether person is alienated or not.

If person substitutes one activity with another one to achieve same thing the question may be whether that is possible. If basic needs and wishes of one person are tenderness, love and sex, the question is whether they can be achieved through online communication alone, like through face to face communication.

Modern person may also have the need for creative work and in this case the question may be whether this can be achieved through work in modern companies with centralized organization of work and machine alike production process. The matter is that the same degree of expressiveness and creative fulfillment may not be achieved by crafting toy out of wood and by working in depersonalized factory in China where production process is automatic and workers perform same actions. At the same time, it may be hardly exciting to work as top manager if there are no innovations and challenges.

If person fulfils his need for survival by working at depersonalized and otherwise creatively unfulfilling place, then he may have to do other things which would fulfill his creative side. This means person may work at factory from 9 to 5, but afterwards, he can go home to make toys out of wood, because this fulfils his basic creative need. Then, time for family and dealing with issues of common interest such as political participation may lack.

## **Mass society**

Theory of mass society is grounded on the notion that prosperity and bureaucracy have weakened traditional social ties. Mass culture is impacting society according to mass society theory. Social institutions in mass society are forcing people to deal more and more with nameless officials in distant bureaucracies, undermining autonomy of families and communities.

Depersonalization and digitalization may be characteristics of modern societies. Digitalization for example is done to decrease time spent by people dealing with bureaucrats. This may be good outcome of digitalization, but it may also have consequences which drive people from each other.

Consequences of democratization are seen as the spread of incompetence and the emergence of the mass man (Selznick, 1951). The mass man, incompetent and vulgar, is unable to participate effectively in political decision making, writes Selznick. He also claims that the faculty is unable to reach the students as persons. Conditions for emergence of intellectual elites on the campus are poor, while nontechnical achievements deteriorate. Singer (1973) writes social participation goes down, unhappiness increases for those who remain in ghetto. Thomson (2005) writes that it remained unclear whether organizational participation reduces alienation, whether the less alienated more often join and participate in organizations.

One among many outcomes of mass society may be that artist is removed from his or her audience. Also, artist's relationship to the audience may have been depersonalized. Impersonality of the marketplace may remove artist from the consumer. Personal relations with actual people who sell products may be on the decrease, thanks to intensive use of credit cards and online purchases.

Sampson's (1988) research shows importance of linking in the micro and the macro levels. Community bonds may be of increasing importance in modern society, because of depersonalization in all spheres of life. In big city this depersonalization may be spotted on every step as people live in apartment blocks, while not knowing their neighbors. In small communities situation may be different, but it is becoming exclusivity to live in the countryside, while in the past, people rushed to big cities. Work in home with limited connection to physical presence may be another solution of "digitalized society", like it is electronic shopping and dealing with

bureaucracy. Work from home may decrease time spent in transportation and enable people to live in small communities, thus dedicating their free time towards family and their neighborhood.

Characteristics of mass society are loneliness, meaning the diminished ties to the extended family and the community, helplessness, loss of the sense of control over one's identity, independence from tradition and economic insecurity (Rose, 1962).

Interestingly, all these characteristics may be psychological. In other words, people may not be lonely because they live isolated in mountain villages, people may not be helpless because they are slaves in chains, people may not be anonymous because they are prevented from work and education, people may not be taken from tradition because some foreign power is making them change their religion and people may not be economically insecure because they do not have food.

On the other hand, people in Western societies live surrounded with millions of other people, most of them are physically free to do what they want, able to educate themselves and handle their destinies, their lives are not endangered if they choose to follow some religion and most of them have basic assets to live including food and shelter.

Problem of any modern society may be that invisible psychological forces play determining role in success and failure. In other words, question of how many "functional citizens" there may be depend from battles being played on the level of media manipulation, rather than physical direct influence.

Now, with organic solidarity there may be fruitful ground for media manipulation. If specialization, organic solidarity and mass production brought one wave of dissatisfaction to modern society, the other one may be brought by proliferation of media. Increase in media use and presence of profit interest in homes of average citizens, through marketing, may have been contributing to further alienation, anomie, narcissism and addiction. These changes brought by expansion of media together with other changes in modern societies that happened in the last 60 years will be discussed in chapter "Nowadays literature". Increase in addiction may have resulted in decrease of political participation.

Mass media are alienating, writes Nettler (1957). In fact, Nettler writes about moral isolation from other, reality and themselves. Key characteristic of mass media may be that they offer "realistically depicted unrealistic world" which quickly attract people's attention, while offering some of their suppressed needs. For example, action movies may act as compensation

tool for the lack of activities and excitement in life. Similarly, sex scenes may address repressed need for reproduction. All these aspects may appear better in media better than they are reality. In other words, physical perfection may not be goal and reason for happiness, while media represent it as key characteristic of fulfillment, something to stream towards.

Physical beauty may be seen as determinant of value, possibly because of lacking emotional fulfillment in modern society. On other hand, if emotional fulfillment was not shaken in modern society, media world of perfection might not have been easily accepted. If men would not be unhappy with their jobs there might not have been breeding ground for proliferation of manipulative profit interest through media. Expression at work may be valuable because of “feeling of capability”. If one person is capable to impact work process, then he or she may feel competent and capable for personal life. In other words, fulfillment at work may contribute to fulfillment in personal relations. On the other hand, frustrations from work may result in media addictions.

## *Depersonalized life*

Everything is so impersonal now, write Abcarian & Stanage (1965). Aspects of life that may be becoming impersonal are payments of anything including monthly bills and tickets for concerts and purchases of items through e-market. Administrative work may be becoming impersonal as well. For example, getting birth certificate from local administration may not require direct contact. It may be possible now to drive on the highway without personal contact with persons who charge road fares, because machine recognizes license plates automatically through its recognition technology.

The same goes for inscription to some school or university, which could be done in electronic manner. Also, there is online studying, but it may not be widely accepted. Places like schools may have been traditional places not only for studying but also for socializing and establishing some personal contacts. With proliferation of online studying and work from home, individuals may be getting additionally isolated.

Another aspect of “depersonalized life” may be buying transportation tickets from machine and validating them electronically on the bus or train.

Communications within associations also tend to be online. Different online forums and groups on social networks may be used by association members to work things out, therefore minimizing the need for personal contact.

Depersonalization or at least indirectness may involve personal contact as well. Some reasons for depersonalization may be practical, because it is easier to communicate online than to see someone in person. Other reasons for depersonalization may be economical, because seeing someone requires some expenses for trip, drinks and food, if socialization is done in bars, cafes and restaurants.

If many aspects of society are personalized or indirect, there is a question if there is something that people who lead depersonalized lives are losing. Working from home, buying online, distant education, membership in associations through internet and seeing people less while intensively using online social networks may be glimpses from lives of isolated modern man who lives in technology dominated mass society.

Depersonalization of American society happens because of technological advances, write Yin & Lucas (1973). Although technological inventions may enable people to depersonalize

society, it does not mean they have to use all possibilities that e-commerce, e-banking, e-administration and social networking provide.

As noted, people may use technology in increasing manner because of practical and economical purposes, but what advantages of direct communication are. Alfred et al. (2005) write that sense of community provides sense of belonging, identity, emotional connection and wellbeing.

Online communication may not be as rich as face to face contact because of mimics, hand gestures, sight and sound, which is deformed through camera and mike. Indirect communication may not be as deep as direct one, at least in emotional sense.

Yin & Lucas (1973) write about the decline of local community and the family. Close personal relations may be related to sense of belonging and meaning, while shallow ones, usually achieved though indirect communication may be connected to anomie, alienation, narcissism and addiction.

### ***Motives for political participation***

Person may participate in political process out of misery, while trying to escape something. This may be connected to extremist ideas. On the other hand, person may participate in politics because he feels the need to do that and thinks he can really change society.

Person can refuse to participate in voting because he tries to escape something and he is addicted to other things, like media and consumption, not voting. Person can also refuse to participate in political process in order to express some political attitude by doing that.

Generally, decrease in participation may be most commonly related to anomie, alienation, narcissism and addiction. This further may outcome with dysfunctional society.

It may be necessary to bear in mind how psychological processes may be significant in “social health”. These socio-psychological processes may relate to expression drawbacks in personal relations and professional life resulting with substitution of previous goals with different addictions.

Especially light and hardly recognizable addictions may be tough to distinguish, but may claim importance in analysis of society. At the bottom point the question may be whether centers of power are controlling society or that is conducted by democracy.

Although it may look that in modern consumption society voting process goes smoothly on the surface, this may be different bellow because of non participating members of society and those who “participate out of addiction.”

It may be the case that lowest levels of democracy are achieved in society of “psychological manipulation,” when compared to the society of open physical repression. Just democracy is one in which one person is valued one vote, not the one in which one person is given many votes if he or she is rich. It appears that with the use of money and media it is possible to manipulate people and take “psychological freedom” from them.

It may be in the interest of big companies and mass production that people are not happy with personal relations so that they can become “big consumers”. If intimate relationships are taken as basic human need, taking it from people by media manipulation for the sake of profit may be legally allowed but at the end of the day it may go against the whole society including those individuals or interest groups who use advertising and other techniques to impact society.



Voting may be the most significant, because those who are elected possess legislative power to change everything in society. Legislators or parliament members in most societies around the world are able to determine rules in all spheres of life including businesses. Although many companies may have become more powerful than some governments, regulators have the power to limit their influence in any country in the world.

The main problems which continue to block democracy in any country may be impact those companies have on legislative, executive and judicial power. Corruptibility of politicians may be key reason why they might fail to represent their constituents over and over again.

Underrepresented majorities may be overpowered by overrepresented minorities in modern societies. This imbalance between number of people and their real power may have determining role in addition increase.

Money and material assets may be therefore devoted to corruption of politicians and manipulation of majorities through media so that big companies and minorities could achieve increases in their profits. The main aspect which makes citizens easier to manipulate is depth of personal relations and dissatisfaction at work leaving people unhappy and unexpressed.

This may create space for easy manipulation by profit motive. In other words, if families as the most intimate units of societies would be stronger, there might be more real democracy and real participation in people's lives.

Failure to express, affect, make change may occur in both personal relations and professional life. Previous paragraphs refer to such situations. They examine potential reasons for this failure in mass society.

Changes that occurred in transition between one to another form of solidarity and consequently changes in work organization together with media intrusion in life of families may be reasons why above described failure may have occurred historically in mass society. These changes however may be affecting media addictions to appear.

## *Social sickness*

Further paragraphs describe what effects this failure may have on mass society. These effects may be called “social sickness”. In essence of “social sickness” that can be called anomie, alienation, narcissism or addiction may be substitution of previously set personal and professional goals and needs that could not be achieved with different activities.

Indications of substitutions in mass society that could be found in the literature are described in the following paragraphs. Primary needs and goals may be substituted with their different simulations or surrogates. For example, the unfulfilled need for parental love may be substituted with addiction to relationships. Unresolved relations of female child with mother may be substituted with lesbian affiliations later in life. Divorce of parents may result in sexual addiction because of fear to be left alone by partner. Unresolved sexual need and fear of rejection by potential partner may result in addiction to web pornography.

The thing may be that primary activity or need may be replaced with something else. Aberbach (1969) writes about this. He asks what person is alienated from and at the end what replaces the old relationship. So there are two points in the equation. First one is activity that fulfils some need. For example, the need to provide food and shelter, or the need to affect process of production with creativity and ideas can be considered as primary goals. If this fails, the old need remains, but person may try to resolve it or fulfill it in another way.

For example, in case of work, person may decide to join some professional association to make impact that he originally intended. Other resolution, if he does not achieve primary goal may be undertaking some hobby or similar leisure related creative activity. The essential reason why this act of substitution is called social sickness may be that the new activity could not fulfill the original need.

Surrogate or substitute may never be the same as original. For example, substitute of direct communication with indirect one to fulfill emotional need may be different, because communication though social networks may not be expressive as direct contact.

Virtually any activity may be substitution and the only difference is that the effect may not be the same for every person, because for some, one activity can be fulfilling while for other person that same activity can be frustrating substitution.

For example membership in professional association can be fulfilling for one person, while for other one it can be an escape from previous ambition to become head of company. This may be called “sick ambition,” because underlying reason is substitution of primary activity to resolve need. Person in question would never become happy by becoming member of professional organization but he furiously seek to become its head, while taking place of someone who could be better for that position. While doing that person in question may use manipulation and other techniques in pursuing position, that he learned while unsuccessfully seeking leadership position within some company. That is why frustrated person may be successful in his attempt to get leadership position in professional association, but his or her activities may not resolve his need and the frustration may only grow transferring itself to the whole organization.

Some activities may attract more unfulfilled persons than other. For example, media use may attract more people that unconsciously or consciously seek to substitute activity that originally could not fulfill the need. Functionalists examine new social institutions as perfect ways to become substitutes. They examine decrease in strength of collective consciousness and emergence of sport and consumption addiction.

For example, extremism in cheering for sport clubs may be the way to channel dissatisfaction of young people who cannot get job. Unemployment may be therefore resolved or at least this social problem may be put below the carpet by stimulating sport fans. Functionalists therefore write that religion and sport give meaning in everyday life.

There may be a sharp difference between motives for engagement in some activity. If person is sport fan because of sincere emotion towards club this may be called “healthy activity”. On the other hand, if person is trying to escape something by engaging in cheering, then it may be unfulfilling both for him and the club.

Those who engage in some activities out of frustration as substitution of something may be easy to manipulate and they are willing to be extremists. Fierce right or strong left in politics, sport or other areas of life may be composed of people who are ready to express rage and defend their clubs or political parties in extremely violent and loud ways. Activities rooted in frustration may be connected to media addictions and decreases in political participation.

## ***Mass manipulation***

Mass society is one in which central belief systems and common associational forms are shared by a large proportion of the population (Aigner, 1982). The governing elites exercise authority and manipulate cultural symbols to bring more remote, more peripheral population segments in touch with the center.

On the other side, fifth to a third Americans do not vote in most elections and much less devote time to influence course of political events, writes Rosenberg (1951). He claims this apathy is truly monumental. Mass media have role in pacifying the masses, making them more easily manipulated by power elements (Singer, 1973). Therefore, masses might be in crisis of identity.

In the middle and at the bottom, in the atomized mass of people, they think and feel alike, but thoughts and feelings not being firmly anchored anywhere, they are susceptible to fads and fashions (Wilensky, 1964). At the top, poorly organized elites, mass oriented, become political and managerial manipulators responding to short run pressures, Wilensky adds.

This may mean the main goal of politicians might be keeping society alive by manipulation. In opposite case, if there were no manipulative actions of politicians and brand managers toward society integration, the society may have been in danger of decomposition. On the other side, these public representatives could take society in the direction of reforms, therefore essentially changing society structure.

These reforms could be better representation of people in this society. Better representation may be condition for wellbeing and progress of individuals in one society. Instead of doing essential reforms in legislature and execution of laws, authorities may be trying to keep society as it is, without real intention to change anything in the direction of better representation.

If laws would be changed in the direction that they better depict interest of majorities, this may make better ground for increases in work creativity and salaries of labor and at the same time decrease in media manipulation and increase in reality representation in media which may be basic problems of modern societies.

## *Univerzalization*

Decentralization is associated with people's sense of efficacy, but not to trust in government (Yin & Lucas, 1973). Idea that decentralization makes society more accurately represented draws from the notion that better decisions are made closer to the citizens. If decision makers are close to the people, their decision may apply, it means they would be able to get better insight in what they do.

In that case citizens may feed decision makers with ideas and modalities of the solution to their problems. When the solution is being implemented, decision makers may overlook the implementation and make changes on the go. Thus decentralization itself may be better for people because they can more quickly and easily do some formalities.

On the other side, decentralization may not mean better representation. This is the same as relation between number of laws and anomie. Detailed laws may not be representative if their quality is not high. Laws are in domain of legislative power, while issue of decentralization is in the domain of executive power.

Closeness of president, ministers, mayors and other civil servants to the people may not mean anything by itself. The main question may be how branch of executive power represents voters. If civil servants act selfishly in defense of their own private interests, then their closeness to common people would make no difference.

Thus, quality of representation may bear most importance when measuring how well some group of people is represented by their elected officials. Of course, such with number of laws, closeness of executive branch to the people may have some significance. If one man has task to represent everyone, even if he does it well his representation may be too vague.

The issue may be same with music stars, as local ones may be losing their importance, while global artists may be listened by most of the people in mass society. On one side, it may be difficult for global artists like Madonna and Lady Gaga to represent emotions of the whole world in their songs, but on another side this task is may be easy because if experiences of people are becoming similar thanks to the internet and mobile technologies.

This indicate world of today may be becoming increasingly universal. The needs people have in such universal world may be diverted from emotional fulfillment to consumption because people may be manipulated by profit interest.

The question may be how much substitution there is in some society, because this would determine average level of functional citizenship of that society. Basic problem of expression may be present both on personal and public levels. Materialism might be preventing people from expressing both in their families and in their professional environments.

Idea to get more money might have moved factories to become robotized, therefore transforming organization of work and personal impact of workers. On the other hand, idea to get more profit might have moved companies to advertise in media and therefore brought profit interest into homes of average society member.

Both new organization of work and presence and expansion of media may be preventing people from finding and expressing their talents at work or in home. Professional environment and media may be representing elements of distortion and addictions, instead of supporting individuals and their lives. This might not be because of nature of media or work, but because of people who made this possible.

New organization of work and media expansion on the other hand may be providing access to knowledge and increased productivity. Modern factories provide consumer products for masses of people in cheap and abundant manner. That may be advantage of mass production. On the other hand, media expansion made it possible for everyone to access human base of knowledge, while also increasing speed of communication, therefore leaving more free time to media users. These are some of advantages of mass production and modern media.

### ***Decline of social structures***

There is decline of a wide range of intermediate social structures, such as families, neighborhoods, churches, unions, clubs and charities (Thomson, 2005). This decline indicates possible decrease in participatory activities and direct communication.

People might express less in direct way by communicating face to face with other people. On the other hand, indirect communication might be on the increase. Participation in families, neighborhoods, churches, unions, clubs and charities might be more expressive than online communication.

Direct expression involves speech, mimic, hand gestures and touch. Thus direct expression might not be compared to indirect expression in terms of richness or depth. Online expression may involve text and pictures delivered in more or less instant ways. Although emotions can be expressed online by use of emoticons, this way of communication could not be compared to direct one in its expressiveness.

Decrease in intermediate social structures indicate people may no longer feel they can express by participating in families, neighborhoods, churches, unions, clubs and charities. This feeling may be consequence of few factors.

First, there may not be need to participate in activities in order to survive. In the old times people used to help out in villages, when there was the need in houses of their neighbors. This trend might be declining because there might be no need for this.

Also, socializing may have been present because people did not have money for other more sophisticated ways of entertainment. In modern times labor may be easily replaced in factories. In other words, there may not be security, as people who take credits can be left without employment in an instant. Also, people may not depend from each other. They do not have to socialize anymore, because this socializing may not have practical purpose.

On other hand, socializing and other participatory activities might have been moving online. This could be the same, as one type of communication may be less expressive than the other one. Practical information can be easily shared by the internet, but it may become increasingly difficult when sincere emotions and spontaneity are at stake.

### ***Cooperative activities***

There is inadequate social capital to engage in cooperative activity, writes Thomson (2005). He claims that although people continue to join large organizations and communicate via the internet, modern societies are deficient in real ties to real people.

People are less connected to their communities than decade ago, claims Thomson (2005). He wrote that voluntary associations were becoming mass organizations inaccessible to individual influence. This may be main reason why participation in these organizations decreases.

In cases experts manage voluntary organizations. Say of experts may determine future of voluntary organizations, while influence of its members might be minor. Again, reason for these changes may be profit interest.

Both businessmen and politicians may have interest to control voluntary organizations. By controlling voluntary organizations, businesses and political structures may control public discussion. They may also influence organizations in their decision not to support protests against governments and companies.

Businessmen might be capable of supporting campaigns of their candidates in an effort to get elected. They may also have money to finance organizations, as their activities cost. As exchange for support, businessmen may impact some of the organization's crucial decisions.

If intermediate organizations in mass society become controlled by profit motive, then there might not be space for any participation by citizens. Profit motive might be present in all spheres of society.

Intrusion of profit motive in families may come through media. TV, internet, radio and print advertisement are used by companies use promotion. Leaders, services and products may be promoted aggressively, not only through advertisement but also by interference into news. Not only companies may be responsible for presence of profit interest in families through media.

Media themselves may be responsible because of their interest to boost readership or viewership though fearful news. All this may happen despite legislative branch of power has authority to regulate media so that they work in interest of citizens. State parliaments have the authority to regulate proportion and nature of media programs, including percentage of commercials and advertisements. The same goes for regulation of commerce.



Legislators decide about nature and percentage of taxes. They have a say in determining whether some industry is legal or not. They also determine rules of advertising, monopoly and lobbying. Role of the state may be crucial when intermediary organizations come into questions.

Government determines what kind of activity it would support and how. As with anything else, parliament in some country determines under which rules intermediary institutions would “play their game”.

The problem of mass society may be that rich have more say in legislature. What would be normally illegal may become in accordance with the law, thanks to influence of rich individuals.

For example, privatization in transitional Serbia of 2000 was according to law, although what happened appeared as criminal activity. In this privatization, people with suspicious money started buying state companies not to run them but to get possession of their assets, while employed in these companies would be left jobless (Dojcinovic, 2011). This might have been possible through series of loopholes.

In fact, laws might have been created that way, because of corrupt legislators who made profiting through state assets possible. This example might illustrate how profit motive can be destructive for society and how it interferes in decision making of elected public representatives.

It may mean that one vote in any organization might be valuable according to amount of money that supports it. It also appears that people work for money, because financial assets are not used as media of transaction that make people’s lives better.

In fact, people in modern societies might not work for money per se. It appears that profit motive controls them, despite that modern societies do not find happiness in possessing loads of money. Possessing riches may act as substitution of happiness. Materialism may be exchange for values such as emotional fulfillment, intimacy, family, loyalty and so on.

The problem occurs as regular citizens might be prevented from expression in any intermediary organization because material assets interfere through members who own them. Ordinary citizens therefore have no way of expressing themselves on any level of mass society, because it appears their role is to be bare consumers and labor.

Therefore, expression, real participation, involvement in decision making and impact may not be possible in most of the intermediary organizations including associations, unions, clubs and nongovernmental organizations. That is why individuals do not feel secure and

powerful, writes Thomson (2005). These insecurities may be reasons for appearance of addictions, possibly leading towards decreased political participation.

### ***Intermediary organizations***

Strong intermediate associations are required for a healthy society (Thomson, 2005). A nation can be maintained, writes Thomson, only if there is intercalated series of secondary groups near enough to the individuals to attract them strongly in their sphere of action and drag them into the general torrent of social life.

Intermediary groups may not have been as necessary in the condition of mechanic division of labor, because people might have been closer to their representatives, while collective consciousness was stronger. In ancient times of tribes it might have been much easier to make impact by participating in decision making on tribe meetings and controlling implementation of decisions carried out by tribe executives.

On the other hand, may not be direct democracy in modern societies. Even if there may be possibility of direct democracy, people may be too busy to decide about laws, although their elected representatives fail to do job well. Modern societies may be organized organically, because simply there may be too many people to do same jobs.

In modern societies, there may be different jobs and therefore different experiences, because it may be no longer the case everyone has to do the same job. With weak collective consciousness and corruptibility on the increase, it may be much easier for elected representatives to do against will of the majority. That is why intermediary organizations might not be only ways for ordinary citizens the express, impact, make a change but also to participate in legislature and control implementation of laws.

Community movements and local organizations are shaped by mass cultural and political movements and large scale events (Vidich & Bensman, 2000). Life in small towns is manifestation of mass society, write Vidich & Bensman. The question is whether it should be contrary to this. If organizations and movements are manifestation of the base, then it might be possible to say people are represented. But in current situation the question is who is represented and how it is possible that citizens express their talents and participate in something that has been already set.

Powerless people might feel someone else is pulling the strings. They may not have willed to change anything as a consequence of their feelings and presumptions about “global conspiracies”.

Being solely instrumental means, major associations and institutions of the society cannot act as agencies through which values are inculcated (Gusfield, 1962). This might be basic issue of mass society, as there might be no way for articulation of values and activities, except in spectator or slightly participatory roles including sports cheering, TV, radio, internet, print, shopping, alcohol, food and drugs.

Some, mostly passive participation might be “allowed”, while real impact in professional life, including activities in clubs, associations, unions, nongovernmental organizations and personal relationships might be prevented. Voting behavior in elections may also be formal in nature, because although there might be some choice on the table, media manipulation might be used by all parties to attract voters.

Also, when one political option prevails, their activities might differ from their promises. Anyway, at the bottom point, material assets in lobbying process may determine laws, not voters. Citizens may be therefore used to make society appear as democracy by participating in voting process. On the other hand, masses of people may have their “slightly expressive roles” in production and most of them have roles in consumption. Dissatisfaction may be gathering in people who do not have chance for real expression, but “appearance of expression”. This anger, revolt and rage may explode in events such as psychopathic mass murders and violent protests.

Family, neighborhood, workplace and local community lose monopoly over the life of the individual for the sake of centralized institutions (Selznick, 1951). Authorities, media, associations, companies and others may only poorly perform on functions which require intimate contact with the individual. Centralized institutions may be incompetent to facilitate creativity and provide emotional fulfillment.

Thus, they may never become valid substitute to family, neighborhood, workplace and local community. Despite this, the centralized institutions may have grown in size and importance. There would not be need for substitute intermediary institutions if they were not in crisis. The crisis of family, neighborhood, education and workplace may coincide with expansion of mass production and proliferation of TV.

Intermediary institutions might have not undergone crisis if people were happy with their work and personal relations. Probably, there was a problem in being happy with work because of “monotonous operations” and nonstop danger of losing job. This danger started to become

prominent as in the process of mass production as everyone had same simple activity and there was less need for professions such as expert craftsmen.

On the other hand, it might have become economically harder to have one member of family working, while other one staying at home and taking care of children. That might have taken mothers from homes, where another potentially dangerous influence appeared. That is TV.

### *Manipulation of public forums*

Appearance of TV set in homes and expansion of television programs in 1950s might have been the beginning of media revolution (Fickers, 2012). Thanks to new organization of work, men may have become unfulfilled in professional sense and traumatized with constant danger of losing jobs, while on the other hand more women started to work.

In figurative words, family was left “defenseless”, while it might have been attacked not only by professional issues, but also by media introducing profit interests. That might have been how intermediary institutions started their decline.

Except potential decreases in direct communication between family members, media brought manipulation through advertisements and TV news. Seed of fear might have been spread with TV commercial, while people’s basic needs and wishes such as sex and emotional fulfillment might have been manipulated by connecting them to consumer products.

Materialism might have been nurtured by using and increasing dissatisfaction, while offering solutions in consumption of consumer products. In modern societies people may not need each other for survival, while basic needs and wishes such as emotional fulfillment, love and tenderness may be easily substituted by different light and heavy addictions.

People in modern society may not have chance to express, although it appears differently on the surface. Numerous nongovernmental organizations, free speech initiatives and persistence on human rights create picture of modern, vibrant and open societies of 21<sup>st</sup> century. On the other hand, such public talk about personal freedom and expression liberties may be covering up the truth which may be exactly the opposite.

The reason why “everybody talks about freedom” may be that it is lacking, both in personal relations and professional life. It also appears that people in modern societies have plenty of choices, despite it may be difficult to find job without corporate world and it may be hard to escape advertising.

Both unfulfilling jobs and media driven advertising may impact people in different ways, with final outcome in the shape of obedient and consuming citizen. Although freedom of speech presumes everyone should both express and receive opinions, main characteristic of mass society may be that far few people express opinions than receive them. This may result in media addictions, which are topic of this study.

Masses might be abstract collection of individuals who receive impressions from media. Authoritative institutions may not be open to the public. Instead, agents of institutions may penetrate the mass, reducing autonomy in the formation of opinions by discussion. Therefore, basic human right may be denied by nature of mass society.

Not only that people are not listened to in free exchange of opinions, but they may be manipulated into believing something that is in the interest of minority. Open forums of public discussion may be initiated by various institutions of modern society including nongovernmental organizations, media and parliament.

These discussion initiatives may help shape society towards what majority of affected people decides. Public forum may be allowed and desired by all aspects of society, but it may be manipulated on few instances. First, the question might be who decides members of public forum. Usually, those who can take part in the discussion are determined by someone. Second question might be whether participants in the public forum would have voting power, or the outcome of the discussion would be advisory.

If some significant question is at stake, profit interest may tend to set members of the discussion together with its outcome. Some of the discussions may be broadcast on TV, so it appears to the public that unpopular attitudes get most time, while those argued by most of society members may be put aside. Especially in media covered public forums, it may be transparent how public opinion may be “raped” and manipulated towards interests of minorities.

On the other hand, internet gives possibilities for free discussion and expression of thoughts and stands. This new media appeared in modern society making it possible for large number of people to take part in public forums without any constraint.

### ***Different values, same needs***

Mass behavior connotes weakened social participation (Selznick, 1951). This might be resolved with mobilization. Mobilization takes place when an unstructured population is set into motion by controlling elite, writes Selznick and adds that the pressure of mass demands narrows utilitarian justification.

This may mean capitalization to the demands of commonness. But if real reforms would take place, this might not be capitalization to commonness. Selznick writes that mass is not stable. That might be because mass is not firmly grounded in anything, but in fact depersonalized and materialized as a consequence of numerous manipulations of different profit interests.

People in mass society may therefore be characterized as ignorant of themselves and everything around themselves including other people and their work. Characteristics of this kind of people may be insecurity, anxiety and out of that submission to totalitarian control, aggression against the weak, nihilism and compulsive conformity.

These people in mass society may live through certain kind of psychological shock. Modern society might be plentiful in psychological pressures and this kind of invisible aggression which may be in essence of alienation, addiction, anomie and narcissism.

These social conditions are described in literature and they bear similar characteristic with some changes brought by development of societies in direction of more media use and less direct communication. Wilensky (1964) writes people in modern societies lack conception of how to fulfill value in daily life. They are easily susceptible to manipulation, claims Wilensky.

Therefore people's values, emotions and needs may be significant indicators for scientific inquiries aiming to examine what may be "basic social problem", how it may affect society and what measures could be done in order to improve situation.

People may try to fulfill their basic needs and wishes, such as socializing, sex, reproduction, survival and so on by adopting certain values. From this point on, activities of people may follow in order to fulfill these needs through frame of values.

For example, person who feels the need for love and affection may be seeking fulfillment through founding family. Family may therefore be value that this person sees as important in order to fulfill his basic need for love and tenderness.



On the other side, some other person may possess the same need but would like to realize it differently through material wellbeing. In the first case person would dedicate time and effort to find the right person to found family with and therefore this would be first on his list of priorities.

In the other case, person would look to earn money and then attract the right person by possessing material values like expensive cars. In this case this would be “hook” for lady of the second person whose main value is materialism.

Both first and second person may have the same needs but they set different frames for achievement of these needs. The first one “invests his emotions” in order to approach the “right lady”, but the other one does it indirectly, by investing his “life energy” to get money to buy things and then approach the “right lady”.

As seen from above paragraphs, there are different kinds of people with different values but with same needs and wishes.

### *Disconnected from themselves*

When values stereotyped, symbol and meaning become divorced (Selznick, 1951). Many aspects of mass society may be looked through the prism of stereotypes. People may be divorced from real activity in terms of really believing in some value or knowing “the essence of something”.

People in modern society may tend to do something because they see it on TV or in other words because someone else tell them “it is cool”. That may be because people are disconnected from themselves. If someone knows that he or she has talents to play hockey is one thing, but if that person plays hockey just to pass time that may be another thing. Seeing some activity on TV and doing it because it is cool to do might be different from the case when intuition and feeling lead persons towards that activity.

Person disconnected from it may be consequence of bad parenting together with exposure to manipulative media and unfulfilling activities. That person may do things just because it should be that way. Pattern of activities of that person may look as perfectly regular.

For example, this person would wish to graduate from university, find employment, get married and have children. Reason why this pattern of activities may not be fulfilling for person in question might be because these activities may not be really desired, but they may be rather accepted by person.

Alienated person may be therefore doing things without feeling that things should be done. This person may be lost in modern society that may be offering lots of meaningless activities and distractions. Alienated persons may build stereotypes because of shallow approach to activities. Alienated person may not be really interested in activity, but how much joy or escape from suffering it could be gained from it.

Alienated person may not approach religion because of spiritual fulfillment, but because of escape from previous activity. For alienated persons, activities may become boring quickly so they change them. Browsing from one activity to another one may be like going somewhere without any idea what the goal may be.

If the alienation is deeper this may mean that attachment to activity might be stronger even to the point that it may become addiction. It would look perfectly normal if one person may

be devoted to religion one moment, while the next one she or he may participate in political campaign with impunity.

But if person in question involves in militant religious practice or if he or she becomes violent supporter of some extremist political party it might be clear that “something may not be right. Bigger troubles and greater alienation may make persons go for deeper involvement into something they really do not believe.

Sometimes this involvement may be playing video games for whole day while in other cases it may be being violent extremist. In both cases conditions of addiction and alienation may be easy to see. In sense of society, it may be important that both video game addict and extremist would not be functional members of society, not just because of immediate consequences of their activities such as violence and neglecting family activities, but because they may be “outside right track” in terms of their “talents”.

At some point, violence may be functional as means of expressing discontent against some dictator. Repressive regimes may be hardly overthrown by peaceful means. Therefore, notion that someone is violent or not may not tell much about functional citizenship, because violence may be functional sometime.

Although anger and violence may look as negative social events, this may not be the case at all times. Anger may be deployed in wrong direction or used by manipulative interest of minorities. As the same time, social anger may be means for revolutionary action that would bring social changes. Usually, anger may be preventing real social change because it may be deployed on soccer games or in conflict situations without any real meaning and purpose.

These extreme addictions towards some clubs may help keep social status unchanged. That is why as Selznick (1951) says, acts taken in the name of values may violate their spirit. Extreme attachment to some club may harm sportsmanship. It may shows that someone is not supporting club because of “love towards sport” or in other words real affection, but because of his or her frustration with some other aspect of life.

Participation of these kinds of football fans may not be in favor of sports or fans themselves. On the other side, this kind of constellation may keep society alive and supports profit seeking minorities profiting on frustrations of others.

These people may manipulate individuals through mass media, provide unfulfilling workplaces out coming with products, services and activities for consumption. Profit seeking

minorities may achieve consumption of their products with manipulation through advertising and related media programs.

Control over public representatives may be important for profit seeking minorities, because legislators may make rules of the game which make it possible to perform media manipulation and offer unfulfilling workplaces.

At the end, profit may be accumulated as a symbol of accumulated frustrations or “unexpressed human activities,” which would be otherwise expressed through “real participation” in meaningful activities. Social frustrations may produce addictions and decreases in political participation. That is why this study examines potential sources of these frustrations in modern society.

### *Needs, values and emotions*

No one found evidence to support the so called magic bullet or the hypodermic needle hypothesis, according to which the individual in the mass society was automatically drawn to media beliefs and attitudes (Thomson, 2005). Instead, individual's needs, values and emotions may be manipulated in order to fulfill interests of profit seeking minorities.

For example, person who considers changing car may not do it because he really needs car, but because he may not be happy with his personal life. In this case, marketing car through advertisement which includes ladies may be profit success if that person needs girlfriend.

The same might go for socializing and mobile phones. Promoting mobile phones through commercials including people socializing or exchanging love messages may address suppressed and subconscious need of people for socializing. In this case commercial observer may not buy the new phone because he really needs one or because of coolest characteristics the phone has, but because he in fact has suppressed need for socializing or love.

The same might go for need to have babies, to have sex, spiritual fulfillment and work. Media manipulation may be therefore "fine tuning" and may include indirect addressing of people's unfulfilled needs.

That may be why it may be important to have knowledge about needs of target groups. Profit seeking minorities may manipulate people by addressing their unfulfilled needs through lies, half-truths and truths.

The essence of "social problem" may be described through prism of needs, values and emotions. For example, person who has the need for love and tenderness while being family oriented might try to meet similar person through socializing and direct communication.

If that does not work, his values might change toward materialism, because he might think that for achievement of his goals it may be necessary to possess valuable assets like expensive cars, big house, brand outfit, expensive watch, spectacles, shoes, haircut and perfume., while thinking that his emotions would be directed towards expensive brands like Mercedes, Dior and Guess.

Owning branded assets might be conditions for happiness for that person. If however person does not succeed in attempt to fulfill basic needs and wishes to meet future husband, then that person may substitute materialistic values with technocratic ones.

This means person's main asset in fulfilling her needs would be technology. Person would try to fulfill its needs through social networks in order to meet new people and achieve love and tenderness. In case of technology oriented values person may "invest its emotions" towards computer related brands. That means person may feel happy if owning best computer, mobile phone or software because he may think this would be the best way to fulfill his need.

More substitutions, or in other words, more "frustrating activities" that come from unfulfilled needs may mean more alienation and therefore it may become easier for people to be manipulated.

The vulnerability of institutions to political manipulation increases as society becomes mass society (Selznick, 1951). Mass societies may be dominated by small number of interconnected elites who control the conditions of life of the many, often by means of manipulation.

It may be logical that political manipulation may be easier when people are unhappy with their lives. People may not have time to take care about society if they have unresolved needs.

New ways that these needs may be fulfilled may be created by marketers who offer solutions. Basically, problems may not be solved by substitutions, because surrogates may be never the same.

For example, if one person wants to fulfill his need for creation by being painter, that person may not be able to express by being software developer because art may be different than information technologies.

If person tries to fulfill his creative side by painting and while facing difficulties he backs down, while substituting this activity with software development this may make person unhappy and frustrated.

If there are many frustrated persons then the whole society may not work well, because people may not have time to think about public affairs. They may become dysfunctional citizens. At the same time, people may be easy to manipulate because they may be constantly looking for new ways, products, services and ideas helping them fulfill their needs.

Ultimately, person may practice religion out of frustration in an attempt to fulfill his need for spirituality. Fulfillment of person's need may not be possible, if that may be the case. In order to fulfill need, person may need to address the problem directly, not to seek substitution for what once became failure.

If it was not like this, that would mean person who had talent for painting would be able to fulfill his or her creative need by being software developer. Reason why this might be impossible may be that software development does not provide the same type of expression as painting. That is why unhappy persons may be easier to manipulate with by media. Manipulation may be reason for frustrations and thus media addictions.

On the other hand, modern society provides physical freedom and protection of basic human rights. Manipulation in modern society may be invisible and therefore it is hard to prove that such “force” exists. What can be seen however that in modern societies there are no any physical constraints for individuals to pursue their goals. Also, individual rights are protected through constitution and other laws.

## Hypotheses

Mass society may be anomic. Products of mass society may be alienation, stress, pain, fear and powerlessness. It is possible that people become addicts because they are frustrated. They may be less politically motivated, because they are unable to change society. In other words, people may go towards unreality, because they are unable to transform their reality. Contemporary issues can be compared with earlier times. As Hegel (1807) wrote, people were religious because they were unable to confront reality.

Grounded in above written theoretical frameworks, this exploratory study seeks to expand previous research by addressing the following research hypotheses.

### 1. Increases in media addiction cause decreases in political participation

#### 1.1 Some kinds of people are more likely to become media addicts than others

1.1.1 Those who consider social success more important than the intimate wish have higher level of media addiction

1.1.2 People who repress their basic needs and wishes show higher levels of media addiction

1.1.3 People who use media for fun show higher levels of media addiction as opposed to individuals who use media to get information

1.1.4 People who have certain life preoccupations are bigger media addicts

1.1.5 Younger people are bigger media addicts than older people

1.1.6 Less educated people are bigger media addicts than more educated people

1.1.8 Media addiction types are different based on some characteristics

1.1.8 People who feel repression from family, ethical norms, education and workplace show high levels of media addiction, as opposed to those who feel liberated by family

### 1.2 People are more addicted to new media than to old ones

1.2.1 Newer media are more addictive than the older ones



- 1.2.2 Certain characteristics of internet, TV, radio and print make these media more addictive
- 1.2.3 Amusing internet applications are more addictive than practical ones
- 1.2.4 People who socialize online are bigger media addicts than those who socialize in person

1.3 Consequences of media addiction can be divided into visible, semi-visible and invisible

- 1.3.1 Addictive internet use decreases expression and reception capabilities towards other media
- 1.3.2 People who have less confidence in future are bigger media addicts
- 1.3.3 People who fear about present and future are bigger media addicts
- 1.3.4 People who are not interested in politics are bigger media addicts
- 1.3.5 People who have less political knowledge are bigger media addicts
- 1.3.6 People who participate less in elections are bigger media addicts

## **What addiction and participation are**

Literature on alienation, anomie and mass society indicates social processes leading from problems in personal and social life to addictions which finally results in decrease in participation. These social processes relate to expression problems that occur as consequence of mass society features. Causality of social processes may continue towards different types of light and heavy addictions provoked by expression problems. Expression problems might occur in family and personal relations, work and education and common interest activities. Expression relate to anything person does and aims in above mention categories. At the end, addictions created because of expression problems, may cause dysfunctional citizenship (decrease in political participation).

While dissertation attempts to prove relation between media addiction and political participation, its theoretical base shows strong relationship between expression, addiction and citizenship (common interest activities), as shown and simplified on Figure 5. Failure in expression coming from different spheres of life may result in some addiction. Addictions are divided into substance and behavioral addictions.

For example, person that feels lack of love from childhood may become relationship addict in present times. Other individual unhappy with his relationship may become workaholic. In other words, people who perceive problems in some spheres of direct and indirect expression, may “out of misery,” because of unachieved goals become addicts to some substance or behavior.

This however may result in decrease of functional citizenship. It means that addicted person may be no longer capable of doing his or her personal or professional obligations and take care of common interest.

Distortion in citizenship may affect care for collective issues including participation in politics or in organizations in terms of voting or public representation. This again may affect expression because right people may not be in the right places. This “magical circle” may make even harder for people to express, which may lead society into more addictions and increase in dysfunctional citizenship. Following pages provide definitions of addictions and participation (functional citizenship).

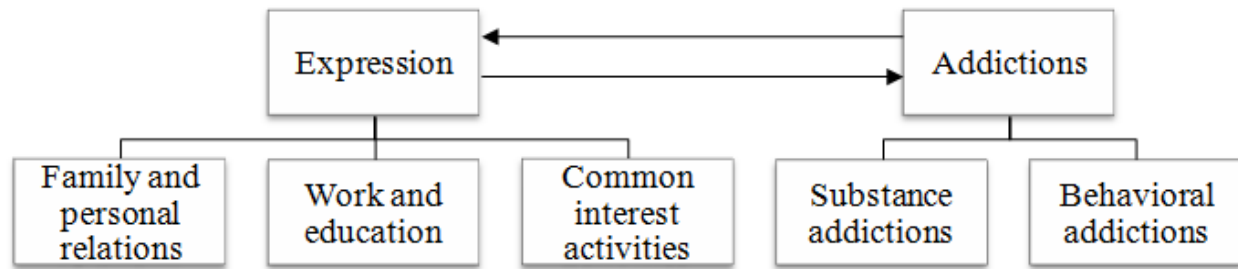


Figure 5 Processes leading from expression to addiction and vice versa

## **Substance and behavioral addictions**

Characteristics of mass society may be preventing direct expression and indirect expression of people. This may apply to any sphere, including personal relations and professional life. As a consequence, unrealized goals of society members in these spheres of life may be substituted by other goals which are easier to fulfill. Process of substitution may be in the essence of addiction. Unfulfilled goals may produce different types of addiction including substance addictions and behavioral addictions. Substance addictions may be drugs dependence, alcohol dependence, nicotine dependence and caffeine dependence. Behavioral addictions may be about anything including gambling dependence, sex dependence, eating dependence, shopping dependence, work dependence, religion dependence, relationship dependence, politics dependence, sport dependence, hobbies dependence and media dependence. These addictions can be light or heavy. Addicted persons may be aware or unaware of their addiction.

## ***Substance addictions***

Substance addictions may concern drugs, alcohol, nicotine and caffeine and other substances. Contrary to behavioral addictions, most of the substance addictions have both physical and psychological addictive potential. Main feature of substance addictions may be that they provide gateways to “fantasy world,” like behavioral addictions do.

On a list of 15 symptoms of internet addiction used for diagnosis of internet addiction, Mike, who is unemployed and living with his mother, checked off 13, including intense cravings for the computer, lying about how much time he spends online, withdrawing from hobbies and social interactions, back pain and weight gain (Kershaw, 2005). This triggers the question of similarities between different kinds of addictions as one person who suffers from drugs abuse may easily switch to internet overuse, because of underlying depression or other psychological issues.

Psychological and psychiatric literature has described individuals that exhibit problematic internet use who often suffer from other psychiatric disorders (Shapira et al., 2003). Researches in the addictions field have shown that psychiatric illnesses such as depression are often associated with alcoholism and drug addiction (Young & Rodgers 1889). Further, research has shown that other addictive behaviors overlap with eating disorders and pathological gambling, write Young & Rodgers, adding that either substance or behavioral addictions, including drugs abuse, alcohol overuse, eating disorder or pathological gambling, they all correspond to media dependence, as previous researches indicate.

According to the article published in The Lancet magazine, drugs dependence has been noted the most addictive in terms of psychology, physics and pleasure (Lende, 2005). Heroin and cocaine appear to be the most addictive drugs, writes Lende adding that patients reported about fantasy world that these highly addictive drugs provide to their users. Although not addictive in physical sense, like substances, media also provide relief from reality for their users, similarly to heroin and cocaine. Seeking drugs involves having drugs at the center of attention and other behavioral options at the periphery of attention, claims Lende.

Negative emotionality, a personality measure, was the only significant predictor of alcoholism severity in a joint multiple regression with childhood trauma, parental alcoholism, mental health history, ego strength and self esteem, write McKechnie & Hill (2011) adding that

these findings imply that treatment of this group in chemical-dependency programs needs to include psychological modalities beyond the traditional psycho education in order to adequately address difficulties in affect regulation.

In the past cigarette smokers were classified simply as heavy or light, inhaler or non-inhaler, regular or occasional, while such crude descriptive categorizations do not offer the solution of the question, why people smoke, claim Russell, et al. (1974). Public policy should not interfere with fully rational addictive smoker, while additional health care imposed on non smokers could be solved with regulation of price mechanisms, concludes Tiezzi (2005). Fuller understanding of the social and cultural values that youths attach to smoking is important in achieving focused, effective prevention strategies, write Quintero & Davis (2002), examining reasons that youths give to explain their smoking including mood management, peer influences, image maintenance and addiction.

Caffeine is the most widely used behaviorally active drug in the world, write Griffiths & Woodson (1988), adding that worldwide per capita caffeine consumption has been estimated to be 70 mg per day, which is the equivalent of a large cup of instant coffee or a small cup of ground coffee. Evans & Griffiths (1992) study provides the clearest evidence to date of complete tolerance development to effect of caffeine in humans. From a historical standpoint, caffeine is one of the oldest substances consumed by man in the form of coffee beans, teas, guarana beans and mate (Goldstein, 2001).

## ***Behavioral addictions***

Behavioral addictions may be connected to everyday activities. That is why this type of addictions may be called “cognitive dependence”. As with substance addictions, dependence to different types of behaviors may be light or heavy. Large part of population may be suffering from different kinds of light behavioral addictions.

Light addictions may appear in any sphere of life including gambling, sex, shopping, work, religion, relationships, politics, sport, hobbies and media. These kinds of addictions may be characteristic of mass society. People in one society may be obsessed with some sport club, political party or religion because there may be something lacking in other spheres of their lives. For example, furious soccer fan may be consciously or unconsciously unhappy with personal relations in his life.

On the other hand, extremist in sphere of politics may have joined the party because lack of control at work. Unrealized goals from professional or personal spheres may be solved by directing activities towards religion, politics, sport and so on. Different kinds of unresolved issues therefore may be reasons for some person to become light addict in any kind of substance or behavioral addiction. Before, there were not so many behavioral options. With appearance of media people starting using computers, telephones, television sets, radios and other personal devices. This new behavior opens possibilities for useful deployment of human time, but it also may act as a trap for possible addictions.

Real problem of mass society may not be in strong addictions, but in light ones. Light addictions may be danger for democracy as they may open doors for manipulation much more than strong addictions. Being nearly invisible, light behavioral addictions may serve as answer to many questions about social behavior. This study explores possible decreases in political participation as consequences of media addiction. In the following paragraphs, literature about different kinds of behavioral addictions has been reviewed.

Addiction is a kind of defect of the will (Wallace, 1999). Addicts, Wallace tends to suppose, are subject to impulses or cravings that are peculiarly unresponsive to their evaluative reflection about what there is reason for them to do. Addictive behavior is an attempt to escape real life by means of artificial changing one's own psychical state by taking drugs or performing certain activities, write Krivoschekov & Lushnikov (2011) and add that depending on the means

of the escape, pharmacological or chemical and nonchemical or behavioral addictions may be distinguished. As previous definitions explicate, addictions may be caused by unsatisfied psychological needs.

Media addictions differ in terms of format. These formats can be print, radio, TV or internet. Media addictions are modern because most of behavioral and substance addictions existed before them. Interestingly, newer media may be more addictive than older, because they provide stronger fantasy world which at the same time imitates reality in better ways. Also, personal devices may be used from anywhere. As with all other addictions, “small doses” of media use may be useful for relaxation, but escape from serious life problems by using internet, TV, radio and print may lead towards media addiction. As with other kinds of dependences, light media addiction may be more problematic than heavy one, on level of society, because it may hard to spot it and it potentially may produce unhappy and dysfunctional citizens.

Research into prevalence of behavioral addictions among Italian adolescents showed significant correlation between results including pathological gambling (7%), compulsive buying (11.3%), exercise addiction (8.5), internet addiction (1.2%) and work addiction (7.6%) (Villella, et al., 2011). Behavioral addictions, claim Villella, et al., are clinical entities in which repetitive impulsive behaviors occur, with negative effects on the patients and their relatives.

Some research results concerning gambling addiction are presented in further text. Digitally enhanced game features demonstrate the intimate connection between extreme states of subjective absorption in play and design elements that manipulate space and time to accelerate the extraction of money from players (Schull, 2005). State lotteries constitute the most common form of gambling among American adults and sales exceed \$40 billion annually (Guryan & Kearney, 2010). Low-income households spend a disproportionate amount of their income on lottery tickets, claim Guryan & Kearney, adding that it is important to understand the extent to which lottery gambling is habit forming or addictive. Provincial surveys between 2001 and 2005 have reported problem gambling prevalence rates ranging from 1.6 to 5.9 percent, with an average of 3.6 percent, claim Williams & Wood (2007), adding that if a substantial portion of gambling revenue is derived from problem gamblers, then it creates serious ethical problems for governments involved in this business. Williams & Wood wrote that globally, online gambling was at least a US\$15.5 billion a year market in 2006, while there were approximately 2000 online gambling sites in operation around the world.



On the other hand, research results from the sphere of sexual addiction highlight that some unresolved psychological needs or problems may be causes of this kind of dependence. Loneliness, low self-esteem and anxiety cause individuals to lose control over their sexual behavior, which poses grave threats to on-going relationships and careers, claim Levine & Troiden (1988), adding that despite the risks, sex addicts engage in these practices because they offer temporary relief from psychic distress. Among men, the addiction is thought to cause uncontrollable promiscuity, autoeroticism, transvestism, homosexuality, exhibitionism, voyeurism, fetishism, incest, child molestation and rape, claims Levine & Troiden. A family dynamic frequently present in the life of people who develop sexual addictions is a background of highly restrictive and conservative attitudes toward sex, writes Sprenkle (1987) and adds that the future addict is not able to conform to these attitudes and he interprets what would ordinarily be considered normal behavior as deviant and sinful, concludes Sprenkle. Activities related to sexual addiction include the use of the internet for seeking out sexually related material for educational use, buying or selling sexually related goods for further use offline, visiting or purchasing goods in online virtual sex shops, seeking out material for entertainment/masturbatory purposes for use online, seeking out sex therapists and seeking out sexual partners for an enduring relationship (Griffiths, 2001). A tendency to experience increased sexual interest in states of depression or anxiety was strongly characteristic of the sex addict group (Bancroft & Vukadinovic, 2004). Research results about sexual addiction speak that frustrations, unresolved needs and wishes may be causing this addiction, which is similar to media addiction that is main subject of this study.

Also, it may be useful to compare values of different kinds of addicts which are indicated by study on shopping addiction. For example, distinct hedonic and utilitarian shopping value dimensions exist and are related to a number of important consumption variables, claim Babin et al. (1994).

Work addiction may bear connection to lack of partner or poor satisfaction with husband or wife. Like shopaholics, those who engage in long working hours are called workaholic. As with other addictions, working more does not mean that person is dependent from this kind of activity. Activities that person is unhappy with may be substituted with addiction. Long work hours and work addiction harms individuals and their families and does not make organizations more effective (Burke, 2009). Research on work addiction has shown that respondents scoring

higher on Passion and on Addiction were more heavily invested in their work, respondents scoring higher on Passion also indicated less obsessive job behaviors, greater work satisfactions and higher levels of psychological well-being and third, respondents scoring higher on Addiction indicated more obsessive job behaviors, lower work satisfaction and lower levels of psychological well-being (Burke & Fiksenbaum, 2009). Again, similar causes of addiction are distinguished by researchers of work addiction and media addiction. This would be highlighted especially in the following paragraphs about addiction to religion.

Addiction to religion primarily links an individual who experiences him or herself as perfectly obedient, powerless in the face of the pain of abuse and exceptionally uncertain of him or herself as a person and as such, repeatedly drawn to abusive environments as well as the use and abuse of a range of addictive substances (Gostecnik et al., 2012). By using religion as a means for this escape, the addict develops an unhealthy religiosity, claims Taylor (2002) and adds that abuse of family members almost always takes place on a regular basis. He writes that religious addiction can be just as devastating and damaging as drug abuse and alcoholism. Defining characteristics and symptoms of religious addiction are rigidity, black and white thinking, low self-esteem, magical thinking, judgmental attitudes, writes Vanderheyden (1999) adding that the religious addict seeks to avoid pain and overcome shame by becoming involved in a belief system which offers security through its rigidity and its absolute values.

Relationship addiction is pathological attachment to some person. Again, underlying reason for relationship addiction may be escape from reality. Addictive relationship may not be meaningful and emotionally rich. Contrary to this, relationship addiction is emotionally unfulfilling. Relationship addicts may have been rejected or abandoned in childhood. They may have been the victims of physical or psychological abuse. Lack of love from childhood may be the reason for relationship addiction. In this kind of relationship, addicts may try to compensate on what he lacks from childhood.

Politics addicts may be interested in national and global issues. They may choose one side in political game, which is in most cases extremist political party or leader. Political addict may support radical right or left. He or she however may also become supporter of political party taking place at the center of political spectrum. Sometimes political addict is only attached to political news without clear attitude or support towards some political element, but in this case addiction may be characterized as media related. Anyway, political addicts are susceptible to

manipulation by energizing political battlefield meaning fierce fight between political competitors. The easiest way to engage political addicts is simplifying language and adding strong emotional tone to it. Compensation on the side of political addicts may come from the need for action, excitement and influence. If somebody has problems being expressive in speech but wants to, he or she may compensate by following and supporting leaders and political speakers. Again, substitution may be at the heart of political addiction. However difference should be set between people disappointed in the political process and political addicts. Both groups of people may not vote but for different reasons. Frustrated with situation in the country, some individuals consider that there is no choice good enough, but this is far from addiction.

Although in most cases hobbies and special interests outside work serve as leisure and stress free activities, there is a point when they become addictions. Hobbies may conflict with important daily obligations if there are too many of them or if person spends too much time on one hobby. Hobbies may be compensation for “lost childhood” or they can serve as a way to escape daily problems. Again, hobbies may be good if they are used for relaxation, but if hobbies become more important than daily tasks, this means they are conflicting reality.

Some people develop addiction towards sports. Szabo & Griffiths (2007) found that 6.9% (18 out of 261) sport science students were possibly addicted to exercise compared to only 3.6% (7 out of 194) of the general exercising population, a result that approached statistical significance ( $p=0.09$ ). One of the negative effects of sport, which is often discussed by researchers, is exercise addiction, claim Krivoschekov & Lushnikov (2011).

Media addictions differ in terms of format. These formats can be print, radio, TV or internet. Media addictions are modern because most of behavioral and substance addictions existed before them. Interestingly, newer media may be more addictive than older, because they provide stronger fantasy world which at the same time imitates reality in better ways. Also, personal devices can be used from anywhere. There is some difference in demographics and types of media addictions. Younger people are found to be addicted to gaming and social networks. Older people are addicted to TV, radio news and print. Mid age people are addicted to TV series and increasingly to social networks. As with all other addictions, “small doses” of media use may be useful for relaxation, but escape from serious life problems by using internet, TV, radio and print may lead towards media addiction. As with other kinds of dependences, light

media addiction is more problematic than heavy one because it is hard to spot it and it produces unhappy and dysfunctional citizens.

Whereas the academic use of the internet is primarily intended for learning and research, the internet has also become an important part of student life, add Chou et al. (2005) adding that, from time to time, cases of over involvement with the internet have been observed on different campuses.

The behaviors most frequently mentioned as characteristic of addiction included playing a lot and games' interfering with other activities, especially socializing or work, claimed Oggins & Sammis (2012) and added that self-reported addiction to video games correlated positively with perceptions that video game addiction involved playing a lot or playing to escape problems and correlated negatively with perceptions that addiction involved games' interfering with other activities or not being able to stop play.

A survey done in Rochester, New York, of teenage girls by Syracuse University academics found that 43.4% of teenage girls wanted to become celebrity assistants when they grew up, write Choi & Berger (2009).

There are many behavioral addictions like there are many activities. Person may be addicted to virtually any kind of activity, but most prominent behavioral addictions may include gambling, sex, shopping, work, religion, relationships, politics, sport, hobbies and media. Addicts may compensate unachieved goals. Gambling for example may be consequence of need for excitement and action, outcome of boring life without risk. This kind of addiction may taken its seed because parents of future gambler preventer him or her from joining the military. Sex addiction may originate in broken family. As a consequence person uses sex to keep partner besides him or her, while being in constant fear of abandonment. Shopping addiction may be consequence of poverty in childhood. Work addiction can appear as person is unhappy with his or her personal life. He or she is not working on fixing personal life because it appears hard to do so. Instead, person engages in endless spree of thinking about work and conducting it "24 hours per day". Religious addiction may be consequence of unfulfilled need for spiritual engagement in childhood, but often happens because of problems with partners, need to be part of community or unhappiness and distress because of some part of life. Relationship addiction may be caused by abuse in childhood and constant fear of abandonment. Political addiction may be rooted in the need for authority. Sport addiction with energizing fans usually comes from the unfulfilled need

to belong and be part of group. Hobbies addiction may compensate for “lost childhood.” Behavioral addictions are worse than substance addiction for one society, as they are hard to distinguish. Especially lighter cases may be problematic for one society because they tend to be widespread.

## **Functional citizenship**

Functional citizenship may be affected as consequence of growing substance and behavioral addictions in one society. Functional citizenship is related with activities of citizens leading towards articulation of common interest. Characteristics of citizenship may be participation, loyalty, cooperation, voting and being elected. The way functional citizenship may be affected by growing addictions is that people may have less time to take care about common interest, because their time may be directed towards realizing their social and professional needs.

As noted before, social and professional needs may be hard to realize, because of intrusion of profit interest both into work and social issues. However, most of the people in modern society may be occupied by themselves, not having awareness about importance of common interest.

In the case of participation as characteristic of citizenship, this can be related with voting or activist behavior, being candidate for public function or supporting a candidate. Loyalty as social trait can be towards public interest, towards organization or an institution or towards group or person. Cooperation can be destructive without effects and creative in terms of any cooperative work leading towards public interest.

The determination to live up to social agreements involves a strong moral commitment, writes Jeurissen (2004). To be a citizen means accepting the social contract as a limitation in everything done, claims Jeurissen. Living under the social contract, as Jeurissen says, is a form of rational self-binding. He says citizens do this with the reasonable expectation they would benefit in the long run. This means the social contract is a combination of self-interest and ethics. Each citizen, writes Jeurissen, has a responsibility to promote the common good.

Citizens give back to the society, according to Jeurissen, by voting attendance, by paying a fair share of taxes, or by assuming political offices by turn. A citizen does not passively consider developments in society, yet is active, aware and vigilant, claims Jeurissen. He considers the sustainability of society culturally, politically, socially and economically, as part of the social responsibility. A citizen works from ideas and ideals about society and from perceived threats and an internal locus of control, adds Jeurissen.

Fatalism, or the idea that social processes are unsusceptible to individual efforts at controlling them, is not a good breeding ground of citizenship, claims Jeurissen. He writes that

citizens are interested in just law and that freedom of citizens in a well ordered society is not to be confused with lawlessness. On the contrary, the rule of law makes citizenship possible, writes Jeurissen.

Participation in social processes may be part of personal interests of every individual in society. Reason for this is that one cannot independently take care about his security, decide on laws of conduct and cure himself in case of illness and so on. In modern society these common functions are taken care by representatives of people or otherwise called social agents.

Participation on the other hand is needed to elect these social agents. This participation can also be offered to society as service by individuals in their effort to become social agents. Anyway, participation in modern society involves different professional organizations, as well. Professional public or different kinds of non-governmental or specialized organizations stand between citizens and their legal representatives. That is why parliaments, governments and courts often consult professional and different kinds of organizations in the process of legislature, implementation of laws and judicial activity. Thus, individuals can be active on two fronts, first as candidate members for parliaments on different levels and as candidates for functions in organizations. Other front in social participation is about voting for public and organizational representatives.

Media connected behavioral addictions are rather new. On the other hand, concepts of participative activities for common good have been developed throughout centuries. Main goal of this study is to determine if there is relation between media addiction and political participation, as significant segment of functional citizenship.

## *Definitions of citizenship*

Various kinds of citizenship have been examined by different thinkers. They attempted to cover all aspects of citizenship depending from which angled they looked at it and which citizenship they tried to describe.

Fellow citizens may reasonably demand from each other basic respect and toleration, as well as some assurance of social welfare commensurate with the requirements of human dignity (Scorza, 2004). Scorza adds that citizens may not demand that others love them, treat them as friends, or abandon self determined projects for their sake. In fact, writes Scorza, such demands would be completely external to the usual instrumental purposes of liberal citizenship, which include the common defense of personal freedom, the establishment of basic conditions of social justice and the maintenance of civil peace.

Citizenship in a democracy gives membership status to individuals within a political unit, confers an identity on individuals, constitutes a set of values, usually interpreted as a commitment to the common good of a particular political unit, involves practicing a degree of participation in the process of political life and implies gaining and using knowledge and understanding of laws, documents, structures and processes of governance (Enslin, 2000).

Citizenship confers membership, identity, values and rights of participation and assumes a body of common political knowledge (Abowitz & Harnish, 2006). They cite Marshall's (1998) essay "Citizenship and Social Class" about the expansion of citizenship in his society over three centuries. They also cite Katz (2001) saying civil citizenship or individual rights to speech, faith and property emerged as a force in 18th-century England, when capitalist political systems instituted the protection of property, equality before the law and civil liberties.

Political citizenship, or the right to participate in the exercise of political power, as a member of a body invested with political authority or as an elector of the members of such a body was developed in the 19th century, writes Marshall (1998), adding that social citizenship arose mainly in the 20th century and includes a broad range of rights from the right to a modicum of economic welfare and security to the right to share to the full in the social heritage and to live the life of a civilized being according to the standards prevailing in the society.

Any citizen of a member state has the right, as a European citizen, to vote and stand for office in local and European elections and to move between states and live in any one of them



(Ross, 2007). Shore and Black (1994) noted that this had been an aspiration of many who wanted to develop a “People's Europe”, a form of supranational identity. Aspects of this movement, writes Ross, include the creation of a common passport, free movement within the Union and common border controls and a common currency for many of the states. These moves, concludes Ross, allow the individual European to identify with both the European Union and their own national state.

Citizenship has involved identification with the state, a sense of belonging to a whole, a definition of membership as equals, or entitlement to make a claim against the state (Prokhovnik, 1998). Citizenship has been seen as compulsory, or as voluntary, active or passive, moral or legal, claims Prokhovnik. Citizenship, according to Prokhovnik has been seen as a means of exercising freedom through participation with one's peers in a distinctively public, political realm of speech and action, in opposition to a dark private realm of natural rhythms of material and biological necessity.

There are three aspects of citizenship by understanding of Banks (2008). He writes that civil aspects of citizenship, which emerged in England in the 18th century, provide citizens with individual rights, such as freedom of speech, the right to own property and equality before the law. The political aspect of citizenship, writes Banks developed in the 19th century gives citizens the franchise and the opportunity to exercise political power by participating in the political process. He also claims that social aspect arose in the 20th century. According to Banks, this aspect of citizenship provides citizens with the health, education and welfare needed to participate fully in their cultural communities and in the national civic culture. Vast majority of today's global population acquire their political membership by virtue of birthplace (Shachar & Hirschl, 2007).

Identification of corporate citizenship as charitable donations and other forms of community action was dominant in early usage of the term and is still very much in evidence today (Matten & Crane, 2005). Carroll (1991) identifies that being a good corporate citizen with philanthropic responsibility, which is according to him fourth level of corporate citizen responsibility. Corporate citizenship is therefore a discretionary activity, write Matten & Crane (2005), beyond what is expected of business, making it a choice to put something back into the community.

Citizenship education has been present in some country. Various thinkers however have been disputing this kind of education. By the end of the nineteenth century a vision of citizenship had been generated in which young people were intended to become upright and useful members of the community in which they lived and worthy sons and daughters of the country to which they belonged (Heater, 1990). At the heart of this perspective, wrote Garratt & Piper (2003), was the sovereign notion that the purpose of education for citizenship is to nurture loyalty, a sense of obligation to the nation state, deference towards the social and political elite and a strong sense of pride in the Empire. Garratt & Piper write that rather than seeking to develop children's capacity to think critically and foster intellectual curiosity; they have been instead uniformly socialized in the simple virtues of humility, service, restraint and respect for personality (Ministry of Education, 1949).

Both citizenship education and character education are often broadly characterized, relating to moral issues and emerging from a perception of crisis, with supporters who employ highly ambitious rhetoric and who enjoy high status support while experiencing low status in practice and, finally, share some common notions about styles of teaching and learning (Davies et al. 2005).

Citizenship needs to be understood and studied as a mosaic of identities, duties and rights rather than a unitary concept (Heater, 1990). Davies et al. (2005) claim pupils are expected to learn in three areas: knowledge and understanding about becoming informed citizens; developing the skills of enquiry and communication; developing skills of participation and responsible action.

Citizenship is a status bestowed on all those who are full members of a community, writes Marshall (1998), adding that all those who possess the status are equal with respect to the rights and duties with which the status is endowed. He adds there is no universal principle that determines what those rights and duties shall be, but societies in which citizenship is a developing institution create an image of ideal citizenship against which achievement can be measured and towards which aspiration can be measured.

First aspect of citizenship is the civil component, traced through legislation that developed largely in the eighteenth century, claim Lawy & Biesta (2006), includes the right of freedom of speech, the right to justice and the right to own property. Political rights, add Lawy & Biesta including the right to vote and to stand for political office, followed in the nineteenth

century and early twentieth century when the franchise was extended to include the majority of the adult population. The final component, social rights, which included social security, health care and education, developed mainly in the twentieth century, conclude Lawy & Biesta.

### ***Political participation***

Participation in social processes may be part of personal interests of every individual in society. Reason for this is that one may not take care about his security, decide on laws of conduct and cure himself in case of illness and so on. In modern society these common functions are taken care by representatives of people or otherwise called social agents (elected politicians).

Participation on the other hand is needed to elect these social agents. This participation can also be offered to society as service by individuals in their effort to become social agents.

Anyway, participation in modern society involves different professional organizations, as well. Professional public or different kinds of non-governmental or specialized organizations stand between citizens and their legal representatives. That is why parliaments, governments and courts often consult professional and different kinds of organizations in the process of legislature, implementation of laws and judicial activity.

Thus, individuals can be active on two fronts, first as candidate members for parliaments on different levels and as candidates for functions in organizations. Other front in social participation may be about voting in for public and organizational representatives.

Better educated citizens are more likely to be engaged by the political process and they are more likely to become involved in various political activities, claim Lake & Huckfeldt (1998). They add individual knowledge and expertise are undeniably important aspects of citizen engagement and the relationship between education and participation is important evidence in this regard. Primary concern of Lake & Huckfeldt is with politically relevant social capital, that is, social capital that facilitates political engagement. By politically relevant social capital, Lake & Huckfeldt mean a particular type of social capital that is produced as the consequence of political expertise and information that is regularly communicated within an individual's network of social relations. Lake & Huckfeldt expect social capital effects to operate independently of involvement in formal organizations and independently of education and other measures of politically relevant human capital.

Politically relevant social capital, write Lake & Huckfeldt is measured in terms of communication about politics within an individual's recurrent networks of social relations. Lake & Huckfeldt obtained data on individuals and their networks from the 1992 American study of the Cross National Election Project.

In this post-election national survey, claim Lake & Huckfeldt 1,318 main respondents were asked to provide the first names of individuals with whom they discussed important matters. After they had provided four names, or after they had run out of names to provide, Lake & Huckfeldt asked them if there was someone else, not previously named, with whom they discussed the events of the 1992 presidential election campaign. Lake & Huckfeldt results suggest that politically relevant social capital is generated in personal networks that it is a by-product of the social interactions with a citizen's discussants and that increasing levels of politically relevant social capital enhance the likelihood that a citizen will be engaged in politics.

Further, Lake & Huckfeldt write that the production of politically relevant social capital is a function of the political expertise within an individual's network of relations, the frequency of political interaction within the network and the size or extensiveness of the network.

On the other side, engagement in different organizations may have impact to political participation. Many observers suggest white evangelical Protestant churches serve to mobilize their members into politics, while others argue that they encourage withdrawal from political life (Campbell, 2004). Campbell hypothesizes that the time members of evangelical Protestant denominations spend in service to their church comes at the expense of participation in the wider community, contrary to the way mainline Protestant and Catholic churches foster civic activity among their members. On the other hand, Campbell also hypothesizes that the tight social networks formed through this intensive church activity can at times facilitate rapid and intense political mobilization. Campbell confirms these hypotheses.

Solidarity may be one characteristic of functional citizenship. Some researchers made inquiries concerning this issue with the conclusion that solidarity bears strong connection to political participation. The impact of group solidarity on political behavior first began to draw serious attention from political scientists in the mid-1960s and early 1970s in studies that showed blacks participating in politics at higher rates than whites of similar socioeconomic background (Chong & Rogers, 2005). Chong & Rogers claim researchers hypothesized that pronounced racial group solidarity among African Americans accounted for this surprising finding. Group solidarity seemed to give African Americans an additional source of motivation, beyond the standard socioeconomic resources, to engage in political activity, write Chong & Rogers. They claim group solidarity appeared to be a proxy for membership in a community that exerted normative pressure on individuals to think in group terms and contribute to collective goals

through political action. Solidarity thus came to be viewed as a key resource for political engagement, especially among African Americans and other racial minorities, write Chong & Rogers.

Data from a survey involving a probability sample of 1484 Senegalese citizens were used to examine the effects of education, both formal and nonformal, on political participation among rural Senegalese (Kuenzi, 2006). The results indicate, write Kuenzi, that nonformal and formal education tend to have similar effects on several political behaviors, but the effect of nonformal generally appears to be stronger. Nonformal education, writes Kuenzi, has a positive impact on political participation. Nonformal education increases the likelihood that one will vote and contact officials regarding community and personal problems, writes Kuenzi. Also Kuenzi finds out that nonformal education has a strong impact on community participation.

## *Loyalty*

In all these participation activities, whether voting or running in relation to public function, loyalty may be one of the characteristics leading towards functional citizenship. This characteristic may exist in relation towards common interest.

Loyalty may also relate towards organization itself. This may correspond with general social interest. It means person in question is loyal towards parliament if he is member of this institution. On the other hand member of organization may be loyal towards that organization.

The problem occurs if interest of organization does not match with common interest. For example, if employee of public company for gardening aims to increase prices of his company's products because of his intention to achieve profit, while not looking at the aspect that citizens would not be able to pay it, this would be in favor of public organization, but not corresponding to the public interest.

Third way to be loyal may be towards personal interest of some group or individual. This is usually worst case scenario in relation towards public interest and function of any organization, parliament or public institution.

Generally these three kinds of loyalty, towards public interest, institution and group or individual may be harmful towards rightful execution of function of social agent. In terms of society, the most important feature of citizenship may be loyalty towards public interest.

Traditional cultures embody a strong, cohesive morality in their founding narratives and continuing institutions, while demanding the virtue of loyalty from their members (Fisher, 1997). The good is defined in such cultures as experiencing and maintaining the world as a seamless web of coherent meanings, claims Fisher. Pluralistic modern cultures embody procedural understandings of morality and demand the minimal, negative virtue of tolerance, while hoping for the eventual emergence of the positive virtue of respect from their members, adds Fisher. He claims multicultural societies, by contrast, embody a dialectical understanding of morality defined by constant movement between procedure and substance in value as well as between center and periphery in power.

It appears that loyalty means different things to different people (Connor, 2007). One of the reasons that loyalty may vary from person to person is that the concept has changed over time, claims Connor. Connor writes that the first known use of loyal is from the Fifteenth

Century and refers to the noble laboring to sustain loyalty. Loyalty has been identified as a key component of the social relationship known as renaissance patronage, indicating a continuation of the social structure present in feudal systems, writes Connor.

He claims that with the newly arising centralized forms of government, nationalism and patriotism grew. This change in governance represented a major shift in context for loyalty and the creation of a new layer of loyalty, writes Connor. Now the nation state and sovereign government could be an object of loyalty for the individual, adds Connor.

Mass loyalties began to arise as a result of continuing revolutions within society, especially the industrial revolution with its increasing division of labor, advances in communication, mass production and the creation of mass armies, continues Connor.

Nation, claims Connor, controls the structures and institutions that raise, educate and sustain individuals within society. Loyalty is a socially negotiated, contested, contingent and re-enforced emotion, writes Connor.

Loyalty has turned out to be one of the key concepts which refers to both social and individual levels of understanding, writes Connor. Loyalty is composed of the social unit which depends on and expects loyalty from its members and of the thinking, feelings and motivations of each member as a person, writes Connor.

From this perspective, writes Connor, loyalty refers to an individual's feelings and motivations wrapped up in the web of social interaction. Connor writes, national loyalty is the connection that one feels towards a particular nation. Generally it is to the nation of one's birth and one's allegiance is assumed, as merely being born in a country is usually enough to make one part of the nation, writes Connor. He claims this loyalty is an emotional relationship that functions from the individual to the collective and vice versa. National loyalty fosters a sense of identity and belonging for the actor, helping to define who and what a person is, writes Connor.

The word loyalty is sometimes used for formally enforceable obligations created by the law and law like rules (Hajdin, 2005). There thus exists, for example, a body of law about the duty of loyalty that one assumes by becoming a director of a corporation, claims Hajdin. He adds that in the same sense of loyalty, lawyers may be said to have a duty of loyalty to their clients. Hajdin writes the sense in which loyalty is the subject-matter of discussion is also distinct from the sense in which the word is sometimes used by businesspeople and theoreticians of business. When they speak about, for example, customer loyalty, they do not seem to mean anything more



than the customers' disposition to repeatedly buy the products or services of a particular business, claims Hajdin. He adds that somebody's buying the same tooth paste every time out of a thoughtless habit thus counts as loyalty in the jargon of business. That, however, is not what Hajdin means by loyalty outside that special jargon. He claims that if somebody hangs out with someone regularly out of nothing but a thoughtless habit that certainly does not make him a loyal friend. Loyalty claims Hajdin is something that the person who has it consciously recognizes as such. Also, loyalty in this sense is something that involves emotions, adds Hajdin. He writes that employee who continues working for a particular employer for a long time solely because his entitlements to retirement benefits won't be vested until so many years of service is not loyal in the sense that is relevant for him.

## ***Cooperation***

Cooperation may be characteristic of functional citizenship. Willingness to cooperate may be the essence of activities leading towards common interests. People divided could not possibly do anything towards achievement of public goals, because their sporadic actions would not result in big social improvements.

In digital age focus point of activities may be transferred towards online social networks, with possibly low level of materialization in real world. For example, people may be willing to support some idea or goal on internet, but they have no interest in protesting about it in direct environment. On the other hand, social networks may be big movers to articulate common dissatisfaction of people related with lack of jobs or anything that would trigger accumulated anger and rage of masses (Burton, 2011). People, unable to express at work, in social life or in spheres of common interest may be willing to express their dissatisfaction in modern riots organized through social networks.

Cooperation in modern societies in solving different common problems could be decreasing, because people may lose thrust in change and also have lack of will and time to cooperate in common interest, leaving that to “alienated social agents” (politicians).

Cooperation in common interest may be productive in terms of fixing some social problem. On the other hand, cooperation may be achieved in destructive protests with or without direction or misuse of common dissatisfaction by any social actor. Other way of destructive cooperation possibly leading towards destructive protests is activity online, which does not result in reality. These two basic ways of cooperation, one creative other destructive may be exercised in one society with different results.

Special part of cooperation may be dependability and it relates towards how much people depend one from other. In case of primitive societies, people did depend between themselves in great extent. Examples were people in villages that could not survive without of work on common interest. They were truly dependant from others in their immediate environment. Other example is people in modern cities which are able to live without one another.

Modern technologies and salaries make it possible for people to live alone. People's responsiveness to common interest is defined according to how much people understand common interest is part of their personal interest. It may be becoming increasingly difficult to

take care about common interest if people are able to survive alone, while not having awareness about importance of taking care of public interest. The problem may be that accumulated dissatisfaction may be not connected by the people with bad performance of social agents and it may not give them motive to be active and responsive, to really be emphatic and feel other people, because at the bottom point everyone can go through same issues and difficulties.

Cooperation makes participants better off if by pooling their resources, they obtain efficiencies; or by combining complementary strengths, they can increase the scope of their activities and/or cooperation reinforces the mission or satisfies values or beliefs (Schaeffer & Loveridge, 2002). They write the likelihood of success depends on how well participants coordinate their decisions and actions adding that decisions can also be correlated, that is, directed toward common values or ideals, but without coordination of specific actions-such that the cooperating parties move together toward achieving the same purpose or mission. One of the benefits of voluntary cooperation, write Schaeffer & Loveridge, is that each participant gains some measure of influence over the decisions of all other participants. Of course, add Schaeffer & Loveridge in return, each participant relinquishes some control over its own decisions. The extent to which decisions of one party support and reinforce the decisions of other parties is an important criterion for characterizing cooperative efforts, write Schaeffer & Loveridge.

## *Voting*

Voting may be classified as primary democratic feature of modern society. It may be exercised on two planes. Voting in organizations helps elect leaders of organizations. Different kinds of organizations may be helping official legislation processes in modern democracies, not only through media but also through direct consultation of parliament members in process of laws drafting. Professional and specialized organizations could be best articulators of public opinions in modern democracies. On the other hand, voting on elections may help elect public officials. This may be done on different levels. Public officials may be elected from municipality to state level. They are usually elected for different kinds of parliaments. The most important election may be the one for state parliament, because rules set there are affecting the whole country.

The fact that democracies employ voting procedures that are based solely on the majority principle could lead to the conclusion that a decision based on this principle can always be reconciled with democratic principles (Yuval & Herne, 2005). They write, there is an inherent possibility that the majority principle may infringe upon minority rights and impose the will of the majority upon minority groups. Democracy is not identical to majoritarianism, in which a majority of the people exercise control over their government (Post, 2006). That is why it is not unintelligible to conclude that particular exercises of popular sovereignty or majoritarianism are antidemocratic, concludes Post.

One of the most perplexing issues facing advocates of civic engagement and democratic participation is fact that voter turnouts in the United States on average are much lower than those of other advanced democracies (Mcgrath, 2012). Young people, lower-income voters, less well educated citizens and members of certain racial and ethnic minorities are substantially less likely to vote than older, white and more affluent Americans, writes Mcgrath. He adds that this disparity has implications for democracy and communities in United States and raises basic questions of fair play and social justice.

Research suggests that people who vote are more likely to volunteer, write letters to the editor and be active in their communities in a variety of ways, while nonvoters are more likely than voters to be more socially isolated and less familiar with the workings of government, writes Mcgrath, adding that civic participation helps people develop skills, information and

habits that benefit them in a number of ways. There is even a correlation between higher levels of voting and stronger economies, claims Mcgrath (2012).

Legitimate government of the people, by the people and for the people must vigorously promote and protect the freedom to vote so that all eligible voters can participate in this fundamental exercise in self-government (Kennedy, 2012). Right now, writes Kennedy, powerful interests are threatening freedom to vote and the ability to exercise our constitutional right to participate in democracy. Strengthening democracy, claims Kennedy, means facilitating civic inclusion and democratic participation. Kennedy writes that The Voter Empowerment Act of 2012, has the goal of improving electoral system to provide more access to the ballot, integrity in election systems and accountability in elections. Antiquated system is the US, writes Kennedy, puts the burden of registration on each individual, with unnecessarily restrictive registration procedures. This electoral system, writes Kennedy, threatens the voting rights of hundreds of thousands of voters each cycle through byzantine and non standardized voter roll purges. When these machinations lead to eligible voters being dropped from the rolls or challenged, claims Kennedy, their right to vote can be denied on the basis of bureaucratic error or even malfeasance.

## ***Being elected***

As with voting, being elected is basic right of anyone in modern democracy. Those who want to perform some public or organizational function should be able to articulate voices of specialized publics or people from some geographical area. Functional citizenship also means participation on the side election candidates. If people are not functional in terms of citizenship, then they would not be able to recognize the need to run for some public or organizational function. It may be significant for any society to stimulate the right people to get to the right places in public or organizational administration. “Everyone according to its talents” may be the motto of society that stimulates excellence. Accordingly, the main problem of representation may be that wrong people come to the important places in state. Instead of representing people that elected them, these public officials may be loyal to their personal and group interests.

There are two kinds of periods in US elections: the more liberal public purpose phases are characterized by passion, idealism, heightened political commitment, a broad effort to improve society and extensive change and on the other hand, the more conservative private interest phases are rife with hedonism, materialism and relentless pursuit of personal gratification and the view that a freer market and increased privatization can serve as a panacea for the ills of society (McCann, 1995).

Increasingly, political contests and debates are presented as a collision of basic principles, with opposing parties and candidates often relying on the same core democratic values of life, liberty, equality and justice to advance their beliefs about what is right and what is wrong (Domke et al. 2000). Candidates have their own policy preferences and incomplete information about voter preferences (Moon, 2004).

Candidates for public office regularly make vague statements that leave voters uncertain about the policies they intend to pursue (Tomz & Houweling, 2009). In the United States, claim Tomz & Houweling, the Democratic Party was founded on a platform of ambiguity, which helped Andrew Jackson win the 1828 presidential election and build a broad coalition with diverse views. Modern U.S. candidates have proven just as willing to use ambiguity as a campaign strategy, add Tomz & Houweling. They wrote Jimmy Carter and George H.W. Bush were renowned for taking fuzzy positions at crucial points during their successful runs for the

presidency. On the other hand, conclude Tomz & Houweling, Barack Obama captured the White House in 2008 while remaining vague on key issues.

Candidates compete in terms of their ability to deliver economic good times, personality, partisanship and specific issues, write MacDonald and Rabinowitz (1993).

It is commonplace to say that voters do not usually take what candidates say at face value (Enelow & Munger, 1993). Today's promise not to raise taxes is all too likely to be replaced by tomorrow's announcement that revenue enhancements are unavoidable, claim Enelow & Munger. Future events are hard to predict and may lead a candidate for executive office to abandon a promise to veto or sign a particular kind of legislation. In the same way, a candidate for legislative office may change his mind about voting for or against a bill of some type, add Enelow & Munger. The candidate may be lying to the public, uncertain himself about what his position is, faced with a bill somewhat different than he expected, or swayed by future events and arguments not previously considered, claim Enelow & Munger. That add that the net result is the same - what that candidate says in today's campaign is an uncertain guide to his actions after he takes office. The voter is then left with the question of what value he should place on a candidate's campaign statements, claim Enelow & Munger.

Citizenship may be significant for any modern society because its state may determine if common interest would be realized. Characteristics of citizenship may be participation, loyalty and cooperation, voting or being elected. Participation can be conducted within specialized organization or it can be performed on territorial principle. These are basic elections for parliament on different levels. On the other side, loyalty can be towards, public interest, organization or personal interest. Cooperation can be productive or destructive. When talking about aspects of citizenship, voting or being elected, these can be performed in specialized organizations or in case of public functions. Also, there are different levels of public functions, from municipal to state wide. The basic social problem is bad performance of public officials that should represent citizens. These public officials usually do their job bad because they take care of their personal or group interest than public interest. Relation of this social problem and addiction is that more people are addicted they would have less time and determination to take care about public interest. Public functions may be the most significant in helping society achieve its potential. Legislature "directs life" in some country. Because public officials that take

care of their personal interest do not represent common interest well, this may affect expression and addiction in negative way.



## **Situation in Serbia**

This chapter examines structure of media and its owners, national media policies, legislation and media use dynamics in Serbia, France and the USA.

Serbia is southeastern European country that was formed in 2006. This is the only country that became legal predecessor of Yugoslavia, socialist union that consisted of seven republics. After breakup of big Yugoslavia, Serbia left in the union with Republic of Montenegro as Yugoslavia. After some years this union changed name to Serbia and Montenegro. At the end, in 2006 country divided into two independent states: Serbia and Montenegro. After 1990, Yugoslavia became pluralist society with parliamentary democracy.

Transition from socialist to market oriented society has been ongoing process since 1990, with privatization of major state-owned companies. Yugoslavia was bombed by NATO in 1999. This aggression forced Serbia to put its southern province under administration of UN. Kosovo and Metohia declared independence from Serbia in 2008. Despite this, while being recognized by some countries and without a chair in UN, province continues to be administered by this organization, while solution for its status and changes in administration are negotiated.

While privatization has been expanding since 2000, Serbia has been striving towards membership in the European Union. In political sense, there are three periods in recent Serbian history marked by Serbian Socialist Party led by Slobodan Milosevic, Democratic Party led by Zoran Djindjic and Boris Tadic and Serbian Advanced Party led by Aleksandar Vucic.

Most of the privatizations and reforms in media sector took place during rule of Democratic Party. These privatizations and reforms have been unsuccessful, because of numerous claims of corruption, massive layoffs, economical hardships and cosmetic superficial changes. After ten years rule of Milosevic's Socialist Party of Serbia, characterized with divided state and opposition media, next decade was characterized by similar media, with control handed to person coming from ruling party – Dragan Djilas.

Djilas's company managed to get monopoly over most of the advertising space and big companies as clients on other side, thus establishing big impact in media. In other words, Djilas's Direct Media dictates value of and extent of advertising space in any mass media in Serbia. This gives enormous impact to media to former ruling party person.

On the other side, media big media owners from previous Milosevic political era survived. Owner of TV Pink Zeljko Mitrovic managed to spread his media domination to the region. He also bought additional media in Serbia placing him in opposition to current laws about media concentration. The biggest issue on Serbian media scene is transparency of ownership and media concentration together with politically influenced monopoly over advertising space.

With its new political leadership, that came into power after elections in 2012, Serbia saw fight against corruption in an increasing manner (Tanjung, 2013). New authorities quickly examined problematic privatizations with politically supported anti-corruption team in the police leading fight against high corruption.

Also, Serbia got strategic orientation towards Agriculture, IT and defense industries, expanding its collaboration with African and Asian countries. New political leadership also showed determination to fulfill reforms in media sector, going towards higher transparency of media and decrease of monopoly in media sphere.

Neither the first nor the second post-Milosevic Serbian governments were ready to start the structural change of the media system (Matic & Rankovic, 2010). There was no media strategy until 2012 in Serbia. Matic & Rankovic write that after a two year process of licensing, the media sector is more transparent: 523 print media, 201 radio stations, 103 TV stations and 66 online media were registered in January 2010.

This licensing process done during Vojislav Kostunica government was followed with controversy because some politically acceptable media got their licenses, while some opposition media did not get broadcasting permits. Matic & Rankovic wrote that the privatization process has not yet been completed and mechanisms for political influence on the media have not been fully dismantled. They also write that Serbian citizens are world leaders in average TV viewing time (more than five hours per day) and almost 2.2 million regularly read print media every day and listen to radio for on average almost three hours a day.

Growing concentration in the field of advertising allows large businesses to put economic pressures on the media (Matic & Rankovic, 2010). With influence of global economic crisis, because of decreased revenues, media in Serbia underwent economic struggles. With economic centers connected to politics, media were easy to control. Matic & Rankovic highlight lack of influence of journalist associations. Although there are two big journalist organizations such as

Journalist Association of Serbia and Independent Journalist Association of Serbia with lots of members, these are unable to exercise any significant influence except putting media some media attention towards issues.

The problem lies in extremely low wages of journalists, while lots of journalists work for free because they are cheated by media owners or they work illegally as poor wages are given “on their hands”. On the other hand, three journalists have been killed in the last 20 years, while assassins have never been found, write Matic & Rankovic. They add that there were 128 attacks on journalists who were on duty.

## ***Print***

There are 523 print media in Serbia (May, 2010). Out of that number, there are 20 daily papers, 84 weekly publications, 186 monthlies, seven biweeklies, 74 bimonthlies, 67 quarterlies. As for print media, Matic & Rankovic write there were 523 print media in 2010. They estimate that between 800,000 and 1 million copies of papers are sold in Serbia daily. They write that 41.4 percent people aged between 12-65 read at least one daily paper.

The most prominent daily newspapers are Blic, Vecernje Novosti, Kurir, Alo, 24 Sata and Politika. As for weekly or monthly magazines, the most read are NIN and Vreme. Print revenue in 2009 amounted to 22.4 percent of the total media revenue in the country, or 36 million Euros. Matic & Rankovic write about history of Serbian press.

The first newspaper appeared in Serbia in 1834 and the first modern, civic-oriented daily, Politika, was launched in 1904, write Matic & Rankovic. They add that After 1945, Serbia – by then part of the socialist state of Yugoslavia – was building a Soviet-type social system in which the press functioned as a propaganda tool of the ruling Communist Party.

With the rise of Slobodan Milosevic's regime at the beginning of the 1990s, when the ideology of nationalism was affirmed as a form of new collective legitimacy, the media split into two groups: those that supported it and those that fervently opposed it, claim Matic & Rankovic. They also write that in the post-2000 period in Serbia, tabloid newspapers spread rapidly.

This period showed rise of privatization in media sector. Swiss company Ringier owns three dailies and three weeklies in Serbia. WAZ Media Group has been represented in the Serbian media market since October 2001. Matic & Rankovic write international print media in Serbia issue is ownership, which is unclear.

## ***Radio***

An average Serbian household has more than one radio set, while 73 percent of automobiles have a receiver. Matic & Rankovic write 11 percent of people said they listen to radio on the internet. They claim the Serbian radio audience listens to music (86 percent), news (36 percent) and sport programmes (12 percent).

The most popular radio stations are Radio S and Radio B92 (each accounting for 18 percent of the audience), Radio Belgrade, the national public service broadcaster (11 percent), Roadstar Radio and Radio Index (6 percent each), write Matic & Rankovic. They write about long radio history in Serbia claiming the oldest station, Radio Beograd, has been operating since 1929.

The first local radio station was established in 1944 in the city of Zajecar, write Matic & Rankovic. Growth of these stations began in the early 1960s while radio stations were founded by local municipalities, while technical and programmatic assistance came from Radio Beograd.

Number of radio stations grew dramatically to more than 500 stations that run without the licenses. Matic & Rankovic write the government exercised strict control over the work of most influential radio stations, Radio Belgrade above all and other stations in large cities, which were financed by the state budget.

In the second half of the 1990s, write Matic & Rankovic. B92 initiated the creation of a network of independent local radio stations across Serbia, ANEM in an effort to bring opposition voices to Serbian people who were against Milosevic. Matic & Rankovic write that the chaos in the radio field was deliberately nourished during the 1990s. After 2002 law, 277 licenses were issued: 8 national ones (Radio B92, Radio Index, Radio S, Roadstar Radio, Radio Fokus and three national Radio Belgrade channels), 37 regional and 235 local. After eight years in 2010 there were 201 registered radio broadcasters in Serbia.

There are too many stations competing for a small advertising market. Radio got 4 percent of all advertising expenditure in 2009, as opposed to TV's 59 percent, write Matic & Rankovic. They claim that in total, 6 million euro was spent on radio advertising, six times less than on press advertising. There are 26 civil society media, 20 radio stations and 6 TV stations. Out of that number, there are 11 religious radio stations and 2 religious TV stations, write Matic & Rankovic. There are 114 stations in 11 languages of national minorities.

## ***Television***

As for television, Matic & Rankovic write that Serbia is the regional leader in number of TV stations per capita, in popularity of television and in duration of average viewing time.

On the other hand, Serbia lags behind in advertising revenue, respect for TV journalists, implementation of new communication technologies and harmonization of broadcast regulation and stabilization of new institutions, write Matic & Rankovic. They claim television broadcasting in Serbia was introduced in 1958 by a state-run station, Television Belgrade.

After 20 years Second Channel of Television Belgrade was founded, while the Third Channel was founded in 1989. Matic & Rankovic write television is by far the most widespread and most popular media in Serbia, claiming that about 96 percent of households own a TV, making an average daily audience of 5.5 million people (73 percent of the population over the age of 4).

A typical Serbian TV viewer spends more time in front of a TV set than any other European citizen, write Matic & Rankovic adding that in 2009, the average viewing time was 303 minutes a day, i.e. more than 5 hours (in 2003 it was 271 minutes and growing steadily each year). Matic & Rankovic write that about 85 percent of citizens obtain news and information from television, 11 percent read the press, while 2 percent rely on radio and 2 percent on the internet.

The regulatory authority issued 129 licenses for TV broadcasters including 7 national ones, 31, regional ones and 91 local ones, by 2008. Matic & Rankovic write that one Serbian TV station had an average annual share of around 1 million Euros in the advertising revenue in contrast to 6 million shares for a Croatian station in 2009. By 2010, 26 stations ran out of business because they could not survive by relaying on rather small advertising share when compared to neighboring countries.

The problem of Serbian media is in financing as local and regional TV stations get much smaller share than national broadcasters. On the other hand, national broadcasters get much smaller amount of advertising money than broadcasters in the region. That puts Serbian media in disadvantaged position.

When accounted that Serbian advertising market is possibly under monopoly by one politically controlled firm, then it is clear why number of broadcasters are decreasing while media content are under influence of political and economical factors.

With pays that are not allowing journalists to preserve their dignity, it could be said that Serbian media are in catastrophic position. Matic & Rankovic write that the reform of the broadcasting sector is under way 10 years after the Milosevic regime was toppled down in 2000. They claim the structural changes are slow and incomplete, making the broadcasting system inconsistent, while media related laws are only partially implemented because more than a hundred illegal radio and TV broadcasters are still operational.

On the other side process of privatization of local TV broadcasters is not finished yet. With small impact and big costs, local TV stations are not commercially viable. That is why main motive for owning a TV station in central Serbia may be rather modest political influence that can be exercised through impacting news creation and political speakers in television programs.

Serbia has two public broadcasters including the national public service, Radio Television Serbia (RTS), with two channels available nationwide (RTS1 and RTS2). The second is a regional service in the ethnically mixed province of Vojvodina, Radio Television Vojvodina, which also has two channels (RTV1 and RTV2), claim Matic & Rankovic.

This second broadcaster runs programs in languages of national minorities. National Broadcasting Corporation is financed by public service fee that amounts to 5 euro a month. Public broadcasters can run twice less advertisements than commercial stations.

The most viewed Serbian channel is national broadcaster Radio Television of Serbia 1 attracting 26 percent of viewers, while 23 percent is grasped by commercial TV Pink, write Matic & Rankovic.

Although national program is appreciated for its fiction programming, B92 is valued for investigative reporting. Transformation of state-controlled RTS into a public service television, although promised in 2000, was delayed in practice until 2006 when its management board was fully appointed, write Matic & Rankovic. Mechanisms for the public accountability of RTS are still missing, write Matic & Rankovic.

The next most popular Serbian channel after RTS is TV Pink, typical, highly commercialized television, with an enormous amount of entertainment programs and some news,

write Matic & Rankovic. They write in-house entertainment programs are very closely tied with parts of entertainment industry owned by the owner of TV Pink. This TV station was founded in 1994 with philosophy of profit orientation, not regarding its social role. This can be seen in low quality programs and maximum time devoted to advertising. Matic & Rankovic write TV Pink empire gets almost 50 percent of national advertising market.

The Pink Company spread throughout the region including Bosnia & Herzegovina and Montenegro. Matic & Rankovic also write about TV B92, a commercial station which performs roles associated with public service media.

Although B92 was a symbol of anti-Milosevic journalism in 90s, today it is ideologically oriented towards European Union and human rights.

National channels were attracting three quarters of the daily audience, while the most important regional channel is Studio B, which was made a public service broadcaster for Belgrade in 2009. Several other regional TV stations, such as RTV Kragujevac and RTV Nis, obstructed the Broadcasting Act provision regarding privatization of all broadcasters and launched an initiative to change their status into regional public service broadcasters, write Matic & Rankovic.

Serbia is lagging behind other regional countries in the process of transition to digital broadcasting, write Matic & Rankovic. It is still in the initial, preparatory stage. Costs for a switchover are estimated to be 20-50 million Euros but it is not clear yet whether the state will subsidize the purchase of set-top boxes to all TV subscribers or only to socially vulnerable strata, write Matic & Rankovic.



## ***Film***

Belgrade Film, the largest Serbian company for the production, distribution and showing films, founded in 1946 - was sold for 9.1 million Euros leaving only one of the cinemas that were part of Belgrade Film to operate, while all the others were resold or rented to become restaurants, shops or casinos, wrote Matic & Rankovic.

Also, Dunav film, second largest film company was sold, while Avala film awaits privatization. Matic & Rankovic write new multiplex cinemas have opened in previous years in shopping malls and in larger cities, replacing old cinemas in central city zones.

The issue of piracy has plagued the film field since 1990s, write Matic & Rankovic. Government invested effort to make Serbia international destination for filming. According the Serbian Film Commission, international film productions including commercials are expected to bring in more than 16 million euro in 2010, up from 8 million in 2009 and 4.8 million in 2008, according to the Serbian Film Commission, write Matic & Rankovic.

Number of produced films in May 2010 is 7, in 2009 are 18 films, and in 2008 are 13 films. On the other hand data for documentaries are 9 in May, 2010, 9 for 2009, and 7 for 2008. Also there are 22 film festivals held annually in Serbia, write Matic & Rankovic. Yugoslav Kinoteka is the national film archive, among the five richest film archives in Europe, writes Matic & Rankovic.

### ***Mobile telecommunications***

Public mobile telecommunication networks cover an increasing percentage of territory and population, write Matic & Rankovic, while the scope of existing services continues to rise, and with simultaneous introduction of new services based on the use of modern technologies. There are three commercial operators on the market including Telenor, Telecom and VIP.

Telecommunications Company Telekom Srbija is a company with majority state ownership, write Matic & Rankovic. Telenor Ltd. Belgrade is a Norwegian company, present in Serbia since 2006 and VIP mobile Ltd. Is an Austrian company, which became owner of the third mobile telephone license in Serbia in late 2006, writing Matic & Rankovic.

According to Republic Telecommunication Agency the total number of mobile phone users in Serbia at the end of 2008 was 9,618,767 which is 128.27 percent of total population in the country, write Matic & Rankovic.

Telekom has 6.2 million mobile phone users, Telenor approximately 2.7 million and VIP around 1.1 million users. In Serbia 79 percent of mobile subscribers are prepaid mobile subscribers and 21 percent are postpaid (monthly paid) mobile subscribers, write Matic & Rankovic.

## *Internet*

Matic & Rankovic wrote there were 66 registered internet media outlets in 2010. They added there were 54,760 web sites with the .rs domain in 2010. Matic & Rankovic claimed 38.1 percent of people used the internet in the last three months representing a rise of 2.8 percent compared to the previous year and 9 percent compared to 2007.

Over 1,450,000 people had used internet every day. The total number of internet subscribers in Serbia in 2008 was 891,000 out of which 490,000 (55 percent) used a broadband connection, write Matic & Rankovic. They add an increase in the number of cable modem users of over 70 percent was also noted.

The prevalence of broadband internet connection is highest in Belgrade where it is 37.6 percent, in Province of Vojvodina where it is 23 percent and it is lowest in Central Serbia where it is only 16.1 percent, write Matic & Rankovic. In 2009, 46.8 percent of households in Serbia own a computer, which represents a 6 percent increase in comparison to 2008, claim Matic & Rankovic. They add that by the data of international traffic metrics web site Alexa, the most visited web sites in Serbia are: Google.com, Facebook.com, Youtube.com, Google.rs, Yahoo.com, B92.net, Wikipedia.org and Blic.rs and others.

Among most visited Serbian web sites are media portals, news aggregators, social networks and web sites dedicated to employment, car trade, online auctions and so on, claim Matic & Rankovic. They cite the Nielsen survey results for 2009, stating that internet media accounted approximately to 1.6 percent of the total media revenue in the country, or 2.5 million Euros.

Traditional media in Serbia have been slowly shifting their presence to the web, write Matic & Rankovic. They claim the media convergence concept has long been an unknown approach for most of Serbian media. B92 which has radio, TV and a very successful web site was among the first to introduce a so called 'super desk' in which one journalist would prepare news stories for all three platforms, likewise for teletext and for sms and wap subscribers, write Matic & Rankovic.

Internet has been used very successfully in the periods when some radio stations were banned by the regime until 2000, wrote Matic & Rankovic. They cite Adriatalk.com data,

claiming there are around two million Serbian Facebook profiles in May 2010. This ranks the country first amongst all neighboring countries and 17th in Europe, write Matic & Rankovic.

## *Issues*

Media in Serbia are exposed to the strong political pressure, write Matic & Rankovic, adding that there is no longer a media from which the public can get complete and objective information since the media freedom has been jeopardized. They write over the previous months the Anti-Corruption Council has requested from the 50 most significant government bodies in Serbia documentation about all forms of cooperation with media, public-relations agencies, marketing agencies, production companies and other media subjects in the period from January 2008 until the end of June 2010.

The Anti-Corruption Council has also analyzed the formal ownership structure of the biggest Serbian media, write Matic & Rankovic. According to them, the Anti-Corruption Council perceived three problems with the media including lack of transparency in media ownership, economic influence of state institutions on the work of the media through various types of budget payments and the issue of public television, which, instead of being a public service, has the role of the service of political parties and ruling elites.

Though the media-related laws in Serbia and the international recommendations and conventions foresee transparency of the media ownership structure and speak about the need of establishing the pluralism of media and prevention of forbidden media concentration, the public does not have complete information about the media owners in Serbia, write Matic & Rankovic. The Anti-Corruption Council found out that among the 30 most significant media in Serbia (12 daily newspapers, 7 weekly magazines, 6 TV and 5 radio stations) even 18 media had lack of transparency in the ownership - their real owners are not formally known, write Matic & Rankovic.

The significant group of media with non-transparent ownership has the formal owners and the informal owners are domestic businessmen or politicians, write Matic & Rankovic. They claim the state institutions of Serbia spend significant budget money on advertising, which enables making personal and party promotions in the media.

Media also receive an additional 21 to 25 million euro through public tenders, write Matic & Rankovic. The data on this are incomplete write Matic & Rankovic, adding that according to the Media Study of the Ministry of Culture, this amount was 25 million Euros in 2010, while certain documents, also from the Ministry of Culture and the Provincial Secretariat,

show that the amount was approximately 21.5 million Euros. They compare this amount with the total market advertising, which according to some estimates amounts to approximately 160 million Euros, claiming that the media get almost one quarter of their total income from state institutions.

The biggest amount of money, claimed Matic & Rankovic, were paid to the media by the company Telekom Srbija, the Ministry of Environment and Spatial Planning, the Privatization Agency, the Ministry of Economy and Regional Development, the Ministry of Health and the Ministry of Agriculture, Forestry and Water Management. This is the way to keep media in economic dependency by government institutions.

Another problem is the politically influenced agencies that get jobs because the media, which are in a poor financial situation, agree, under the condition of advance payment, to lease advertising space at lower rates than the actual market rates.

During the research of this phenomena the Anti-Corruption Council obtained the information that the agencies pay the media only a part of the advance payment amount and the payment of the remaining part is used to exert pressure on the media and they stop paying if the media starts pursuing a topic which is not in the interest of the agency owners' party, or if it is not in his personal interest, write Matic & Rankovic.

The important role on the advertising market has the agencies which are owned by the high officials of the Democratic party and the close associates of the previous President of the Republic of Serbia, Boris Tadic including McCann Erickson Agency, which is owned by Srdjan Saper and the Multikom and Direct media, which are owned by Dragan Djilas, who is the mayor of Belgrade and the Democratic party president.

These agencies are buying the advertisement space from the media and they have a numerous contracts with the state institutions and other state bodies, write Matic & Rankovic. They add that the state institutions have impact through the RTS, which instead of being the Public Service of the citizens RTS is Public Service of political structures and the production which are closely related to the highest officials of political parties and the Members of the Managing Board of the RTS. Matic & Rankovic wrote the Anti-Corruption Council has analyzed the work of the Republic Broadcasting Agency, for which it can be said that it has never been really independent, but rather has worked under the constant pressure and influence of political parties. Matic & Rankovic conclude these data indicate that the Serbian media have lost their

basic and important role to inform citizens about topics which are important for their lives and to increase the public awareness of certain problems.

The media owners and the politicians use the media as a tool for creation of public opinion which will have impact on the rating, elections' results or for the augmentation of personal wealth, write Matic & Rankovic, claiming that the Anti-Corruption Council submitted the Report on pressures on and control of media with the recommendations to overcome the described situation on 29 August 2011 to the Serbian Government, journalist associations and other local and international institutions which are dealing with these issues. Key problems in Serbian media include lack of transparency in ownership despite existing laws, influence of government institutions in economic aspect of all media and political influence of agencies that buy advertising space.

Last elections saw unbalanced reporting by most of influential media including biased newspaper texts against main opposition party that eventually got to power. This imbalanced reporting has not been present since Milosevic era. After 2012 election and change in government there are indications things may become better in media sphere, as new government took initiative to find out owners of Politika daily newspapers in anti-corruption attempt. Also, new ministry of culture and media announces laws that would introduce transparency in ownership and change rules for media buying agencies. Anti-corruption steps of new government and implementation of new media laws may bring improvement in media sphere.

## *French media landscape*

In their attempt to describe media in France, Pasquier & Lamizet (2010) write for European Journalism Centre. They claim France is a highly developed and technologically advanced country, with a population of 64.3 million as of 2009. The fact that France has 4.9 million immigrants explains the high number of satellite TV viewers. Pasquier & Lamizet write gross national product was 1.89bn euro in 2007, while a French household has an average budget of 2,270 euro a year for media and multimedia spending. From this, Pasquier & Lamizet write citing data from 2008, 50 percent goes to mobile phone subscription, 32 percent to the equipment and 18 percent to printed press, the cinema and digital content.

In their description of print media in France Pasquier & Lamizet write that as in many developed countries, the written press in France is encountering a crisis with global profits down 2.3 percent in 2008 to 10.6bn euro. They claim circulation is down as well, with 4.4bn copies sold. Pasquier & Lamizet write that in 2007, the written press industry was comprised of 2,066 companies (321 fewer than in 2004) employing 83,354 people (4,000 fewer than 2004), most of them working for magazines and the local press. Pasquier & Lamizet write French press is divided into national and regional press, weekly and niche magazines. They write national press is consisted of 11 paid-for newspapers with a circulation of 1.64m copies and 3 freesheets with 2.7m copies. On the other side, local daily press, according to Pasquier & Lamizet, has 47 newspapers making 5.14m copies. Its revenues are down only 0.7 percent thanks to a faithful readership and a limited drop in advertising revenues. Also, there are weekly magazines consisting of 22 national titles totaling in a circulation of 6.3m copies, an increase of 2.13 percent since 2006, write Pasquier & Lamizet, while the 246 local weeklies combine for 7.5m readers. As for Niche magazines, claim Pasquier & Lamizet, 97.2 percent of the population more than 15 years old reading at least one every month.

Radio has long been a very popular media in France, with more than 1,200 stations thanks to the 1982 law ending the state monopoly claiming that every weekday, 42 million people listen to radio, write Pasquier & Lamizet. Radio France, write Pasquier & Lamizet, owns five major stations, including France Inter, second in terms of audience with 5.35 million listeners as of July, 2009.



There were six major actors in television field including two private operators, TF1 and M6, three public stations, France 2, France 3 and Arte/France 5 and one encrypted network, Canal+ and two satellite dish operators from 1986 to 2000, write Pasquier & Lamizet. TF1, the leading private channel, has seen its audience slip regularly since 2005, write Pasquier & Lamizet. It is now far from its 30 percent market share domination. Twelve new and very dynamic channels are accessible freely since 2005 and in 2008, with audience of these channels up 15.6 percent as of August, 2009, with the two best “little channels” comprising, on average, 2.6 percent of the audience, claim Pasquier & Lamizet. They claim president’s Sarkozy decision to ban progressive advertising on public channels is another big change in French media landscape. Initial audience polls show that viewers appreciate less advertising and night programs beginning earlier, write Pasquier & Lamizet.

France has 5,418 cinema screens in 2,076 theatres, as of 2008, write Pasquier & Lamizet adding that more than half of the 188 million tickets sold went to the 164 multiplex theatres. They claim five hundred and seventy-six movies were shown, with 48 achieving more than one million, while forty-eight percent of the market is comprised of American movies and 35 percent by French films.

As for communications, Pasquier & Lamizet write that three main actors dominate the telecommunications market in France including Orange, Bouygues and SFR. Because of monopoly, the French Competition Council fined these “big three” 435m euro in 2005, write Pasquier & Lamizet. The three groups each offer the same package for landline telephone, internet and TV, with leader Orange being more and more active in content creation, say Pasquier & Lamizet. On the other hand, a fourth actor, Free, is trying to enter this mobile telecommunications market. Pasquier & Lamizet write the telecommunications market generated 10.8bn euro in the first quarter of 2009 with 58.2 million mobile phone users in France.

When looking at online media landscape, As of June, 2009, there were 18.6m broadband connections in France, of which 17.6m connect via DSL, write Pasquier & Lamizet adding this is equal to 62 percent of households with internet access. Third of the French population has never had an access to the web, mainly older people, claim Pasquier & Lamizet. With 32 million internet users, add Pasquier & Lamizet, France ranks sixth in the world. In their description of popular web sites Pasquier & Lamizet write sports daily [lequipe.fr](http://lequipe.fr) scored 48.5m visits in

December, 2008 and French daily lemonde.fr scored over 40m visits. Pasquier & Lamizet write a new category of media is also emerging on the internet: citizen journalism with sites such as LePost, AgoraVox or Rue89 offering internet users a chance to produce news. Blogs are also very popular in France. An estimated 10m blogs, of which 2.5m are active, make France the country with the most blogs per inhabitant, claim Pasquier & Lamizet. Other social networks are also quite popular in France, with an estimated 4 million users on Facebook as of December, 2008, add Pasquier & Lamizet.

As for media ownership and issues of French media Pasquier & Lamizet write media ownership in France is shared between the state and other commercial companies. Although the state is very prominent in broadcasting, the other companies dominate print media, claim Pasquier & Lamizet. When Pasquier & Lamizet compared the level of ownership concentration within France's and European press it came out the concentration in France is lower than in Europe. They claim there is no company that maintains a dominant market position nationwide such as Murdoch's News International in Great Britain but in every region there is a single major press group that controls the main regional title as well as smaller local titles.

Radio France is the major commercial station in France's public sector, write Pasquier & Lamizet, adding that other stations include CLT-UFA, Hachette and NRJ. They write the Bertelsmann group owns 50 % of CLT-UFA radio station, while also being the second largest magazine publisher through Prisma Presse, which publishes Femme Actuelle, Prima, Geo, Gala and others. Television is dominated by the public broadcaster France Television, owning a share of 40 %, write Pasquier & Lamizet. They claim TF1 was the first public sector channel which was then privatized in 1987 by the Bouyges Group. The majority of M6 is owned by RTL (Suez Company), write Pasquier & Lamizet adding that Canal Satellite, a digital satellite company, is owned by the Canal Plus Group.

This conglomerate has a 49% stake in pay television channels and film production. Pasquier & Lamizet add TPS is owned by TF1, France-Television and M6. Pasquier & Lamizet write media ownership must follow strict restrictions in France. These restrictions are noted including ban on controlling more than two terrestrial regional channels, a ban on controlling more than one terrestrial regional channel where the population exceeds 6 million people, while restrictions on national level include that no single entity can control more than one terrestrial channel or more than five terrestrial digital channels. Pasquier & Lamizet also note that French

companies have significant influence abroad in exporting television format. One of these companies is Vivendi Universal. Also, Pasquier & Lamizet note the rule that non-EU foreign interests must not exceed 20% of a TV or radio company. They provide example that a non-EU entity can control satellite and cable but not terrestrial television.

### ***Comparison between French and Serbian media issues***

When compared, Serbian and French media landscape are different in the sense of media ownership and possibility for individuals, political parties and businessmen to control media (Table 5). In France it appears there is no media concentration, while in Serbia media ownership is not transparent, so it is not clear who owns which media. This opens lots of space for manipulation. Also, Serbian media are influenced by company that has monopoly in the domain of buying and selling media space. Company that has monopoly over media advertising space is partially owned by politician Dragan Djilas.

Therefore, media are influenced by one political party, currently in opposition. This showed at previous parliamentary elections as many articles in the press were negative towards parties that constitute today's government. In fact, former president's advisors own two of the biggest media agencies that constitute monopoly on Serbian media market.

Except Dragan Djilas this is Srdjan Saper who owns company called McCann. After change in power, there are numerous anti-corruption investigations conducted against both persons for dominating media markets. Dragan Djilas was accused that he owned share in major newspaper daily, above holding monopoly in media buying. This was ended by closure of Press daily newspaper because Djilas refused to state whether he was owner but could not stand pressure of authorities (Pravda, 2012).

Not to mention economical characteristics of French and Serbian media landscape, these above mentioned differences in media ownership and influence over media by politicians indicate French media are in much better position than Serbian ones to perform their role in representing social realities.

Table 5: *Comparison between Serbia and France in terms of social and media characteristics\*.*

Country	France	Serbia
Capital city	Paris	Belgrade
Population	65,073,482 (2009 est.)	7,306,677 (2010 est.)
Country Area	674,843 km <sup>2</sup> (43rd) 260,558 sq mi	88 361 km <sup>2</sup> (113th)

Language	French	Serbian
Ethnicity	Celtic and Latin with Teutonic, Slavic, North African, Southeast Asian and Basque minorities	Serb 66%, Albanian 17%, Hungarian 3.5%, other 13.5% (1991)
Religions	Roman Catholic 83%-88%, Protestant 2%, Islam 5%-10%, Jewish 1%, unaffiliated 4%	Serbian Orthodox, Muslim, Roman Catholic, Protestant
Government	Unitary semi-presidential republic	Parliamentary republic
EU accession	20904	x
internet country code	.fr	.rs
internet users	31.295 million; 30.838 million (metropolitan France) (2007) country comparison to the world: 11	2.936 million (2008) country comparison to the world: 59
Telephones - main lines in use	35.533 million; 34.8 million (metropolitan France) (2007) country comparison to the world: 9	3.085 million (2008) country comparison to the world: 48
Telephones - mobiles	56.719 million; 55.358 million (metropolitan France) (2007) country comparison to the world: 15	9.619 million (2008) country comparison to the world: 64
Calling code	33	381
Radio broadcast stations	AM 41, FM about 3,500 (this Figure is an approximation and includes many repeaters), shortwave 2 (1998)	308 (station frequency types NA) (2009)
Television broadcast stations	584 (plus 9,676 repeaters) (1995)	138 (2009)

\*Data obtained from European Journalism Center Matic & Rankovic (2010) and Pasquier & Lamizet (2010).

### ***Short depiction of media landscape in USA***

Public radio and public television, which receive part of their revenues from the federal government through the Corporation for Public Broadcasting, represent a comparatively small share of the market in the United States of America (Cliffs, 2013). Therefore, most media are private in the United States.

In his depiction of USA press, Cliffs writes that as a result of competition, increasing costs and mergers, the number of newspapers and their circulation in the United States has dropped sharply. Circulation in 1960 was 58 million, then from 1970 to 1990 was around 62 million, while in 2000 it was 55 million. Many major cities are served by only one daily paper, writes Cliffs, adding that the number of independent newspapers has declined as chains such as Gannett purchase additional properties.

At issue is whether concentration discourages diversity of opinion and ultimately leads to the management of the news by media corporations, writes Cliffs. Although it was supposed to promote competition, Telecommunications Act of 1996 led to more concentration in the industry, Cliffs.

This Act eased the restrictions on the number of television stations a single company could own and lifted all limits on radio station ownership except to prevent control of a market or geographic area, adds Cliffs. Cliffs writes that viewership seeking by media reduces hard news coverage giving less airtime to political news than to the weather report and sport stories, while the line between news and entertainment programming is becoming blurred.

Although in 1971, writes Cliffs, the Nixon administration attempted to prevent The New York Times and The Washington Post from publishing the Pentagon Papers, classified documents on American policy in Vietnam, the Supreme Court refused to block their publication, noting that prior restraint was a violation of freedom of the press.

The Federal Radio Act set up licensing procedures to allocate frequencies under the premise that the airwaves belong to the public, writes Cliffs adding that the current regulatory framework was established by the 1934 Federal Communications Act, which established the Federal Communications Commission. This commission limits the number of radio and television stations a company can own, has rules governing public service and local programming and reviews station operations as part of licensing process, writes Cliffs.

Although there were attempts to regulate content on the internet this did not pass US Supreme Court. The Public Broadcasting Service (PBS) is a non-profit public broadcasting television service with 349 member TV stations in the United States, claims Cliffs.

In the United States, listeners can hear programming produced by two nonprofit radio networks, National Public Radio, funded by the federal government, by sponsoring corporations and organizations and by listeners themselves and Public Radio International, writes Cliffs.

While public broadcasting is highly valued in Europe, with television fee paid per household, in USA, there is no this kind of fee. Cliffs writes that among thousands of newspapers in the US, some available throughout the country are the New York Times, the International Herald Tribune, the Washington Post and the Los Angeles Times, as well as news magazines such as Time and Newsweek. Cliffs writes the top five private-sector media companies in the U.S. are The Walt Disney Company, News Corporation, Time Warner, Viacom and CBS Corporation.

In France, media ownership concentration is low, which is not typical for other European countries. In Serbia, media ownership concentration is unknown, but there are some indications there are cases of illegal media ownership concentration. On the other hand, media ownership concentration in the United States of America is high, which is in accordance with domestic laws.

As for possibility that other interest spheres, except owners of media would affect media there are different situations in France, Serbia and USA. In France, private pressures towards media are low, but government has some impact towards media contents through public broadcasting.

In Serbia, possibly illegal monopolies by agencies that buy and sell media space have been leading towards pressures towards media. Also, government has significant impact on media through advertising performed by various ministries. Not only that economic crisis lowered circulation of press and advertising incomes, but it also effected salaries of journalists and decreased their number (Milenkovic, 2011).

In the United States, there is a problem of loose regulation which lets media corporations push out information for the sake of entertainment.



According to all noted facts in this text it is logical that Media Freedom Index 2011-2012 puts the France on 38<sup>th</sup> place with 9 points, United States on 47<sup>th</sup> place with 14 points and Serbia on 80<sup>th</sup> place with 29 points (Press, 2012).

## **Inquiry**

## **Methodology**

Research questions are examined through nationally representative survey conducted in Serbia during the first half of 2011. Media addiction has been measured through time of use and seven other indicators.

The sample is formed in three stages: First, sample points are randomly chosen without replacement, from the lists of voting stations<sup>1</sup>; Statistical database of voting stations is used as a source for selecting sample points. Selection is conducted randomly, with probability of selecting that is proportional to the share of a given sample point in the total number of adult citizens. Ten respondents in each sample point are selected. In the second and third stage respondents are chosen at random and systematically. The following procedure of choosing of respondents was implemented: the interviewer would start from a starting point randomly determined by local supervisor from maps and street lists. Going up from the given home number, s/he enters every 2<sup>nd</sup> household (household is defined as all persons living in the flat). In the household, s/he chooses individual older than 15 years of age whose birthday is closest to the day of interview. If the chosen respondent is not available at the moment of the first visit, the interviewer schedules next visit (on different time and day, maximum two visits). In the case of refusal, the interviewer would enter the next household.

Research participants have been interviewed from January to May of 2011. Interviewing method has been deployed by students of The Faculty for Culture and Media. They had an assignment to interview wider public as a part of their Media Analytics course. After initial filtering, 2208 inputs were considered valid. This was a face-to-face survey. The response rate of the interviews was 70%. An average interview lasted 30min. The sample included urban areas (Beograd, Novi Sad, Nis, etc.) and rural areas. Coordinators of the course received 2505 inputs from students.

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<sup>1</sup> Voting station plays the role of sample point. It is the most accurate statistical list of adults, which covers approximately one neighborhood. Voting population corresponds with the adult one (18+); There are about 10,000 voting stations in Serbia. This is a territorial unit with 709 voters on an average (standard deviation = 609). This fact shows that voting station perfectly corresponds with statistical criteria for sample point.

After initial filtering, multistage random sample of 2208 participants was considered valid. This sample was representative for Serbian population older than 15 years of age. The sample was weighted for variables age and education, because in early research, it was found that age and education were the most connected with media custom and media behavior of population.

For the first time, the model for excessive media use (addiction) progression is applied. In this model, the media addiction is measured through duration of use and seven “subjective” indicators. In the model, the research participants are first filtered to obtain the prolonged media users (potential media addict). After that, potential media addicts are finally divided to five groups depending on the excessive media use level of potential media addict in each group.

As for result display, 2D graphs have been chosen. Although it may be useful to see research results in 3D graphs, 2D graphs have been chosen because of better interpretation accuracy, because of lack of software capacity to create 3D graphs and because of high quantity of data that needed to be processed.

Although this study cited some authors that used word “personality,” and uses this word in one of its chapters, this study does not use personality concept of big five from political psychology, described by Wolak & Marcus (2007) and Riemann et al. (1993).

This study uses phrase “basic needs and wishes” referring to any wish person or persons might have.

### *Applied indicators to media*

When making the research indicators, the duration of media use is considered as an objective indicator, and the addiction related questions are considered as subjective indicators.

1-Duration of Media Use: The previous research did not consider the duration of media use as an indicator for the amount of addiction. The duration of media use means the prolonged use, i.e., a great deal of time is spent in activities necessary to obtain the media, use the media, or recover from its effects. It is very hard to know how much time one needs to use media, to call this activity as an addiction, because this indicator may have different value for each person. Some individuals excessively use media at their work, to earn money, thus contributing to their daily realities. Thus, it is not possible to call them addicts. The difference between those individuals who are addicted and others who are not is in an effect of media use to these person lives. The media use becomes a problem when it is dysfunctional to the daily reality of any person by becoming a substitution for his or her needs or desires.

Although the strict limit is not known, the time spent in media use can be the objective indicator of the addictive behavior. That is why, in this research, the media use is taken as an objective indicator of the prolonged use, which is noted in the list of the pathological gambling indicators from the DSM.

2-Overconsumption: As an indicator for overconsumption, the research participants are asked if they feel they use media too much. The participants who answered that they overuse media are considered to show the signs of media addiction. The overconsumption means that the research participants might have a feeling that other activities may be more useful for them. The fact that one feels the media overuse may indicate that he or she is not happy with the overall management of time. It does not mean necessarily that person cannot resist the media use, because of boredom or instead of doing something else.

3-Attempts to cut down the media use (unable to resist): Attempts to cut down use means there is a persistent desire or unsuccessful efforts to cut down or control media use. This is reflected in the indicators “how often do you feel you are unable to resist the media use (despite you want to do something else)”. At this point in the research, the media use starts negatively to interfere with the participant’s direct reality, which is the main prerogative for addiction. The

person may want to do something else, but the media use seems so irresistible that one must indulge in the indirect reality.

4-Attempts to cut down the media use (feel to get rid of social network profile): The attempts to cut down the media use are also reflected in the indicators “how often do you feel you want to get rid of your social network profile (for example, Facebook) because you cannot resist using it?” A decision to get rid of personal social network profile may be considered as an extreme addiction, because it means erasing the whole online life of a person.

5-Substitution: Substitution means important social, occupational, or recreational activities are given up or reduced because of media use. The substitution indicator is attained by asking the research participants “how often they use media to forget problems”. This question has never been used in the previous research inquiries to identify the media addiction. The substitution indicates that the media use seriously interferes with personal life, which is at the core of diagnosing media addiction. However, the neglecting of important social, family and occupational events may also occur because of problems from personal life. The indicator relates to a real life situation, thus providing good understanding of it by PMA. At the level of seriousness, concerning addiction indicated, this indicator is even higher than in the previous question. If one overuses media or cannot resist using them, then there is an indication something might be wrong. If one uses media to forget problems, this is a clear indicator of substitution.

6-Withdrawal: Withdrawal means maladaptive behavioral change when left without the media. The withdrawal indicator is obtained by asking research participants “how would you feel if you found yourself at some place without any media and if you had to stay there for some time? Would this situation make you feel bored and empty or would you feel freedom and joy?” Withdrawal is common as numerous media users got used to media. They cannot think of life without media because, as anecdotal reports claim, they would feel almost like some part of their body was missing. Although this question does not indicate serious problem in terms of media use, as a threat to daily reality, it speaks about general influence of media.

7-Continued Use (work in some place without media access): Continued use means that the media use is continued despite knowledge of having a persistent or recurrent physical or psychological problem that is likely caused or exacerbated by the media. The continued use indicator is reflected by the question-indicator: “how often do you feel you need to go to some place without media access (for example without TV & Internet) in order to work”. This is based

on assumption that person is knowledgeable that media disrupt his or her life. Being applied from gambling addiction to media, the indicator highlights the disruption that one concerns being unable to work while having media nearby. This is purely practical disruption by media use. Thus, it would be easy to recognize a decrease in productivity as a consequence of media use. This indicator represents the highest level addiction for PMAs who selected it. It demonstrates in most direct way how media use interferes with daily realities of PMA.

8- Continued Use (Negative news affects person's mood): This continued use indicator is also examined by the question indicator "how often do you feel that news about crimes, disasters and diseases make you scared or negatively affect your mood?" This indicator highlights feeling of media users when faced with dominant negative news in today's media. The feelings of fear may point to connection between media content and addiction from media. This indicator is highly specific, as it describes everyday situation for most of media users. This indicator also suggests that person still uses media, although he or she fears or feel negative mood swings. Severity of this claim in respect to media addiction level is high. By negatively affecting mood of their users often, media disconnect people from their daily realities. This question has never been used to detect media addiction.

Filtering research participants. The duration of media use is calculated for each of four media (Internet, television, radio, and print) to filter the research participants who do not practice excessive and potentially addictive use. Only those research participants, 1942 (88%) of 2208, who use any of four noted media in the top 40% of duration, are put in the group of the potential media addict indicating a prolonged media use. This potential media addict sample has a margin of error of  $\pm 2.22$  percentage points. In potential media addict group, it is found that are potential media addicts who daily use either Internet during total 15 minutes or more, or television during 120 minutes or longer, or radio during total 20 minutes or more, or prints media during total 25 minutes or more. It should be noted that, time spent with each medium includes all time spent with this medium without multitasking. For example 1 hour on multitasking with internet and watching TV was counted as 1 hour for TV and one hour for internet. potential media addicts are taken out for further filtering with the subjective excessive media use (addiction) indicators. Furthermore, the found amount of time spent with Internet may be regarded as not credible by some critics. Namely, this time may be required by jobs or school rather than being the addiction choice of the user.

Subjective media addiction indicators. These seven “subjective” indicators in total correspond with six indicators from the Diagnostic and Statistical Manual of Mental Disorders—Fourth Edition (American Psychiatric Association, 1995) including prolonged use, overconsumption, attempts to cut use, substitution, withdrawal, and continued use. The paper uses seven subjective media addiction indicators: (a) feeling that media are not over-consumed (over consumption), (b) feeling that media use cannot be resisted (attempts to cut media use), (c) feeling that the media cannot be abandoned (attempts to abandon media use), (d) feeling that media can be substitution for problems (substitution), (e) feeling bored without media (withdrawal), (f) feeling that one cannot be in the place without media access (nonexistence), and (g) feeling that media should be continually used despite negative news (continued use). Each indicator is investigated by using one question, answered by ten-degree scale.

Prolonged media use levels. Further processing of potential media addicts is done by using seven subjective media addiction indicators. Only potential media addict who agree with some indicator statement is accounted to have a subjective sign of the media addiction. Then, the potential media addicts are divided into five groups, each with different level (0, 1, 2, 3, and 4) of media addiction. Each level of media addiction corresponds to different numbers of subjective signs of media addiction that potential media addicts have. For instance, potential media addicts with media addiction level of 0 have 0 subjective signs of media addiction, while potential media addicts with media addiction level of 1 have 1 subjective sign of media addiction. Potential media addicts with media addiction level of 2 have 2 subjective signs of media addiction, while potential media addicts with media addiction level of 3 have 3 subjective signs of media addiction. Potential media addicts with media addiction level of 4 have 4-6 subjective signs of media addiction.

These indicators are described in the chapter “Media addiction indicators”.

### ***Media addiction survey***

Question number 2 asks survey participants about length of their internet, TV, radio and print use. Question is answered by writing number of minutes person uses given media.

Question number 12 asks survey participants about their motives for media use. It gives potential answers including “entertainment, “For fun - to communicate with friends on social networks“ and „Information, education and discussion”.

Question number 15 asks survey participants what they use old media for. It gives them multiple choice answers consisting of “Information”, “Education”, “Inspiration” and “For fun”.

Question number 22 asks survey participants about their opinion on proportion between positive and negative news on today’s TV. Negative news are related to crimes, disasters, epidemics etc. Answers are offered on a scale from 1, meaning that there are too much negative news on TV to 10 meaning that there are too much positive news on TV.

Question number 23 asks survey participants whether they think that media depict realistic picture of reality or manipulative content is dominant. Manipulative content play tricks with feelings of media users while trying to pursue them into something they do not believe. Answers are offered on the scale from 1 meaning that media are not manipulative and unrealistic at all and 10 meaning that media are very manipulative and unrealistic.

Question number 28 asks survey participants if internet use makes them more or less happy. It provides 10-scaled-answer from 1 meaning that internet use makes them very unhappy to 10 meaning that internet use makes them very happy.

Question number 29 asks survey participants if TV use makes them more or less happy. It provides 10-scaled-answer from 1 meaning that TV use makes them very unhappy to 10 meaning that TV use makes them very happy.

Question number 30 asks survey participants if radio use makes them more or less happy. It provides 10-scaled-answer from 1 meaning that radio use makes them very unhappy to 10 meaning that radio use makes them very happy.

Question number 31 asks survey participants if print use makes them more or less happy. It provides 10-scaled-answer from 1 meaning that print use makes them very unhappy to 10 meaning that print use makes them very happy.



Question number 35 asks survey participants how they would feel if there was no internet. It provides 10-scaled-answer from 1 meaning that it would be very boring to 10 meaning that they would maximally enjoy new situation.

Question number 36 asks survey participants how they would feel if there was no TV. It provides 10-scaled-answer from 1 meaning that it would be very boring to 10 meaning that they would maximally enjoy new situation.

Question number 37 asks survey participants how they would feel if there was no radio. It provides 10-scaled-answer from 1 meaning that it would be very boring to 10 meaning that they would maximally enjoy new situation.

Question number 38 asks survey participants how they would feel if there was no print. It provides 10-scaled-answer from 1 meaning that it would be very boring to 10 meaning that they would maximally enjoy new situation.

Question number 42 asks survey participants how often they feel to repress their basic needs and wishes such as intuition and instinct. Answers are offered through scale from 1 meaning that they do not repress their impulses at all to 10 meaning they repress their impulses all of the time.

Question number 45 asks survey participants what institutions they feel repress them. Survey participant may check one or more boxes when answering this question. Potential answers include family, mass media, laws, moral and ethical norms, state, corporations - commercial sector, religion, education, science, my work (relations at work, productivity norms), none and other.

Question number 46 in the survey asks whether social success or intimate wish is more important for survey participants. On a given scale, survey participants may answer on a range from 1 meaning that it is important to do what one wishes while not caring for others, to 10 meaning that social success is primary, so he or she makes decisions based on outside trends.

Question number 42 asks survey participants how often they feel news of crimes, disasters and epidemics scare them or negatively affect their mood. Answers are offered on scale from 1, meaning that they never feel this way, to 10, meaning that they feel often this way.

Question number 47 asks survey participants if they are made happy by shopping. On the given scale they can provide answer to this question from 1 meaning shopping does not make them happy at any time to 10 meaning that shopping makes them happy all of the time.

Question number 48 asks survey participants what institutions they feel liberate them. Question can be answered by checking one or more boxes. Potential answers include family, mass media, laws, moral and ethical norms, state, corporations - commercial sector, religion, education, science, my work (relations at work, productivity norms), none and other.

Question number 55 asks survey participants about purpose of their internet use. It gives multiple choice answers including “E-mail”, “Chat”, “Searching websites for purpose of education”, “Searching websites for purpose of Job”, “Social networks”, “TV Series (watching)”, “Movies (watching)”, “Music (listening to)”, “Download (of content)”, “Photos (looking)”, “News browsing”, “For fun (to meet friends)” and “Other”.

Question number 60 asks survey participants about their age. It provides an answering line so that the survey participant can write his or her age.

Question number 63 asks survey participants about their employment status with potential answers such as employed, unemployed, part-time worker, pensioner, housewife/houseman, agriculture worker and other.

### ***Survey on political participation***

Research participants who showed different levels of media addiction have been selected to participate in additional survey on political participation.

Question number 1 in a new survey about political participation of media addicts asks them “Did you speak about politics when you were 15?” with answer options “I did not speak about politics at all”, “I spoke rarely about politics”, “I spoke sometime about politics” and I “spoke frequently about politics.”

Question number 2 asks survey participants “If yes, with whom did you speak about politics (multiple answers)?”: offering potential answers: “Parents”, “Friends” or “Other”.

Question number 3 asks survey participants “How often do you speak about politics now?” with possible answers: “Everyday”, “One time a week”, “Rarely” or “Never”.

Question number 4 asks survey participants “What is the type of your social connections?” with possible answers: “I socialize online without any real friends in my direct environment”, “Mainly I socialize online without some friends in my direct environment”, “Mainly I socialize in direct way with some friends online” and “I socialize in direct way without any real friends online”.

Question number 5 asks survey participants “What is your main preoccupation?” with possible answers: “My family”, “My friends (social life)”, “My work”, “Social issues” and “Other”.

Part of the survey about political knowledge of research participants starts with the question number 6 asking them “Who is president of Serbia?” with open end answer: “Yes, I know. His/her name is” and answer “No, I do not know”.

Second question about political knowledge labeled as number 7 in survey asks research participants “Do you know who is prime minister of Serbia?” with possible answers: “Yes, I know. His/her name is” and “No, I do not know”.

Question number 8 is “What is the biggest political party in Serbian Parliament?” with possible answers: “Yes, I know. The biggest political party in Serbian Parliament is (fill in with initials)” and “No, I do not know”.

Last question on political knowledge labeled as number 9 is “What political parties are members of government?” with open ended answer so that research participants can fill in six

gaps (lines) with initials. Possible answers are “Yes, I know. These political parties are (fill in with initials)” and “No, I do not know”. Correct on the above mentioned questions answers have been accounted as points that build scale of political knowledge used in this research.

Question number 10 on participation asks research participants “How frequently do you watch news?” with possible answers: “Everyday”, “Sometime in the week”, “Rarely” and “Never”. Based on this answer scale of political interest has been built with 0 points accounted to those answering never, 1 point accounted to those answering rarely, 2 points accounted to those answering sometime in the week and 3 points accounted to those answering every day.

Question number 11 on political participation asks research participants “Did you vote on May 2012 presidential election – second round?” with possible answers “Yes” or “No”.

Question number 12 asks research participants “Did you vote on May 2012 general elections (presidential – first round, parliamentary, provincial and local)?” with possible answers “Yes” or “No”.

Question number 13 asks research participants “Did you vote on February 2008 presidential election – second round?” with possible answers “Yes” or “No”.

Question number 14 asks research participants “Did you vote on January 2008 presidential election – first round?” with possible answers “Yes” or “No”.

Question number 15 asks research participants “Did you vote on January 2007 partial elections (parliamentary, provincial and local)?” with possible answers “Yes” or “No”.

Question number 16 asks research participants “Are you a member of a political party?” with possible answers “Yes” or “No”.

Question number 17 asks research participants “Are you member of an association?” with possible answers “Yes” or “No”.

Question number 18 asks research participants “Are you member of an organization?” with possible answers “Yes” or “No”.

Based on answers to above mentioned questions scale of political participation has been built accounting 1 point for each correct answer to each person.

Question about confidence in political process is labeled as number 19 and it asks research participants: “Do you have confidence in political process? Do you think your vote can change things?” with possible answers: “Political actors unable to influence and improve reality”, “Political actors are able to influence and improve reality just a little bit”, “Political

actors can influence and partly improve reality” and “Political actors are able to improve reality”. Based on answers concerning the question asked in this paragraph, scale of confidence in political process has been formed.

Question about confidence in future is labeled as number 20 and it asks research participants: “How confident are you in future?” with possible answers: “I have no confidence at all”, “I have some confidence”, “I have lots of confidence” and “I have maximal confidence”.

Question about fear in present or future is labeled as number 21 and it asks research participants “How much do you fear about present or future?” with possible answers: “I have no fears at all”, “I have some fears”, “I have lots of fears” and “I have maximal fears”. Base on answers concerning above mentioned questions, scale of fear about present and future has been accounted. Answers on questions have been merged with points raging from 0 to 3 depending on answers.

Question about age is open ended and labeled as number 22. It asks research participants “How old are you?”

Question about education is open ended and labeled as number 23. It asks research participants “How many years did you go to school?”

## **Media addiction indicators**

With aim to see if there is relation between media addiction and political participation, this part of the study establishes criteria for media addiction research. With previous research inquiries in mind, this study establishes parameters to examine addiction to internet, television, radio and print.

This study offers solitary standardized survey for research of addiction to both old and new media. It sorts participants who show signs of media addiction to six groups based on the number of addiction indicators they fall into (addiction strength).

Gale Encyclopedia of Medicine (Olendorff et al., 1999) defines addiction as “a dependence, on a behavior or substance (emphasis added) that a person is powerless to stop.” Internet Addiction is behavioral impulse-control disorder, which does not involve an intoxicant (Young, 1996 & Shapira et al., 2003). Internet Addiction Disorder (IAD) is a process addiction related to excessive internet use (Huh & Bowman, 2008). Internet addiction is a psychological dependence on the internet (Kandell, 1998). This study considers media addiction as a situation that occurs when person simulates fulfillment of expressive needs and wishes such as emotional or sexual relationship, success at work and desired lifestyle through extensive media use.

As for time of use, internet addicts stay online for pleasure averaging 38 hours or more per week (Young, 1996). Young claims that dependents spent nearly eight times the number of hours per week as that of non-dependents in using the internet. However, she does not take length of internet use as primary indicator of addiction. Internet dependent adolescents spend excessively long time online—about 18 hours weekly (Lin & Tsai, 2002). Addicted Taiwanese college students spend an average of 19 hours per week online (Chen, 1998). Addicts in the study of Chou et al. (1999) spend 22 h per week and Chou & Hsiao (2000) 20 to 25 hours per week. On the other hand, some counselors say that time spent on the computer was not important in diagnosing an addiction to the internet (Kershaw, 2005).

Heavy TV viewing is typically defined as 28 hours per week (Signorielli, 1986). On average, people in Europe spend 26.4 hours watching TV per week, while in the United States TV viewing, on average, it amounts even to 34.6 hours per week (IP Germany, 2005). Typical U.S. child or adult watches television for 14-21 hours per week (Kubey & Csikszentmihalyi, 1990).

Pathology exists when relationship with television interferes or takes the place of real-life relationships without any regard to hourly measure of abnormal viewing (Horton and Wohl, 1956).

Excessive media use might not be enough to qualify someone as an addict. If that was the case, it would be possible to determine if someone is an addict or not, based on his media use time. As some people use media for their work extensively, time of use may not be enough to determine if someone is an addict or not. That is why this study uses time of media use just as an objective indicator, while subjective indicators are included as well.

Pathological Gambling indicators from the Diagnostic and Statistical Manual of Mental Disorders—Fourth Edition (American Psychiatric Association, 1995) are consulted by Young (1999) to establish parameters for internet Addiction Diagnostic Questionnaire. Her screening instrument considers respondents “addicted” when answering “yes” to five (or more) of the eight “yes” or “no” questions. Respondents are being asked if they have a need for increased amounts of internet use to achieve the desired effect, if they find diminished effect with continued use the same time spent online, if they spend longer periods of time on the internet than they intended, if they spend a great deal of time in activities to stay online longer, if they have you given up any social, occupational, or recreational activities because of the internet, if they have continued to use the internet despite knowledge of having a persistent or recurrent problem that is likely to have been caused or exacerbated by the internet, if they have made unsuccessful attempts to cut down time spent online and if they have a lack of desire to cut down on the amount of time they spend online.

On the other hand, the Chen (2004) internet Addiction Scale (CIAS) is used to assess participants’ internet addiction (Ko et al., 2009). The CIAS contains 26 items on a four-point Likert scale, with scaled score ranging from 26 to 104. Ko et al. consider person addicted if she or he shows six or more symptoms of nine criteria. Those include preoccupation, uncontrolled impulse, usage more than intended, tolerance, withdrawal, impairment of control, excessive time and effort spent on the internet, impairment of decision-making ability and impaired function based on a diagnostic interview.

The internet dependents in Lin and Tsai (1999) admitted tolerance syndromes. Their insatiable desire to spend more time or to engage more extensively in internet activities was the only way to reach the initial excitement they experienced when beginning to use the internet.

They also showed compulsive use of the internet and withdrawal symptoms. Most of them urged to get on-line and easily lost track of time. They frequently attempted to reduce their internet usage, although seldom successfully, which brought on depression, anxiety and a sense of emptiness. While recognizing the abuse of the internet, they admitted how the internet negatively impacts their lives, such as in school, health and parental relations.

Another author characterizes internet Addiction by an increasing investment of resources on internet-related activities, unpleasant feelings (e.g., anxiety, depression, emptiness) when offline, an increasing tolerance to the effects of being online and denial of the problematic behaviors (Kandell, 1998).

Pathological Computer Use according to Goldberg presumes drastic lifestyle changes in order to spend more time on the net, general decrease in physical activity, a disregard for one's health as a result of internet activity, avoiding important life activities in order to spend time on the net, sleep deprivation or change in sleep patterns in order to spend time on the net, a decrease in socializing, neglecting family and friends, refusing to spend any extended time off the net, a craving for more time at the computer and neglecting job and personal obligations (Suler, 2004).

In their effort to examine relation between perception and addiction to online games, Huh and Bowman (2008) base their research on Horvath's (2004) television addiction scale, which identifies seven factors of addiction including tolerance, withdrawal, unintended use, cutting down on playing time, time spent playing, displacement and continued use. Each factor has five items associated with it, resulting in a 35-item, each with five-degrees.

On the other side, in his take on game addiction, Lemmens et al. (2009) use 21 items scale to measure seven factors including salience, tolerance, mood modification, relapse, withdrawal, conflict and problems.

Research on mobile phone addiction considers five operational mobile phone addiction variables including preoccupation, tolerance, withdrawal, life consequences and escapism (Chen, 2004).

In an attempt to establish diagnosis criteria for television dependence one study finds five of seven diagnostic criteria from D.S.M. applicable to this media (Kubey, 1996). He considers tolerance and continued use less applicable to television addiction. Tolerance is a need for markedly increased amounts of the substance to achieve intoxication or desired effect. Continued use means that the substance use is continued despite knowledge of having a persistent or



recurrent physical or psychological problem that is likely to have been caused or exacerbated by the substance. Kubey (1996) finds overconsumption, attempts to cut down use, prolonged use, substitution and withdrawal more applicable indicators in the case of television addiction. Overconsumption means that the substance is often taken in larger amounts or over a longer period than it was intended. Attempts to cut down use means there is a persistent desire or unsuccessful efforts to cut down or control substance use. Prolonged use means a great deal of time is spent in activities necessary to obtain the substance, use the substance, or recover from its effects. Substitution means important social, occupational, or recreational activities are given up or reduced because of substance use (reducing direct communication, for example). Withdrawal means maladaptive behavioral change when left without the substance.

Self-identification of TV addicts is also used in a research (McIlwraith, 1998). Results of polls from 1992 and 1999 find two out of five adult respondents and seven out of 10 teenagers say they spent too much time watching TV. Other surveys have consistently shown that roughly 10 percent of adults call themselves TV addicts (Gallup & Newport, 1990).

As noted above, this study uses time of use as objective indicator to filter out potential media addicts and subjective indicators to determine if they are addicts or not and if so, what level of their addiction is.

Length of media use has been calculated for each of four media including internet, television, radio and print, to filter research participants who do not practice excessive and potentially addictive use. Only those research participants who use any of four noted media in the top 40%, above the average of time are put in the group of potential media addicts indicating prolonged use. Number of those who use media the longest, in the top 40% is 1942 (88%) of 2208 research participants. Those who use internet 15 minutes or more daily were put in the group of potential media addicts. Research participants who use television equal or longer than 120 minutes daily were put in the group of potential media addicts. Individuals who use radio 20 minutes or lengthier per day were placed in the group of potential media addicts. Same goes for those who use print media 25 minutes or more per day. All these individuals who use internet, TV, radio or print in top 40% by length were taken out for further filtering with subjective addiction indicators.

Further processing of research participants who use media in the top 40% by length is done by subjective media addiction indicators. These indicators represent seven questions, each

answered with ten-degree scales. Only participants who answer by choosing particular extreme on one or more scales (maximally seven) are accounted as having signs of media addiction. Extremes on scales, which define symptoms of addiction, can be four degrees on the right or four degrees on the left, depending on the question.

### ***Media overuse***

When asked if they feel media overuse, 52.6% of research participants answered negatively, while 24% responded contrary to this notion. As seen on Figure 6, 23.4% answered something in between these extremes (5<sup>th</sup> and 6<sup>th</sup> degrees on the scale). According to previously established criteria, participants who answered to overuse media (four degrees on the right side of the scale) were considered to show signs of media addiction. Fact that one feels media overuse may indicate he or she is not happy with overall management of time. It does not mean necessarily that person cannot resist media use, because of boredom or instead of doing something else (facing problems in reality).

This question however indicates some deeper issues may underlay inability to manage time well. It is important to highlight there are persons unaware of this issue, although it may concern them, so they would answer negatively to the question of media overuse. The fact that research participant may be unaware of his or her feelings and actions is the reason why it is not enough to ask them just whether they feel like media addicts in an interview (self-described media addicts). Second reason for asking more than one question to research participants is to establish levels of media addiction, because there are people who show few signs of media addiction and there are the ones who are extremely addicted.

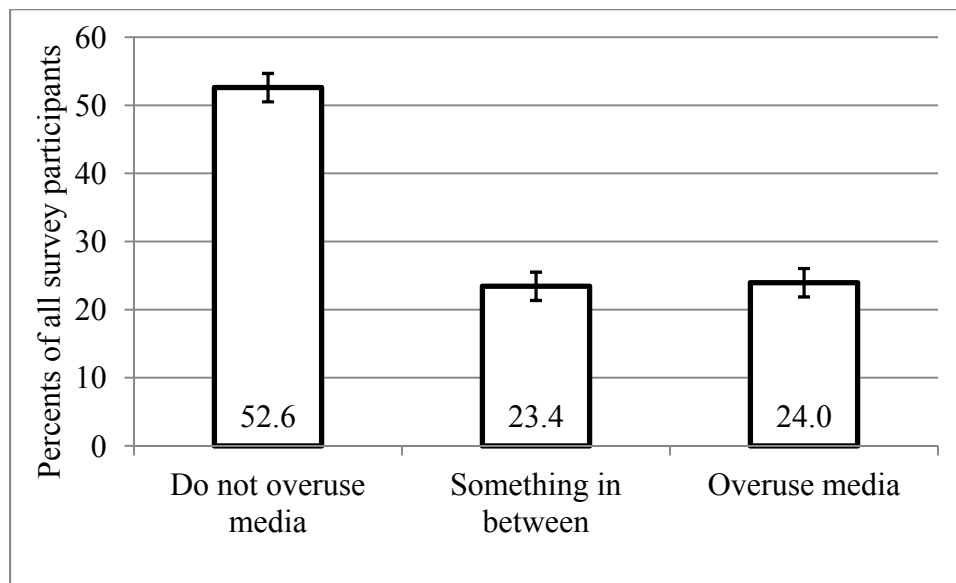


Figure 6 Survey answer (95% confidence interval) to question “Do you feel that you use media too much?”

### ***Unable to resist media use***

Next indicator shows that 26.1% of research participants fail to resist media use most of the time (Figure 7). This percentage is higher than the one for those who feel media overuse. These two indicators are not similar, as it may appear on first glance. Media overuse does not necessarily involve substitution, while if someone fails to resist media use, while consciously wanting to do something else, may contradict with daily reality of research participants. In the question asked to research participants, failure to resist media use is connected with conscious intention to do something else. On the other hand, if substitution occurs because of boredom or depression, reason for media overuse might be subconscious and therefore unrecognizable for research participant. Therefore, first question about media overuse might be too vague to ring a bell with research participants. Recognition of media overuse might be applicable for rational persons who consider their time management from time to time. Being unable to resist media use, despite wanting to do something else, might appeal to everyday feeling of many research participants, while question of media overuse may fall into more general long term category. That might be the reason for the difference in number of those who overuse media and number of those who cannot resist media, 2.1% in favor of latter.

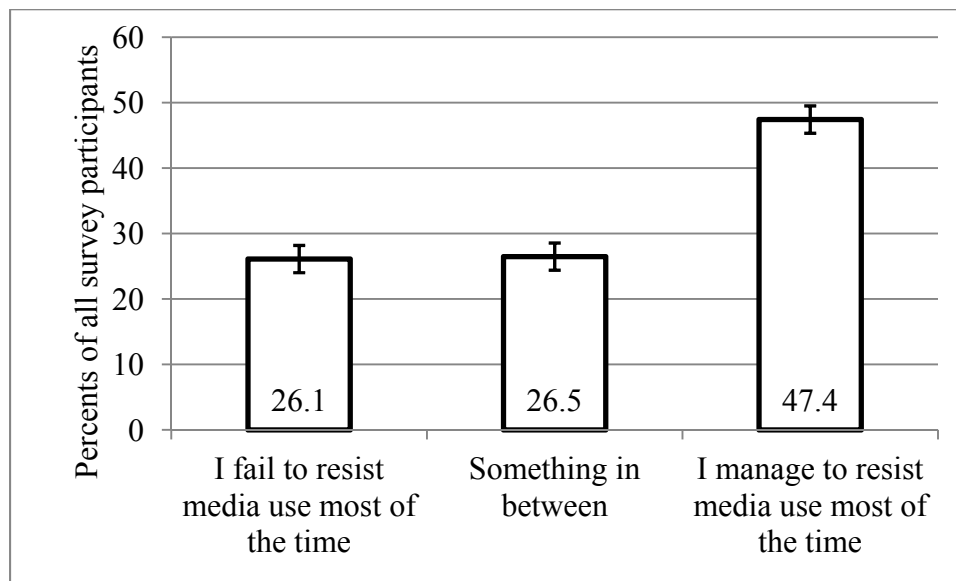


Figure 7 Survey answer (95% confidence interval) to question “How often do you feel you are unable to resist media use (despite you want to do something else)?”

### ***Cutting down media use***

Together with the second indicator, third one falls into attempts to “cut down media use” category from the Diagnostic and Statistical Manual of Mental Disorders. Third indicator, presented on the Figure 8, relates to new media, specifically social networks. The reason for this question being asked to research participants is because this specific situation is recognized as frequent, according to what many people say. At the same time, this indicator is the most specific of all, asked so far. Also, concerning severity of the addiction indicated in this question, it is the highest so far in the research, because getting rid of social network profile is like throwing away TV set. In most of the cases, it means losing touch with people online and erasing personal photos, notes and status updates. In other words, decision to get rid of personal social network profile may be considered as extreme, because it means erasing whole online life of a person. The fact that indicator relates to specific case of online social networks, the need to be aware of the problem (because there is certain portion of people unaware of their media addiction) and severity of addiction indicated may explain why just 22.4% of research participants frequently feel the need to close social network profile because they cannot resist using it.

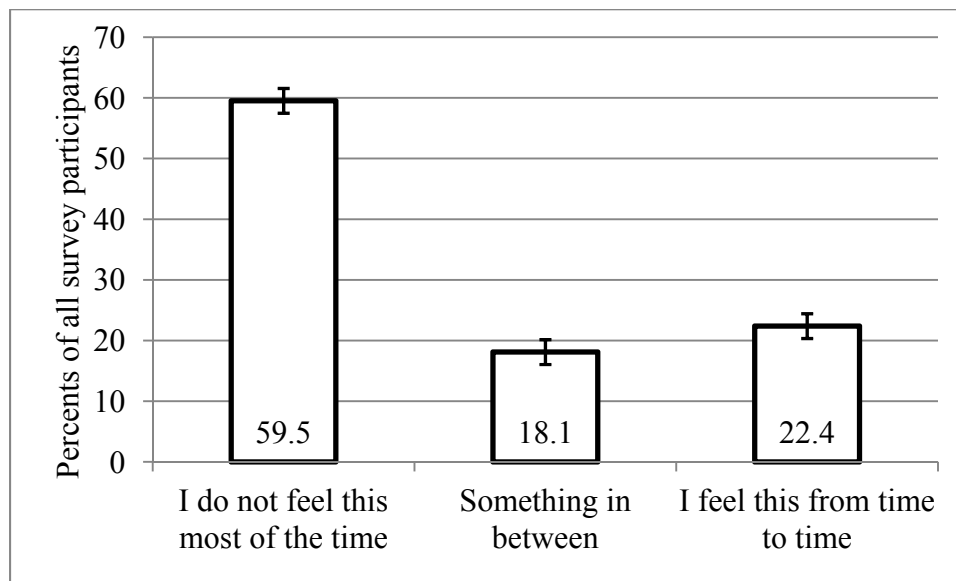


Figure 8 Survey answer (95% confidence interval) to question “How often do you feel you want to get rid of your social network profile (for example, Facebook) because you cannot resist using it?”



### *Using media to forget problems*

Next indicator presented on Figure 9 “how often do you use media to forget problems” is very specific (relates to real life situation), thus providing good understanding of it by research participants. When looked at level of seriousness, concerning addiction indicated, this indicator is even higher than in previous question. If one overuses media or cannot resist using them, then there is an indication something might be wrong. If one uses media to forget problems, this is a clear indicator of substitution, meaning that one neglects issues in real life by using media. Although it suggests interference with reality, this indicator does not mean person escapes his or her problems all the time. If one uses media to relax, thus preparing to face an issue from reality, this activity may be helpful for person at stake.

However, number of people who answered positive to this question gives reason for concern. One of the reason for such a high percentage might be that question is very specific. The vaguest notion of media overuse got 24%. More narrow one concerning being unable to cut down media use got 26.1%. When asked about using media to forget problems 31.9% of research participants answered they did this often.

Thus, it is notable that percentage of answers suggesting addiction increases as indicators become more specific and as they indicate more serious addiction.

When looking at this issue, indicator concerning social network is omitted from the calculation because it relates only to one of four media. So although being more specific than first two, it is understandable why it shows lower value (22.4%) than all other indicators.

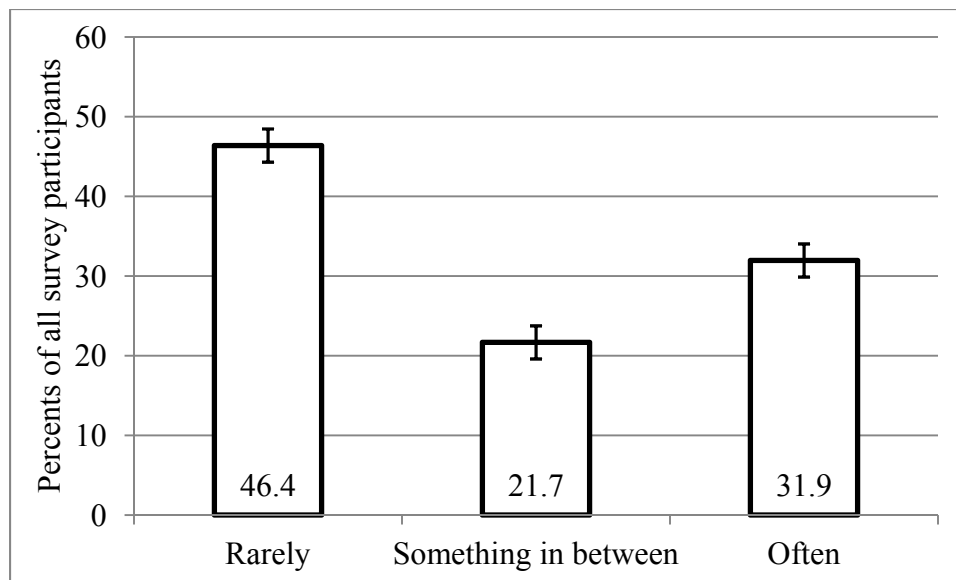


Figure 9 Survey answer (95% confidence interval) to question “How often do you use media to forget problems?”

### ***Cutting down media access***

Next indicator is even more specific when, compared to the previous ones, but it introduces research participant to unrealistic situation, that he or she has to imagine. Figure 10 shows that 37.2% of research participants fall into category withdrawal, as they would feel bored and empty if left without access to any media. Solely, answer to this question indicates level of dependence to media in daily lives of research participants. Although this question does not indicate serious problem in terms of media use, as a threat to daily reality, it speaks about general influence of media.

Those research participants, who would feel freedom and joy without of media access, might also indicate some kind of media addiction tendency, although they have not been considered in the final calculation of this research. It is important to note that previous research inquiries have been examining if research participants would feel bad if left without media access, neglecting positive feelings which may appear. It looks as both extremes in this case represent people who think that they cannot properly live without and with media, while 23.4% of research participants who would not stress much if left without media access represent “healthy part of population,” because it appears they are not affected by media.

Again, this indicator is less serious, when looked at level of addiction it is indicating, but when general influence of media is being evaluated, it provides a valid look in penetration of indirect realities in lives of research participants.

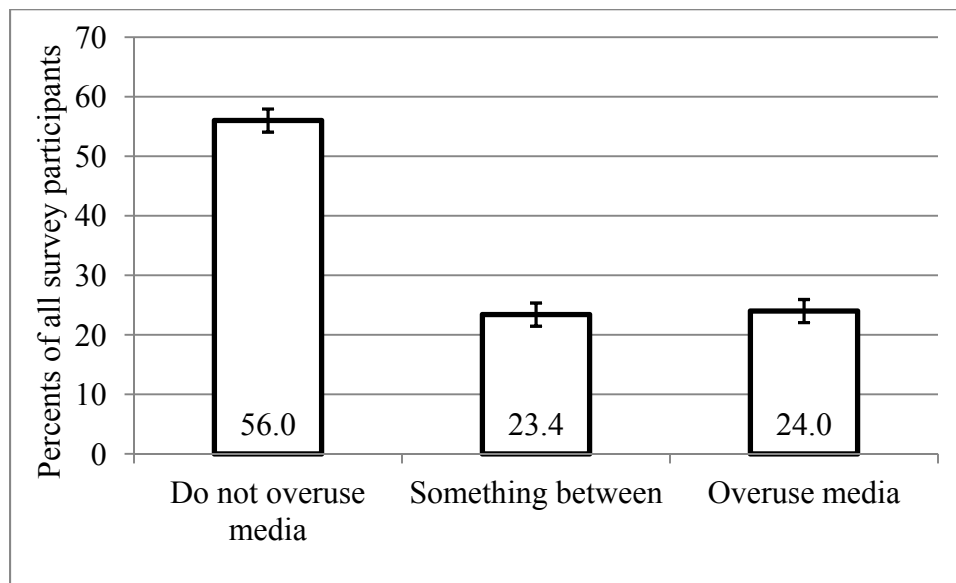


Figure 10 Survey answer (95% confidence interval) to question “How would you feel if you found yourself at some place without any media and if you had to stay there for some time? Would this situation make you feel bored and empty or would you feel freedom and joy?”

### ***Finding a place without media access to work***

Contrary to the previous indicator, the one exposed in Figure 11 is reality based, as it asks research participants how often they need to search for a place without media access to work. This question however relates to the previous one, in terms of going after a place without media access, but it also touches all notions examined before that, including failing to resist media use while wanting to do something else.

While being very specific and reality based (as opposed to the previous imaginary situation shown in Figure 11), this factor of continued use represents highest level addiction for research participants who choose it. This indicator demonstrates in most direct way how media use interferes with daily realities of research participants. On the other hand, this question is restricted in a way that individuals who do not consider work main preoccupation in their lives would not find themselves in this situation.

However, that does not mean media access “fails to bother” their realities as well. Media use might interfere with leisure or as a substitution of any other activity. If the question was asked in vague way (different than this), certain number of research participants would not recognize themselves in the situation proposed. That is why a compromise between question encompassing all situations and specific question must be made. That is why, for this kind of research, with main aim to measure media addiction, both vague and specific questions are combined to get the right values, at the same time, making sure their number is adequate (not too many).

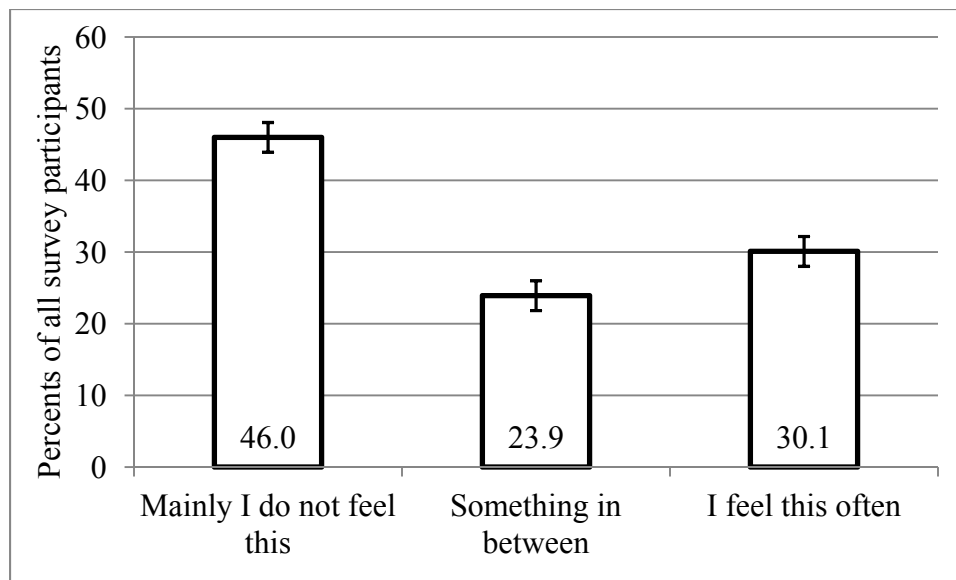


Figure 11 Survey answer (95% confidence interval) to question “How often do you need to go to a place without media access to work?”

### *Negative news affecting mood*

Figure 12 describes 8<sup>th</sup> indicator in this media addiction research. Like previous indicator, this one falls into category of “continued use” from the Diagnostic and Statistical Manual of Mental Disorders. Indicator “how often do you feel that news about crimes, disasters and diseases make you scared or negatively affect your mood” is highly specific, as it describes everyday situation for most of media users. This indicator also suggests that person still uses media, although he or she fears or feel negative mood swings. Severity of this claim in respect to media addiction level is high. By negatively affecting mood of their users often, media disconnect people from their daily realities. Being very specific and highly serious, 8<sup>th</sup> indicator of this media addiction research got 44.9% of answers, suggesting that research participants often feel like that.

High percentage of positive answers to this question indicates there might be connection between level of media reality (because of dominant negative news) and rate of media addiction. It also suggests the need to customize pathological gambling indicators in order to get valid and standardized picture of media addiction.

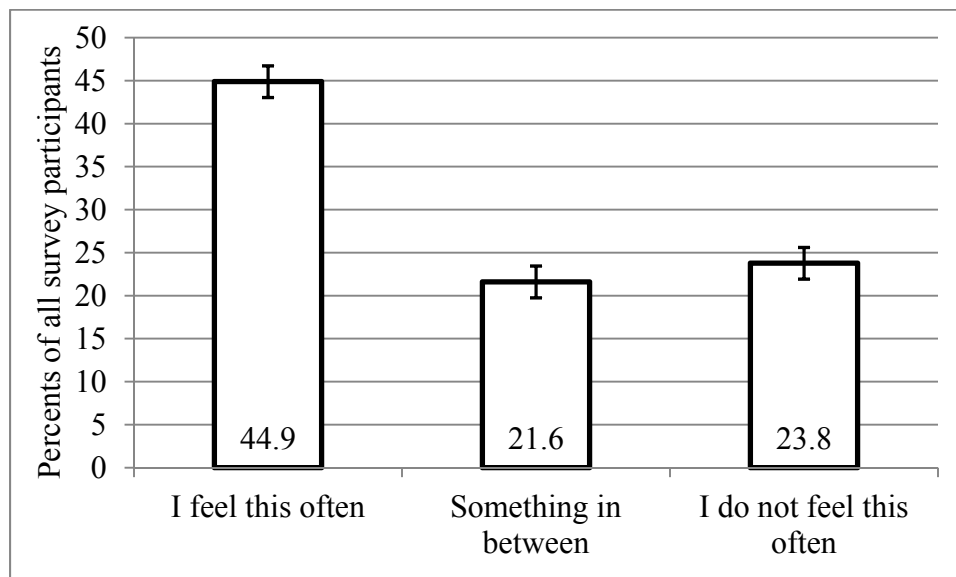


Figure 12 Survey answer (95% confidence interval) to question “How often do you feel that news about crimes, disasters and diseases make you scared or negatively affect your mood?”

### *How specific media indicators are*

As noted before, the length of use is taken as an objective parameter to determine media addiction (prolonged use in DSM). While doing that, a strict border between potentially addictive and normal use has not been determined. That would be because, the results from the previous research inquiries show an increase in the length of media use with addicts of different kind, but these values vary. With knowledge of previous research results, it has been determined that the mean value of media use length would be found for internet, TV, radio and press. After this, those research participants who fall into top 40% above the average by the length of media use, have been put into the group of potential media addicts applicable for further filtering according to subjective indicators.

By comparing nature of subjective media addiction indicators with percentage of people who fall into groups of addicts by each of them, it has been learned that more research participants recognize themselves in more specific situations indicating higher levels of addiction. This has been depicted on Table 6.

This tendency is broken with the indicator about the need to get rid of social network profile. Although the question is specific, it relates only to internet. That may explain why this indicator got percentage lower than previous one (being unable to resist media use). To explain the difference between this indicator and previous one, wish to get rid of social network profile indicates potential consequence of being unable to resist media use. It is therefore indicating more severe case of media addiction. Also, more severe indicator relating to these two is the need to escape media access to work, because it demonstrates research participant is unable to get rid of media consequently seeing only exit in escaping their physical presence. This indicator suggest media disrupt real life of research participants in a way they are prevented to earn a living because their presence. Thus, indicators “being unable to resist media use”, “wish to get rid of social network profile” and “need to escape media access to work” are connected in a way they all represent causes and consequences of each other, suggesting different severity of addiction.

Severity of addiction indicated has been determined according to how much media use affected real life (contrary to assisting direct reality). On the other hand, level of application to real life media related situations was used to determine how specific the indicators were.



According to previous analysis, values for how specific the indicators were and severity of addiction indicated have been reached on the scale from 1 to 3.

It should be noted that among the indicators there is one introducing hypothetical situation asking research participants to envision how they would feel if left without media access.

Table 6: *Relation between percentages of answers indicating addiction and how specific and severe indicators are*

Indicators (all except Prolonged use)	How specific is it?	How severe is it?	Answers indicating addiction	Matching pathological gambling criteria from DSM
Feeling media overuse	1	1	24.0%	Overconsumption
Being unable to resist media use	1	1	26.1%	Attempts to cut
Wish to get rid of social network profile	2	2	22.4%	Attempts to cut
Using media to forget problems	2	2	31.9%	Substitution
Feelings if left without media access	2	2	37.2%	Withdrawal
Need to escape media access to work	3	3	30.1%	Continued use
News affecting mood in a negative way	3	3	44.9%	Continued use

Classification of how specific indicators are can be considered as parameter for modification and customization of indicators to improve them in future research inquiries.

Identification of severity levels can be used to attach different value to each indicator. This model however has not been applied in this research. Thus, same weight has been given to each indicator.

### ***Media addiction rate in Serbia for 2011***

First of all 88% of research participants have been taken in consideration as potential media addicts as they fall into top 40% of media users judged by length. After this, it has been recognized that 67.9% of research participants have some signs of media addiction (Figure 13), as they fall into one or more indicators, while 20% of them grasp 0 indicators. To get “fine results”, Research participants have been sorted out depending on the number of media addiction indicators they fall into. Thus, lowest level of addiction is recognized with 27.7% of population. Individuals with two indicators (21.0%) still show low level of addiction towards media. Middle level of media addiction has been manifested by 11.7% of research participants, therefore grasping three indicators. Highest level of media addiction has been manifested by those research participants grasping four or more indicators. In total, highest level of media addiction has been manifested by 7.6% of research participants.

These results cannot be compared with other research inquiries because of different methodologies used (indicators themselves and number of indicators needed to consider someone pathological user) and varying sample. To illustrate these differences two examples are given. Fisher (1994) identifies 6% of the sample as “pathological players”, while Griffiths and Hunt (1998) find 20% of sample “dependent” on computer games. (Hauge & Gentile, 2003) The most significant reason which makes it hard to compare results of this research with others measuring media addiction is because sample constituting research participants in most of other research inquiries is far from representative. University researchers usually have small sample constituted of college students.

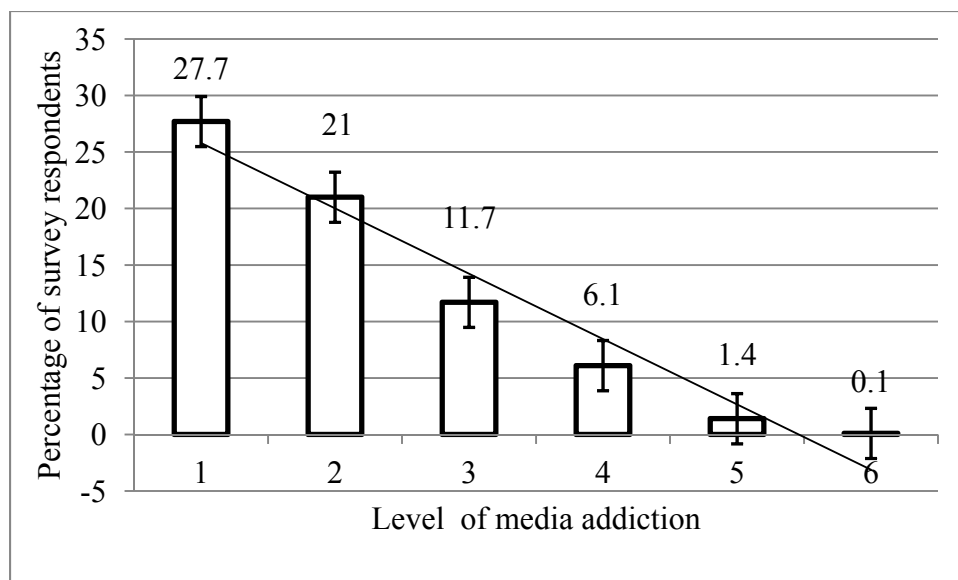


Figure 13 Media addiction (95% confidence interval) in Serbia for 2011 (67.9% show some signs) - for parameters of shown OLS regression see Table 2.

This chapter presents results of media addiction research conducted in Serbia. Aim of the chapter is not only to present these results but to establish new methodology which examines addiction to all media with single survey. All this is in effort to examine relation between media addiction and political participation which would be examined throughout in the following paragraphs.

## **Results**

### **Causes of media addiction**

Certain segments that might lead towards media addiction are examined in this chapter. The main question of this study is whether media addiction impacts political participation. For this to examine, it would be significant to find out as more as possible about process of media addiction with main aim to find out how media addiction occurs. Some personality aspects as well stressful situations and pressures might relate with occurrence of media addiction and its social implications. Social science is complicated because it is not possible to do experiments like in physical sciences. Because of complex social processes it is important to examine all aspects of media addiction so that results can make sense and reflect reality in more correct way.

### ***Copying social formulas as a way to happiness***

There is assumption that addiction to media may arise as a consequence of personal attributes (values and character) and stressful situations. When examining what values and beliefs correspond to media addicts, two questions are taken. First, it was examined whether those who copy social formulas tend to show higher level of addiction to media. Those research participants who answered that there are lots of good examples either within circle of their family and friends or in books and mass media (one of three offered answers) are examined through prism of media addiction to get an increasing tendency. Research participants with no media addiction indicator attached to them, 30.4% of them, marked on Figure 14 with 0 consider copying formulas as their way to happiness. First level of media addiction shows rise in terms of number of people who answer in this way, claiming 33.3%. Same number of research participants is marked with second level of media addiction and at the same time answer this way. Third level of media addiction shows rise in terms of people who consider copying formulas as their way to happiness. They claim 36.4%. Number of people with fourth, fifth and sixth level of media addiction falling into this category could not be calculated because of small number of answers to this question, given that it was not asked as a scale. General tendency shows an increase which corresponds to levels of media addiction and those research participants who consider copying social formulas as their way to success.

This means that people whose value system is structured this way may be more susceptible to becoming media addicts as they are turned to outside trends, like sheep following the flock, thus potentially neglecting or suppressing their intimate wishes, which is further examined in next question. It may be said that people who find happiness in outside trends showed “lack of character”. It may also said that they “float in universe” without solid ground, not bearing strong connection to their family, tradition or job.

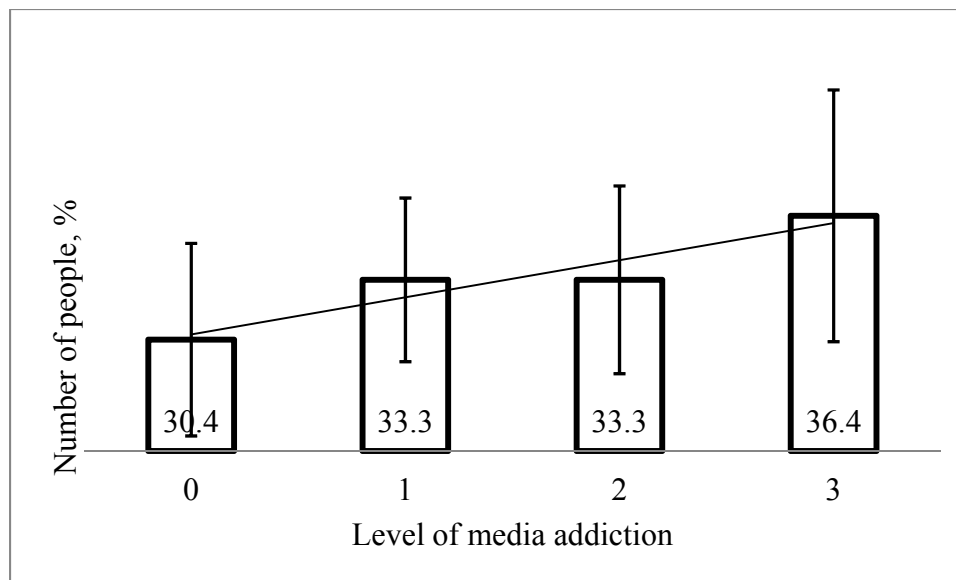


Figure 14 Percents of respondents (95% confidence interval) who copy formulas as a way to happiness vs. level of media addiction- for parameters of shown OLS regression see Table A2

### ***Social success versus intimate wish***

Next question examines levels of media addiction with those research participants who consider social success more important than their intimate wish. This question is being answered on a scale from 1 to 10. So, those who answered 7, 8, 9 or 10 are considered to place social success in front of their intimate wish. As Figure 15 shows there is an increasing tendency indicating increase of media addiction levels on one side and number of people who highly value social success on the other side. There are 13.6% of those who have no media addiction indicators but fall into this category. Increasing tendency continues with 17% of those marked with first level of media addiction, 19.5% of research participants with second level of media addiction, 23.6% of them with third level and 24.6% of them with four media addiction indicators.

It may be said that in combination, answers to first and second question explicated in this study confirm notion that materialistic oriented persons tend to be addicted to media, probably because of their inability to fulfill their unrealistic goals in life. Both copying formulas as a way to happiness and valuing social success more than intimate wish indicate that person in question drives goals based on outside trends and checks success with his or her surroundings. This may indicate that materialistically based modern society may correspond with rising trends of media addiction.

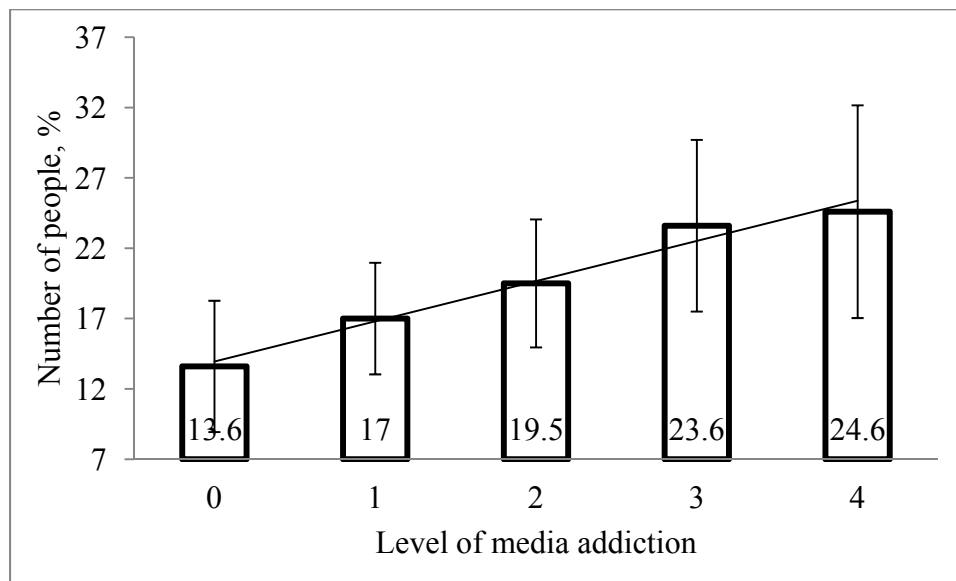


Figure 15 Percents of respondents (95% confidence interval) who have societal success more important than intimate wish vs. level of media addiction- for parameters of shown OLS regression see Table A2

When looking at how those who consider social success primary correlate with other survey results there is a clear notion that indicate these people may be unaware of their addiction.

Correlations marked with one star are significant, while others marked with two stars are very significant. Following paragraphs depict Pearson correlations. To get these correlations together with stars marking their significance, data were processed through SPSS statistical software.

As noted in Table 7, they are happy with media (.087\*\*) and TV (.130\*\*) use.

They do not think media are manipulative (.064\*\*). However, they recognize negative news affect them in a bad way (.055\*). As a paradox to previous notion, those who consider social success primary seem to be unrealistic as they think there are too many positive news on TV (.130\*\*) and that media are realistic when depicting female beauty (.078\*\*). It is expected that those who consider social success primary tend to repress their basic needs and wishes (.173\*\*). Also they are made happy by shopping (.051\*).

The fact these people are happy with TV use while they would be happy if there is no radio (.052\*) may put them in the box with older survey participants, as those younger may



predominantly use internet. Those who consider social success primary positively correlate with older survey participants (.077\*\*).

Table 7: *Correlations for those who consider social success primary*

Happy if there was no radio	.052*
Media use makes people happy	.087**
TV use makes people happy	.130**
Negative news affect mood in a bad way	.055*
For people who are made happy by shopping	.051*
Those who repress basic needs and wishes	.173**
For older people	.077**
There are too many positive news on today's TV	.130**
Media are realistic when depicting female beauty	.078**
Media are not manipulative	.064**

Research results exposed further relate to demographic properties of research participants and possible relation of these properties with level of media addiction. Question raised in following paragraphs are connected to level of education and age of research participants.

## Education

Following research result examines relation of education level in comparison to level of media addiction. Result of this inquiry is that as media addiction increases, level of education decreases (Figure 16). This shows that less educated persons are higher media addicts, in general. Reason why this is the case may be more possibilities that educated people have for expression. In other words, educated and thus possibly richer persons have more possibilities and “open mind,” helping them express their talents in various ways. As for the methodology, education level is calculated by number of years research participants went to schools.

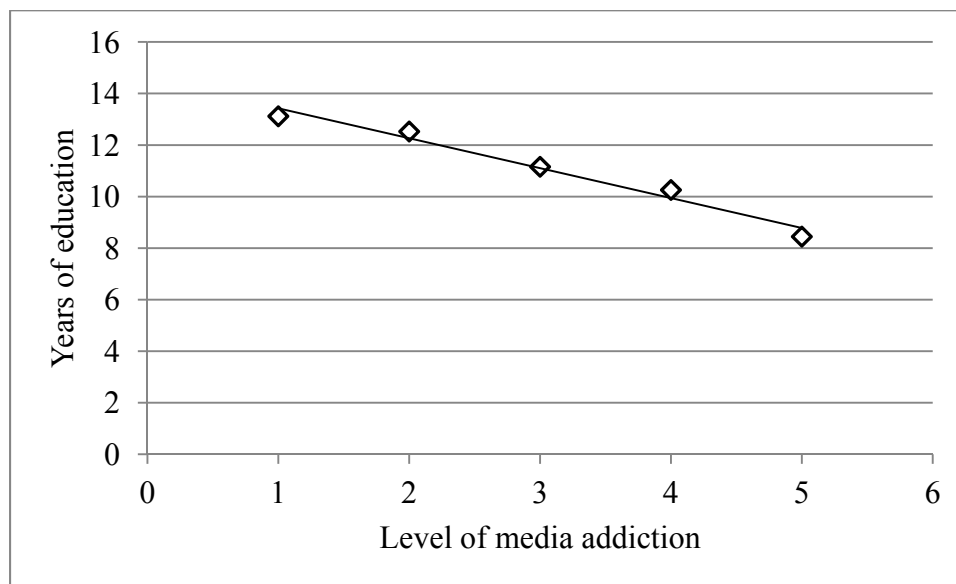


Figure 16 Comparison between levels of media addiction of research participants and their answers on question about fear about level of their education - for parameters of shown OLS regression see Table A3

## Age

Next research result examines relation of age and media addiction. This relation is found bearing strong relation to media addiction. If age increases, level of media addiction decreases meaning younger persons are bigger addicts than older ones (Figure 17). This could be explained by various new technologies that older people are not accustomed to. Younger persons are more prominent users of internet in its various forms including mobile devices. That may be the explanation why younger people tend to be media addicts. Also, the reason may be that younger persons are predominantly users of technologies that may be more addictive. This question would be examined further in this study.

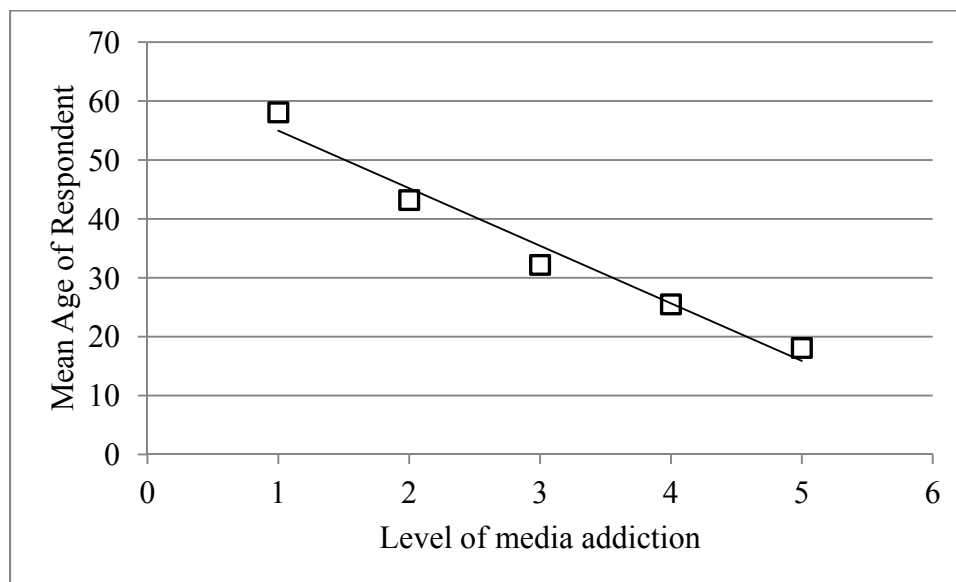


Figure 17 Comparison between levels of media addiction of research participants and their answers on question about their age - for parameters of shown OLS regression see Table A3

### *Sources of media addiction*

When looking at connection of stress source and media addiction, match has been found in four cases. An increase has been noted both in level of media addiction and number of people who feel repression from family, moral and ethical norms, education and workplace, which could be seen on Figure 18a and Figure 18b. Thus the essence of this question in the survey is to confirm the thesis that media addiction is connected with stress and to find where the stressful situation come from amongst mass media, laws, moral and ethical norms, state, commercial sector, religion, education, science and workplace.

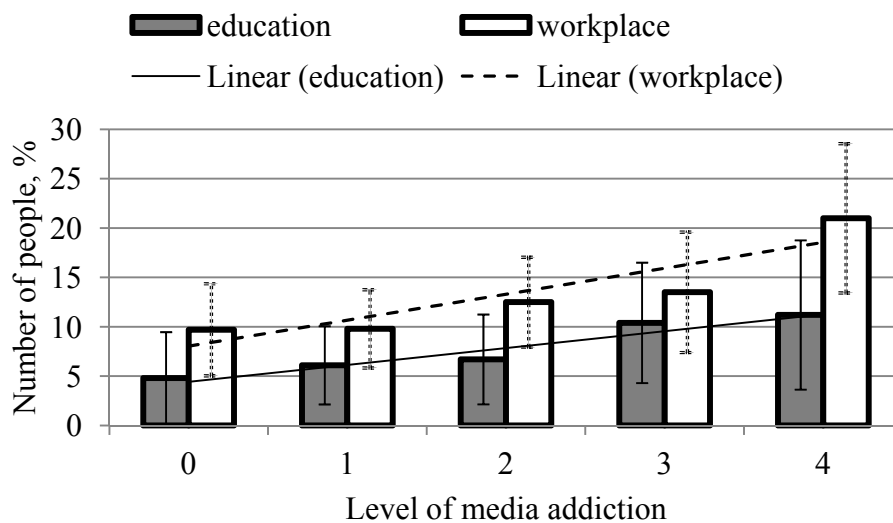


Figure 18a Percents of respondents (95% confidence interval) for different levels of media addiction - for parameters of shown OLS regressions see Table A2

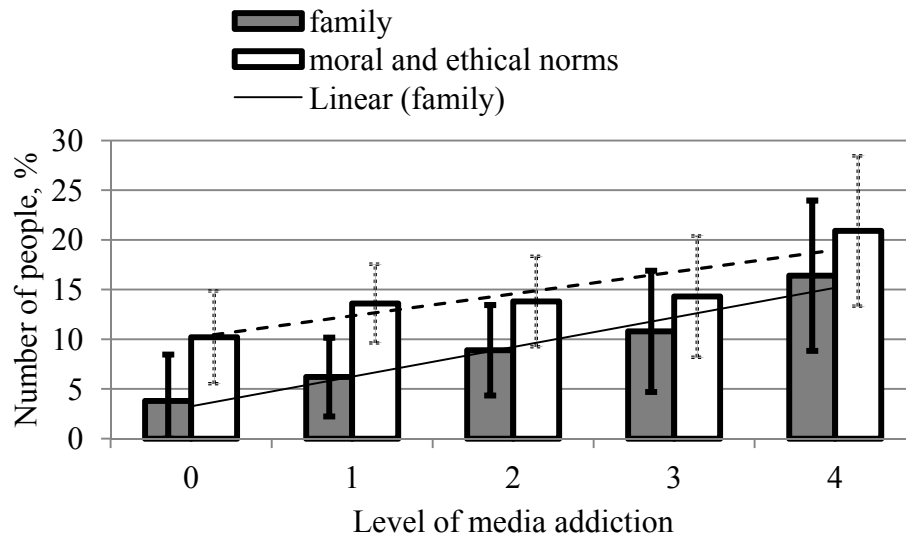


Figure 18b Percents of respondents (95% confidence interval) for different levels of media addiction - for parameters of shown OLS regressions see Table A2.

Percentages in Table 8 show an increasing tendency for each of four stress sources when looked through the prism of increasing level of media addiction.

Table 8: *Detailed depiction of media addiction levels versus feeling of repression from family, moral and ethical norms, education and workplace*

Level of media addiction	Family	Moral and ethical norms	Education	Workplace
0	3.8	10.2	4.8	9.7
1	6.2	13.6	6.1	9.8
2	8.9	13.8	6.7	12.5
3	10.8	14.3	10.4	13.5
4	16.4	20.9	11.2	21
5	20	23.3	13.3	16.7

### *Liberating factors*

On the other hand, liberating factors have been examined. Amongst all of them, family has been found to correlate with the level of media addiction in decreasing manner. This means that for those individuals who find “strong psychological base” in family, with good relations to other family members and feelings of belonging and happiness coming from it, there may be less chance they would become media addicts. Figure 19 demonstrated decrease in number of people who consider family their liberating agent when looked through the prism of media addiction. There are 81% of those who show no media addiction signs at all, 77.3% of individuals who are labeled with first level of media addiction, 72.8% who fall into second level of media addiction, 67.6% with third level, 64.2% with fourth and 66.7% with fifth level of media addiction. This shows clear decreasing tendency in terms of family as source of freedom and happiness when compared to levels of media addiction.

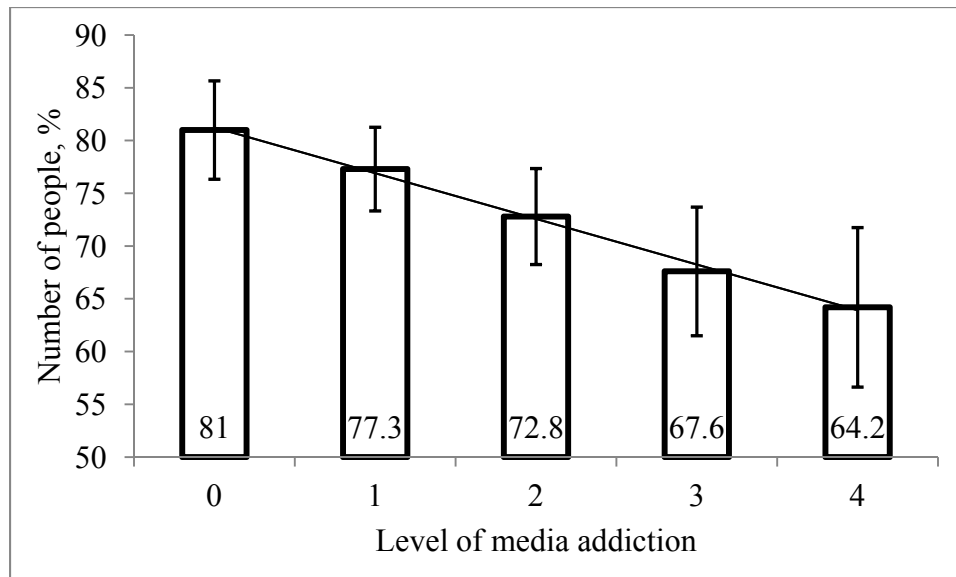


Figure 19 Percents of respondents (95% confidence interval) that feel freed by family for different levels of media addiction - for parameters of shown OLS regressions see Table A2

### *Repression of basic needs and wishes*

When looking at repression of basic needs and wishes and levels of media addiction, clear connection has been found in terms of increase. As noted on Figure 20 and in Table 9, repression of basic needs and wishes, which occurs as an answer to stressful situations and levels of media addictions are strongly linked. This is clearly seen when looking at increase in percents of people falling into different levels of media addiction including 15.8% for no addiction, 19.2% for the first level, 26.8% for the second level, 35% for the third level and 37.3% for the fourth level.

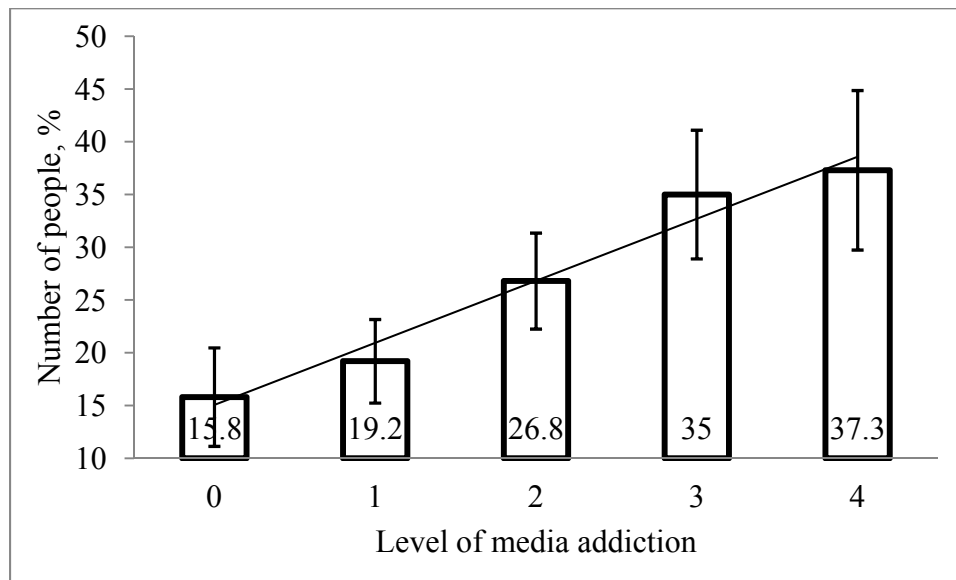


Figure 20 Percents of respondents (95% confidence interval) who repress their basic needs and wishes vs. level of media addiction- for parameters of shown OLS regression see Table A2

Also, this tendency could be seen in correlation of those who repress their basic needs and wishes and media addiction indicators. They significantly correlate with all media addiction indicators such as, those feeling of media overuse (.122\*\*), using media to forget problems (.214\*\*), becoming bored if they had to spend some time without media access (.056\*), cannot resist media use if they wish to do something else (.078\*\*), feeling the urge to go somewhere

without media access to work (.063\*\*), wanting to close their social network profile because they cannot resist using it (.091\*\*) and feeling negatively affected by bad news (.117\*\*).

Except this direct addiction indicators, persons repressing their basic needs and wishes think there are too many positive news on today's TV (.076\*\*) and value social success (.173\*\*). Persons who repress their basic needs and wishes would be happy if there was no radio (.048\*). Also, this media makes them unhappy (.047\*). According to noted correlations, there is no clear indication to which media these kinds of persons tend to be addicted.

These correlations suggest that persons repressing their basic needs and wishes are usually highly addicted to media and unaware of this addiction.

Also, these persons tend to be older (.061\*\*).

Table 9: *Values which correlate with those who repress their basic needs and wishes*

Happy if there was no radio	.048*
Radio use makes people unhappy	.047*
Those who feel media overuse	.122**
Those who use media to forget problems	.214**
Those who would bored if they had to spend some time without media access	.056*
Those who cannot resist media use if they wish to do something else	.078**
Those who feel the urge to go somewhere without media access to work	.063**
Those who want to close their social network profile because they cannot resist using it	.091**
Negative news affect	.117**
Value social success	.173**
There are too many positive news on today's TV	.076**
Are older	.061**



Process of media addiction may start as personal values and stressful situations provoke repression of basic needs and wishes and cause certain psychological condition. At this point, person in question may choose his or her media of use, based on its form and content, but this may depend on if imaginary world this media addresses person's "repressed needs and wishes". It may be said that the subconscious goal for media addict is to live simulation of what he or she cannot do in reality, possibly because of fear, "lack of bravery" and so on. Person can be addicted to some mass media, gadget or to other types of behavior such as gambling, or substance like drugs or alcohol.

## Shopping

Figure 21 depicts connection of media addiction and shopping. In this case, number of those who feel happy because of shopping increases with levels of media addiction. This indicates connection of media addiction to shopping as potential behavioral addiction. There are 24% of those research participants with no media addiction and at the same time happy because of shopping. As for the first level of media addiction there are 29.3%, for the second level 35.7%, for the third level 40.9%, for the fourth level 47% and for the fifth level 50% of survey participants.

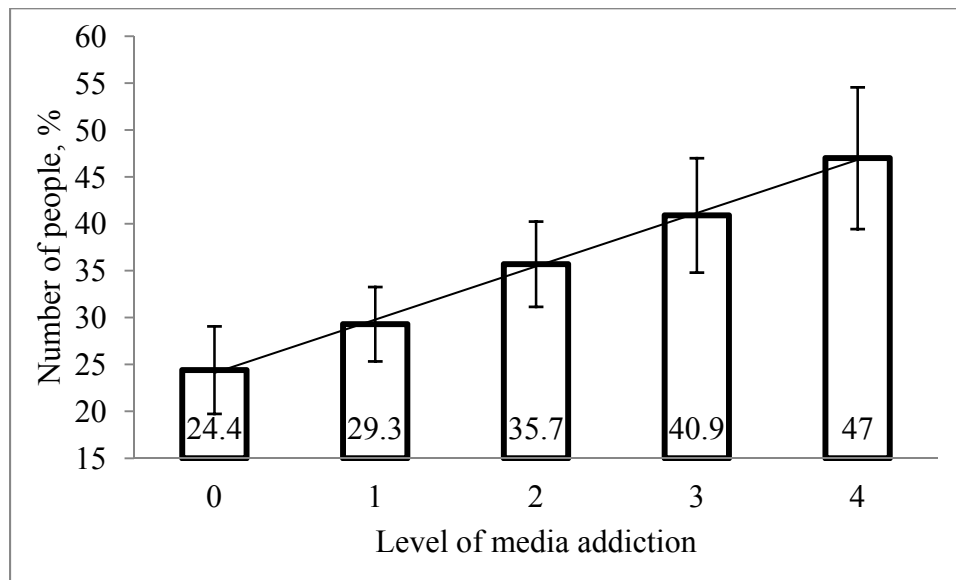


Figure 21 Percents of respondents (95% confidence interval) who are very happy because of shopping vs. level of media addiction - for parameters of shown OLS regression see Table A2

As depicted in Table 10, it appears that those who feel happy because of shopping tend to be younger persons (.134\*\*).

They would be bored if there was no internet (.047\*) and TV (.073\*\*). They are happy because of media (.055\*), internet (.178\*\*) and TV use (.087\*\*). Accordingly “happy shoppers” use media to forget problems (.101\*\*), they value social success (.051\*) and would feel bored if

they had to spend some time without media access (.082\*\*). They also use both new (.119\*\*) and old (.061\*\*) media for fun and some of them use new media more than old ones (.085\*\*).

At the same time, some of them become aware they might have media addiction problem as they feel the urge to close their social network profile (.072\*), feel negatively affected by bad news (.071\*\*), recognize they use media much more than 10 years ago (.075\*\*) and they consider new media manipulative (.051\*).

Contrary to those individuals who repress their basic needs and wishes, according to noted correlations, “happy shoppers” seem to be highly addicted to media but they have some awareness of this issue.

Table 10: *Values which correlate with those who consider shopping as generator of happiness*

Bored if there was no internet	.047*
Bored if there was no TV	.073**
Media use makes people happy	.055*
internet use makes people happy	.178**
TV use makes people happy	.087**
Those who use media to forget problems	.101**
Those who would feel bored if they had to spend some time without media access	.082**
Those who want to close their social network profile because they cannot resist using it	.072*
Negative news affect	.071**
Social success is primary	.051*
Currently using media much more than 10 years ago	.075**
Using new media more than old ones	.085**
Using new media for fun often	.119**
Using old media for fun often	.061**
New media are manipulative	.051*
Younger people	.134**

### ***Classification of media addicts based on their responses to previous questions***

Table 11 represents summation of correlations between media addiction and those who consider social success primary, those who repress their basic needs and wishes and those who feel happy because of shopping. It appears that mostly younger people addicted to internet and TV are aware of their addiction, while those who tend to be older and addicted to TV show no awareness of their addiction. Repression of basic needs and wishes which bears most connection with core media addiction indicators demonstrates unawareness of addiction. These findings indicate possible typology of media addiction which may be established based on media some person is addicted to and awareness of this addiction.

Table 11: *Conclusions driven from correlations between media addiction and certain stands expressed through survey results*

Those who...	Age	Media	Awareness
...consider social success primary...	...tend to be older,	addicted to TV	and unaware of their addiction.
...repress their basic needs and wishes...	...tend to be older,	not particularly addicted to any media	and unaware of their addiction.
...feel happy because of shopping...	...tend to be younger,	addicted to internet and TV	and partially aware of their addiction.

Relation between media addiction to different media and certain personality aspects and affinities have been examined in this chapter to give perspective about media addicts. As noted at the beginning of this chapter, it was significant to examine media addiction process in detail, including its origins and consequences while special focus was put on political participation, especially in the following chapters.

## **Addiction to old versus addiction to new media**

Research results relating addictions to old versus new media are presented in this section with main aim to explore which media are more addictive. Relation between media addiction and political participation is complex because societies are complex. That is why this issue has to be explored in throughout manner with indication about how media addiction arises, what media are more addictive, what kind of people are more susceptible to media addiction and what are consequences of addiction, including political participation. This chapter examines one aspect of this – addiction to old versus addiction to new media.

Underlying first set of questions asked by this study are motives for media use. There are two main motives examined. First one relates to fun. Using media for fun may be relaxation from everyday activities or escape from reality. The latter one may be core of media addiction.

Second motive of use may be information seeking. As with fun, information seeking may be both relaxation and escape from reality, but it can bear practical value as well. Information as practical value serves purpose of everyday life.

That is why there is assumption that number of those who use media for purpose of fun would increase with levels of media addiction, while it would be contrary with those who use media for purpose of information. Using media for purpose of fun may relate “process gratifications”, while using media to get information may relate to “content gratifications”.

### *Purpose of media use*

When looking at those who use media for purpose of having fun, as depicted on Figure 22, an increasing tendency has been noted. This means that percentage of people rises together with levels of media addiction. As noted on the Figure 22, this tendency is pretty sharp. Although using media for purpose of fun is not addictive per se, this may be main motive behind media addicts as they may tend to escape reality, thus drifting away from their problems. Before invention of modern media there may not have been so many possibilities to drift away from reality, because even with books, their readers would have to employ imagination, while newer media like radio, TV and internet would leave little to imagination of their readers by employing all senses. Therefore, modern media may act as useful tools and “temptation machines” at the same time. These machines may act as one way tickets for their users, acting as “modern dungeons for their souls”. But there are differences between media in terms of capacity to offer simulation of living. This would be examined later on in this study.

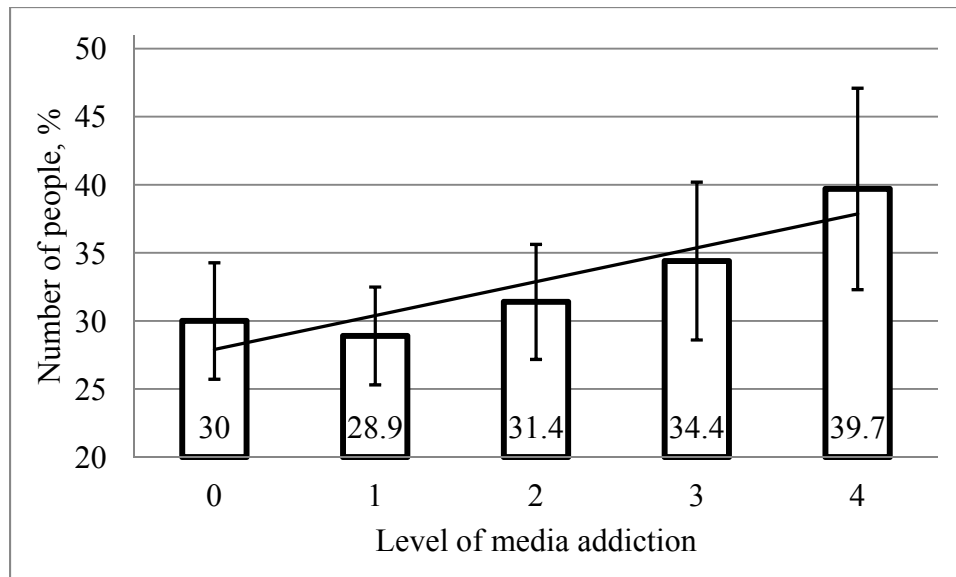


Figure 22 Percents of respondents (95% confidence interval) who answer to question about purpose of media use to have fun & level of media addiction-for parameters of shown OLS regression see Table A2

When looking at Figure 23, which depicts relation between those survey participants who use new media for purpose of fun and levels of media addiction, an increasing tendency has been noted with both sets of parameters. This means that using new media for purpose of fun is closely connected with increase in media addiction. When comparing Figure 22 and Figure 23, it appears that, although similar increasing tendency has been noted, it is sharper with new media then in the case of all media indicating that contemporary media may be more addictive than old ones. This remains to be examined further in this study.

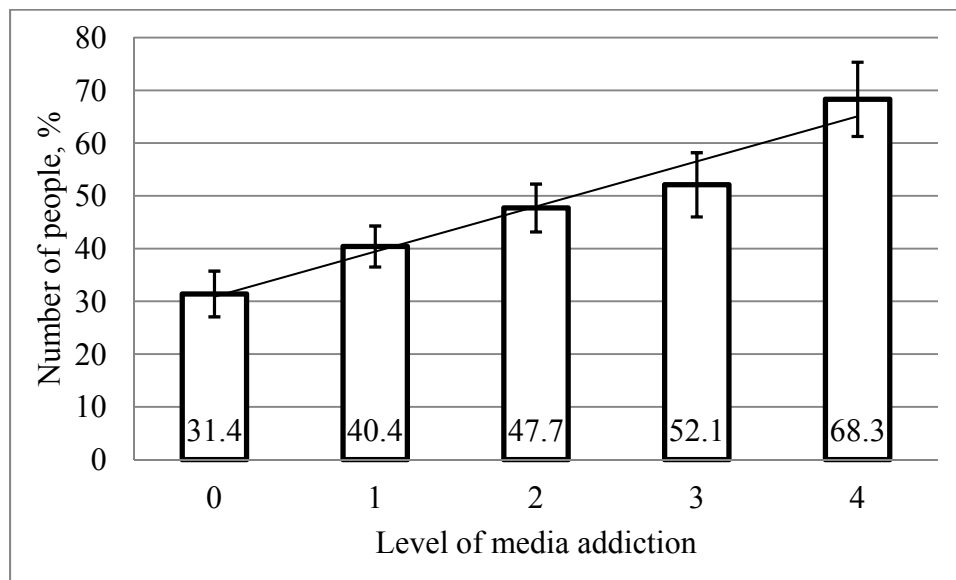


Figure 23 Percents of respondents (95% confidence interval) who use social networks for fun (one answer is offered) vs. level of media addiction - for parameters of shown OLS regression see Table A2

As new media show possible high level of addictiveness, social network has been noted in literature as their most addictive segment. It may be because social network provides “the most perfect interactive simulation of life”. That is why relation of those who use social networks for purpose of fun and media addiction has been examined on Figure 24. A sharp increase has been noted on the Figure 24 indicating highest level of addictiveness when it comes to new media.



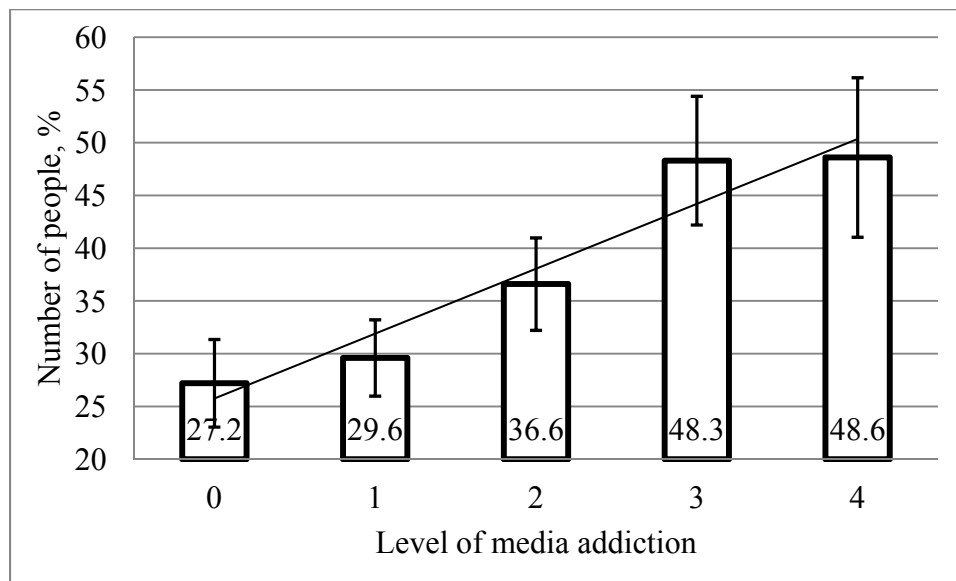


Figure 24 Percents of respondents (95% confidence interval) who use social network frequently vs. different levels of media addiction - for parameters of shown OLS regression see Table A2

As depicted on Figure 25, number of those who use old media for purpose of fun often, increases with levels of media addiction. This increase again is less sharp than in case of social networks, which indicates potential stronger addictiveness of new media when compared to old ones. As in previous cases, Figure 25 indicates high relation between fun as motive for media use and media addiction. When someone intends to use media for entertainment, this may act as perfect “escape from reality”.

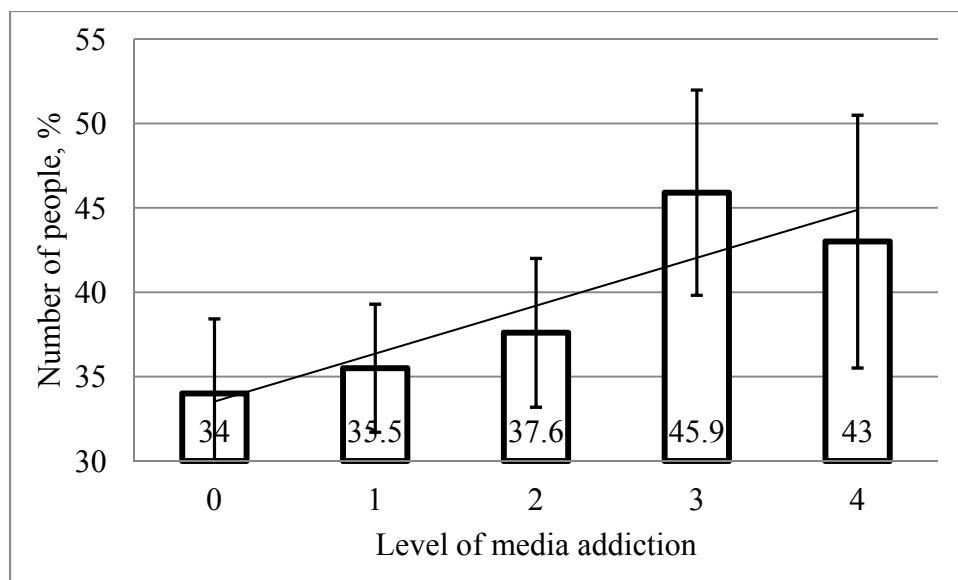


Figure 25 Percents of respondents (95% confidence interval) who use old media for fun frequently vs. different levels of media addiction - for parameters of shown OLS regression see Table A2

Table 12 depicts differences between lowest and highest levels of media addiction in number of people, with main aim to find out how sharp these increases are. This may indicate which media are more addictive, which needs to be examined additionally in next segment of this study. As noted before, using overall or old media for fun demonstrated lower increase in percentages of people in higher levels of media addiction when compared to use of social network or overall new media for the same purpose.

Table 12: *Rise in percentage of people using different kind of media for purpose of fun often or in general*

	Lowest percentage	Highest percentage	Rise
Using media for fun	30	43.4	13.4
Using old media for fun often	34	50	16

Using social network for fun often	27.2	61.5	34.3
Using new media for fun	31.4	76.7	45.3

### *Motives of media use*

Next step is to get insight into relation of media addiction and information as motive for media use. This is opposite for fun as motive for media use, as it may bear practical, reality-oriented value. As seen on Figure 26, percentage of people in higher levels of media addiction decreases. This indicates seeking information as motive for media use has less relation to media addiction. This indicates that reality oriented programming, both in terms of information and fun, may be helpful to prevent media addiction.

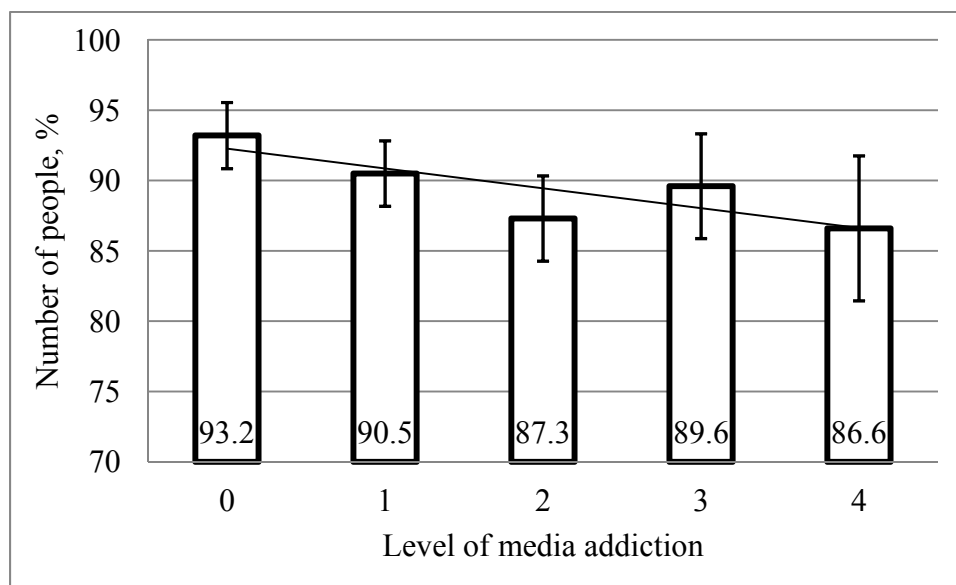


Figure 26 Percents of respondents (95% confidence interval) who use old media for information (one choice possible as answer) vs. level of media addiction - for parameters of shown OLS regression see Table A2

### ***Level of addiction to old media versus to level of addiction to new media***

First set of questions in this study examined different tendencies in media addiction through the prism of motives for media use. It came to conclusion that those people who use media for purpose of fun are more likely to become highly addicted to media than those people who use media for purpose of information. Results in this segment also indicate that new media may be more addictive than old ones.

Second set of questions examines exactly this aspect of media addiction (addiction towards old versus addiction towards new media). Establishing this kind of relations to media addiction may give clues about reason for higher addictiveness of some media when compared to others. Also, it can provide expectations in terms of media addiction and applications/programs used within certain media.

As seen on Figure 27, number of those research participants who use new media more than old ones increases together with levels of media addiction. Contrary to this, number of those research participants who use old media more than new ones decreases as levels of media addiction increase. This indicates that new media are more addictive than old ones. This may be because of interactive features of new media which make it possible for their users to “simulate reality” and especially relations between people within that reality.

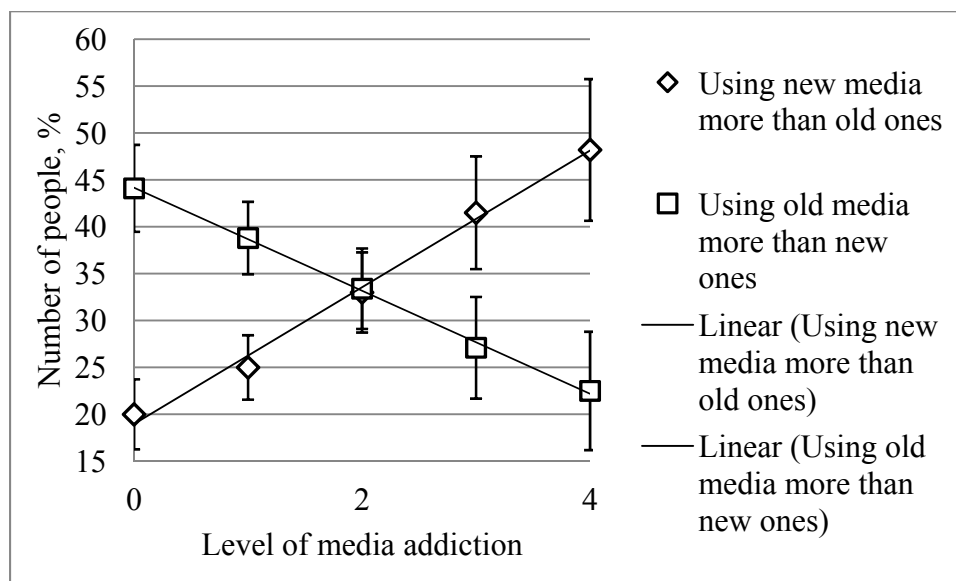


Figure 27 Percents of respondents (95% confidence interval) who use new media more than old ones and vice versa vs. levels of media addiction- for parameters of shown OLS regression see Table A2

Question of addiction intensity by different media is additionally examined on Figure 28. The graph clearly shows a sharpest increase of media addiction for users of social networks. Similar tendency is shown with users of music on the go, mobile phones, digital cameras and voice recorders and gaming consoles. Noted media are new. They represent digital age of interactivity and “simulation of living”. On the other side TV, radio, print and theatre/books/films show slightly decreasing tendency when it comes to levels of media addiction. Figure 28 clearly indicate that new media are more addictive than old ones. Interestingly, increase in number of media addicts by different levels of media addiction follows “newness of media”.

Thus, newest media, social networks (within internet) have highest rise in number of people by level of addiction, followed by older ones all the way to theatre/books/films. This opens question of media nature. Each of these media has different features. By listing features of each media it may be possible to follow changes as new media have been appearing with main

aim to identify most important of these features for media addiction. Crucial features in terms of media addiction may be potential to “promote imaginary world” by employing some or all senses of users and offering some kind of interactivity which tempts users to “simulate life” by substituting their direct realities for mediated ones.

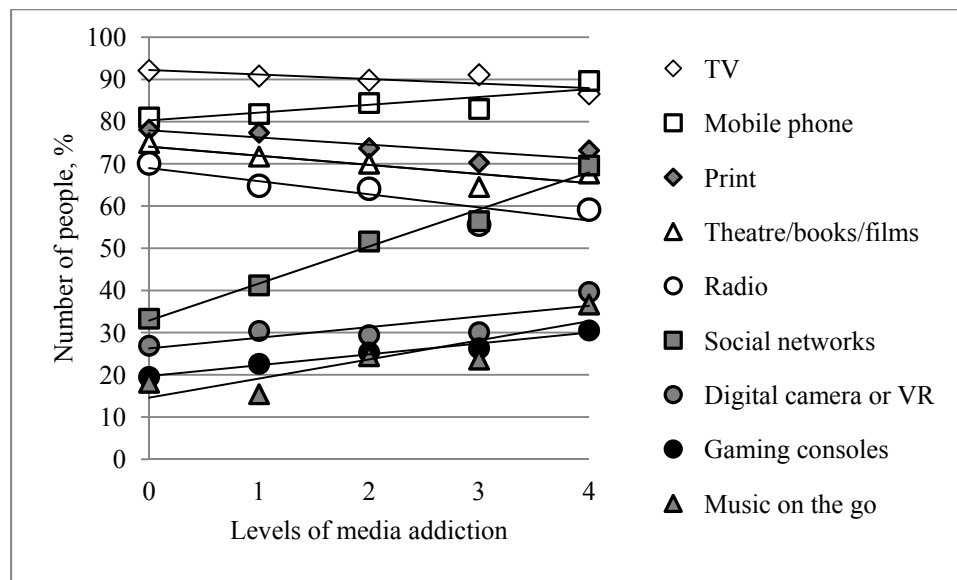


Figure 28 Number of those in % who use different media (multiple choice questions) vs. levels of media addiction- for parameters of shown OLS regression see Table A4

On Figure 29, intensive users of four mass media are taken to calculate average media addiction levels. Indications from previous graphs are confirmed as internet measured 2.12, followed by TV (2.06), radio (1.95) and print (1.86). This means that levels of media addiction increase as new media arise.

As noted before, this means that radio has some additional properties which make it more addictive when compared to print. The same goes for TV, which is more addictive than radio and internet, which is most addictive of all media.

Radio, for example, employs different sense than print. It also has one additional feature which may make it additive. It may happen in real time (speech or live music can be broadcast).

TV employs both eyes and ears. In terms of visuals, it is not similar to print, because except text and pictures, it can broadcast live video.

Internet grasps all of the noted features from print, radio and TV. It employs eyes and ears. It provides live and delayed broadcasts of texts, pictures, videos and audio segments. Internet, on the other hand, above all mentioned has one crucial feature which may make it highly addictive. That may be interactivity.

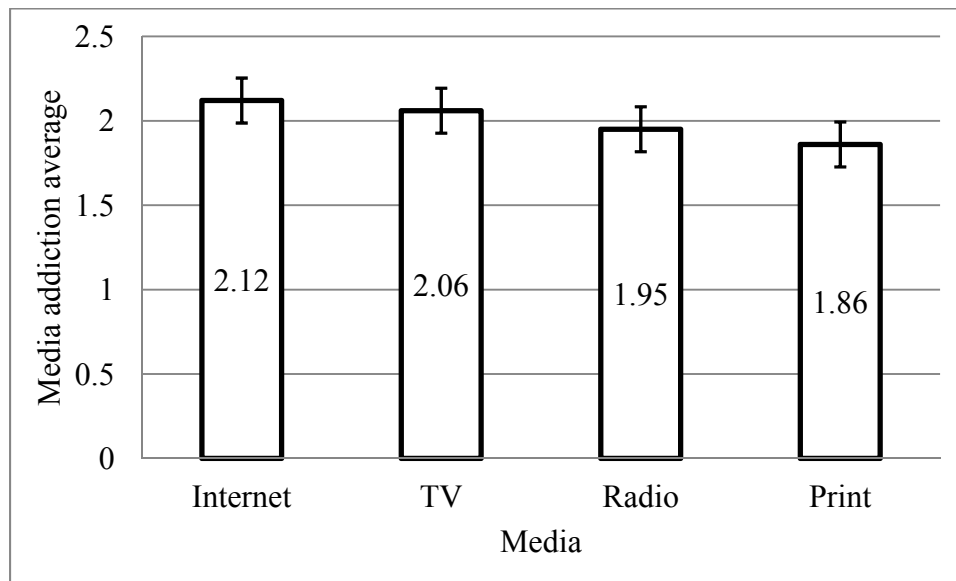


Figure 29 Media addiction average (with 95% confidence interval) for those who intensively use internet, TV, radio or print

Table 13 has been created by grouping potential addictive features of internet, TV, radio and print. By looking at this table, it is possible to conclude that future of media may be in employing additional human senses such as touch, smell and taste. At this moment, there are some gaming consoles with vibrations, which “touch” persons as they play different action fantasies and there are 3D TVs which provide more realistic visual experiences. Of course, the question about future of media in this sense would be further explored in concluding chapter.



Table 13: *Features which possibly make internet, TV, radio and print addictive. Eye grasping contents are text, picture and video (in case of TV and internet). Ear grasping content is audio*

Media	Senses that are usually used		Other features	
	Eyes	Ears	Live broadcast	Interactive
Print	Yes	-	-	-
Radio	-	Yes	Yes	-
TV	Yes	Yes	Yes	-
internet	Yes	Yes	Yes	Yes

### ***Online applications used***

After concluding that those who use media for fun are bigger media addicts than those who use media for purpose of information and that new media are more addictive than the old ones, third set of questions focuses on media addiction versus applications (programs) within these media, especially the internet.

Figure 30a and Figure 30b present average levels of media addiction for users of certain applications on internet. Highest level of media addiction is grasped by mostly interactive use of internet such as socializing, chatting and using social networks with exception of watching movies. Except being interactive, all of these instances may provide most perfect simulation of reality, as they happen in an instance. For example, chat is being exchanged in an instant manner. One can exchange messages with groups of people. This is similar to conversations which happen in direct realities. Same happens with social networks, as person using it finds out instantly about activity of his or her friends. One can choose to share some activity with one or more friends, but everything comes out either on “a wall,” (status message) in a form of comment or as a direct/chat message.

Only exception to the list of most addictive online applications is watching movies, which can be explained with the notion that individuals who conduct this activity may also engage into interactive applications. Thus, watching movies on the internet instead on TV may be just side-effect of engaging in other interactive applications online.

After socializing, using chat and social networks, on the list of the most addictive online applications comes watching series and listening to music. This confirms a presumption that interactivity stands highest on the list of addictive features, while applications like watching online videos and listening to music, which engage less senses in less interactive and more offline manner follow. On the other hand, watching videos and listening to music is connected to some kind of interactivity, because of comments, recommendations, likes and shares, but in these cases, communication between people is not in center of attention, like the in case of social networks and chat. In case of online TV series watching, video is in primary center of attention. Same goes for the music on the internet. Like with radio, listening to music on the internet may be live (instant) in case of podcasts, so except engaging sense of hearing, there is this important feature of possible broadcasts.

The next item on the graph of the most addictive application is looking at photos. This kind of activity can be compared to reading newspapers. Print has both text and pictures. Readers of this media are being engaged on the levels of vision. Therefore, if presumptions about addictive features of media are accepted and if only one sense is being engaged, it is logical that online activity such as looking at photos is less addictive than social networking activity, watching videos and listening to music.

Of course, as with videos, looking at photos usually has interactive side to it because of possibility of comments and likes. This interactive side may be less present when compared to direct online socializing through social networks and chats.

Other online activities, such as content download, e-mail use, news, education and job browsing follow on the list of the most addictive online applications. All these activities bear high practical (reality-oriented) value and like looking at photos, they could be compared with print use, which is least addictive. Differently than looking at photos, noted activities rely on manipulation of text, which leaves most space for imagination and engages just sense of sight.

Surfing World Wide Web to find a job has high practical connotation when compared to socializing through chat. Same goes for reading some educative materials online. News browsing can bear practical value if one seeks to find information about weather, finance, health, cooking etc.

E-mail may be mostly used for business, as exchange of texts and files is in its primary focus. Download of online content may also bear high practical value, because in most cases it may relate to using new software etc. On the other hand, activities such as using social network, watching videos, listening to music and looking at photos have clear amusing connotation.

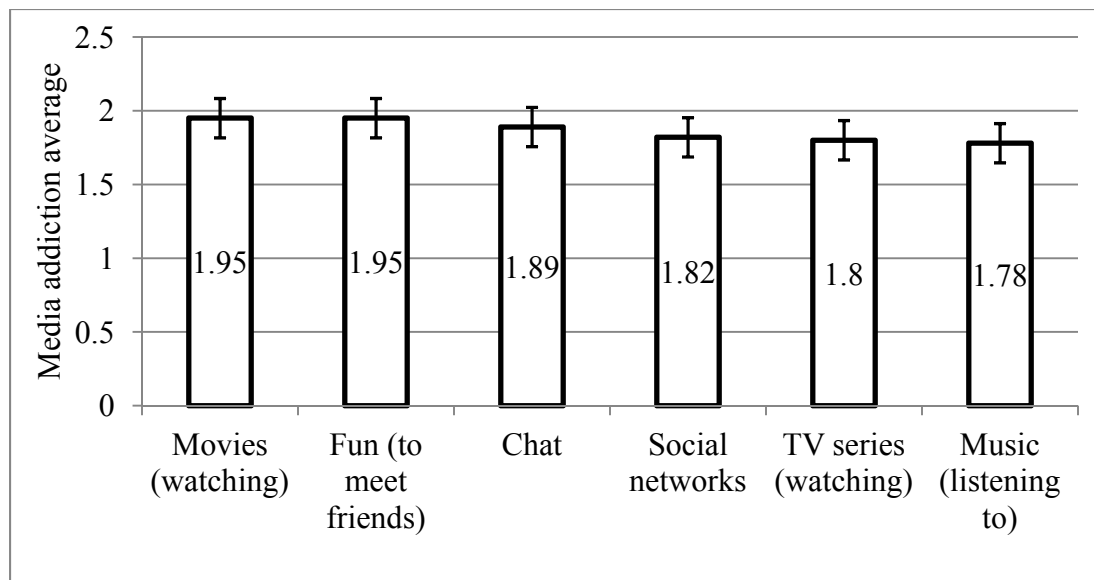


Figure 30a Media addiction average (with 95% confidence interval) for those who use different online applications or facilitate internet for certain purposes (based on multiple choice question)

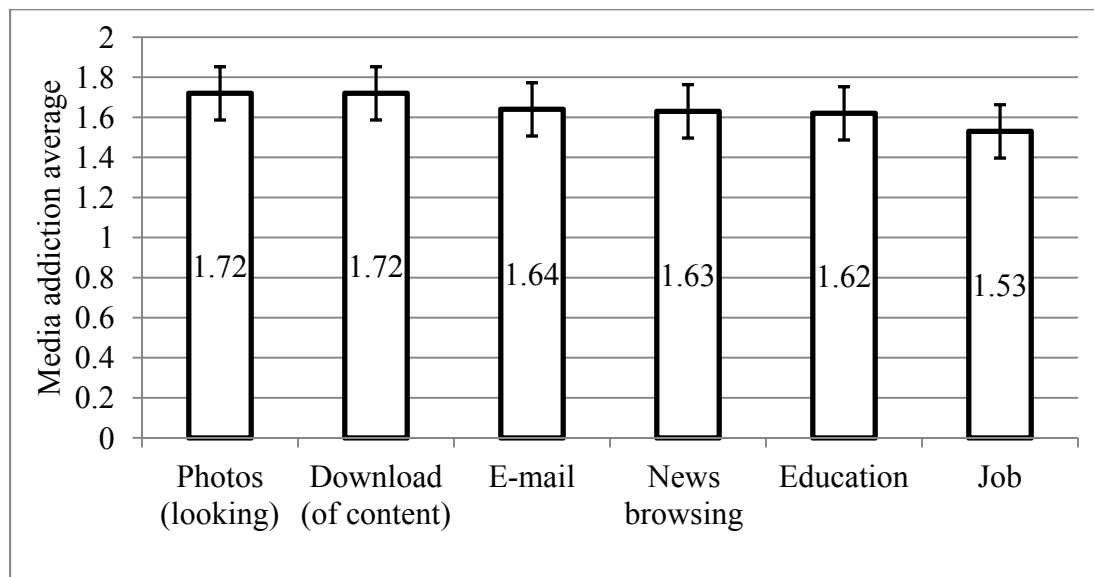


Figure 30b Media addiction average (with 95% confidence interval) for those who use different online applications or facilitate internet for certain purposes (based on multiple choice question)

### *Use of social networks*

One of the most addictive online applications is social network. Presumably, this is because high level of interactivity between people, which gives sense of “flash reality”. It is a paradox but, social network may be far away from reality because direct communication is much more expressive than 160 characters long status messages on Twitter can ever be. Others features of social network speak in favor of lowest potential for expression when compared to all other media of communication, but at the same time, strongest illusion that social network is so close to real life. Potential media addicts may get hooked by this “illusion” so they may decide to “substitute direct life for mediated one”.

Table 14 shows that those people who met someone on social network are bigger media addicts than others survey participants. Average media addiction level for those who met someone by using social network is considerably higher. It shows that most people who dive deep in the world of internet may be in fact media addicts. Their idea to use social network for socializing may come from their “suppressed wish for direct communication”. Stressful situations from family, neighborhood or work environment may cause an escape to imaginary world of social networks. However, this is not true for all users of social networks, because this online form can be reality-oriented as well and it can be used for pure entertainment, “a brief getaway”, to amortize stressful situations from everyday life. The problem is, this “brief getaway” is may be potentially addictive, that it can easily “imprison” those not careful when using it and aware of potential outcomes.

Table 14: *Answer to question about meeting new people on social network*

Have you met someone on social network?	Level of media addiction
Yes	2.02
No	1.42

Next question shows how those who did not attempt to achieve any deeper relations with online friends scored lowest on scale of media addiction - 1.48 points (Table 15). Individuals who got into deepest relations with their online acquaintances by becoming friends scored – 2.04 points of average media addiction. Those achieved a step lower, bonding with their online friends by meeting them in “real life” scored 2.06, making them bigger media addicts than the previous group. Final group, those who started socializing with their new online acquaintances scored highest on media addiction scale – 2.24. These scores show how in fact those who have an intention to socialize by using social networks may be on a way to become addicts, because they are focusing “their energies” to start and develop online friendships instead of doing the same thing in the “real world.”

Shallow bonding with online friends may be the most common occurrence. This bonding may not escalate in “real world” by a meeting and deeper friendship. That is why individuals who establish shallow relations by using social networks are in fact biggest media addicts. Others who meet with their new online acquaintances in “real life” scored lower on media addiction scale. At the end, those who really became friends with their online acquaintances scored lowest, when it comes to media addiction. “Conditions” of the two groups, one which managed to meet online acquaintances and the other one who became friends with online acquaintances are better when compared to the group who achieved shallow socializing online and that is why it is logical their media addiction scores are lower.

Table 15: *Answer to question about social network use, in terms of establishing deeper relation with others*

Have you achieved any deeper relation?	Level of media addiction
Yes, we started socializing	2.24
Yes, I met him or her	2.06
Yes, we became friends	2.04
No	1.48

Table 16 shows how frequent chat users scored highest on media addiction scale. Individuals who use chat often scored 2.05 of average media addiction points. Those who use chat less frequently got 1.84 of average media addiction measure, while those who use chat rarely got 1.55 points. Others who make no use of chat application scored lowest on media addiction scale, just – 1.3 points. This online application is also called instant messenger. It can be part of other online applications such as social networks, online phone Skype, MSN, various internet games, but it can also be on its own. It can feature one to one and one to many instant messaging. Chat has been in epicenter of online conversation culture. Together with forums, another online application, chat has grown into social network. Being highly addictive like social network, chat can be reality-oriented but in most cases it is used for fun, to pass time in an attempt to escape “current moment.”

Table 16: *Answer to question about frequency of chat use, with one possible choice as answer*

Do you use chat?	Level of media addiction
Yes, often	2.05
Yes, sometimes	1.84
Yes, rarely	1.55
No	1.30

This study examines three segments of media addiction: motives for media use, media of choice and application utilized to conclude that addicts use media for fun, while non-addicts use them for information seeking (more reality-oriented), they tend to use new media which are more addictive than old ones and they focus more on interactive internet applications such as social networks and chat as opposed to web surfing for practical purposes of education and job hunting. All these research results are put together with main goal – to examine relation between media addiction and political participation. Although it is significant to examine all processes that lead toward media addiction, main goal of this study is realized in the following chapters.



### *Characteristics of media addicts*

Examination of media addict characteristics can tell about who they are at least in sociological sense. By seeing this research results it would be easy to conclude about complexity of this issue and how it can affect modern democracies.

Research participants are asked about types of their social connections (Figure 31). Possible answers included full online socialization, mostly online socialization, mainly direct socialization and fully direct socialization. This means that research participant is asked if she or he had more friends in direct or virtual surrounding. In contrast to research result of this inquiry, level of media addiction is measured to conclude that people who mainly of fully socialize online are bigger media addicts than persons who socialize more in direct environment. Results of this research inquiry are logical as people who spend more time online are possible media addicts because time spend using media is necessary condition of addiction, while main question is whether this media use interferes with personal and professional life of person in question. To sum it up, main conclusion of this research question is that, as friendships become virtual, media addiction increases.

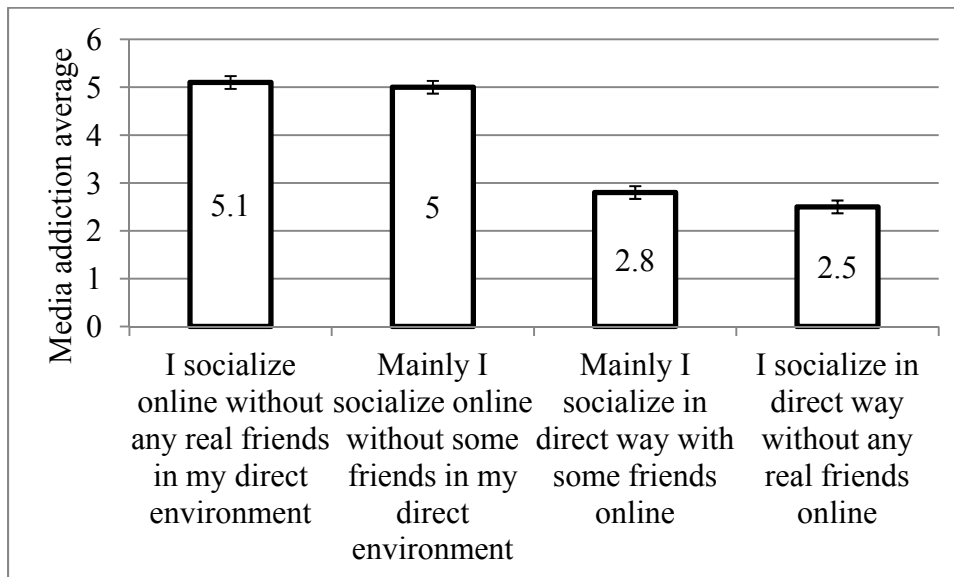


Figure 31 Comparison between media addiction averages of research participants and their answers on question about types of their social connections (95% confidence interval).

Next question in this inquiry examines how levels of media addiction relate to different life preoccupations (Figure 32). If person is concerned with family life then she or he would have lower levels of media addiction in average. Little bit higher level of media addiction is shown by persons whose main preoccupations are social issues and social life. Highest level of media addiction is shown by persons whose main preoccupation is work and other aspects. Although this result does not give strong evidences, it is possible to suggest that persons concerned with work are possible media addicts. This may tell that persons experience problems in work sphere which makes them media addicts. Usually problems related with media addiction are not found in the sphere of common interest and that is why people who primarily take care about social issues are not strong media addicts in average. The same goes for people occupied with family and friends.

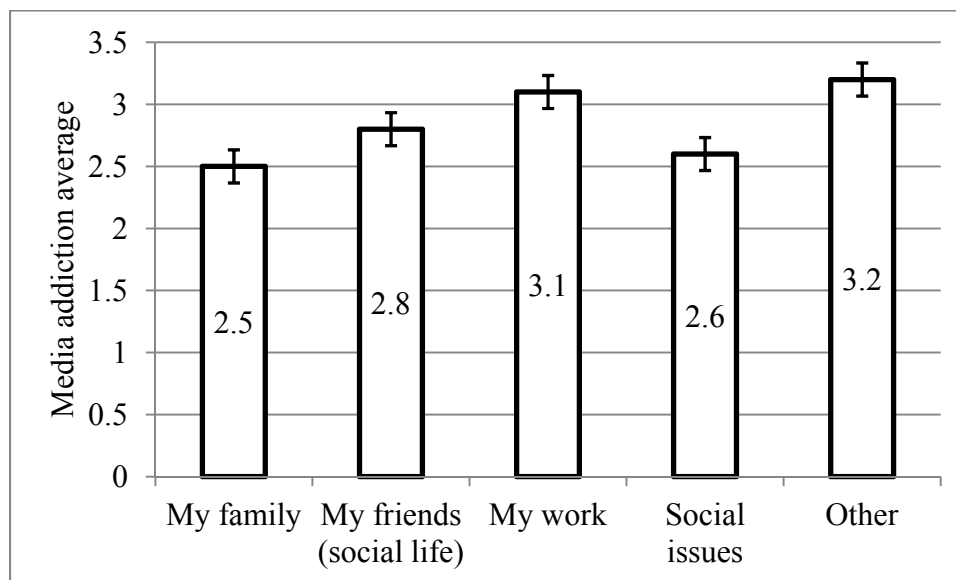


Figure 32 Comparison between averages of media addiction of research participants and their answers on question about about types of their main preoccupations (95% confidence interval).

Also, when addicts looked at results of correlations, two groups of media are found. These are those who are generally happy without media and others who are happy with them.

Amongst these individuals, there are some aware and others not aware of their addictions. In both groups, there are four sub-types. These are individuals particularly addicted one media of mass communication. Media addicts are therefore divided in eight types: aware addicted to internet, aware addicted to TV, aware addicted to radio, aware addicted to print, not aware addicted to internet, not aware addicted to TV, not aware addicted to radio and not aware addicted to print. In further text, each of these media addict types will be discussed based on values which correlate with them.

Ten degree (continuous) scales have been used to capture answers of research participants. Results of these scales have been correlated to get values in the tables below.

Before this, there are some general conclusions which could be drawn from all correlations noted. These conclusions relate to possible levels of media addiction for new and old media of mass communication. There is a certain tendency seen in tables depicting correlations with all of eight types of media addicts. Values for research participants who are happy without internet correlate with 7 media addiction indicators. Those who are happy without TV correlate with 6 media addiction indicators. Those who are happy without radio correlate with 3 media addiction indicators. At the end, those who feel happy without print correlate with 5 media addiction indicators. In case of research participants happy with some media, there is a similar tendency of descending numbers of correlations from newer to older media of mass communication. Research participants who are happy with internet correlate with 7 media addiction indicators. Those who are happy with TV correlate with 6 media addiction indicators. Individuals who are happy with radio correlate with 2 media addiction indicators. At the end, those who feel happy with print correlate with 3 media addiction indicators. These tendencies again show possible decreasing media addiction levels from new to old media. Guided by this tendency, average addiction levels are calculated. Average addiction levels for those who intensively use certain media are 2.12 for internet, 2.06 for TV, 1.95 for radio and 1.86 for print. This means addiction to new media is stronger than addiction to old media.

Table 17: *Average media addiction levels and number of correlations between those who are happy or unhappy with some media of mass communication and media addiction indicators*

	internet	TV	Radio	Print
Unhappy with	7	6	3	5
Happy with	7	6	2	3
Average addiction level	2.12	2.06	1.95	1.86

First sets of correlations describing different kinds of media addicts include notions such as happy or unhappy, with or without, some media. General tendency in all of these tables are that all people happy without some media are happy without other media as well. The other tendency is that people happy with some media are happy with others as well. The only correlations which break this trend are the ones which take into account people happy with radio and print. These groups of research participants correlate with those who are happy without internet. This tendency is logical, especially with older generations of people who are not used to new media of communications. These kinds of people possibly have bad opinion about social effect of new media as they notice obsession of youth with gadgets and new technologies.

### ***Happy without internet***

First kind of media addicts, as depicted in Table 18, those who are aware of their addiction and think they would be happy without internet are older people, unhappy with shopping. They predominantly use old media. Their media use time is decreasing, but they use media now more than 10 years ago. Although these people may look like low media addicts, this notion is far from the truth, as this group of individuals correlate with all media addiction indicators. Two of these correlations concern their feeling of media overuse and use of media to forget problems. Apparently, persons who are happy without internet make no use of media to forget problems and do not feel media overuse. Again, being happy without internet does not mean these individuals make no use of this media, but they have special relation to it by not caring about it or by thinking it is so addictive (having negative impact to their lives), that they would not love to have it around. Many people, although able to resist the temptation of using internet, think this media has bad social impact, as it breaks connections between people and takes them from education, employment and family.

Internet may give an impression to its users that communication through this media can replicate face to face talks from direct reality. Although this media of communication may look attractive, nature of online applications reveals “truthful face” of the internet. First of all, it is impossible to capture touch and gesticulation through online communication. Ways of online expression consist of visuals and audio. Usually, online expression is limited to pictures and short status messages. These messages may consist up to 160 characters in the case of Twitter. Other social networks also use short forms and quick ways to share what is on one’s mind. Although it is easily understood that online form cannot replicate direct communication in any way, social media users, pressured by stressful situations from their direct reality, somehow get hooked to internet, because of its possible great addictive potential. These individuals may choose to substitute direct reality with the indirect one.

Internet may be so addictive because it provides an opportunity for individual and group (platform) communication. This is the first media capable of offering such a possibility since old media TV, radio and print are made for communication of one-to-many (news journalism for example). Therefore, thought that one is capable of establishing “rich communication” through internet may be deceptive.

Table 18: *Values which correlate with those who are happy without internet*

Happy without TV	.312**
Happy without radio	.172**
Happy without print	.156**
Unhappy with media	.131**
Unhappy with internet	.406**
Happy with radio	.063**
Happy with print	.062**
Unable to resist media use	.194**
Happy without media access	.430**
Want to get rid social network profile	.123**
Affected by negative news	.092**
Do not feel media overuse	.159**
Do not use media to forget problems	.078**
Escaping media use	.132**
Shopping makes them unhappy	.047*
Length of media use decreases	.079**
Currently using media more than 10 yrs ago	.161**
Using old media more than new ones	.338**
Using new media for fun less frequently	.243**
New media are manipulative	.153**

Older	.283**
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### *Happy without TV*

Second group of media addicts concerns those individuals who are happy without TV, as depicted in Table 19. As in previous case, although showing high degree of correlation with media addiction indicators, this group of people feels able to resist media use. Also, they make no use of media for the purpose of forgetting their problems. Like with those happy without internet, these individuals are made unhappy by shopping. Differently from the group which is happy without internet, these people are younger and they think both old and new media are manipulative. This means that those who dislike TV as a media have low thrust to other media as well. They are media skeptics in general. This notion is confirmed when strength of correlations are examined for those who are happy without internet, radio and print. Very high degree of correlations, when compared to previous group of media addicts, show that individuals happy without TV are also happy without other media as well. This makes them very strong media skeptics and media addicts at the same time. Most of the people within this group use new media more than old ones, meaning they may belong to the internet generation. Interestingly, length of media use decreases for this group of people.

Table 19: *Values which correlate with those who are happy without TV*

Happy without internet	.312**
Happy without radio	.325**
Happy without print	.469**
Unhappy with media	.213**
Unhappy with TV	.321**
Unhappy with print	.118**
Unable to resist media use	.221**
Happy without media access	.535**



Want to get rid social network profile	.066*
Do not feel media overuse	.050*
Do not use media to forget problems	.151**
Escaping media use	.246**
Shopping makes them unhappy	.073**
Length of media use decreases	.124**
Currently using media less than 10 yrs ago	.059**
Using new media more than old ones	.113**
Using old media for fun less frequently	.170**
Media are manipulative	.097**
Old media are manipulative	.090**
New media are manipulative	.068**
Younger	.140**

To sum it up, those happy without internet are usually users of old media. They are skeptic towards new media. Most of them use radio or print.

Those who are happy without TV are general media skeptics. This includes internet, radio and print, because of high correlation values.

### ***Happy without radio***

Logically, individuals happy without radio, as shown in Table 20 are happy without TV and print in high degree, but they are less skeptic about internet. This means that those happy without radio are predominantly internet users. These kinds of people are happy without media access because of their inability to resist media use. They are also trying to escape media use. Interestingly, individuals who are happy without radio tend to repress their basic needs and wishes and value social success. These two notions may be connected as media provide examples of happiness to their users. Those who value social success may be ready to repress their individualism for the sake of being accepted in society driven on postulates of consumption. On the other hand, length of media use decreases for this group of people which is a sign of their awareness in terms of media impact to their lives.

Table 20: *Values which correlate with those who are happy without radio*

Happy without internet	.172**
Happy without TV	.325**
Happy without print	.346**
Unhappy with radio	.411**
Unable to resist media use	.140**
Happy without media access	.243**
Escaping media use	.091**
Repressing basic needs and wishes	.048*
Value social success	.052*
Length of media use decreases	.157**
Using new media more than old ones	.070**

Using old media for fun less frequently	.114**
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Individuals happy with their internet use exclude other media from their lives. Persons who are happy without print are new media users showing high degrees of correlations with notions such as happy without TV and happy without radio. This is not the same for those who are happy without internet. They are old media users who do not exclude all other media, which is seen in levels of correlations to those happy with print and radio.

### *Happy without print*

As noted before, research participants happy without print are new media users, predominantly younger people who are able to resist media use. They think old media are manipulative. Despite they may be able to resist media use they are happy without media access and they are escaping media use which is contradictory. Also, they do not use media to forget problems. All these notions indicate that there is a big dissonance between internet addicts and others, as new media acts like vacuum cleaner suffocating all other contents and providing ultimate substitution for direct communication, which is impossible with media of one way communication such as TV, radio and print.

Table 21: *Values which correlate with those who are happy without print*

Happy without internet	.156**
Happy without TV	.469**
Happy without radio	.346**
Unhappy with media	.122**
Unhappy with TV	.150**
Unhappy with print	.281**
Able to resist media use	.149**
Happy without media access	.291**
Want to get rid social network profile	.067*
Do not use media to forget problems	.059**
Escaping media use	.130**
Using new media more than old ones	.147**

Using old media for fun less frequently	.051*
Media are manipulative	.093**
Old media are manipulative	.116**
Younger	.161**

Previous tables described perceptions and characteristics of media addicts who are aware of their addiction to media. They are usually fed up with media use, but it may be for various personal or business reasons that they cannot resist using internet, TV, radio and/or print. Other group of media addicts consists of individuals who are unaware of their addiction. They are divided by media of preference, although former group was divided based on media of mass communication for which they would be happy if it “disappeared”.

### *Happy with internet*

First type of unaware media addicts concerns those who are happy because of internet. This addicts show high degree of correlation with media addiction indicators making them possibly strongest addicts. Calculation which was made earlier in this paper confirmed tendency indicating that new media addicts are bigger addicts when compared to old media addicts. However, it would be interesting to compare these two groups of addicts specially relating to internet, one group which would like if this media never existed and the other one for which internet is media of preference. Both groups are unable to resist media use, which means they are being seduced by media loved them or not. Correlations with other media addiction indicators are not similar. For example, group which is happy with internet is logically unhappy without media access. The other group, one which is happy without internet is happy without media access. This correlation is much stronger than the previous one. First group does not want to get rid of social network profiles, while the other one would very much like to do so. First group does not feel affected by negative news while the second one does have that feeling. A fist group feels media overuse and it uses media to forget problems but does not feel the need to escape media. Second group feels the opposite. The thing is, although individuals happy with internet use show strong media addictions, they are unaware of it, which may be dangerous for them and for society as a whole. Repression of basic needs and wishes and projection of personal dissatisfactions to media use and shopping may be common with media addicts who choose secondary assets (products of mass consumption) to “substitute their life with”, because they are too weak to face reality and fight for themselves.

Of course, addicts who are happy with internet are younger and they use new media more than old ones. They think old media are manipulative. They think there are more positive than negative news in today’s media. This latest notion is interesting as it indicates how unrealistic these media users may be. This parallels with the notion they are unaware of their addiction.

Table 22: *Values which correlate with those who are happy with internet*

Unhappy without internet	.406**
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Happy with media	.403**
Happy with TV	.270**
Happy with radio	.135**
Happy with print	.171**
Unable to resist media use	.084**
Unhappy without media access	.141**
Do not want to get rid of social network profile	.075*
Not affected by negative news	.053*
Feel media overuse	.147**
Use media to forget problems	.095**
Not escaping media use	.097**
Shopping makes them happy	.178**
Length of media use increases	.077**
Currently using media more than 10 yrs ago	.251**
Using new media more than old ones	.323**
Using new media for fun often	.299**
Too many positive news	.071**
Old media are manipulative	.075**
New media are not manipulative	.100**
Younger	.272**

Research participants, who are happy with TV, show high levels of correlations to other media of communication, contrary to previous case of research participants who are happy with internet.

Therefore, there may be higher capacity to use more media with other addicts, than those connected to the internet. In other words, internet addicts indicate “obsession” with the use of this media, while they neglect the use of TV, radio and print. Decrease in capacity to use other media may relate to inability to receive other contents coming without the sphere of internet. This may pose as essential impact of addiction to internet, which may bears direct connection to life satisfaction because of possible lack in emotionally fulfilling activities. Philosophically speaking, internet may appears to decrease human capability to feel and express emotionally. Decrease in expression, which may happen through intensive internet use, may cause a decrease in reception capabilities.



### *Happy with TV*

Individuals who are happy with TV show indications of strong media addiction, because they like shopping and because of their outward orientation – social success makes them happy. On the other hand, they perceive mediated world unrealistically, as they think there are more positive than negative news in today's TV, that media depict female beauty realistically and that media are not manipulative. Certain notions such as that there are more negative than positive news in today's media, that female beauty is depicted unrealistically to sell certain products and that media are manipulative could be concluded by what people say. This may indicate that TV addicts lose scope of reality more than internet addicts, although addiction to new media is much stronger than addiction to TV.

Table 23: *Values which correlate with those who are happy with TV*

Unhappy without TV	.321**
Unhappy without print	.150**
Happy with media	.511**
Happy with internet	.270**
Happy with radio	.236**
Happy with print	.489**
Unable to resist media use	.086**
Unhappy without media access	.165**
Affected by negative news	.070**
Feel media overuse	.068**
Use media to forget problems	.175**
Not escaping media use	.111**

Shopping makes them happy	.087**
Value social success	.130**
Length of media use increases	.055*
Currently using media more than 10 yrs ago	.129**
Using old media more than new ones	.088**
Using new media for fun often	.076**
Using old media for fun often	.310**
Too many positive news	.129**
Media are not manipulative	.099**
Old media are not manipulative	.093**
Realistic when depicting female beauty	.105**
Older	.125**

### *Happy with radio*

First of all, in case of research participants who are happy with radio (Table 24), it is notable that there are lower levels of correlation to notions such as - happy with overall media, internet, TV and print. This means that low overall connection to media of radio users is indicating lower levels of dependence, as well. This is confirmed with average levels of media addiction for users of radio and with number of correlations of those who are happy with radio and media addiction indicators. Persons who are happy with radio are connected only to two media addiction indicators such as happy without media access and affected by negative news. Correlation concerning repression of basic needs and wishes confirms low level of media addiction that “radio lovers” demonstrate as for the first time in this paper group of people in question does not repress basic needs and wishes, which may be prerequisite for strong addiction as indicated by previous research results. Analysis why radio lovers exhibit such low level of media addiction may concern nature of this media and the fact that while listening to radio it is possible to conduct other personal, social or job related activities. In short, this is the media which grasps only one sense.

It is easy to understand, that despite low levels of media addition which are demonstrated by “radio lovers”, these persons use media more than 10 years ago. They consider media manipulative, which is logical. It comes as a surprise that these persons are younger. Therefore, “radio lovers” may be young but capable of resisting intensive media use.

Table 24: *Values which correlate with those who are happy with radio*

Unhappy without radio	.411**
Happy without internet	.063**
Happy with media	.151**
Happy with internet	.135**
Happy with TV	.236**

Happy with print	.263**
Happy without media access	.056*
Affected by negative news	.063**
Not repressing inner impulse	.047*
Length of media use increases	.123**
Currently using media more than 10 yrs ago	.068**
Using old media for fun often	.190**
Media are manipulative	.059*
Younger	.079**

### *Happy with print*

Research participants, who are happy with print, as noted in Table 25, would be unhappy without TV. This means that print and TV go together, probably for the older generation of media users. This can be seen in correlations of those who are happy with print and those who are happy with TV. Also, high level of correlation is noted between those who are happy with print and those who are happy with radio. Those who are happy with old media think old media are not manipulative, there are more positive news and that media are realistic when depicting female beauty. Similar correlations are noted with those who are happy with TV.

People who are happy with print correlate with least media addiction indicators when compared to all individuals unaware of their addiction. On the side of media addiction indicators, research participants happy with print correlate with notions such as that they feel media overuse, use media to forget problems and try not to escape media use. People happy with print media are older individuals who use old media for the purpose of fun. This is very indicative as addiction bears strong connection with purpose of use. If one uses old or new media for the purpose of fun it is greater possibility this person will become an addict when compared to someone using media for purpose of information. Also, some of individuals who are happy with print use new media more than old ones.

Table 25: *Values which correlate with those who are happy with print*

Unhappy without print	.281**
Happy without internet	.062**
Unhappy without TV	.118**
Happy with media	.382**
Happy with internet	.171**
Happy with TV	.489**
Happy with radio	.263**

Feel media overuse	.054*
Use media to forget problems	.075**
Not escaping media use	.054*
Currently using media more than 10 yrs ago	.101**
Using new media more than old ones	.078**
Using old media for fun often	.201**
Too many positive news	.078**
Media are not manipulative	.076**
Old media are not manipulative	.086**
New media are manipulative	.060**
Realistic when depicting female beauty	.105**
Older	.082**

### ***Comparison between media addict types***

Types of media addicts have been classified as those aware and unaware of their addictions. There are 8 categories in total: those happy without internet, TV, radio and print. Also, there are others happy with all these media of mass communication. This classification of media addicts have been done based on correlations of individuals happy or unhappy with some media and certain sets of parameters such as media addiction indicators, age, perception about media (being manipulative or not) and use of media (old or new ones).

Indication of media addiction levels by different media of mass communication has also been manifested through examination of media addiction types. This has been done by comparing number of media addiction indicators which correlate with each media. It has been found that more media addiction indicators correlate with new than to old media. Further examination of average media addiction levels per media has shown that strongest addiction has been manifested towards internet followed by TV, radio and print.

Certain portion of media users oriented towards print and press media are happy without internet. This exclusion of internet with old media users has been shown through correlations between those happy without internet and others happy with press and radio. It appears that tendency has been broken in noted sets of correlations as those who are happy without some media are usually followed with others happy without some media. In the case of those who are happy with some media it similar correlations are notable, except of happy without internet, which is noted in happy with radio and happy with press.

Levels of correlations between those who are happy without internet and those who are happy without other media is low, when compared to correlations of individuals who are happy without TV and those who are happy without internet radio and print. This means that Individuals disliking the internet are not strongly opposed to other media as well, while individuals disliking TV are great media skeptics, as they strongly oppose other media (feel happy without them). On the other hand, individuals happy with TV show strong connection to other media as well, differently from individuals who feel happy with internet. This means internet users tend to be tied to this media only, while strong TV users usually grasp internet, TV and radio as well.

Internet addicts are very special, because they show strong skepticism towards all other media. As seen in Table 26, those who feel happy with internet think old media are manipulative, while persons happy with their TV, radio and print use think positive about new and old media. They do not think old and new media are manipulative. With knowledge that highest media addiction levels have been demonstrated towards internet, low capacity to use other media and obsession with one media only, notion about exclusion of internet addicts makes them additionally isolated from reality. This indicates level of direct reality substitution with internet users remains highest possible not only because of online contents but also because of nature of new media which provides possibility of two way communication.

Table 26: *Main characteristics of 8 media addict types*

Addict type	Age	Manipulative	Using	Time of use	Secondary indicators
Happy without Int.	Older	New media	Old media	Decreasing	Happy Shopping
TV	Younger	Old & new med.	New media	Decreasing	NOT hap. Shopping
Radio	-	-	New media	Decreasing	Repressing/Values
Print	Younger	Old media	New media	-	-
Happy with internet	Younger	Old media	New media	Increasing	Happy shopping
TV	Older	NOT-old media	Old media	Increasing	Hap. shopping/Val.
radio	Younger	-	-	Increasing	NOT repressing
print	Older	NOT-old & new	New media	-	-



As opposed from internet addicts, group showing lowest levels of media addiction is “radio lovers.” Persons who are happy with radio show lowest connection to other media in terms being happy with them as well. Also, “radio lovers” show lowest number of media addiction indicators which are tied to them – just two. Important factor leading towards media addiction is also negative. This is the notion that “radio lovers” do not repress their basic needs and wishes. Also, this kind of people is ambivalent towards media as they do not show any particular opinion in terms whether media are manipulative or not and if they dominantly use new or old media. These persons are younger which comes as a surprise. “Radio lovers” may pose as a rare group of young people resistant to media as a whole, which is contrary to “internet lovers” showing high levels of media addiction.

This chapter divides media addicts into those who are addicted to particular media. Also, media addicts are divided based on their awareness of addiction. Aim of this chapter is to examine types of addictions in throughout manner in order to get perspective about the issue and put final research result about relation of media addiction and political participation into wider social context.

## **Consequences of media addiction**

This chapter presents consequences of media addiction based on previously exposed literature. Also, it examines how media use affects reception and expression capabilities of media users. Finally it examines relation between media addiction and political participation.

Consequences of media addiction are more or less visible. The most evident consequence of excessive media use is the loss of time. Less visible and more harmful consequences relate to deterioration in mood, aggressive beliefs, verbal aggression, flaming behavior and physical manifestation of anger (such as fights). More serious than these set of media addiction consequences are occurrences such as dissolution of marriage, loss of employment, academic failure, financial depth and decrease in participatory activities of common interest including those related with politics, which is main hypothesis of this study. Also, there are some cases of illnesses such as epileptic seizures and death due to prolonged media use (Table 29). The most harmful consequence of media addiction may be invisible and they are also examined in the continuation of this chapter.

Table 29: *Consequences of media addiction from visible and less destructive to invisible and more destructive ones*

Visible	Semi-visible			Invisible
Life management	Mental states, verbal and physical aggression	Family, job and common interest participation outcomes	Physical sickness & death	Emotional functioning
Loss of time	apathy, anxiety and depression	social isolation and dissolution of a marriage	epileptic seizures	Decreased reception & expression capability (one of specific hypotheses)
	aggressive attitudes	academic failure	Exhaustion	
	arguments with friends, teachers and colleagues	financial debt and loss of employment	Death	
	aggressive flaming behaviors	Decrease in participatory common interest activities including those related to politics (main hypothesis of this study)		
	involvement in physical fights			



### ***Reception and expression capabilities of media addicts***

Nature of various media may play an important role in affecting strength of media addiction as newer media are found to be more addictive than the older ones.

Interactive features of social networks may be especially addictive, because it may be said they provide simulation of the direct communication. Social networks users communicate with real people, not with the machines. That is the main difference when comparing internet with other media.

Second main feature of internet may be its non-linear functioning. The user is able to choose what application and content within this application he is going to use and for how long.

Third media feature tied to internet, TV and radio may be live broadcast. It makes possible simulation of reality, because this feature gives an opportunity to transmit what someone is doing at any given moment.

Also, it may be important how many senses media user uses while using some media. Thus, person listening to radio is able to do other things as well, because only hearing sense is “taken.” On the other hand, it is almost impossible to do something else when watching television properly, because both “hearing” and “seeing” functions are “taken”. The oldest media of them all, print, takes only “sight.”

Joost (1954) writes that every new media of mass communication calls for a new psychological adjustment to the increased amount of food for senses. He thinks that although it is well known fact that television has a hypnotic and seductive action on its audience, not very much has been said concerning the alarming pathogenic action of this dream factory on special types of onlookers.

He writes about “movie craziness” in children who were fully absorbed and fascinated by screen world fantasy, that for hours they were unable to come into reality. That is why it may be important to examine media impact from the perspective of media nature.

Except features of media, in terms of reality simulation and senses that are being used, it is a factor in determining media impact to know expressiveness of media by looking at duration of typical segment which is published by internet users or creators of TV, radio and print content.

Internet and especially its application, social networks give users least space for expression, usually making it only 160 character limit (in case of Twitter, for example).

Reading gives space for reflection and imagination, because it only grasps sight. Print users can dictate the speed of reading which makes the process slower, when compared to use of other media. Radio user can do something else, while listening to songs or news.

As with print, radio takes minimal number of senses from its listeners during use. It is dramatically different with television, as it “consumes” both sight and hearing of its users, but not only with text, pictures and audio (which would be combination of the two media, such as print and radio), but with moving pictures which are able to simulate reality in the most “perfect” manner.

Internet also grasps both sight and hearing with all the characteristics of television, but with some additional features, which may be the reason for the newest media to be the most addictive of all.

Second crucial set of media features relate to characteristics which additionally contribute to life simulation. These are live broadcast, interactivity and non-linearity. If something is being broadcast live, it may create the feeling of excitement, because media user may feel “like present at an event” physically far away from her or him. Feature of live broadcast is possible on radio, TV and internet.

On the other hand, interactivity, together with non-linearity are two features arriving with the newest media - internet. These two features make internet essentially “original”, when compared to other media. Never before, has such level of life simulation been possible like with internet.

In the cases of print, radio and TV, small number of individuals are able to express. These are journalists and other authors. In the case of internet, everyone is able to express. The newest media therefore “suffocates” everyone, not only on receiving but also on expressing end.

This means that TV user is able to simulate reality by watching scenes enriched with motion pictures and sound, while internet user is also able to participate in the communication, by sharing videos, pictures and text, with his or her online acquaintances, therefore moving communication in his or her life from more direct to more indirect.

Non-linearity, as one of two basic features of the newest media, enables its users to decide what application and content to use and for how long. In the case of TV, it is not possible to choose program, because everything is being depicted in a linear manner. Choosing way

during internet use brings sense of participation to higher level, therefore making maximum reality simulation, in case of indirect communication.

Therefore, grasping senses, live broadcast, interactivity and nonlinearity may stand as features which make some media more or less addictive.

All media carry low expression potential, when compared to the direct communication. That is why if there is a substitution of the direct communication with the indirect one, media may affect reception capabilities of their users.

This means that, if a person “escapes” from his or her problems, by using internet, this media may affect his or her reception and therefore expression capabilities.

Low expression potential is especially characteristic in the case of internet, as the social network usually provides 160 characters or less for a single segment (post). The question is what one can say in such a short form. Many people say it is very hard to express feelings in a few words, despite the fact that this kind of activity is in the spirit of new age and fast pace of living. People have no time to write paragraphs of text, but usually they can enrich few words of their own text with a link towards a song or a video clip.

On the other hand, TV and radio usually provide longer expression segments of 3 minutes which are created by journalists and other authors. It is a paradox that it may be easier to express through TV and radio than through internet, simply because there is more time given to TV and radio journalists to do so.

At the end, print media may provide the most space for expression, as usual texts published by daily newspapers consist of more than 3000 characters.

Other aspect of expression through media is about number of elements needed to comprise a segment. It appears to be least complicated to express through print and radio. In the first case, making a segment includes writing a text and taking pictures. In the second case, it includes creating and editing audio.

Expression through TV and internet appears to be more complicated, as it also includes video above audio, photo and text.

Table 27 shows how it gets more complicated to express through new then through old media (because of numbers of elements needed to create a segment), while there is less space (characters or minutes usually used for expression this way).

As noted above, chosen segments as typical for internet is 160 characters (letters with spaces) social network text (or post, for example published through Twitter). Segment that is chosen as typical for television is 3 minutes music video or news report. Segment taken as typical for radio is 3 minutes song or news report broadcast by air. Segment taken as usual for print is 3000 characters long article. Table 27 aims to depict small expression potential of indirect media (internet, television, radio and print).

Table 27: *Expression potential of different media is depicted through usual length of segments and number of elements needed to create segments*

	Internet	TV	Radio	Print
How long media segment usually lasts	160 characters (social network text)	3 minutes (news segment)	3 minutes (news segment)	3000 characters
Number of elements needed to create a segment	4 (video, audio, photo & text)	4 (video, audio, photo & text)	1 (Audio)	2 (Photo & text)

Small expression potential of the indirect communication (media) significantly differs from the direct communication. That is why it may be said that the direct communication is “irreplaceable”. This also indicates why substitution of the direct communication with the indirect one may affect decrease in reception and expression capabilities of media user in terms their potential to use other media.

By inquiring into different types of media addicts and their characteristics it has been found that those who are happy and unhappy with internet are receptive to other media in the amount of 1216 points. Differently than this, TV addicts are receptive to other media in the measure of 2101 points. Radio addicts are less receptive than this – 1477 points. At the end, print addicts are receptive in the amount of 1894 points.



Points noted are correlation levels depicting the degree of connection between individuals who prefer or despise some media and their use of other media. Lowest degree of correlation between media addicts who are happy or unhappy with internet and their use of other media indicates that the newest media may impact decrease in receptive and therefore expressive capabilities of its addicts, in terms of media use of course.

Presented points are summations of correlation degrees noted as “total correlation strength” in Table 28.

Table 28: *Correlations between addicts happy or unhappy with some media and their willingness to receive other media*

Happy with	Internet	TV	Radio	Print	Unhappy with	Internet	TV	Radio	Print
Internet	-	.270**	.135**	.171**	Internet	-	.312**	.172**	.156**
TV	.270**	-	.236**	.489**	TV	.312**	-	.325**	.469**
Radio	.135**	.236**	-	.263**	Radio	.172**	.325**	-	.346**
Print	.171**	.489**	.263**	-	Print	.156**	.469**	.346**	-
Total correlation strength	576	995	634	923	Total correlation strength	640	1106	843	971

Decrease in expression and reception potential towards non-proffered media may be caused because of substitution of more expressive activities, such as direct communication with less expressive activities such as indirect (mediated) communication.

### ***Media addiction and political participation***

There are various elements of political participation examined by research within this study. First, two research results are presented, those relating to confidence and fear about present and future. Second, research results relating more to political participation are presented including political knowledge, political interest and participation in elections.

Two questions examined in this study will be discussed in the following paragraphs. These questions are relations between confidence and fear on one side and media addiction on another side. As noted in methodology, data that came from these questions could be easily compared with different levels of media addiction to see if there is any possible relation with levels of fear and confidence. Research results tell that less confident persons are bigger media addicts.

Also, people that fear about their present and future more are bigger media addicts. These results indicate that fear may be paralyzing factor that has to do something with media addiction. Research participants that answered that had no confidence at all in their future scored higher degree of media addiction, while people who answered that they had some confidence scored lower media addiction level. On the other hand those who answered to have lots of confidence in their future scored even lower in terms of media addiction. Finally, those who answered that they had maximal confidence showed lowest levels of media addiction. These results clearly indicate connection between two parameters: confidence in future and media addiction. As media addiction increases, confidence in future decreases (Figure 33).

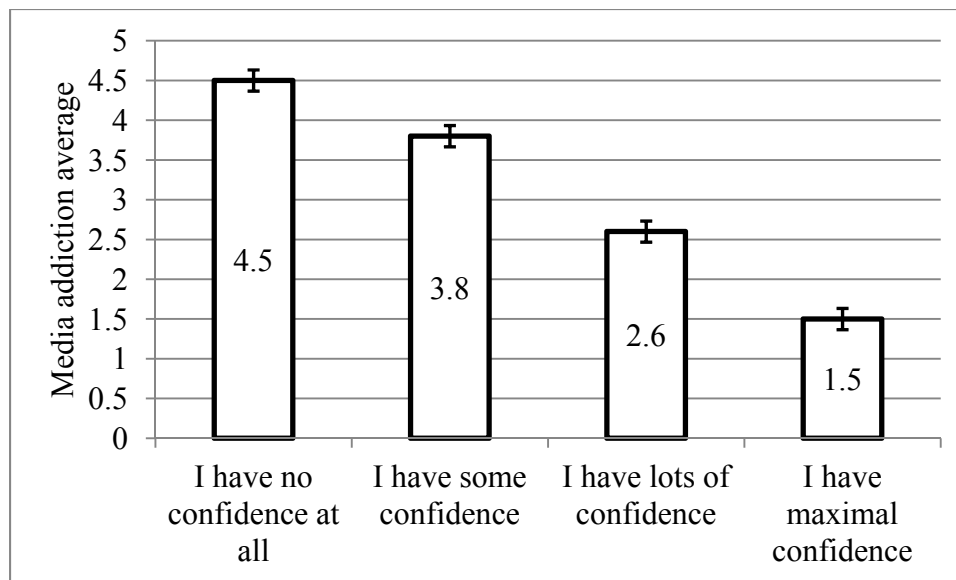


Figure 33 Comparison between averages of media addiction of research participants and their answers on question about confidence in future (95% confidence interval)

On the other hand, other question examines relation between fear about present and future and media addiction. Those research participants that answered to have no fears at all scored lowest levels of media addiction. Others who answered to have some fears scored higher levels of media addiction. Individuals who answered to have lots of fears scored even higher media addiction levels. Finally, those who have maximal fears scored highest levels of media addiction. These results indicate clear relation between media addiction and fears about present and future. As fears increase so does the media addiction level (Figure 34).

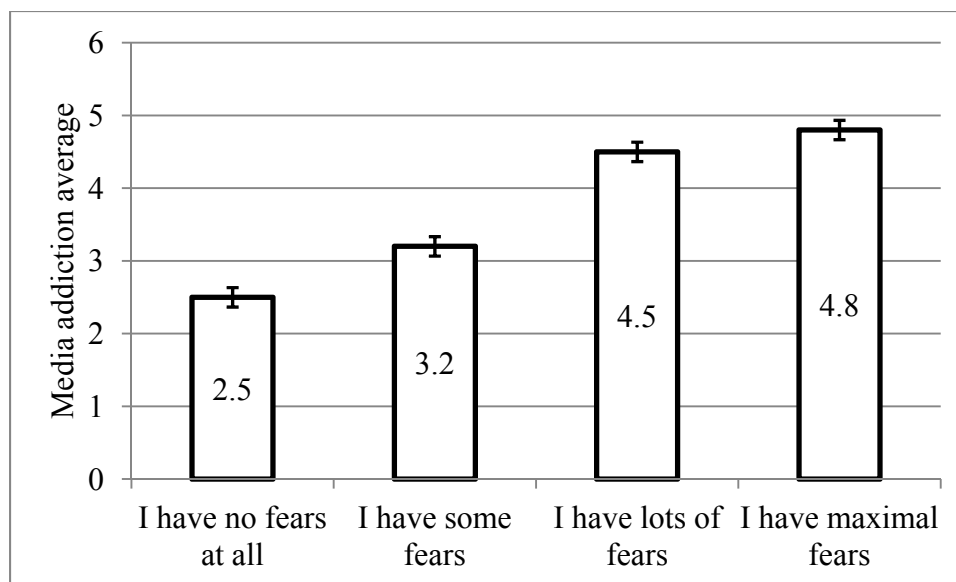


Figure 34 Comparison between averages of media addiction of research participants and their answers on question about fear about present or future (95% confidence interval)

These results about relation between media addiction and fear about present and future on one side and confidence in future on one side indicate that fear and lack of confidence may be paralyzing factors in terms of political participation. Connection between media addiction and political participation will be examined in the following paragraphs, but it is presumed that all these factors may bear certain degrees of relations.

As everything may be connected, media as well social surrounding may provoke lack of confidence and increase fears about present and future. If problems in personal or professional life turn person towards increased media use, this occupation with internet, TV, press or radio may contribute to increased fears and less confidence.

Media content may provoke decrease in confidence and increase in fears with their users, because of nature of media contents. Fear provoking news in today's media are plentiful in homicide, suicide, deaths while neglecting what may be called positive side of our reality, as most of research participants answered in survey of this study. On the other hand, numerous advertisements and commercials in today's media may pressure people to seek ideal superficial goals. Looking good requires material assets and "ideals set by media" may provoke lack of

confidence with media users. These are just two potential reasons why media may possibly increase fears and decrease confidence in their users, although our previous research results have shown indications that people who already have problems in some aspects in their lives turn to increased media use and become media addicts.

People who have lack of confidence and increased fears may not be able to deal with common interest and therefore participate in political processes. Democracy may suffer consequences because of increased media addiction because those people addicted to media would not be able to dedicate part of their time towards dealing with common good. Following paragraphs will therefore examine some aspects of political participation and their relation with levels of media addiction. These aspects important for political participation are interest in politics, political knowledge and political participation on elections.

Research results presented in this chapter relate to interest in politics, political knowledge and participation in elections. These three aspects speak about political participation.

If person speaks about politics it means interest in politics exists. Also, if person knows basic fact about domestic politics there are foundation for democracy which includes real participation.

One form of participation is surely learning process about actual facts from political scene. The other is talking about these facts with people in order to reach conclusions, basis for actions. Concrete action measured in this case is level of political participation in past elections.

Methodologically, the more people participated in elections in past years the higher he or she goes on the participation scale. This gives ground for comparison between these three segments of participation: interest, knowledge and voting on one side and media addiction on another side.

When first comparison is done between interest in politics and level of media addiction results show that as interest in politics increases, level of media addiction decreases. This is logical as people who are addicted to some media may not have time to speak about their personal and professional life, not only common interest. That is why addiction rises with people who do not speak about politics. People who speak about politics everyday have little bit higher addiction level than those who speak about politics one time per week. Although level of addiction is similar this percentage may include those who are addicted to politics as well as non-addicts.

On the other side, lowest level of addiction is shown by people speak about politics weekly. These may be the people who take care of their own personal and business priorities and then after that they look at common interest. Usually people who talk about politics weekly are not addicted to anything including politics.

On other hand, those who speak about politics rarely also do not show significant measure of addiction. We may conclude that speaking about politics every day, rarely and one time a week does not make significant difference when media addiction is in question. On the other side answer that person never speaks about politics may qualify that person as more possible addict than those who answered to speak about politics sometimes.

Level of average addiction is higher than 3.5 for persons that never speak about politics. This research result tells that people who never speak about politics are potential media addicts. Relation between media addiction level and interest in politics is clear as when addiction level increases, interest decreases (Figure 35).

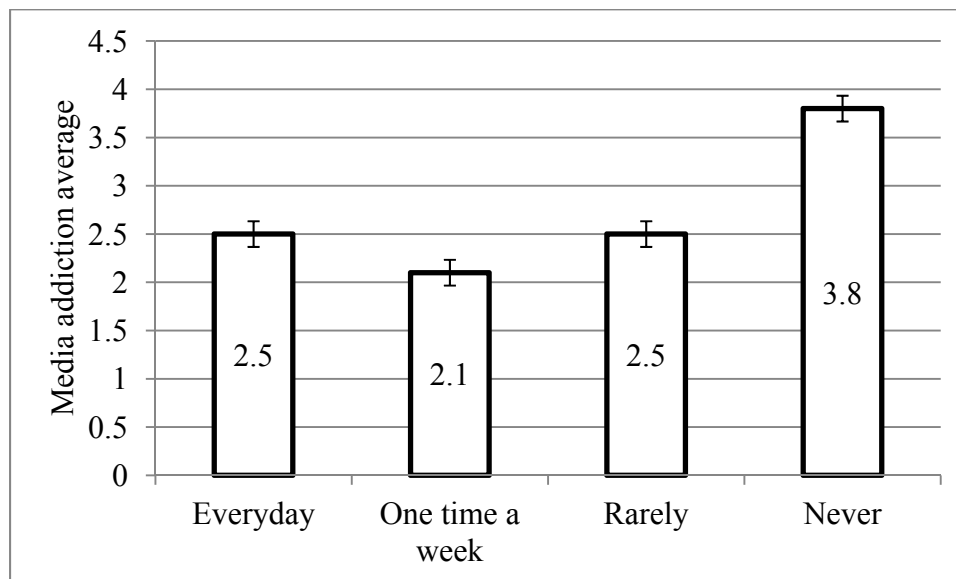


Figure 35 Comparison between media addiction averages of research participants and their answers on question about how often they speak about politics (95% confidence interval)

When comparing level of political knowledge and level of media addiction results of this study show that as level of media addiction increases, level of political knowledge decreases. This is logical as interest in politics may not be present with addicts as with non-addicts, because addicts are concerned with their addiction, usually as a method of escaping “reality.” As the matter of fact, political addict may not have time to solve matter of common interest as he is not able to solve his or her own issues, which may be priority. Also, there are some cases of people addicted to politics, but these cases are not easy to isolate and they are not as numerous as people with other kinds of addictions (Figure 36).

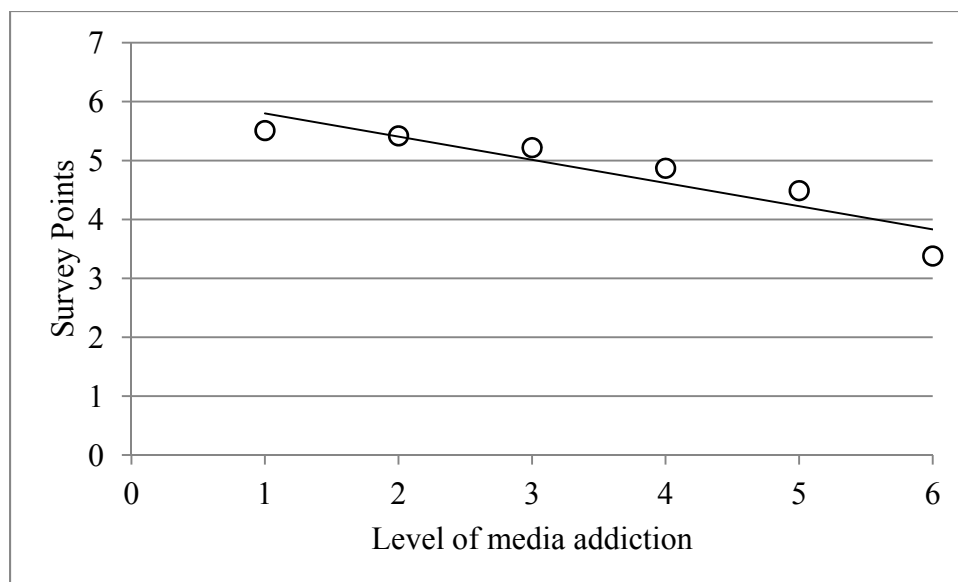


Figure 36 Comparison between media addiction levels of research participants and their answers on question about their political knowledge- for parameters of shown OLS regression see Table A3

Results of research inquiry show that as political participation increases, media addiction decreases. As with political knowledge and interest in politics the same happens with political participation. That is why these three aspects are examined and elaborated in relation to media addiction. Similarly as with other two aspects, participating in elections is less present in case of media addiction, because simply there may not be interest and time to participate. Caring for common interest would be more present if person in question has stable income and stable family. If one is happy with his or her personal and professional life, there are necessary conditions for taking care of common interest. If fact, common interest may be largely important because as it affects both personal and professional life, but most people may not see it that way. In some cases when people have desire to change repressive ruling structures they may perceive this as priority. Not only addicts neglect common interest, because many non-addicts may want to take care and fix their personal and professional life first before dealing with common Interest, but this research results suggest media addicts are noticeable in neglecting political participation as opposed to non-addicts (Figure 37).



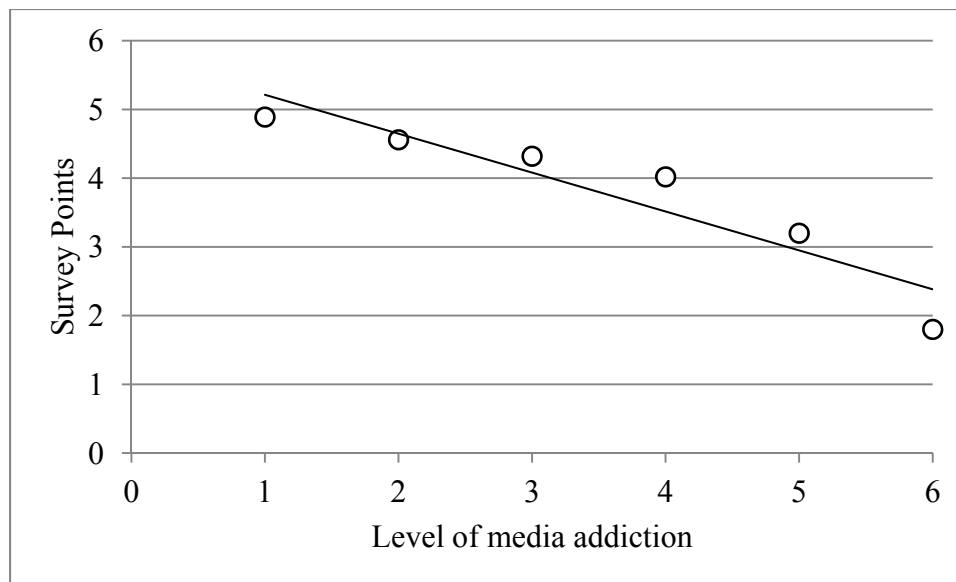


Figure 37 Comparison between levels of media addiction of research participants and their answers on question about their political participation-- for parameters of shown OLS regression see Table 3

Relation of political participation and media addiction has been examined in this chapter with conclusion that as media addiction rises, political participation decreases. Three aspects of political participation have been examined in relation to media addiction. These three aspects of political participation are interest, knowledge and voting. To get valid results as described in methodology, this examination has been conducted through measurement of points acquired by answering on questions that examine interest, knowledge and participation. All three aspects of political participation have shown same relation towards media addiction. First, as interest in politics decreases, media addiction increases. Second, as political knowledge decreases, media addiction increases. Third, as direct political participation decreases, media addiction increases. As all aspects of political participation show the same in relation to media addiction, it is possible to presume that media addiction is in inverse relation to political participation. Explanation includes lack of time with media addicts, so that they cannot dedicate themselves to common interest to some extent. Media addicts may also see common interest as not important or they feel they cannot deal with it because they want to solve issues from personal and

professional life first. Relating to research results presented in previous chapter it is noted that media addicts feel less confidence in present, future and themselves in terms of impacting political changes.

## **Nowadays literature**

Modern social structure and advance of technology may be causes of increasing media addictions and decreasing political participation. Classical theories are still useful but insufficient nowadays. Why? Something new arrived for the last 60 years: new technology, globalization, disappointment with democracy, new media landscape and narcissism.

Contemporary thinkers examine growing distance between society members and causes of current situation. Modern thinkers point towards pathological narcissism as social diagnoses. They say this condition is becoming normal and even desired in today's societies. It appears that under influence of media and technology, modern communities tend to be outward oriented. What does it mean? Appearance may be highly valued, while what is beneath appears to be less important. This has both positive and negative sides. Lasch (1991) proposes that post-war, late-capitalist America, through the effects of "organized kindness" on the traditional family structure, has produced a personality-type consistent with clinical definitions of "pathological narcissism". This pathology does not necessarily mean everyday narcissism but rather a very weak sense of self requiring constant external validation.

Behaviors such as streaking, theatrical illusion in contemporary drama and a fascination with oral sex, writes Lasch, are evidences of long-term personality disintegration. Possibly major forces affecting development of societies toward states of normalized narcissism are structure of society and technological inventions.

## *Decline of family*

Societies took organic solidarity shape when they started with mass production. This is when capitalism started its development transforming citizens into consumers. Mass produced goods may be directly connected to expansion of marketing in media. Technology made it possible that every house has TV set. Through television, “repressive” forces of marketing may have been entering homes in full capacity. These forces, that later expanded through other media such as internet and mobile devices, may be the most impactful in decrease of personal connections between people. Why forces of marketing are called “repressive”? Because they aggressively gain attention of families by providing them possibility to substitute direct environment with televised one.

Books and stories were used through centuries to educate, not only to entertain. Preparing youth for real life was the main goal of stories, books and even outdoor games. In other words, they had practical purpose. By introducing televised content into homes, another interest is present, except education and entertainment. This is interest of marketing, meaning that someone wants to sell its products or services and he or she uses televised messages to manipulate viewers into becoming his or her consumers. While doing this, company that sells products may misrepresent reality by scaring its viewers. Messages to buy something or vote for someone or use some services or act otherwise in favor of some idea could be manipulations introduced by industries, political parties, companies and specific interest groups. In other words, in media driven society there may be other interests promoted in media, than just to educate or entertain. It could be argued that those interests existed before invention of books and press, but they were not dominant enough inside families.

Media such as radio and TV may be mainly guided by economic interests, while it appears there are least motives which existed before (education and entertainment). Possible domination of advertisements and manipulative news may make today’s media unrealistic. On the other side, there are still positive sides of media use, not only in terms of education and entertainment, but also information.

Lasch writes that as the utopian visions of the sixties faded into the “personal growth” lifestyles of the seventies, the chaos and excess of the former began to imprint itself on the public mind. He had identified the outcomes in American society of the decline of the family over the

previous century. Again, decline of family may not be caused just because of media expansion, but also structural changes in societies early as 19<sup>th</sup> century. This may be when organic solidarity made it possible different division of labor creating lots of “meaningless jobs”, making it hardly possible for workers to express their opinions in work environment and affect production process in any other way.

## *Marketing fear*

Lasch (1991) was not saying that things were better in the 1950s. He was not saying that things were better in the 1960s. He was diagnosing a condition that he believed had originated in the nineteenth century. Both meaningless line work and personal setting may have been becoming seeds of fear. By taking part into mass production, such as line work, labor became easily replaceable, so economic insecurities started spreading throughout societies. On the other hand, TV marketing and other kinds of media driven manipulations may have been introducing new and extending old fears.

By focusing on negative news to attract viewership and promotion of some products through problem-solution schemes, media may have brought fear into families around the world. Products may be usually promoted through showing “terrifying sides” of problems they aim to solve. That is how flu medicine would be promoted by highlighting victims of this disease, presenting this danger in possibly unrealistic and alarming manner.

According to Lasch, narcissism is really about fear. American culture suffers from and promotes fear of nothingness, of "no exit". Due to this narcissistic fear, Lasch believes that Americans lack a purpose. This anomie, together with failure of the family, the intrusion of the state into the family, the substitution of state paternalism for individual self-initiative, the erosion of authority, the "therapeutic culture," gives rise to "the spectacle" designed to distract America from the fear of being nothing and its inner rage. Thus, there may be two processes in media driven era. These are fear induction and fear distraction.

Lasch writes that narcissist, driven by repressed rage and self-hatred, escapes into a grandiose self-conception, using other people as instruments of gratification even while craving their love and approval.

The problem is that profit motive uses mass production and marketing to get its only goal in all spheres of life including parenting. Profit motive in age of mass production may be “working” by saying to society members that they do not know how to do something, unless experts teach them so. For example, if a teenager takes care of his face with ordinary soap, no girls would look at him. If he on the other hand uses expensive cosmetic soap, it would be the other way around. This may be regarded as manipulation of basic needs and wishes used to sell products.

The same goes with parenting where profit motive may bring quasi expertise to the field. Lasch laid much of the blame for “the narcissistic personality of our time” on the way packs of experts had taken child-rearing out of the hands of parents, interfering with stages of attachment, especially to the mother. Key of narcissistic personality may be spotted in early stages of parenting where different interests are becoming increasingly present mainly through media.

These interferences continue throughout life by media and narcissist individuals. Lack of emotions as a consequence of these interferences may be key reason according to Lasch for narcissistic personality. Narcissist individual is unable to establish deep and meaningful personal relationships. He or she is unable to give or receive, meaning to feel pain of others and to express emotions, being emotionally handicapped. One of the hypotheses of this study deals with the effect of addictive media use to reception and expression capabilities of media users.

In all yearnings of narcissist is deeply repressed need for meaningful personal relationships. Instead of that, this need is substituted by shallow gratification that narcissist person gets. Lasch writes that corporate bureaucracies “put a premium on the manipulation of interpersonal relations, discourage the formation of deep personal attachments and at the same time provide the narcissist with the approval he needs in order to validate his self-esteem.”

In other words, if society would be less narcissistic there would not be need for many mass produced goods. As long as person may be alone and unhappy, there may be more space for manipulation of alien interests. Basically, personal misery and unhappiness may be used by profit motive. On the other hand if family as traditional basic unit of society would be stronger, then there may not be need for approvals narcissist needs to validate his self-esteem. Although these approvals are usually products of questionable usefulness, they are used as emotional prostheses by narcissists.

Of course, mass products have good sides too, as they satisfy large number of people enabling them to focus on creative intellectual work. They enable large societies to survive because without cheap and mass products it would not be possible to live in large cities. For example, in that case people would be forced to produce high quality foods in villages and possibly there would not be enough land for all of them.

## *Narcissism*

Putnam (2000) writes about the degradation of sport, the commoditization of education and its focus on life adjustment, the flight from feeling embodied in a culture of promiscuity and the link between bureaucratic culture and narcissistic dependence on it. He writes that American society has become out of touch with its past and future and totally focused on the moment where everyone is seeking decadence and immediate self-gratification.

He stresses profit motive advocated by corporate elite. According to him, combination of consumerism and individualism creates narcissism. Americans become more alienated and disconnected from families, neighbors and their communities. Putnam writes years ago many people belonged to bowling leagues, while today they tend to bowl alone. Results of frequent surveys say Americans wish to live in a more civil, trustworthy and collectively caring community. Putnam claims that as social groups decline, so do civic, religious and work groups.

Nowadays literature indicates that quality of relationships in modern societies is decreasing, while quantity is increasing. All this can be tied not to existence of profit motive (because it existed before) but to its newly established presence in homes of society members through media (advances in technology), but also to other changes such as globalization, disappointment with democracy and expansion of narcissism.

Example of how marketing is used by politicians in age of mass production is presented by Lasch. He saw something like “mass production in politics”. This was about producing rootless Figures devoted solely to managing the impression of managing a crisis. The Bay of Pigs disaster drove Kennedy (2012) to overcome the impression of weakness, while on the other hand Nixon devoted most of his career to the art of impressing an unseen audience with his powers of leadership. This may be how narcissism is reflected in politics, with manipulation of audiences as main goal. This manipulation may be present in homes of society members through TV, radio, print and internet.

Lasch examined how narcissism applies to sport. In a chapter about The Degradation of Sport, he lamented the way big money was turning the athlete into entertainer who sells his services to the highest bidder, bound to his team only in a spirit of antagonistic cooperation. If personal interest of sportsmen stands first, then there is less real sportsmanship in homes of



society members. Value of materialism enters homes, devolving all other values, writes Lasch (1991).

According to Lasch materialism and egoistic view of life spreads to every sphere, including social networking. Lasch writes that search for competitive advantage through emotional manipulation culminates in a sociability that functions as an extension of work by other means. Numerous self-help books appear to teach their readers about emotional manipulation which becomes desired in narcissist society. Coming from organization of work, after transition from mechanical to organic solidarity, marketing came in to homes of society member through mass media. Principles of manipulation reach their peaks in narcissist society according to Lasch.

Rootless society conquered by narcissism epidemic promotes living for the moment, life without borders and other liberal attitudes which contribute to narcissism culture. Lasch writes that denial of the past, superficially progressive and optimistic, proves on closer analysis to embody the despair of a society that cannot face the future. Lasch says connection of past and present is determinant of future. He examines rootless individuals who cut ties to their families and escape deep meaningful personal relationship marking them as victims of narcissism. Social epidemic of narcissism is connected to addiction, because its predictors are fear and distraction.

Consequence of fear is repression of the need to establish deep meaningful relationships because they become hurtful. After this repression comes substitution or distraction from unfulfilled needs/goals. Substitution is the object of addiction. For example, if narcissist suppressed his need for love, he would subconsciously look for substitution of this need. This substitution may be socializing as narcissist seeks to impress persons around them presenting themselves as best friends, but in fact incapable of establishing deep meaningful relationships.

## *Consumption society*

Lasch describes broken connections between people in modern times. He writes that in eighteenth-century London or Paris, sociability did not depend on intimacy. Strangers meeting in the parks or on the streets might without embarrassment speak to each other, explains Lasch. In the 19th century, however, reticence broke down and people came to believe that public actions revealed the inner personality of the actor. According to Lasch, something changed in personal relations in 19<sup>th</sup> century.

This period coincides with industrial revolution which brought major changes process of work giving birth to mass production. Inability of workers to express in factories may had profound effect on their professional life and thus to personal relations. As work becomes more meaningless as a consequence of inability of workers to affect process of production, this dissatisfaction may spread to families across societies of that time. Profound changes in personal relations described may have been consequences of industrialization.

Line work in factories may have affected other spheres of life. Human beings in process of production may have become similar to “machines”. Workers perform mechanical actions at industrial line. There is no space for their say anywhere in the process of production. Workers become replaceable and in many cases obsolete, as machines take their roles increasingly. As many people qualify to take one “mechanical job position” workers become more insecure. New insecurities and dissatisfactions are brought to the field of personal relationships. Thus, workers may try to substitute their unexpressed need for work with different hobbies. Some of them indulge into media use.

Also, relations between people may have become shallow, because of insecurities brought from work. Lasch writes that relations in public, conceived as a form of self-revelation, have become deadly serious. Conversations may have taken on the form of confession, because of burden brought from professional side of life.

Lasch examines the notion that today’s societies live in a historical period characterized by a sharp discrepancy between the intellectual development of man and his mental-emotional development. Stage of mental-emotional development left him still in a state of marked narcissism with all its pathological symptoms. This statement implies to possible connection

between declining expression in personal relationships and professional life and rising mass production and marketing based on organic division of labor.

In core of mass production may lay concept of “creation of needs through marketing”, building itself on mental and emotional shortcomings of people. This means, if consumption society grows, it may be on the account on expression in personal relationships and professional life. This again may be a consequence of line production (decrease of expression in work) and intrusion of profit interest inside intimacy of families manipulated through media.

### ***Devastation of personal relations***

Lasch discusses character traits of pathological narcissism. They appear in the everyday life. Narcissism character traits are dependence on vicarious warmth provided by others combined with fear of dependence, a sense of inner emptiness, a boundless repressed rage and unsatisfied oral cravings. Secondary characteristics of narcissism may be pseudo self-insight, calculating seductiveness and nervous, self-deprecating humor.

Behind the dependence to be instantly close with acquaintances there might be inability to establish deep meaningful personal relations. This inability may come from a fear to depend on someone. Impression of closeness that narcissistic person demonstrates may be in fact deceptive. Narcissistic person may not only deceive his or her surrounding by leaving false impression of closeness. This kind of person also may cheat him or herself. The need to establish and maintain close relations with everyone may be mechanism of escape from reality for narcissistic person. In the process of “playing close” towards someone, narcissistic person may repress any negative emotion that might appear. That may be how rage accumulates inside narcissistic person. Consequence of all these repression and substitution may be in fact - sense of inner emptiness.

Devastation of personal relations is no miracle when knowing elements of dominating narcissistic personality and elements of contemporary culture. According to Lasch, some elements of contemporary culture are fascination with celebrity and deteriorating relations between men and women.

People who deal with lives of other may not “have their own lives”. In contemporary society many people may discuss about lives of celebrities with astonishing passion. Strong connection to celebrities may be in relation with weak connection to real people.

Another element of contemporary society according to Lasch is deterioration of relations between men and women. At first instant it may be surprising that in age of intellectual advancement, development of technology and innovations in communication, opposite sexes may be becoming more distant. However, explanation may be found in presence of profit interests at home though media. As noted before, profit interest may be better off “if people aren’t close together”.

### *Playing seductively on the masses*

Again, Lasch compares marketing in past with contemporary times. He writes that in a simpler time, advertising merely called attention to the product and extolled its advantages. Now it manufactures a product of its own: the consumer, perpetually unsatisfied, restless, anxious and bored, writes Lasch.

According to him, advertising educates the masses into an unappeasable appetite not only for goods but for new experiences and personal fulfillment. Advertisement upholds consumption as the answer to the age-old discontents of loneliness, sickness, weariness, lack of sexual satisfaction, claims Lasch.

He adds that at the same time advertising creates new forms of discontent peculiar to the modern age. Advertising plays seductively to the malaise of industrial civilization by asking the masses if their job is boring and meaningless, if their life is life empty, while promising consumption would fill the aching void.

In his examination of relation between media contents and reality, Lasch claims that media contents enforce illusion upon its users, instead of representing their realities. If media contents fail to represent reality of its users may mean this channel for their expression is cut off. Lasch writes that overexposure to manufactured illusions destroys their representational power.

The illusion of reality dissolves, not in a heightened sense of reality as we might expect, but in a remarkable indifference to reality, claims Lasch. Our sense of reality appears to rest, curiously enough, on our willingness to be taken in by the staged illusion of reality, claims Lasch.

If children see cartoon characters fighting between themselves, they might become violent, write Nathanson & Cantor (2000). Above this, children might fail to be educated about other dimensions of reality. Violence may be rarely present in harmonious family relations. TV violence might not set good example to children viewers. If children are increasingly exposed to violent TV programs, they might skip to learn about friendship values. Important lessons in life might be neglected, because parents are absent, while “parenting is done by media”.

Lasch (1991) describes outcome of new influences that appear within the family. Changes in work organization and increasing media use shape personalities who fear of close relationships and destructive impulses, feel helpless, lost and angry, writes Lasch adding that

seed of fear is planted into family of average person. This seed may separate people from each other, while filling the gap with consumption.

Although in modern societies might be need for meaningful personal relationships as in earlier times, this need may tend to be substituted by consumption. As elaborated before, seed of fear may be coming from increasing presence of alien interests within family. Reason for this may be changes in work organization and increasing media use.

Fear related problems coming from these spheres of life may be decreased possibilities to affect things at work, easily replaceable labor and the need to fuel consumption by different media conveyed marketing tactics. Emotionally unfulfilled by job, while at the same time insecure of losing it, modern person may try to find refuge and meaning in the family where he or she meets media – technology that may be used to manipulate the masses by inducing more fear through advertising.

Failure to find fulfillment and meaning either in personal relationships or in professional life may characterize modern society. Although old literature used to describe condition of modern society as alienation, anomie and mass society, contemporary thinkers introduce concept of narcissist personality in their attempt to describe what changes in work organization and increasing presence of media may have done to modern man.

### ***Buying temporary pieces of meaning***

Lasch writes that the narcissist finds his own desires so threatening that he often experiences the utmost difficulty in sleeping, in elaborating the sexual impulse in fantasy, or in suspending current reality during psychoanalytic sessions. Losing a touch with consciousness, writes Lasch, is a nightmare for narcissist. Lasch's though is touched by psychoanalytic concepts, as he claims that although narcissistic person claims to be rationalistic, her or his actions are affected by subconscious forces. Therefore narcissistic fear of losing touch with consciousness may represent fear of getting in touch with their emotional side. Negation of emotional side may make narcissist "living dead."

Narcissist becomes person for whom art, religion and even sex may lose their power to provide an imaginative release from everyday reality. The banality of pseudo-self-awareness writes Lasch, becomes so overwhelming that men finally lose the capacity to envision any release at all except in total nothingness, blankness.

Lasch continues by comparing nineteenth century and twentieth century. The nineteenth-century capitalist, attempts to deliver himself from obsessions, as he suffers torments inflicted by inner demons, writes Lasch.

On the contrary, contemporary man, tortured by self-consciousness attempts to find meaning and purpose in life, to find something to live for, precisely to embrace an obsession, adds Lasch.

Lasch writes about the hero of a recent novel who renounces free choice and lives according to the dictation of dice. He establishes his mind at that moment and for all time, the never question principle that what the dice dictates he would perform, claims Lasch.

Lack of meaning may be consequence of changing relations at work at the end of nineteenth century. This exact feature may be easily exploited by consumption society, which may go beyond real needs of consumers by offering them "pieces of meaning" in exchange.

Unable to express either at work or in personal relations, modern person may seek contempt in light and heavy addictions, providing him or her substitution for unrealized goals. One of the dominant addictions in modern times may be consumption, which may go beyond people's physical needs such as food, shelter and so on.

In other words, psychological needs may play important role in consumption, providing consumers with “temporary pieces of meaning.” Incapable of facing their real needs for love, richness of personal relationships and expression at work, narcissists may be manipulated by media to substitute these with consumption of different products, including media programs.

These items may deliver fantasy of desired life. Person seeking to become soldier, but fearing to realize his or her dreams may play war games on PC, watch war movies on TV, buy replica of weapons and play paintball with his “fellow soldiers,” but he or she may never engage armed forces in reality. PC game may represent “temporary piece of meaning” for person who uses it as substitution of unfulfilled goals. This may qualify as light addiction, if it is combined with watching war movies and playing paintball.

Lots of light addictions may be equal to one heavy addiction. These light addictions may be devastating for modern societies as they are hardly recognizable, but they may be much more impactful, than few cases of heavy addictions. In fact, it may have not be examined how light addictions affect functional citizenship. Changes in work relations and increasing presence of media may be affecting modern societies towards consumption society in which “temporary pieces of meaning” are bought.



### *Narcissistic mother*

Lasch writes about the invasion of the family by industry, the mass media and the agencies of socialized parenthood. Industry may bring in profit interest, media may have interest to be consumed as much as possible, while agencies of socialized parenthood may bring public interest into homes of average family members.

These new influences may have provoked changes towards narcissist society. Lasch writes these changes have subtly altered the quality of connection between parent and child. Industry, media and public agencies may have created an ideal of perfect parenthood, while destroying confidence of parents in their ability to perform the most elementary functions of childrening.

According to Lasch's observation, the immature, narcissistic American mother is so barren of spontaneous manifestation of maternal feelings that she redoubles her dependence on outside advice. She may study all the new methods of upbringing. American mother may act not on her own feelings or judgment but on the picture of what a good mother should be.

Because she often sees the child as an extension of herself, American mother lavishes attentions on the child that are awkwardly out of touch with his needs, providing him with an excess of seemingly solicitous care but with little real warmth, writes Lasch.

This means that mother who may be already affected by industry, media and public policies may fail to provide real warmth in relation to her child. Damaged personal relations and failure to express in professional life all may affect family and thus parenthood. Lasch writes that narcissistic mother treats child as an exclusive possession.

She may encourage an exaggerated sense of child's importance. Families of this type arise in America according to Lasch, as response to prevailing social conditions. As the world of business, jobs and politics becomes more and more threatening, the family may try to create for itself an island of security in the surrounding disorder, writes Lasch.

The problem may arise because affected by external conditions, contemporary family becomes less sincere within itself, thus dealing with internal tensions by denying their existence, desperately clinging to an illusion of normality.

The picture of harmonious domestic life, on which the family attempts to model itself, writes Lasch, derives not from spontaneous feeling but from external sources. The effort to

conform to this model image implicates the family in a charade of togetherness or pseudo-mutuality.

The mother in particular attempts to become an ideal parent may compensate her lack of spontaneous feeling for the child by smothering him with solicitude. Mainly, this may be consequence of inability to express at work and media driven manipulations which feed consumption society.

American mother arranges each detail of child's life with a punctilious zeal that undermines child's initiative and destroys the capacity for self-help. Narcissistic mother may leave the child with the feeling that he has no mind of his own, explain Lasch.

He claims that absence of the American father has become crucial feature of the American family. Reason for this may not be so much because it deprives the child of a role model, as because it allows early fantasies of the father to dominate subsequent development of the superego.

The father's absence may deform the relations between mother and child. According to Freud (1989), mother takes the father's place and confuses the child by assuming a masculine role. In the child's fantasies, it may not be the mother who replaces the father but the child himself.

When a narcissistic mother, already disposed to see her offspring as extensions of herself, attempts to compensate the child for the father's absence, her constant but perfunctory attentions, her attempts to make the child feel wanted and special and her wish to make it stand out communicate themselves to the child in a charged and highly disturbing form, writes Lasch (1991). The child imagines that the mother has swallowed or castrated the father, continues Lasch and harbors the grandiose fantasy of replacing him, by achieving fame or attaching himself to someone who represents a phallic kind of success, thereby bringing about an ecstatic reunion with the mother.

### *No outlets for anger*

Pathological narcissism manifest itself in so many patterns of American culture including the fascination with fame and celebrity, the fear of competition, the inability to suspend disbelief, the shallowness of personal relations and the horror of death, writes Lasch.

Industrial production takes the father out of the home and diminishes the role he plays in the conscious life of the child, writes Lasch. He claims that the collapse of parental authority reflects the collapse of ancient impulse controls and the shift from a society in which Super Ego values were ascendant, to one in which more and more recognition was being given to the values of the Id. Lasch criticizes changes that started with the changes in production. These changes contributed to the reversal of the normal relations between the generations, the decline of parental discipline, the socialization of many parental functions and the self-centered, impulse-dominated, detached, confused actions of American parents, claims Lasch.

Lasch writes about changes in values, which become consumption oriented. In his description of American parenthood, Lasch writes they find it easier to achieve conformity by the use of bribery, than by facing the emotional turmoil of suppressing the child's demands. In this way parents undermine the child's initiative. He claims they make it impossible for child to develop self-restraint or self-discipline.

Lasch writes that American society no longer values these qualities, so the abdication of parental authority itself instills in the young the character traits demanded by a corrupt, permissive, hedonistic culture. In other words, children may be “trained” for life conditioned by unfulfilling work, shallowness of personal relations, consumerism and materialism.

Not only that modern society may have introduced pressures into its families and makes impact at work hardly possible, but also may have prevented citizens from expressing both positive and negative emotions. According to Lasch, a bureaucratic society that stresses cooperation, interpersonal give and take, cannot allow many legitimate outlets for anger.

Even in the family, which is supposed to allow expression to feelings denied elsewhere, anger threatens the precarious equilibrium that members of the family try so hard to preserve, claims Lasch. This means that external misfortunes and manipulative media messages may not be the only interferences within the family. Modern society itself may be set up on notions such

as standardization, technical superiority and superficiality, while emotions may have been left behind.

Society reinforces these patterns not only through indulgent education and general permissiveness but through advertising, demand creation and the mass culture of hedonism, writes Lasch. According to him, modern advertising seeks to promote not so much self-indulgence as self-doubt.

Advertising may create needs, not to fulfill them, but to generate new anxieties instead. By surrounding the consumer with images of the good life, by associating them with glamour of celebrity and success, mass culture may encourage the ordinary man to cultivate extraordinary tastes, to identify him with the privileged minority against the rest and to join them, in his fantasies, in a life of exquisite comfort and sensual refinement, writes Lasch.

He claims that propaganda of commodities may simultaneously make consumers acutely unhappy with their lot. The culture of consumption thus may recapitulate the socialization earlier provided by the family. This may mean consumption seeks to substitute emotional fulfillment coming from close personal relationships.

### ***Relations between men and women***

Strong family seems to be against consumption society. Lasch criticizes determination to live for the moment. He writes that this determination appears to have established the preconditions of a new intimacy between men and women, but he claims this appearance is an illusion.

The same developments that have weakened the tie between parents and children have also undermined the relations between men and women, concludes Lasch.

Media driven manipulations may have extended damage to personal relations already done by changes production. Frustrated with their impact at work, men may have been seeking refuge at their homes. Instead of safe harbor, at homes they may have been bumping to intrusive media ready to use their disadvantages for benefits of profit.

Feminism and the ideology of intimacy have discredited the sexual stereotypes which kept women in their place, but which also made it possible to acknowledge sexual antagonism without rising to the level of all-out warfare, writes Lasch. Today the folklore of sexual differences which may be beneficial for the survival of family unit and the acceptance of sexual friction may survive only in the working class.

Middle-class feminists envy the ability of working-class women to acknowledge that men get in their way without becoming man-haters, claims Lasch. He writes these women are less angry at their men because they don't spend that much time with them. In other words, ideology of equality may promote shifts in goals.

This means that women could have some goals that were associated almost exclusively with men. This means "unity between men and women" may no longer significant. Women are no longer tied to home as they were in the past. Both men and women can work, while babysitter can take care of children. All these strategies of accommodation may derive their emotional energy from an impulse much more prevalent than feminism: the flight from feeling, writes Lasch.

With all these freedoms and for many reasons, personal relations may have become increasingly risky because they no longer carry any assurance of permanence. Being selfish, men and women may make extravagant demands on each other and experience irrational rage and hatred when their demands are not met.

More and more people may long for emotional detachment, or enjoy sex, only in situations where they can define and limit the intensity of the relationship. Sexual separatism is only one of many strategies for controlling or escaping from strong feeling, writes Lasch.

One of the means to escape strong feeling may be by using drugs, which dissolve anger and desire in a glow of good feeling and may create the illusion of intense experience without emotion. Many people may simply undertake to live alone, repudiating connections with either sex.

The reported increase in single member households, writes Lasch undoubtedly reflects a new taste for personal independence, but it also expresses denial of close emotional attachments of any kind. Casual sex and the urge to live alone may be consequences of fear to be hurt in close relationships.

Intensity of pain may be the same throughout ages, but fear of being left by loved person might have grown thanks to unstable work conditions and manipulative media. The most prevalent form of escape from emotional complexity is promiscuity, writes Lasch. This is the attempt to achieve a strict separation between sex and feeling.

Lasch condemns this, calling it escape which masquerades as liberation, regression as progress. The progressive ideology of nonbinding commitments may make a virtue of emotional disengagement. The promotion of sex as a healthy, normal part of life masks a desire to divest it of the emotional intensity that unavoidably clings to it, concludes Lasch.

The difference between yesterday and today according to Lasch is because men and women experience their own basic needs and wishes in a different way. As the matter of fact, now people may tend to experience their basic needs and wishes as intolerably urgent and menacing. The flight from feeling originates not only in the sociology of the sex war, but in the psychology that accompanies it, writes Lasch.

### ***Willing to take, unwilling to give***

Person of the modern age may feel consumed by his or her own appetites. Lasch notices the popularity of consumption, the proliferation of magazines and catalogs and huge number of obese people.

The intensity of his oral hunger may be originated in unresolved emotional needs and repressed anger. All these pressures may lead narcissist to make inordinate demands on his friends and sexual partners, yet in the same breath he repudiates those demands and asks only a casual connection without promise of permanence on either side.

Narcissist may long to free himself from his own hunger and rage, to achieve a calm detachment beyond emotion and to outgrow his dependence on others. Although narcissist wants to be free he or she may not be ready to sacrifice. Narcissist may want to love but he or she may not want it if it means being hurt, he or she may want to be economically free, but if it is possible without hard work and so on. Achieving “real nirvana” which may be goal of narcissist may not be possible by drugs consumption. On the other hand, achievement of this goal may be possible by facing challenges and overcoming fears of emotional attachments.

Even 50 years ago, narcissist may have been becoming more than evident. Narcissist society may have been slowly becoming reality. People may have started to become less tied one to other. Instant society in which everyone is able to live alone, may have helped creation of detached human beings. Everything may be produced thus pushing out the need for cooperation between people. Men and women may have become distant in emotional sense.

Changing relations between children and parents may give a clue why family regressed as an institution (Popenoe, 1993). Lasch (1991) writes that women today ask for sexual satisfaction and tenderness in their relation towards men.

Lasch draws conclusion that whether separately or in combination, both demands seem to convey that women are voracious and insatiable. Although Lasch sounds as women hater, he in fact claims that women want to escape from their emotional needs by being selfish.

The sexually voracious female may have emerged as role model of twentieth century. In fact, this role model for women and desired object for men may have been statement of escape from emotions. The cruel, destructive, domineering woman, wrote Lasch, has moved from the periphery of literature and other arts to a position close to the center. Although formerly this type

of woman was source of delicious titillation, of sadomasochistic gratification tinged with horrified fascination, she may have started to inspire unambiguous loathing and dread.

Heartless, domineering, burning with a lust of the nerves, rather than of the flesh, she unmans every man who falls under her spell, claims Lasch. This image of women such as Marilyn Monroe (2011) may have been statement of role reversal. Men may have becoming women, while women may have emerged with manly features at the end of twentieth century.



### *Disconnected from themselves*

Lasch then turns to sphere of work. He was struck by evidence, presented in several studies that the effect that professional advancement had come to depend less on craftsmanship or loyalty to the firm than on visibility, momentum, personal charm and impression management. The dense interpersonal environment of modern bureaucracy appeared to elicit and reward a narcissistic response an anxious concern with the impression one made on others, writes Lasch.

In his discussion of a research study, Lasch notices narcissistic personality traits that were present in everyone who took part. These personality traits were protective shallowness, a fear of binding commitments, a willingness to pull up roots whenever the need arose, a desire to keep one's options open, a dislike of depending on anyone and incapacity for loyalty or gratitude, wrote Lasch.

Narcissists may pay more attention to their own needs than to those of others, but self-love and self-aggrandizement are not their most important characteristics according to Lasch. This is because these qualities imply a strong, stable sense of selfhood, whereas narcissists suffered from not being authentic and feeling inner emptiness.

Reason for this may be that narcissists fail to be “in contact with themselves”. They may find it difficult to make connection with the world. This condition is connected narcissist’s orientation towards outside, while emotional life gets left out. Narcissist may not be able to escape his own emotions if he was left in jungle. However, escape may be possible since media dominated societies give plenty of opportunities for their members to drift away into fantasy world where they can get surrogates of what they initially wanted. Possibility for constant distraction with mobile phones and other media may be feature of late 21<sup>st</sup> century.

Lasch writes that people have turned toward themselves in previous century. Result of this may have been “bankrupt of interactions between people”. Individualism may not have anything to do with being alone. Freedom may not mean escape from emotions. Being independent may not mean escape from roots. Independence, freedom and individualism may have been understood in shallow sense.

Lasch writes about the Marivaudian being is a pastels futureless man, born anew at every instant. The instants are points which organize themselves into a line, but what is important is the instant, not the line, claims Lash. He adds that the Marivaudian being has in a sense no history.

According to Maridaudian man, nothing follows from what has gone before. Maridaudian man may be in fact narcissist, constantly surprised and unable to predict his own reaction to events. Maridaudian man may be constantly overtaken by events.

This description of narcissist person may be about level of knowledge person has about him or herself and detachment from emotional roots. The modern, narcissistic man, claims Lasch, has no historicity and thus has no guidance through his journey. The main motivators for narcissism after the 60's seem to be fueled mostly by survivalist ideals about life the present moment and relishing in the moment versus living as a continuation of your ancestors, writes Lasch.

### *Attention seeking society*

Twenge & Campbell (2009) write about a girl planning her Sweet Sixteen on reality show TV. In their depiction of a girl they say she wants a major road blocked off, so a marching band can precede her entrance on a red carpet. Twenge & Campbell write about society of shallowness and appearance.

Oriented towards outside, Americans frequently undergo plastic surgeries and cosmetic procedures while ordinary people hire fake paparazzi to follow them around to make them look famous. Twenge & Campbell present example of high school students who physically attack classmates and post YouTube videos of the beatings to get attention.

For the past several years, write Twenge & Campbell, Americans have been buying McMansions and expensive cars on credit they can't afford. All these examples examine possible lack of emotional attachment and the need to substitute this shortcoming with improvement of outside looks and attention seeking.

Compensation of shortcomings may be present in media dominated consumption society. Twenge & Campbell write that the relentless rise of narcissism is cause of these social phenomena. They define narcissism as very positive and inflated view of self.

Narcissists, according to Twenge & Campbell believe they are better than others. They lack emotionally warm and caring relationships, while constantly seek attention and treasuring material wealth and physical appearance. Narcissism may not be a confident attitude or a healthy feeling of self-worth.

Narcissists may be overconfident, not just confident and unlike most people high in self-esteem, place little value on emotionally close relationships. Understanding the narcissism epidemic, write Twenge & Campbell may be important because its long-term consequences are destructive to society.

Constant rise of narcissism, in fact, may be consequence of professional inexpressiveness and broken personal relations. American culture's focus on self-admiration may have caused a flight from reality to the land of grandiose fantasy, write Twenge & Campbell.

Everything may be fake including phony rich people, phony beauty, phony athletes, phony celebrities, phony genius students, a phony national economy, phony feelings of being special among children and phony friends. All this fantasy might feel good, but, unfortunately,

reality always wins, write Twenge & Campbell. Example of reality winning over fantasy may be mortgage meltdown resulting financial crisis.

To prove their thesis Twenge & Campbell write about academic performance of US high school kids. This has not improved over the last 30 years, during a time when self esteem has been actively encouraged and boosted among American children, they write. Twenge & Campbell cite the National Assessment of Educational Progress. It says 17-year-olds' math scores have risen slightly, from 304 to a 307, but reading scores have stayed completely flat at 285. So, at best, there has been less than a 1% improvement in academic performance, conclude Twenge & Campbell.

At the same time, grades of high school students have inflated. While only 18% of students said they earned an A in 1976, 33% said they were A students in 2006, they write. Thus, there is less than 1% improvement in actual learning over 30 years, but an 83% increase in A grades claim Twenge & Campbell. American culture has decided to go with the strategy of boosting the fantasy of success rather than success itself, conclude Twenge & Campbell.

In the economic sphere Twenge & Campbell write about the availability of easy credit. Ability of some people to go into tremendous debt has allowed them to present an inflated picture of their own success, they write. This forced others to go into debt simply to keep up, claim Twenge & Campbell.

They conclude buying flashy goods on credit in order to look like a winner is similar to hitting the crack pipe in order to improve mood, adding that both are cheap and work well, but only for a very short period of time. As for the long term, both leave their users without money and feeling of happiness, conclude Twenge & Campbell.

The economic meltdown of 2008 was caused by overconfidence and greed, two key symptoms of narcissism, claim Twenge & Campbell. They provide example of builders borrowing big. Investment banks borrowed 30 to 40 times their available capital, write Twenge & Campbell. Everyone was on a narcissistic risk taking binge, write Twenge & Campbell and failed to anticipate the downside.

They add narcissistic thinking works well in a rising market as risks pays off. When things went bad, the crash was larger than usual, because the risks were bigger and narcissistic thinking was proven spectacularly wrong. This was Twenge & Campbell description of 2008 economic crisis which in their view has lot to do with narcissism.

To prove their case Twenge & Campbell offer several datasets. They say college students now endorse more narcissistic traits than college students did in the 1980s and 1990s. Also, an internet sample of the general population showed higher narcissism scores among younger people than older people, they write.

Disturbing study found nearly 1 out of 10 people in their twenties had experienced clinical level narcissism in 2005, write Twenge & Campbell. On the other side, they write, only 1 out of 30 people over 64 had experienced clinical symptoms of narcissism.

All these data suggest increase of narcissism through time, conclude Twenge & Campbell. According to them, the Narcissism Epidemic covers a broad range of cultural symptoms, including increases in materialism, entitlement, public violence and aggression, self-promotion and the desire for uniqueness.

Twenge & Campbell discuss plastic surgery rates, credit card debt, the use of personal pronouns in web addresses, increases in square footage of homes, reality TV shows, the narcissistic song lyrics and the fake paparazzi.

Cushman (1990) writes about shift from the Victorian, sexually restricted self to the post World War II empty self. The empty self is made cohesive by becoming filled up with food, consumer products and celebrities, claims Cushman. These “fillers” may be temporary. They may be changing through time. Activities of these persons may change. They may use drugs, alcohol and media or overeat, buy and gamble to achieve temporary effect of satisfaction. This effect may soon wears off. At the end they might go to psychotherapist. The two professions most responsible for healing the empty self, advertising and psychotherapy may be responsible for boosting psychological problems. This strategy may solves an old problem but may create new ones, including an opportunity for abuse by therapists, cult leaders and politicians. Psychology's role in constructing the empty self and thus reproducing the current hierarchy of power and privilege is examined by Cushman.

Narcissism is found decreasing in older participants, while increasing in males when compared to females and in individualistic societies when compared to collective ones (Fostera et al., 2003).

## *Social capital*

Relationship between people is social capital (Putnam, 2000). Social capital has the emotional and practical benefits of personal relationships attached to it, he writes. Social capital is correlated with trust, low crime rates and lack of stress, writes Putnam, adding that social capital includes friends and acquaintances that can be relied upon when time are hard.

There is difference between bridging social capital as casual connections among people of different groups and bonding social capital as strong connections among those within groups, writes Putnam. He notes that bridging social capital is more effective in causing positive effects. Bonding capital is connected to similar groups, while bridging capital exists beyond socioeconomic groups. Bonding helps people to get by. It can be limited to family and friends. Bridging helps people develop socially, becoming involved in relationships with people different than themselves.

Changes in American society may be possible causes of the decline in social capital, writes Putnam. These changes are longer hours at work, urban sprawl and the negative consequences of media, particularly television. Putnam claims each generation since the pre-war generation has been less socially inclined. He implies that people haven't been changing but rather generations have been changing. According to Putnam, the main reason for this deterioration is television, which started to take more and more free time since 60s.

Each generation watches more TV more often, writes Putnam. Watching is frequently done alone, writes Putnam and adds it is often just viewed at random. Less significant causes of social capital decline include the entry of women into the workforce, claims Putnam, adding that reason for this is that women do more organization of social events than men.

Urban sprawl is noted as one of the reasons for the decline, since it takes much more time and effort to attend social events, claims Putnam. He gives little importance to feminism and civil rights as relevant causes for the decline. The same goes for mobility and the associated urban sprawl.

Also, Putnam explains the negative consequences of the decline in social capital. Reduced sense of community, according to Putnam, degrades education, causes unsafe neighborhoods, reduces economic prosperity, affects personal health and happiness and the even lowers the effectiveness of democracy.

High social capital correlates strongly with quality of education and not government spending, writes Putnam adding that high social capital is also correlated to safe neighborhoods, quality health and happier communities. Putnam examines four factors that have resulted in a decline in social community. The first is generational change. People learn much about community involvement with others through their parents. The second factor is television and other media. Other factors include the rise of the two-career family and suburban sprawl.

Much of the isolation is the result of the long-term effects of materialism, with concentration on gaining more wealth, writes Putnam. Americans are entirely focused on getting ahead, writes Putnam, adding that anything interfering with this obsession for greater material security is ignored. He claims that reason for the decline in participation is that togetherness and unity are not appreciated values in modern society, adding that, on the other hand, selfishness, greed and materialism are in line with narcissist tendencies of modern societies.

Entertainment revolution may have destroyed the need for relationships. Modern society is based on mutual lust for material goods, claims Putnam. Although modern citizens have significant number of hours each week for relaxation, these may be used to be spectators on the fantasy lives of celebrities. People may decide to displace the potential richness of personal relationships for a false media reality displayed on their television screens. Life, more than anything else, is about personal relationships writes Putnam. According to him, the current society avoids these relationships

## *Participation*

While nominal membership in community organizations has not actually fallen much at all, active involvement has fallen a lot, writes Putnam (2000) adding that, although the number of voluntary organizations has grown, many of these are lobbying operations, with professional staffs, few if any local chapters and no membership required. Although being formal members, most Americans no longer spend much time in community organizations, writes Putnam.

Ironically, these trends are measured despite rapid increases in education that have given the skills, the resources and the interests that once fostered civic engagement, writes Putnam. Informal gatherings have become less common too, claims Putnam and adds, that in the late 70's, for instance, the average American entertained friends at home about 14 times a year. Now it's 8 times a year, adds Putnam. Charitable giving nearly doubled between 1960 and 1995, Putnam writes, income and spending have increased too. As a share of total income, wrote Putnam, philanthropy has actually shrunk. Volunteering has increased, but much of it is one on one tutoring, wrote Putnam.

He adds that support groups and the like are growing, but they foster self-involvement as much as they do community participation. Voter turnout and the trust of Americans in government are still down, writes Putnam, adding that it is the same with church attendance. All these go in support of Putnam thesis that civic life is weaker now than in 1950's. For Putnam, every kind of social capital is good for society. He claims, the more people get together the more civically engaged we'll be.

As for effects of media, Putnam writes TV not only spends time of users but it also breeds passivity. Other causes of the decline in civil participation recognized by Putnam, suburban sprawl and the time crunch for working women and their families, each account for at most 10 percent of the problem. According to Putnam, not only working women but men and nonworking women show decline in civic engagement. If the women who led community efforts in the past are busy elsewhere that reduces everyone else's opportunities to participate, claims Putnam.



## *Civic engagement*

Researchers found out, writes Putnam (2000), that education, urban poverty, unemployment, the control of crime and drug abuse and health are better off in civically engaged communities. Research on the varying economic attainments of different ethnic groups in the United States has demonstrated the importance of social bonds, writes Putnam and adds these results are similar to the ones coming from the wide range of settings and they demonstrate importance of social networks. Other research showed, wrote Putnam, that the quality of governance was determined by longstanding traditions of civic engagement including voter turnout, newspaper readership, membership in choral societies and football clubs.

Civic engagement produces better schools, faster economic development, lower crime and more effective government, writes Putnam and adds that the parallels across hundreds of empirical studies are striking.

Life may be easier in a community blessed with stock of social capital. Networks of civic engagement encourage the emergence of social trust, writes Putnam, and adds that such networks facilitate coordination and communication and amplify reputations. Dense networks of social interaction reduce incentives for opportunism writes Putnam and adds that networks of interaction broaden the participant's sense of self.

The timing of the downturn in social connectedness, has suggested to some observers that an important cause of civic disengagement is big government and the growth of the welfare state, claims Putnam. By crowding out private initiative, Putnam argues that state intervention has subverted civil society. Insistence on this kind of argument goes in favor of big business. Government help may have appeared because social capital was already damaged at that time. Involvement of media in homes of society members and therefore presence of manipulative interests may point out to the businesses as those who plant "seeds of separation". If welfare state no longer exists, this may create opportunity for more "selfish actions". Therefore, profit interest would thrive in the case everything comes to the private hands.

Putnam writes civic organizations with long histories are being forced to close their doors because new members aren't coming in. The World War Two generation was highest in public involvement, writes Putnam and adds that voting and faith in government peaked in the 1960s.

The entire long-run decline in turnout is due to the gradual replacement of one generation of voters by the generation that came later, claims Putnam.

Voters are more likely to be interested in politics, to give to charity, to volunteer, to serve on juries, to attend community school board meetings, to participate in public demonstrations and to cooperate with their fellow citizens on community affairs, writes Putnam. He adds that the average college grad today knows little more about public affairs than did the average high school graduate in the 1940s.

Newspaper readership and political participation are down while political contributions are up, concludes Putnam, adding that financial capital is replacing social capital. Attendance at public meetings fell from 34 to 18 percent among the well educated, but from 20 to 8 percent among those who only graduated high school and 7 to 3 percent amongst those who didn't, adds Putnam.

He claims that there are three types of voluntary associations, community based, church based and work based. The number of voluntary associations is up, but they have fewer members, writes Putnam, adding that many have no participants and that the same goes for professional groups. Between 1973 and 1994 the number of men and woman who took any leadership in any local organization was sliced by more than 50 percent, writes Putnam. He adds that religious attendance is the best predictor of how many people one will talk with each day.

Also, 75-80 percent of church goers give to charity, while only 55-60 percent of non-church members do that, writes Putnam. As for volunteering, 50-60 percent of church members do it, while only 30-35 percent of non-church members do, claims Putnam, adding they the percentage of Americans who identify themselves as having no religion has risen steadily from 2 percent in 1967 to 11 percent in the 1990s.

Putnam adds that church attendance rose from 1943 or so to 1957 or so, but it has dropped ever since adding that by 1997, church attendance had gone from about 47% to 37%. Involvement in religious activities has fallen by 25 to 50 percent, writes Putnam, adding that there are fewer moderates in religion, while most of the church goers are now divided between extremely and lightly devoted.

It may be question of motive whether people are turning to church because they really want to, or because they are escaping some problem. In other words, is their participation in some activity an addiction or not. If they are escaping something, it may be the case their

participation in activities of the church may be extremist. This may explain polarization in attachment to religion.

Since the 1950s when union membership peaked, the unionized portion of the workforce has decreased from 32.5 percent to 14.1 percent, wrote Putnam, adding that also, the type of involvement in unions has slackened. Unions are now seen mostly as hired bargaining agents, not as a social movement, claims Putnam. He writes about possible reasons for this. Change from blue collars to white collars may be only about one quarter of the story. The real reason may be that people became skeptical about membership.

On the other hand, Putnam writes, membership in professional organizations is up. Also, divorce is up, he adds. This may have to do something with social capital in organizations.

### *Activities of common interest*

Although people do not work alone, there is no evidence of the increase in workplace socializing over the last decades, claims Putnam, adding that co-workers are for less than 10 percent of friends and that the ties at workplace are casual. Neighbors are more likely to be listed as friends than co-workers, claims Putnam.

Also, work may have become temporary. And this reality has made people focus more narrowly on their work, writes Putnam. He claims that in 1955, 44 percent of people said they enjoyed work more than home. By 1999 only 16 percent enjoyed work more than home, writes Putnam and adds that newer data suggest one in four employees is angry on the job.

Formal community involvement is relatively modest in early life, peaks in late middle ages and then declines with retirement, claims Putnam. Informal social involvement follows the opposite path. American social engagements are dropping off drastically, writes Putnam, adding that people eat dinner together less often. Families eat together less and more and more folk eat alone, claims Putnam, adding that families eat and travel together less and they go to bars and nightclubs less. Overall people's time is towards themselves and their family and away from the wider community, claims Putnam.

According to Putnam, sports participation is down, but watching is up, adding that, this is not due to generational change. Between 1980 and 1993 bowling increased by 10 percent, writes Putnam and the number of leagues decreased by 40 percent.

Charitable giving, blood donation are more common in small towns than in big cities, writes Putnam adding that religious and secular organization members give more. Putnam writes that in 1960 Americans gave away about 1 dollar for every 2 they spent on recreation, while in 1997 they gave away less than 50 cents for every 2 dollars they spent on recreation.

Volunteering is up, writes Putnam. Americans volunteered a little over six times a year in the 1970s, but by the 1990s that was up to 8 times a year, wrote Putnam. But virtually all of this increase is due to those aged sixty and over, claims Putnam. He adds that people in their thirties volunteered 29 percent less often than people of the same age in 1975. He also insists that between 1982 and 1997 volunteer firefighters fell by a quarter.

Life expectancy is enhanced in trustful communities, claims Putnam. In large communities reputation is less important, he claims adding that those who engage in community

life are more trusting and more trustworthy. Youth are less trusting than old people were in their day, writes Putnam. Unlisted phone numbers and aggressive drivers are up, writes Putnam.

Crime rates in America began to rise sharply in the middle of the 1960s, when measures of social capital went down, wrote Putnam. He wrote there were fewer lawyers in 1970 than in 1900, adding that after this point the number of lawyers exploded.

Telephone communication transfers less info than face to face, claims Putnam. It may be the case direct communication may be more expressive than the indirect one. The difference is, writes Putnam, in emotions, cooperation and trustworthiness. Putnam writes an experimental study found that extensive internet usage causes greater social isolation and even depression.

Exceptions to the general decline in civic disengagement are youth volunteering, the internet, evangelical Christians and self help groups, writes Putnam.

Unemployment seems to, not radicalize people, but make them more passive, writes Putnam. He adds that the only leisure activity positively correlated with financial anxiety is watching TV.

Putnam added that the fraction of women who work outside the home went from one in three in 1950s to two in three in the 1990s. One practical way to increase community engagement would be to make it easier for women and men to work part time, writes Putnam. Full time work inhibits a woman's social involvement, writes Putnam adding that women who work part time out of choice are the highest participants in public life.

By the end of the 1990s, 80 to 90 percent of all Americans drove to work alone, writes Putnam, adding that between 1983 and 1995 the average commuting trip grew 37 percent longer in miles. Each additional ten minutes in daily commuting time cuts involvement in community affairs by 10 percent, writes Putnam.

Putnam claims that a long-term trend toward increasing depression and suicide is generationally based. Depression has struck earlier and much more pervasively in each successive generation, beginning with the cohort born after 1940, claims Putnam. He writes that between 1950 and 1995 the suicide rate among adolescents aged fifteen to nineteen more than quadrupled, while the rate among young adults aged twenty to twenty-four, beginning at a higher level, nearly tripled. This rise coincided with a decline with an equally in suicide amongst older adults, wrote Putnam.

In the 1940s and 1950s youth were happier than adults, wrote Putnam adding that by 1975 age and happiness were unrelated.

Putnam wrote that by 1999, young were less happy than the old people. At mid-century young Americans were happier and healthier, wrote Putnam. At century's end that same generation remains distinctively well-adjusted psychologically and physiologically, claims Putnam.

The average teenager typically spends three and a half hours alone each day, writes Putnam. Compared to those in the 1950s, they report fewer, weaker and more fluid friendships, writes Putnam. Putnam added that private socializing has gone down. There has been a 60 percent fall in club meetings and a 60 percent rise in families that dine alone, wrote Putnam. He wrote that the divorce rate didn't go up until the 1970s.

There was an extraordinary burst of civic activity that occurred during and after the Second World War, claims Putnam. The war reinforced solidarity even among strangers, writes Putnam.

Social capital is important in keeping teenagers from dropping out of school and hanging out on the streets, writes Putnam. Education level of the adult population does not have a significant influence on child outcomes, after poverty, social capital and demographics are taken into account, claims Putnam. In states with high social capital children spend less time watching television, writes Putnam, adding that television viewing is negatively correlated with success in school.

Putnam also claimed there has been a professionalization of politics. Putnam writes professional staffers are often engaged in elections. For example, call centers in political campaigns started employing staff, although these positions were previously occupied by volunteers.

As some possible solutions to the problem of social capital, Putnam proposes raising youth participation, changing workplace, increasing part time work, altering transportation and organizing cultural activities. Putnam gives his stand on issue of representation by saying that main decisions should go bottom up, not top down.

Susan Greenfield claims that both fiction and fact used to give insight into real world (New York Times, 2012). She adds that current technologies have been converted from being means to being ends. Greenfield writes that instead of enriching life in three dimensions, an

alternative life in just two dimensions, stimulating only hearing and vision, seems to have become an end in and of itself. She is not concerned with technology itself, but the degree to which it has become a lifestyle in and of itself, rather than a means to improving life.

Previous paragraphs speak about modern society in terms of narcissism as “social diagnoses,” declining social capital (participation among else) and presence of profit motive through new technologies (media). These social changes in the last 50 years may be useful for explaining relation between media addiction and political participation.

## Conclusion

This study was initiated because increasing importance of new media in societies around the world. Internet as new media proliferated since 1995 becoming primary asset for increasing number of people who use e-mailing, messaging, social networking and browsing frequently on the go. This increasing importance of new media provided basic idea for this research to find out how digital media are affecting Serbian society, through prism of addiction to all media and in relation to political participation as it is basic pillar of democracy (more precisely: functional citizenship, as defined in one of the chapters)

Some data indicated increases in media use and decreases in political participation. That is why aim of this study is to see if there are relations between media addiction and political participation with main hypothesis that rising media addiction causes decreases in political participation.

Research results confirmed all hypotheses including main one. Indications that increases in media addiction cause decreases in political participation were confirmed. Also, research results indicate that new media are more addictive than old media. This is explained through analysis of expressive potential of new media and through analysis of addictive features of new media. Above that, this study contributes to social science because it uses universal methodology to measure addiction to both old and new media, while dividing media addicts into different groups sorted by level of their addiction (lighter or stronger addicts).

In the future, universal methodology to measure media addiction should be improved, while research results should be examined and presented through 3D graphs. Limitation of this study is measurement of addiction that is done in one country while it would be useful to do such measurement in all countries. That way research results could be compared between countries and answers could be found to question about society features that affect higher or lower media addiction levels. Also, after throughout measurement and analysis, governmental policies, strategies and laws may be established in order to “fight media addiction”.



## ***Methodology***

This study reports an investigation of overall media addiction in Serbia for 2011 by using the universal indicators for all media. To get these indicators, new methodology has been established.

To calculate the media addiction, 8 factors are used including 7 questions (subjective factors) and one objective parameter (length of media use). 10 degree scales are used to get detailed results. After filtering research participants through prism of Prolonged use (40% top above mean of length of use for each media) and subjective indicators (7 of them) it has been determined that 67.9% of them show some signs of media addiction, while 7.6% are considered extremely addicted. Low levels of addiction have been manifested by 48.7% of population. Middle rate of media addiction has been shown by 11.7% of research participants.

When looking at individual indicators there is the pattern corresponding to the levels of addiction with severity indicated by these indicators and how specifically they describe some media-related situations. Vague and less severe indicators show lower percentages of recognition by research participants.

On the other hand, indicators showing media use severely affecting direct reality of research participants in negative ways, measure higher percentages in research results. This tendency shows importance of customizing criteria for pathological gambling to real life situations in media use, to get valid results, because then it would be easier for research participants to recognize some situations from their daily routines.

## ***Results***

There have been two major changes which marked media driven era since 1995. Advances in mobile devices technology enabled human beings to access media from anywhere anytime. Also, appearance of social networks (within internet) opened new realms of life simulation, because of their interactive features, potentially boosting media addictions. These developments point to importance of standardized global measuring of media addiction and research into its effects.

Results of this research indicate that persons oriented towards outside trends and social successes are more likely to become media addicts. Also, stressful situations coming from family, workplace, education or moral and ethical norms are strongly linked to media addiction. On the other hand, family as liberating agent has been found to correlate with decrease in levels of media addiction. Repression of basic needs and wishes has been increasing with levels of media addiction. Also, media addiction has been increasing with those research participants with feelings of happiness tied to shopping. This indicates connection between different types of addictions. As some correlations have been identified connected to social success, repression of basic needs and wishes and shopping, it has been proposed to sort media addicts by media they are addicted to and awareness of their addiction.

This study also examined media use and its relation to media addiction on three levels: purpose of use, media of choice and online application utilized. Conclusions include: media addiction increases with those who use media for fun as opposed to individuals who use media for information; level of media addiction is higher with users of new media as opposed to users of old media; more interactive and less practical (reality-oriented) online applications such as social networks and chat are more addictive. On the other hand, less interactive and more practical applications such as videos, pictures, e-mail, download and web surfing for purpose of job finding/education are less addictive.

Analysis of the results examines nature of new and old media to conclude that level of addiction to some media may be related to number of senses occupied during media use (such as hearing and vision) and some essential media features such as live broadcasting and interactivity. Internet occupies highest number of senses and it has maximum number of features followed by TV, radio and print. This may explain why newer media are more addictive than older ones.

Digital revolution brings enormous changes in everyday routines of society members, by giving them an opportunity to substitute direct communication with an indirect one with use of social networks for example. “Dissonance from reality” may be essential pillar of media addiction. Through examination of media addiction, it may be possible to find out about wider social implications of media in technology driven era.

This study lists consequences of media addiction as mental, verbal and physical aggression, personal, family and job related disruptions and physical implications. Also, it classifies media addicts into eight types, based on awareness about their addiction and media they like or dislike.

These types are additionally examined to find out that internet addicts may have decreased capability of reception of other media, because of their special connection to one media of communication. This may be because internet (and within it social networks) appear to be most valid substitution for direct communication when compared to other media (as its features are interactivity and access from anywhere anytime by use of mobile devices). Also, after throughout analysis it has been determined that nature of social networks provides limited capacity for expression, which possibly affects reception capabilities as well. There might be connection between two analyses telling that internet users have decreased capability of reception of other media and other one telling that internet has most limited capacity of expression when compared to other media.

Also, number of correlations between various types of media addicts and addiction indicators suggests that addictions to new media are stronger than addictions to old media.

Persons disliking the internet usually like print and press media. TV addicts prefer most of the media, possibly because they belong to middle generation of users. Surprisingly, young media users, more resistant to addiction are marked as “radio lovers.”

Research results suggest that as age of research participants increases, media addiction decreases. This research result is predictable as younger people tend to be accustomed to new technologies which are more addictive than older ones.

As for level of education, research results show that more educated people are weaker media addicts. This research result points towards importance of education to stop spread of media addiction and therefore boost democratic processes, if it is presumed that political participation decreases with media addiction, as shown by research results.

Research results that speak of “friendship virtuality” show that more people socialize online, they are more media addicts. So if someone uses internet in dominant way to communicate with friends, the higher chances are he or she would become media addict.

People who dedicate more attention to their work have slightly more chances to become media addicts. This data can be useful for further explorations in this realm, because examination of work satisfaction and motive can provide ideas on sources of media addiction.

### ***Media addiction and political participation***

Final results of this paper concern media addiction and political participation. To get there it was necessary to examine media addiction process in detail, putting it into the context of previous research inquiries and theoretical aspects of the issue. Main issue is determining whether media addiction impacts political participation and how. It was presumed that as level of media addiction increases, reverse process happens with political participation. This issue may be important for any society, not just Serbian, where the research inquiry took place, because political participation is basic pillar of democracy. If people are not capable or willing to take part in political processes, then minorities in power may establish full control over societies. With ever-increasing presence of mobile phones and other electronic devices in lives of people in modern communities, threat of media addiction is high. That is why further examination in field of social sciences may be of importance to modern societies.

First aspect of final research results examines research participants in sense of their confidence in relation to future and fear in relation to present and future. Research results suggest that as confidence in future decreases, level of media addiction increases. On the other hand, as fear in present and future increases so does the level of media addiction. Media addicts are therefore less confident and more fearful than those who are not media addicts.

This research result is logical because it makes sense that people who have problems in personal and professional life fear about their present and future. This is because problems in personal and professional life are usually affiliated with media addiction. Media addiction may make people less confident about their political participation because of fears about their present and future. In this context, media addiction may make people quit with their political participation, not only because of lack of time, but also because sort of “depression”, the condition in which people are not confident about their own lives.

Second aspect of final research results speaks about political participation in three ways. First, political participation is examined in terms of interest towards politics. This relates to talks about political matters with other people. Research result suggests that less interest in politics means more media addiction. That is, as interest in politics decreases, media addiction increases.

This is logical, as people who use media extensively lack time for political talks. Except time, media addicts also lack interest in politics. Lack of time and interest towards politics may

be present because of problems media addicts experience in their personal and professional life or because extensive media use.

Another aspect of political participation is political knowledge. This question relates to knowing factual information about politics and also interest in political issues. The more people know about politics the more they are interested in political issues. Similarly as with interest in politics this research inquiry showed reverse relation between media addiction and political knowledge. The more people know about politics, the less addicted to media they are.

As with previous issue, this is logical, as addicted persons lack time to think and learn about politics. Knowing that area of common interest including various political decisions affects everyday lives of citizens in societies it is clear how much engagement in this field is important for individuals, society and functioning democracy.

Third aspect of final research results speaks about direct political participation. It compares level of political participation and level of media addiction. This knowledge has been acquired by questions concerning participation in voting. Research participants were asked to answer in which elections they took part. List of elections was placed in front of research participants so that they could mark those elections that they voted on.

Finally, points are calculated to determine level of political participation assigned to research participants judging by frequency of participation in elections. In this aspect of political participation, research results show that as media addiction increases, voting decreases.

To sum it up, all aspects of political participation research showed that as media addiction increases on one side, either interest in politics, political knowledge or political participation, on another side, decrease.

***Topic for further research: do negative news impact emotional wellbeing***

Further examination into how media affect expression and reception levels of their users might be useful. Also, examination into relation between emotional valances of classical media content and social network content may give social scientists a clue about relations between official media reporting and how this possibly affect peoples' emotions and well being.

Level of disproportion between social and news moods may correlate with levels of media addiction. If the disproportion grows, level of media addiction may grow too.

The opinion that there is a disproportion between social and news moods has been registered in answers of research participants on question about proportion of positive and negative TV news.

Majority of research participants (76.7%) answered that there are too many negative news on television, while only 8.2 % of them replied that there are too many positive news on television. On the other hand, when asked if media provide realistic picture of the world around them, or deceptive content is dominant, 77.4% of research participants answered that media are unrealistic, while just 7.4% replied that media are realistic.

Research participants often feel that news about negative events affect their mood in a bad way (54.6%), while 23.8% do not feel this often. These questions however may be examined in further research studies by comparing emotional valences of daily news and content written by social networks users. Some additional research results of other studies may point to this question.

According to A.C. Nielsen Co. (2009), number of murders seen on TV by the time an average child finishes elementary school is 8,000, while number of violent acts seen on TV by age 18 is 200,000. Murders and violent acts are far away from reality of most children in the USA, but despite this, subjects of violence are extensively exploited in media, usually for the sake of profits or because of political reasons. A.C. Nielsen Co. also found that number of 30-second TV commercials seen in a year by an average child is 20,000, while number of TV commercials seen by the average person by age 65 is 2 million.

The same agency found that 92 percents of survey participants thought that TV commercials aimed at children made them too materialistic. They published that total spending by 100 leading TV advertisers in 1993 was \$15 billion, while percentage of local TV news

broadcast time devoted to advertising was 30. Except violence and commercialism, A.C. Nielsen Co. (2009) published that media devoted 53.8 percents of time to stories about crime, disaster and war, while they devoted only 0.7 percents to public service announcements.

These kinds of stories may affect media users to get scared without any purpose, because usually these situations happen far away from media users.

On the other hand, if a crime happens in neighborhood of media user, news story about this crime would affect mood of that person in a negative way, because of fear something similar could happen to that person, despite the fact that negative event occurs once in many years.

Facts about representation of violence, commercialism and negative news in media may speak about failure to project reality, which may produce negative consequence not only to media addicts, but to whole societies. Unbalanced reporting in terms of domination of negative news may be the cause for deep problems in societies around the world. Idea about realistic depiction of society with no significant negative or positive connotations comes from the point of social representation and the notion that journalists are agents of society with role to depict social reality.



***Topic for further research: does media use affect capabilities of reception and expression?***

One of the research results of this study is that persons with a special preference to one media have limited capacities to use other media. This may be logical but it has to be accounted that reception capabilities of media addicts decrease as newer and more addictive media are in question. This means that internet addicts have lowest capability of receiving other media, while radio and print addicts have higher capability of receiving other media.

A key to supposed “decrease in happiness” in societies with high living standard and high media consumption rate may be decrease in expression and reception, not only of non-preferred media, because of substitution of activities in direct reality with activities in the indirect reality. This may be “basic social illness” tied with nature of media. This substitution of time may be important, because it may affect social members to become incapable of empathy, love and other significant elements leading towards happier and fulfilled life.

TV-Free America was founded in 1994 to encourage Americans to reduce the amount of television they watch in order to promote richer, healthier and more connected lives, families and communities (Mittell, 2000).

Research results of this study point towards invisible and potentially most devastating consequence of media addiction – decrease in reception and expression capabilities with addicts, potentially reflecting to notions such as wellbeing, happiness, creativity and change in values of major populations (not only strong media addicts).

That is why the question of light addicts may be more important in terms of society, than the inquiry into the matter of strong media addicts. Emptiness, lack of will, absence of emotions, abolition of spirit, decreased sensitivity, missing of sense of life and apathy may be social problems of modern societies which can be explained by vast indoctrination of media in lives of their users, thus causing the decrease in reception and expression capabilities. This should be examined by further studies as a prolongation of research result of this study in terms of decrease in reception and expression capabilities of media addicts related to non-preferred media.

Study was devised to investigate the function of television in children's leisure time, writes Furu (1971). He separated children into TV-type and print-type groups, to find out that print-type children are superior in intelligence, creativity, positivity and adaptability and are also more future-oriented. Results of his study also suggested that the school achievements of TV-

type children were inferior to those of print-type and that children in a high parent-child conflict group tended to view TV heavily.

EEG<sup>2</sup> studies show less mental stimulation, as measured by alpha brain-wave production, during television viewing, than during reading, claim Kubey and Csikszentmihalyi (2002). More than 25 years ago, write Kubey and Csikszentmihalyi, psychologist Tannis M. MacBeth Williams (1960) of the University of British Columbia studied a mountain community that had no television until cable finally arrived. He found that over time, both adults and children in the town became less creative in problem solving, less able to persevere at tasks and less tolerant of unstructured time.

New research is suggesting that a child's metabolism slows down when watching television (McIlwraith, 1990). He also finds that consumption of "junk food" among adult self-labeled TV addicts is higher than for "non-addicts".

Some people report feeling more passive after viewing than before they began and this passivity may decrease the likelihood that viewers will become involved in more active and potentially rewarding activities (Kubey, 1996).

Noted researchers suggest that media use may affect creativity and wellbeing that should be explored by further research inquiries.

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<sup>2</sup> EEG, or electroencephalogram, is a tool used to image the brain while it is performing a cognitive task.

***Clues that come from research results: final observations***

Main conclusion of this study is about processes of media addiction and political participation with a final conclusion that there is reverse relation between media addiction and political participation. This means that if media addiction rises, political participation drops. Other results can give a clue to social scientists and institutions on how to further research and tackle issue of media addiction and political participation.

Clue that comes from the fact that younger people are more affected by media addiction because they use more addictive media and do it more than older people can help social scientists and institutions grasp sense of importance of this issue for the future of democracy.

On the other hand, clue that comes from the research result about education and media addiction can help state institutions and nongovernmental organizations prevent media addiction and help democratic process.

Clue that lower levels of media addiction are connected to strong family may be useful for societies, as they can develop measures to revive family and make it stronger.

Threats that democracy of 21<sup>st</sup> century is facing may be less about dictatorship of people and more by “dictatorship of technology”. People should be aware of invisible hegemony of media through education programs that warn them about dangers of media use and tell them how to use media safely, therefore making democracy stronger.

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## Appendix

Table A1 *Numbers of PMA\* with different levels of excessive media use*

MA** Level	Nr. of subjective signs of MA	Nr. of PMA	% of PMA	Margin of error for 95% confidence
0	0	441	22.7	±4.67%
1	1	611	31.5	±3.96%
2	2	464	23.9	±4.55%
3	3	258	13.3	±6.10%
4	4-6	168	8.6	±7.56%

\* PMA = potential media addict; \*\* MA = media addiction

Table A2 *Parameters of the model of the OLS regression that shows the number of people (y) in percents as a function of different levels (x) of media addiction*

Fig.	Activity	a*	b	R <sup>2</sup>
14	Media addiction in Serbia for 2011	-5.78	25.79	0.9536
15	Consider copying formulas as their way to happiness	1.8	30.65	0.8895
16	Societal success more important than their intimate wish	2.86	13.94	0.9766
19a	Feel repression from education,	1.71	4.42	0.9309
19a	Feel repression from workplace	2.63	8.04	0.812
19b	Feel repression from family	2.98	3.26	0.9585
19b	Feel repression from moral and ethical norms	2.21	10.14	0.8037
20	Feel freed by family	-4.33	81.24	0.996
21	those who repress their basic needs and wishes	5.88	15.06	0.9705

22	Feel happy because of shopping	5.68	24.1	0.9986
23	purpose of media use to have fun	2.49	27.9	0.8251
24	those who use social networks for fun	8.55	30.88	0.959
25	those who use social network frequently	6.15	25.76	0.928
26	those who use old media for fun frequently	2.84	33.52	0.786
27	those who use old media for information	-1.41	92.26	0.7118
28	those who use new media more than old ones	7.92	18.96	0.9937
28	those who use old media more than new ones	-1.41	93.67	0.7118

\*The linear regression equations are given as  $y=a x+b$ ,  $R^2$ =coefficient of determination, where a is the slope and b is the intercept.

Table A3 *Parameters of the model of the OLS regression that shows the variable (y) in percents as a function of different levels (x) of media addiction*

Fig.	Variable y	a*	b	R <sup>2</sup>
17	Education	-1.161	14.58	0.972
18	Age	-9.77	64.73	0.970
37	Survey points (political knowledge)	-0.394	6.194	0.854
38	Survey points (political participation)	-0.567	5.781	0.8717

Table A4 *Parameters of the OLS regression that shows the number of people (y) in percents as a function of different levels (x) of media addiction. Levels of media addiction are given in Fig.29 for those who use different media (multiple choice questions)*

Medium	a <sup>*</sup>	b	R <sup>2</sup>
TV	-1.0731	92.223	0.642
Mobile phone	1.8481	80.272	0.7296
Print	-1.6957	77.926	0.6944
Theatre/books/films	-2.1617	74.082	0.7514
Radio	-3.1095	68.97	0.7791
Social networks	8.7781	32.862	0.9844
Digital camera or VR	2.5181	26.252	0.669
Gaming consoles	2.5739	19.696	0.9724
Music on the go	4.5325	14.567	0.7644

\*The linear regression equations are given as  $y = a x + b$ ,  $R^2$ =coefficient of determination, where a is the slope and b is the intercept.



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