

Models of media effects

The hypodermic syringe model – this model is used by **Marxists** to explain the ideological power of media owners. It views the media as being like a syringe which injects ideas, attitudes, and beliefs into the audience. Consumers of the media are thus a powerless mass with little option but to be influenced.

The two step flow model – This model views the audience as being active rather than passive and was developed by **Katz and Lazarsfeld (1955)**. They argued that respected members of social groups are '**opinion leaders**' and that their interpretation of media messages would then lead any subsequent discussions on the media content.

The cultural effects (drip-drip) model – This model recognises that audiences are active and that their interpretation of media content is diverse.

Neo-Marxists use the cultural effects model to explain how ideas of the ruling-class **permeate** people's consciousness over time. They argue that the media is a very powerful tool in conveying capitalist ideas, norms, and values.

The uses and gratification model – The uses and gratification model postulates the most active audience, and the weakest effects of the media. It suggests that we **use** the media in any way that we want, when we want to, and for our own purposes.

Moral panic

A **moral panic** is an **exaggerated outburst of public concern over the behaviour or morality of a group in society**. The sensationalist nature of the mass media is central to **Cohen's (1972)** definition of moral panic. The argument presented is that the type of information available to the public (through the media) greatly influences the way in which society interprets and reacts to a given situation. Cohen states that '*the mass media is the form that most people receive their pictures of both deviance and disasters*'. **The information presented in the media thus has a great effect upon public perception** of both the causes and perpetrators of crime and deviance. As such, the media message is fundamental to the development and maintenance of a moral panic.

A folk devil is the subject of a moral panic – the group who the media is focussing on, the group who is being targeted for exaggerated reporting.

Deviancy amplification is one of the alleged consequences of a moral panic – where a group becomes more deviant because of media exaggeration of their deviance.

New media

New media is media that uses **digital technology** and the **Internet**. It can be described as interactive as it lets users select the stories that they want to watch, in the order in which they want to watch them.

The neophiliac perspective of the new media –

This perspective argues that **new media has been beneficial** for society and individuals. New media can create a participatory culture where media content is shaped by consumer involvement.

The cultural pessimist perspective of the new media –

This perspective has a **critical view of new media** and its impact on society. It argues the new media is simply an evolution of traditional media because the control of the media is still in the hands of the elite power.

Age differences in new media usage

Boyle (2007) – Generational gap in access to and use of new media. Gap exists because the younger generation has grown up with new media, and been taught how to use it through peers, at school, and through the Internet at home by themselves.

Class differences in new media usage

Helsper (2011) – Those from the **lowest social classes** are **less likely** to have full access to and use of the Internet and other forms of digital media.

Gender differences in new media usage

Li and Kirkup (2007) – **Men are more likely** to have positive attitudes towards the Internet and use it more, and they are more likely to have confidence in their skills.

New media and globalisation

McLuhan (1964) coined the term **global village**: rapid technological change which has led to space and time barriers in human communication to be eliminated, where people around the world can now communicate instantaneously.

Flew (2002) – New media and technology has caused the globalisation of popular culture – **cultural homogeneity**.

Sklair (2002) – Americanisation of popular culture due to new media and globalisation.