

THE EFFECT OF THE MASS MEDIA IN THE EU PERCEPTION

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ABSTRACT:

IN AN IMAGE CULTURE SUCH AS THE ONE IN WHICH THE MEDIA IS THE DECISIVE FACTOR IN THE PERCEPTION OF EVENTS, THE MENTALITY OF YOUNG PEOPLE IN ROMANIA AND BEYOND IS SHAPED BY THE IMPACT OF SOCIAL NETWORKS. THE MEANING OF THIS MODELING IS A POSITIVE ONE, BECAUSE THERE IS THE EXCHANGE OF INFORMATION, THE ACCEPTANCE OF DIVERSITY, THE UNDERSTANDING OF THE GLOBALIZATION PROCESS AND THE FACT THAT THE EUROPEAN UNION IS A GUARANTOR OF FREEDOM AND DEMOCRACY.

KEY WORDS: MASS MEDIA, IMAGE, FREEDOM, EUROPEAN UNION

INTRODUCTION

The present age can be described as the operational end of the concept of historicity, the present time dominating perception, especially due to the existence of visual and audio visual media. History is now the television network or the Internet where the information is instantaneous and simultaneous.

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Gianni Vattimo finds this context appropriate, saying: "There is a kind of fundamental immobility of the technical world that fiction writers have represented as a reduction of any experience of reality to an imaginative experience (no one really meets no one, everyone sees everything on television or computer monitors, which even, even more realistically, is perceived in the veiled and air-conditioned silence in which computers work"². Because everything is limited to transparency and surface, man can manifest himself predominantly as an appearance or image, being a surface of absorption or resorption of the networks that influence it Concrete is transformed by abstraction, computation, and cropping of snapshots. Based on imaging, everything comes extremely fast and concurrently, giving the impression of mixing: discourse, order, classification and The immediate consequence is the mastery of space only as a picture, in a parallel structure of

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² Vattimo Gianni, *Sfârșitul modernității*, (Constanța: Editura Pontica, 1993), 17.

the world and nature. The world is reconfigured under the impact of the visual media through the network structure, provided by the immense penetration of information and interrelationships. We are witnessing a kind of liberation in all fields as an effect of the extension of meanings, facilitated by the overcoming of classical thought based on the concept, towards contemporary, sign-based. Liberation is manifested in all areas: political, cultural, pulsational, economic, etc. The free mix of image meanings allows the exploration of uncharted aspects, even at the same time as their production, through famous live broadcasts.

In contemporary society, we feed us more and more with images. There is an immense appetite for the image: whether it's external, provided by TV or computer, or inside, provided by its own delusional scenarios. The imagistic culture of the information society places, paradoxically in its center, the inner image. We find old collections of ideas and mentalities staged in imaging interfaces. We are witnessing an interesting synthesis of esotericism, traditions and electronics. Whatever we desperately want and do not possess, we acquire a computer, and we build everything virtually, more by connecting to the network structure, expediting what we do to others through the Internet. So we get to see just what we want and only the aspects we resonate with. Our thinking has somewhat greater powers. The world seems to be the result of our consciousness. In the plurality of possible values we want or dream to join, we create a self that we want to be seen, posturing the creative capacity that we have without realizing through thought. The creativity of the human mind is thus stimulated by virtual environments, being immensable, more exerting collectively as a result of the thinking of the whole of humanity, that is, of the global network. Both science and mass culture cramming on these issues begin to observe them and analyze their consequences. The creative and manipulative power of the image can change the perceived world, for example a beautiful place, designing hatred and resentment can make it ugly, in a space of conflicts and each other, an anonymous space loaded with special media events becomes the most beautiful and desirable at some point. However, the extraordinary power of thinking and perception in this society of the image shapes its individual and his mentality differently, in the sense of gradually releasing the tradition under the tyranny of obstruction in prejudices. We observe a process of secularization of time in the sense of eliminating the useless old and of another imposing of values synonymous with the new and acceptance.

Man feels freely internally, independently, and the prejudices of others do not take them into account. Through what is being communicated globally, others will do the same. The community is reconfiguring. The patterns are constantly changing due to the growing range of offers offered by the global consumer society. This solution leads in the present world to preserving the difference in unity, each desiring a new interesting experience and experiencing diversity. Then, paradoxically, in a world centered on difference, each tends to imitate the other just because he sees it differently. So, the man of technical civilization assimilates different experiences and values, but they allow globalization.

The concurrency of the events transmitted by the live transmission produces a perception as if they really happened to the individual and induced a easier and more direct assumption of their significance. The event produced and perceived by individual live is not for him history and something outside, but is presently lived. We live all that happens to us, but also what happens to others in Europe or the world. It depends only on what we choose to track and focus on. The selection of the information we access from the media complements and builds our present life segment and shapes our mentality, shapes our opinions, influences our prejudices, or ingests ideas

that we accept or reject. Our mind works like a sponge that absorbs what we offer it and arranges everything, as Kant said, in the two files: space and time. The age segment that best understands their meanings and meanings is obviously the younger one, because he has much more contact with the media and social networks. Age-specific curiosity leads to a greater absorption of information and greater openness towards diversity, plurality, multiculturalism, and even alterity. In such a context, the values conveyed at the level of the European Union are, not only very easy to spread, but also very easy to multiply and internalize.

The impact of the media age is interesting in terms of young people's perception of the EU. This perception has crystallized in recent years under the impact of the media through four decisive causes that have generated it.

a) Potential of the unconscious, exploited mainly by the revolution induced by the omnipresence of the image in virtual environments, which is spectacularly liberated in countless social and artistic forms, which facilitates the acceptance of diversity and alterity.

b) The synthesis and fusion of perceptions according to the model of the consumer society and the accumulation of resources is another cause related to the assumption of globalization, without seeing it as a form of annihilation of the cultural specificity of a group.

c) Maybe the most important change lies in the resizing and revaluation of communication by continually replacing the traditional way of communicating and the possibility of visual simultaneity of the translated image through the image so that communication is possible at any time and is viewed as an advantage. Exchange of information facilitated by social networks means for young people: benevolence, acceptance and form of freedom manifestation.

d) The fourth cause complements the previous one, aims at the widespread use of the Internet. This results in an evolution from static to motion. The Internet is among the dynamic means, concentrating everything on the surface, simultaneity and concurrency. The opportunities that it offers perfectly reflect the mentality of postmodernity, under the sign of functionality, efficiency and mobility. Young people translate these aspects as reflections of European mentality and values, adhering to them and assuming them.

CONCLUSION

The image, as a central element of the media, is currently the one that matters and produces effects. It comes as an aid to the youth mentality and the acceptance of values common to the European space, such as freedom, democracy, multiculturalism, diversity, etc. It is also worth mentioning that the training of young people in the European spirit presupposes these key approaches of communication and interaction, which means openness to the community, national or European. Thus, media propagation greatly supports the strategy of promoting the European ideal by achieving two major objectives: taking key information about what the EU means and its importance and promoting ways to foster the formation of a solid European spirit.

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