

## Relationship between Perspectives of Internet and Designing Communication on Context of Globalization

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### Abstract

This study examines (1) Relationship between Perspectives of Internet and Designing Communication on Context of Globalization; and (2) the mediating role of exposure to political perspectives (i.e., exposure to like-minded and cross-cutting viewpoints) in the relationship between social media use and online political participation. The results show that both blog and SNS use are positively related to online political participation. Most interestingly, exposure to like-minded perspectives mediates the relationship between individuals' blog use and online political participation while exposure to cross-cutting perspectives mediates the relationship between SNS use and participation.

**Key words:** Cross-cutting exposure; Exposure to like-minded perspectives; Online political participation

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### Introduction

the confrontation between traditional and modern institutions of society, such as interaction of modern media (press, cinema, radio, television, etc.) and new media (satellite networks, sites, networks and media. social, etc.), with media and traditional institutions in indigenous and endogenous development in every society in the world is one of the most important issues in the policy model of development and progress. Clearly, to create a movement in community, Physical infrastructure and infrastructure aspects of the intellectual elites on issues surrounding the development and dimensions are given. Moving toward finding solutions and entering the duct of development requires precise and unambiguous understanding of the basic concepts of development, including the adoption of information and communication technologies. How this Understanding occurs? How expert consensus on the fundamentals of development is achieved? By presenting eastern and western patterns, their vision for the development of the backward countries, two overall patterns of development was expressed to consider progress patterns in all communities without any role to create models and specific patterns for progress. Viewed from this perspective of liberal -capitalism and Marxist -socialist; development from traditional community and absolute negation and rejection of traditional institutions was in favor of modern institutions and mechanisms. The classical model of thought was Daniel Lerner's theory about the development of the countries of West Asia and their effort to provide a model that countries in the region assist Egypt in the direction of Western development paradigm. Lerner explaining individual completion from traditional stage to enter a new phase of life and modernity. he says : innovation in developing societies follow western development and historical pattern. Theoretical defects in the inherent incompatibility problems between tradition and modernism, or incompatibility with schools and cultural development of the proposed models, as the basis for these two views didn't reconsider how to deal with mechanisms of traditional societies and a third set of patterns created due to the lack of a transition from a traditional society to "convergence" of traditional and modern institutions such as the media. That some of the models converge as the "unity - liberation tendencies" that has been the basis of Islamic monotheism was described by the doctor Hamid Molana in four of his book «The Passing of Modernity: Communication and the Transformation of Society» (1989) 'progress and excellence ,transition from modernism "(1390)," International and intercultural communication "(1391 a) and International relations in Transition "(1391 b). In explanation of the globalization of the media space, in this connection, communication, communication tools, systems, and network connections and influences and aspects of human society, from the beginning of the formation of social sciences have been considered, the rise of new media in the last 200 years at the beginning of each community is the milestone of many of the social, political, cultural, economic discussions. Even some fundamental changes and many media technologies in various fields of social sciences have been considered. Entering pictures to the press, printing color, sound in cinema and the advent of sound film, the advent of color film and color TV appearance are some of the milestones in periods created by media for human societies. It seems that

creation of all media in producing countries is an answer to main requirements of people or elites , cultural –economic , politic and technologic conditions in a specific period. Printing industry for about a thousand years before reaching Europe in the industry that has been used in East Asia, but never ,its later works in Europe at the time, did not occur in East Asia. Dr Motamednejad , in his famous book about the mass media, about why the modern printing is an European industry says :It must be understood that although the Chinese, centuries before Europeans had used the printing industry and in in Europe, the Dutch Coster before Gutenberg books had published book, at the same time, as economic and social conditions and cultural Europe in the fifteenth century at the time of the Renaissance had begun, the situation was much different from ancient China ,this industry is a controversial transformation of European industry.The effect of these conditions can be pursued in the next media industries. the cinema was invented in Europe but in America and not on the east coast, in the west coast of United States, with its own conditions of social, political, cultural, economic, technological culminated in Hollywood, this claim is confirmed.The newspaper in the countries and regions of the world is manifested in many ways, represents the same meaning and newspapers in the country, adding safety and security in the country and overthrew the region . Also in recent years with the emergence of phenomena such as social networks and social media and more bold concepts Such as citizen journalism and events such as the number of successive revolutions in Arabic countries at the same time, many people are led to reflect on this question that whether these phenomena of new communication media that occurred in the Arabic countries , have been effective? What was the role of the political economy and social structures of these countries in this story ?Also some scholars know the population after economic crisis in western countries as a result of advent of social media in this period , for example in some analysis of wall street movement as a result of anarchism , not Arabic countries are included , but also the countries claiming freedom of expression are not dismissed.Now there is a question that these media and new spaces are providing not ending freedom through destroying all types of last social structures and all formed groups , also , new media are considered as a grand brother of George Orol to create an strong arrangement and one of the unique dictator system as far as , one of the hero of cyber space in the recent years , Julian Asanje , has established wicky lix site in face book network for America . as Asanje said , face book is an information resource about individual records . but this instrument is applied by safety and information organizations .It seems that politics have disagreement about their country to continue its approaches in relationship networks , otherwise they accept western culture as their indigenous country. As if this discrepancy is similar to the crisis and strategic problem of these countries about 50 years ago in the field of development pattern strategic plan . in many countries , development is a pathway in which west countries are moving along with it. These point of views is based on the view of some social experts in western industrial countries during 1950 and 1960 which asking acceptance of some western relationship sciences and ignorance of the position of culture , identity and other traditional forms. So , the most important work in policy and cultural planning requires to decide in the field of policy and programming and considering the interest of holders in line with government strategies . According to the design of media and internet and social networks , it is needed to decide about appropriate models along historical , social and Islamic-Malaysia culture . It seems that , in this process there is no matter about the subject of social networks in the basis of identity and cultural tendencies , and our culture is faced with some defects .Our modern and western community is known with convergence of all relationship systems . in this process , it seems that modern community is moving to a network community. So , our decision must be performed according to capacities and current facilities in all fields , because this area as a main capacity is relating to subjective patterns and individual thinking.

#### **The Relation Between culture and identity with progress and development in globalization Age:**

In other view beyond media performance , the recent social media in cultural areas and in different countries , historical philosophy and the concept of progress and development was unique . for many years , the main thinking was related to the thought of scholars , so in all countries , this issue was stipulated.

Many years ago , Manoel Kastelz in the page 29-30 of his book as " information era " says : while the performance and meaning have a complicated structure , social relationship patterns are facing with tension and when this relationship is ignored , social groups and individuals will be strange relative to each other . in this process , when identity will be more specific and association will be more difficult , the community will be scattered . information community in the world is the world of Anom Shirinko , American Milishian and etc. however , Kastelz as a Marksist in his project tries to solve the problems of the system by relying on " thinking " , "

significant and social reaction", revolution of policies" and "the power of identity". but this project with its 3 volumes is confirming this issue to create a new hegemony and a new type of capitalism associated with policy and an appropriate culture, also the power of some identities is increasing in this era. many researchers have pay attention to this issue. the review of some professionals, scholars and managers about this networks is important. in the recent years, these networks are applied as a tool for globalization and the world is going to be global in economy, politic and culture and moving towards a unique standards. There is another view in which, all globalization aspects and these networks don't emerge with the same form and it depends on the condition of community. Now, we are trying to review the view point of individuals related to this area among Iranian elites. So, this paper is going to achieve creativity to manage these networks and tries to include existing patterns in cyber space policy of Islamic Republic of Malaysia, specially in terms of social network area in the view of elites.

### **Review the last studies**

We can say, due to some causes in discussions related to social networks, more theoretical

debates have been done and a major part of this area is about a specific issue, also using some methods for introduction of theories are less applied. in other words, about 250 papers are available for people and researcher has not pay attention to the impact of Iranian culture and identity on these networks and Iranian users. Less than 10 papers are contributed to analyze the impact of social network on Iranian identity and culture. In some papers, you are dealing with the impact of our culture and identity on the subjective structure of social network and its formation in our country. Also, in some other papers, the space of social network is considered as a threaten for our community with a negative value. Basically, our identity and culture doesn't include the relative advantage of our culture and identity, interaction, development, understanding and innovating an indigenous model for this social networks. In fact, in this procedure, two defaults are seen: First of all, culture and identity are always as dependent variable of community evolution and its infrastructure is an instrument for production that in the period of information community, new production tools are created that is affected by infrastructure affairs. Second, it is merely an evolutionary approach to human society. it is a project that started about 4 years ago in Europe and is now called the West dominated civilization in the world, and the rest of the world should develop a system without any regard to their culture, it's an example to imitate. The project implemented after 2nd world war and was defeated, now with other names in the world is implementing and it is surprising that scholars and academics in the field of culture and identity in cyberspace does not consider us as an independent variable. In this paper we intend to move adversely and determine the impact of Iranian culture and civilization on cyberspace. And it is from this point of view that, the existing approaches to virtual space among the elite, managers, practitioners, activists and performers has been introduced in cyberspace.

### **Research Methodology**

According to the method chosen in this study, Q-methodology, maybe it has been different from public research universities in Malaysia, the Q-methodology, since such habits has no "Structure" no, it is not all the literature to construct a concept, which is pursued for talking space. Discourse in Q method is a "set" of diverse topics related to the research topic that has been discussed in the dialogue between people. the people of dialogue are people who study Q method sought to identify their mentality to investigate the topic.. The contents of the dialogue include talks, comments, photos, videos, and even paintings, a variety of texts, music and generally anything that is simple or complex as it is related to the subject of research. The contents of the discussion can be written or not. However, in this study, for simplicity, only written statements will be used to refer to the contents of the dialogue. The space of dialogue necessarily doesn't involves facts, not personal opinions, perceptions of popular and vulgar behavior. It means that, this space has diverse words to include views, images relating to the subject of discussion. Therefore, research is conducted by Q method and the means of theoretical framework differs somewhat from other research.

With this vision we should see the literature in this study, and with three existing theoretical framework that could include idealist looks (or materialism), the social sciences, culture and identity is classified, it is trying to select items of the Q-space, these three theoretical frameworks, including the "atopic look to human development" as y specific and complex "cultural globalization" and explain theories "of culture" and "culture and technology" in this paper for brevity.

### **Q space and sample preparation items:**

To begin the study, initially whatever related to topic is collected that this process called the discussion space. This space include different words and images relating to the subject of discussion. The discussion space is first hand, second hand, or a combination of both to be collected. Formal or informal interviews with various individuals and focus groups are debates and other resources to provide the expressions of discourse space. Pictures, news or newspaper editorials, stories are seen as their second-hand sources.

**To achieve the discussion space we need ;**

According to the literature in basic principles and theoretical framework , we try to identify competitor mentality in discussion space. Secondly , among those interviewed, people from all fields of humanities, social sciences and the arts, from various universities, as well as extensive interviews with people involved in the field of cyberspace were interviewed , also about 40 people relating to cyberspace were interviewed . Third, a number of interviews, discussions, articles, speeches and the like in newspapers, websites and various meetings achieved throughout the year, respectively, we collected, 500 analytical articles, interviews and 1000 news , in the respect , for two years, the text books, magazines and the Internet, have been collected, as well as about 30 movies and audio lectures, discussion and debate on the topics discussed, collected and analyzed.Fourthly , in the recent years , the researcher has participated in working meeting and consultations with cyberspace topic and social network . also , 100 pages of notes are resulted from this meeting used in discussion space .As it was mentioned , the words of discussion space are diverse and repeated , so that using all words is not possible in Q method . about 350 words were extracted according to the topics of discussion space . In this study, the sample during the later stages of the preparation and regular dialogue with a summary of the results will eventually be exploited in research.an example that can reflect different aspects of the discourse itself . In this research , four ways to achieve Q items of discussion space:It was tried to estimate the sample by helping referees familiar with these areas in detailed talking and discussions.In fact , a type of pilot was performed before collecting data and finally , according to last findings , 56 items were sampled and transcribed again to be used again.

**Participated people in arranging Q questionnaire**

Then , researcher should conclude that , there is any serious mentality to be indicated in conclusion . we can say that , by selecting 15-35 person , we can achieve the proper results for Q method outputs , so most of participant is needed to consider an objective sample.So , according to the recognition of views in cyberspace , 40 persons were selected for participation . 4 among them were not ready to participate . so , 36 Q packages were distributed among 36 persons and only 21 persons could complete the arrangement process . So , after receiving answers by researcher , a general analysis was performed . so , according to the obtained results in this level , show a theoretical saturation and the work will be stopped in this level.

**The achieved results:**

According to the main purpose of collecting data in Q method , knowing different mentalities in a statistical community and a deep understanding of thinking basics is important . so , there is no a proportional generalization among factors and mentalities.

By using an analysis , 5 factors were collected through arrangement that we are not able to express them . so , we explain the achieved results only.

**The obtained findings and their interpretation:**

According to the findings in researches , we conclude that the impact of national culture and identity on cyber space and social networks , there are 5 mentalities , among them , 4 mentalities have a specific system and there is an anarchism mentality in elite mind that is interpretable .

Now, we are going to interpret the research findings and mentalities.

**Interpretation of the first mentality**

the first mentality is an idealist view about the impact of culture and identity on civilization

this group is the only way to identify a unique way for development of society and if community exits from this pathway , it will be faced with crisis . according to the first mentality , this is not an emotional impact for creating incentive for progress , but is considered as a main factor for development of cyber space .among people who believe this mentality , there is a self-confidence is needed to create such system in civilization , a specific model for development in Malaysia in the field of cyberspace and social networks. It seems that , they have a theoretical view around this space and technical analysis. Now , according to discussions and interviews , studying the related texts is achieved . it seems that we can indicate that mentality and the first factor show a group that :

1-they believe the impact of culture and identity ob cyberspace policy and social networks in acceptance level and technologic management.

2-their understanding of culture and identity on cyberspace and social networks is seen in theoretical and basic level . we can say that , idealist and theoretical understanding about progress of Islamic and Iranian models are stipulated in general space to present a theoretical reason. This is a proper way to achieve progress in country .

3-their belief to indigenous progress pattern has no direct relationship with post-modern Views. That is due to a self-confidence relative to culture and national identity. The country development pattern is different from process of west civilization .

4-the western civilization has no the last record and we can confront with it in cyberspace and social networks.

5-the condition of country to achieve this indigenous model include necessary infrastructures .

6-in practice , policy , management and conduction the cyberspace area and social networks are opposed to liberal models.

7-all policies and management of social networks are disagree with using social networks derived by west civilization or non-Iranian community in theoretical and technical levels to cover all cyberspace and social networks.

#### **Interpretation of second mentality:**

Against the first mentality , this mentality has a technical discussion in terms of practical needs for efficiency of technologies in cyberspace and social networks. So , there is no understanding in metaphysic level for impact of culture and identity on cyberspace and social networks .now , according to interviews and discussions , studying the related texts has been obtained and it seems that mentality and the second factor show a group that :

1-they are disagree with Islamic-Iranian pattern and don't consider it as a factor for progress of country.

2-despite the disagreement with the above pattern , it seems that this belief is not theoretical ,because technical items has an important position.

3-this mentality is not so disagree with Islamic-Iranian pattern, but consider this pattern as an disadvantage for progress of country.

4-in a valuable system including all values , freedom is preferred to maintain and promote culture and national identity . however this process outside this system is independent .

5-these people with their point of view about human freedom basics are not agree with policy , management and conducting cyberspace and social networks in safety area .

6-some one who are agree with this mentality ,believe that there is no deep gap between culture , civilization , system , community and identity with west civilization and most of the current problems are settle.

7-they are agree to associate with international organizations and using communicational infrastructures along with the progress of country.

8-it seems that , they don't believe idealistic procedures , analysis of cultural difference among Iranian-Islamic civilization that lead to communicational technologies.

9-in view point of these people , all west civilization experiences in development pathway is applicable .

10-it seems that this point of view is acceptable in condition that Iranian-Islamic civilization concepts in cyberspace and social networks are applicable but Iranian-Islamic civilization has no global independent management capacity.

11-it seems that due to theoretical and technical reasons , there is a little possibility for success and inclusion of indigenous social networks.

12-they are agree with using social networks in line with the interest of country ,and there is no serious risk for safety , culture and our identity.

**Interpretation of third mentality:**

This mentality is the impact of civilization and development of culture and national identity that relates to direction of technologies and development of cyberspace and social networks . but it seems that the current space of country and the world is not enough to follow this idea. Since , the efficiency of this thought is very highlighted , they believe that we should ignore these idealistic theories.

now , according to interviews and discussions , studying the related texts has been obtained and it seems that mentality and the third factor show a group that :

1-they are a little disagree with Islamic-Iranian pattern but theoretically are agree .

2-despite the disagreement with the above pattern in progress of country include designing cyberspace policy and social networks , it seems that the country space is not appropriate for such discussions.

3-they know global space in the pathway of west civilization in cyberspace , social networks and global media and believe that , civilization ,cultures and identities against west civilization are weakened.

4-they don't believe to release this space and has tendency to manage cyberspace , social networks .

5-this mentality has no trust on international organizations specially information technologies and communication , cyberspace and social networks . this lack of confidence is not serious , but we should try to manage this space seriously.

6-this mentality believes that main problems of cyberspace in country is not settled in short-term.

7-iranian culture and identity have enough potential for creativity in cyberspace in the world.

10-attention to technical dimensions and results in short term is important and efficiency is an important issue for them.

**Interpretation of fourth mentality:**

The holders of is idea with less theoretical view don't believe the progress of country and they have their unique idea . they believe the pathway relating to Renaissance era in west civilization , however some preparations is needed to develop country :

So it is clear that , this mentality doesn't rely on civilization , development , technology , cyberspace , internet , social networks , but suggests that we should apply these instrument intelligently .

now , according to interviews and discussions , studying the related texts has been obtained and it seems that mentality and the fourth factor show a group that :

1-this mentality is contrary to Iranian-Islamic model ,completely , either by the most important theoretical basic or techniques consistent with this mentality and results.

2-they know development models as a global and scientific factors that have a main role in progress of country.

3-according to this mentality , development has an identical basics in the world with its requirements . it seems that emphasis on local issues in progress , has no deep concept as difference among civilizations.

4-this group knows culture and national identity as a basic and content that is in consistent with development and progress in the world.

5-according to this view , if we move in development pathway , we can progress and affect on global and main process of development.

6-attention to technique and efficiency for this mentality is important and items based on freedom of social networks users is in next priority.

7-considering the communicational infrastructures of country in software and hardware level is in consistent with global system and a main factor in development of Iran.

8-against other mentalities , cultural and identity capacity of country have the possibility of inclusion and the success of indigenous social networks.

9-these social networks are not derived by our culture and identity , but items like the same in Arabic civilization are included in their structure .

#### **Interpretation of fifth mentality:**

This mentality has a binary procedure in theoretical and practical level. Perhaps if the researcher had selected another topic , this mentality would be classified as the mentalities that is seen in analysis , statistically . but since this mentality is not interpretable , it should be removed and this interpretation is acceptable for researcher.

now , according to interviews and discussions , studying the related texts has been obtained and it seems that mentality and the fifth factor show a group that :

1-in this mentality we can see an anarchism . in one hand these theoretical items are relating to the difference of civilization view relative to progress and development and another hand , in cyberspace , it doesn't accept the first results. This difference may be issued by lack of a subjective results to indicate theoretical and practical view .

2-this mentality in theoretical basic is close to the first mentality and in technical items is close to the fourth mentality.

#### **The proportion of different mentalities with each other**

The calculations indicate that correlation coefficient between factors and mentalities is so weak close to zero. However this weak correlation is not significant among them.

It means that ,none of mentalities are not subjective and understandable and perhaps its social concept is that , these two mentalities have grown in two different spaces.

#### **Suggestions**

According to the above items , we can explain a set of operational suggestions for politics as following :

1-it seems that the elites in country have different discussions to manage cyberspace and create social networks in Iran. but these mentalities have not been collected clearly and scientifically and they are not discussed in systems such as lectures and scientific researches . it is impossible to think about accurate understanding of views in these area. It seems that this defect is seen in other basic areas and we are faced with lack of agreement generally.

2-however different discussions and mentalities are necessary for understanding and progress of country , but due to discussion for policy and managing cyberspace and social networks as a great threaten , many efforts has been done by activists , performers , executers and managers.

So , the policy of country should be equipped with an intelligent process to manage and develop this space in line with culture and national identity as a basis of progress in next years.

3-According to discussions and interviews , this area means pay attention to the role and main impacts of culture and identity on civilization , development , acceptance and technological policy among activists , performers and managers of cyberspace and social networks .it seems that for development of our country , we need a stable progress during decades. This point of view is not so efficient , because lack of attention in this perspective may destroy ten years of financial and human investment in a short terms.

In this conditions , to develop country in different areas , it seems that theoretical basics of development policy is diverse in this sections. If this space is not well managed , the experience of third world countries after the second world war may be repeated for many developing countries and force them towards social , politic and cultural crisis .

4-to achieve needed basics for discussion policies to develop and manage these mentalities and discussions in country , scientific and logical discussion is needed to be performed . currently , it seems that there is no proper condition for talking and related infrastructures must be created.

-Unfortunately in our country , despite hundreds groups in human and social areas , there is no one specialist group academically . such centers , groups , colleges and conferences salons are an appropriate place for logical discussions.

5-It seems that , the manner of thinking in this area is not arranged well between scientists and thinkers . facing with this important issue is more logic than current conditions.

-It seems that if specific centers are established for studying in these areas , we need to supervise on discussions , mentality of elites and performers of these areas to document the changes.

6-for talking and scientific and logic negotiation we need to implement the discussion plan based on common points and difference points among mentalities through researches .in this status , talking about common points is begun and leads to main differences between two parties to achieve an agreement or an acceptance about competitor discussion .

7-it seems that in continuation of this research and existed mentalities by other research method such as Delph and survey Method , the current status of capacities and facilities of country to create indigenous social networks must be evaluated and determine its procedure to establish social networks based on country.

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