



The World-View and Its Implications in Media Discourse: Building and Analyzing

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Abstract

The Communicational Phenomenon plays an obvious role in modern life, since the means of Communications are the essential elements in organizing the processes of relationships between individuals and the groups, and they are, in fact like mirrors that reflect the realities of the societies and the countries, and when the originations, societies, countries, and the cultures, have become the subject to be covered, then, here appears the worry and fear that indicates the danger of these means, and their powerful effect, and the sensitivity in which people deal with them according to their visualizations, benefits, and their personal culture and social interests. This fear may push us in a way to be biased towards a certain thought or an idea, so it will be better if we could get rid of all these imaginations, and deal, squarely. With events, because visualization may be far away from reality. Reality is a complicated issue, and it is not easy to be understood, and in many ways looks very much like maps that guide us along a long road of complicated labyrinths of wonder. The pre-conceived idea of how things go or work in this world, depend on our perception and imagination, and these visions are the base on which the theories are built, and from this points comes the definition of perception: a conceivable work that we feel towards something before it becomes an organized, complete entity, and this is what is called the theory; and this means the world-view in the modern term.

Keywords: Communications; Visualization; Globalization; Central societies; Ideological and cultural significance

Introduction

The common fact say that the strength and power of information resides in its content, but the observer of modern communication organization observes the way it busies itself with something else other than carrying the message; and it

enters in the conflicting completion of the opinion about the effect itself whether it is immediate or not, until the developmental history of communication defined the process in regard to the problem of the effect. However, the nineteenth of the last century witnessed a great deal of attention pertaining to the nature of the content of communication, and the contributing factors in its establishment, and the analytical elements in its reality and interpretation, whether it comes through the technical studies of content analysis or through the multi-methods of interpretations of the communicational letter, which provides the process with new technicalities, that makes the difference between the content analysis, and the interpretation of the letter over-pass the apparent similarity of the two approaches. At a time when the content analysis as a program, expresses an intimate and close relationship with the studies of the means of communications, and their ways of research, the programs of the interpretation of the letter should their proclivity towards the sciences of language and linguistics.

This paper try to study the impact of the elements of knowledge in the interpretation of the media letter in regard to presence of the world-view in interpreting the modern media letters in their different levels; and to reveal, at the same time, the relationship between the two factors of the views and the message. We shall start with an introduction which surveys the dimensions of knowledge, and the ideological and cultural significance of the world-view and the message, including the styles which represented in the levels of communications, then, the study turn to examine the effect of the presence of the world-view in total whole of the international communication in its present image of today and we finish with conclusion that accommodates all the results obtained.

First, the analysis of the concepts

The study sees the effect of the factors of knowledge in the analysis of letter through the examination of the presence of the world-view in the modern analysis of the media letters at their different levels, and the attempt to reveal the relationship between the two elements of the world-view and

the letter. This, however, necessitates the naming of the view and the procedure of the evidence of its concept in the domain of this study, and recommends to us, at the same time, to follow the same approach with the letter.

The idea of the world-view and its epistemological dimensions

The term, is a translation of a German term that studies a number of thoughts, that a person in the society believes in, in himself, and in the others, and in the world that he lives in So, it means the pin-pointing of these thoughts inside the culture itself and not outside it. This concept is based on a confrontation between the concepts of the soul; whether it is a person or a culture, and the whole universe with all its details and ramifications. In other simple terms, it means the way in which a person, or a group of people look at the universe as a whole and see it as a reality.

Perhaps, it might has interfered with the meaning of the term (image) which has been defined by some to mean the perceptions of the people in a society about the world around them, and its different belongings, and this (image) is considered a natural outcome of the immediate experiences of the people due to their dealing with the different types of communications. It is no doubt that the easiness of change or the difficulty of it depends on the engraving of this mental picture in the minds of the people or not, and the term also interferes with the concept of the general meaning, as we are going to deal with latter in this research.

The structural dimensions of the concept of the world-view

How can the mass media affect our perception of the world?

The impact of media communications on attitude formation and change clearly depends on how the messages are comprehended. Although the role of comprehension processes in communication and persuasion has a long history in social psychology it has received little attention in media research. Here we discuss those theories and research that have implications for how the comprehension of communication at early stages of processing can impact attitudinal responses to media communications [1].

The means of communications have a two roles to play; they first contribute in the structural way in molding and bracing the main factors of the world-view, which has been adopted by those who are in charge of communications, whether they are individuals or organizations, and they express their values, and work according to their principles, and while the study is concerning the effect, indicates that the means of communications, besides the behavioral and the social effects, there are some other effects that come at the cognitive level. At the time when the behavioral entrances exaggerate in their estimation of the environmental galvanization the outside galvanizations, there are other galvanization which ensure the presence of other inside

galvanization related to the establishing perception, and the knowledge system for those in connection; that the behavioral theory sees the process of learning as the outcome of the experience due to the consistent exposure to that kind of the outside galvanizations, As for the theories of knowledge, they see that the individual would be affected behaviorously by the perceptive system that has formed the world-view, and according to Heider, the individuals organize their perceptions and thoughts, and believes in meaningful way; as far Lleslie Moller, he sees that the effect of the means of communications happen in the absence of belief. It is rather difficult, however, to differentiate between the effect that is produced by the means of communications or other the means, so, he suggested a number of effects, among them is the effect on knowledge, saying that, the mass-media have an effect upon knowledge, especially, in the general affairs, if the level of knowledge gets better for sure, except that there are many things intermixing with each other such as awareness, perception, understanding, and picking out of things, all of them affect the process of communication, but there is no guarantee that any article which appears in the mass-media should draw the attention of the receiver.

Hiebert, Ungurait and Bohn believed that the means of communications have certain effect upon cognitive and comprehension, hence, cognition is affected by the repeated exposure, but the remembrance of information dimension a little if the person does not have much care or benefit. In order to rectify comprehension, it needs to be exposed to the means of information more and more, and to some personal benefits, but the miss interpretations, or the doubts in hearing the message, may hinder the reception of the message.

Filters are the frames of reference we bring to the communication process, and they may be cultural, psychological, and physical. Filters are a more difficult part of the process to describe definitively, because they deal with an infinite variety of individual differences. But social scientists have been increasingly concerned with this aspect of the process.

Hiebert, Ungurait, and Bohn describe the individual frame s of reference that communicators and audiences bring to the process of communication as a filtering system affecting all messages, the sender's as well as the receiver's. These filters allow some messages to pass through, or they might keep some out, and they can change or distort messages in the process. Only when the sender's and receiver's filters are identical will message and feedback pass between them without problems.

Obviously, this is most likely to happen in personal communication. Two people, known to each other, with similar backgrounds, similar moods, similar age and sex, will be most likely to achieve perfect understanding in their dialogue. As the size of the audience and complexity of the communicators increase, and differences grow between sender and receiver, it is obvious that chances for misunderstanding grow as well. In mass communication the problems of achieving understanding are many, and to be successful requires not only technology but skill and talent with the language of the mass medium [2].

Cognitive and comprehension have a direct effect upon the receiver, because any big response comes from the recurrent exposure to the mass-media. Katz, Gurvitch and Hass, have pointed out some items that satisfy the appeal of the people through the means of communications, and he put at the top of them, the cognitive needs, which are very important in embracing and strengthening the information's and the cognition, and the understanding of the environment, and they are the tools that nudge and galvanize in us the feeling of curiosity and discovery [3].

The cognitive function of the mass-media

The studies which cared about the means of communications, gave a great deal of attention to the idea of the cognitive job; Harold Lazwail confirmed in this classification of the means of communications, that they are very important in transmitting the social and cultural heritage from one generation to another. Sharam has also confirmed that the means of communications would play the same role of a teacher in bringing up the individuals in the society, and providing them with the necessary skills and values, and Lesile Moeller classified the job of Learning in a high place among the nine jobs of communications.

As for Melfin Duflour, it occupies the fourth and last position, considering the widening of the stream of beliefs of the people as one of the jobs of communications. On the vital jobs of cognition is the job of directing the individuals and the people, because it has its role in forming the public opinion. However, we could not isolate it from the other jobs such as the job of information and the job of learning; but it has an edge over them, and besides its role in forming the public opinion, it can also play the role in public relations and advertisement.

There are other famous theories that gave a great deal of attention to the dimension of cognitive level in the process of exposure to the means of communications; the theory of cognition or the 'curve theory'. The theory of equilibrium and the gap theory. The cognitive theory cares about changing the directions, and it is based on the assumption that people tend to accept the directions that suit their interest and appeal to their structural cognitions [4].

The Theories of cognitive Equilibrium and the Usage of the Means of Communications

The Literary studies of communications have given a high place to the theories of equilibrium, suitability and compatibility in changing the directions and shaping them according to the principles which had been put by. Yet, only few of them tried to connect these principles with the means of communications; and the use of the individual of these means, in spite of the growing notion of the receiving, active audience that take their decision based on a pre-conceived idea about the tool, the source, the content and the role of cognition as one of the powers that play the role of a catalyst

in changing the notion of effect and its direction since the early beginnings, and implement the theories of equilibrium in defining the usage of the means communications according to the following points:

The audience of the means of communications is an active audience, it chooses and picks from these means and their content the thing that appeals to its interest, and has a vital pep in dispensing with the unwanted meanings.

The usage of the means of communications is considered one style of the personal behavior that matches with the directions of the individual that direct the behavior.

The structural cognition and the emotional feeling contribute in building the directions which affect the behavior of the person.

The cognitive structure of a person, the building of the attitude and the behavior of an individual, are considered the essence of the cognitive theories, whether those which are searching for equilibrium or whether they are looking for the cognitive repulsion in a person within the purview of the personal process of communication.

Interpretative Dimensions of the World-View

The creed and the Ideology

In spite of the establishment of the school of criticism, and its interpretation of the media letter, and its dismantling of the domination of the communication phenomenon has considered with the dialectical dialogue between capitalism and communism, and which has roused high during the cold war, the effect of idealism has not stopped at the boundaries of the communal letter, but surpasses it to accommodate the epistemological level of analysis; in one of the most important studies on the world-view. Max Veeber, confirmed that the followers of calvinian school interpreted the religious issues according to the following beliefs:

- The universe was created by a lord, lofty and high.
- The universe has a meaning only through its relationship with God.
- Man is the tool of God on earth.
- People have the proclivity to be disobedient since they are indulging in pleasure
- The belief of disposition and fate.
- Salvation is a favor from God.

We can also make use of the other studies concerning the issue of the world-view.

Robert Readfield has divided the elements into four points:

- The soul; it is the center, and through it we can observe the universe.
- Other than the soul: human-beings, other than human; nature, God,
- Place,

- Time.

Kleford, an eminent scholar of the symbolic theory, has made a good distinction between the notion of the world-view and the soul of culture, and he said that, the first one is related to the aspects of being, and the cognitive reality; and the second one is the values and ethics, and from his anthropological study of the Indonesian and the Merocan societies, he gave his views about the changing of the world-view in the Islamic societies. He adopted the idea that the traditional world-views in the two societies have been changed due to the cultural contact and the exposure to the western civilization.

The worldview has been changed in the two societies, according to the thoughts of Kleford, from believing in God, revelation, and the performance of the religious rituals into picking out, examine the thoughts and criticism, and see their importance in the life of the people. This is the result which Kleford, has reached to, but the question that forces itself here, is it possible that this result has been affected by the world-view of the writer himself? However, Dr, Ismail al-Farugi, the teacher of comparative religion, has looked into the same reality, but he gave a different interpretation; he concentrated in his interpretation on the doubleness which has become a salient feature in the Islamic societies. After they have been exposed to modern waves blowing from the west, which al-Farug considered as a blemish in the face of the Islamic society, and a hindrance that isolates them from their cultural heritage.

The Dimension Related to Experience and Learning

It is no doubt that the process of analysis is affected by the cognitive and the psychological dimensions, and again it is affected by the critical talents that the writers are bestowed with, and the communicational content; because the informational awareness does not only include the people at the receiving end, and criticism only, but it so passes them to the wise contribution aiming at the big fish to produce the communicational content as it has been pointed by Hopps [5], Some of the aspects of taking care of the media letter and its analysis, is the invention of some educational organizations of what we call, the educational information, in order to educate the student to be able with informational revolutions with full awareness; because its profuse productions are circling the modern man from every corner. The educational programs of communications are trying to establish the ability to read the communicational materials, their analysis, evaluations and their productions. Some schools in the west have stated their programs in teaching the educational information in guiding to the choices of the exposure to the communicational content, and the stance of the individuals, families and the societies vis a vis this content.

Moreover, the educational communication has the ability of accession to the information, and the analysis of the messages, evaluating and getting them across to the receivers.

It is significant to mention that, McBrien, confirmed that by educating the students how to evaluate the media pictures around they, we are, in fact, providing them with the essential tools to pick the responsible choices from what they see and hear. Many of the studies confirmed the positive effects of these programs on the student; and they created in them some sort of awareness of the communicational contents, and gave them the capacity to analyses the media letter, if only in a simple way [6].

The Media Communication Discourse

The discourse is a Latin rooted term, and it means in the Latin language, the dialogue.

Language, the dialogue, Haris invented the term and defined it as an approach in research in any material composed of privileged elements, and connected together whether in a language, or something similar to it, and it contains more than one sentence; it is a complete establishment that gives the letter it is character. Moreover, Mahud 'Akasha gives his definition that, it is a unit equal to the sentence or bigger than it, in a way he is very close to Haris's definition, but he neglects the communicational process and its effect [7].

"While there is a growing body of psycholinguistic experimental research on mappings between language and vision on a word and sentence level, there are almost no studies on how speakers perceive, conceptualize and spontaneously describe a complex visual scene on higher levels of discourse. In here book "Discourse, Vision, and Cognition" Holšánová try to explores the relationship between language, eye movements and cognition, and brings together discourse analysis with cognitively oriented behavioral research. Based on the analysis of data drawn from spoken descriptive discourse, spontaneous conversation, and experimental investigations, this work offers a comprehensive picture of the dynamic natures of language, vision and mental imagery. Verbal and visual data, synchronized and correlated by means of a multimodal scoring method, are used as two windows to the mind to show how language and vision, in concert, can elucidate covert mental processes [8]."

As for Benvnist, he defines it as any utterance that presupposes a speaker a lessener, while the speaker tries to affect the lessened in a way or another. However, Todrouf has his attempts, any utterance or action that presupposes a narrator and a leesner, and the intention of the narrator is to affect the lessener in any way.

Fouco Nechalsum gives his definition saying that the letter is the texts and the sayings as the total sum of their words, the systematic structure, and the logical structure, that all could give. Yet, the definition that matches with this paper, and the most suitable is the definition of Smidit which says: the letter means any Lofty language in a communitive or social connection [9].

The communicational letter, therefore, means the letter's contents which are bandy across the means of

communications as being the official tools, and the cultural dialogue and the human communications. Thus,---the contents represent the views and the stance of those who won the means.

The principles of the pragmatically usage of the communicational discourse

The need for new educational approaches for analyzing the political situations and the backgrounds is essential and imperative, especially, after the experts have reached the conviction that, the traditional tools were really handicapped, and they have, indeed, failed to offer and provide the sharp examination, and the strict checking of what the communicational letters wanted to say From that time on the studies of the analysis of the communicational letter shifted from the field of linguistics, and the theoretical social sciences to the immediate applications of the daily warring letters of communications in the foreign political affairs, and the strategies, and the English recipe has spreaded all along the nineties, and so, many counties started to establish a special departments and unites of research for analyzing the letters, and sections for managing the crisis. This means that analysis of the letter has shifted from being a mere article of communication, in a small narrow section, into an educational and practical tool, that a special character, and a viable ability in reading the daily political issues, and the conflicting strategies in the two environments: the local and the international, as it has been reflected by the mass-media. On the public level, it has become a recognized educational practice; and every day is gaining new grounds, which will offer and prepare a platform for a deep and multi-level critical analysis, and sets the circumstances for their production, it reception and the process of banding it around.

Secondly, the Levels of Communication and Their Effect in Building and Analyzing the Communicational Letter

The literatures of mass-media have many faces; they started with the personal level and ended up at the cultural one, but what concerns us here, is to answer the question: where does the world-view is stand within these levels? To begin with, we have to ensure that the world-view, is present in any operation of communication, because it is, persistently, available with man's awareness whether he is a single person or in a group.

Now, we try to put our finger on the positions where it appears to be in the process of the human communication. Concerning the personal level of communications, we need to go back a little to what we have already said earlier on that the notion of the world-view is linked with the idea of the entity and awareness, and both of them together (form) the main factors of the personal communication, and then emanates the world-view from the person himself, where he (forms) the ideas about himself and others. This personal awareness

includes three essential elements: the creeds, values and the stances. The creeds represent the main inclination of the person to determine whether the thing is right or wrong, while the values are the attitudes, with deep roots in morality, and they represent the lofty and high examples, and they go together in tandem with creeds. The stances are the tendencies, and the readiness to be with or against a person or something else. Hence, the three of them, play a big role on the person's behavior, when it is formulated into a saying, an idea or some action. The psychologists believe that there are or some external elements that have some effect on the person; the shape of the body, the personal traits, the social role, and the history of the social system, and while the concentration would be on the notion of the soul inside, the outside would be busy in formulating its world view in regard to the creeds, values and the stances. Significantly enough, here, the two notions meet together to form an atmosphere of harmony. It is also important to remember the previous elements which have been divided into: soul, other than the soul, the soul, the place and time.

We have to return again to the key question about the relationship of the world-view with the levels of communications, where we find ourselves obliged to explain the fact that the personal communication is divided into three levels: the inside letter, the personal communication, and the personal communication in writing. The inside letter represents, thinking, and, the psychologists added, the dreams, the prayer, and pondering.

The personal communication; includes the dialogue, talking to one's self in a loud voice.

As for the written communication, which is known as "solo", it is directed to the soul, and it does not mean the others. However, it represents memoir writing.

As for the level of writing between two persons, there appears what we call the frame of reference, this term is born within the boundaries of the study of general psychology and the socio-psychology, and then it has been implemented in explaining and analyzing the cases of communications, The term means, the total sum of the accumulation of the person's experiences along the time, and then have been stored according to the readiness, the personal abilities, the biological traits, and the social and cultural qualities of the person.

The frame of reference is composed of two essential elements: the sieve or the filter, and the organization of cognitive-stored experiences. The different units of his cognitive-stored-experiences combine together to form the mental picture. This frame of reference is also represents, the conscious, and it play the role of the police; any rational action which is compatible with the concerns of the person, his benefits and values is allowed to enter, and any irrational behavior is pushed into the sub-conscious, or the dust-bin. It is in a way represents the safety-value. Thus, the frame of reference is considered an important factor in analyzing the communicational letter, because it is the one, or the authority that gives the banding messages their meanings. It has a strong and profound influence upon the themes of both the

sender and the receiver of the message, Therefore, it is impossible to have a meaning full communication between two persons without the common link of the frame of reference between them. This is why you would find that the friends, the colleagues in work, and those who have the same hobbies, understand each other very well.

The studies of communications provide a lot of heritage in the perceptive system, but most of these studies were concentrated on how to understand and explain the process of communication itself.

In case of a conversation between two persons-for example-one of them speaks three languages English, French languages, and Spanish: The English, and the other speaks: The Arabic language the Persian and the German language, hence the conversation between them would rather be impossible, unless there is a third party who could be able to communicate with both of them through the medium of the frame of reference: the English language is case of the first one and the French in the second. So, if the communication is difficult, or rather impossible in some cases between the personal, or the collective communication of the people who speak who speak the same language due to the absence of the link in meaning in word, it would be much more difficult, and there would be a lot of cultural misunderstanding with other cultures and civilization. The main reason is the spread of the phenomenon of globalization, and the needs of the organizations to treat economically and politically at an international level, and also the emigration to other societies and different cultures. Some studies concentrated on this point of misunderstanding and the consequences of it.

There is another side that differentiate between the frame of reference and the world-view; in the sense that the frame of reference appears clearly in the analysis of the communicational phenomenon, and the human treatment, while the themes of the world-view concentrates on the human action in general whether it is social or political. Once again, the world-view transcends the boundaries of the frame of reference that stops at the limit of interpreting the meaning with its metaphysical, psychological, and partial dimensions, regardless of its correctness or falsehood. Therefore, the relationship of the frame of reference to the world-view could be described as the micro relationship of the part to the macro – relationship of the whole.

At the level of the collective and the public communicational letter, some Sumatran measurements are used to organize and galvanise the communication inside the schools of socio-psychology that concentrate on the changing of the attitudes, and the influence of mass-media on the public opinion. The studies of mass-media have given the socio-psychology a big deal of attention in regard to the communication of all small groups. The organizations established the Sumerian measurements to evaluate and galvanise, and make this organization more viable; but, unfortunately, the general observers would not fail to notice that the studies did not care much about the letter as an entity or as an established structure, but some of them have gone to the extreme to deny any effect of the public letter, and so,

they considered the audience's behavior towards the political oration as sometimes separate from the letter's contents. Even the words of the oration did not move the audience, but it is the personal mechanism of the people that made the difference

In order to differentiate between the notions of the frame of the reference, the cognitive organizations, and the word-view, we observe that the frame of reference works in the case of the public communication, and to some extent beside the cognitive organization. As for the word-view, it is clearly obvious in the cases dealing with the cultural dialogue.

The writers of the report of the international society believe that the opening of the mass-media into the culture and different styles of the foreign societies, could be an encouraging catalyst, and an annoying factor to the stability of life at the same time; it may arouse both appreciation and jealousy. The domination of mass-media is the main worry, that the mingling and intermingling of the culture might create a new state in which the indigenous people, and original cultures may suffer and disappears. The portraits that are shown, might create a negative feeling of Laziness in societies still living in the rudimentary stage; putting their feet on the first steps of the ladder in the process of development. There is also a feeling of resentment that the information running through the mass-media from the developing societies are not enough, and the strength and the domination of the foreign mass-media might mold and create a political program that may be followed by a feeling of responsibility. These faces of (worry), whoever, led to the suggestion that the civil local society should try to provide an international public services that are not associated with the commercial benefit. However, this has created a tensed-up atmosphere of the latest attempts in organizing the international service, were reasonably quiet. Such endeavors to tackle the modern technicalities of mass-media, and widening their broadcasting, is a positive step in narrowing the gap between the developed world and the developing countries. However, this dose not stop some anti-voices that shout from time to time, warning of the dire consequences due to the differences of technology between the North and the South.

The feeling of alienation, and the lack of the ability to contribute in the process of crossing the bridges, is a bad sign on the side of the societies that live in the boundaries. This situation could easily breed some crises that would be impossible to predict. The negligence of the importance of the difference between the dialoguing world-views started to bears fruits in two cases that represent, again, the difference in treating with the international mass-media, is the state of the concentration represented, according to the classification of Mackbride by the countries that live in the North, and the state of alienation of culture of the ones that live in the South, it became a trade mark, that the North is the is the developed side, and the south is the developing one.

The idea of the concentration appeared, historically, as it has been show by Edward Said in saying that, to insure the important difference of excellence between the people for reasons that do not rake up any sort of admiration, when a

person uses the terms: North and South; these in fact, are points of the beginning and an end of the analysis of a research and politics, the result of which is to glorify the excellence; and the North becomes more progressive and the South remains in backwardness [10].

It is a sort of expression for the unjustified transcendentalism of the soul, and the identity. This glorification of the identity is met on the other side by a complete negligence. The biased attitude towards the paradigms in developments, and the human sciences in its European copy denied the European person from globalizing them. In addition to what we have already said, the aspects of the European concentration become clear in the phenomenon of the English language, and the communicational of the European values. The percentage of the English, Speaking countries is 60% as far as the internet users are concerned.

Although the share of the other countries has been promised to be increased in the coming years, but this would not contradict with the dominance of the English language during all the previous year's. This concentration of the English language gives it the privilege and edge over the other language in the domain of cognition and programming. As for the countries that considered the English language not a mother tongue, and a few of the Latin language would be a little handicapped in programming, and from using the applications of the internet in the all most way.

Another aspect of the bias and the concentration of the European supremacy is the dominance of the communicational values: there is a criticism which has been presented that the ruling values of the process of spreading a piece of information is molded and shaped in a way that the communicational European values, which have been classified, in essence, as something biased, and so, they lack the criterion that should be the trait for any stream of a value [11].

Some enforced cultural stream into the establishment, live in a state of cultural alienation towards the new model of the international communication, which the organization tires hard to make popular and general. This model paradigm is, physically, joined with phenomenon of alienation; we find that there is a strong and practical relation between what the organization provides and prepares the ground for the readiness to receiving the multi-items, and the various outputs of the new paradigm. However, Mackbride pointed out in his report that the content and the cultural alienation were falsified [12].

The case has another face, and it is clear in the words of Herbert Sheller when he said that, what is most harmful is the fact that those who are in the field of education in the third world, relate to the webs, with awareness or lack of it, and have a knowledge of the topics of research assigned by the international cognitive market.

Of course, it is important to pay attention to the fact, the international dominating system cares a lot to register and market all the supporting efforts of its chances to express their attitudes across the international mass-media, and this in itself, braces and strengthen the phenomenon of bias.

Many pioneering researches were written in this field: Herbert Sheller, concentrated his writing on the idea of domination. It is considered as a catalyst to move and rake the efforts of the industrial countries and re-establish and re-organize the international communication. Moreover, Arman Matler concentrated on the effects of these efforts, and paved the way for the cultural American Imperialism. The era after modernism is a historical stage in the ladder of the development of thinking, and, dominated by the logical culture of capitalism.

Importantly enough, the scholars of this stage criticized the other paradigms that have a strong depth [13]. Sheller explained that this type of negative bias is criticized by many writers. One of them is the Brazillians writer who wrote a book in which she tries to say, the way in which the Latin American societies being just blind followers of the American way of life; it is not an invasion of an outside enemy, but a brain-washing of the ruling people in those countries, that they did so in the name of the national development to join in and catch up with dynamic way of the international capitalism system in American [14].

However, there were some other societies that managed to follow an independent practice in information, and the techniques of communication, and if we cast a blind eye on the role played by the multi-national companies and their policy of spreading the technology, we can say that, the Indian practice along with the seventh south East Asian countries, are excellent examples that deserved to be studied, and we can get a lot of benefit from them.

The researches in the Arab world have given the problem of blind-following a remarkable consideration, and they wrote a report saying that, the researchers of communication in the countries of the south and the Arab world in the middle are facing a complex problem in quoting blindly and following the North which is technically advanced. Those followers try to justify their action by saying that knowledge has no place, and wherever you find it catch it on the fly; this however, could be true, partially, with the natural sciences, but it would not be applicable on the social studies and their branches, which is very much affected by the special factors of culture of every society, plus the rate of change and the development in each society, and the events that control the historical march, and the behavior of every society. This situation, now, challenges almost all the postulations and the theories on which the media Arabic research's deepened on. However, some of these researches lack the depth, and they are in bad need of theories to give them the nudge and direction. But, for sure, the idea of paying attention to this problem, in itself, is a positive step, and it represents a modicum of awareness as far as the Arabic mass-media is concerned, and also refers to the problem of bias on the face of Arabic information.

We have been asking earlier on about the levels of communications, and the worldview stand, but now it is high time to ask the essential question: where does the stand as far as the structural frame-work of the international communication is concerned?

Any attempt to mitigate the dangers, the challenges, and creating chances, necessitates, initially, is an awareness and knowledge about the nature of the system that runs the process of communication; the types of these elements, regardless of the communicational content.

The structural frame-work of communication is composed of many different and intermingled parts; that work together though the complicated medium of the web. If we try through to simplify the whole thing and put it in few words in few words; we can say that the whole structure of the system is based on two important elements: the programming face, that is to say the software and the parts, which is the hardware.

The communication through the web represents a supposed personal communication between the human societies, and it epitomizes a sort of awareness, which is parallel to the international awareness of the universal reality; whoever, it is not an alternative of it, and this fact foresees us to look for and find new paradigms, wider in their ambiances, with more depth into looking at the problems of communication, and this is what we are running after. We noticed that the diagram, on which Mr. Hamid established his theory in the international communication, is based on the dichotomy between the programming and the hardware on one side, and between North and South on the other. Significantly enough, the one who owns the hardware---the North is the one who is most able to control and dominate the programming process, and hence, will have some effect on the other the South, this however, will reflect an educational view able to provide reasonable interpretation of the international communication in many sides of its aspects. This is way we depended on this paradigm in our study.

The diagram No. 1, represents the world-view and its position in analysis. It is obvious that there is unmatched equality between the membership of the center and the membership in the margin. The first has the bigger chance in the hardware (the in-put and the working of the systems), while the second, stands at the boundaries of the out-puts. Usually, it appears that the producing countries of the hardware, and the programming, are situated in the control position, and are working the system, while the other is pushed away from the center, and so, they are not viable. In conclusion, the diagram represents the creeds, ideology, values and cognition, which affect the behavior and the attitudes of the samples in the shape. Part (A) represents, the North with all its different and many contents: political, cultural and the social life, and there is a common link between them, and they are privileged as being secular, and economically capitalistic. They share the same frame of reference, and cognition, which is represented in the Latin-Roman civilization. But, however, when we have a quick glance at part (B) we would notice the great division and the multi-difference between its parts, and perhaps, the common factor between the cultures in the South is its clear and obvious difference from the North.

Conclusion

This study has tested the effect of the cognitive factors in building and analyzing the communication content through the world-view in interpreting the modern international Letters in their different Levels; and it appeared that the world-view helps in widening the horizon of interpretation, and assists in analyzing the total of the general systems, while the study of the levels of communicational actions help in knowing the running of the communicational action across its realistic stream.

The study has made a comparison between the difference of the world-view and the Latter, which represents the material notion of quantity; that arouses the old question of the importance of the completion between the analytic approaches; quantity and quality in the studying of the social phenomena. The study has pointed out that the world-view is very much related to the critical attitude of the approaches of analyzing the Latter, concentration on the relationship of the government, and its domination and its ideology inside the society; these attitudes have considered the latter as a practice with an ideological nature in the establishment and its effect; and it appears that the relationship of the world-view with the latter signifies the structural and the analytical levels; for the structural level, the means of mass-media contribute in molding and embracing the main factors of the world-view which had been adopted by those who are in charge of the organization, and work according to their values and the system, and as for the interpretive level is concerned, it shows that the analytical process is affected by the element of the creeds, the ideology, the elements of experience, and the level of the communicational awareness.

It is important to notice that the nature and the degree of the world-view differs in its effect according to the level of the communication; it appears to be strong and concentrate in the individual communication, because it revolves around the self and the personal awareness through three factors; the values, creed and the stances. It is also effective when the communication is between two persons, and here appears the notion of the frame of reference, which is combined with the system of the stored cognition, that allows its units to intermingle with each other to form what is known as the mental picture, that we consider as a middle stage, which plays a partial role in forming the world-view, or the universal-view for the communicators. The frame of reference in collaboration with the joined experience, they both work in the case of the individual, the collective, or the public communication. As for the world-view, it shows itself in the case of the cultural communications.

At the whole level, the study has pointed out that, the analysis of the structural frame-work of the international communicational system necessitates the ideas of giving a great deal of attention to the world-view of the countries, and the societies which own the system. When the dangers and the challenges are to be mitigated, the situation needs, eventually, on an awareness of the nature of the system and how to work it properly, and the knowledge of the items used, regardless of the communication content, the study has also confirmed the fact that the galvanization of the divided vision

is essential in analyzing the whole of the structural frame-work of the international communication, and it ensures, real presence of the human levels, and it purifies the relationship from the impurities of the negative cultural effects, and the other elements such as extremism, colonization and backwardness, and prepares the way for a cleaner and healthier climate.

In reference to what we have already mentioned concerning the results, the study gives the chance to assess the effect of the world-view in the process of building the content and its analysis, and leaves the door ajar for any coming attempts. It is important to draw the attention to the fact that, the educational practice sometimes, uses the world-view as a criterion for measuring the attitudes, and sometimes, the world-view replaces the ideology, and in this case, the result that happened would be hazy and tarnished, and, consequently, it would fail in promoting the human dialogue and the communicational process.

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