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# INITIATION OF MEDIA ADDICTION

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**Abstract:** *Increase in media use places question of media addiction as important issue for general quality of life. In those terms there is an assumption that personal characteristics in combination with stressful situations cause repression of inner impulses, thus provoking some psychological condition such as depression, anxiety or loneliness. This research inquiry aims to establish connection between repression of inner impulses and media addiction. Results show repression of inner impulses has been increasing with levels of media addiction. Media addiction has been increasing with those research participants with feelings of happiness tied to shopping.*

**Keywords:** *inner impulses, media addiction, shopping, depression, psychological condition.*

## 1. INTRODUCTION

Stressful situations combined with personal attributes might lead to repression of inner impulses and thus cause some psychological illness such as depression, which may outcome in media addiction. Kershaw [1] cites Dr. Cash and other professionals saying that people who abuse the Internet are typically struggling with other problems, like depression and anxiety. Various research inquiries conclude that being male, being depressed, having lower self-esteem, and poor family function have all been reported to be associated with both Internet addiction (Yen, Yen & Chen [2]; Yen, Ko & Yen [3]; Ko, Yen & Yen [4]) and aggression (Anderson & Bushman, [5]; Pettit [6]; Donnellan, Trzesniewski & Robins [7]; Bjork, Dougherty & Moeller [8]). On the loneliness measure, significant differences were found between the two groups, with the dependents scoring higher than the non-dependents (Nalwa, & Anand [9]). Chen [10] discovers that self-reported mobile phone addiction is positively associated with participants depression. Morahan-Martin [11] examines if Internet abuse is symptomatic of other problems such as depression, sexual disorders, or loneliness. Lemmens, Valkenburg & Peter [12] find correlation of Internet addiction with loneliness. Douglas et al. [13] write, "taking a clinical psychiatry perspective, a profile of heavy Internet users could include individuals who have one or more of the following: depression, bipolar disorder, sexual compulsion, and loneliness. Young & Rodgers

[14] examined 259 addicted users, thus confirming significant levels of depression to be associated with pathological Internet use. Previous researches indicate correlation of media addiction with depression, loneliness, anxiety, bipolar disorder and sexual compulsion. These conditions may be reasons for someone to dive into indirect world of media use. Media might be so attractive for persons with underlying psychological difficulties may be in nature of print, radio, TV and the Internet.

Addicted Net-geners are strongly linked to the pleasure of being able to control the simulated world in online games, writes Leung [15]. Turkle [16] suggests two dimensions worthy of consideration that may captivate the Net-Generation, "the pleasure of control (i.e., the pleasure of being able to control the simulated world inside the computer, such as in video games or online games) and the perceived fluidity of identity in online life (i.e., the anonymous nature of chat rooms and ICQ, which allows participants to disguise their true identity in their interaction)". Turkle [17] explains why game players have a hypnotic fascination with video games. She points out that television is something one watches, but video games are something ones does, something one does with his or her head, a world that person enters. Leung [15] writes that Net-geners who use online forum, online games, online bulletin boards and ICQ heavily are those who are seduced by the pleasure of being able to control the simulated environment and the ability to make endless changes to their persona in the Internet. Young and Rodgers [14] also claim that

prior researches indicate that the interactive capabilities available on the Internet are found to be most addictive.

Leung [15] proposes that the source of Internet addiction may originate from one or more aspects of Internet use, including the process of typing, the medium of communication, the lack of face-to-face contact, Internet content (e.g., pornography), or online social activities (e.g., chat rooms, multi-user domains, bulletin boards, and online games). Zimbardo [18] proposes that deindividuated state is caused by anonymity, loss of individual responsibility, arousal, sensory overload, and novel or unstructured situations. Kraut, Lundmark, Patterson, Kiesler, Mukopadhyay, & Scherlis [19] speculate that the creation of virtual friendships and social support networks online substituted "weak link" surrogates for "strong link," face-to-face connections; yet their research does not support this argument. Not only did they fail to assess the strength of friendship relations along the lines of Parks and colleagues (Parks & Floyd [20]; Parks & Roberts[21], but no deleterious effects were found in direct tests of the level of social support achieved by Internet users (Walther [22]). Internet offers of escape from reality, affordability, accessibility and opportunity for anonymity can also lure otherwise healthy people into an addiction (Kershaw [1]).

At this point, addiction may occur. It can relate to alcohol, drugs use, pathological gambling, media or some other behavior or substance related abuse. Kershaw [1] writes about Dr. Cash's patient Mike who is at high risk for an Internet addiction, having battled alcohol and drug abuse and depression. This triggers the question of similarities between different kinds of addictions as one person who suffers from drugs abuse may easily switch to Internet overuse because of underlying depression or other psychological issues. Psychological and psychiatric literature has described individuals that exhibit problematic internet use who often suffer from other psychiatric disorders (Shapira et al. [23]). Young & Rodgers [14] write researches in the addictions field have shown that psychiatric illnesses such as depression are often associated with alcoholism and drug addiction.

After stressful situations occur in one's life, personal attributes impact how he or she is going to respond to it, whether by facing problems straight away, or by relaxing by using media and then dealing with these stressful issues, or by further repressing inner impulses. That is why this exploratory study seeks to ask the following question.

(5) Is number of those who repress their inner impulses increases as level of media addiction increases?

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

Persons suffering from some psychological condition, however, choose media to be addicted to according to fantasy they can provide to them. If the fantasy can address his or her suppressed inner impulses, then media can act as substitution for them.

Previous research inquiries have found that persons suffering from one kind of addiction may be susceptible to other addictions as well. Thus, this exploratory study seeks to answer following question.

(6) Does number of those who feel happy because of shopping increase, as levels of media addiction increase?

## 2. METHODS

Research questions are examined through nationally representative survey conducted in Serbia during the first half of 2011. Media addiction has been measured through time of use and seven other indicators. Persons who use media in top 40% by length are put in category of potential media addicts. They are filtered through seven indicators to get different levels of media addicts by number of indicators they fall into. These eight indicators in total correspond with seven factors from the Diagnostic and Statistical Manual of Mental Disorders—Fourth Edition (American Psychiatric Association, 1995) including overconsumption, attempts to cut use, prolonged use, substitution, withdrawal, continued use and tolerance.

Question number 45 asks survey participants about their path to happiness. It gives potential answers including "there are lots of good examples either within circle of my family and friends or in books and mass media.

If I find out how others achieve happiness I can do the same", "If I think rationally, I can find happiness formula" and "I try to feel my inner impulse to achieve happiness."

Question number 46 in the survey asks whether societal success or intimate wish is more important for survey participants. On a given scale, survey participants may answer on a range from 1 to 10 indicating that it is important to do what one wishes and he or she does not care for others or other extreme meaning that societal success is primary, so he or she makes decisions based on outside trends.

Question number 43 asks survey participants what institutions they feel repress them. Survey participant may check one or more boxes when answering this question. Potential answers include family, mass media, laws, moral and ethical norms, state, corporations - commercial sector, religion, education, science, my work (relations at work, productivity norms), none and other.

Question number 44 asks survey participants what institutions they feel liberate them. Question can be answered by checking one or more boxes. Potential answers include family, mass media, laws, moral and ethical norms, state, corporations - commercial sector, religion, education, science, my work (relations at work, productivity norms), none and other.
Question number 42 asks survey participants how often they feel to repress their inner impulses such as intuition and instinct. Answers are offered through scale from 1 meaning that they do not repress their impulses at all and 10 meaning they repress their impulses all of the time.

Question number 47 asks survey participants if they are made happy by shopping. On the given scale they can provide answer to this question from 1 meaning shopping does not make them happy at any time to 10 meaning that shopping makes them happy all of the time.

Then there are other survey questions answered by 10 degree scales. Correlations have been calculated by using software IBM SPSS Statistics, version 19.

The research was done on multistage random sample of 2208 participants. This sample is representative for Serbian population older than 15 years of age. Research participants have been interviewed from January to May of 2011.

## 3. RESULTS

When looking at repression of inner impulses and levels of media addiction, clear connection has been found in terms of increase. Repression of inner impulses, which occurs as an answer to stressful situations and levels of media addition are strongly linked. This is clearly seen when looking at increase in percents of people falling into different levels of media addiction.

Also, this tendency could be seen in correlation of those who repress their inner impulses and media addiction indicators. They significantly correlate with all media addiction indicators such as, those feeling of media overuse (.122**), using media to forget problems (.214**), becoming bored if they had to spend some time without media access (.056*), cannot resist media use if they wish to do something else (.078**), feeling the urge to go somewhere without media access to work (.063**), wanting to close their social network profile because they cannot resist using it (.091**) and feeling negatively affected by bad news (.117**).

Except this direct addiction indicators, persons repressing their inner impulses think there are too many positive news on today's TV (.076**) and value societal success (.173**). Persons who repress their inner impulses would be happy if there was no radio (.048*). Also, this medium makes them unhappy (.047*). According to noted correlations, there is no clear indication to which media these kind of persons tend to b addicted.

These correlations suggest that persons repressing their inner impulses are usually highly addicted to media and unaware of this addiction.

In this case, number of those who feel happy because of shopping increases with levels of media addiction. This indicates connection of media addiction to shopping as potential behavioral addiction.

Those who feel happy because of shopping tend to be younger persons (.134**).

They would be bored if there was no Internet (.047*) and TV (.073**). They are happy because of media (.055*), Internet (.178**) and TV use (.087**). Accordingly "happy shoppers" use media to forget problems (.101**), they value societal success (.051*) and would feel bored if they had to spend some time

without media access (.082**). They also use both new (.119**) and old (.061**) media for fun and some of them use new media more than old ones (.085**).

At the same time, some of them become aware they might have media addiction problem as they feel the urge to close their social network profile (.072*), feel negatively affected by bad news (.071**), recognize they use media much more than 10 years ago (.075**) and they consider new media manipulative (.051*). Contrary to those individuals who repress their inner impulses, according to noted correlations, "happy shoppers" seem to be highly addicted to media but they have some awareness of this issue.

Table 1 represents summation of correlations between media addiction and those who consider societal success primary, those who repress their inner impulses and those who feel happy because of shopping. It appears that mostly younger people addicted to Internet and TV are aware of their addiction, while those who tend to be older and addicted to TV show no awareness of their addiction.

*Table 1. Conclusions driven from correlations between media addiction and certain stands expressed through survey results.*

| Those who… | Age | Medium | Awareness |
|---|---|---|---|
| consider societal success primary… | tend to be older, | addicted to TV | and unaware of their addiction. |
| repress their inner impulses … | tend to be older, | not particularly addicted to any medium | and unaware of their addiction. |
| feel happy because of shopping | tend to be younger, | addicted to Internet and TV | and partially aware of their addiction. |

Research results have shown an increase of media addiction followed by an increase in repression of inner impulses. Above this, repression of inner impulses is highly connected to each of eight core media addiction indicators.

Repression of inner impulses causes some psychological condition which leads towards media addiction. As previous researches indicate, these conditions may be loneliness anxiety, bipolar disorder, sexual compulsion and depression.

The Final step leading towards media addiction is combination of depression or some other psychological addiction and characteristics of different behaviors and substances that can be become subjects of addiction. The most important answer that person in question is seeking, probably on subconscious level, is whether some behavior or substance addresses one or more suppressed inner impulses that she or he is scared of deploying as a consequence of negative experiences related to it in the past. In case of content, potential media addicts look at something which is far from his or her reality which is usually in terms of pornography and going somewhere far, all in an attempt to escape "present moment." As for characteristics of medium, purpose of use and content deployed through it, there is a need for examination in future research endeavors.

On the other side, previous research inquiries indicate that persons who have been addicted to one substance or behavior may become addicted in the future to some other substance or behavior. This relates to drug abuse, alcohol overuse, eating disorder and pathological gambling. Thus, this exploratory study seeks to answer following question. That is why, the issue of "happy shoppers" and media addiction has been examined to conclude that these two parameters increase simultaneously. Survey participants were asked if they feel happiness when shopping. When looked at this question through prism of media addiction strong connection has been found, therefore confirming notion that media addicts are likely to become shopaholics.

## 5. DISCUSSION

Reasons for increasing for repression of inner impulses and increasing media addictions may be found in more wider social context. Some social theories point to narcissism as cause for current social state of being. Twenge & Campbell [25] write about a girl planning her Sweet Sixteen on reality show TV. In their depiction of a girl they say she wants a major road blocked off, so a marching band can precede her entrance on a red carpet. Twenge & Campbell write about society of shallowness and appearance. Oriented towards outside, Americans frequently undergo plastic surgeries and cosmetic procedures while ordinary people

hire fake paparazzi to follow them around to make them look famous. Twenge & Campbell present example of high school students who physically attack classmates and post YouTube videos of the beatings to get attention. For the past several years, write Twenge & Campbell, Americans have been buying McMansions and expensive cars on credit they can't afford. All these examples examine lack of emotional attachment and the need to substitute this shortcoming with improvement of outside looks and attention seeking. Compensation of shortcomings is more present in media dominated consumption society. Twenge & Campbell write that the relentless rise of narcissism is cause of these social phenomena. They define narcissism as very positive and inflated view of self. Narcissists, according to Twenge & Campbell believe they are better than others. They lack emotionally warm and caring relationships, while constantly seek attention, and treasuring material wealth and physical appearance. Narcissism is not a confident attitude or a healthy feeling of self-worth. Narcissists are overconfident, not just confident, and unlike most people high in self-esteem, place little value on emotionally close relationships. Understanding the narcissism epidemic, write Twenge & Campbell is important because its long-term consequences are destructive to society. Constant rise of narcissism, in fact, may be consequence of professional inexpressiveness and broken personal relations. American culture's focus on self-admiration has caused a flight from reality to the land of grandiose fantasy, write Twenge & Campbell. Everything is fake including phony rich people, phony beauty, phony athletes, phony celebrities, phony genius students, a phony national economy, phony feelings of being special among children and phony friends. All this fantasy might feel good, but, unfortunately, reality always wins, write Twenge & Campbell. Example of reality winning over fantasy is mortgage meltdown resulting financial crisis.

To prove their thesis Twenge & Campbell write about academic performance of US high school kids. This has not improved over the last 30 years, during a time when self esteem has been actively encouraged and boosted among American children. Twenge & Campbell cite the National Assessment of Educational Progress. It says 17-year-olds' math scores have risen

slightly, from 304 to a 307, but reading scores have stayed completely flat at 285. So, at best, there has been less than a 1% improvement in academic performance, conclude Twenge & Campbell. At the same time, grades of high school students have inflated. While only 18% of students said they earned an A in 1976, 33% said they were A students in 2006. Thus, there is less than 1% improvement in actual learning over 30 years, but an 83% increase in A grades. American culture has decided to go with the strategy of boosting the fantasy of success rather than success itself, conclude Twenge & Campbell.

In the economic sphere Twenge & Campbell write about the availability of easy credit. Ability of some people to go into tremendous debt has allowed them to present an inflated picture of their own success. This forced others to go into debt simply to keep up, claim Twenge & Campbell. They conclude buying flashy goods on credit in order to look like a winner is similar to hitting the crack pipe in order to improve mood. Both are cheap and work well, but only for a very short period of time. As for the long term, both leave their users without money and feeling of happiness. The economic meltdown of 2008 was caused by overconfidence and greed, two key symptoms of narcissism, claim Twenge & Campbell. They provide example of builders borrowing big. Investment banks borrowed 30 to 40 times their available capital. Everyone was on a narcissistic risk taking binge, write Twenge & Campbell, and failed to anticipate the downside. Narcissistic thinking works well in a rising market as risks pays off. When things went bad, the crash was larger than usual because the risks were bigger, and narcissistic thinking was proven spectacularly wrong. This was Twenge & Campbell description of 2008 economic crisis which in their view has lot to do with narcissism. To prove their case Twenge & Campbell offer several datasets. They say college students now endorse more narcissistic traits than college students did in the 1980s and 1990s. Also, an Internet sample of the general population showed higher narcissism scores among younger people than older people. Disturbing 2005 study found nearly 1 out of 10 people in their twenties had experienced clinical level narcissism. On the other side, only 1 out of 30 people over 64 had experienced clinical symptoms of narcissism. All these data suggest

increase of narcissism through time, conclude Twenge & Campbell. According to them, the Narcissism Epidemic covers a broad range of cultural symptoms, including increases in materialism, entitlement, public violence and aggression, self-promotion, and the desire for uniqueness. Twenge & Campbell discuss plastic surgery rates, credit card debt, the use of personal pronouns in web addresses, increases in square footage of homes, reality TV shows, the narcissistic song lyrics, and the fake paparazzi.

Decrease in participatory activities coincide with increase in media use. This may relate to repression of inner impulses and media addiction.

Since the 1950s when union membership peaked, the unionized portion of the workforce has decreased from 32.5 percent to 14.1 percent, writes Putnam [26] . Also, the type of involvement in unions has slackened. Unions are now seen mostly as hired bargaining agents, not as a social movement, claims Putnam. He writes about possible reasons for this. Change from blue collars to white collars is only about one quarter of the story. The real reason may be that people became skeptical about membership. On the other hand, membership in professional organizations is up. Also, divorce is up. Some say this has to do something with social capital in organizations. Although people do not work alone, there is no evidence of the increase in workplace socializing over the last decades. Co-workers are for less than 10 percent of friends. The ties at workplace are casual. Neighbors are more likely to be listed as friends than co-workers, claims Putnam.

Also, work has now become temporary. And this reality has made people focus more narrowly on their work, writes Putnam. He claims that in 1955, 44 percent of people said they enjoyed work more than home. By 1999 only 16 percent enjoyed work more than home. Putnam adds that one in four employees is angry on the job, newer data suggests. Also, data indicates that two thirds of employers record employee voice mail, e-mail or phone calls.

Formal community involvement is relatively modest in early life, peaks in late middle ages and then declines with retirement, claims Putnam. Informal social involvement follows the opposite path. American social engagements are dropping off drastically. People eat dinner together less often. Families

eat together less and more and more folk eat alone, claims Putnam. Families eat and travel together less. They go to bars and nightclubs less. Fast food joints are on the rise. Americans buy fewer playing cards. Overall people's time is towards themselves and their family and away from the wider community, claims Putnam.

Sports participation is down, but watching is up. This is not due to generational change. Only bowling has held its own. Between 1980 and 1993 bowling increased by 10 percent and the number of leagues decreased by 40 percent. The decline is threatening bowling alleys because leagues buy more beer and pizza.

Charitable giving, blood donation are more common in small towns than in big cities. Religious and secular organization members give more. Putnam writes that in 1960 Americans gave away about 1 dollar for every 2 they spent on recreation. In 1997 they gave away less than 50 cents for every 2 dollars they spent on recreation. Volunteering is also up, writes Putnam. Americans volunteered a little over six times a year in the 1970s. But by the 1990s that was up to 8 times a year. But virtually all of this increase is due to those aged sixty and over, claims Putnam. He adds that people in their thirties volunteered 29 percent less often than people of the same age in 1975. He also insists that between 1982 and 1997 volunteer firefighters fell by a quarter.

Life expectancy is enhanced in trustful communities, claims Putnam. In large communities reputation is less important. Those who engage in community life are more trusting and more trustworthy. Those disengaged feel like they are surrounded by miscreants. Youth are less trusting than old people were in their day. Unlisted phone numbers and aggressive drivers are up, writes Putnam.

Crime rates in America began to rise sharply in the middle of the 1960s, when measures of social capital went down, writes Putnam. There were fewer lawyers in 1970 than in 1900. Then the number exploded. Preventive lawyers are up.

Telephone communication transfers less info than face to face, claims Putnam. This means direct communication is more expressive than the indirect one. The difference is, writes Putnam, in emotions, cooperation and trustworthiness. Putnam writes an experimental study found that extensive Internet usage causes greater social isolation and even depression.

Exceptions to the general decline in civic disengagement are youth volunteering, the Internet, evangelical Christians and self help groups.

Unemployment seems to, not radicalize people, but make them more passive, writes Putnam. He adds that the only leisure activity positively correlated with financial anxiety is watching TV.

Putnam added that the fraction of women who work outside the home went from one in three in 1950s to two in three in the 1990s. During the same time the decline in actual organizational activity in recent years is concentrated among women. Employed women are actually spending more time on organizations than before. Especially with single moms, working outside the home is positively correlated with civic engagement. For both women who work out of necessity and those who work for satisfaction, those who have a part time job volunteer most, those who stay at home second most and those who work full time do the least. One practical way to increase community engagement would be to make it easier for women and men to work part time, writes Putnam. Full time work inhibits a woman's social involvement. Women who work part time out of choice are the highest participants in public life.

Police have excluded such gathering places as local shops and restaurants from residential areas, at the same time that federal tax policy encouraged the shopping center boom. Today's suburban citizens shop in large, impersonal malls rather than at the grocery store where faces are familiar.

By the end of the 1990s, 80 to 90 percent of all Americans drove to work alone. Between 1983 and 1995 the average commuting trip grew 37 percent longer in miles. Each additional ten minutes in daily commuting time cuts involvement in community affairs by 10 percent. It even lowers civic engagement among non-commuters.

The fraction of high school seniors who agreed that most people can be trusted was sliced exactly in half between the late boomer generation of 1977 and the late X generation of 1995. This distinction persisted when the X generation moved into adulthood. Only 54 percent of the X generation feels guilty when they don't vote, as compared with over 70 percent for older generations. They are, in fact, much less likely to vote.

Putnam claims that a long-term trend toward increasing depression and suicide that is generationally based. Depression has struck earlier and much more pervasively in each successive generation, beginning with the cohort born after 1940. Putnam writes that between 1950 and 1995 the suicide rate among adolescents aged fifteen to nineteen more than quadrupled, while the rate among young adults aged twenty to twenty-four, beginning at a higher level, nearly tripled. This rise coincided with a decline with an equally in suicide amongst older adults. In the 1940s and 1950s youth were happier than adults. By 1975 age and happiness were unrelated.

Putnam writes that by 1999, young were unhappier than the old people. At mid-century young Americans were happier and healthier. At century's end that same generation remains distinctively well-adjusted psychologically and physiologically.

The average teenager typically spends three and a half hours alone each day, writes Putnam. Adolescents spend more time alone than with family or friends. Compared to those in the 1950s, they report fewer, weaker and more fluid friendships. Putnam added that private socializing has gone down. Electronic entertainment explains much. Public engagements, such as religious observance, trust, voting, following the news and volunteering are down. Elders also vote and trust more. There has been a 60 percent fall in club meetings and a 60 percent rise in families that dine alone.

One half the declines can be attributed to generational change. The divorce rate didn't go up until the 1970s. Neither economic adversity nor affluence nor government policies can easily be tied to the generational decline in civic engagement, claims Putnam.

Union membership has historically grown rapidly during and immediately after major wars. There was an extraordinary burst of civic activity that occurred during and after the Second World War, claims Putnam. The war ushered in a period of intense patriotism and civic activism locally. It directly touched nearly everyone in the country. Sixteen million men and women served in the Second World War, including six million volunteers. The war reinforced solidarity even among strangers, writes Putnam.

The links between social capital and positive child development are strong. Social capital is important in keeping teenagers from dropping out of school and hanging out on the streets, writes Putnam. Education level of the adult population does not have a significant influence on child outcomes, after poverty, social capital and demographics are taken into account, claims Putnam. Also, students do better in parts of America with high social capital. Even communities with many material and cultural advantages do a bad job of educating their kids if the adults in those communities don't connect with one another. In states with high social capital children spend less time watching television, writes Putnam. Television viewing is negatively correlated with success in school.

Where trust and social networks flourish, individuals, firms, neighborhoods and even nations prosper. Example for this is financing which happens through immigrant community ties. Church attendance is the strongest predictor of employment among black youth, adds Putnam. Homeowners who are also good neighbors take their social capital to the bank.

Putnam also mentions that many health phenomenon are related to social connectedness. Isolated animals get hardening of the arteries. Isolated people are between two and five times more likely to die from all causes.

Putnam also claimed there has been a professionalization of politics. Putnam writes professional staffers are often engaged in elections. For example, call centers in political campaigns started employing staff, although these positions were previously occupied by volunteers. Sometimes people mail in checks or write letters to government officials in order to impact common interest. But these are nevertheless private activities.

As some possible solutions to the problem of social capital, Putnam proposes raising youth participation, changing workplace, increasing part time work, altering transportation and organizing cultural activities. Youth should do locally meaningful civic projects. Employers should make the workplace more family friendly and social. Also, they should introduce more part time work. Government should shrink commute times, make pedestrian friendly street grids and make cultural activities and participation a goal. Putnam gives his stand on issue of representation by saying that main decisions should go bottom up, not top down.

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

Theory on alienation, mass society and narcissism were discussed in an effort to explain research results which connect repression of inner impulses and media addiction. Further research into the question of repression of inner impulses may be useful, especially in focus groups in order to get clues for further inquiries. Engagement of psychologists in next research inquiries could help an effort to shine a light on this important social question. It is clear why research of media addiction deserves attention of wider scientific community because of increasing impact, quick development and proliferation of digital media in 21st century.

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