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**Impacts of Media on Human Behaviors and the Natural World**

 Last summer, one of my professors asked our class a stimulating question that has since then made an impact on they way I think about media. This was not a complex question, but a simple one that could be answered in a variety of ways. He purely began the lecture by inquiring, “What is media?” The classroom fell silent and then suddenly my classmates began calling out answers. A few of the responses listed on the whiteboard included television, radio, newspapers, magazines, and music. We could sense based on the teacher’s reaction that we were missing something. Of course all of the forms of media on the board were those representative of mass media. We have been taught to examine the ways in which we can convey messages and information in the quickest way possible. He then proposed another question. The professor asked, “What is the meaning of the word medium?” A student raised their hand and gave a definition including the words middle and average. All of the answers given were correct, but we were still missing one major idea. If a medium is used to connect two things or be the mid point, can’t anything be a form of media?

 Anything can be defined as media, but the environment is a medium that influences the behaviors, interactions, and ideas formed within a specific space. The ongoing development of media technologies has greatly influenced society and the way humans interact with their environment. The environment can be described in a variety of ways, but it is important in the process of communication and can truly affect the meaning in which a message is portrayed.

The theory of media ecology explains the relationship humans have with technology, but also implies the concept of the environment being method in which humans understand information and communicate. Over the years, communication technologies have advanced and led to an increase in the exploitation of natural resources to create these devices. As a result, the planet has entered an environmental crisis and humans have reached a point of self-destruction and lack of community wellbeing. According to Richard Maxwell and Toby Miller, “By 2007, a combination of information and communication technologies (ICT), consumer electronics (CE), and media production accounted for between 2.5 and 3 percent of greenhouse gases emitted around the world” (2). Maxwell and Miller are explaining their concern for the environment as a result of communication technologies helping us forget how deeply interdependent we are with the living planet. There must be a balance between media usage and consciousness for our environmental surroundings. How can humans at this point in our existence continue our relationship with media technologies without causing greater impacts on the natural world?

 Since the environment is an important factor in our relationship with communication techniques, we must learn from an ecological standpoint how to conduct a conscientious media practice. This means we should not ignore the changes occurring on Earth, but recognize that humans and media technologies are too part of the natural world. There are many theories and perspectives about the ways media have altered the lives of humans and our relationships with our surroundings. The most recent information explores the usage of media devices as a form of human interaction without being physically present. One is able to communicate with a person by simply touching a button on a flat screen, but that was not always an option.

Before the inventions of high-tech media devices, people used alternative forms of media to communicate information. Print media, radio and television were the primary forms of media for a long time. However, communication theorists like Marshall McLuhan predicted a decrease in popularity of these methods and the development of a social organization, which he referred to as the “global village.” Not only did he believe that the future would bring the Internet, but he realized through many studies that the media was a form of environment. This is known as media ecology.

**What is Media Ecology?**

There are several definitions for the concept of media ecology. According to the Media Ecology Association, Neil Postman says, “media ecology looks into the matter of how media of communication affect human perception, understanding, feeling, and value; and how our interaction with media facilitates or impedes our chances of survival.” This term explains the study of the environment and its way of controlling how humans behave and interact in society. The Media Ecology Association also looks at media ecology as, “the study of media environments, the idea that technology and techniques, modes of information and codes of communication play a leading role in human affairs” (Lance Strate). This definition most directly correlates with that of Marshall McLuhan’s idea of media being extensions of human sensory possibility within a particular environment.

In Marshall McLuhan’s book *Understanding Me: Lectures and Interviews*, he clarifies many of his ideas about media technologies and the patterns he has recognized in relation to humans and their ability to communicate. In one section of the book, McLuhan is interviewed by Mike McManus and he asks McLuhan to briefly explain media ecology. Marshall McLuhan says:

“It means arranging various media to help each other so they won’t cancel each other out, to buttress one medium with another. You might say, for example, that radio is a bigger help to literacy than television, but television might be a very wonderful aid to teaching languages. And so you can do some things on some media that you cannot do on others. And, therefore, if you watch the whole field, you can prevent this waste that comes by one canceling the other out” (271).

McLuhan saw the world as a very confusing place because he spent most of his time analyzing the effects of communication methods on people. He believed that there was immunity to those who were literate and that the literate man was more vulnerable to propaganda than the native man. Today, constant forms of media aiming to persuade consumers to buy their products surround the literate man. Before the invention of the printing press, the television, and the iPad, humans had other ways of communicating. Since the beginning of the Electronic Age, the way people think has been impacted by the ways information is transferred. With media constantly pushing people out of being present, humans have created their own ecosystem separate from the one on Earth.

The environment we have developed for ourselves is digitally programmed, fast paced, and built for teaching. In order for McLuhan to understand how humans evolved as a result of their communication techniques, he decided to look at the time periods throughout history and examine the changes. Communication methods began as a system for survival during the Tribal Age. This was a time when humans relied more on sounds, touch, taste, and smell than visualizations. Personal interaction was vital and created a sense of unity amongst individuals. People told stories face-to-face and exposed their sense of passion and enthusiasm.

The Literary Age allowed for the eyes to be the leading sense organ. The environment in which communication occurred was significantly altered when the ability to change words into images became possible. Words had lost their immediacy because they could be read repeatedly. As literacy rates increased, people became more independent thinkers and no longer relied on verbal communication to obtain certain information. The Print Age allowed for the production of mass media due to the invention of the printing press. With the creation of numerous copies of the same text, humans began reading in privacy and spending more time isolated from one another. People could escape their immediate surroundings and gain instant freedom, similar to the ways humans interact at this day in age.

The Electronic Age is the last era, in which people have the ability to combine their sense of sound and touch. The invention of the telegraph eventually led to the production of the telephone, cell phone, television, and the Internet. Today, we are able to communicate with one another constantly and retrieve information about almost anything through the Internet. The Internet has now become the “global village” providing people all around the world with shared information. Marshall McLuhan used the concept of the global village in his book *Understanding Media: The Extensions of Man* to contrast the ideas brought by the mechanical ages to that of the electronic age. McLuhan explains, “Today, after more than a century of electronic technology, we have extended our central nervous system itself in a global embrace, abolishing both space and time as far as our planet is concerned” (3).

As a result of media ecology forcing us to examine the ways we interact with media, we begin to understand that the environment plays a significant role in the ways we communicate. Humans respond to different methods of media in certain ways, which explains the reasoning for the variety of approaches used to convey ideas. Therefore, the characteristics of the medium often have more of an impact on society than the message being delivered. McLuhan considered anything to be a medium, whether it is a light bulb, car, or newspaper these are all examples of extensions of us.

These extensions ultimately shape the way we understand one another as well as create a setting that reflects a specific mood or ability to react in certain situations. This concept is specific to the idea of media as tools, which extend human sensory perception. Therefore, it somewhat neglects the question as to what does each of these tools gain or lose for us in terms of our ability to flourish within our environment. It is this second issue that provides as an important link to the kinds of relationships we can consider between the media and the environment.

***The Media Ecosystem***

 Although Marshall McLuhan was able to connect the ideas of “media” and “ecology,” his definition of ecology was not composed of theories relating to evolutionary biology or genetics. However, he very well could have. He focused more on the ecological dynamics associated with materials and processes of energy used within a live and active community.

Media and communication studies tend to focus on the ways influential messages will be passed among populations. However, there is a sense of ecological ethics that media users must recognize while being part of such a dynamic, yet somewhat exclusive part of this environment. In Maxwell and Miller’s piece, *Ecological Ethics and Media Technology*, they explain ecological ethics as, “how humans beings ought to behave in relation to non-human nature” (1). Within the media industry, there have been issues linked to environmental impacts, humans damaging the lives of other humans, and ultimately the decline of human interaction apart from the virtual world.

In Antonio López’s *The Media Ecosystem,* he brings together the media and the environment to discuss their correlation and relationship. He argues that the exploitation of natural resources to create materialistic items has also led to the manipulation of the “cultural commons.” The cultural commons is an idea that incorporates the ecological makeup of Earth, which López defines as:

 “…The uncommodified activities and mutual support that are key to evolving our species. The cultural commons includes food recipes, agricultural knowledge, spiritual traditions, rituals, healing practices, language, everyday skills, crafts, songs, games, political conventions, and philosophical knowledge” (vii-viii).

López believes that the humans should act as part of the environment in which they are placed. As an evolving part of nature it is natural for humans to rely on the mediums that surround us. Rather than focusing on ecological intelligence we have become accustomed to the culture of mechanism which is “a machine metaphor for nature and forms the primary knowledge paradigm of the Industrial Scientific Revolution” (López, 7-8). With the Internet being the epitome of ecological intelligence, it establishes an environment that gives power to our extensions and trains our minds to respond differently from other media outlets. The feedback mechanism included in applications like Facebook gives us a sense of self-awareness and approval of what is expected in society. With this mechanistic view, we are bodies infatuated with consumerism and have consequently developed and supported a community lacking comprehensive communication.

**Emotional and Ecological Intelligence**

There are a variety of scholars interested in the ways our minds and bodies interact with the environment. Daniel Goleman, psychologist, and author, has written many books and articles relating to ecological crisis, education, and leadership. Goleman first discovered the term “emotional intelligence” used in an article written by two psychologists, John Mayer and Peter Salovey. In Goleman’s book titled *Primal Leadership: Unleashing the Power of Emotional Intelligence*, he connects the role of leadership to the methods in which someone responds to their feelings and passions. Goleman says, “The key, of course, to making primal leadership work to everyone’s advantage lies in the leadership competencies of *emotional intelligence*: how leaders handle themselves and their relationships” (6). The ways our emotional systems work are dependent on the primal reactions we have with the environment in which we are placed.

Goleman continues by defining the *open loop* concept brought to attention by scientists aiming to understand the thought process and bodily functions associated with control. As opposed to a closed-loop system, the open-loop “depends largely on external sources to manage itself” (Goleman, 6). An example given by Goleman in his book is the response human bodies get from the physical presence of another person. One way scientists have researched this theory is by measuring the heart rates of individuals in a shared environment. When two people hold an interesting conversation, their bodies adapt to one another and become synchronized. Their heart rates may begin at different tempos, but by the end their heart rates and physiological make-ups begin to mimic one another (Goleman, 7).

Although this is a concept directly related to the psychological patterns of humans and their response to emotions and surroundings, it has everything to do with the ways we use media on a daily basis to influence our immediate environment. With the increasing developments made by media companies, humans have begun spending more time with technology than other people. Our emotional capacity is ultimately shifting and controlling the way we process information. Our extensions to the virtual world are often now what give us the most enjoyment. Whether it is a “Like” or a “Poke” on Facebook, we have changed the emotional and physical interaction with one another through our over-use of communication practices through media devices.

Daniel Goleman also researched an idea known as “ecological intelligence” after exploring the trait of emotional intelligence used to understand social environments. In Goleman’s book called *Ecological Intelligence: How Knowing the Hidden Impacts of What We Buy Can Change Everything* he says, “Ecological intelligence lets us apply what we learn about how human activity impinges on ecosystems so as to do less harm and once again to live sustainably in our niche-these days the entire planet” (43). This theory of intelligence explains the idea that humans are deeply connected with the natural world, whether we like it or not, and our actions truly affect our environment.

Within his text, Goleman draws on his conclusions about emotional intelligence to relate to the important aspects of ecological intelligence. He states, “Just as social and emotional intelligence build on the abilities to take other people’s perspectives, feel with them, and show our concern, ecological intelligence extends this capacity to all natural systems. We display such empathy whenever we feel distress at a sign of the ‘pain’ of the planet or resolve to make things better” (44). A major part of ecological intelligence is working as a collaborative entity to understand and learn about the dangers we face. Being aware of the good and the bad creates community, and with that generates change in areas that can sustain our well-being.

Antonio López ties into his book *The Media Ecosystem* an interesting concept about ecological intelligence. He brings Goleman’s concern about the marketplace to attention by explaining, “if products were made more transparent, people would change their buying habits and therefore make the system more sustainable” (López, 11). Giving the shoppers more knowledge about the products they are purchasing would change the overall market, but would also alter the preferences of media users and their awareness concerning personal investments.

**Green Cultural Citizenship**

According to López, green cultural citizenship means, “articulating and thinking about the ethical orientation of our work, and engaging in mindful practice founded on a moral framework that puts the commons and the sacredness of life at the center of our attention” (xiii). He believes that media should not distance people from cultural intentions made by the world. Life is a creation of success and well being that involves prosperity and success, but also compassion and gratitude. Although there are different levels and interpretations of wealth, we as human beings all have an equal relationship with the planet. In order for us to learn and grow from one another, we must share our commonalities.

Since the beginning of community living, humans have built relationships and lifestyles that incorporate one another. As time progressed, we became more and more independent; yet more dependent on media. However, this dependency on media has been devised for consumption rather than sustaining our existence. López also shares the importance of reciprocity by explaining, “An attitude of generosity is the underlying spiritual posture of decolonized media” (36). There are many ways humans are capable of including and respecting Earth while still being able to communicate and use the available media resources.

**Earth Democracy**

Vandana Shiva, an Indian environmental activist, wrote a book called *Earth Democracy: Justice, Sustainability, and Peace* that concentrates on the relationship between the lives of humans and our relationship with the planet. Her anti-globalization views and spiritual aspects shed a refreshing light on the ways media and the environment in which we surround ourselves impacts our internal and external being. At the beginning of her book, Shiva relates earth democracy to a term used in India, “vasudhaiva kutumbkam,” meaning “the earth family” (1). Thinking about Earth in this sense delivers the message of a democratic society in a way that forces humans to recognize that we are supported by this single creation.

 Shiva says that Earth Democracy “connects the particular to the universal, the diverse to the common, and the local to the global” (1). This particular type of environment encourages people to relate to one another and participate in a shared community. López recounts a similar perspective in his book *The Media Ecosystems* when explaining a study done by environmental activist Bill McKibben on farmers’ markets in comparison to supermarkets. McKibben found that strangers are more likely to converse about farmers’ markets than supermarkets. According to his research, McKibben discovered that “media can serve a similar purpose, not only to bring disparate people together, but by also having a strong local component that ties together regional issues with planetary causes” (López, 143). Therefore, the purpose of a democratic Earth and lifestyle is not to avoid media, but alter the current patterns and ways it is used to pay greater attention to the ways it inspires and aids humans in our everyday lives.

 Humans have entered a stage where we tend to follow the logistics and reasoning of political and cultural powers that tell society what and what not to do. We have become so absorbed in a mentality based on markets and consumerism that we have almost forgotten what happens outside of businesses and institutions. However, there is much more happening on the outside of those concrete buildings that may be useful when thinking about the future of human life.

We share the Earth with a vast amount of other species, so we may as well learn from their techniques. Another process involved in creating an Earth Democracy is the practice of ecomimicry. In Alan Marshall’s *The Theory and Practice of Ecomimicry* he defines ecomimicry as a theory in which “animals and plants native to a particular landscape are very well adapted to utilizing the physical and biotic environment without inflicting inordinate harm upon it; therefore they serve as the best inspiration for designing technologies and practices that also fit into the local environment” (2). By creating new designs we also have the capability to solve several problems at once. Rather than generating new issues in the environment, we have the ability to sustain what we do have and make our lives and the lives of future generations more enjoyable.

**Ecological Ethics**

With lifestyle being one of the many factors associated with this relationship humans have with media technologies, there are other variables that have altered Earth’s ability to keep up with our consumption. Maxwell and Miller discovered through the work of Patrick Curry in *Ecological Ethics and Media Technology* that there is a particular formula in environmental ethics that determines the product of an ecological crisis. The impact is the result of the combination of the “Population, Lifestyle, Organization of Society, and Technology” (4).

 In this scholarly journal, Maxwell and Miller explain the reasoning behind this impact by examining each individual factor relating to an eco-crisis. Although population size is an important influence, the lifestyle, organization, and technology seem to be larger contributors to this time of difficulty for our planet. Lifestyle essentially suggests the over-consumption of resources and materialistic items in certain societies. Maxwell and Miller explain that Curry says, “it would take three planet Earths for the current global population to enjoy an “American lifestyle” (5). Social organization of society represents the social status in relation to the response of the eco-crisis. Whether groups of people associate with democratic, capitalist, or socialist ideals it would greatly affect the approach and outcome of a media policy (Maxwell and Miller).

 From a technology standpoint, this factor holds the richest challenge when engaging in ethical media practice. The first concept focuses on the cyclical pattern associated with the life cycle within a medium. This includes the phases of production, consumption, disposal, and all of the transportation stages in between (Maxwell and Miller). The next contribution to the eco-crisis includes “a medium’s chemical and heavy metal composition” (Maxwell and Miller, 2008, 5). The remaining concerns deal with the inputs and outputs from and into the earth. These are the most important parts because the effects of deforestation, carbon dioxide emissions and mining stay with the earth much longer than the medium itself.

Curry also established that there are three categories of ecological ethics that represent the analysis of media technology. Maxwell and Miller interpret Curry’s theory in that “at two extremes are anthropocentric (“light-green”) ethics and ecocentric (“dark-green”) ethics, with an intermediate (“mid-green”) ethics combining elements of the others” (Maxwell and Miller, 2008, 5). For light-green ecological ethics, nature that is non-human contains no honorable standing, unless humans are affected by the changes occurring on the planet. In a way, this idea believes that humans put themselves first, before Earth and before other creatures, because they hold more value and most experiences are centered on the lives of human beings (Maxwell and Miller).

Ecocentrists say the complete opposite that “human domination of nature is fundamentally wrong/bad and there is a right/good way to live an ecologically healthy life by putting the Earth’s well-being first” (Maxwell and Miller, 2008, 6). This is the theory many environmentalists and media philosophers believe at this point in human existence because of their extensive research in this field. Looking at nature as a form of educational practice is a way for us to stay involved and learn about the relationships between media and ourselves. For instance, López gives the example that “Just as media makers increasingly have become sensitive to the stereotyping of genders, cultures, nationalities, and sexual orientation, we now have to make a turn toward planetary ecology to become aware of how our forms of mediation impact living systems” (López, 69). López implies that since we are all living organisms on this planet, we cannot escape the fact that we have a profound connection with the natural world.

The mid-green ethics is somewhere in between the ecological ethics principles of anthropocentric and ecocentric values. Supporters of this intermediate system of eco-ethics are generally animal rights activists because it focuses on the belief “that humans’ ‘moral considerability’ can be extended to other (sentient) beings, primarily non-human animals” (Maxwell and Miller, 2008, 6). Although this methodology sees that animals should be valued equally to that of humans, it is equally important to acknowledge what our species has done for the natural world to benefit our needs and lifestyles.

 **“The Digital Dilemma”**

 The *Digital Dilemma* in today’s world is something that was not even close to being an issue until the electronic age. The phrase “Digital Dilemma” may seem like an oxymoron since we usually hear such positive feedback from digital consumers. However, in Maxwell and Miller’s article *Ecological Ethics and Media Technology*, they explain the problems with stored media as well as the benefits from an environmental and media user perspective. Maxwell and Miller say,

“According to the Academy of Motion Picture Arts and Sciences study, ‘The Digital Dilemma,’ there are good grounds both to doubt the long-term viability of storage media (they disintegrate or become obsolete faster than older media of paper and film) and to raise significantly the cost estimates of transferring content from one generation of storage media to the next, as well as long-term energy commitments to support electronic storage model” (Maxwell and Miller, 2008, 12).

The paper industry used to be the top consumer of energy in the world at the end of the 20th century (Maxwell and Miller). By the year 2000, there was a rapid decline in the amount of paper being used for communication purposes due to technological developments, like the Internet. Although paper is not being used as often, much of the media being displayed is focused on the positive aspects of less paper consumption. However, many media experts have neglected to inform the public about the costs we pay for energy consumption and pollution caused by electronic devices.

According to Don Carli in his article, “Is Digital Media Worse for the Environment than Print?” there is a growing awareness in the environmental community concerning the impacts of media technologies on certain areas of the world and also in regards to global warming. Carli states, “Greenpeace estimates that by 2020 data centers will demand more electricity than is currently demanded by France, Brazil, Canada, and Germany combined.” On a smaller scale, the United States alone has caused some serious damage to the mountaintops in certain states due to the constant coal mining. North Carolina, Kentucky, and West Virginia have experienced deforestation as a result of energy needs for digital media, not even paper (Carli).

So what happens after the use of digital media? The life span of most electronic devices, cellphones, computers, and televisions, is about two years (Greenpeace). When these products get thrown away they are considered e-waste. According to Greenpeace, “Electronic waste (e-waste now makes up five percent of all municipal solid waste worldwide, nearly the same amount as all plastic packaging, but it is much more hazardous” (Greenpeace). People of all ages in developing countries are being exposed to poisonous chemicals like mercury and lead, as they are the ones picking apart the remains of old computers, printers and televisions.

Cellular phones are one of the most popular devices today because it is portable and user friendly. However, due to their extremely quick turnover rate among media users in developed countries, they have a greater impact on the environment than most devices (Greenpeace). In February 2010, *The Ecologist* released an article called “Mobile phone metals fuelling Congo war.” The Democratic Republic of Congo has had enough of the conflicts within their territory over metals used to produce mobile phones and computers. Groups in the East African countries control most of the trade minerals such as tin, tantalum, and gold, which are found in many consumer products (Ecologist).

The article explains the concerns of a Global Witness campaigner Daniel Balint-Kurti who says, “These armed groups regularly commit horrific abuses against the civilian population, including mass murder, rape, torture, and forced recruitment” (Ecologist). It is evident among these issues that the use of digital media has far exceeded the damage of solely the earth’s resources, but has also harmed the well-being of individuals and populations. The consumption and exploitation of minerals has clearly led to societal malfunction and human separation from the natural world as well as each other.

**“Nature Deficit Disorder”**

With our growing consumption of energy and production of media devices, younger generations have been spending more time watching television and using tablets, computers, and smartphones than ever before. According to a variety of scholars, media has distracted people from participating in activities that involve direct contact with their natural environment. As time has passed, individuals have become more focused on their daily lives of work, school, and communicating through electronic devices. Most importantly, these daily tasks are becoming more common in children, which is truly shaping their social and psychological patterns. Once more attached to the outdoors, recent generations have developed a stronger connection with the virtual world. With the expansion of newer technologies, the possibilities of communications have exceeded unbelievable limits. Although this has widened the human perception, it has also taken away a large part of what makes us the living organisms we are.

In 2005, Richard Louv wrote a book titled *Last Child in the Woods: Saving Our Children from Nature-Deficit Disorder* that explains his theory referring to human beings, especially children, developing behavioral problems due to their lack of time spent outdoors. Although this is not an actual mental disorder, it truly captures the essence of who the younger generations have become as a result of being raised in the electronic age. Throughout Louv’s book, he gives a cause and effect analysis of the reasons behind his hypothesis of nature deficit disorder.

Parents want to keep their children inside because it is safer. However, spending so much time indoors may be interrupting the child’s ability to connect with nature. In 1993, Marc Klaas’ twelve-year-old daughter was kidnapped and murdered. When he was interviewed on CNN about this tragic incident, he was asked about parental advice to keep children safe in local communities. Although he was adamant about people knowing that every child is at risk he added, “we have to dispel this whole notion of stranger-danger and substitute some other rules” (Louv, 184). Klaas also said children need to learn to trust their instincts and react in a dangerous situation. The only way they can learn who and who not to trust in society is by protecting themselves and not being too sheltered by their parents.

It is evident that parents have a large impact on the early years and developmental stages of their child’s life. In recent years, the number of visitors at national parks has decreased with an increasing number of children consuming electronic media. Louv explains in his book, “One California survey, cited by *Oregonian* reporter Michael Milstein, found that more than eight of ten campers became interested in the outdoors when they were children- but more than half the camping parties surveyed had no children with them” (Louv, 149). Although camping is not the only way to enjoy the outdoors, it is a nice way to relieve stress and spend time with family and friends.

Louv expresses concern in his book about the effects of spending too much time connected to electronic devices. There is an increased likelihood of obesity, attention-deficit disorders and other health issues related to the over-use of these systems. The purpose of these media devices is for communication and connection. However, when they are being over-consumed, certain disorders among people must be treated and the environment becomes abused by the rest of the natural, living world.

Media technologies are currently a large part of our human existence and truly affect the way we comprehend information, think about one another, and communicate. From a communication and media studies perspective, we have focused a great deal of time studying the issues that are the most obvious in everyday life. Not that these issues are any less important, but the media has covered up a great deal of the environmental and ecological studies associated with media technology. The government, politicians and corporate businesses have influenced our opinions about what is right and wrong. Media has been a large part of this propaganda technique. It is time we use this technique and show the truths about our relationship with media from a humanistic perspective. This means that we must approach media devices respectfully and in a humane manner because we are all apart of the same universe.

With the views from a variety of philosophers, scholars, and environmentalists, it is apparent that there are media intellectuals taking action concerning the environmental impacts and also creating awareness about the communities in which we live. It is the responsibility of my generation to make a change in the ways we think about ourselves within the environment we are placed. We must be mindful of our relationships with each other and our daily lives to realize the purpose of media and its contribution to the world.

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