

GLOBAL AND LOCAL MEDIA IN SCHOOL EDUCATION AND IN REGIONAL CULTURE REINFORCEMENT

MEDIA GLOBALNE I LOKALNE W EDUKACJI SZKOLNEJ ORAZ WSPIERANIU KULTURY REGIONALNEJ

ABSTRACT

The focus of the article is on the need to fit media in the process of school and out-of-school education, with the application of opportunities found in global and local media. A selection of pedagogical and sociological concepts in relation to the above mentioned issues was analysed. What is more, the meaning of media on a micro scale in constructing and reinforcing the regional identity and in protecting cultural heritage of the regions were described.

STRESZCZENIE

W artykule podkreślono potrzebę uwzględnienia mediów w procesie edukacji szkolnej i pozaszkolnej, z wykorzystaniem możliwości tkwiących w mediach globalnych i lokalnych. Poddano analizie wybrane koncepcje pedagogiczne i socjologiczne dotyczące powyższych zagadnień. Przybliżono również znaczenie mediów w skali mikro w budowaniu i umacnianiu tożsamości regionalnej oraz ochronie dorobku kulturowego regionów.

KEYWORDS: *global media, local media, media education, school education, regional culture, regional identity*

SŁOWA KLUCZOWE: *media globalne, media lokalne, edukacja medialna, edukacja szkolna, kultura regionalna, tożsamość regionalna*

INTRODUCTION

The education process has been discussed and subject to analyses in every period in history, but has never been perfect. It has always been a field for a debate. Therefore, we cannot refer to a specific epoch or age and say to do as we used to do because education is a process that changes with time and for this reason it is reliant on cultural transformations, vanishing of some needs and appearing of others. Education undergoes a constant process of changes and discussion. This simple fact encourages reflection on the need or even necessity of looking for new possibilities of better education that will fit the new reality. Education is a very complex process because we do not want the timeless values and valuable culture, including the local one, to sink into oblivion, fade away, or be drowned out by modern expectations. On the other hand, education is a challenge towards the future and for the future, the future which scope of possibilities of using civilisation benefits is continually expanding.

Speaking of the position of the media in culture, we need to understand the media as a whole, as the one which is close to its recipient as far as the ability to verify the contents thereof and interactions are concerned – it is about the local or environmental media and large scale media, global media in the form of the radio, press and television, where a chance to affect the contents and a direct contact with producers is limited.

In the beginning, the mass media functioned in a traditional form, i.e. in the form of the print press, radio and television. They served its audience as a source and supplier of information about the world, of important and interesting events, and they transmitted opinions and remarks. They were a reliable source of information and a window on the world. The modern media are a far cry from the traditional ones, not only in terms of communications technology but most of all because of their position in culture. Nowadays, the media is an essential part of culture, being not only a transmitter of cultural contents but also an active participant in the processes of its creation and perception.

Contemporary media are omnipresent, their availability is outstanding, and they lend sense to human life, as functioning in the society, work, or everyday life is hard to imagine without them. The contemporary media create

reality, depict the world in a way we would like to see it, and not always in the way it is, in many respects. Edmund Burke, a philosopher and a politician, referred to as the father of conservative ideology, was the first to use the term 'the fourth estate' in relation to mass media. In 1774, while giving a speech in the House of Commons of Great Britain, he said that there were Three Estates in Parliament; but, in the Reporters; Gallery yonder, there sat a Fourth Estate far more important than they all (*The Encyclopedia*, 1992: 250). Even though the coining evolved, it was followed up and it has been in use until today.

HISTORICAL, SOCIO-CULTURAL AND EDUCATIONAL DETERMINANTS OF MASS MEDIA DEVELOPMENT

According to Henryk Rowid, every epoch is characterised by its specific model of upbringing and education in line with the economic conditions, and social and cultural determinants of the time. Spartan children were brought up to be brave and courageous warriors, and to obey their superiors blindly. Athenian children had to be physically and spiritually developed. In the Middle Ages, in the period of the feudal system, education was subject to a social status. A child born to a knight or a noble man was reared to become a courageous and righteous knight, whereas the bourgeoisie children were to be good craftsmen and merchants. The mediaeval period saw a peasant child brought up deeply convinced to serve its master, to do corvée, and that education is unnecessary. The rebirth of the classical culture led to a consolidation of the pedagogical ideal. In the 18th century, the ideal man was he who was enlightened and judicious (Rowid, 1957: 211-12). Each era and country is ruled by their own rights and upbringing aspirations convinced that they are better than the preceding ones, moving with the times and in accordance with social needs. The needs, which occurred in a given time and place had an effect on the model(s) and manners of viewing and implementing educational concepts.

Pedagogical concepts and doctrines are a sign of the times in which there are constructed, while their success, small or huge, depended on current and future needs and capabilities to implement the postulates included therein. The problems tackled, including but not limited to media issues and their relation to function, educational opportunities, and technological progress,

require a wider perspective or context in order to present them thoroughly. Therefore, interdisciplinarity or transdisciplinarity of the discussed issues is inevitable, while problems in the area of pedagogic, sociology, and psychology are interrelated and merging.

There are three positive tendencies in cultural development of the society:

1. There is a lack of unambiguous and convincing evidence in favour of conjecture that the global media expansion is a factor contributing to the vanishing of local cultures and identities. Thereby, the spread of the global media is not a worrying threat for the functioning of the media on a micro scale (local, environmental media), either. Media development on a micro scale may be inhibited by an unfavourable media policy, which restricts, for example, the creation of new mass media centres. Global media culture influences local media culture; however, it is also a direct threat to one.
2. A change from the discourse of information policy of the 90s to the focus on creative industries' development. At the beginning of the 21st century, creative industries entered the world of politics. In 1997, an inter-departmental Creative Industries Taskforce was formed in the UK. A report of the Taskforce comprised the definition of 'creative industry', which reads as follows: the concept of creative industry involved the actions incidental to individual creativity and talent, and which had a potential leading to a better existence and employment opportunities, while making use of intellectual property rights. Creative industries include, amongst others: mass media, advertising, music, craft, architecture, fashion, design.
3. Relating culture with the paradigm of a 'new economy' or economy based on knowledge allowed one to get out of the dominant concepts of culture. A need for critical mentality was born, whereas the people endowed with one began to be valued as a source of new ideas and innovative concepts, which was to aid economic development and innovative outlook on local and global culture (Flew, 2010: 180-1).

Jean Baudrillard stresses that overproduction of the senses, signs, or generally the things that could be absorbed by mind, results de facto in the limiting and narrowing of the freedom of choice because of that fact, as it oscillates around the contents that are mediated to us. Due to the lack of time for one's own considerations, we rely on and choose from the thoughts

that have already been delivered to us through the media. In addition, the young are convinced that it is unnecessary to seek contents or senses elsewhere since one can find everything in the media. Such a glut of products sharpens one's appetite for consumption of goods, behaviours, tendencies, trends, values. Consumers of all kinds of goods are not always able to tell their real needs from the created ones. Willingness to buy is transmitted to yet another dimension – willingness to participate in the never-ending media or information consumption. In spite of appearances, as Jean Baudrillard rightly notices, consumption features also class-characteristics, similarly to education. Thus, not everyone have equal access to consumption. As far as the publicly available information consumption is concerned, it generally is freely accessible; however, when it comes to exclusive information, e.g. within elites, such access is either highly restricted or intentionally blocked. It is even more evident when one takes the purchasing of goods as an example, the goods that not everyone can afford due to financial reasons; likewise, education, for instance private lessons, non-public schools, domestic and foreign courses, or the purchase of materials and educational packages in addition to obligatory course books, when it comes to school education. Only the chosen ones have power over the autonomous and rational logic of the elements of environment: the organisation of environment, political influences and decisions, and hence cultural competences, too (Baudrillard, 2006: 61).

The existence modes as understood by Erich Fromm (2005: 53), the having mode and the being mode, no longer matter. The mode described as a particular way of existing, being, or living in a given type of culture: culture directed at spirituality or materialism, primacy of the material over the spiritual. Even though it is oversimplified, it reveals the divergence of the two worlds, one would think – two extremities, which are not so unambiguous any more in the postmodern world. Being in favour of one or the other is no longer essential; what is important is the ability to balance between them. Willingness to have is nothing bad as we want to live better and better, to use the latest improvements, in various areas of human life. On the other hand, a man cannot only be a consumer in its pure form since he himself also affects the quality of life, in the nonmaterial sphere (i.e. that

of intellectual development), too – he is the creator of both the material and nonmaterial goods, directly and indirectly. The ability to coexist in the said two spectra is a challenge up to the current and future standards. Having cannot become a value in itself, while overproduction of various kinds of things, including toys, computers, TVs, cars, mobile phones, or numerous gadgets, is frightening.

Industry, and media culture alongside, are to arouse desires to possess various things, objects, accomplishments. Advertisements, of different kinds and nature, are to serve this goal. Jeana Baudrillard's words that nowadays, it is the form of advertisement that is most important, not advertisement itself, seem to confirm it. An advertisement alone is void of sense as it bestows merely the meanings. It is connected with receiving or consuming culture, viewed also as a commodity, as something that is used by crowds at a particular moment at a given time. What is more, culture is condemned to being an elusive sign, which is subjected to the process of production or, as Baudrillard refers to it, recycling, i.e. the process of changing, perfecting, increasing the value, importance, and meaning. Culture is not created to last. Its nature is changeability, hybridity, a cycle of growing, creating and transforming or vanishing (Baudrillard, 2006: 104, 125). It is to give added impetus to a spiral of business, consumer industry and income derived from such desire to participate in the culture of consumption. The recipient is educated and encouraged by the industry to acquire not so much the commodities as their symbols, something that is identified with pleasure, luxury, affluence, comfort, being trendy, following the lifestyle of someone famous, etc. Purchasing goods and possessing them, their type and price, they all lead to the creation of some sort of an unwritten social code of communicating. Objects for example determine one's social status, communicate the state of having, the way of life, including the guiding values and principles.

Speaking of symbols, it is worth mentioning George Herbert Mead, who was associated with the theory of symbolic interactionism. The idea was introduced into the world of science by Herbert Blumer (1969). The name seemed for him to be the most appropriate to Mead's scientific assumptions. Symbolic interactionism as a sociologist theory attributed a special role to language signs (symbols) as elements necessary for the mutual understanding

of cultures, norms and forms of social behaviours. The former component of the name of the theory – interactionism – is to underline that society functions thanks to a continuous exchange of the systems of signs, symbols and gestures. Human society is an environment that is dynamically created with the use of symbols. Due to familiarity with cultural symbols we are able to cope with other people of various roles. The main groups of analyses in relation to symbolic interactionism are: ego, interaction and society. The analyses of Mead's theories reveal that each individual identity is created thanks to the society. An individual adopts the standards of behaviour which dominate one's most intimate group – the family, best friends, peers, or a local society, as early as in the childhood. A set of social norms of behaviour unconsciously adopted by each individual are called by Mead a 'generalized other'. Thus, expected types of behaviour and social norms in general, which we subsequently intake and take as our own. A mature, well balanced personality is a result of a skilful balancing between a social fitness and one's own egocentrism (Retter, 2005: 25-7).

Zygmunt Bauman (1998: 218) goes even further in his observations and finds advertising to take place reserved for the authority. What is more, advertising inspires to replace the authority for the masses. Even though the claim is quite bold, it is well grounded as advertising is to arouse confidence, to stand out, or to arouse the desire to behave or look similarly impacted by or with the use of the advertised contents. These are also the features attributed to authorities, which are scarce in the world of today and which „expiry date” is shorter and shorter. Besides, contemporary teenagers' authorities originate from show business (musicians, actors, celebrities), who can present and advertise themselves well when their artistic talent is insufficient.

The media in the micro scale present local events, festivities, profiles of local politicians, meetings of district boards, introduces stories of individual people who need help or are an example of success.

Local media are not void of manipulations, filtration of the political sphere or advertisers' pressure on the shape of media contents. Nevertheless, it is more difficult to manipulate audiences which occupy a given cultural reality, know the realities, limits and abilities of their life space, their 'little homeland'. The creators of environmental media must take into consideration opinions of their

recipients, because they may lose their trust and, simultaneously, purchasers of their media product. It is difficult to regain a once betrayed trust, therefore, local media take care not to spread unreliable or unconfirmed information.

In accordance with the line of anthropological thought of Carl Ransom Rogers, every man is a free individual and its way of life depends on its own life experience, personal decisions and responsibility. However, this personal perspective is affected by surroundings and everything that is occurring therein: people, events, the necessity to make choices, to adopt to a given situation, mass media use, etc. According to Rogers, each human being has a personal potential, a natural ability to learn, referred to as significant learning. A spontaneous ability to learn leads to the ability of natural assimilation of knowledge. Children learn when they play, while older people learn best when the process is associated with something pleasant, with entertainment. In the case of both the former and the latter, the learning process is accompanied by satisfying cognitive interests. He sees significant learning in facilitation (simplification, support, help) of the process of knowledge assimilation. A humanist attitude of the teacher-facilitator is characterised by: an authenticity of personal being, acceptance of a student as an entity gifted with a grand developmental potential and emphatic understanding of the entirety of personal characteristics of the students (Kościelniak, 2004: 12–3). The concept of significant learning was introduced by C. R. Rogers in his book entitled *Freedom to Learn for the 80's* (1969). Harold Dwight Lasswell is an author of the mass communications behavioural model, where in order to understand the process of communications one needs to pay attention to each and every element. Therefore, one ought to concentrate on: who is speaking, what is spoken, by what channel, to whom, and to what effect? Relations joining the society and the media take place within the stimulus-response model.

Choosing said symbols often results in distortions of the sense of reality. A glut of things and information means an excess of signs and their references, which are not always congruent with reality. This is a simple way to losing real touch with authenticity of the culture which surrounds us and its characteristics. It is also a way to manipulate oneself and one's needs, to make someone somebody else, somebody whom one would like to identify with.

'The superficial globalisation of consciousness is accompanied by its «village» location: what counts are stories, everyday experiences, private places and private people, seemingly the same everywhere you go, everywhere guided by likewise fears and hopes' (Szkudlarek, 1999: 60).

Jean Baudrillard, an initiator of the postmodern movement and a fierce critic of culture and the globalisation society, referred to the contemporary world as a *simulacrum*, a figment that has no original and is ruled by its own laws. Reality was replaced with marks of reality, the copy anticipates and precedes the real act of creation, action, tangible things, and ideas. It was formed because of supplanting the real signs with unreal ones, and as a result a hyperreality was created (Baudrillard, 2005: 6–7, 12). The media absence of the real world portrayal became everyday reality. The way in which things are shown is more important than the fact of depicting authenticity, reality of event, the place and time. Cultural heritage and history are described as habitus of thought and behaviour. Either an invented picture or media reality anticipate the reality of figments, which means that the media often create something real on the basis of something unreal or invented. Habitus is a characteristic conception of an entity, an individual consisting of a set of customs, dispositions, and rituals. Pierre Bourdieu underlines that in historical terms a causal set of dispositions and rituals becomes united thanks to the 'I illusion'. On the one hand, individual's identity has no strong reference to the ontological structure. On the other, it is an indispensable complement of the deterministic level of habitus. Each particular habitus is a combination of the world of individual experiences with the world of dispositions and habits. Common experiences of a given group, social class and their creations in the form of thought-, perception-, action-, and aspirations-schemata are bequeathed to future generations as a result of spending time with one another, direct or indirect contacts, or common interests. The system of meanings that is derived from the class division, habitus, is not as important any more within educational and cultural institutions. The system of education is equated with culture represented by the middle classes. Children from the lower social classes are in an unfavourable situation as they do not have the background experience of communing with the high culture that culturally valued (Bourdieu, 1998). 'The «fake reality» that is being formed shapes values, which with time become binding for the

society. In other words, we are experiencing a situation where the process of media images reproduction in social reality is advancing' (Siemieniecki, 2007, vol. 1: 54). The order of things has now reversed – from the reflection of reality to its unreal creation. What is more, the method of depicting information by the media is simultaneously degrading one, as it is a simplified version of the event. It does not reflect information as a whole; it is a type of a substitute, even though it may be presented in an attractive manner. 'The world of electronic media, similarly to the world of verbal communication and writing, carries a specific vision of reality. It is a world of simultaneity, simultaneousness, and transience of events; it is a world of shimmering impermanence; it is more of a world of sphere than time' (Szkudlarek, 1999: 60). What counts in the media world is presentation, here and now, caused by a never-ending queue of other contents and news that are more or less sensational. Information is a product with the shortest expiry date.

In the book entitled *Critical Communication Pedagogy* (2007), its authors, Denny L. Fassett and John T. Warren, try to assess the meaning of critical communication pedagogy. There are several terms that characterise such pedagogic orientation, to quote Jerzy Jastrzębski. They include the following:

- Critical communication pedagogy assumes that identity is created in the process of communication and that it depends in ideological contexts, it is constantly unprepared, and in an on-going process of becoming an identity;
- All power, including education, features fluidity, complexity, omnipresence and indiscernibility;
- The underlying concept for critical communication pedagogy is culture because culture is also in the process of an unceasing transformation as an act of broadly understood communication;
- Educators focus on ordinary communication practices as constitutive to social structures and systems. These practices participate in the creation and change of group and individual identities;
- Language and its social role is highly significant in terms of meaning since it plays a key role of the ways of understanding, and it creates a sphere of new experiences;

- Reflectiveness and thoughtfulness are preconditions of self-expression and self-creation, of expressing and creating one's own values, actions, while reflectiveness is a permanent effort;
- Pedagogy is an incessant practice directed at changing the world and human condition;
- Proponents of critical communication pedagogy show a great understanding for individual differences, motifs and methods of actions of each particular person. Based on etnomethodology, it works on the assumption that human behaviour is intentional and usually logical, dictated by specific determinants and reasons of particular actions of specific people;
- Communication pedagogy is founded on a conviction that human communication is essential as a sine qua non for enhancing the world, mode of behaviour and being with others;
- Examining institutional practices must take into consideration local and direct determinants of experiences of particular people and needs to related these experiences to broader planes: the cultural, economic and historical one (Jastrzębski, 2010: 46–8).

Critical communication pedagogy, following the emancipation-communicative approach of Habermas, assumes that all pedagogic actions are communicative in nature, whereas education is to fulfil emancipation functions. It involves acquiring communicative competence, getting to know its diversity and nuances, rather not learning ready schemata of communication.

On the one hand, 'Homogenisation of contemporary culture promoted by consumerism ignores the variety of folk, national, and religious cultures referring to the classical art and literature. [...] *Homo consumens* and *homo ludens* do not exhaust the diversity of human personality – *animal rationale*, *animal sociale*, *homo amans*, *homo creans*, *homo meditans* have primacy' (Kowalczyk, 2008: 268-9) On the other hand, John Tomlinson (2003 Vol. 50: 10–21) underlines in his considerations that globalisation does not equalise unique cultural identities. These identities are threatened by global homogenisation of culture and its transformation into the 'McWorld', as Benjamin R. Barber puts it. Quite the opposite, it is globalisation which contributes to the development, support and spread of cultural identities. It is taking place because an identity becomes a vital

aspect of placing oneself and participating in the social world (Flew, 2010: 251). A man needs to identify oneself with a place with which one equates. The place is thought of not only in the geographical sense. It is also regarded as a symbolic location marked with emotions, experiences, encounters, favourite spots, circle of close friends, and the specificity of a given place.

MEDIA EDUCATION IN SCHOOL CULTURE-REALITY

When detailing and describing the scientific concepts and educational doctrines present in the structure of pedagogy, Dieter Lenzen (1999: 50–1), a German educationalist and university teacher, distinguished 6 specialities within pedagogical knowledge and next the subjects of university education. Apart from cultural pedagogy, leisure time pedagogy, intercultural pedagogy, enjoyment pedagogy, music pedagogy, crime pedagogy and health pedagogy, there is also media pedagogy. When looking at detailed subjects, media education is mentioned next to social education, sex education, environmental education, labour education, political education, peace education and road-traffic education.

Is school as an educational institution still needed? This question should not suggest the liquidation of that institution but allow reflection about the extent and nature of school's positive influence on development with the use of modern media to the advantage of learners and the whole society. In contrary to opinions that, despite everything, some students still have a better start because they can attend additional private classes, take private lessons or use other forms of development, for example going on language camps, school gives equal opportunities to all of them. School is a place of exchanging thoughts and views; the content is the same for everyone, similarly to the way it is provided, opening horizons of possibilities and allowing learners to notice a lot of opportunities which may not be within their reach at the moment, but pursuing towards them is not forbidden. School is an institution creating future citizens, established to attempt to understand the world and changes taking place in it. Besides this, school is a relatively inexpensive and, to some extent, well organised form of education for children and young people. However, in his book titled 'Deschooling Society' Ivan Illich strongly criticises this institution bringing up future citizens. He writes about its hidden functions:

supervision, selection, indoctrination and teaching. In Illich's opinion teachers instil institutional truths and dictionary platitudes, and do not teach in an interesting way that would encourage learners to discover the truth. Knowledge is acquired by experiencing life, and the teachers of life teach in fossilised buildings and stiff desks. Where can arousing learning curiosity be found in such an environment? Ivan Illich (2010: 13, 67) is not in favour of liquidating educational institutions completely; instead, he proposes creating a flexible teaching network providing the opportunity of teaching and learning to everyone who wants to take advantage of such a solution. 'Every educational action constitutes an objectively symbolic violence in the form of imposing cultural arbitrariness by arbitrary authority' (Bourdieu & Passeron, 2006: 75). Henry A. Giroux (Witkowski, 2010: 329–30) holds that school should survive and still operate as this is a place worth protecting against demolition; however, it requires reforms, not the structural but quality ones.

The representatives of antipedagogy (postpedagogy, amication – from the Amication Society, earlier the Friendship with Children Support Organisation), among others E. von Braunmühl and Hubertus von Schoenebeck, do not negate pedagogy but, using the theory they believe in, they stress the unique freedom to educate and another way of understanding education. They reckon that the adult world cannot impose its own aspirations or superindividual reasons in the name of the wellbeing of the state or society because, by doing so, the world deprives the child of self-determination and responsibility for his own attitudes and actions. Such a starting point makes it possible to go beyond the current educational models, i.e. superiority of educator's over student's wisdom. The adult, acting as an educator, becomes someone participating in child's life and supporting the child, not a passive and indifferent human being, which is how this attitude can be wrongly interpreted. Antipedagogy sympathises with humanistic psychology (Gordon Allport, Charlotte Buhler, George Kelly, Carl Rogers, Kazimierz Dąbrowski). Humanistic psychology was tired of psychoanalysis and behaviourism which did not consider in their research people's abilities and other personal components such as love, autonomy, identity or psychological health. Antipedagogy is not a simple reversion of the current meaning of pedagogy. It is not about the semantic meaning but the ontological and anthropological

one. Schoenebeck is also known thanks to his Laozi rule, or non-interference rule. This rule says that instead of studying an interesting phenomenon or process, one should rather focus on experiencing and observing it, entering into interaction with other human beings and discovering a sort of trust. It is also important to use Taoist, intuitive knowledge, associated with love and acceptance of another person. In its grounds postpedagogy aims at respecting human dignity, sovereignty and subjectivity.

In their cultural reproduction concepts, Pierre Bourdieu and Jean-Claude Passeron treated education as symbolic violence (*violence symbolique*). This theory stresses domination of social groups via the transmission of 'class culture', or culture group where an individual functions. It is about instilling or, in other words, implementing the symbolic culture in own group. The transmission of cultural values can take place from one generation to another, from one society to another, from one person to another. Being elements of cultural reproduction, enculturation or diffusion can happen imperceptibly. In Bourdieu's opinion, education is largely responsible for social inequality because its process is subject to maintaining the continuity of business and needs of the ruling class. According to Bourdieu's social theory, it is possible to identify specific phenomena in the field of social areas: firstly by the manner of placing an individual in a social area, and secondly by referring the individual to forces that affect him in a given social environment (Bourdieu & Passeron, 2006: 20–1, 154–8, 257–8). Nothing but family and the closes milieu are the first and extremely important environments that influence the manner of perceiving the milieu. They create a place where the values and attitudes towards life and another person are developed. Upbringing a young person is also influenced by the manner of communing of adults with media, its use and treatment. The culture of communing with media is also taken from home, which does not mean that this culture does not evolve or change later. However, this is experience which is encoded and at least for some time consolidated by customs, habits and beliefs. Therefore, the issue we deal here with is enculturation, in other words the process of acquiring culture by an individual from its relatives as a result of communing naturally with it, assimilating its characteristic elements, such as customs, habits, standards and bans. The cognition of own culture is extremely needed

and valuable because sometimes, as a result of socialisation and personal development, a person expands his fields of cognition. He encounters other cultures and familiarises himself with the cultural variety. He participates in the acculturation act by contacting another culture that is different from the current one. This can be also understood as cultural interchange, circulation and flow of one culture through another one, strengthening one and weakening the other. As a result of acculturation, the members of the weaker culture can be included in the dominating culture. Acculturation can also have the nature of constraint and repression, hence the relation with own culture, its values, and the consciousness of consequences of merging the two cultures can be of importance.

A person looks for his place in the culture, his presence in it. The situation is similar in the case of media culture in which he participates and from which he benefits depending on his needs and habits. Communing with media can be also connected with a compulsion, in other words addiction to media: excessive use of computer games, constant use of chosen web pages, continued and unnecessary online shopping, etc. Some people balance on the edge of risk when using media, as they lack prudence, cannot make choices or impose restrictions on their life. They want to live it up here and now, and the future is a much too far perspective. The author of the risk society concept, Ulrich Beck writes about the history with the following words: 'it shrinks to the size of (infinite) presence and everything goes around the axe of human ego and personal life.' (Beck, 1992: 135). Describing the network society culture, Manuel Castells expresses a conviction that the world web includes some people in the cultural circulation, just to exclude others at the same time (1999: 25). These words sound like a conviction about the necessity to include ourselves and others during the education process in the cultural circulation using, and with the participation of, mass media both on a macro and micro scale. The presence of media, especially environmental (local) media, in school education is scarce, superficial and far from what is needed.

Substantial development of media industry resulted in the situation where, apart from the regular educational process, we also have non-school, media education which expands with an exceptional strength and speed, leading to superseding other forms of non-school education, e.g. learning based on

direct contacts between peers, using books or guides because information found there can be a little out of date. Informal media education is a new reality and form of participating in social life. It is becoming important to place this issue in schools of various educational levels and types, and ensure assistance of teachers in the process of media socialisation of young people in order to seek both common and controversial issues, to discuss, to explain and defend own reasons.

Why do young people refuse to learn the culture of their ancestors, and are they really not interested in it? What is important here is the manner of presentation and using modern technologies like a computer to illustrate the history of culture, the heritage of their ancestors. It is in fashion to reconstruct, to find out about old, vanishing professions, to create maps of the neighbourhood, genealogical trees. Since young people use largely mass communications means and get to know the social and cultural reality in this way, this fact should be used in communication and education. Apart from the possibility to search for information, incorporating media into education provides a feeling that learning is not a process planned in advance, but one flexibly adjusted to learners' needs. Besides this, young people will have the impression that they are not forbidden to use media or frightened with the threats arising from modern communications means, but encouraged by stressing the positive elements of using media in the education process. Young people perceive being surrounded by media and using it as something natural. They live in an image and emotive culture. Fleeing from modern educational tools in the form of media is a negation of the sense of education, or upbringing for the future. Basing on the natural cognitive curiosity, the educational process should allude to learners' needs by looking for interesting and effective forms, methods and concepts of working with a student.

Developmental education is a concept that was created in the 1970's. It was based on the philosophical thought and practice of Paulo Freire, who understood teacher's work with students not as a transfer of information but as actions towards active cognition. The UN determined the meaning and objectives of this education. It was stressed that developmental education deals with problems of human rights, human dignity, and social justice both in poorly and well developing countries. One of its objectives is to decrease

or eliminate poverty in the poorest countries. Developmental education is a process which is subject to the feasibility study of better use of human and financial resources in the construction of economic and social order and wellbeing. Developmental education deals with:

- Development of new skills and attitudes, acquisition of knowledge via individual actions;
- Learning the skill of using supportive methods and active learning methods;
- Understanding problems with perceiving correlations between societies in the local-global relation (McCann & McCloskey, 2010: 187–9; Osler (ed.), 1994: 51).

Thanks to media, we find out about foreign civilisations, cultures, and societies. Multiculturalism and interculturalism are becoming a fact. Propagation and growing accessibility of communications media benefit national and cultural minorities and diasporas, i.e. scattered members of a given nation in other nations. This process of improving communication, familiarising with other cultures and providing possibilities of finding out about own dissimilarity is facilitated by both media on the macro scale, e.g. the internet, and environmental and private media, such as laptops, cameras, mobile phones. Thanks to media, women from cultural minorities and cultures where equality of women and men leave a lot to be desired can express their opinion, form unions, look for allies and fight for their rights. Media create space for marginalised groups providing them with space for uniting, bearing witness to their presence, their maladies, and also proudly saying about their cultural achievements. Such groups or societies emphasize their presence, look for support, and specific help thanks to media, and also use these means to attract supporters around their actions (Georgiou, 2012: 793–4, 796).

Thanks to social portals such as Facebook, YouTube, or Twitter, non-profit organisations can become known in communications space and reach people and organisations that can be potentially interested in their operations. A sample of 100 biggest charity organisations in the USA was subject to a research in order to evaluate the nature in which social portals help to organise the operation of such organisations. Three functions of social portals were analysed in relation to non-profit organisations:

informative, communication and social activity. The research showed that online communication facilitates creating communities gathering around some ideas or issues subject to discussion or solution. Important functions of non-profit organisations operating via social portals comprise: looking for supporters of a given type of organisation's activity, getting in touch, starting a dialogue, and trying to solve problems and to mobilize supporters quickly in order to carry out various actions, e.g. helping children, charity actions, food and clothes collection, etc. (Lovejoy & Saxton, 2012: 337, 344).

The surplus of media content prevents individuals from its actual perception, segregation or evaluation in the proper way. In the world of media everything happens very quickly and one piece of information displaces the previous one. In the culture of short forms there is no time for interpretation or taking a stand, and the television or the internet provides so much information that it is segregated only in terms of: accepted – rejected, liked – disliked. It influences a lot of senses, stimulates them, attracts, deludes and aggressively penetrates our senses, not leaving us without emotions, especially when a new advertising creation appears.

ACTIVATION OF LOCAL COMMUNITIES AND DEVELOPMENT OF REGIONAL CULTURE WITH THE USE OF LOCAL MEDIA

Community development – activation and development of local communities is a method involving mobilization and involvement of local communities in actions oriented at their own environments. The method is of American origins, and it was used in the 50s in the developing countries. To trigger off active attitudes in the local community was of outmost importance. At the time, the then-creative social emancipation and the liberation of civic activity mechanisms were born. *Community development* combines various operations, including economy, culture, tourism, interests, spatial development (Skrzypczak, 2001: 144).

According to McLuhan, media create the environment thought of as an active process (2001: 306–326). Robert Pennington highlights that: 'Mass media are not merely components of culture but a thoroughly integrated element of culture' (2012: 99) Following the line of thought of Fuat Firat, we

would state that one may speak of fragmentation-globalisation rather than culture globalisation in the contemporary world. The conclusion is that as a result of market development, amongst others, the tourist and modern media markets, we deal with an expansion and popularisation of cultural diversity. Thus, we cannot speak of one culture, all the more so because the word culture is ambiguous, multi-context and complicated in terms of meaning. Simultaneously with market globalisation, the symbols of consumption, such as commodity brands, logos, various trademarks of goods and cultures, subcultures, culture groups etc., become globalised (Fuat Firat, 1995: 114–116). Thanks to globalisation, cultural diversity can spread and encourage to associate with it. However, for this diversity to develop and strengthen, the locality, the place where such cultural diversity is revealed and manifests itself, must itself strengthen and have a chance to develop freely, and supported.

Graham Murdock is a proponent of public media, which he underlines in his works (Murdock, 1994; Halloran, Elliott & Murdock, 1970). In the era of individualism and commercialism, one ought to protect public media in a special way. Public media participate in the strengthening and popularising of democracy. They are the defenders of public and social initiatives by opposing the dominance of authority harming social interests; they present the achievements of humanity and disseminate them. The privatisation of enterprises, companies, and other ownerships means the transfer of state-owned property to private investors, and the establishment of profit-oriented companies. Services in the area of media industry are also undergoing privatisation. Private administrators do not necessarily take care of the public interest. They rather seek opportunities to increase their profits, supported by the entertainment industry offered in the media, which is tremendously popular despite the fact that the culture it represents is not always at a high level. Profits come when the largest number of people use a given offer – and it is true with relation to the media, too.

All the more one should take care of the social initiatives connected with the formation and development of environmental media, which are a flagship of a given segment of social reality. Local media provide an opportunity of real participation in the social life of the local people. It is because they are the source of large amounts of information covering various areas of human

life: social, economic, political, and cultural ones. We can find out about new initiatives, investment projects, or arguments for the moves with which one may disagree. We may go on to present examples of local communities' protests with local media participation, which effectively change investment plans of different kinds of local authorities. Thanks to media, we know what is happening within our neighbourhood, we are witnesses to transformations and changes. Local information of this sort, unless they are sensational, would not depict the media on a global scale as locality in everyday matters is interesting predominantly for the locals. It is hard to imagine functioning without local media; even though, one tends to undervalue their work on a daily basis, or take no notice thereof. Environmental media are an important component of the local landscape, they are the mirror of the more and less significant changes. One may monitor some wider perspective events, state or global, from the point of view of locality. It makes it easier for comparison, reference or polemics. More and more often one comes across local internet services, which allow one to arrive at local information of interest to us from virtually every corner of the globe, e.g. when we want to visit the places so far unknown to us and to enjoy the local colour.

CONCLUSIONS

The media sphere comprises both the global and the local media. The development of the former depends, most of all, on the holistic social and civilisation changes and the needs of the whole society around the world. The development of the local media, referred to as environmental media, is primarily subject to the needs of prospective audience and the features of a particular area of influence. They differ by the subject matter, sources of finance, policy of conduct regarding those undertakings, often by the level of expertise of the media staffs. The media, despite differences, need one another and are wanted by the audiences. Their development and operations merge and supplement creating the media system. The expansion and development of the global media does not pose a direct threat to existence and functioning of environmental media. Each of said types of media plays a different role or fulfils a different mission, especially if it comes to the state media, both public and local. They are not competitive to one another in the sense of broadcast

contents – it is more likely that they compete with one another for time a prospective user will devote to media reception in a macro and micro scale.

Disintegration of grand narrations may, however, disturb one a little. Still, it may also instil optimism since in a new reality and reconstruction of meanings, pluralism, not only of the values but also of the ways of functioning in the world, is allowed to speak. In addition, it is a consent, or even giving rise to the need of connecting and functioning next to others, of merging qualities regarded as the opposites: global culture – local culture, global media – local media (environmental), citizens of the world – local patriots.

We are living in the same times, but in various realities and spheres. Each of us seeks something that is suitable for himself and wants to mark his presence by selecting tools and measures he can choose by himself. Modern media play a great role in these choices: directly and indirectly. The media shape the depiction of reality and of our own in ourselves by, for example, a comparison with others and with another reality that is portrayed in the mass media, by imposing pictures, by arousing consumer desires or fuelling the broadly understood interest in the world.

In the countries where there are no wars, no glaring poverty or political repressions, one should appreciate the provided opportunities to develop and the skill to take advantage thereof. Thanks to an immense social and civilisation and media progress, we have almost everything within our reach. Something may be a matter of time, financial resources or a hierarchy of values, for example, but the most significant is that all offers are subject to our assessment and our right to make choices. In the process of education, in particular that of the young generation, being aware not only of the possibility to make choices, but also the necessity to select when choosing from among the offers of modern civilisation, is of outmost importance. There has to be a place for media education, global and local, within the broadly understood cultural education. In the process of educating the young generation in modern pedagogy, one cannot educate one-sidedly or exclude certain elements and components of human culture and the achievements of many generations, which prove our identity. Such reasoning and acting will allow to free creative and critical thinking, the elements that are necessary to construct our own future and that of future generations.

Therefore, the system of education must take into consideration the self-evident nature of the media: global and local one. Otherwise, educational facilities will grow more and more archaic and old-fashioned, removed from the lives and needs of their pupils, whom they should prepare for the challenges of the present time. Both biological, inborn qualities and cultural influences formed in the process of socialisation, in the course of ontogenesis, have impact on personal and social development of an individual. 'Here is the challenge for teachers – representatives of probably the most uncertain and phobia-filled profession, constantly under the pressure of public opinion, limited by law, basically conservative in its reactions. (...) Could they begin to implement changes in the attitudes, behaviours, and values which such world view would require? Certainly, they could. But they could not do so alone' (Rogers, 2002: 121–2). Teacher should, despite everything, be an impetus to seek self-awareness of being an individual and a part of the social system. He must convince students and give them the sense of gaining knowledge for themselves, in order to discover and care for their talents, for the benefit of students themselves and for the whole society.

School and other educational institutions have a duty to introduce regional, national and universal values in order to prevent homogenisation and alienation of culture. Another important element is to perceive multiculturalism of the global civilisation and the influence of culture on the ongoing processes. Conflicts are often caused not by economic but cultural factors, not by knowledge but by ignorance.

To the question: what do we need media education for? we may, quite perversely, ask: what would happen if there was no media education? Discourses relating to the benefits and dangers related to the use of media abound on numerous planes: the pedagogical, sociological, psychological or medical ones. Moreover, we are unable to assess the precise direction of media development and of their strength, including the shape of socio-cultural transformations. One thing is certain, though – media will continue to reinforce their position in the social life because the intensity of using thereof is constantly growing, and we are condemned to their presence in our lives. The most significant is to be aware of the possibility to make choices pertaining the motifs, methods and quality of media use.

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