

New media in the social spaces.

Strategies of influence

Katarzyna **Walotek-Ściańska**

Michał **Szyszka**

Arkadiusz **Wąsiński**

Danuta **Smółcha**



Prague 2014

KATARZYNA WALOTEK-ŚCIAŃSKA
MICHAŁ SZYSZKA
ARKADIUSZ WĄSIŃSKI
DANUTA SMOŁUCHA

**New media in the social spaces.
Strategies of influence**

PRAGUE 2014

Autoři: Katarzyna Walotek-Ściańska
Michał Szyszka
Arkadiusz Wąsiński
Danuta Smołucha

Recenzenti: doc. Mgr. Katarína Fichnová, PhD. (Univerzita Konštantína Filozofa v Nitre)
prof. WSiZ dr hab. Krzysztof Gajdka (Wyższa Szkoła Informatyki i Zarządzania w Rzeszowie)
Mgr. Lukasz P. Wojciechowski, PhD. (Univerzita Konštantína Filozofa v Nitre)

Ediční rada: Kultura – Literatura – Komunikace

t. II.

Redaktory ediční rady: Katarzyna Walotek-Ściańska, Dariusz Rott

Vědecká rada

doc. Mgr. Katarína Fichnová, PhD. (Univerzita Konštantína Filozofa v Nitre); prof. WSiZ dr hab. Krzysztof Gajdka (Wyższa Szkoła Informatyki i Zarządzania w Rzeszowie); prof. WSH dr hab. Michał Kaczmarczyk (Wyższa Szkoła Humanitas w Sosnowcu); prof. PhDr. Libor Pavera (Vysoká škola hotelová, Praha); prof. PhDr. Dušan Pavlů (Univerzita sv. Cyrila a Metoda v Trnave); prof. Ivo Pospíšil (Masarykova univerzita v Brně), prof. dr hab. Dariusz Rott (Uniwersytet Śląski w Katowicach, Univerzita sv. Cyrila a Metoda v Trnave); prof. UEK dr hab. Zbigniew Widera (Uniwersytet Ekonomiczny w Katowicach)

ISBN 978-80-87800-10-2

© Verbum, Praha 2014

Počítačová sazba, příprava do tisku: Piotr Gorzelańczyk, www.pitart.pl

Obálka: Maja Barańska, www.szasa.pl
Vydání první.

Introduction	5
1. NEW MEDIA IN THE COMMUNICATION SPACE	7
1.1 Transformations of communication in the future social formations	7
1.2 Communication and social contexts for functioning of networks and virtual communities	17
1.3 Intercultural communication from the new media perspective	25
2. MEDIA, NEW MEDIA AND FUNCTIONING OF SOCIAL WORK AND SOCIAL ASSISTANCE INSTITUTIONS	35
2.1 Actions in social or media space?	35
2.2 Modern roles of media in social institutions system	37
2.3 Social assistance in media	40
2.4 Stereotypes	45
2.5 The issue of importance of use of media and new media in social assistance	47
2.6 Specificity and role of new media	49
2.7 Presentation of institutions in the matter of new media	51
2.8 Media communication of social assistance on the Internet	52
2.9 Social marketing	59
3. SOCIAL ADVERTISING	64
3.1 Social advertising and commercial advertising	65
3.2 Advertising as the communication process	66
3.3 Carriers of advertising messages	68
3.4 Social campaigns in the Internet	70
3.4.1 Activisation and civil society	70
3.4.2 Road safety	70
3.4.3 Communication in family	75
3.4.4 Combating social exclusion	77
4. NEW MEDIA IN RELIGION SPACE	80
4.1 Religion in XXI century	81
4.2 Religion and media	83
4.2.1 Christianity	86
4.2.2 Islam	87
4.2.3 Judaism	91
4.2.4 Ultra-orthodox Judaism	92
4.2.5 Hinduism	93
4.2.6 The Buddhism	94
4.3 The New Media and International Dialogue	95
4.3.1 The Virtual Church and the Real Church	95

4.3.2	The Online Rituals	97
4.3.3	The Virtual Pilgrimage	98
4.3.4	Multimedia Sermon and iPod Preaching	99
4.3.5	Digital Jesus and Kosher Mobile Phone	100
4.3.6	Bible on-line	102
4.4	Social Media – New Place For Religious Communities	103
4.5	Media, Religion and Politics	104
4.6	Old Media, New Media	105
4.7	Future Predictions	108
CONCLUSIONS		110
Bibliography		112

Introduction

Presenting the readers with publication on the functioning of new media in contemporary social spaces it is worth to look back and refer to the famous these by Marshal McLuhan who contributed enormously to the development the modern discourse about media and communication. He gain his renown with foreseeing humankind entering the “information age” and the beginning of the “global village” era. Global as it would include almost all contemporary world. Village as humans dispose the communication means with unprecedented speed, capacity and availability. McLuhan was also the first one who pointed out that the modern media (means of communication) become a carrying and engaging message themselves, they affect greatly the character of information and styles of perception. Moreover, he notices, the character of the communication means has greater impact in the receiver than the message itself (*Understanding media the extensions of man*, New York : McGraw-Hill, 1964). The reference to on of the greatest mass communication theoreticians is important as, while it was formed on the basis of observation, mainly satellite television, McLuhan’s vision practically fulfills today due to the digital revolution in the 90’s and popularization of the Internet and new media. It is today that first “digital natives” enter into adulthood (Mac Prensky), that is the children of the new media era, a generation socialized not only by the social environment: peer groups, older adults, but also – to a large degree – by the digital media.

In this context, it is easy to notice that today, in the age of prefigurative culture (Margaret Mead) in which older generation learns form the younger one, it is more and more difficult to adapt and keep up with the ongoing changes and technologization of the reality. The best example of it is the dynamics of transformation in communication behaviors, the dynamics of the new media development and introducing them in the next layers of human activity. Nonetheless, it would be a great mistake to perceive the contemporary social transformations connected with the impovise development of new media and media “colonization” of the next dimensions of human functioning only in the category of loss. It is worth and necessary to highlight all the chances and opportunities introduced by media development in education, social integration, building social and information bonds, that is creating such communication behaviors which, despite their innovative character, remain constructive and tied with the traditional, “proved” behaviors. Each medium, according the McLuhan’s theses, replaces, supersedes but also enhances and anticipates something.

During the last decade the new media, stated in the title of this publication, have been one of the most frequently discussed, analyzed and – frankly speaking – fashionable ideas. It is, however, significant that this term, widely and commonly used for dozens of year still does not have a clear definitions nor coherent meaning. The idea of new media, linked with the adjectives “digital” or “electronic” is very often considered in relation to the “old media”, digital carriers and convergence process. In fact, it should be emphasized that there is no single clear definition of what new media is and what is the qualitative difference between them and old media.

In this publication we refer to one of the understandings defined by the prominent British media expert Denis McQuail who ties the concept of new media with media functioning in the network space, using the Internet as the main message carrier. According to this understanding, among the new media specific features are first of all mutual connections, access opportunities

of individual users who may be both, receivers and senders, broadband interactivity, multitude of possibilities and uses, openness, omnipresence, space infinity and delocalization (Denis Mcquail, *McQuail's Mass Communication Theory*, 2010).

In this publication we approach the problem of various dimensions of media and new media social functioning in the specific social spaces: human interactions, programming of influence strategies, autopresentation and autcreation in the new media space, functioning of social groups and institutions within it as well as the selected aspects of social networking services in building sacrum space. The authors attempt, first of all, to point out to the matters of projecting the influence strategies in various social dimensions of new media functioning and, in this scope, diffusion of media activity and social activity spaces. The authors also intend to point out to the constructive advantages, chances and challenges resulting from the ability to design media spaces and activities: a specific social capital of the new media and related communication behaviors.

The inspiration for this book was the constant need for interdisciplinary analysis of the psychosocial functioning of media in the age of intense social and technical transformations, and comparison of four diverse but complementary research perspectives. We hope this publication – addressed to the academic environments as well as to practitioners and people interested in modern communication – fits in the important stream of contemporary research in the social dimensions of modern communication and that it will become an inspiration for further interdisciplinary research and observation.

1. NEW MEDIA IN THE COMMUNICATION SPACE

The significance of communication strategies considered in the wider context of socio-cultural processes is constantly increasing. Thus, it is worth to notice the complex character of social reality transformations that take place in the communication perspective. They depend on the changes occurring in the interpersonal communication sphere and, at the same time, they generate these changes. The abovementioned complexity of social transformations is revealed not only by the dynamics with which new meanings emerge and the existing ones are re-defined, but also by the discussion on what stage of civilization changes the highly developed societies are at present. The difficulty in determining the advancement level of these transformations lays in the uneven rate of infrastructural development in various countries and regions, as well as (which seems much more important) in the diversely shaped and cultivated traditions and source cultures of nations and societies that enter the new era of social existence. The significance of communication is exposed by the domination of knowledge, information, data distributed in an infinite multitude of variants and configurations of flows occurring at different levels of the network reality and to a much higher degree than in the previous stages of civilizational development. The difference is, however, that creation of the new forms of communication observed today remains inseparable from the network activity of modern humans. Thus, it becomes a new factor for social stratification into those in the network, that is in the mainstream of socio-cultural life, and gradually marginalized and even socially excluded outsiders. Moreover, the process of such understood diversification is much more complex and involves even more subtle aspects of communication competencies connected with elite (exclusive by nature) and egalitarian (inclusive) forms of social participation in the network. A new quality in communication, social and cultural context are various types of virtual communities established around ideas, individuals but also non-governmental organizations, socio-political groups, social institutions or multinational corporations. An interesting aspect of the cultural transformation occurring on the grounds of new e-communication forms is the so called “third culture” phenomenon. It reveals, on one hand, a discrepancy between the theoretical assumptions and realities of culture intersections in the interpersonal, group and impersonal dimension. On the other hand, it exposes a desire deeply rooted in modern human mentality; the desire to humanize communication events and social relations regardless, or even despite, the dominant stream of thinking and acting strategies embedded in the radically understood utilitarianism of the “digital” era.

1.1 Transformations of communication in the future social formations

Social communication evolves along with the transformations of the social reality caused primarily by the scientific and technological progress. Due to their dynamics, range, simultaneity and multi-aspect character, theoretical explanation and typology of these transformations is not an easy task. Lech Zacher points it out this way: “in the recent decades significant Transformations take place. Thus, concepts are created through which one tries to describe and interpret these changes. Often those concepts are incompatible to one another”¹. The abovementioned author refers to the range of concepts used in academic writings to express the occurring transforma-

¹ L.W. Zacher, *Etykietowanie przyszłych społeczeństw – kryteria, określenia, ewaluacje* [in:] M. Sokółowski (ed.), *U progu wielkiej zmiany? Media w kulturze XXI wieku. Nurty – kategorie – idee*. Oficyna Wydawnicza „Kastalia”, Olsztyn 2005, p. 23.

tions. In the civilizational sphere these concepts are e.g.: scientific and technological revolution, cybernetic revolution, the Systems Age, the Information Age, the Technetronic Era, electronic revolution, telecommunications revolution, information revolution. In the socio-political sphere, in turn, those changes are described by such terms as: cybernetic society, information society, telepathic society, bio-information society and scientific and technical civilization, information civilization, postindustrial society and the Third Wave society. In the ideological sphere the notions emerge that carry a big load of meanings which are more speculative rather than realistic. They are the following: developed socialism society, post-capitalist society, post-humanist society, post-market era, post-material era or post-intellectual era².

The notions listed by L. Zacher are categorized by him according to the civilization types in the XX and XXI century, selected on the basis of the types of knowledge or scientific research as well as according to types of previous, present, emerging and future societies³. A common element for all civilization types is the category of knowledge, dynamism of which entails constant enriching and cumulation of knowledge about practically every aspect of the world. However, the key meaning is assigned to the development in technical, environmental, biological and social spheres. Even though, the growing level of knowledge has always been the factor for social development, today knowledge has special significance – not only it serves to improve the reality but also, increasingly still, to create an artificial reality which penetrates the spheres of social, biological and cultural life. Due to its constant increase, knowledge fosters creating new qualities of modern existence. They, in turn, raise a debate that challenges the actualness of human nature and the sense of human life⁴.

Looking out towards the future it is worth to look closer at four types of the above listed societies defined as present, emerging or future. In the “present” category they are media society or learning (active) society, which are the grounds for the formation of “emerging” societies, the latter identified e.g. with information society (bearing various names such as cybernetic society, computer society, e-society) or with knowledge society. In the “future” category network or virtual societies seem to be the important ones⁵.

Media society means, according to Tomasz Goban-Klas, a formation where “the dominant form of social contacts is not directness but mediation through media. In this sense media have become the environment of men: virtuality has become their reality”⁶. Replacement of the traditional environment by the virtual one involves, of course, the change of communication forms and patterns as well as style of functioning of modern humans. It is observable in a certain state of mind and mentality of people who, living daily in such environment, do not notice artificiality of conversations carried out via phone, on-line communicators or e-mail. Moreover, they cannot cope without media anymore. The elements that determine the development of media society

² Ibidem, p. 23-24.

³ Ibidem, p. 24-26.

⁴ The exemplary publications that discuss this issue: N. Postman, *Zabawić się na śmierć. Dyskurs publiczny w epoce show-businessu*. Translated by: L. Niedzielski, Wydawnictwo Literackie MUZA SA, Warszawa 2002, p. 219-230 [original title: *Amusing Ourselves to Death*]; G. Ritzer, *McDonaldyzacja społeczeństwa*. Translated by: S. Magala, Warszawskie Wydawnictwo Literackie Muza SA, Warszawa 1997, p. 157-188, 269-294 and other [original title: *The McDonaldization of Society*]. Z. Bauman, *Ponowoczesność jako źródło cierpienia*. Wydawnictwo Siel, Warszawa 2000, p. 277-350 and other; G. Sartori, *Homo videns. Telewizja i postmyślenie*. Translated by: J. Uszyński, Wydawnictwo Uniwersytetu Warszawskiego, Warszawa 2007, p. 106-122 [original title: *Homo videns*]; K.T. Toeplitz, *Dokąd prowadzą nas media*. Wydawnictwo ISKRY, Warszawa 2006, p. 255-313.

⁵ L.W. Zacher, *Etykietowanie przyszłych społeczeństw*, op. cit., p. 26.

⁶ T. Goban-Klas, *Cywilizacja medialna. Narodziny nowego społeczeństwa* [in:] L.H. Haber, M. Niezgoda (eds.), *Spółczesność informacyjna. Aspekty funkcjonalne i dysfunkcjonalne*. Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2006, p. 49.

are primarily: ease of access to media infrastructure understood mainly as the basics of media network and information circuits on various scales; support of majority of human activities by media-telecommunication forms; the crucial meaning of media industry against the whole economy; creating the mainstream culture by media⁷.

Following Darin Barney's analysis, the concept of information society, included into emerging formations, is connected with the evolution from the first approaches to the model of society and economy development focused around information technologies developing in the 70's of the 20th century, through utopian idealism to revolution doctrine⁸. The progress in information technologies was initially associated with changes in the economy sphere. It was assumed that new technologies will play the key role in economic transformation through replacing intellectual work by computers and "this way increasing the resources of free time and stimulating the newly formed information-based industries"⁹. The results of implementation of these technologies soon revealed their potential regarding the anticipated social change. Idealistic expectations were formed, of creating the information society identified with the model of spontaneously built community networks based on the principle of voluntariness. Such society was to be the realization of the idea of participating democracy and society of equal opportunities and general welfare.

In the 90's the concept of information society became radicalized and was embedded in few basic assumptions. The concept's revolutionary character was outlined by Nick Dyer-Witheford who, like Alvin Toffler, the author of the "third wave" concept, began with the assumption that forming of the information society in a global scale is the process of complete transformation of the modern social reality. The scale and significance of it is analogical to the scale and intensity of civilizational changes during the transformation from agricultural society into industrial society. Besides, the author concluded that knowledge is the crucial resource of information society the development of which is stimulated primarily by the progress of information technologies. Information revolution is inevitable and irreversible, moreover, it reaches beyond the next phase in human civilization history and is likened to the evolutionary progress in life itself¹⁰.

Alvin Toffler, analyzing the present social transformations, points out to the key characteristics of the whole process including, among others: demassification of communication media and intelligent environment¹¹. Demassification seems to be very, if not the most influential factor which confirms that the historical transformation of people, mentally still living in the second wave, is taking place. It is worth to mention, after Tomasz Goban-Klas, that "technological development itself does not change the system, search for profit remains, with all its consequences, the most important defining and dominating feature of the end of the XX century economy. However, technological development of information and communication means sets the grounds for thorough change of the conditions and styles of social life"¹².

According to A. Toffler, the demassification process is characterized by changes in structure, organization and functioning of the second wave egalitarian media. The third wave involves

⁷ Ibidem, p. 49-50.

⁸ D. Barney, *Spółczesństwo sieci*. Translated by: M. Fronia, Wydawnictwo Sic!, Warszawa 2008, p. 15-17 [original title: *The Network Society*].

⁹ Ibidem, p. 16.

¹⁰ N. Dyer-Witheford, *Cyber-Marx: Cycles and Circuits of Struggle in High-Technology Capitalism*. University of Illinois Press, Urbana and Chicago 1999, p. 22-26.

¹¹ A. Toffler, *Trzecia fala*. Translated by: E. Wozydyłło, M. Kłobukowski, Wydawnictwo Kurpisz S.A., Poznań 2006, p. 186-226 [original title: *The Third Wave*].

¹² T. Goban-Klas, *Media i komunikowanie masowe. Teorie i analizy prasy, radia, telewizji i Internetu*. Wydawnictwo Naukowe PWN, Warszawa -Kraków 1999, p. 295.

a common access to the media space for local entities and, with the development of the cyberspace, for practically every e-citizen. In this context, e-citizens undergo a symbolic transition – from receivers of media messages to independent creators of diverse communiqués and broadcasters: local in the traditional dimension and global in the Internet space. Today, the consequence of this process is the dynamic growth of new forms of on-line social communication.

The social context of media demassification entails intellectual effort of every e-citizen as “instead just receive the ready model of reality, we are forced to construct and constantly reconstruct this model. We yield under the load of this task. But, at the same time, this task leads to greater individuality, demassification of identity and whole culture... The more people are alike, the less they need to know about one another to foresee their behavior. When people around us individualize and demass, we need more information – signals and hints – to know, at least partially, how they would interact”¹³.

The category of social reality demassification depicts the unprecedented increase of the amount of information, its diversification degree and production rate. Thus, information is the key concept in the analysis of information society and, according to Tomasz Goban-Klas, it gains the status of the new category of non-material good which, compared with food and manufactured products, becomes the basic product of modern days¹⁴. Such understanding of information implies a new attitude towards knowledge which in information society is identified with the category of wealth. Equivalents of the latter in agricultural and industrial societies were, accordingly, land and capital¹⁵. It is worth to stress that it is information or, more precisely, constantly improved methods of its processing that dynamize present social phenomena and processes. Therefore, the criteria of functionality and information operating speed within information society seem to be the key factors of competitiveness both, in the industry and services sectors. Information and communication techniques and “information acquired through them, become the new production factor, they co-decide both, about the functioning and the effectiveness of practically all economy as well as most of the social life institutions”¹⁶. For the new type of society the process of deep transformations is characteristic in the following sectors, important from the point of view of its development: the organization of labor, economy, communication and education. This process impacts the whole of the forms of socio-cultural human activity.

Intelligent environment, despite being shaped in the realities of information society, seems to foreshadow the knowledge society. In the “third wave” concept two main elements constitute this society, they are connected with multiplication of analytical abilities of new era humans and social memory. The first element is technological and is directly connected with the growing processing power not only of giant calculation units and countless servers or all computers functioning in network but also with the growing data transmission speed via ground and satellite connections¹⁷. Performance in data searching and gathering, their sorting, compiling, comparing according to any criteria, and simulation of model solutions increases with the growth of technical capabilities of e-environment. The other factor is of mixed socio-technological character as it involves enga-

¹³ Ibidem, p. 198-199.

¹⁴ T. Goban-Klas, *Żeglując ku społeczeństwu informacyjnemu: prądy, rafy i mielizny* [in:] W. Strykowski, A. Zajac (ed.), *Nowoczesne media w kulturze, nauce i oświacie*. Tarnowska Oficyna Wydawnicza, Tarnów 1997, p. 17-19.

¹⁵ Ibidem.

¹⁶ K. Jakubowicz, *Spoleczeństwo informacyjne – spóźniony przybysz* [in:] W. Strykowski (ed.), *Media a edukacja. II Międzynarodowa Konferencja*. Wydawnictwo eMPI², Poznań 1998, p. 27.

¹⁷ A. Toffler, *Trzecia fala*. op. cit., p. 204-208.

ging e-citizens in the process of reconstruction of social memory. The recalled author notices that memory of new type society combines the characteristics of collective memory of agricultural and industrial society.

In agricultural society memory was stored in people's minds and sustained in the form of inter-generational transmission. This memory was active and dynamic as it was reproduced and reinterpreted according to individual experiences, changing language, social relations or cultural realities. In industrial society memory became objective due to the new possibilities of storage in printed, visual and audiovisual form¹⁸. Inter-generational transmission did not involve, to a large degree, a direct contact with an individual who could share what he remembers and how he interprets it, but with becoming familiar with the collective memory resources gathered in libraries, archives, databases. This memory was static and motionless.

Combination of these characteristics of collective memory takes place in the third wave society. Thanks to technological opportunities standards for objectivization and popularization of social memory increase, the development of virtual communities creates new conditions for interpersonal and group communication in which social memory may be refreshed, updated but also constantly reconstructed and interpreted¹⁹.

The key element of joining the characteristics of memories in agricultural and industrial societies is rapid technological development that enables free access to information resources, allows to operate it, to create one's own information and to share it with potential receivers in an individual, group, macrosocial and global scale. Information is a specific joint of memory and knowledge both, in the individual and collective dimension. Changes occurring in the sphere of measures, range and character of information production transform the whole social system, affect its structure and functionality. They determine the qualitatively new phenomena in shaping the collective memory and cultural, national, ethnic and religious identity. Thus, they are significant in constructing knowledge embraced both, in autotelic and pragmatic context.

So, while information category has instrumental function in the epoch civilizational transformation, collective memory and knowledge have the executive role in achieving the higher stages of cultural development identified with the intelligent social environment stadium or knowledge society. Understanding the category of information as the main product of information society proves that, contrary to the category of knowledge as the main good acquired through information production. Knowledge is not information, though it could not exist without it. In this context, knowledge is the category that sets the end-state, realization of which in social practice means crossing over the historical barrier in the development of human civilization.

Network society, even though defined as a future one in L. Zacher's typology, is by some researchers considered as already emerging one²⁰. The argument for recognizing network society as already emerging one is surely the fact that, despite it is hard to foresee precisely how it would evolve in the future and what socio-cultural effects it would bring, it is already the basis for organization and functioning of information society and knowledge society. Today, the visible features of networks are open structures and practically unlimited spread on its various levels through

¹⁸ M. Hopfinger, *Kultura audiowizualna u progu XXI wieku*. Wydawnictwo IBL, Warszawa 1997, p. 17-24.

¹⁹ A. Toffler, *Trzecia fala*. op. cit., p. 209-210.

²⁰ D. de Kerckhove, *Inteligencja Otwarta – narodziny społeczeństwa sieciowego*. Translated by: A. Hildebrandt, MIKOM, Warszawa 2001, p. 153-160 [original title: *Connected intelligence: the arrival of the Web society*].

integration of new nodes that keep communicating with one another²¹. Darin Barney emphasizes that probably the most important feature of network society “is the reproduction and institutionalization throughout (and between) those societies of networks as the basic form of human organization and relationship across a wide range of social, political and economic configurations and associations”²².

The argument for recognizing network society as a future social formation is its virtual component which in the optimal variant assumes the full immersiveness and simulativeness of the social reality treated as an immanent constituent of the non-virtual reality. This variant is so far known from futurist movies where events and experiences received in the traditional way, in the psycho-physical and spiritual spheres, are inseparable with those happening in a virtual “day-dream” which reduces the bodily-spiritual integrity to psyche alone. Leaving out the attempts to estimate the probability of such visions of the future, it is worth to point out to the already integral element of the networked knowledge society.

Manuel Castells states that network is the characteristic setting out the present era, even though it is historically new phenomenon based on the space of flows and timeless time²³. This phenomenon results from the change of the way modern human experience space and time – and this due to the virtual nature of information technologies. Virtuality is characterized by: interactivity occurring on many levels of network communication, simulativeness, immersiveness and inclusiveness, which diametrically change the way of perceiving and experiencing events that happen in the virtual reality²⁴. Thus, the social meaning of space and time in the realities of network society is crucial. The author believes that in network society an inversion takes place – of what has so far never been taken into account as it has been beyond the spatiotemporal logic. It is the concept, according to which, it is not time that organizes space but the other way round – it is space that organizes time. And the transformations that orient men towards the new forms of *on-line* social life take place under the new spatial logic (timelessness) called – by Castells – the space of flows²⁵.

The spatial logic is settled in the network space which main components are: nodes, ties and flows. Each of these components plays a certain role and has a complex internal structure. Nodes connect several or many points of the network. Ties, in turn, connect nodes with one another while flows are all that which, through the streams of information flowing along the ties, affects the character and quality of relations between the points and the nodes, that is individual, group and institutional network users in the psychological, social, economic, political and cultural aspect.

These three basic network components are dependant on many variables which reveal the right character of network only on the high level of complexity and complicity of shared ties and flows. The nodes may be both, less numerous groups of friends creating virtual communities, powerful companies present in the network for business reasons as well as computers functioning e.g. as servers. D. Barney notices that nodes may have different meaning for network functioning, especially for flows. They may be “powerful of powerless, active or dormant, stationary or mobile,

²¹ M. Castells, *Spoleczeństwo sieci*. Wydawnictwo Naukowe PWN, Warszawa 2008, p. 468 [original title: *The Rise of the Network Society: The Information Age: Economy, Society and Culture. Vol. 1*]

²² D. Barney, op. cit., p. 36-37.

²³ M. Castells, *End of Millennium. The Information Age: Economy, Society and Culture. T. 3*. Malden MA, UK Wiley Blackwell, Oxford 1998, p. 336.

²⁴ A. Wąsiński, Immersiveness, Inclusiveness and Interactivity – Notions that Gain More and more Importance for Contemporary Pedagogy. *Transformacje. An Interdisciplinary Journal*, Special Issue 2010, p. 79-91

²⁵ M. Castells, *Spoleczeństwo sieci*, op. cit., p. 381-383.

permanent or temporary, net sources or net recipients of various kinds of flows²⁶. Ties have similarly diverse nature, they may be regular contacts in the form of e-mails or on-line chats or single events e.g. signing a business contract etc. Ties bring network users closer to each other, build interpersonal, group or institutional relations. The diversity of solutions lead to a conclusion that they may be “weak or strong, private or public, singular or multiple, unique or redundant, sparse or dense, parallel or intersecting”²⁷. The character of flows is the most difficult to determine as they are both, that what is happening between single users (e.g. gossip, showing love, mutual support, friendly conversation atmosphere) and that what is connected with institutional cooperation in the form of e.g. financial transactions, data exchange, creating operations strategy in a team. Thus, flows “may be copious or minimal, constant or intermittent, meaningful or meaningless”²⁸.

The difficulty in clear determining network components’ features, and by that network itself, is connected with the number and type of variables which those components may show in a given place or time. Variable character of properties of complex network results from the dynamic and much unpredictable development of its subnets. Depending on the adopted criterion of network analysis we can determine its other properties. Darin Barney points out that subnets may develop around a distinct center (centralized) or dispersed nodes (multicentered), or without separated centers (distributed). The degree of network arrangement leads to distinguishing the hierarchical and horizontal networks. The range of development classifies networks into finite which have fixed number of nodes and ties, and proliferating which seem to have no borders due to the lack of limits on the number of nodes and ties. The degree of activity intensity and durability of relations between users diversifies network properties into intensive ones with various density and great strength of ties between the nodes being in stable relations, and expansive ones with low density and large number of nodes with relatively sparse and weak ties. Then, the direction of interactions between nodes divides networks into interactive ones where free multidirectional flows between nodes functioning within their reach are possible, and non-interactive ones which force flows only in certain directions²⁹.

Network is the basis for forming the space of flows organized according to the “timelessness” logics. M. Castells says this is manifested in the realization of the information technologies paradigm in the network society reality. This paradigm entails the inversion of the hitherto existing way of thinking and acting towards new technologies. This inversion is about technologies affecting information, creating it, not – as it has been believed until recently – information serving to introduce action. Besides, the new paradigm assumes the omnipresence of information technologies and their global impact on the quality and character of human existence. It is connected with meeting other criteria of networkness connected with reorganization of all socio-cultural systems according to the network logic, the latter identified with spatial (timelessness) logic. It involves flexibility of network and systems integrated with it and its ability to reconfigure. This is especially important in the network society which, by assumption, functions on the basis of constant changes and organizational liquidity. An important aspect of reconfiguration is convergence of new technologies³⁰, which leads to their interconnecting in a highly integrated and functional

²⁶ D. Barney, op. cit., p. 37

²⁷ Ibidem.

²⁸ Ibidem.

²⁹ Ibidem, p. 38.

³⁰ H. Jenkins: *Kultura konwergencji. Zderzenie starych i nowych mediów*. Translated by: M. Bernatowicz, M. Filiciak, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2007, p. 22–28 [original title: *Convergence Culture. Where Old and New Media Collide*].

system. It results in the rapid, world-wide development on networks because participation in new networks of ties and flows multiplies benefits and minimizes costs³¹.

Realization of the new paradigm in the reality of network society involves evoking of systemic perturbation “in sequential order of phenomena performed in that context. This perturbation may take on the form of compressing the occurrence of phenomena, aimed at instantaneity or else, by introducing random discontinuity in the sequence. Elimination of sequencing creates undifferentiated time which is tantamount of eternity”³².

The grounds for the abovementioned new spatial logic (timelessness) is the assumption that society is constructed around flows of capital, information, technologies, organizing interactions, sounds and symbols. Flows play double role – they are elements of social organization and expressions of processes that dominate in the economic, political and symbolic sphere. Space of flows is in this context a “new spatial form characteristic of social practices that dominate and shape the network society” and a “material organization of time-sharing social practices that work through flows”³³.

According to Castells, the main layers of the space of flows are: circulation of electronic exchanges which play a key role in network society; nodes and hubs joining specific points of the network with its certain social, cultural and physical properties; spatial organization of managerial elites which perform leading functions around which the space of flows is connected. Even though space of flows, viewed in this layer, is not the only spatial logic, it has the dominant role due to the dominant meaning of flows crucial in the society of capitals, information and symbols organizing the whole system³⁴. The relationship of space and time (the latter in Castells theory belongs to the first) involves space shaping time in network society “reversing a historical trend: flows induce timeless time, places are time-bounded”³⁵.

What is specific for network society is that it is organized around the network of ties in economic-financial sphere, political sphere (executing real power) and the sphere of the collective socio-cultural experience. These networks create virtual culture which is, in fact, the culture of flows of global tendencies and changes transforming space and time³⁶. Spatial (timeless) logic sets the principle of a network model according to which network society is organized.

The network character in the world economy sphere involves such organization of it that traditional geopolitical divisions lose their significance and the economic network of networks becomes more and more independent from the national states. This process involves creating new mechanisms of flows along networks of key nodes connections constituted by network-like organized markets, producers and recipients. The new status is also assigned to employees who form flexible and temporary networks consisting of nodes of various strength. The uniqueness of the collective experience shaped in the reality of network society is connected with the fact that this society “is ‘always on’ and the placement of its members in territorial space is less important that their existence in the space of flows where crucial economic and other activity occurs. It is

³¹ M. Castells, *Spoleczeństwo sieci*, op. cit., p. 79.

³² Ibidem, p. 461.

³³ Ibidem, p. 412.

³⁴ Ibidem, p. 413-415.

³⁵ Ibidem, p. 463.

³⁶ M. Castells, *End of Millennium*. Blackwell, Oxford 1998, p. 370.

in this sense that the human beings experience time in network society as timeless, and space as placeless³⁷.

The specific of executing power in network society entails tension between the mechanisms of gaining control over subnetworks strategic to internal and external politics, and free access to these networks (on various levels) for all network society members³⁸. In this context real limiting of the access to nodes and ties and relevant flows, which form the basic tissue of the society of new type, is crucial. Network becomes the space of growing and indefinite possibilities of acting in the key areas of social existence. For humans in the newly creating formation, it becomes the symbol of “life-giving” social space. Being in its key sectors means an opportunity for development and wellbeing while remaining outside of it reduces the possibilities to survive and triggers the processes which exclude from the mainstream of socio-cultural life. Therefore, “control over access becomes a crucial mechanism of power and domination, and the divide between the included and the excluded constitutes the line of stratification with serious political and material consequences”³⁹.

The cultural aspect of differently constructed collective experience is revealed in the societies organized according to the network model. It is done through creating the dominant trend of consumer culture constructed on the global scale by the integrated media system. One can say that even though this “timeless” culture exists everywhere, it comes from nowhere. It is not located anywhere as a source culture⁴⁰. That, what is culturally rooted in the experience of certain national or ethnic communities (thus, having local dimension in the world scale) is deprived of cultural, historical and geopolitical meanings. This is done in order to integrate it in the systems of meanings in “functional networks or into image collages, inducing a space of flows that substitutes for the space of places. Time is erased in the new communication system when past, resent and future can be programmed to interact with each other in the same message⁴¹”. Therefore it is called a culture of real virtuality.

Knowledge society or rather knowledge-based society, seems to be a formation with the furthest perspective of development compared to other, already presented, types of society. This special position of knowledge society results from the specifics societies to organize around the key goods which in previous developmental stages included land, food production, capital and industrial manufacturing. Now these goods are information, knowledge and network, and in the nearest future – building an intelligent environment and “*scientification* of developmental and life processes (biotechnicality, biomedicine, bioinformatics)”⁴².

Forming of this type of society assumes constant and unlimited development of knowledge potential as well as aiming at the synergy of shared activities in the network and coordination of processes happening there⁴³. The outlined developmental perspective of this social formation includes also already shaped networked and globalized society created by e-citizens who think in

³⁷ D. Barney, op. cit., p. 41.

³⁸ A. Toffler, *Zmiana władzy. Wiedza, bogactwo i przemoc u progu XXI stulecia*. Wydawnictwo Zysk i S-ka, Poznań 2003, p. 161-169. [Tytuł oryginalny: *Power Shift*].

³⁹ D. Barney, op. cit., p. 42.

⁴⁰ Ibidem, p. 41.

⁴¹ M. Castells, *Spoleczeństwo sieci*, op. cit., p. 380.

⁴² L.W. Zacher, *Spoleczeństwo postinformacyjne w kontekście ewolucji społeczeństwa i wizji przyszłości* [in:] L.H. Haber, M. Niezgodna (eds.), *Spoleczeństwo informacyjne. Aspekty funkcjonalne i dysfunkcjonalne*. Wydawnictwo UJ, Kraków 2006, p. 77; see also T. Goban-Klas, *Zegłując ku społeczeństwu informacyjnemu*, op. cit., p. 17-19.

⁴³ L.W. Zacher, *W kierunku społeczeństwa wiedzy. Niektóre przesłanki i rekomendacje dla myślenia strategicznego*, p. 291. See http://www.instytut.info/images/stories/ksiazki/01_ue_sl_gow/r20.pdf.

network categories and act within network space and, thanks to communication patterns developed in it, they function in a manner resembling the sets of networked individuals or intelligent crowd⁴⁴.

The abovementioned author points out that the category of knowledge highlighted in the name of the future society understood as a factor that generates social development is not understood in univocal way. It is difficult to answer the question of what creates a situation and stimulates actions oriented on generating knowledge, that is the main activity of knowledge society. Is the key motive for development of this society the ideology of welfare revealed in the consumption goals and common strive for abundance, enhanced and created by business in the form of deliberated marketing and advertising strategies, commonly accepted as one's own life plan? Or is it the ideology of the development of human intelligence originating from the nature human beings who aim to gain ever wider view of the world and insight in themselves?⁴⁵

The first motive refers to the utilitarian aspect of knowledge understood as the motor of knowledge-based economy and society. It is about knowledge defined in a pragmatic approach which highlights its usefulness in the professionalization of vocational activities, and in increasing of competencies useful in every sphere of social life: family, local, regional and macrosocial. Utility of knowledge is crucial in this approach. Thus, we talk about knowledge potential and a stream of knowledge. Knowledge potential is a specific social capital the measure of which is the effectiveness of social production oriented on directly useful knowledge and innovation. Stream of knowledge, in turn, is connected with transfer of it from abroad and from network in order to increase the resources of intellectual, qualification, specialist competencies and practical skills. Activity of traditional institutions conducting research and popularizing knowledge (universities, academies, research institutes) is oriented on the goals defined in the categories of commercialization and harmonizing with the activities of corporate research and introductory laboratories⁴⁶.

The second motive of social development stems from humanist perspective in which there is a place for utilitarian dimension of knowledge, yet the key meaning is assigned to its autotelic aspect. Activity of academic and research institutions is not limited here to utility and is not systemically tied with corporate research and introductory laboratories but it keeps its intellectual autonomy. It is connected with the research profile, valuing the area of human sciences with the undetermined criterion of utility and commercialization. Such outlined perspective of civilizational development corresponds with the idea of the Delors Report⁴⁷. Acquiring knowledge is caused as much by the utility-oriented need to learn, as by the desire to gain knowledge perceived in autotelic categories. Then, the effectiveness of activity in and outside networks as well as strategies of creative cooperation with others in virtual and traditional communities lose the dominant meaning in the cognitive activity of such understood knowledge society. The desire to learn in order to know more becomes crucial. It directs scientific curiosity not only to functioning and improvement of the surrounding world but also to the sense of one's own presence in this world and more conscious experiencing of one's own existence.

⁴⁴ L.W. Zacher, *Etykietywanie przyszłych społeczeństw*, op. cit., p. 27.

⁴⁵ L.W. Zacher, *Etykietywanie przyszłych społeczeństw*, op. cit.

⁴⁶ L.W. Zacher, *W kierunku społeczeństwa wiedzy*, op. cit., p. 293; L.W. Zacher, *Transformacje gospodarek - od sektora informacyjnego do gospodarki opartej na wiedzy*. Monografie i Opracowania SGH, 2005, nr 540, p. 59-69.

⁴⁷ J. Delors at others, *Learning: The Treasure Within. Report to UNESCO of the International Commission on Education for the Twenty-first Century*. <http://unesdoc.unesco.org/images/0010/001095/109590eo.pdf>

The already mentioned civilizational barrier undoubtedly exposes in the first place the role of utilitarian knowledge, acquired in non-traditional ways and also the necessity of it being constantly updated. It naturally puts in the shade the humanist perspective which highlights the value and meaning of cognitive activities oriented on self-realization of individual characteristics. It also moves away the philosophical-anthropological perspective identified with more profound dimension of spiritual existence of men seen as human persons⁴⁸.

Knowledge approached in the context of autotelic values⁴⁹, tied integrally with fulfilling the internal need of self-improvement (thus approaching the essence of humanity, “becoming who you are; aiming at internal cohesion, unity with yourself”⁵⁰ – is not of much value today. Such state of matter corresponds with the fundamental criterion of modernity, namely economic profit determined by the velocity, effectiveness and quality of all forms of operating of information. However, apart from the typical uses of new technologies, it is hard to resist the conviction that the virtual dimension of social reality created in social media space may constitute an important and meaningful foundation for deepening autotelic knowledge. Many reservations towards the media world point out to the phenomenon of gradual resignation of individuals from reception of the desired content for the benefit of other, “fruitless” (considering their participation in high culture) or even destructive (from the point of view of psychological aspects of identity forming) one. The subject context of this issue prompts to viewing the whole media instrument that is now at human disposal, in the aspect of a complex system of social interactions occurring on all levels, from interpersonal to impersonal (mass). It is important that this instrumentarium, while meeting human needs, reveals also the axiological layer which determines the quality and character of its socio-cultural functioning.

Of course, the anticipated knowledge society is not by itself a system better than others. There are many variants of its development, also towards negative systemic solutions, elitist, technocratic, meritocratic or authoritarian ones. Knowledge itself, especially utilitarian, particularistic according to various fields, is not a guarantee of rational and effective development strategies in the wide, multi-criteria social perspective. It is not sufficient to resolve the present tensions and conflicts determined by various rationalities and particularizes. However, knowledge confronted with attitudes of being with others and for others may direct the main developmental drift towards creating a social system including the creation of a developed (participating) and future-oriented democracy. Then, the further stages of societies evolution would approach the model *wisdom society*. But “the direction itself and ways to achieve” the goal are more important the goal itself⁵¹.

1.2 Communication and social contexts for functioning of networks and virtual communities

Manuel Castells points out in his *Networks of Outrage and Hope* to the inner heterogeneity of interpersonal communication in the digital (network media) age. The author discerns socialized

⁴⁸ V.E. Frankl, *Wola sensu. Założenia i zastosowanie logoterapii. Wydanie rozszerzone z nowym postowiem autora*. Przekł. A. Wolnicka, Wydawnictwo Czarna Owca, Warszawa 2010, p. 36 i inne [Tytuł oryginalny: *The Will to Meaning. Foundations and Applications of Logotherapy*]; M. Scheler, *Istota i formy sympatii*. Przekł. i wstęp A. Węgrzecki, Państwowe Wydawnictwo Naukowe, Warszawa 1980, p. 257-258 [Tytuł oryginalny: *Wesen und Formen der Sympathie*]; K. Wojtyła, *Osoba i czyn oraz inne studia antropologiczne*. T. Styczeń, W. Chudy, J.W. Gałkowski, A. Rodziński, A. Szostek (red.), Wydawnictwo Towarzystwa Naukowego KUL, Lublin 2000, p. 438-439; Cz. Bartnik, *Personalizm*. Wydanie trzecie, Wydawnictwo KUL, Lublin 2008, p. 262.

⁴⁹ A. Kloskowska: *Socjologia kultury*. Warszawa 1981, p. 196.

⁵⁰ J. Strelau (ed.): *Psychologia. Podręcznik akademicki. T. 1 Podstawy psychologii*. Gdańsk 2000, p. 78.

⁵¹ L.W. Zacher, *W kierunku społeczeństwa wiedzy*, op. cit., p. 298-299.

communication, identified with the production of meanings by the social institutions that operate in the public space, and self-communication where meanings are constructed by users themselves in the diverse communication settings within the network. Socialized communication is impersonal and institutional, it creates meanings top-down and establishes them in the common social mind. It involves the series of subjects that function in the public space controlled by the state apparatus. In turn, bottom-up communication created by network citizens is interpersonal and impersonal⁵². It is “at the same time global and local, general and adjusted to individual needs according to constantly changing models”⁵³. The bottom-up communication in the network has its own rules. Its key features are autonomy, interactivity, spontaneity, flexibility, diversity, instantness, changeability of the activity scale – localness and globalness at the same time. The meanings construction process takes place in a multi-variant and often unpredictable way. The subject who carries out this process is similarly unpredictable; it may grow very quickly from single net users to the vast number of users who actively join in and spontaneously co-create the vividly communicating network community structure.

It is worth to point out that this other dimension of interpersonal communication, alternative towards socialized communication, is a qualitatively new phenomenon called by M. Castells the mass self-communication where the Internet and wireless networks are the natural space (global communication platform)⁵⁴. It is the digital space (network) where the pattern of individualism as the dominant communication and interpersonal relations pattern is shaped⁵⁵. So what is new is that communication is mass and individualized at the same time. Mass – as it reaches out to practically whole network, therefore, considering its users, it is unlimited. Individualized – as the messages are created independently by the users and they are searched, selected from among the flood of all information according to users’ own criteria and preferences. The specifics of this form of communication between each network user and non-line communities involves the fact that he is aware of both, the communication process with its certain dynamics taking place simultaneously at various network planes and beyond it, and personal participation in the communication process within the network⁵⁶. It seems that the really creative ferment of changes which transform the reality of social life takes place in such interaction that occurs not only within the *on-line* and *off-line* communities but also, concurrently, between them.

The effectiveness of mass self-communication in the context of socialized communication is proved by the fact that in case of events which move network on the large scale it is impossible for governments or corporations to exercise control over it. Then, there is a probability that a new social player will be created, independent from the authorities and representing new meanings and values which he is able to confront with the ones promoted by the mainstream media. Therefore, as it is stressed by the abovementioned author, governments are afraid of mass self-communication phenomenon as they have, at most, limited influence and control over it. And when it gets out of control it may become the source of significant decomposition of the hitherto

⁵² J. B. Walther, Computer-Mediated Communication. Impersonal, Interpersonal, and Hyperpersonal Interaction. *Communication Research*, 1996, vol. 23, no. 1, p. 3-43.

⁵³ M. Castells, *Sieci oburzenia i nadziei. Ruchy społeczne w erze Internetu*. Translated by O. Siara, Wydawnictwa Naukowe PWN, Warszawa 2013, p. 17-18 [original title: *Networks of Outrage and Hope*]

⁵⁴ *Ibidem*, p. 18.

⁵⁵ M. Castells, *Galaktyka Internetu. Refleksje nad Internetem, biznesem i społeczeństwem*. Translated by T. Hornowski, Dom Wydawniczy Rebis, Poznań 2003, p. 150-152 [original title: *The Internet Galaxy: Reflections on the Internet, Business and Society*].

⁵⁶ J.E. Katz, R. Rice, *Syntopia: access, civic involvement, and social interaction on the net* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002, p. 135-136.

social, political and economic relations system. Thus, the governments organize themselves around networks, creating multi-dimensional networks of power which, linked with other networks form financial and media metanetwork. The latter is, according to the strategy of collaboration and competitiveness, entangled with the large networks, namely political, mass media cultural production, military, global crime as well as science and technology. The metanetwork understood this way may be an effective platform for socialized communication responsible for constructing the meanings that dominate within the state – a default network which guarantees the “proper functioning of all other power networks”⁵⁷.

The abovementioned concept of metanetwork corresponds, in a sense, with the image of social reality identified by Maffesoli with the idea of “network of networks”. It is a space where it is not that “various elements sum up and contradict each other, where social activities order themselves following the logic of division but rather a space where everything joints, multiplies and divides creating the kaleidoscope of shapes with varying and diverse contours”⁵⁸. Even though it is impossible to define the term “network of networks” precisely, it refers to the metaphor of mixing all its components which are linked with each other and concurrently interacting. “Network of networks” forms the relationship network where the components form indefinite combination of systems and component configurations. The main mechanism affecting this structure is their proximity towards each other as it entails dynamics and multiple variants of events and interactions. We can conclude that the closer proximity of network components the more dynamics and multi-contextuality of their interactions and the more frequent, complex and internally diverse relations of overlapping and crisscrossing of those components. This leads to an observation that the more connectivity between its components, the more complex structure the “network of networks” has. And those components, despite the diverse relations they enter into, do not lose their identity. Thus, opportunity, chance and as well as planned, predictable events that are repeated with certain frequency are crucial for shaping its structure. The particularly specific is its property which involves actors who are not those who produce information but those who are affected by it⁵⁹.

It is worth to notice – after Abraham Moles – that a relationship network which is being formed within the “network of networks” is a space that today fosters the establishing the sense of the tribe identification. What brings closer and unifies the newly formed on-line communities (modern tribes) is the belief in the commonly expressed and valued attitude towards the matters considered as important and current shared interests⁶⁰. They co-create the social reality understood as the qualitatively new global “village of villages” constantly interacting with one another in various ways, yet keeping their own identities⁶¹. The dynamics of such network also means that this digital “tribalism” identified with the emerging sport, friend, sexual, religious etc. “tribes” is usually ephemerical and changeable⁶².

So, the specific phenomenon of bottom-up (civil) communication taking place in metanetwork is not only that it allows for communication with the society as general but, first and foremost, that it created a free virtual community, social movements symbolically located in the public

⁵⁷ M. Castells, *Sieci oburzenia i nadziei*, op. cit., p. 20.

⁵⁸ M. Maffesoli, *Czas plemion. Szybkę indywidualizmu w społeczeństwach ponowoczesnych*. Translated by: M. Bucholc, Edited and foreword by: B. Fatyga, Wydawnictwo Naukowe PWN, Warszawa 2008, p. 218-219 [original title: *Le temps des tribus. Le déclin de l'individualisme dans les sociétés postmodernes*].

⁵⁹ Ibidem, p. 218.

⁶⁰ D. Barney, *Spółczesność sieci*. Translated by: M. Fronia, Wydawnictwo Sic!, Warszawa 2008, p. 181 [Original title: *The Network Society*].

⁶¹ A. Moles, *Théorie structurale de la communication et sociétés*. Masson, Paris 1986, p. 147.

⁶² M. Maffesoli, *Czas plemion*, op. cit., p. 207-208.

space⁶³. It introduces on that space a debate which opens the social discourse focused around the newly constructed meanings. The effectiveness of the influence of those digital tribes on the social reality also in its traditional, non-virtual aspect stems from the fact that they refer to the ancient – according to Maffesoli’s term – myth of community. “Myth in a sense in which something that could have never existed successfully affects imagination in a certain moment. Thus, the existence of those small tribes, temporary in their actualizations, which however produce some state of spirit”⁶⁴.

What constitutes the sense of belonging to a community is usually connected with adopting some logic of thinking and perceiving of self in the surrounding world, logic which reflects the community spirit. The sense of participation intensifies along with the deepening identification with the system of meanings and symbols shaped within it as well as self-determination in the context of values and goals which dominate in the dynamically (re)constructed tribal “metanarrative”.

Surely, the paradox of the digital tribalism identified with the new quality of social and cultural existence of modern man is the effect of being in the centre of interactions network and, at the same time, being lonely though not isolated in the virtual community. The phenomenon of loneliness, yet considered from the philosophical perspective, has been pointed out by Jean-François Lyotard. The source of orientation change of the communication processes that determine the change of the character of social relations can be found – according to this author – in the socio-cultural after-effects of the Grand Narrative collapse. This change is illustrated by the phenomenon of transition “from social aggregates into a mass of individual atoms” being in a constant and undirected motion⁶⁵. In this context the key category becomes the “selfness” understood as the egocentric orientation towards the world. This lack individuals’ isolation is identified with their communication activity (the atom of social life) which, regardless of the social status, is situated in so called nodal points of communication circuits. Their selfness is then revealed by authoritative deciding about the pass of messages through the nodal points and leaving individual marks in the social relations. After all, an individual, even in the most unfavorable conditions, is not “entirely powerless over those messages that traverse and position him at the post of sender, addressee, or referent”⁶⁶. On one hand, he breaks the convention of closure and isolation as this category does not mean isolation of the individual from the world but rather their functioning “in a fabric of relations that is now more complex and mobile than ever before”. On the other hand, it does not fit into the convention of authentic openness as it leads to “dissolution of social bonds”⁶⁷.

The source of that seeming paradox is the nature of those communities, which comprises of the individual character of the developed on-line bonds⁶⁸. Barry Wellman and Milena Gulia point out that the Internet space fosters building social networks focused around needs, interests and expectations of individuals⁶⁹. It is revealed in the interactions of the developing group

⁶³ K. Fichnová, P. Mikuláš, L.P. Wojciechowski, Similarities and Differences between social Networking Services in Poland and Slovakia. *Annals Universitatis Paedagogicae Cracoviensis: Studia Linguistica VII. Dialog i tradycja*. Vol. 115, no. 7, part. 2 (2012), p. 94-105.

⁶⁴ M. Maffesoli, *Czas plemion*, op. cit., p. 220.

⁶⁵ J.F. Lyotard, *Kondycja ponowoczesna. Raport o stanie wiedzy*. Translated by: M. Kowalska i J. Migasiński, Fundacja Aletheia, Warszawa 1997, s. 59 [original title: *La condition postmoderne. Rapport sur le savoir*].

⁶⁶ *Ibidem*, p. 60.

⁶⁷ *Ibidem*, p. 59.

⁶⁸ B. Wellman, P.J. Carrington, A. Hall, *Networks as Personal Communities* [In:] B. Wellman, S.D. Berkowitz (eds.), *Social Structures: A Network Analysis*. UK: Cambridge University Press, Cambridge 1998, p. 135-137.

⁶⁹ B. Wellman, M. Gulia, *Netsurfers don't ride alone: virtual communities as communities* [In:] B. Wellman (ed.), *Networks in the Global Village*. CO: Westview Press, Boulder 1999, p. 355.

communities networks with the personal communities network (personal portfolios). With time, users' individual preferences become more multi-dimensional and internally diverse, what strengthens the tendency of group communities to diversify and specialize. They are, however, based on the weak virtual community bonds⁷⁰. Even though they are an important source of information, social life, sense of belonging and support in others, they are characterized by large changeability and instability⁷¹.

Thus, stating it in the language of dialectics, the number of contacts and interactions in the network does not translate into a new quality from the point of view of human existence. Those communities function at different level of reality according to communication and interaction patterns other than in case of non-virtual communities. Their unquestionable advantage is the ability to connect mass communication (mass media) with personal communication common in the global scale. Moreover, they allow for "multiplied membership in partial communities"⁷² opening to modern human the new possibilities to build networks of individual connections which are not limited to the social life realities in off-line dimension. Thus, the aforementioned paradox does not entail the illusoriness of individual's participation in the thick of active network life and being around other people who spontaneously co-create those digital tribes. The individual really experiences, yet being aware of their superficiality and instability, virtual community bonds which (even though needed and important in day-to-day interpersonal and social relations) however, for him are not the real support and warranty of his stable functioning in the social environment.

Barry Wellman presents on-line communities in the networkness category which is, on principle, not expressed through the classically understood geophysical space but exposes participation, support and identity shaped in the network. The difference of these communities from non-virtual ones involves those first ones being other dimension of the reality where the key features are inclusiveness, immersiveness, interactivity and simulativeness⁷³. It corresponds with the observation by Zbigniew Baumann who concludes, on the grounds of polemics regarding the end of history thesis in the Francis Fukuyama concept⁷⁴, that it is not history but geography that has ended. The author states: "the distances have no bigger importance now and the idea of geophysical border is hard to maintain in the "real conditions"⁷⁵. As a consequence of this qualitative change in interpersonal communication the conditions of social and cultural life of modern human have changed fundamentally.

The symbolic manifestation of this change is cancellation of the classic antinomies of spatial logic such as: "in" and "out", "here" and "there", "close" and "far"⁷⁶. Since communication is possible in the almost immediate real time and can be undertaken synchronically and asynchronously, time and space become not important for the information flow. Participation, initiating relations with others, sense of closeness and community membership are what matters. The new character

⁷⁰ P. Mikuláš, K. Fichnová, L.P. Wojciechowski, *Globalizačné vývojové tendencie sociálnych sietí v preferenciách slovenských užívateľov* [In:] K. Fichnová a kolektív (eds.), *(KO)MEDLA: vedecké a odborné štúdie zamerané na médiá a marketingovú komunikáciu*. UKF, Nitra 2012, p. 385-401.

⁷¹ Ibidem, p. 350.

⁷² M. Castells, *Spoločnosť siete*. Translated by: M. Marody, K. Pawluś, J. Stawiński, S. Szymański, (eds.) M. Marody, Wydawnictwo Naukowe PWN, Warszawa 2008, p. 365 [original title: *The Rise of the Network Society*].

⁷³ A. Waśniński, Virtuality, immersiveness, inclusiveness, simulativeness and interactivity - notions that gain more and more importance for contemporary pedagogy. *Transformacje. An Interdisciplinary Journal, Special Issue 2010 3-4 (66-67)*, p. 76-94.

⁷⁴ F. Fukuyama, *The End of History and the Last Man*. Free Press, New York 1992.

⁷⁵ Z. Baumann, *Globalizacja. I co z tego dla ludzi wynika*. Translated by: E. Klekot, Państwowy Instytut Wydawniczy, Warszawa 2000, p. 18 [original title: *Globalization. The Human Consequences*].

⁷⁶ Ibidem, p. 19.

of interpersonal network communication diversifies communities – virtual and non-virtual one according to their weak and strong internal links. As in Baumann’s analysis, the classic communities base on spatiotemporal logic where their strength lies in the gap between communication within the group and the amount of time and resources needed to pass information to other family, neighbor or local communities. The bigger that gap the stronger internal integration and connectivity. But virtual communities are characterized by weak and unstable bonds between their member. It is due to them being based on the logic of the virtual, inclusive, immerse and simulative reality. Thus, they blur the traditional borders expressed in the spatiotemporal logic and remove this gap at the joint of internal and external group communication. Following this logic it is both elite (addressed to the group members) and egalitarian (addressed to all other network users). In this sense virtual communities are open and inclusive.

Undoubtedly such dual, elite-egalitarian character of community communication in network cancels other dichotomies which are not compatible in the spatiotemporal logic. It is depicted by such oppositions as loneliness vs. ruling power in the nodal points of communication circuits or increasing the intensiveness of interpersonal (individual and group) interactions in network vs. loosening or weakening of the community bonds. This unlikeness of both realities expressed in the spatiotemporal and virtual logic translates into the different understanding of community and copresence of humans who function within it⁷⁷.

Darin Barney notices that in the classic approach a community means creating “deep”, engaged interpersonal relations that base on mutuality and moral obligation of its members who are aware of the bonds between them, bonds which are strong, lasting and which strengthen the sense of closeness and intimacy. Besides, they are convinced of the value of the common space of social life where the social roles, norms and identities are determined. As for the new approach, belonging to the virtual reality, a community may mean “shallow”, disengaged interpersonal relations which do not refer to mutuality taken as responsible attitude towards oneself and the sense of moral duty. Its value is then determined by the attractiveness of disengagement which involves ties on principle nondurable, voluntary, revocable, dynamic, based on the “shared individual interests and needs”⁷⁸.

Annulment of one of those last factors may lead individuals or groups to “renounce” the bond and dissolve such virtual community. However, such situation is nothing special in the life of an individual who identifies with the disintegrating community as it is typical to participate simultaneously in many other on-line communities oriented around members’ interests. Each of such communities is treated as means to express oneself, acquire new experiences, search for inspirations and good fun. Therefore, the superficiality of bonds and lack of involvement and mutuality becomes an advantage of such copresence in network, not its drawback. This on-line community feature gives its members practically total freedom in deciding about voluntary leaving or joining. It is a specific social agreement which usually does not have more complex consequences of “being” or “not being” in a given community.

Of course, with network adopted as a new dimension of reality of a complementary rather than alternative function towards the non-virtual reality a community means more than short-lived and disengaged relations formed out of the game of individual and group interests and needs. The consent to reduce the authentic reference of one man to another in interpersonal or

⁷⁷ K.T. Toepflitz, *Dokąd prowadzi nas media*. Wydawnictwo ISKRY, Warszawa 2006, p. 285-287.

⁷⁸ D. Barney, *Spoleczeństwo sieci*, op.cit., p. 181.

group relations and seeing something meaningful in such a glimmer of events and sensations does not foster his spiritual growth⁷⁹. It is because his aspirations in the sphere of personal existence are reoriented to never-ending horizontal activities oriented towards current needs and interests which, despite their attractiveness, close him in his own world and make him lonely. So they block his fulfillment which is impossible to achieve in the mental separation from others⁸⁰. Taking Max Scheler's personal criterion of copresence analysis⁸¹, a community is identified with such type of interpersonal bonds which foster crossing the borders of current needs and interests of its members. The bonds created within it are meaningful not only in the context of social life and information but also the sense of belonging, support and social identity⁸² as well as mutual responsibility, moral duty and social trust between its members⁸³.

However, recognizing network as the new dimension of reality which generates qualitatively new social phenomena, introduces new quality to the social co-existence of modern human does not lead to cancellation of the significance of virtual communities⁸⁴. The argument of not fulfilling the deep bonds condition is disputable. It seems that it is insufficient as within the virtual communities there are also interpersonal relations which shape the view of self and of the world and one's own place in it⁸⁵. The new dimension of reality creates new social phenomena including new face of on-line communities. The sign of that is the division into "deep" and "shallow" communities in which individuals participate and with which they identify to a certain degree.

This division takes place in the grounds of communication and ludic attractiveness of the "shallow" communities and the lack of social and moral obligations towards their members. Those communities do not require from their members mutuality, responsibility nor faithfulness or loyalty. Instead, they give a sense of participation and being in the mainstream of social life. These factors intensify the interest in the on-line communities and prompt to increase the amount of time spent in them daily at the expense of contacts with family and closed ones in the non-virtual reality⁸⁶. Of course, changing the proportions of being on-line and off-line does not necessarily generate the negative consequences. Depending on the range and scale of such change one must be aware of various psychological, social and cultural consequences.

In the less likely variant of radical change in which off-line communities would gain the significance superior over the on-line ones the result would be the reevaluation of the traditional social order rather than the breach of it. Then, family and neighbor environment in the non-virtual reality would cease to create the original group – the centuries-old source of original socialization and natural education⁸⁷ and would become one of the many secondary groups. In the effect the importance and power of socialization and education impact would be the element of choice made by individuals "immersed" in the network.

⁷⁹ J. Beniger, Personalization of mass media and the growth of pseudo-community. *Communication Research*, 1987, Vol. 14 (3), p. 352-371.

⁸⁰ V. E. Frankl, *Wola sensu. Zakożenia i zastosowanie logoterapii*. Wydawnictwo Czarna Owca, Warszawa 2010, p. 77-83. [The Will to Meaning. Foundations and Applications of Logotherapy].

⁸¹ A. Węgrzecki, *Scheller*. Wiedza Powszechna, Warszawa 1975, p. 48-55.

⁸² B. Wellman, Physical place and cyberplace: the rise of networked individualism. *International Journal of Urban and Regional Research*, 2001, Vol. 25, p. 227-252.

⁸³ B. Bimber, The Internet and political transformation: populism, community and accelerated pluralism. *Polity*, 1998, Vol. 31 (1), p. 133-160.

⁸⁴ M. Castells, *Spoleczeństwo sieci*, op. cit., p. 365.

⁸⁵ L.P. Wojciechowski, P. Mikulaš, *Sociálne siete ako špecifická forma komunikácie s dôrazom na fotografiu*. [In:] B. Šramová a kolektív (eds.), *Tolerancia a intolerancia v spoločnosti*. Melius, Bratislava 2010, p. 72-80.

⁸⁶ N.H. Nie, D.S. Hillygus, L. Erbring, *Internet use, interpersonal relations and sociability* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002, p. 238-239.

⁸⁷ J.H. Turner, *Sociologia. Koncepcje i ich zastosowanie*. Translated by: E. Różalska, Wydawnictwo Zysk i S-ka, Poznań 1998, p. 80-83 [original title: *Sociology. Concepts and uses*]; A. Kelm, *Wzrostowe problem pedagogiki opiekuńczej*. Wydawnictwo Akademickie "Żak", Warszawa 2000, p. 36-46.

In the variant of moderate change involving the growth of significance of the on-line communities without concurrent depreciation of off-line ones another phenomenon takes place – the one of individuals' functioning in both types of communities. Increasing the importance of on-line communities broadens the possibilities of communicative and social activity of individuals. So it opens new opportunities to build ever more wide social and professional contacts as well as to intensify family and friend contact through the network without neglecting those contacts outside it⁸⁸.

The moderate variant fits into the principle of divergent media development, the realization of which opens before modern men the widest opportunities in the social communication sphere. It is expressed in communication experience that takes place in the network of interaction events which are concurrent and, at the same time, independent from each other, penetrating each other in any configurations, yet keeping their primary authenticity. This experience comprises the inner harmony between the virtual and the real. Darin Barney points this out when he refers to the conclusions made by other researchers who compared how much people who are active and passive in network engage in the life of their local communities⁸⁹. A regularity emerges, convergent with the main conclusion of Howard and his team, which points out that network activity fosters intensification of communication activities outside the network.

This conclusion is a good forecast for the dynamization of processes that shape the realities of civil society in the off-line sphere. It turns out that it is easier for the citizens who are active network users to maintain medium and distant social bonds than for those who do not have access to the network; they are also more effective in creating "support networks, they are also better neighbors as they know more about their neighbors, contact them more frequently and are more involved in the community activities"⁹⁰. Another confirmation of this conclusion are the socio-political events that began at the turn of 2010 and 2011 in Tunisia and other Arabic countries (the so called jasmine revolution) and which were possible thanks to social networking services and other forms of on-line communication. It turns out that what ignited the social movements in basically each of those countries was a network which became the key plane of events, phenomena and social processes developing with the great dynamics in the off-line social reality.

Analyzing this communication and social phenomenon, Manuel Castells notices that network in the impersonal (mass) communication aspect is a tool of oppression, serving to exercise power through network programming and switching, but it can easily serve as a tool of counter-power in the situation of network reprogramming or switching. In the first case it is producing the alternative sub-networks of civil communication oriented on the values and interest of protesting groups. In the other – it is "destroying the dominating contact points with the simultaneous connecting the resistance and social change network"⁹¹. Such radical existing in network and gaining the dominant position allows to build the "autonomous, horizontal networks of communication" and effective joining the "cultural production of the mass media". Thanks to that they create their own message in the new flow of media communication, which indeed becomes the new life program. However, the key to the actual realization of the social change is linking

⁸⁸ P.E.N. Howard, L. Rainie, S. Jones, *Days and nights on the internet* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002, p. 68.

⁸⁹ J.E. Katz, R. Rice, *Syntopia: access, civic involvement, and social interaction on the net* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002, p. 135; także K. Hampton, B. Wellman, *The not-so-global village of Netville* [In:] B. Wellman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002, p. 368.

⁹⁰ D. Barney, *Spoleczeństwo sieci*, op.cit., p. 190.

⁹¹ M. Castells, *Sieci oburzenia i nadziei*, op. cit., p. 21.

network (which allows people to communicate freely) with the public space where phase two takes place, that is emerging free citizens communities in an urban space. Exiting the net by the indignant and protesting is, in fact, coming out of the closet, taking off the mask of anonymity into the public space where the individuals and groups which manifest their dissatisfaction and demand social change symbolically reveal their identity. It is, then, confirmation of unity created within the on-line community of indignant and, at the same time, acting in the public space as an integrated, coherent and strong community of citizens exerting pressure on authorities. These processes may occur because “the public space of the social movements is constructed as a hybrid space between the Internet social networks and the occupied urban space: connecting cyberspace and urban space in relentless interactions, constituting technologically and culturally, instant communities of transformative practice”⁹².

1.3 Intercultural communication from the new media perspective

Social communication at crossroads of cultures causes many tensions and difficulties which basically involve the attempts to understand another human who comes from another culture and to the expectation to be understood by them⁹³. Creating a situation where dialogue between cultures takes place is extremely difficult as it involves the necessity to break stereotypes in the preserved social picture of foreign cultures and to overcome antagonisms at practically all levels of social reality (micro-, meso- and macro-social)⁹⁴. And even though today's world becomes increasingly open and borderless, mental and cultural barriers still exist and we cannot expect them to be dissolved. Very often they were raised on historical and political grounds identified with the process of centuries-old cultural colonization.

Analyzing the process of cultures' diffusion in the modern Europe Ryszard Kapuściński notices: “only Europeans used to wander around the world. Richer, more modern, stronger, with the sense of mission and thirst for expansion. Now we can see a reverse process. Europeans move back to Europe where more and more incomers from Asia and Africa arrive”⁹⁵. This process is, however, does not mirror the colonial moods and plans of previous ages. It is not about a conflict or a socio-cultural confrontation which are to lead to execution of historical justice but a symbolic restoration of equal status and uniqueness of other cultures in the social discourse. This process gains on significance especially in the context of the crisis of European culture revealed through its flooding with “commercialism, tyranny of the moment, events, pressure of chaotic messages”⁹⁶, gradual loss of identity and ability to reflect in wider axiological perspective. This dethronement of Europe takes place to the surprise of its inhabitants.

It turns out that at the crossroads, or rather the clash of various cultures with the European one tensions arise and they result from immigrants' unreadiness to assimilate new culture and their willingness to keep their own cultural distinctness in the countries they now reside. As it is stressed by the abovementioned author, “the clash of cultures turned out to be an exceptionally difficult contact. People of one culture find it very hard to remove it and to adopt a new, different

⁹² Ibidem, p. 23.

⁹³ K. Sitaram, R.T. Cogdell, *Foundations of Intercultural Communications*. Charles E. Merrill Publishing Company, Columbus 1976, p. 26; M. H. Prosser, *Cultural dialogue: an introduction to intercultural communication*. Boston: Houghton Mifflin, 1978; pp. 344.

⁹⁴ M. Bodziany, Dialog kultur w świecie „bez granic” jako determinanty ładu społecznego. *Zeszyty Naukowe* WSOWL, 2012, Nr 1 (163), p. 43.

⁹⁵ R. Kapuściński, *Detronizacja Europy*, wywiad przeprowadzony 11.10.2006 r. przez Wojciecha Jagielskiego. See <http://serwis.gazeta.pl/kapu-scinski/1,23084,3679440.html> [15.03.2014]

⁹⁶ Ibidem.

one. Usually, a cultural clash raises conflict, opposition. Even when changing their place under the sun people want to keep their roots, their identity"⁹⁷.

Fulfilling this, one might think, completely basic expectation of being understood by others is connected with previously shaped willingness to understand others⁹⁸. This mutual understanding is not problematic within a culturally homogeneous group as all its members bear cultural identity shaped in a similar way. Tensions and conflicts are revealed with their full power when members of intercultural communication realize the barrier of cultural identity existing between them⁹⁹. Then, when the noticed cultural distinctiveness is not accepted by them it becomes a barrier that hinders or even blocks opening to one another and recognizing the equal value of their cultures.

The mechanism of creating such barriers is not homogeneous and depends largely on the type of cultural identity in situation when cultural environment is ambiguous. According to Tadeusz Pilch there are four types of identities:

- a) identification with two and more cultures (biculturalism),
- b) identification with a dominant culture (assimilation),
- c) identification with one's own minority group (separation),
- d) lack of identification with any of the groups representing certain culture (marginalization).

While the first two types do not foster creating the identity barrier, the remaining two preserve and deepen it. As for the aforementioned dichotomy, the first two types of identity strengthen biculturalism and assimilation attitudes, which in various ways favor acculturation. The other two identity types lead to separation or marginalization, that is to remaining in opposition towards the dominant culture. Thus, they are a source of barriers on the grounds of identity, generating tensions and conflicts.

Identity barrier gets in negative meaning in the contacts between people and groups who define their cultural distinctiveness as distance and lack of understanding between them increases, which in turn limits the willingness of both sides to communicate. It has been pointed out by Young Yun Kim in systemic theory of intercultural communication¹⁰⁰. The author thinks that effective acculturation of immigrant groups depends on individually developed communication strategies (first of all at personal level) which foster maintaining close and frequent contacts with members of local community (representants of a dominant culture)¹⁰¹. Entering of immigrants into personal contacts with members of local community is crucial in learning their language, tradition, system of values, rules of functioning, local and regional habits and rituals, social order and legal system. The higher competencies resulting from the knowledge of the dominant culture and more intensive personal contacts with its members, the less stress connected with their intercultural adaptation¹⁰². In this context, the important and constantly growing in significance forms of intercultural communication in local environment are interactions in the Internet¹⁰³.

⁹⁷ R. Kapuściński, *Detronizacja Europy*, op. cit.

⁹⁸ A. Shelton, J. Rotondo, Attitudes Towards the Physically Handicapped in the Workplace. *Business Research Yearbook*. Published date: April 2011.

⁹⁹ A. Suchocka, I. Królikowska, Bariery integracyjne jako czynnik generujący zachowania terrorystyczne w środowisku imigrantów na przykładzie Wielkiej Brytanii. *Zeszyty Naukowe Akademii Marynarki Wojennej*, 2011, Nr 1 (184), p. 204.

¹⁰⁰ Y.Y. Kim, Communication Patterns of Foreign Immigrants in the Process of Acculturation. *Communication Research*, 1977, Vol. 4, p. 66-77.

¹⁰¹ Y.Y. Kim, Communication and Adaptation: The case of Asian Pacific Refugees in the United States. *Asian Pacific Communication*, 1990, Vol. 1, p. 194-195.

¹⁰² Ibidem, p. 193.

¹⁰³ A. J. Coffey, R. Kamhawi, P. Fishwick, J. Henderson, New media environments' comparative effects upon intercultural sensitivity: A five-dimensional analysis. *International Journal of Intercultural Relations*, 2013, vol. 37, no. 5, p. 605-627.

They dynamize acculturation process through individual contacts and building social bonds and, in consequence, mental openness to the dominant culture and gradual identification with it.

Today, intercultural communication becomes a challenge and a far-reaching perspective that orientates the process of social development¹⁰⁴ since socio-cultural integration is not easy to achieve. A clash of cultures may, in optimal variant, transform into a dialogue of those cultures. But in order for this to happen, conditions of mutual interest and openness to one another by the members of foreign cultures must be met. And this opening means authentic curiosity and willingness to understand other cultures' representatives. Then such culture clash, instead of confrontation or even conflict of groups cultivating separate cultural identities, may lead to a dialogue of those cultures. This dialogue does not mean that foreign cultures' content is automatically and uncritically adopted because such attitude would result in identity crisis. It is a long-term process of developing a shared plane of communication and understanding in the atmosphere of support and cooperation. Thus, cultural dialogue is achieved most effectively at the level of individual direct (within local communities) and indirect (within network space) contacts that foster mutual approach and understanding.

Andrzej Tyszka refers the process of socio-cultural integration to trans-cultural situations identified with a "new generation" of cultural situations which belong to "postmodern reality and problems and are characterized by the opening of multicultural areas, pluralism of cultures that are in a dynamic and intense relation of interactions in many various layers"¹⁰⁵. This multi-level character of integration process is based on two dimensions of intercultural communication – real and symbolic.

The real dimension entails informal and institutional interpersonal contacts between representatives of foreign cultures and those contacts include confrontation, exchange and co-existence of "various patterns, cultural conventions and communication systems"¹⁰⁶. Intercultural contacts may be based on non-formal encounters in which subjects communicate on their own behalf but also formal, institutionalized meetings where cultures are officially represented. Both options assume intercultural communication taking place in the form of direct and indirect (on-line) interpersonal contacts as well as direct (non-formal and institutional) and indirect (on-line communities and cultural messages produced by mass media) group contacts. The symbolic dimension is identified with transcultural aspect of communication, which is referred to the deepest level of cultural structures, diffusion and adaptation. Thus, the transcultural character of communication symbolizes "conversation of cultures, confrontation and cooperation of whole systems remaining in contact and dialogue with one another"¹⁰⁷.

In practice, the abovementioned intercultural dialogue, even though it takes place in interactions of people coming from different cultures, is not always carried out consciously. Symbolic character of interactions occurring in mutual relations is a natural consequence of persons' identity shaped in different cultures. It is revealed in different ways of thinking and acting, according to different patterns, traditions and values developed in their cultures.

¹⁰⁴ see L. Monaghan, *Perspectives on Intercultural Discourse and Communication* [In:] C. B. Paulston, S. F. Kiesling and E. S. Rangel (eds.), *The Handbook of Intercultural Discourse and Communication*, John Wiley & Sons, Ltd, Chichester 2012, UK, p. 19-36.

¹⁰⁵ A. Tyszka, *Rozmowa kultur* [in:] A. Kapciak, L. Korporowicz, A. Tyszka (ed.), *Komunikacja międzykulturowa. Zbliżenia i impresje*. Instytut Kultury, Warszawa 1995, p. 13.

¹⁰⁶ *Ibidem*, p. 19.

¹⁰⁷ *Ibidem*.

A separate, yet similarly important, aspect of reflections on intercultural communication is its complex and heterogeneous character which mirrors the level of complexity and dynamics of phenomena that take place on the grounds of crossing and infiltrating of cultures in the modern world. Jerzy Mikułowski Pomorski lists four key types of intercultural communication: cross-cultural communication, intercultural communication, international communication and global communication¹⁰⁸.

The first two types are “reserved” mainly for interpersonal or group contacts. Cross-cultural communication runs within a national or ethnic community between people from various social groups who are members of class, local, generational, organizational and group subcultures. Due to the subculture status assigned to them, they are aware of cultural differences towards other groups that function within the national community. They have their own systems of values, language (dialect), symbols, norms and patterns of behavior. The content of certain subcultures is cultivated and passed on through relations inside and outside the group¹⁰⁹. The cross-cultural dimension of communication involves a network of communication events which strengthen both, the identities of subculture members and communication bridges between them. All these events are integral with the national culture in which subcultures are rooted.

Intercultural communication refers to qualitatively different situation, namely contacts between individuals, groups or organizations that cultivate tradition and identity within various national or ethnic cultures. This communication occurs at the crossroads of separate national and ethnic cultures which function as national or ethnic minorities in a given country, and where those cultures meet the dominant culture. The difference from the first type of communication is that these cultures are historically and identity-wise separate and are not a component of the dominant culture. However, communication between the representatives of these cultures leads to mutual agreement and cooperation in a certain area¹¹⁰.

International and global communication are of impersonal character. They involve institutional contacts (mainly governments and various agents carrying out their policy). The example of international communication that transmits values of foreign culture to a national or ethnic culture is activity of foreign media popularizing values of their culture of origin. As J. Mikułowski Pomorski stresses, “the goal of international communication is to influence politics, economy and defensive systems of other nations”¹¹¹. Global communication, in turn, is a type of international communication but carried out primarily in global media space. “It entail the issues of communication autonomy, ideological conflicts and economic interests of countries and corporations”¹¹².

The global dimension of intercultural communication becomes more significant along with the intensifying processes and phenomena which lead to creation of new social formation, namely information or network society. The convergent character of media fosters the development of all types of intercultural communication listed above. It creates much broader, in a social scale, possibilities for a discourse in which a majority have a chance to actively participate. And this is due to clear references to the generally known culture texts. Of course, it is another thing, to

¹⁰⁸ J. Mikułowski Pomorski, *Komunikacja międzykulturowa. Wprowadzenie*. Wydawnictwo Akademii Ekonomicznej w Krakowie, Kraków 2003, p. 11.

¹⁰⁹ *Ibidem*, p. 11-12.

¹¹⁰ J. Mikułowski Pomorski lists: businesspeople, missionaries, educational institutions, even though we could surely add artists, scientists or sportsmen.

¹¹¹ *Ibidem*, p. 13.

¹¹² *Ibidem*.

what degree these references carry the real values of certain cultures and subcultures and to what degree they are worthless pop culture content forming a metacultural “coating” covering all types of differences, divisions and similarities like a fog that covers the ground.

Zygmunt Bauman considers the consequences of such cultural unification on the example of a middle-aged woman, speaking several languages and working in an international trade company. Her professional life to which she submitted everything else involved continuous traveling between Singapore, Hong Kong, London, Stockholm, Tokyo and many other modern metropolises. These travels rarely bring any new cultural values into her life. On contrary, they “impoverish” her experiences of national cultures from any deeper content. She “stays in the same Hilton hotel, eats the same tuna sandwich for breakfast or, if she feels like, Chinese food in Paris and French cuisine in Hong Kong. She uses the same faxes, phones and computers, watches the same movies and talks about the same problems with the same type of people...”¹¹³.

The global dimension of international communication may, in the extreme from, lead to an illusory belief that people are practically all the same regardless of their place of living and cultural identity. Yes, in case of contacts with social environment seen as not culturally rooted, interactions at meta-cultural level one may have such impression. But crossing the line of vocational professionalism and cultural anonymity which relativizes all values and entering into relations with certain individuals, building stable and close relationships with them, binding own personal businesses with them reveals cultural differences which, in turn, require understanding and acceptance. A call to the dialogue of cultures becomes actual then, a dialogue which – according to A. Tyszka – may be carried out in the sequence of following stages: “from contact – to communicating, from communicating – to understanding, from understanding – to agreement, from agreement – to integration or assimilation”¹¹⁴.

In the global communication perspective implemented mainly in media sphere the concept of the “third culture”¹¹⁵ gains in relevance. According to Fred Casmir¹¹⁶ this concept assumes peaceful coexistence of two cultures as a result of building shared plane which serves as a shock absorber. This common plane is a bridge connecting two already existing cultures, and thanks to it none of them loses their identity and, simultaneously, each of them gains social space needed for a dialogue. It is then, symbolically, a “third culture” symbiotically connected with the source cultures. It is not tied with a separate group or social community because it is created by representatives of both cultures. So it is not a separate culture but it provides conditions that favor harmonious coexistence and development of these cultures. This has been derived from the practices of “world economics, international corporations, management in such world-wide organizations as UN, UNESCO, International Red Cross and Red Crescent, Green Peace or Doctors without Borders”¹¹⁷.

The foundation of a “third culture” is the assumption of an inner heterogeneity of cultures that create the “situation of intercultural contact”¹¹⁸. The importance of the need for effective

¹¹³ Z. Bauman, *Globalizacja*, op. cit., p. 107-108.

¹¹⁴ A. Tyszka, op. cit., s. 20.

¹¹⁵ J. Brockman, *Wstęp – Powstaje trzecia kultura* [in:] J. Brockman (ed.), *Trzecia kultura*. Translated by: P. Amsterdamski i inni, Wydawnictwo CIS, Warszawa 1996, p. 13-15.

¹¹⁶ F.L. Casmir, Foundations for the Study of Intercultural Communication based on a Third-Culture Model. *Intercultural Relations*, 1999, Vol. 23 (1), p. 91-116.

¹¹⁷ F.L. Casmir, *Budowanie trzeciej kultury: zmiana paradygmatu komunikacji międzynarodowej i międzykulturowej* [in:] A. Kapciak, L. Korporowicz, A. Tyszka (eds.), *Komunikacja międzykulturowa. Zderzenia i spotkania*. Instytut Kultury, Warszawa 1996, p. 20-21.

¹¹⁸ J. Mikułowski Pomorski, op. cit., p. 18-19.

communication between people aware of their own cultural distinctness is exposed here. And this, if properly directed in a global scale, may constitute a lasting ground for their harmonious coexistence. Of course, the situation of building a “third culture” is differently interpreted in a family community in the area of interpersonal encounters than in a macro-social scale in the area of social contacts. In the first case the source of the “third culture” is a natural tendency of people who are close to each other to reduce differences for the benefit of better understanding and cooperation. For them the “third culture” becomes a real and necessary layer for interpersonal relations strengthen in the real communication processes¹¹⁹. In the other case, expecting a harmony above cultures in the world which is immersed in deep socio-cultural transformations is somehow postulative, if not idealistic. However, the idea of the “third culture” referred to a cultural formation that shows a new image of modernity reveals the diverse aspects of cultural clashing and infiltration and these aspects reach out beyond the traditional interpretation models.

This concept illustrates a different variant of cultures coexistence, which is not a result of anthropologic syncretism, partner culture unification, one culture domination, identity obliteration nor disappearance of differences between these cultures¹²⁰. It is not limited to some sort of neutral and peaceful coexistence, a state of “non-aggression” achieved at the cost of separation but it means “creating new conditions for a new, specific communication competency. Thanks to the latter, communication permeability in collaboration of two or more cultures is kept despite differences and not at the cost of identity loss”¹²¹. Such understood communication competency enables actual contacts between people who keep their cultural distinctiveness and, at the same time, accept it. This competency fosters building lasting values that overcome cultural differences, are based on mutual openness, sense of community membership and involvement in preserving it, agreement as for the meanings of non-verbal behaviors and shared evaluation of mutual relations¹²². It is a foundation for forming intercultural communication that allows to recognize the meanings behind the codes of other cultures (eliminating misunderstandings) and to collaborate according to some universal codes, independent from the specifics of component cultures.

The “third culture” concept is then a reflection of the idea of intercultural communication that is to awake, inspire, enrich and dynamize contacts between cultures and which is the basis for so called optimistic paradigm¹²³. It corresponds with the post-modern vision of Euro-American global society, vision that assumes its extra-territoriality will translate into intercontinental character of “metaculture”¹²⁴ while simultaneously keeping the distinctiveness of certain (e.g. national) cultures within a wider community. Contact between those cultures, taking place at “supracultural” level, becomes then a source of “values of tolerance and openness to others, ability to cross one’s own limitations, receiving what neighbors, and foreign co-citizens have to offer to us”¹²⁵. At the same time this concept – as believed by A. Tyszka – assumes the previous shaping of cultural identity of interacting subjects as a necessary condition for “this specific cultural competence to be created”¹²⁶.

¹¹⁹ Ibidem, p. 18.

¹²⁰ A. Tyszka, op. cit., p. 20.

¹²¹ Ibidem, p. 21.

¹²² J. Mikułowski Pomorski, op. cit., p. 18.

¹²³ See A. Tyszka, op. cit., s. 22.

¹²⁴ See T. Goban-Klas, *Media i komunikowanie masowe...*, op. cit., p. 145-147.

¹²⁵ A. Tyszka, op. cit., s. 22.

¹²⁶ Ibidem.

Yet, we need to mention that not all researchers share the idealistic assumptions of the “third culture” concept. According to Malcolm R. Parks the attempts to build lasting values on intercultural plane are illusory as they represent communication bridges which, in turn, cannot be durable and time-invariable ground for mutual understanding in intercultural communication¹²⁷. Alina Kapciak notices a weak point of this concept in the practical layer. In general, a “third culture” understood as a shared plane where the actual dialogue of cultures occurs cannot be some abstract being. In other words, it must be realized in social praxis in some specific social behaviors of both cultures’ representatives. The assumption that mass media are a natural space for shaping the “third culture” does not answer all doubts. Mass media are, indeed, an attractive, efficient and common source of cultural messages presenting foreign cultures and “their specific values” and “lifestyles”. However, the author does not link them with the possibility to implement a “third culture”¹²⁸. She thinks that the scale of presented content limits its divergence and scope of presented messages, making them dependant on the form of communication which must be submitted to the unification and simplification of multimedia messages. As a result, the view of the world watched on the screen becomes stereotypized and “smoothed”. It presents all that is shared in the cultural mosaic, yet seemingly favoring building of the positive attitude towards “otherness”, strengthens at the same time the “distance towards the foreign present in all cultures”¹²⁹. This distance is a consequence of inability to “really live out, experience and test the simplified images of people and the world” and to give perceived messages the status of content that enriches human life experience. So, the received messages contribute more to the development of ethnocentric attitudes rather than integration ones, the latter understood as personal ways to absorb culture allowing individuals to “eliminate tensions connected with the differences which occur between them and their new environment”¹³⁰.

However, it is worth to notice that the abovementioned author puts stress on mass media in their classic, non-interactive form (radio, television, press). She assumes “flattening” of the functioning of interactive digital network media to their mono-direction (sending) communication layer. It is this layer where the process of cultural homogenization determined by media expansion in a global scale takes place¹³¹. Then, such understood media do not favor “intercultural space of behaviors connected with the development of the “third culture”¹³². We need to point out that such “flattening” depends mainly on mental attitudes of representatives of the clashing cultures. When there is mental closeness towards other cultures’ representatives, a lack of readiness to initiate individual contacts and mutual understanding is revealed. This results in a “shift” to reception of mass communiqués programmed unilaterally, usually antagonizing both groups and preserving deep divisions between them.

We can, however, notice the practical value of the “third culture” concept when we refer it to network space which is both, global and local. It is not difficult to separate global metacultural messages not rooted in any of two clashing cultures from the network of communication events created spontaneously and individually by those cultures’ representatives. But this type of local communication brings new values to social practice in the aspect of mutual openness, recognition,

¹²⁷ M. R. Parks, Ideology in Interpersonal Communication: Off the Couch and into the World. *Communication Yearbook*, 1981, Vol. 5, p. 79-108.

¹²⁸ A. Kapciak, *Komunikacja międzykulturowa jako fenomen kultury* [in:] A. Kapciak, L. Korporowicz, A. Tyszka (eds.), op. cit., p. 192-193.

¹²⁹ Ibidem, p. 192.

¹³⁰ K. Wróblewska-Pawlak, *Dwujęzyczność a dwukulturowość* [in:] A. Kapciak, L. Korporowicz, A. Tyszka (eds.), op. cit., p. 72.

¹³¹ A. Kłoskowska, *Kultura masowa. Krytyka i obrona*. Państwowe Wydawnictwo Naukowe, Warszawa 1964, p. 320-358.

¹³² A. Kapciak, op. cit., s. 193.

approach and even cooperation of people and groups cultivating separate traditions, history and cultural identity. Of course, technological amenities themselves will not solve the problem of culture clash, yet they provide conditions that foster overcoming the identity barriers and mutual understanding.

No doubt, to conduct a multi-aspect analysis of the whole intercultural communication in the modern, globalized world is a difficult, if ever possible, task¹³³. This difficulty is pictured by the example of European clash of distinct cultures overlapping with developed since few decades forms of collaboration and exchange which synchronize systemic solutions in the areas of international economic, bank, technological, educational, political and military cooperation. Parallel to the process of multi-layer integration of European countries the process of constructing the intercultural dialogue takes place. With keeping the internal cultural diversity in the local, regional and national scale, it is to lead to the European variant of “third culture” – a specific bridge built over the network of bilateral forms of cooperation undertaken independently by neighboring international communities.

According to its assumptions the new socio-political formation is, on one hand, to remain internally heterogeneous mosaic of cultures, determined by separate history, language, traditions, religion, cultural identity. On the other – it is to develop dialogue forms of collaboration and exchange leading to something in international community space that would correspond with a “third culture”. This communication “melting pot” of interacting cultures and one “shared” culture is determined by the course of complex social transformations identified with so called globalization¹³⁴. The complexity of such transformations is connected with unification of messages transmitted on the level most abstract from local cultures – that is the global level of intercultural communication. Those messages, then, are adjusted to cultural realities of certain local societies¹³⁵. Then, unified content which refers directly to commonly created “third culture” ceases to be perceived as totally separate from local cultures and this is because it partially penetrates them and gradually undergoes the processes of adaptation of global content.

In this context media space plays the role of a cultural dialogue catalyst. Undoubtedly, searching for shared platform of cultural co-existence may be, to some extent, positive. It is about such “intercultural” or “metacultural” search that refers to integration function which is to connect the international community, foster openness to other, tolerance, democratization of social life and protect against destructive influences that weaken the sense of social and cultural identity. In this context, integration corresponds with integration types proposed by Irving L. Allen: normative oriented around the acceptance of norms and values in society scale and functional identified with conflict-less society and common cooperation¹³⁶.

Alina Kapiak lists four areas of social reality – the specific rich soils for a “third culture”, identified with:

¹³³ K. Sorrells, *Re-Imagining Intercultural Communication in the Context of Globalization* [in:] T. K. Nakayama and R. T. Halualani (eds.), *The Handbook of Critical Intercultural Communication*, Wiley-Blackwell, Oxford 2010, UK, p. 171-189.

¹³⁴ A. Dylus, *Globalizacja. Refleksje etyczne*. Wyd. Ossolineum, Wrocław-Warszawa-Kraków 2005, p. 91-100; K. Kuciński, *Glokalizacja jako indygenizacja globalizacji*. *Rocznik Zyrdowski*, Tom. IX/2011, p. 17-34; K. Kuciński, *Globalizacja a lokalizacja działalności gospodarczej* [in:] K. Kuciński (ed.), *Globalizacja*. Wydawnictwo Difin, Warszawa 2011; L.W. Zacher, *Transformacje społeczeństw. Od informacji do wiedzy*, op. cit., p. 156-160.

¹³⁵ K. Fichnová, P. Mikuláš, L.P. Wojciechowski, Similarities and Differences between social Networking Services in Poland and Slovakia, op. cit., p. 94-105.

¹³⁶ I.L. Allen, *Social Integration as an Organizing Principle* [in:] G. Gerbner (ed.), *Mass Media Politics in Changing Cultures*. New York 1977, p. 235-250 – cited after T. Goban-Klas, op. cit., p. 120.

- a) development of cooperation and political integration institutions,
- b) migration processes and functioning of emigrants from other cultural areas,
- c) popularization of new strategies for intercultural education¹³⁷,
- d) growth of significance of multinational corporation which hire multinational working teams.

Multinational corporations become an important subject of intercultural communication¹³⁸. They have the power to create their own “third culture”, narrowed to a specific system of values, behavior patterns and ethical norms regulating the life of employee community in a special way, submitted mainly to pragmatic goals, the latter focused around profit and loss dichotomy. The corporate variant of the “third culture” entails creation of culture much separated from employees’ local cultures and oriented on values identified with corporation’s functionality and efficiency. However, the more multicultural teams or business partners networks, the greater the significance of values from local cultures in a day-to-day intercultural communication¹³⁹. The awareness of employees’ cultural diversity, especially managers, of such international and multicultural teams is a factor that stimulates mutual understanding, effective exchange of knowledge and spontaneous development of new forms of cooperation¹⁴⁰. We need to point out that it is this awareness of cultural differences and attitude of accepting one’s own culture and openness to another, foreign one are the key factors determining communication competencies in the intercultural aspect¹⁴¹. So, the dynamics and quality of the dialogue of local cultures represented by certain staff members is determined by their level of cultural awareness and identity as well as their readiness to engage in communication with other cultures’ representatives. This individual context points out to the key meaning of intercultural communication in interpersonal and group aspect as it stimulates integration mechanisms.

In this sense social integration corresponds with the idea of the dialogue of cultures. This has been pointed out by Janusz Homplewicz who says that integration involves transition “from smaller or lower integration ranges or planes to broader or higher ones”¹⁴². It is not possible to implement integration which would begin from the “broad scales, not mentioning those intercultural, international and interstate”¹⁴³ while neglecting its initial stages. Besides, the main planes for integration are the so called Small Homelands – family, local environment, which constitutes individual’s primary world where he grows to undertake important life tasks and to which he is emotionally attached. In a sense it becomes a part of himself. Another planes of integration, namely nation, society, country and international community come later¹⁴⁴. Following this reasoning, Jerzy Nikitorowicz states: “the way to participation in the European culture leads through experiencing one’s own identity (...) Everyone belongs to many cultures at the same time and

¹³⁷ A. Kapciak, op. cit., s. 193.

¹³⁸ R.S. Hansen, *Quintessential Careers: Uncovering a Company's Corporate Culture is a Critical Task for Job-Seekers* - http://www.quintcareers.com/printable/employer_corporate_culture.html

¹³⁹ E.G. Ochieng, A.D.F. Price, Managing cross-cultural communication in multicultural construction project teams: The case of Kenya and UK. *International Journal of Project Management*, 2010, vol. 28, no. 5, p. 449-460.

¹⁴⁰ K. Möller, S. Svahn, Crossing East-West boundaries: Knowledge sharing in intercultural business networks. *Industrial Marketing Management*, 2004, vol. 33, no. 3, p. 219-228.

¹⁴¹ T. Yoshida, K. Yashiro, Y. Suzuki, Intercultural communication skills: What Japanese businesses today need. *International Journal of Intercultural Relations*, 2013, vol. 37, no. 1, p. 72-85.

¹⁴² J. Homplewicz, *Wyzwania pedagogiczne wobec perspektywy integracji europejskiej*. Wydawnictwo WSP, Rzeszów 1998, p. 15.

¹⁴³ *Ibidem*.

¹⁴⁴ *Ibidem*, p. 16-17.

none of them is complete, however, the higher and stronger self-acceptance, the higher and stronger acceptance of others”¹⁴⁵.

Adopting the perspective which highlights the significance of active participation of individuals in culture exposes authenticity, openness and being aware of their own identities as necessary for culture dialogue. According to Wincenty Okoń three functions of personality are always relevant, namely those which relate to: knowing “the world and oneself”, experiencing “the world and values that exist in it” and transforming “the world and by that also oneself”¹⁴⁶. Knowing, experiencing and transforming oneself in the perspective of surrounding world and the world in the perspective of one’s own experiences and choices develops the sense of independent, conscious and creative participation in culture¹⁴⁷. Such understood sense of participation in culture gives dynamism and depth to modern life-long education and self-creation.

“Third culture”, in theoretical approach, is an interesting and promising vision of harmonious, based on mutual acceptance and understanding cooperation in situation of culture clash. It is a symbol of accommodation of opposite elements of human nature. Those elements are, on one hand, the desire for power, for subordination of others and, on the other, emphatic openness to others, cooperation based on the principle of partnership. In practice, it is extremely difficult to implement for the culture dialogue not to be transformed into the dominance of the stronger culture. Surely, it involves the risk of so many modern threats to occur, as one cannot guarantee that this “supracultural” level, this “oasis” of effective communication, mutual respect, understanding openness to differences would not transform (contrary to its original assumptions) into a sphere of total ignorance towards any cultures. In such situation the term “supracultural” may mean acultural and individuals who function only at such level of “culture conversation” may show small interest in anything which is beyond the “supracultural” universum.

In this context, the idea of the “third culture” may be fully expressed only from the perspective of personal encounter of the representatives of various cultures. The encounter identified not only with the fact of noticing cultural distinctiveness of other human but with the attitude of recognizing his sovereignty despite his otherness. Such contact of two people is a perfect example of mutual opening to one another in a dialogue and in willingness to understand each other in order to achieve agreement in the atmosphere of respect and acceptance. What could be more valuable for a modern human living in the reality of extreme opposites in the political, religious, national, economic and cultural sphere – than search for shared references within a multi-layer dialogue?

¹⁴⁵ J. Nikitorowicz, *Szkola i nauczyciel w procesie kształtowania wartości rdzennych i integrujących z Europą* [in:] W. Hörner, M. Szymański (ed.), *Transformacja w oświacie a europejskie perspektywy*. Warszawa 1998, p. 247.

¹⁴⁶ W. Okoń, *Wszystko o wychowaniu*. Wydawnictwo Akademickie “Zak”, Warszawa 1999, p. 167.

¹⁴⁷ J. Gajda, *Telewizja, młodzież, kultura*. Wydawnictwo WSiP, Warszawa 1987, p. 15.

2. MEDIA, NEW MEDIA AND FUNCTIONING OF SOCIAL WORK AND SOCIAL ASSISTANCE INSTITUTIONS

In the below part, I make an attempt to set and characterize actions of institutions of social assistance and integration, realized in less typical circumstances – namely, in the frame of **media communication**, especially in the frame of **new media**. Traditionally, actions for the sake of preventing marginalization and social exclusion are carried within the borders of pedagogy, rehabilitation, social work, therapy etc. However, as it turns out, media and new media not only carry a lot of danger, but may be a significant ally in social integration; currently, they become an important area for functioning of assistance institutions.

In broad understanding, tools of media communication (including electronic media) are provided mainly by all internal media of institutions: elementary channels like a website, banners, photo gallery, newsletter or various other communication platforms. An important role is fulfilled by social marketing which covers social advertising), and also marketing of non-profit and CSR organizations; actions connected with the idea of social responsibility of business. Also, indicated should be an increasing role of media communication, including e-public relations in the form of i.a. building inter-institutional relations, gaining social support for actions, shaping proper attitudes among communities, creating the identity of an institution and building reputation and social trust. Constant contact with media and presence in new media space is crucial for action promotion or information actions, which supplement basic activities of assistance institutions. The meaning of the indicated areas constantly grows; more often, there are appreciated by support units, which is connected i.e. with modern standards of public institutions operations, policy of services and growing “competence”: i.e. in the matter of funds for realization of tasks of social assistance and integration. Although media communication, public relations marketing and social marketing have been developed by non-government organizations (NGO), for social assistance units – the first sector, media communication is often understood as an important, but unknown¹⁴⁸ sphere.

In this paper, touched upon are also more elementary actions, which are significant in functioning of institutions of social assistance and integration. Mentioned will be stereotypes and a practice of presence of social institutions in media and in social reception (according to research), basics of visual communication, auto-presentation of institutions and its functioning in the matter of media and new media, presence in specialist branch and social press and main paradigms of promotion and information in the matter of media and new media. Also, discussed will be basics and examples of creation of social marketing.

2.1 Actions in social or media space ?

When touching upon the topic of media actions in context of social assistance, it is worth to start from the context of “traditional” activities, realized by units in social spaces: social work and its postulated (prime) role and – in wider understanding – multi-dimensional functioning of institutions, which in the frame of institutionalized system, based on a division of tasks, standards, methods, professionalization and squired mechanisms of financing, realizes tasks of widely-un-

¹⁴⁸ See: *Pracownicy socjalni: pomiędzy instytucją pomocy społecznej a środowiskiem lokalnym*, ed. M. Dudkiewicz, Instytut Spraw Publicznych, Warszawa 2011.

derstood social assistance, support and integration. These actions, are realized, adequately to the needs (diagnosis) on many areas and on different levels: counties, districts, in institutional forms and commissioning services and realized in co-operation with social organizations.

SOCIAL ASSISTANCE: BETWEEN CO-OPERATION WITH ANOTHER HUMAN AND SERVICE DISTRIBUTION

There have been many attempts to set modern areas of functioning of assistance institutions, from different points of reference: evaluation of effectiveness, opinions of social workers, public opinion etc. Often, conclusion of such comparisons is a disturbance between a postulated (anticipated) state, and a real functioning of an institution (practice). When setting the most typical activities of social services in Poland¹⁴⁹, a general opinion may be formed that they concentrate around such areas as accessibility for clients to services, crisis intervention, wide forms of therapy, prevention and compensation actions, education and information, diagnosis and planning, advocacy, gaining partners in co-operation and raising funds for realization of assistance, reinforcement of competences etc.¹⁵⁰. Most of indicated organization actions are connected with social work, as the fundamental area of functioning of institutionalized assistance¹⁵¹. Social work is defined as most original and wanted instrument of social assistance; however, it must be determined that currently, it is only a gist of realized actions¹⁵² and in so called social reception, social units are more often connected with so called services (service distribution)- a function of making resources accessible more than active work in environments, stimulation of social change and active integration¹⁵³. The social work itself, considering the topic, deserves more attention. As it was already mentioned, adequately to sets of polish system, it is set in the central position in the catalog of forms realized by institutions of assistance, which in view of paradigms of functioning of many units becomes a clear paradox. Traditionally, social work is defined as an action aiming at improvement of life quality of an individual and society and alleviation of human suffering and social problem solving (B. Dubois, K.K. Miley). In Polish tradition, Helena Radlińska, who defined "social work", indicated the aspects of gaining and multiplying human power, improvement and organization of common actions for the sake of people¹⁵⁴. In similar understanding, close to the trendy idea of empowerment is a work in Poland regulated by an act, which says that "professional activity aiming at helping people and families to reinforce or re-gain ability to function in society through the fulfillment of certain social roles and creating conditions, which favor this goal"¹⁵⁵. Taking under the common denominator the most important functions of social work, one may generalize that it concentrates around such areas as supporting people in their social functioning, especially in them realizing proper social functions; developing the participation of

¹⁴⁹ The base for legalizing the system is Social Assistance Act from 12 march 2004.

¹⁵⁰ See: D. Trawkowska, *Portret współczesnego pracownika socjalnego. Studium socjologiczne*, Wydawnictwo „Śląsk”, Katowice 2006; *Czy podjęcie aktywizujące ma szansę? Pracownicy socjalni i praca socjalna w Polsce 20 lat po reformie systemu pomocy społecznej*, ed. M. Rymśza, ISP, Warszawa 2011.

¹⁵¹ B. Szatur-Jaworska, *Teoretyczne podstawy pracy socjalnej*, In: *Pedagogika społeczna*, ed. T. Pilch, I. Lepalczyk, Wydawnictwo Żak, Warszawa 1995, p. 106nn.

¹⁵² D. Zalewski, *Opieka i pomoc społeczna. Dynamika instytucji*, Warszawa 2006, p. 149nn.

¹⁵³ *Pracownicy socjalni: pomiędzy instytucją pomocy społecznej a środowiskiem lokalnym...*; M. Szyszka, *Kształtowanie wizerunku instytucji pomocy społecznej w mediach*, Instytut Rozwoju Służb Społecznych, Warszawa 2013, chapter I: *Współczesny wizerunek pomocy społecznej*, co-author: A. Zasada-Chorab.

¹⁵⁴ H. Radlińska, *Szkola pracy społecznej w Polsce*, Warszawa 1928.

¹⁵⁵ Ustawa o pomocy społecznej (Social Assistance Act).

groups and people in danger of social exclusion; stimulating a widely-understood development of individuals and communities; helping people in handling critical situations, and finally securing the access to resources (services, institutions) aiming at fulfilling their needs¹⁵⁶. The supplementation of the above-mentioned will be helping people in adjustment to social environment or changing life conditions. When it comes to summarizing and setting functions of social work with the pragmatics of functioning of assistance institutions, we should indicate the dominant role of making resources accessible, including service distributions, then – present are actions of information-education and consulting-reinforcement character.

The above-mentioned functions, implemented in different ranges by institutions of social politics of certain levels, adequately to the place and a role in the system – may be included in the area of **social actions**, or – to be more specific – actions realized in social space e.g.: in county, commune, estate, local environment, family i.a. in the form of environmental work, work with a group and work with an individual. On the other side located may be the area of **media actions**, realized not on a “living tissue” of environments, but in the area of social communication: including mass and media¹⁵⁷. To this category fall the elements of media communication, public relations, e-PR (institution identity, contacts with media and institutional environment, presence in media and new media use), information and promotion actions, social marketing, including social advertising. It should be underlined that the space of media actions is not of a big importance among priorities of functioning of assistance institutions, often there is no time for it, there is a lack of sources: information, subject, time resources, other more important duties, connected with assistance and intervention. It is also known that traditional education preparing to fulfill work in assistance professions (social pedagogy, social work) often does not include courses in the matter of media contact and public relations. It is a serious deficit; in fact, large deficits in this matter has been noticed for not such a long time.

2.2 Modern roles of media in social institutions system

Truism may be a claim that media become the most important arena of information transfer, public forum of civil, social, political, economical and cultural issues, both on global international scale and in local perspective: environments, little nations, cities, districts, estates, where functioning of institutions of social assistance and integration seems to be most important and most noticeable. It is mass media that provide information, allow exchange of opinions, allow dialogue, quick communication and integration. Media and new media not only became a constant part of public space, but they become its “co-organizers”; they fulfill more and more significant role in social spaces.

Currently, almost everyone has an access to media and electronic media, both as a receiver or a sender: media allow interaction and co-creation of its content in wider context (mails, phone, discourses, discussion forums, social media etc.) In this case, important is the possibility to create, but also to trigger contact, deriving from professional space. It may dramatically influence the communication and co-operation, and a social reception of social workers and actions of institutions. What is important, media are of easy access by both people representing so called mainstream, but also clients of assistance institutions; on the other hand, lack of access to media

¹⁵⁶ K. Wódz, *Praca socjalna w środowisku zamieszkania*, Biblioteka Pracownika Socjalnego, Warszawa 1996, p. 53nn.

¹⁵⁷ B. Dobek-Ostrowska, *Podstawy komunikowania społecznego*, Astrum, Wrocław 2007, p. 144nn.

is connected with a category of social exclusion and a lack of access to a certain part of social services (digital exclusion, information exclusion etc.¹⁵⁸).

Currently, mass media became one of most serious instruments supporting civil society: As the “fourth power”, they fulfill a controlling function over authorities, councils, institutions, they are guards of effectiveness and clearness of actions. On the other hand, media and new media support institutions of social politics, allowing information and promotion actions, which extends the range of operations and perspectives to reach receivers. Moreover, media provide authorities and people in charge of public institutions with important information (data, opinions, marks), and often motivate to better and more effective functioning.

It is particularly important in the context of functioning of public institutions. Indicated may be paradigms of information actions and basic expectations of citizens.

Citizens, functioning in the frame of public administration systems and councils – as a social institution surrounding – have very precise rights. The most important are as follows¹⁵⁹:

- Access to information about policy of authorities, undertaken decisions, also those from the matter of social assistance;
- Access to information about problems and social issues, scales of their occurrence and localization;
- Access to information about strategies and methods of solving social problems by county authorities, prepared plans, phase of their realization;
- Possibility to participate in undertaken decisions concerning locally-important issues (investments, plans);
- Possibility to participate in discussions about vital local issues; evaluation of authorities and functioning of public institutions; gaining full and reliable information in the matter of functioning of institutions, their current being;
- Respectful (honest, lawful, professional) treatment by authorities, councils and institutions.

Caring about respecting these rights is a duty of public administration, councils and institutions, including people in charge of institutions of assistance and social integration; informing society, dialogue with society, clear and honest work of national administration, gaining and using opinions and postulates of citizens, different social groups, is an important duty of modern institutions, fulfilling which makes it easier for presence of media and new media.

¹⁵⁸ E. Tomczyk, *Wykluczenie cyfrowe problemem współczesnych społeczeństw*, In: *Esencja człowieczeństwa*, ed. H. Romanowska-Lakomy, Eneteia, Warszawa 2010, p. 441nn.

¹⁵⁹ See: V. Svoboda, *Public relations: moderné a účinné*, Grada Publishing, Praga 2006.; Z. Knecht, *Public relations w administracji publicznej. Teoria, praktyka, badania*, Wydawnictwo C.H. Beck, Warszawa 2006, p. 44.



Brochure of public information – modern legal must in the matter of clearness and transparency of functioning of public institutions. Source: <http://www.mops.bip.wizja.net/>.

Regardless of the function, type and character, mass media have one feature in common – indirect transfer. Media fulfill a role of intermediary between a sender (editors, institution, journalist, blogger, creator, producer) and a receiver (reader, client, viewer, addressee, consumer, subscriber using RSS channel or newsletter). Every time, the character and style of a transfer is adjusted to the needs, expectations and abilities of receivers: the topic, emotional expression, reception, accepted values or so called: point of view.

Unlike the popular opinion, it is not only media that influence reality. Current times: taste, trends, models of behaviors, are a significant factor in creating media functioning: their character, layout, choice of topics, styles of message. They change very rapidly – media dynamically adjust to social needs and expectations: recalling the term of *mediamorphosis*, defined by Roger Fidler¹⁶⁰. *Mediamorphosis* is defined as a process, which consists of a constant mutual adaptation and transformation of media, deriving from the need to survive: catching up with changing needs and requirements of the audience. It is a very important perspective in the area of social assistance and integration. Observed can be a growing social interest in the topic of social integration, growing interest in idea of CSR, helping itself is becoming “trendy”. This tendency should be used by assistance institutions, not just non-public, but also from the first sector.

Modern societies (in global perspective) and communities (in local perspective) are strictly connected with functioning of media. Media not only inform, they influence opinions, moods, emotions; thus, the issue is a birth of its new form – media society. This particularly concerns young people, digital autochthons, who often cannot imagine their existence in modern world without media, e.g. mobile phone. Mass communication influences almost every aspect of social life, hermetically filling areas of social space; it may be easily stated, that it is omnipresent. The subject are not only media societies, but also a mediatization of politics, election campaigns, social

¹⁶⁰ R. Fidler, *Mediamorphosis: Understanding New Media*, SAGE Publications, Thousand Oaks, California 1997.

and cultural life and – to a great extent – institutional life. With the process of mediatization, connected are changes of unit and group behaviors: social, including standards, patterns, conditioned by media, omnipresence of the camera and a power of journalistic report. Modern society, which is often subjected to those changes, especially of multimedia message (including image, audio and interaction with other users) is defined as information or web society. Criticized may be the fact, that some media – especially those looking for breaking news – create and promote not-so-real image of reality: sensational, short, emphasizing what is negative. However, it should be remembered that editorial offices which hire journalist, operate for the “good” of their clients – therefore, they must provide such materials, which are needed by their audience; meanwhile, sensation and scandal news have always been attracting attention of masses.

2.3 Social assistance in media

What is the current social reception of assistance actions and social assistance? A lot has been said and written about stereotypes of this profession¹⁶¹ “media hostility”¹⁶², perceiving social work in the perspective of “social assistance”¹⁶³, negative image of the branch of public social assistance. The most fresh results in the matter of social reception of social assistance institutions are provided by evaluation research of effectiveness in airing the series *Głęboka woda*¹⁶⁴. In the research, we find i.a. the confirmation of the low level of social knowledge about assistance institutions and their workers. In the question about the opinion, whether the knowledge about employees of social assistance institutions and tasks fulfilled by them is spread in societies in all groups of respondents, dominant are negative responses. 44,4% of public stated that this knowledge is sufficiently-promoted (7,6% definitely yes, 36,8% rather yes); 55,6% respondents has the opposite opinion (37,3% I don’t think so, 9,4% definitely not). Referring to the research brings the attempt to answer questions about causes of the low knowledge about the institution. According to the survey, both tele-viewers and employees state that there is not enough information in media about actions of the institution (opinion of 55% employees and 44,7% viewers), councils (responsible for management) do not inform about work of these institutions in a sufficient way (43,9%), the third answer was the opinion that social assistance is an uncomfortable for authorities (37,6%)¹⁶⁵. If an attention is paid to relations and materials published in modern media spaces (traditional media: press, television, less often in radio message), and also in new media (e-press, information services, movie channels) about functioning of assistance institutions of first sector (social assistance centers, regional centers of social assistance, welfare houses) and also social employees, a clear opinion is given that, considering the presence in mass media, social assistance is in a difficult situation. Assistance institutions are rarely described in a positive fashion. Most often, they draw media attention in critical situation: negligence by social workers, tragedies (often without fault) deriving from inappropriate legislation or insufficiency of assistance system.

¹⁶¹ M. Dudkiewicz, *Jak nas widzą, tak nas piszą – wizerunek publiczny pracowników socjalnych*, In: *Pracownicy socjalni i praca socjalna w Polsce. Między służbą społeczną a urzędem*, ed. M. Rymusza, Instytut Spraw Publicznych, Warszawa, 2012.

¹⁶² M. Rek-Woźniak, *Dobroczyncy, biurokraci, kozły ofiarne? o społecznym konstruowaniu wizerunku pracowników socjalnych w Polsce*, „Kultura i Społeczeństwo”, 2012, nr 1.

¹⁶³ M. Szyszka, *Kształtowanie wizerunku instytucji pomocy społecznej w mediach...*

¹⁶⁴ *Evaluation of influence of the second season of „Głęboka woda”: Ocena oddziaływania emisji drugiego sezonu serialu „Głęboka woda” na promocję działań finansowanych z Europejskiego Funduszu Społecznego. Raport końcowy*, A. Rudolf – kierownik badania C. Przybył – koordynator badania, Agrotex, Warszawa 2013.

¹⁶⁵ *Evaluation of influence of the second season of „Głęboka woda”...*, p. 35.

In nationwide media, there is a lack of information about realization of programs, co-operation, assistance, social, education projects etc., rare also information about actions undertaken by social workers. Moreover, not many public institutions can declare a good co-operation with mass media and use of media and new media in work. Rare is content preparation of staff of assistance institutions to contact with journalists and build relations,, or managing certain press services – e.g. spokesperson¹⁶⁶.



The example of presentation of social assistance institution in negative light: material "Social Care did not see anything" presented by journalist of TVN 24.pl. Interesting is the fact that the attention was drawn not at the school, officials or any other service but only social care. Source: <http://www.tvn24.pl/pomorze,42/rodzila-i-porzucala-dzieci-w-lesie-pomoc-spoeczna-niczego-nie-zauwazyła,339991.html>

Currently, in the age of mediatization of social actions, media image, and as a result, social reception of assistance institutions are composed not only of pragmatics of their functioning: very often efficient, based on some standards, and possibilities, local resources and infrastructure; more often the problem is a luggage of negative stereotypes, among which the rank of symbol was given to the term "social assistance"¹⁶⁷, and functioning of assistance and integration institutions are often determined in mass media only as "service": in media message, OPSs and social workers are most often presented as distribution of various social services and also "taking care" of dependent people who are deprived of help of family.

¹⁶⁶ See: D. Rott, Z. Widera, *Dobre praktyki w rzecznictwie prasowym*. Stowarzyszenie Twórców Nauki i Kultury EPISTEME, Kraków-Warszawa 2013; I. Martela, D. Rott, *Rzecznik prasowy. Kompetencje interpersonalne – wybrane problemy i zagrożenia*, Oficyna Wydawnicza Humanitas/Fakulta masmediów komunikacji, Sosnowiec-Trnava 2011.

¹⁶⁷ The current legal system in Poland does not cover such institution as social assistance; the regulation determines the care system as one of institutions which realize social politics of the government.



Pictures showing administration of services. Very often a context of presence of topics of social assistance in mass media and their electronic mutations. Source: gazetalubuska.pl, gazeta.pl, <http://kuriermakowski.pl/186324,Komu-nalezzy-sie-pomoc-spoieczna.html>

The word social care are unfortunately deeply-rooted in media language. The strength of these habits is best described in series *Głęboka woda*, which aim was to fight with stereotype of social workers and deep opinions reinforced by media. However, according to public television (Telewizja Polska) website and an official banner of the series: “The hybrid of Mother Teresa and Superman is – according to the main character – characteristics of worker of social assistance”¹⁶⁸. It is known that even in promotion material, aiming at correcting unfavorable stereotypes (!), used was a wrong term care, which greatly indicates its roots.



*Internet card presenting characters of *Głęboka Woda* – social workers.*

Source: <http://vod.tvp.pl/serie/obyczajowe/gleboka-woda>

It should also be underlined, that in social awareness, there is a lack of knowledge and proper and positive images of actions of social workers and social work, its idea, method, available and used tools. Indicated regularity was determined in research survey on perception of social assistance institutions. When looking at results of evaluation of accessibility of positive information about social assistance institutions in media, 83% of workers IPS¹⁶⁹ (and only 43,6% of remaining audience) claims that in media there is a lack of positive information in this matter. Only 1% of IPS workers and 4% of the audience claim that there is no lack of such information¹⁷⁰.

¹⁶⁸ <http://vod.tvp.pl/serie/obyczajowe/gleboka-woda?sort=title>

¹⁶⁹ Social care institutions.

¹⁷⁰ *Evaluation of influence of the second season of „Głęboka woda”... p. 36.*

Ironically, basing on the research results, a generalization may be made that respondents-viewers declare that their connections with the term “social assistance institution worker or social care worker” are more positive than show analyses and reports¹⁷¹. The above-mentioned survey indicated that the term “social assistance institution worker or social care worker” sounds rather positive to 53% of respondents, to 16% – definitely positive. Only 5% declared definitely negative connection and 14% – rather negative. The group of undecided equals 12%.

The below graph depicts a character of association with the term “social assistance institution worker or social care worker”

Graph 1. The character of associations with the expression (social assistance institution worker or social care worker”

the character of associations with the expression (social assistance institution worker or social care worker”



Source: Evaluation of influence of the second season of „Głęboka woda”.

Such association does not collide with the fact that according to the opinion of the surveyed, social assistance institutions are mainly devoted to (which is not exactly true) poor, sick, disabled people or giving benefits / grants. The most popular associations are: work with poor people, granting benefits, work with sick / disabled people, care, work with the dependant, administration, quasi-help, etc.¹⁷². The above-mentioned tendencies cover associations of the audience on who are people using social assistance. According to the research, most frequent associations are – poor, dependant person in need.

However, according to the analysis of media message (including new media), this tendency does not refer only to public opinion, but often journalists and media workers, and most content errors in presenting issues in the matter of social association and integration are located in messages published in electronic media. The last tendency is also a result of social misunderstanding of the theme of association, lack of knowledge about the profession and area of functioning of social workers and a range of stereotypes connected with functioning of association institutions.

It is worth adding that the most representative examples of providing the false image of social workers and institution of assistance are provided by tabloid media: (In Poland: “Fakt”, “Super Ekspres”), especially their internet editions. Social assistance institutions are most often presented in the perspective of exposure (i.a. Reports from integration journeys or trainings of institution staff, which costs are compared to the number of free meals and social benefits) or looking for sensation e.g. showing real or false negligence of the staff, inability or inefficiency of the

¹⁷¹ Ibidem, p. 36.

¹⁷² Ibidem, p. 38.

social security system etc. However, indicated should be the nature of this type of press. Tabloids are not opinion-creating media, they rather cover opinions and views of their readers. Thus, if such groups do not have a great respect for social workers, in such media social workers will be presented from the audience perspective. This tendency indicates popularity of “unmasking” and humiliating themes in functioning of social policy institutions.



Examples from internet versions of popular tabloids: away training of employees of association institutions in exclusive hotel AmberBaltic and “line” for benefits of social assistance. Source: Fakt.pl

Association institutions to a great extent function in areas of social lack of knowledge, the surrounding is hardly aware of their work, social assistance is often mistaken with “care” or organization of non-profit character. The social environment is not aware of the specifics of these institutions: what actions are taken. There is a lack of awareness of such forms of help as specialist social advising; different forms of therapy, social activation, children and family support. Social problems and issues tend to be dehumanized and keywords such as poverty, homelessness, pathology, take place of serious discourse and content discussion. The problem of poverty, if does not concern here-and-now aid actions functions inaccurately in our society, is not media-attractive – unique¹⁷³. Very often – according to research of Agrotec, public image about functioning of association institutions are confined to the category of poverty, whereas the quality analysis of media content indicates that this is, first and foremost, temporary help: granting financial and material service, organization of basic forms of support.

It should be mentioned that social workers themselves are convinced that their public image is highly negative, which greatly influences the public perception of this branch. Interesting results are shown in research carried in 2010 by Instytut Spraw Publicznych¹⁷⁴. The surveyed social workers (in this research, the chosen group was of representative character), who can only choose among three opinions of the list of several terms proposed by researchers (four negative, four positive and two neutral), most often chose examples (terms) which were unambiguously negative¹⁷⁵. What we are facing then, is a professional group among which the vast majority (nearly 4/5 of respondents) is convinced that society sees in them people who help “social parasites”¹⁷⁶; additionally, almost half of the surveyed claims that people consider their operations “waste of public money”. Most often indicated is a positive term – “helping those in need” – was mentioned by only 25% of social workers, and “solving social problems” – only 15%.

¹⁷³ See: M. Dudkiewicz, *Populiści dobroczynności. Medialne informowanie o pomaganiu*, Instytut Spraw Publicznych, Warszawa 2013.

¹⁷⁴ *Pracownicy socjalni i praca socjalna w Polsce. Między służbą społeczną a urzędem...*

¹⁷⁵ M. Dudkiewicz, *Jak nas widzą, tak nas piszą – wizerunek publiczny pracowników socjalnych...*, p. 126.

¹⁷⁶ *Ibidem*.

2.4 Stereotypes

The image of passive and ineffective social association, especially created in electronic and social media, is without any doubts a cognitive simplification; however, remembered should be a great power of stereotypes in public image space, stereotype, as a simplified cognitive structure often becomes a part of public attitudes. The example in this matter may be an image of a worker sitting behind the desk. When analysing media message concerning the area of social work, an image of a social worker may be observed, which shows him as a person fulfilling his duty in office space. It is a very harmful stereotype and to some extent – false, indicating the official character of social work. Nevertheless, this is the most frequently-presented image of a worker of assistance institutions in media message: in pictures, television materials, internet, also on interviews. The image “from behind the desk” is very often an element of visual auto-presentation of the institution: they are present on websites of institutions, information materials, interviews and movies uploaded on YouTube¹⁷⁷.



Examples of failed auto-presentations of social workers, which promote typical stereotypes from YouTube and institution website.

Source: <http://www.youtube.com/user/kpssbielsko>; <http://www.cas.mopr.lublin.eu/ca-.html>

Creations of this kind, which function in electronic media, clearly reinforce the impression, that social workers operate mainly within the walls of institution (office), not in local environments, or that they treat their work as an official, administration procedure; social work, instead of work in field, gains an image of work behind the desk and with documents (which may be indicated by piles of documents on desks, and their basic surface of functioning instead of supporting social integration and counter-acting exclusion is mentioned in “Benefit granting”). This tendency has a confirmation in results of the research mentioned earlier. Only 23,1% of surveyed viewers admit that support offered by social assistance institutions is sufficient. Vast majority of surveyed is of opposite opinion, almost every fourth respondent said that it is definitely insufficient, whereas 38% – rather insufficient. Significant is the fact that a noticeable percentage (13,6%) of surveyed had no opinion on this matter¹⁷⁸. This statistic corresponds with reinforced stereotypes in media, which constituted around institutions of social assistance, connected with... distribution of low financial benefits.

¹⁷⁷ See: „Praca w MOPS” (work in Social care institutions): <http://www.youtube.com/user/kpssbielsko>, <http://www.mops-zywiec.pl>; <http://www.przywidz.pl>; <http://www.mops.zgorzelec.eu>; <http://www.dpslock.pl>; <http://www.dzialdowo-mops.bip.net.pl>; <http://www.socmag.net>.

¹⁷⁸ *Evaluation of influence of the second season of „Głęboka woda”... p. 36.*



The example of internet presentation of social worker image adequate to the range of operations (on information platform Praca – Enter). Source: <http://praca-enter.pl/zawody/1681/pracownik-socjalny>

Despite various and wide conditions of image of social assistance institutions, there is one other significant cause of current state of things, which should be considered. The case is insufficient use of presence in media and electronic media, public relation tools, especially wide possibilities of promotion and support of actions, which are created by access to public and media space, including new media, which should be easy due to public character of the institution and its functioning in the matter of so called public good.

With limited presence in media and new media, connected are consequences in the form of not using wide ranges and possibilities of operations coming from a variety of functions of media and journalism¹⁷⁹. The catalog includes:

- Information function
- opinion-creating function
- Criticism and control
- Articulation function
- Intervention function
- Entertaining function
- Integration function
- Reinforcement of social communication

In practice, most typical function is information and opinion-creating function, function of criticism and control and also, dominant in tabloid press and electronic media – entertaining function. However, one must remember that the spectrum of possibilities, and also a range of roles fulfilled by media, including electronic media is much wider, include also education and integration function. In context of functioning of assistance organizations, it is one of more important perspectives of media and journalism, allowing reinforcement of actions for the sake of promotion of open, tolerant and social integration attitudes, functions for the sake of local, national, ethnic societies, religious minorities, people with disabilities, marginalized and disfavoured environments.

¹⁷⁹ See: M. Chyliński, S. Russ-Mohl, *Dziennikarstwo*, Polskapresse, Warszawa 2008.

2.5 The issue of importance of use of media and new media in social assistance

The question *Whether functions in media space are nowadays needed by assistance institutions?* Is seemingly rhetorical; however, the positive answer is not – in practice of functioning of assistance institutions – followed by concrete actions. As it is known, for the space of social support characteristic is larger demand than supply of service, which also concerns organization, time, human resources etc. Looking at further perspective of functions and tasks realized in the frame of institutionalized system of social support, it is easy-noticeable that one of conditions for effectiveness becomes a skillful development of co-operation between sectors: co-operation with non-government¹⁸⁰ organizations, local communities, business, also co-operation between institutions, especially between assistance units and employment service¹⁸¹. In general, it is easy to show advantages deriving from development of public relations, including actions in media space. If main goals of functioning of assistance institutions are, among others, activation, integration, developing trust, a truism would be thesis that these goals cannot be realized in an effective way with a negligence of aspects of communication. Assistance units are included in the area of system of public use, so they fulfil a significant role in processes of independence and social organization¹⁸². Institutional system of public use is to guarantee order, social order, access to various resources, social security, help in crisis. It is an area of social trust and special responsibility where communication, accessibility to honest information i.a. about problems and social phenomena and possibilities of help, promotion of behaviours, ideas and socially-accepted attitudes – fulfil a special role.

The requirement of presence in media spaces is present because of one more condition. Assistance institutions and social support, regardless of the sectors and type they represent, have the influence on the development and functioning of local communities. Representatives of these communities i.a. leaders of opinions and non-government organizations, expect the actions of public units to be focused not only on fulfilling social needs of client groups and balancing deficits, but also co-operation, animation, integration and support for local incentives. Meeting these expectations is i.a. media communication and professional dimension of public relations, covering i.a. actions focused on effective communication, promotion and information, creating relation and co-operation with the environment, information, reinforcing identity, gaining public understanding and support.



Creation of the project: Colors of social assistance aiming at creation of positive image of social work and information on its range of operations. The campaign used a space of new media and public space (railway station exhibitions)

Source: <http://mopr.gda.pl/241-kolory-pomocy-spoolecznej-na-dworcach>

¹⁸⁰ See: *Model współpracy administracji publicznej i organizacji pozarządowych*: <http://www.pokl541.pozYTEK.gov.pl/Aktualnosci,22.html>

¹⁸¹ Many reports and opinions indicate the bad condition of the assistance system i.a.: <http://www.kapitalludzki.gov.pl/dokumenty/raporty-ewaluacyjne/>; [http://www.cris.org.pl/images/files/2011/Sila_i_niemoc_druk%20\(1\).pdf](http://www.cris.org.pl/images/files/2011/Sila_i_niemoc_druk%20(1).pdf)

¹⁸² Z. Knecht, *Public relations w administracji publicznej. Teoria, praktyka, badania*, Wydawnictwo C.H. Beck, Warszawa 2006, p. 44.

It should be mentioned that benefits deriving from actions in media space are more often recognized and appreciated by representatives and leaders of assistance units; more often information or image actions are followed by typical functioning in public space. In Poland, patterns and examples are provided by regional social assistance centres and central institutions (e.g. Ministry of Labour and Social Policy) and their agendas: Instytut Rozwoju Służb Społecznych, Centrum Rozwoju Zasobów Ludzkich) which carry actions of information and education character for the sake of integration, prevention, help and promotion of the profession and branch. As an example, used may be project *Koordynacja na rzecz aktywnej integracji* (Instytut Rozwoju Służb Społecznych), covering i.a. different media actions, trainings in the area of participation in debates and co-operation with media¹⁸³, information-promotion campaigns of public social policy institutions: Łódzkie Centrum Polityki Społecznej and Mazowieckie Centrum Polityki Społecznej, covering i.a. preparation and sharing information packages, radio materials, movies and reports concerning social work and assistance institutions, social campaigns and seminars devoted to the role of social workers¹⁸⁴.



Example of media campaign (using new media) for the sake of promotion of image of social work and information about social work realized by public social policy institutions: "Mazowieckie Centrum Polityki Społecznej w Warszawie" and "Regionalne Centrum Polityki Społecznej in Łódź".

Source: <http://www.mcps.com.pl/>; <http://www.rcps-lodz.pl/Aktualnosci/2/0/>

Spectacular and unprecedented example of media action for the sake of promotion of support of the branch and a profession of social worker is a series aired in Telewizja Polska (Polish national television) – *Głęboka Woda*, which story was built on the basis of artistic vision, professional dilemmas of social workers. The image directed by Magdalena Łazarkiewicz, was requested by Polish Ministry of Labour and Social Policy, and its production was co-financed with the funds of European Social Found, in the frame of project 1.18, realized in public-social partnership "Creating and developing service standards of social assistance and integration"¹⁸⁵. The image is controversial among social workers, but this action should be considered valuable and needed which is indicated by i.a. results of the evaluation research which was mentioned earlier. There was a reason for using new media in promoting the series: profiles on social media.

¹⁸³ <http://irss.pl/2011/07/koordynacja-na-rzecz-aktywnej-integracji/>

¹⁸⁴ <http://www.mcps-efs.pl/pl/Kampanie>; <http://pokl-rcpslodz.pl/node/126>

¹⁸⁵ https://www.efs.gov.pl/DzialaniaPromocyjne/aktualnosci/Strony/Drugi_sezon_serialu_Gleboka_woda_w_TVP_100413.aspx

2.6 Specificity and role of new media

Modern societies are in possession of faster and more functional tools of gaining and exchanging information. Bigger and bigger role in this area is fulfilled by Internet, which as a first medium allows communication of many with many in chosen time and in a global way¹⁸⁶. These services, blogs, Internet forums, discussion groups and social media allow immediate sharing of multimedia, information, comments (Facebook, Instagram, Twitter, Google+). In this matter, noticeable is a phenomenon of convergence – following similar patterns, based on shortcuts and iconosphere. The message in the area of new media connects all known areas: press (text message), television (audio-video materials) and radio (e.g. Podcasts) and binds them in cohesive messages in various interactive forms.

Internet is available in mobile form in wider range: allows access to certain information resources, opinions, news. According to Goban-Klas, societies and economies remain under the strong influence of this tool, which introduces us to „information society” of third millennium. Therefore, the basis is electronics and a main tool is computer¹⁸⁷.

Electronic media include very wide range of types (traditional divisions are of no use here, and Internet genres change and evolve rapidly), various according to groups of the audience. This category includes both Internet newspapers, radio and television and information, city, branch or theme portals, social media allowing connection in the web and exchange of information and forums and discussion groups. Also, it should be remembered that the whole range of press or TV editorial offices, chasing the expectations of the audience, publishes materials which are parallel on Internet space. The interesting example in this area is www.ngo.pl, fulfilling a role of basic information channel, „internal medium” for workers in assistance branch. Brochure, which today is a very complex web site connecting many resources and functions was originally issued in paper form, but authors resigned from this version. Unlike the traditional, electronic media do not have typical limitations (concerning place, time, costs), available become new forms of activities. Multimedia message is almost infinite, allows publication of much longer information, adding pictures, videos, recaps, setting them with other information and materials, immediate evaluation by users; this type may be used at any time, in any place. Unfortunately, electronic media are undervalued by institutions when their popularity guarantees reaching larger groups of receivers.

¹⁸⁶ M. Castells, *The Rise of The Network Society*, 1996.

¹⁸⁷ T. Goban-Klas, *Cywilizacja medialna*: www.media.miks.uj.edu.pl/~kkims/1wsip.doc, s. 30, 2005-05-01

Forum • Aktualności i Media • Publicystyka • Baba z opieki płacze w ubikacji

Publicystyka

Komentarze do artykułu

Baba z opieki płacze w ubikacji

Piotr: Jak człowiek podejmuje taką decyzję, o rany, no przedź dotyczącą małego dziecka, cudzego życia, to potem nie da się tak zwyczajnie wrócić do domu i zjeść obiad

[Przeczytaj artykuł »](#)

Baba z opieki płacze w ubikacji

Autor: [take.it.easy](#) 13.10.10, 09:12

[+](#) Dodaj do ulubionych [🔍](#) Skasujcie [Odpowiedz](#)

Chore. Dlaczego nikt nie napisze artykułu jak to działa w drugą stronę? Jak MOPSy wykorzystują swoich pracowników... Ciągłe poświęcenie, wyrzeczenia własnego życia, ponizanie i praca za nic. Tak tak, MOPS traktuje swoich pracowników jak w obozie pracy. Ciągłe tną wynagrodzenia i inne "motywatory". Ktoś, kto czyta takie artykuły widzi tylko to, co MOPS rzekomo daje ludziom, a nie widać ile zabiera. Bo to cichy temat tabu. Szlak człowieka trafia jak dostaje mniej, niż taki "bezrobotny dzieciórób", który i tak zarabia na lewo, wygni się do południa i jeszcze nie raczy przyjąć w normalnych godzinach pracy socjalnego. Ci bardziej kapujący to co chwilę wyciągają kasę za nic. A ten, któremu naprawdę potrzeba i tak nie przyjdzie. 80% pomocy dostają ludzie, którzy nauczyli się żyć z pomocy społecznej.

The example of content discourse on Internet forum of Gazeta.pl after publishing controversial and important text about functioning and social reception of social work „Woman from social care cries in the toilet”¹⁸⁸.

The discussion heated up and included over 100 responses on the marked topic.

Source: http://forum.gazeta.pl/forum/w,904,117383249,117502383,Baba_z_opieki_płacze_w_ubikacji.html

Currently, almost every new media user has the possibility to project and publish messages. Most mobile phones includes all tools for journalists: camera, dictaphone. There is a reason why Internet supports the development of unprofessional journalism, referred to as social or civil (this form is used by Maks Stawny – character of Głęboka Woda). New media fulfill more and more important role in the perspective of information and promotion actions and exchange of contacts, opinions, information; more and more often it is new media users who become the senders of messages and make a contribution to their promotion.

¹⁸⁸ R. Radłowska, *Baba z opieki płacze w ubikacji*, „Gazeta Wyborcza”: „Duży Format” 09.10.2010.



Maks Starwiny's profile of a fictional person: civil journalist from Głęboka Woda. Characters of the film are „present” in the web, the intention of this creation is taking a position and carrying conversations on important topics. In the windows we see many comments by Starwiny. On the right, there is an official fanpage of the series. Source: <https://www.facebook.com/glebokawodatvp>

2.7 Presentation of institutions in the matter of new media

Currently, the presence of institutions in the web became not only a communication standard but, in many situations, formal/legal requirement. National and council administration offices, like commercial institutions, organizations of the third sector, are in a wide perspective present in the space of new media. For the sake of introduction, indicated may be the elementary functions of electronic service as presentation of the organization, its promotion, possibility to transfer information to real and potential receivers and institutional environment. It is crucial in the context of developing co-operation, gaining partners, sponsors, supporters, volunteers and other groups and support institutions.

The dynamically-changing reality, communication standards, esthetics and expectations of the receivers groups force the organizations which have their own web sites constant adjustment to new trends. It is hard to distinguish the issues of Internet and media communication from the widely-understood institution image. The image and identity are built by the set of many factors, which are controlled (we have the influence on them) and uncontrolled, which are beyond the range of disposition (e.g. Social conditions, stereotypes). Image is a subjective category (how the institution is perceived), whereas the identity should be understood as an internal set of elements: in what way does the institution identifies itself (visually or behavioral). The image may be determined as strong, neutral or weak whereas the identity as clear, featureless or defective¹⁸⁹. Social assistance institutions should be characterized by simple, modern identification, which is adequate to the character of the organization realized by actions and financial possibilities.

Indicated and generalized may be the most basic visual paradigms of the effective visual communication, adequate both to new media and traditional (analogue) media¹⁹⁰. It will be simplicity and unambiguous of symbols; clearness, esthetics and cohesive communication, accuracy and

¹⁸⁹ Z. Zemler, *Public relations: kreowanie reputacji firmy*, Poltex, Warszawa 1992, p. 37.

¹⁹⁰ Ibidem, p. 23

adequacy of symbols, coloring, graphic sets to missions, goals and institution character; functionality, the ability of adaptation in the space of institution and the surrounding. Also, important is originality, standing out, including elements which draw attention.

Planning the visual identification begins with determination of institution colors; colors fulfill an important role as a basis of auto-presentation system. Coloring strongly influences the perception and awareness, creates a climate of communication. The key meaning in visual communication and presentation in the matter of media and new media has a graphic sign – which is logo and logotype. The logo, which represents the institution is a sign of first contact of special meaning, beside the colors it is one of the most crucial elements of visual identification. Well-planned logo should refer to the support character of the institution: this feature forces a certain theme and coloring. Logo should be simple and readable, easy to copy. Often mistake is overloading the sign with contents which makes it unreadable. The important feature is originality which makes the logo stand out in the jungle of other signs; the last feature of a good graphic sign is „friendliness”: the logo of assistance institution should be eye-friendly and carry a positive load of emotions.



Comparison: the example of a good, simple graphic sign of assistance institution (on the left). Next are signs overloaded with meanings and unreadable. Source: www.mopsgdynia.pl; www.bydgoszcz.pl; <http://www.mopssopot.pl>

2.8 Media communication of social assistance on the Internet

The presence of institutions (and promotion of carried actions) in media allows not only building the positive image, but may also transfer on the reinforcement of social integration processes, actions for the sake of inclusion and mutual help. Integration function of media is often set with the postulate of creating social binds, wide possibilities are created by social media, this perspective – in the matter of social integration and assistance – is intensively and widely used by non-government organizations.



Internet Bank of Time ([bankczasu.org](http://www.bankczasu.org)). The example of social initiative, which could not be realized without the use of new media. The web site of Centrum Aktywności Lokalnej, which widely uses media communication.

Sources: <http://www.bankczasu.org>; <http://www.cal.org.pl/>.

To begin with, it is worth to briefly indicate the most popular media: the surface of presence of institution on the Internet, at the same time being tools of contact with potential customers:

- **Internet service** – www web site is built around the modern communication standards, fulfills a key role in autopresentation of the institution and information-promotion politics. It should be an important medium of visual communication of the institution and reflect its character.
- **Social media.** They allow, apart from spreading the information and promotion activity, interaction with receivers, carrying the dialogue online. They allow adding links, videos, pictures, and also requests, discussions, tags etc.
- **Blogs, miniblogs and microblogs** – e.g. Wordpress, blogspot.com, pinger.pl. The blog of the organization should be treated as a supplementation of the web site. Important possibilities are connected with adding photo and video materials and commenting on them, and also texts and posts. An important element of the blog is submitting videos or pictures. Narration, style and a language may differ from the official one, used on the web site.
- **Branch and professional services** – e.g. Linkedin.com, Goldenline.pl, profeto.pl. They give the possibility to create institution profiles, triggering contacts, exchange of information, issuing references etc.

Of course, the presence in all indicated spheres is not a requirement. They should be chosen depending on the profile of the institution and its possibilities. Nevertheless, most of large and famous assistance organization carries the visually-attractive and communicative web site, profiles on social media and adequaty press service which includes regular submission of news and co-operation with media¹⁹¹.

The image shows a search result for 'Teatr Grodzki' on Google. At the top, there are navigation tabs: 'Internet', 'Grafika', 'Mapy', 'Filmy', 'Wiadomości', 'Więcej', and 'Narzędzia wyszukiwania'. Below the tabs, it says 'Okolo 165 000 wyników (0.20 s)'. The main result is for 'TeatrGrodzki.pl - Teatr Grodzki' with a yellow AdWords label. The snippet includes the website URL 'www.teatrgrodzki.pl' and the text 'Bielskie Stowarzyszenie Artystyczne Działamy na Rzecz Potrzebujących.' Below this, there is a section titled 'Teatr Grodzki' with the website URL and a description: 'Bielskie Stowarzyszenie Artystyczne „Teatr Grodzki” zostało założone w roku 1999 w Bielsku-Białej z inicjatywy grupy entuzjastów: artystów i edukatorów.' At the bottom, there are four links: 'Kontakt' (PREZES ZARZĄDU STOWARZYSZENIA BSA...), 'Ludzie Stowarzyszenia' (Bielskie Stowarzyszenie Artystyczne „Teatr Grodzki...'), 'Projekt' (Projekty. Projekt to inicjatywa realizowana dzięki uzyskaniu...), and 'Ośrodek Wypoczynkowy „La...'' (Ośrodek Wypoczynkowy „Laliki”. Zapraszamy na wypoczynek...).

The example of active promotion of the association which realizes tasks of social assistance through advertising with Google AdWords.

Mentioned should be two important – from the perspective of actions of social assistance and integration – functions of electronic media, namely information and promotion. Media

¹⁹¹ See. *Marketing społeczny dla NGO. Jak skutecznie budować relacje z biznesem i tworzyć kampanie społeczne*: <http://poradnik.ngo.pl/s/339577>; *Guide: Public relations for NGO. Creating image of non-government organizations*: http://www.sektor3.wroclaw.pl/wp-content/uploads/2013/04/SEKTOR3_pr_w_ngo.pdf

channels may be used both to inform about carried actions, programs, possibilities of co-operation, participation; this informing includes possibilities to reach the receivers of activities¹⁹². The second perspective is connected with the possibility to promote institution and its activities: media presentation, gaining public support, creating a positive image. This perspective is connected with the possibility to gain the additional resources allowing such activity as: financial and material, i.a. Volunteer character, co-operation etc. Information and promotion actions are often hard to distinguish; they are realized mutually, by identical channels and media in the web. Indicated may be i.a. Social marketing, information and promotion actions realized in the frame of NGO.pl, social projects which use media communication (e.g. *Cala Polska Czyta Dzieciom*), or innovative tools which are resource maps, phenomena and social problems e.g. Project Moja Polis (<http://www.mojapolis.pl>).



The example of assistance action Szlachetna paczka (precious package) – support program, which uses media and new media. Without the presence of the program on the Internet, the action would not gain a nationwide dimension. Source: www.szlachetnapaczka.pl

Comparing assistance organizations of the first and third sector according to the presence in new electronic media and use of e-PR tools, a thesis must be formed about deficits of public units in this matter and about more elementary challenges which have to be faced by modern institutions. Deficits concern such elementary issues as modern web site, cohesive visual communication, use of company colors and certain graphic signs, certain quality of iconography in auto-presentation of the institution or the presence in the space of new media¹⁹³. Experiences in contacts with association units representatives indicate that, on one hand often underappreciated is the role of social communication in creating a positive image and a web of support, on the other hand, managers of institutions do not possess certain tools: access to trainings, publications. Other cause is a lack of proper resources (staff, materials, infrastructure) for realization of actions in media space. New media are considered in the branch to be *terra incognita*. Work for the sake of creating positive media and social image is traditionally connected with institutions of commercial character, not assistance and social integration.

The example which depicts the indicated tendency may be by a comparison of web sites of branch institutions. For organizations of non-public sector, the basic platform of information exchange is already mentioned web site ngo.pl, a multi-surface web site connecting functions of message box, data base, forum, a source of many useful information, legal documents, guides and

¹⁹² See: *Na czym polega wzajemne informowanie się i konsultacje między urzędem i organizacjami?*: <http://poradnik.ngo.pl/x/525339>, 05.07.2013.

¹⁹³ See: M. Szyszka, *Kształtowanie wizerunku instytucji pomocy społecznej...*, K. Giedroń, *Public relations w administracji*, Wydawnictwa Profesjonalne AlphaPro, Ostrołęka 2004, p. 31nn.

is a regular, multi-topic Internet newspaper. Functioning of the web site requires material and intellectual resources, huge amount of organization effort; results are impressive, the web site successfully fulfills the set functions, and is a main Internet medium of 3rd-sector organizations: materials and data bases are constantly used by receivers, and a number of abonents of theme newsletters equals to over 100 hundred thousand. What is important, this web site took over a function of information portal created for public institutions *Pierwszy Polski Portal Pomocy Społecznej (First Polish Portal of Social Assistance)* (<http://www.ops.pl>) The comparison of the quality of the web site, information architecture, number of resources and users is a definite advantage of third-sector portal.



COMPARISON OF TWO POPULAR WEB SITES: VERY EASY OPS.PL AND MULTI-SURFACE, MULTIFUNCTIONAL NGO.PL

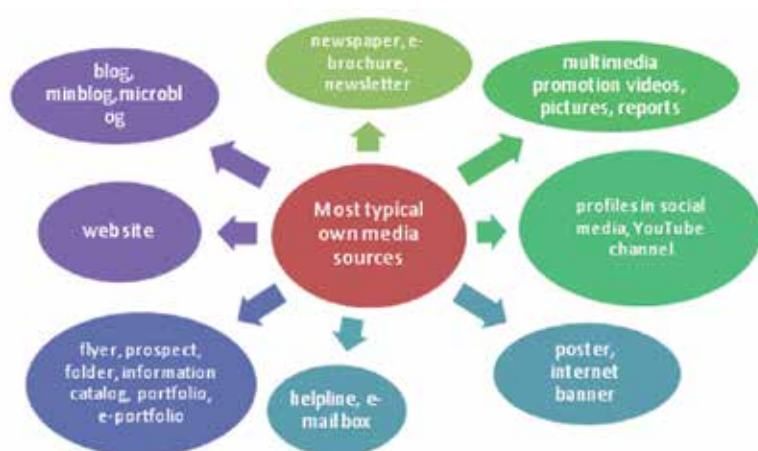
When discussing media communication and a presence of assistance institutions in new media, one should start with a term e-PR, electronic public relations or PR in the web. The term is supplemented with¹⁹⁴ public relations actions which are targeting at development of relations in the public and a harmonic co-operation with surrounding, realized with the use of Internet and both traditional and electronic tools, which are available only in the web. The main goal of actions will be not only development, improvement or management of the organization image, but also information, development and reinforcement of mutual relations and harmonic co-operation between the institution and the surrounding, especially these target groups for which the communication with the use of Internet channel is most efficient¹⁹⁵. Then, these actions result in creation of Internet communities, increase of recognition of the institution among internauts, increase of effectiveness of actions or more efficient crisis management. Underlined should be the fact that e-PR may be present in all areas of institution actions and its presence in web spaces, starting from a proper architecture of the web site, its positioning and generating activity on the web site, ending with creating and handling internal media (e-brochure, newsletter) and a presence of information about institution and its actions in Internet media, information and branch web sites and social media.

¹⁹⁴ See: <http://www.proto.pl>; D. Tworzydło, *Public relations. Teoria i studia przypadków*, WSiLiZ w Rzeszowie, Rzeszów 2003.

¹⁹⁵ See: T. Goban-Klas, *Public Relations, czyli promocja reputacji. Pojęcia, definicje, uwarunkowania*, Business Pres, Warszawa 1997, p. 20.

When systematizing options of presence of assistance institutions in new media, indicated should be most typical media. These resources may be created on their own, which is a phenomenon of new media. They may become – beside the traditional media – a significant ground for publishing information and functioning of the institution and realized initiatives and promotion. Although the self-prepared materials are not as professional and are not of such range as mass media, their content is a result of decisions made by the staff themselves.

Graph 2. Most typical own media sources



Source: Self-reported data

Among the basic tools of media communication, which fulfill a significant role for social assistance institution, indicated should be a proper web site understood as communicative, well-planned, visually-attractive and rich-with-information page. Nowadays, web site is not only an electronic card of the institution and a set of contact information, but often one of the most important sources of information about functioning and forms of assistance (sections such as news, recruitment, e-application document patterns, legal information, criteria and conditions of granting services etc.). Originally, the web site is to provide information about the unit, services, range of support. The page should be used as a tool of promotion and action reinforcement. The case is not only an information dimension of the web site, but also its adequate quality: esthetics and modernity (layout), communicativeness, multimedia character, and finally its activity among different Internet communities. Web site should be cohesive – adequate to the visual identity, its coloring and should be readable, clear, intuitive and updated. Very important is enrichment of the web site with multimedia materials: pictures, videos, materials, links, social media plug-ins.



Examples of interesting web sites of assistance institutions. Attention-drawing is clearness, functionality and communicative character; readable menu allows easy navigation and intuitive access to information. Also, interesting is cohesive and neutral layout and a proper choice of pictures. The layout of the web sites is made in accordance with most popular system: central place is taken by news section (pictures and news), on the left there is a complex content menu, right side is taken by „shortcut” panel which includes recommended or most important information. Source: <http://www.mops.krakow.pl>, www.mops.poznan.pl



An example (one of many) of the archaic web site of the assistance institution. Although the page contains most important information, it is inadequate to modern standards. Source: <http://www.lagiewniki.com.pl/>

One of important communication tools directly-connected with a web site is an on-line press office. Press service should contain at least updated press information in chronological order, with dates, descriptions, well-planned picture material, archive: news, articles and press notes from recent years, divided into categories and pictures (photo service) and key materials for download: logo, banner of the institution, reports and information. Functioning of the office includes publishing materials on-line both on mother web site, connected web sites, information services etc., and i.a. Communication with civil and social journalists, blog notes, monitoring Internet forums and also a management of institution profiles in popular social media.

Social media deserve a closer attention; they create significant option of communication with the receivers. In the matter of social care and integration, social media tend to be used both to inform and to develop a web of co-operation and social web of support. As an example of use of these tools, indicated can be a profile on Facebook of *Głęboka Woda*, „fan page” of MOPS in Wro-

club or GOPS in Lubawa¹⁹⁶. Social portal is used not only for maintenance contacts but it is also a medium of exchange of news, information about events, initiatives, programs; it supports co-operation, allows quick connection and a high level of interaction. It is often used for discussions, opinions, exchange of information, materials, links or interesting facts. Institution profile allows tagging, submitting descriptions, comments, pictures and video materials. Of course, Facebook does not deplete possibilities and used may also be such services as: Goldenline and Google+, blogs, miniblogs and microblogs.



Profiles on: Old people's home in Matczynie and Therapy center in Opole.

Source: <http://www.facebook.com/MaksStawny>; <https://www.facebook.com/pages/Dom-Pomocy-Spo%C5%82ecznej-w-Matczynie/350235308358256?fref=ts>; <https://www.facebook.com/ors.szansa?fref=ts>

An important communication tool is mailing and newsletter. Internal mailing allows reinforcement of information actions, mailing is also a form of promotion outside the institution, used as a form of direct communication and with a use of numerous information services which are dedicated for Internet media.

The above-mentioned areas of communication actions in the matter of new media which may be described as the most typical, do not deplete the catalog of options. Also, indicated should be such areas as use of Internet forums and blogs, video platforms (e.g. YouTube) which contain promotion videos, relations and project reports, actions etc. Assistance institutions have from five to several dozens of videos and reports¹⁹⁷. Important are also the elements of virus marketing¹⁹⁸, and RSS channels and NPRS actions. The range of communication actions is also a result of creativity, originality, multimedia character, presence in the widest spectrum of media and information devices¹⁹⁹. A crucial role is fulfilled by co-operation with other web sites, publishing of various materials on befriended pages.

Carrying actions for the sake of transparent communication, information, promotion and developing reputation of social assistance institution and social workers is a serious challenge; due to present image issues, this work should be carried in a regular and complex manner. In this context, indicated should be the need to prepare and carry actions targeting at the reinforcement of participation: development of relations with local communities, complex information for pu-

¹⁹⁶ <http://www.facebook.com/MaksStawny>; <http://www.facebook.com/GOPSLubawa>; <http://www.facebook.com/MOPS Wroclaw>

¹⁹⁷ I.e.: <http://www.youtube.com/mopskrakow>

¹⁹⁸ See: E. Wojciechowski, P. Mikułáš, E. Štrbová, *Mediální komunikácia - vybrané aspekty*, UKF, Nitra 2013.

¹⁹⁹ See: K. Fichnová, *Psychology of creativity for marketing communication. Selected aspects*, Noailles 2013.

blic. These actions should be accompanied with a wide use of new media, especially because these activities do not require large financial expense, and the effectiveness of actions undertaken in the area of Internet may be enormous.

2.9 Social marketing

A particular role of actions in media space, which supplement social work and typical functions of social assistance is fulfilled by social marketing. When comparing the assumptions of social marketing with areas of pragmatics of assistance institution functioning, it might be indicated that, just as social work is a core of assistance actions, its equivalent in media may be social marketing. It may easily supplement and reinforce other services, contributing to promotion of knowledge and gaining social support. Its application is visible in realization in public and media spaces of social and information campaigns, including the use of a very popular tool – social advertising. Currently, social campaigns fulfill a significant role in social assistance and integration, reinforcing and supplementing “classic” actions, and presence in social creation spaces oriented at promotion views and attitudes which are socially-wanted, as social prevention, social integration, support for unfavored environments²⁰⁰. According to one of the widest definitions²⁰¹, social marketing is based on using the assumptions and techniques of classic marketing in order to plan, support and carry positive social changes²⁰²; the aim of social marketing is a promotion of views, attitudes and behaviors which are considered by society to be appropriate, which express a common accepted interest of the group I.a.: counteracting social exclusion, hiring disabled people, supporting social companies, social associations etc. Therefore, social marketing is perceived as a set of methods for efficient triggering changes in attitudes and value systems of the recipients²⁰³. The major part of campaign is devoted to fund-raising for vital social goals or concerns gathering tax duplicates. Indicated should be that apart from actions for the sake of fund-raising, and also promotion of a change, social campaigns fulfill a significant information role: they raise awareness, provide information about problems and social issues, the scale of phenomena, and at the same time about possibilities of co-operation, support and assistance. These perspective clearly show the connection with actions of assistance institutions and their wide application.

²⁰⁰ B. Dyczewski, *Kampanie społeczne jako szansa w przeciwdziałaniu społecznej defaworyzacji*, In: K. Hirszel, R. Szczepanik, A. Zbonikowski, D. Modrzejewska (ed.) *Psychospołeczne uwarunkowania defaworyzacji dzieci i młodzieży*, Difin, Warszawa 2010, p. 143-153.

²⁰¹ N.K. Weinreich, *What is Social Marketing?* (www.social-marketing.com).

²⁰² P. Kotler, N. Roberto, N. Lee, *Social Marketing. Improving the Quality of Life*, SAGE Publications, Thousand Oaks, California 2002.

²⁰³ I.e.. *Social Marketing: Theoretical & Practical Perspectives*, ed. M.E. Goldberg, M. Fishbein, S.E. Middlestadt, Lawrence Erlbaum Associates, New Jersey, London 1997; P. Kotler, N. Lee, *Social Marketing. Influencing Behaviors for Good*, SAGE Publications, Thousand Oaks, California 2008.



An example of a campaign that uses new media "The street. Easy to enter. Hard to escape.",

Co-ordination: amusocial in co-operation with Publicis Conseil.

Source: http://osocio.org/message/the_street_easy_to_enter_hard_to_escape/

Social advertising, as one of the main social marketing media, is best seen in almost all areas of social spaces (city galleries, billboards, front elevations of the building, social institution) and media spaces (press, radio, television). The rising role and availability of websites and internet tools resulted in a transfer of many campaigns (including commercials) into the virtual reality. Vast majority of social campaigns creations have their internet equivalents, more and more often the web becomes a main medium of social advertising. A great advantage of this carrier is a very low cost, the possibility to develop very creative creations²⁰⁴ and a very wide audience, to a great extend young, active people, who are most often educated and of a stable financial situation. However, the problem is homogeneity of new media recipients, which often makes it harder to make them interested in certain problems and possibilities of help. A significant problem is also a virtual character of a message – not every user will be able to emotionally-involve himself/herself in a creation or action presented in electronic reality, and a part of the undertaken actions are of a shallow dimension: simulated actions (e.g. reduced involvement in “liking” the campaign on Facebook). Nevertheless, the main carrier used due to Internet are social portals, especially the nation-wide ones. Moreover, for the majority of campaigns, a multi-functional web site fulfills a function of a central information medium which connects the remaining actions, such as: outdoor, real meetings in social web sites, brochure distribution etc.

²⁰⁴ K. Fichnová, *Psychology of creativity for marketing communication...* passim.



An example of a Dutch political controversial campaign which uses Internet and elements of a virus marketing.

Source: <http://amersfoort.sp.nl/>.

Considering the problem of social campaigns one may observe, that the issues of social assistance and integration are a very important and widely-present topic group – next to issues concerning counteracting domestic violence, secure childhood, support for disabled people or road safety²⁰⁵.

Currently, social marketing undergoes significant changes as far as organization is concerned. Its tools, which due to i.a. Internet, web sites, literature, trainings, became commonly available, marketing is no longer a domain of large professional institutions (media and advertising agencies), actions are realized and initiated by smaller units: foundations, associations and also public units: i.a. social assistance centers and district social politics center. As an example given may be information campaigns (Become a foster parent)²⁰⁶ and actions promoting the image of social assistance²⁰⁷. Examples are also provided by various events, social and community projects which are prepared and realized on a local level, not by specialized agencies but by non-government organizations or assistance institutions. Nowadays, social marketing is often linked with other actions from the area of animation, integration, help and family support, which supplement, support and promote them.

In this context, more and more important role in the matter of social marketing is fulfilled by new media. It is hard to imagine a well-planned social campaign or web site, official profile on Facebook or Twitter, and more often used are new technologies, installations and performances, like in *Pathways To Housing Installation*²⁰⁸ or *Big Warm-up*²⁰⁹. Very often, campaigns directly refer to social media – in these web sites located are main actions. This was a case in Communication

²⁰⁵ <http://www.kampaniespoleczne.pl>, see: <http://www.osocio.org>; B. Dobek-Ostrowska, R. Wiszniewski, *Teoria komunikowania publicznego i politycznego...*, p. 79nn.

²⁰⁶ <http://www.mops.krakow.pl/aktualnosci/2014/04/zostan-rodzicem-zastepczym>

²⁰⁷ i.e. <http://www.mcps-efs.pl/pl/Kampanie-2013>; <http://pokl-rcplodz.pl/node/45>.

²⁰⁸ <https://pathwaystohousing.org/>

²⁰⁹ <http://www.thefwa.com/site/big-boston-warm-up>; http://www.kampaniespoleczne.pl/kampanie,990,kurtkowe_ogrzewanie

Shutdown for autism or American campaign Underheard in New York²¹⁰. Actions of this type are far cheaper than buying media in – which is very costly – in public spaces and this allows them to reach receivers on a mass, unseen scale. Large part of actions use virus marketing or guerilla; such creations, due to their unconventional character, are sent by millions of users.

One of modern tendencies becomes mixing methods, tools, conventions and mutual borrowings: mixed are i.e. Elements of social marketing, marketing of non-profit organizations, elements of social, education and information projects, and one of key organization issues is co-ordination and co-operation between different subjects – action partners²¹¹. Promotion may include such actions as direct marketing, events organization, various activation actions (among others, competitions, exhibitions, festivals), ambient advertising and many others.



"In a time when communication is all around us, we felt it was necessary to give a voice to the people who needed it most. Between Jan. 2009 and Jan. 2010 the total number of unsheltered individuals within New York City rose an estimated 34%. We gave Danny, Derrick, Albert and Carlos – four homeless residents of NYC – prepaid cell phones and Twitter accounts in order to include them in our global community. Get to know them by clicking on the images above." Source: <http://underheardinnewyork.com/>

In such dimension, social marketing appears as a set of tools which in a natural way support and reinforce actions of social assistance institutions. This instrument is used both by large city institutions, which are in possession of noticeable financial and staff resources, and smaller units, which act in local spaces. As an example, given may be various information actions, social projects, local public actions, charity, of information and educational character, including competitions, seminars, events, wallpapers and brochures, using different techniques and other forms of interaction – not only of media but also of direct character.

The tendency to undertake the initiative to organize campaigns and social, information and media actions by assistance units deserve, without any doubts, praising and support. On one hand, such actions reinforce social work and may reflect in effectiveness of the basic actions of assistance units, and at the same time they contribute in the increase of civil awareness, reinforce social

²¹⁰ <http://underheardinnewyork.com/>

²¹¹ E. Lipska, *Nowy wymiar marketingu społecznego i jego rola w kształtowaniu zmian społecznych*, In: J. Ołędzki (ed.) *Public relations w komunikowaniu społecznym i marketingu*, Warszawa, 2010, p. 315-331.

activity and relations between institutions and societies, which is in accordance with the principle of subsidiarity and principles of civil society.

Using new media in social assistance and integration institutions has a significant education, information, integration and promotion value; presenting aspects of assistance organization actions, we pass information about resources, giving a chance for bigger number of people to gain information about possibilities to get help²¹². Moreover, it allows information about problems and issues which are present in the environment, leading to the increase of awareness and social empathy.

The presence of assistance institutions in new media currently becomes a significant challenge; as practice shows, bigger and bigger group of institutions undertake actions for the sake of correct this desideratum. The goal is not only promotion and creation of image, but first and foremost, using the chance which is development of co-operation and information actions realized via new media. Building promotion and information capital of the institution is a long process, based on creating next tools and upgrading them with the use of appearing possibilities. Successive work should give fruits soon, even when the beginning seems to be rocky. If the priority goals of the assistance institutions are : activation, integration, support of social participation, gaining trust, a truism would be a thesis that these goals cannot be effectively realized with the negligence of aspects of communication. Without an effective communication with the social and institutional surrounding, not many actions may take place, and without the support of these environments, not many projects will end up as successful.

²¹² D. Pieńkowska, *Public relations w organizacjach pozarządowych*, Warszawa 2001, p. 4.

3. SOCIAL ADVERTISING

Advertising is, without a doubt, one of the most important signs of our culture. Even if we are bored, irritated, bewildered by it – we accept its existence. Of course, we are not always aware which information provided by advertising messages we process, what influences our decisions or how exactly we participate in this specific communication game. Advertising is the most popular play since centuries. Ancient and medieval heralds announced balls, knight's tournaments or arrival of a wine cargo ship. Travelling merchants (who today would be called peddlers or travelling vendors) promoted their products with loud calls. Market and bazaar tradesmen competed in shouting about the advantages of the goods they were selling. Aware or not, they embodied the Latin *reclamare*, that is to exhort, make noise, clamor.

The word *reclamare* came into Polish in the 19th century through French influences. The linguistic image of advertisement was and still is rather negative. In the post-war times it was believed that only poor quality products need to be advertised. During the socialist era, a time of commonly experienced shortage, trade regulation and lack of competition each commercial sounded like a bitter propaganda of a (non-existent) success. Today, we have no doubts that we are manipulated, tempted, deceived and fooled by advertisements. On pretence of informing, advising, offering, inviting commercials try to persuade us to buy certain products. An advertising act is not a direct speech act, that is the one the intention of which is decoded by receivers thanks to the context.

The primary goal of advertisements is to increase sales, to build brand awareness and its “identity” but also to educate customers and to fight the competition.

Social advertising uses basically the same stylistics, esthetics and communication channels as commercial advertising. What makes the whole difference is the promoted product. Social advertisements most often serve to shape socially desired attitudes and behaviors or, in other words, to change negative attitudes and behaviors. They are attempts to teach us something, to remind us about something or to draw our attention to it. Often they are warnings. Social messages interfere in our privacy, touch intimate issues, speak about difficult moral dilemmas.

Authors of social advertisements use the knowledge about human psyche to change our attitudes, beliefs, way of thinking. Attitudes which social advertisements try to change are often very complex, deep, rooted in the beliefs brought out of family home, in stereotypes and cultural habits. It is hard to convince someone who begins each day with lighting a cigarette to quit smoking in a day. Or to persuade a young low-reactive (searching for stimuli rich situations) man to drive carefully and not to speed. Similar with elderly women in rural areas and small towns – it is extremely hard to encourage them to undertake regular medical check-ups like mammography or cytology.

In order to identify receiver's attitude we should factor in:

- cognitive component – the belief about the attitude object;
- emotional component – emotions, feelings evoked by the attitude object;
- behavioral component – tendency to behave in a certain way²¹³.

An attitude may be characterized by determining its: strength, durability, importance and sign. A. Jachnis and J. Terelak point out that the attitude sign informs about relations towards

²¹³ See A. Jachnis, J. Terelak: *Psychologia konsumenta i reklamy*. Bydgoszcz 1998, p. 192.

the attitude object (so it may be positive – favorable attitude; negative – unfavorable attitude; zero – there is no relation towards the attitude object). The attitude strength shows how much favorable or not we are towards the attitude object. Attitude durability is the degree of resistance to change (receivers with high attitude durability do not change their beliefs easily, they behave in a deliberate, predictable way). Attitude importance determines how significant is an attitude in one's life (we take on central attitudes – important, or peripheral – of no greater importance to us)²¹⁴.

The difficulty in creating effective pro-social messages stems from the fact that there is often a discrepancy between receivers' attitudes and their behaviors. They may be convinced that they should care about their health and at the same time eat unhealthy products, smoke, avoid sport activities etc. Thus, an incoherence of beliefs and actions may occur.

Receivers are usually well-disposed towards social advertisements as they goal is not a commercial success but promotion of an idea e.g. careful driving, caring about health or natural environment, raising awareness about children's suffering etc. However, the positive attitude towards pro-social messages does not guarantee their effectiveness, that is attitude change.

3.1 Social advertising and commercial advertising

Table 1. Commercial and social advertising – the differences

Difference criterion	Commercial advertisement	Social advertisement
Attitude complexity (strength, durability, stability of the changed attitude)	Usually low	Usually high
Desired degree of attitude change	Usually low (changing brand within the range of behaviors repertoire e.g. changing the brand of juice)	Often high (giving up some behaviors for the benefit of others – quitting smoking, careful driving instead of speeding)
Character of the message	Usually pleasant, gratifying (commercials present the pleasant states and promise the pleasant feelings)	Often unpleasant, aversion (social advertisements often speak about issues which people do not want to think about or want to forget, which they suppress and which they do not admit to themselves e.g. the risk of cancer, domestic violence)
Type of benefits	Easily accessible benefits promised by commercials (“buy the ice cream and feel how tasty they are”)	Benefits postponed and often difficult to imagine (“quit smoking – it will reduce your chances to suffer from heart diseases”)
Intentions ascribed to authors	Profit-driven and attempting to deceive – in consequence, low credibility and lack of trust	Willingness to help others
Budget	Bigger budget for research, creation and realization of advertisement	Smaller budgets

Source: *Szlachetna Propaganda Dobroci, czyli drugi tom o reklamie społecznej*. Ed. P. Wasilewski. Kraków 2007, p.10.

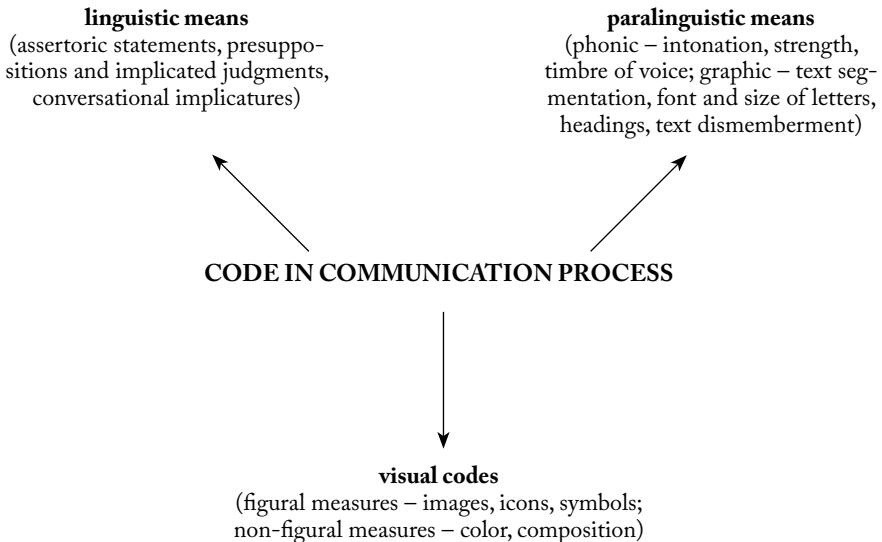
It needs to be stressed that social advertisements are a part of social campaigns (and those terms are not interchangeable). B. Dobek-Ostrowska defines social campaign as “the set of organizational and communication activities undertaken by public and private institutions, enterpri-

²¹⁴ A. Jachnis, J. Terelak, op. cit., p. 193.

ses, organizations etc; planned in advance, complex and interrelated, having a specific, clearly defined goal, that is creation of desired attitudes and behaviors in relatively largest number of people; addressed to the wide public; carried out within the set time frames (from campaign inauguration to its finish); professionally managed and carried out by professional communicators²¹⁵, what has been also highlighted in the reflections about the new media in the area of social assistance.

3.2 Advertising as the communication process²¹⁶

Communication process, apart from sender and receiver, involves transmission channel, code and context. Message coding involves the change of content (which serve primarily to modify consumers' attitudes) into a certain form of message in the form of verbal, phonic or visual code. The influence of advertising messages, including the social advertising, takes place through informing (cognitive trajectory), evoking emotions and feelings (emotional trajectory), evoking certain behaviors (behavioral trajectory). Attitudes, in turn, are shaped and modified through the processes of: yielding, identification or internalization²¹⁷. The least lasting changes occur if receivers yields only for the reason of receiving reward or avoiding punishment. Identification is an attitude change due to imitation of other individual and group of people. The most lasting change takes place with internalization, that is when the attitude change is coherent with the system of values and beliefs.



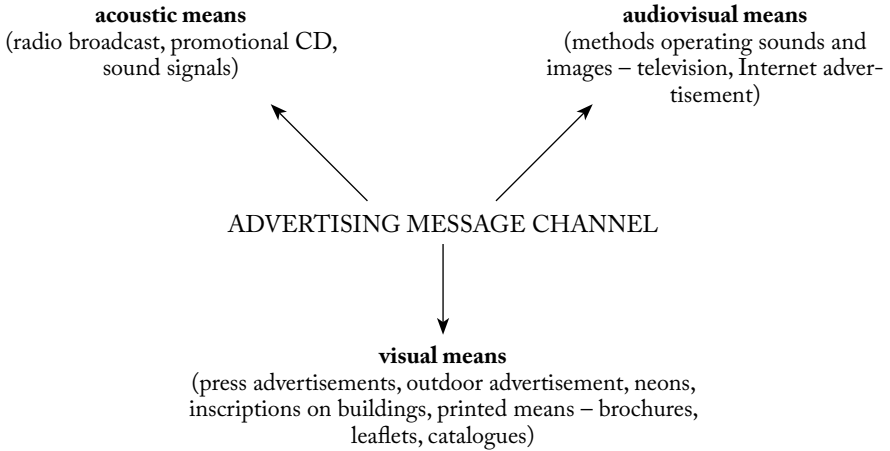
Pic. 1 Code in communication process.

Sender needs to choose the mean by which the message will be delivered to the receiver. He may use a visual, auditory, olfactory, gustatory or tactual channel.

²¹⁵ B. Dobek-Ostrowska, *Komunikowanie polityczne i publiczne*, PWN, Warszawa 2007, p. 66.

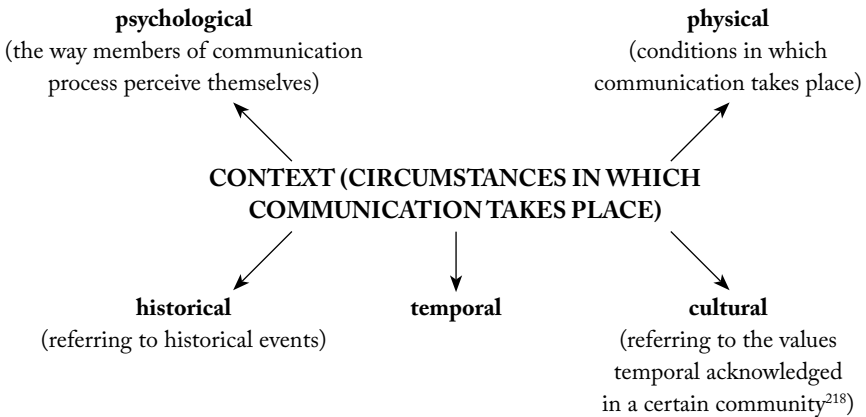
²¹⁶ For more detailed reflections on this topic see: K. Walotek-Ściańska: *W świecie reklamy i reklamodawców*. WSA Bielsko-Biała 2010.

²¹⁷ A. Jachnis, J. Terelak, op. cit., p. 203.



Pic. 2 Advertising message channel.

Communication process always takes place in a certain situation called the context.



Pic. 3 Context in communication process.

Communication process may be disturbed by various interferences.²¹⁹ (distractors): internal (depend on our personality e.g. our biases, stereotypes but also age, intelligence, mood, personality traits), external (e.g. TV set failure, printing mistakes, noise) or semantic (connected with coding mistakes, that is such design of the message through codes, symbols and forms that it is not understood by the receiver).

The functions of advertising messages are multitude. They are described by the following schema, known as AIDA formula (**A**ttention – attract the attention, **I**nterested – raise interest,

²¹⁸ Sender, if he wants to be effective, must know the cultural communication code of the group to which he addresses his advertising message.

²¹⁹ The term "communication noise" has been introduced into communication theory by C. Shannon and W. Weaver.

Desire – evoke the desire to own, **Action** – lead towards taking action) SLB (**Stay** – attract the attention, **Look** – raise interest, **Buy** – lead toward taking action) AIDCAS (**Attention** – grab attention, **Interested** – raise interest, **Desire** – stimulate desire, **Conviction** – gain conviction, **Action** – urge to action, **Satisfaction** – raise satisfaction from the purchase), DIPADA (**Definition** – defining the need, **Identification** – identifying the possibility to meet the need, **Proof** – evaluation of the alternatives, **Acceptance** – accepting the need, **Desire** – desire to have the advertised product, **Action** – urge towards taking action)²²⁰. Undoubtedly the most important function is to persuade to take action. Even if, in effect of advertising, a receiver is willing to undergo preventive medical examination but he will not actually do it, the goal hasn't been reached. We need to remember that the reception of an advertising message is influenced by such factors as: previous experiences, habits of using media, consumer's personality, lifestyle, age, income, education, cultural values important to him, influence of family and friends, competitive promotions.

3.3 Carriers of advertising messages

Carriers of advertisement may be divided into the so called mass media and supporting media. Mass media include: television (national, local, cable and satellite), radio (national, local) and press (national, local, journals, magazines, targeted press e.g. addressed specifically to women, youth, children, professionals). However, an “information chaos” occurs often in these media, the amount of messages emitted in a TV commercial block or hundreds of advertisement published in one magazine hinders proper decoding. Thus, the supporting media are often used: on-line or outdoor advertising,²²¹ direct mail as well as promotional publications. Of course, certain media have their advantages as well as disadvantages.

Communication mean	advantages	disadvantages
daily press	wide reach; possibility of high geographical selectiveness; possibility of high selectiveness; visual message; lasting message; high credibility; ability to provide detailed information; image of newness and localness	non-aggressive; low print quality; lack of possibility to publish advertisements in color; lack of emotional engagement; high costs of reaching the readers; low effectiveness in reaching young people, advertisements densely packed
magazines	high demographic selectiveness; high readers' loyalty; good print quality; possible to use color; visual message; lasting message; ability to provide detailed information	non-aggressive; lack of emotional engagement; high costs of reaching the readers; low effectiveness in building campaign's Reach; lack of geographical selectiveness advertisements densely packed

²²⁰ More about the cybernetic consumer behavior models, with the presentation of the models by Anna Jachnis and Jan Terelak, op. cit. p. 46-51.

²²¹ We can select various forms of outdoor advertising: billboards, posters, notice boards, lighting panel, signposts, display stands, neons, painted building walls, laser projections, advertisements on city transport vehicles.

radio	high demographic and geographical selectiveness; low costs of reaching; low production costs; short deadlines; low seasonal fluctuations; high creative opportunities; emotional message; attracting listeners' attention in the mornings; flexible planning of emission; high influence on listeners' imagination; possibility to receive the message while performing other activities	no visual message; non-lasting message; high market fragmentation; high susceptibility to dispersion; numerous repetitions required; difficulty in identifying advertising message by consumers
Television	high persuasion; aggressive; very wide reach; emotional engagement of viewers; high credibility and prestige; strong impact on sales; despite high costs of emission the cost of reaching single customer is low; possibility to apply diverse measures	high production costs; lack of demographic selectiveness; lack of geographical selectiveness; non-lasting message; high seasonal viewership fluctuations; commercials densely packed; long time of realization of advertisement
outdoor advertisements	high geographical selectiveness; low costs of reach; high visibility; easy to remember size makes impression on receivers	necessity to use very simple message; high production costs; lack of demographic selectiveness; messages difficult to remember;

Tab. 1 Advantages and disadvantages of media within the range they are used to communicate advertising messages. The table has been compiled on the basis of information provided by Wojciech Budzyński in: *Reklama. Techniki skutecznej perswazji*. See ibidem, p. 65-73.

A tool that grows in importance as for promotion of pro-social ideas is the Internet. Easily accessible community services, blogs or traditional websites resulted in moving advertising campaigns (both, commercial and social ones) into the virtual reality²²². The great advantage of this carrier are low costs and great impact power (large group of receivers). Contemporary human is first of all *homo irretitus*²²³, "networked" man, gaining new on-line identities and new spaces for action, work and study, self-realization, contacts and relationships²²⁴.

On-line advertising spots "live", are commented, evaluated, provoke discussions. Thus, there is a chance to avoid high costs for billboards or television spots and yet, attract network users' attention to social issues such as domestic violence, poverty, social exclusion, civilizational diseases, human rights, animal protection etc. And the network generation is a generation of people who want to cooperate, introduce changes in the social and political spheres²²⁵. It is within network that there is a chance to launch a powerful form of social activism.

Network generation representatives do not believe in commercials. They know what manipulation is. Therefore, they influence the changes which take place in markets for goods and services. They are not consumers but prosumers (they co-create products). Thus, it is the more reasonable to launch social campaigns in the Internet. It enables receivers' activity, greater publicity and in consequence stronger impact.

²²² See Widera, Z., Widera W., In: *Media marketing attractiveness in the 20-to-30 age segment*. In: *Media w gospodarce i społeczeństwie. Wyzwania ery konwergencji* (M. Kaczmarczyk, D. Rott, eds.). Praha 2012

²²³ E. Bendyk: *Antymatrix. Człowiek w labiryncie sieci*. Wydawnictwo W.A.B., Warszawa 2004.

²²⁴ „*Homo irretitus? – "W sieci" serwisów społecznościowych, reklamy i marketingu*”, Ed. K. Walotek-Ściańska, M. Szyszka. Oficyna Wydawnicza Humanitas, Sosnowiec 2014.

²²⁵ See D. Tapscott: *Cyfrowa dorosłość. Jak pokolenie sieci zmienia nasz świat*. Wydawnictwa Akademickie i Profesjonalne. Warszawa 2010.

3.4 Social campaigns in the Internet

Thus, advertising covers many social issues. The list of the themes of advertising spots, with examples and description of the persuasive strategies used, is presented below²²⁶:

3.4.1 *Acitivisation and civil society*

- In May 2014 the campaign “Never Forget. To Vote. – A Nazi-free Europe” showed up in the Internet. It was addressed to the holders of the voting rights to the European Parliament (in Sweden). Its aim is to persuade to take part in the vote so the role of rightwing extremist parties. Rainer Höss, the grandson of Rudolf Höss who was KL Auschwitz commandant, says: “Never forget to vote”. And he continues “The history will repeat if we forget. I’m afraid this is exactly what is happening now” No doubt, the message is controversial, it shocks the receivers and evokes strong emotions thanks to what, of course, it will be easier remembered.
- A uniform campaign of the European Parliament was carried out in 28 EU countries for a year. It consisted of four phases: the first one served to create a new image of the Parliament, the second one to promote activities in the areas of: economy, employment, lifestyle improvement, financial policy and position of the EU in the world, the third phase encouraged to take part in voting, the fourth one (a planned one) will present the key decisions made by the new MEPs. The campaign slogans have been constructed on the basis of contradictions: “Begin – end, win – lose, dream – wake up, think big – think small, change – never change, love – hate, forgive – never forget” and imperatives: “Act. React. Impact.” The spot contains an overview of the most important events from Europe’s history intertwined with private events (birth, sport success, wedding). Such parallel compilations enhance the impact of the promotional messages.
- In September 2012 advertisements featuring Polish musicians and artists were launched on-line. The slogan in the non-censored version of the spot was: “And once you collect them all, they will chuck it out to waste”. The spot was a part of the “Citizens decide” campaign by the Civil Affairs Institute (INSPRO) aimed at improving the procedure of civil legislative initiatives, introducing facilities in the procedure of collecting 100 thousand signatures under civil bills. The original spot has been displayed almost 20 000 times, non-censored version, enriched in longer commentaries by featuring persons, has reached over 34 000 displays in two days. There is no doubt that the great persuasive power laid in “strong” words used, as well as in vulgarisms and featured people famous from uncompromising attitudes and brave expressions of opinions about the reality.

3.4.2 *Road safety*

- Polish General Directorate for National Roads and Motorways (GDDKiA) ordered a series of on-line animated spots directed by Bartłomiej Kędzierski (the creator of a very popular cartoon series “Włatcy Móch”), in which two men are talking about the situation on the road. Young men use youth sociolect (shortcuts, neologisms, colloquialisms, vulgarisms, ambiguous words, especially those evoking sexual associations). The spot in which a driver stops before the zebra crossing and comments a scantily dressed woman crossing

²²⁶ The analysis is conducted mainly on the basis of information provided for at www.kapaniespoleczne.pl

the street “always stop, when a foooty²²⁷ comes” raised huge controversies. He is then rushed by his colleague “Come on, move, you moron!”

Instead of saying “overtake”, the spot character says “Come on, take him”, instead “Fiat 126 always turns left without an indicator” we hear “the cougher always hits left and with no blinker”.

Techniques of adaptation (to the language and lifestyle of the target group), shocking and humor (linguistic and situation) were used²²⁸. Undoubtedly it is not effective to “play” with receivers, in particular young ones, with rational arguments only, that is technical data, bare facts and information. Therefore, the adaptation technique has been used here as it allows the sender to identify fully with receivers. However, there is a risk that receivers will find the spots entertaining but not as an encouragement to think about safe driving.



Source: http://www.kampanie społeczne.pl/kampanie,3018,jak_ida_pieesi_to_nawet_dziecioly_zwalniaja

- In August 2011 another campaign by the General Directorate for National Roads and Motorways was launched in the Internet. The main spot slogans were: “Wrong habits of good drivers”; “Once you’re lucky, twice you’re lucky but life isn’t just being lucky all the time”. Spots contain detailed information from autopsies of car accidents victims, for example: “corpse of a young man with smashed head, regular body-build. (...) Irregular wound with protruding fracture of broken femur. Ecchymosis in the area of the right pul-

²²⁷ Translator’s note: the word game in Polish uses similar pronunciation of the words “piesi” – pedestrians, footy and “persi” – breasts.

²²⁸ M. Koszembar-Wiklik, Innowacje marketingowe – advertisement i advergaming w komunikacji z rynkiem. W: red. St. Miklaszewski, Nauka i Gospodarka. Zastosowanie wyników badań i prac badawczych w dziedzinie nauk ekonomicznych, Uniwersytet Ekonomiczny w Krakowie, Kraków 2011.

monary hilum. This strongly documental form is undoubtedly shocking. Nothing is said directly, no persuasion to exercise the right behaviors is used. Instead, a tragic end of many stories is presented. The spots attract viewers attention with their non-impudent form, dynamically changing scenes, some brevity of the message, understatement and extremely piercing sound.

Direct references to death, suffering, pain are to evoke a shock so that receivers would identify more strongly with the problem of violating the road safety regulations. No doubt, situation of autopsy remains the cultural taboo, frightens, sometimes makes repugnant.

Presenting drastic, brutal, abominable and controversial elements in advertising spots may be an effective weapon against ignorance, recklessness and insensitivity, it may also provoke the receivers, e.g. in the social media space, to discussion about the sensational messages and certain social issues²²⁹.

- Around the world, social advertisements treating about the road safety attempt to evoke fear in their viewers, which in turn should lead to focusing their attention and to avoiding the threat (that is, for example, to slowing down, obeying the law, fastening seat belts etc.) Coffins, autopsies, human body parts, blood are the regular elements presented in such spots. The dominant color is black. The examples from different countries are presented below:



Social campaign in Romania "The faster you go, the faster you arrive there." The gas pedal resembles a coffin.

Source: http://www.kampaniepoeczne.pl/kampanie,1467,gazem_do_trumny

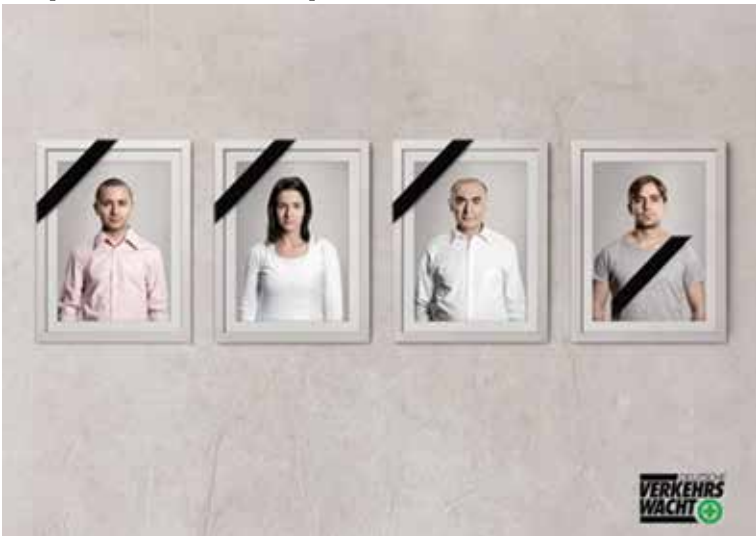
²²⁹ See Koniczna A., Szok narzędziem kampanii społecznych [in:] Problemy zarządzania współczesną firmą – teoria i przykłady, ed. Iwankiewicz –Rak B., Wydawnictwo Uniwersytetu Ekonomicznego, Wrocław 2010.



Social advertisement in Ukraine „Life counts for much. Slow down”

Source: http://www.kampaniespoleczne.pl/kampanie,1715,pokreslone_zebry

Crossed over zebra crossings refer to children’s method of counting with “sticks”. A driver responsible for an accident will be counting five weeks, months, years to his release from prison. Police sums up: “another five victims of speed amateurs”.



Social campaign in Germany “Belt is better than pall”.

Source: http://www.kampaniespoleczne.pl/kampanie,1178,lepszy_pas_niz_kir

The first three portraits are decorated with the black mourning-bands, they are funeral photographs. A man from the fourth portrait is alive because he fastens his seat belt while driving.



Social campaign in Poland “Use your imagination” addressed to motorcyclists (“A nail in his coffin? Stupid thing to get killed by such a detail”) The campaign encouraged to respect the road regulations, especially speed limits.

Source: http://www.kampaniespoleczne.pl/kampanie,648,idzie_wiosna_8211_beda_warzywa

Additionally the website www.uzyjwyobrazni.pl became the platform for information exchange between the organizers of the action and its receivers. Everyone could submit their own project of advert or vote for those ads which raised the greatest emotions.



Social campaign in Poland “Spring is coming, there will be vegetables”

Source: http://www.kampaniespoleczne.pl/kampanie,648,idzie_wiosna_8211_beda_warzywa

The ad was to evoke a shock, paradoxically by the funny picture – a vegetable riding a motorcycle.

The ambiguity of the word “vegetable” is used here. “To be like a vegetable” means to be in a poor condition, unconscious, unable to move. In the spring the “motorcycle season” begins and

the number of accidents involving motorcyclists increases significantly, they die or suffer serious injuries.



Social campaign in Poland "Your death affects not only you"

Source: http://www.kampaniespoleczne.pl/kampanie,648,idzie_wiosna_8211_beda_warzywa

The advertisement shows the police lines around a dead body. Inside the lines we can see mourning family members. Word also have a strong persuasive power here. The expression "Your death" is to shake the viewer so he will realize the tragic consequences of violating the law.

3.4.3 Communication in family

- In May 2014 YouTube channel and social media broadcasted the videos showing a struggling couple. In the first spot the man was the aggressor. The reaction of onlooker was immediate, many defended the attacked woman. The comments condemning men using violence towards women immediately appeared in social media, people "liked" the video. In the second spot, the roles change and the woman was the aggressor. None of the onlookers supported the man-victim with even a word. In social media people commented the video with amusement, treating it as a joke. The spot got over 4 million displays within a few days on YouTube. Surely, it shocked, amused but also pointed out to the problem of social approach towards the issue of violence against men. The campaign slogan "Violence is violence" had a large impact power. The spots were broadcasted only in the Internet. The broadcaster was Mankind, Great Britain.



Social campaign by the Polish Children's Rights Spokesperson "I'm mum's and dad's".

Source: http://www.kampaniepoleczne.pl/kampanie,3202,dziecko_nie_chce_wybierec_miedzy_rodzicami



Social campaign by the Polish Children's Rights Spokesperson "I'm mum's and dad's".

Source: http://www.kampaniepoleczne.pl/kampanie,3202,dziecko_nie_chce_wybierec_miedzy_rodzicami

- Also in May 2014 the spots prepared by the office of the Children's Rights Spokesperson were launched. The characters – children talk about their feelings ("I'm ashamed, I suffer, you hurt me, I despair, you destroy me") which appear when their divorcing parents argue and insult each other. "I'm mum's and dad's" is the campaign title. Its aim is to raise awareness that children have the right to contact both parents and that they should not

be engaged in the conflicts between the divorcing spouses. Undoubtedly, the spots raise strong emotions as the senders of messages are children – victims of the adults. The impact would not be as strong as when it was said by experts, lawyers or psychologists. The power of the message is strengthened by the sound.

Several months earlier, within the same campaign, another spots were launched on-line. But they evoked positive emotions, the characters – children were joyful and emphasized their bonds with both parents.



Social campaign by the Polish Children's Rights Spokesperson "I'm mum's and dad's".

Source: http://www.kampaniespoleczne.pl/kampanie,3116,nos_ma_po_tacie_piegi_po_mamie_bo_jest_ich_obojska

- In 2006 an on-line campaign (which got a million YouTube displays within few weeks) appeared, ordered by National Association for the Prevention of Child Abuse and Neglect, and Australian organization dealing with child abuse prevention. The spots present children imitating their parents in every activity. They are talking on the phone, screaming, holding cigarette, throwing away rubbish, smashing a can, showing vulgar gestures, using four-letter words just like their parents. The shocking scenes present a man who is about to hit his wife. A small boy stands beside and he is also clenching his fist in the aggressive gesture. The goal of the campaign is to make parents aware that the source of wrong behaviors of their children are most often parents themselves. The campaign title is “Children see, children do”, and the spot slogan is “Make your influence positive”.

3.4.4 Combating social exclusion

- The campaign “For you, it’s easy to escape the darkness. For some people it is impossible. Donate to support the purchase of guide dogs for blind people” appeared on-line in July 2013. The action was prepared by the non-governmental organization White Cane, the campaign was titled „Web Blackout”. The aim was to attract the society’s attention to the daily problems of the blind and partially sighted, and raising funds to buy guide dogs. A website which allowed to enter into the image-less world for a moment was designed. The website was black, the cursor icon was replaced by the characteristic white cane sign. One could see nothing and only various, disturbing sounds could be heard as one moved the cane-cursor. The site took the viewer into the hard reality of the disabled.

- In October 2013 Polish documentary directed by Jagoda Adamczyk with a significant title “I’m dying” was launched in the Internet.

We can watch daily struggles of an older, indisposed man being close to his death and an older woman who finds strength to look after him. The only words the man speaks are: “I’m dying”. He keeps repeating them during rest and his day-to-day activities²³⁰.

The goal of the campaign “Recipe for indifference” carried out in StarsiRodzice.pl website and in social media is to attract young users’ attention to loneliness, suffering and exclusion of old people.

- In 2013 Polish on-line campaign also appeared, titled “Together we can make it”, organized by the Greater Poland Forum for People with Disabilities Organizations (Wielkopolskie Forum Organizacji Osób Niepełnosprawnych – WIFOON). It involved music videos featuring children with various types of disabilities and healthy children. They were broadcasted on Facebook and YouTube channel.

The spot evoked vigorous, very positive reactions among the internavts. Live, joyful, dynamic music was especially appreciated. The video featured Franek who, according to the song lyrics, “has two-wheel drive, and always twists in the middle of a good fun, helps with class tests, wants to make movies in the future, now he picks up girls”²³¹. There is also Zosia who “even though she can’t hear, she draws the most beautifully”. The refrain goes: “Despite so much differences, together it is more fun.”

The persuasive power of the message is strengthened by the images of joyful, playing children both healthy and those with disabilities, game words, catchy melody. The aim of the campaign is the integration of environments, including the disabled children in public school education, teaching tolerance, acceptance of others, recognizing talents also in children with disabilities.

Other topics of social campaigns carried out via new media are the following: education, ecology, branding for organizations and institutions of public benefit, culture, regional marketing, employment and employment policy, human rights²³², health and addictions, campaigns against corruption and violence, promotion of voluntary work.

In the world where vast majority of network generation representatives begins a day with checking out community portals social campaigns are realized in the Internet with increasing frequency. Popularity of such services as YouTube grows and the efficiency of viral marketing continues to increase. Facebook beats the popularity records, Facebook profiles belong not only to ordinary users, companies, cultural institutions but also to organizations like WWF, PETA, Amnesty International. Information published on their profiles immediately reach billions of receivers around the world. And, what is most important, new media enable receivers to be also message co-creators. Internavts not only read social content, watch spots, comment, “like” but also through social media organize actions supporting important ideas or action condemning wrong behaviors (e.g. cruelty towards animals). Receivers are not just the audience of one-way message,

²³⁰ See: M. Kaczmarek, M. Zralek: *Jakość i warunki życia seniorów w Sosnowcu. Problemy społeczne – uczestnictwo w kulturze – konsumpcja mediów*. Sosnowiec; Polskie Towarzystwo Gerontologiczne, Oficyna Wydawnicza „Humanitas” 2013.

²³¹ Translator’s note: the Polish text uses word game referring to Franek’s wheelchair. Polish idioms for going to parties, making movies and flirting use the words that literally mean “twisting, wheeling, turning”.

²³² See: Rhetoric and Public Service Advertising – a Case Study on the Campaign Against Homophobia. W: *Language and The Environment*. T. I. Red. U. Michalik, M. Michalska-Suchanek, GWSP 2013, s. 155-166.

the are no longer passive. And this gives hope for the increase in the effectiveness of social campaigns.

4. NEW MEDIA IN RELIGION SPACE

Nowadays people do not have to make pilgrimages to holy places. A Jew prays at the virtual Western Wall, a Muslim is reminded about his prayer by smartphone, a Hindu orders *puja* through the Internet to be performed in one of Hindu temples²³³, and a Protestant's sins are absolved in front of his laptop screen. Due to the newest means of communication, people of different faiths may pray using the Internet²³⁴. An online videoconferencing retreats are no longer novelty, and neither are the computer applications which strengthen a piety and religious communities, and for some are the only means by which their members are communicating with one another in the cyberspace.

In a popular anecdote one asks: how does the computer specialist make the sign of the Cross? And the answer is: In the Name of the Father and the Son and the Holy Spirit, Enter. Surprisingly, the joke reflects reality. The Internet and the New Media stepped into the world of religion and settled in it for good. They also became an important tool of evangelization for the Catholic Church itself. For a long time both priests and monks have run their blogs and recently even the Pope Francis himself has joined the Twitter community. Along with the traditional religion, almost every single faith is represented in the Net. This is particularly true in the case of a new religious movements, which only by making their way into the world of the Internet had a chance to become known, many of them wouldn't have the slightest chance to survive in the real world or in traditional media.

Nowadays religion and media are the most powerful forces, which influence the shape of human life and culture. Media have become an important if not the fundamental source of religious information. They took over a great number of functions, which were previously dominated by religious institutions²³⁵. After many years of research conducted on religion and media, on their relation to each other and the practical implications we can draw from it, it has become clear that there is a need to treat "religion and media" as a separate interdisciplinary field.²³⁶

When in the late 20th century religion appeared in the Internet, the researchers estimated differently the influence of that fact on the future of various faiths and the followers' piety. Some predicted the glowing future, an opportunity for spreading pastoral work and interfaith dialog, whereas others feared religion's fall. The Internet was seen as a prime mover towards secularization, the source of decline of the church authority, and a key culprit in explaining diminishing attendance during Masses in favor of activeness in cyberspace. What is more, skeptics were afraid that religion would not withstand the competition with entertainment and pornography, which more and more aggressively spread across the web.²³⁷

A Religion and media expert, Jeremy Stolow, conducted an interesting experiment in which he tried to visualize what religious practices would look like without modern elements of technology. In his research he ponders on the material aspect of religion only to arrive at a startling conclusion. Without technology – he claims – there would not be paintings of any kinds as the

²³³ See: <http://www.saranam.com/> [retrieved on 20.11.2013].

²³⁴ J.F. Mayer, *Religion and the Internet. The global marketplace*, [in:] J. A. Beckford, J. T. Richardson (eds.), *Challenging Religion. Essays in honour of Eileen Barker*, Routledge, London – New York 2003, p.39.

²³⁵ P. Hjarvard, The mediatization of religion. Theorising religion, media and social change, "Culture and Religion" 2011, No. 12.2, p. 119.

²³⁶ J. H. Mahan, Religion and Media, "Religion Compass" 2012, No. 6.1, p. 15.

²³⁷ P. Fischer-Nielsen, *Religious Online Developments in a Secular Context*, "Masaryk University Journal of Law and Technology" 2012, No. 6.1, p. 49.

paint used in the process is purely technological creation, along with musical instruments, robes, candles, and incense. He goes even further as he explains that there would not be even a temple building where the religious observances take place. His conclusion is that religion in its nature is technological.²³⁸

4.1 Religion in 21st century

Nowadays 4200 different religions, churches, religious communities, and religious movements are operating around the world.²³⁹ However, today's world is dominated by five major religions: Christianity, Islam, Judaism, Buddhism, and Hinduism. Each of them has its own unique belief system based on centuries-old tradition and millions of devoted followers, whose lives are influenced by them. Facing the expansion of new media, each and every religion had to determine its position towards them. Neglecting the new technologies might in a long – term perspective weaken the faith of their followers. On the other hand, blind and irrational usage of the new media can lead to weakening the authority of the Church and the doctrine of faith. The compromise can only be obtained by measuring in depth both advantages and disadvantages of the newly created medium of communication.

Christianity is a monotheistic and the most widely represented religion on earth. The basic principle of Christianity points out that Christ came on earth as the Son of God, to redeem mankind through his death. Jesus Christ is the promised Messiah, who established the Kingdom of God through the Resurrection. Christianity is not a united body and is divided into three major fractions: Catholicism, the Orthodox Church, and Protestantism.

Islam is the second after Christianity most popular monotheistic faith in the world. It is based on faith in Allah – one and only God, who through Mohammed spread his gospel to people. The last of the prophet, as Mohammed is called by Muslims. The foundation of the religion lies in Quran, the holy book containing the doctrine.²⁴⁰ In addition, Quran is both the social and legislative system, which regulates family life, makes law, determines ethical norms and social habits. Islam is firmly connected with social policy and any violation of religious rules is tantamount to offence against the state and it is punished as such. For this reason, in Muslim countries one risks exclusion from the society, ostracism or even death after conversion to a different faith. Therefore the cases of conversion are practically non-existent there.

The followers of Judaism believe in the one Almighty God, who created the universe. One of the fundamental aspects of their religion is the conviction that Jews are the chosen nation due to the covenant between Moses and God at Mount Sinai 3500 years ago. The sense of tradition is deeply rooted within the Jewish communities and almost every single aspects of their life is submitted to religious laws, especially in the orthodox and ultra-orthodox groups.

The Buddhism has an extensive theological and philosophical tradition which dates back to over 2500 years. It was established by Buddha, who during meditation under „the tree of perfect knowledge” experienced the spiritual enlightenment. Buddha is somebody who is awoken to the knowledge and possesses the ability of freeing himself from suffering and by breaking the cycle of reincarnations he reaches the state called „nirvana”.

²³⁸ J. Stolow, *Technology*, [in:] D. Morgan (ed.), *Key Words in Religion, Media and Culture*, Routledge, New York – London 2008, pp.194-195.

²³⁹ See: <http://www.adherents.com/> [retrieved on 21.12.2013].

²⁴⁰ M. Dziekan, *Zarządzanie w kulturze*, t. 12, E. Orzechowski, E. Kocój (eds.), Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2011, p. 238.

Hinduism includes a wide range of beliefs and practices. Also, it does not have one single founder. Hindus believe that the soul repeatedly enters through the birth to the body, and then dies only to be reborn again. The followers of Hinduism believe in karma – the power which determines the quality of every life and determines whether the soul should be punished or rewarded for the deeds in previous incarnation. The majority of Hindu practices their religious piety at homes by their family altars. Hinduism doesn't have an extended tradition of community worship²⁴¹. However, there are also temples which are the places of public worship.

Not only is every religion of the world defined by the doctrine, tradition and the role it plays within society, but also how it influences the culture and politics of the state inhabited by its believers. All the religions mentioned here are currently functioning in the world more and more dominated by modern technologies. They are faced with the choice, whether to encourage the technological development, or through the criticism and non-acceptance restrain effectively its development²⁴².

The most numerous group of researches which deals with the relations between religion and the new media looks at the influence of the Internet on the traditional religions and the new religious movements. This area of research grew widely along with the development of the new media. For this reason, it is necessary to recognize the need for the two way course of scientific inquiry: one taking into account the diversity of religions, the other concentrating on the diversity of media. However, this stratification doesn't mean that the research problem is breaking into two separate areas. On the contrary, we might consider it as a common ground, a sort of a "research landscape", which pays its due tribute to its complexity²⁴³.

It is not possible to understand both complicated and complex ties between religion and new media without historical retrospection and thorough analysis of religion's presence among online communities. Full understanding of churches' views may only come with a deeper analysis of mass media approach towards fundamental concepts like tradition, community and the religious institution, and the sacred texts which are the pillars of their doctrine.

The mediatization of religion is the process which started a long time ago, only to be strengthened recently by the appearance of new digital media. Although the process is unavoidable, still the approach of different religious communities varies, from the total acceptance to almost complete rejection. The bond between religion and media seems to be completely acceptable, if we treat media as a tool for the achievement of religion goals²⁴⁴. Whether we approve or reject media depends strongly on one's system of beliefs, accepted values, and the structure of a particular social group an individual belongs to²⁴⁵.

The rejection is usually based on the assumption that media contradict human nature. Although in a limited form, even the most traditional communities use media, usually to the extent which suits a particular group. What is accepted, rejected or adopted depends on personal needs

²⁴¹ P. George, *Religion and Technology in the 21st Century: Faith in the E-world*, Information Science Pub, Hershey 2006, p. 93.

²⁴² P. George, *Religion and Technology in the 21st Century: Faith in the E-world*, Information Science Pub, Hershey 2006, p. 93.

²⁴³ C. Kyong, *New Media and Religion: Observations on Research*, "Communication Research Trends" 2011, No. 30.1, <http://www.questia.com/read/1G1-252449215/new-media-and-religion-observations-on-research> [retrieved on 10.12.2013].

²⁴⁴ P. H. Hosseini, *Religion and Media, Religious Media, or Media Religion: Theoretical Studies*, "Journal of Media and Religion" 2008, No. 7, p.57.

²⁴⁵ P. H. Cheong, J. N. Martin, L. Macfadyen, *Mediated Intercultural Communication Matters: Understanding New Media, Dialectics, and Social Change* [in:] P.H. Cheong, J.N. Martin, L. Macfadyen (eds.), *New Media and Intercultural Communication: Identity, Community and Politics*, Peter Lang International Academic Publishers, New York 2012, pp. 1-2.

of people within, as the process of accepting technology needs to be in accordance with the beliefs of the community, the values it confesses and the style of living it adopts²⁴⁶.

Modern media are characterized by the highest level of convergence. A mobile phone which is a blend of many traditional media is a perfect example. It usually has a built-in camera, a video recorder, a music player, a tape recorder, and with the wireless connection one might access the Internet, which enables its user to browse web pages, check an e-mail account, watch television and listen to a radio. Still, it does not mean that they are treated as substitutes of computers or TV sets. On the contrary, they are used in a completely different way than their traditional counterparts²⁴⁷.

People watch more video recordings than any time before, and the interest in watching television on mobile devices is constantly growing. Users of new media are also more and more demanding. The times are gone when the viewer was sitting in front of the screen and was watching what had just been transmitted, with having little control over the choice which was limited by the number of available channels. Today it is up to the recipient to decide when and what device he wants to use for watching and the media industry has to be able to guarantee to its viewers the satisfactory offer, even though that would mean income reduction²⁴⁸.

Ignoring the tools which help gaining the access to followers would be unwise. Religious institutions use both traditional and new media to reinforce its position and consolidate its authority. Modern culture associated with media weakens the power of religious institutions, it forces its followers to personalize their spiritual experience and to turn away from church authorities²⁴⁹. Being aware of the chances and threats which the media present, the religious institutions face the need of formulating balanced judgments towards them.

4.2 Religion and media

Every new medium of communication has something that the previous lacked. The character of religious information has changed over the years and so for a better understanding of the current relation between religion and media one needs to look through the historical context. For a long time the spoken word was the only means of communication. The voice was the only transmitter of information to the members of religious community. The invention of writing closed down the prehistory era and originated the history of humanity. Even though deprived of the expressions of the spoken word, the written text conveyed the message with a particular care to its content. As the word was carried over the great distances, despite the flow of time it always gave a faithful and unchanged account²⁵⁰.

However, it was the ability of writing which created the possibility of preserving religious texts. Busily stored in scriptorium (place of writing), the texts were only available to clergymen. For this reason, only through them the faithful had an access to these texts and writings. The invention of movable type gradually changed the religious face of Europe and the world²⁵¹. In the

²⁴⁶ H. Campbell, *When Religion meets New Media*, Routledge, Abingdon 2010, p. 19.

²⁴⁷ T. Goban-Klas, *Spoleczeństwo medialne*, WSiP, Warszawa 2005, p. 160.

²⁴⁸ J. Meadows, *Broadcast and Cable on the Third Screen. Moving Television Content to Mobile Devices*, [in:] J. A. Hendricks (ed.), *The Twenty-First-Century Media Industry. Economic and Managerial Implications in the Age of New Media*, Lexington Books, Lanham 2010, p. 187.

²⁴⁹ J. H. Mahan, *Religion and ...*, p. 14.

²⁵⁰ D. Morgan, *Mediation or mediatisation: The history of media in the study of religion*, "Culture and Religion" 2011, No. 12.2, p. 146.

²⁵¹ American anthropologist Clifford Geertz in his work described religion as a cultural system. In this context, religious changes also mean cultural change. In this paper we analyze the relationship between religion and new media is based on the cultural space in which these relations are considered.

mid 19th century with the invention of telegraph the age of telecommunications and implementation of IT solutions started. The century later the invention of the radio, followed by the television took place. The 20th century was a period of intense development of advanced communication technologies, its final years began the era of the computer and the Internet²⁵².

The century in which we live brought in the explosion of a new multimedia technologies, giving us the inconceivable possibility for interpersonal communication and cross-culture communication. The new media, which the contemporary man has at his disposal, are something more than only new technologies. Both the social and mobile applications with the possibility of geolocation need to be placed within a greater context, it needs to be understood as globally dispersed socio-technical network of cross-cultural relations. Today one can already see that the process in which religion appears in the Internet is not uniformed, it is subjected to the local and global conditions of particular societies.

That what initiated the relationship between religion and the new media was the appearance of religious topics on the Internet. Nowadays, almost every religion, despite the number of believers, has its representations in the virtual world. Religion appeared online at the beginning of the 1980s. It became the subject of stormy disputes for the discussion group members using BBS²⁵³ service. In 1983 religious discussions dominated the USENET to such an extent that it had been decided that the first, entirely devoted to religion discussion group would be initiated, it was accessible at net.religion. Later, that initiative gave birth to other similar projects. The believers of Judaism started their own site called net.religion.jewish, later to be followed by net.religion.christian. Soon after Ecunet, HJudaic, and BuddhaNet were initiated²⁵⁴. Although the character of the groups mentioned were mostly polemical rather than religious, they marked the beginnings of the custom which gathered the representatives of the same religious tradition²⁵⁵. The members of these groups became precursors of using the new medium of communication to propagate their religion and present one's religiousness²⁵⁶.

In the 1990s, after the introduction of www (world wide web) standard one might observe the increase in number of the websites devoted to religion. Besides the homepages which were promoting the official teaching of the real churches, there appeared also the sites propagating a new religious movements. Contrary to the former, the latter were a bizarre multi-religious hybrid without clear spiritual message²⁵⁷. Also, the new media was an unique opportunity for coming into being to the neo-pagan movements. In fact, everyone who had an access to the Internet could establish his or her own online "church"²⁵⁸. The ease of creating and distributing uncontrolled information let certain individuals to appear and express their opinions on religious subjects. However, in reality they would not be able to formulate their opinions as they lacked proper education and both poor moral standard and intellectual competence unable them to lead any group²⁵⁹.

²⁵² P. Werner, *Geograficzne uwarunkowania rozwoju infrastruktury społeczeństwa informacyjnego w Polsce*, Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 2003, p. 10.

²⁵³ BBS – Bulletin Board System.

²⁵⁴ H. Campbell, *When religion meets ...*, p. 23.

²⁵⁵ C. Helland, *Diaspora on the Electronic Frontier: Developing Virtual Connections with Sacred Homelands*, "Journal of Computer-Mediated Communication" 2007, No. 12.3.

²⁵⁶ H. Campbell, *Religion and the Internet*, "Communication Research Trends" 2006, No. 25.1, p. 3.

²⁵⁷ For example: <http://www.beliefnet.com/> [retrieved on 9.12.2013].

²⁵⁸ C. Kyong, *New Media and Religion ...*

²⁵⁹ J. Morbitzer, *Od „homo sapiens” do „homo computerus”*, "Konspekt" 2000, No. 4, on-line version, <http://www.wsp.krakow.pl/konspekt/konspekt4/homo.html> [retrieved on 21.12.2013].

The Internet religion, both the one which merged with some of the official faiths, as well as the one completely innovative started existing on their own and as such ceased to be subject to any control. Never reporting to any church institutions such groups formations could have pulled the faithful away from the institutions associated with the real Church.

Occurring transformations presented religious leaders with the tough challenge when virtual reality was born. What was important was that the virtual world usurped the right to interfere in reality. Three crucial issues came to force, as in what way will the new media influence the religiousness of the society? What role will the Internet play in the forming of religious identity? Last but not least, whether religious services offered online would influence disruptively existing structures and hierarchies of religious institutions?

The Internet is the first medium of communications which in reality is not under any control and which is accessible at the same time by the majority of developed societies. The credibility of the information published on the Internet is treated suspiciously and it is difficult to determine the reliability of the texts published there, as most of them have never been verified. The role once reserved for the church authorities now is taken over by the webmasters and website moderators²⁶⁰.

Even though the invention of the Internet alarmed the scientists and theologians who had studied its influence on the religiousness of societies, the situation triggered the dramatic changes following one after another. The beginning of the third millennium brought the growth of technological opportunities. Both audio and video streams, synchronized interaction, common access to the Internet with broadband connection started to attract man to a computer. The Internet began to be visible in almost every aspect of the social and cultural life²⁶¹. New media created in the 21st century are the consequence of its creation²⁶². Social networking sites with mobile phone applications created the situation in which today's man does not connect oneself to the internet, he simply lives in it.

In many Christian communities the Internet increases the feeling of religious affiliation, it also supports the spiritual development. It creates the space for the members of Muslim communities. Islamic cyber circles were created as a substitute for the real Muslim communities (Ummah). However, still among many traditional religious groups and their leaders there is a reluctance towards usage of the new media. Lack of acceptance or limited approval is caused by a fear of change in religious group hierarchy²⁶³.

During the past few years religion, in its different forms has pervaded almost every cultural sector and permanently appeared in all media. Religious motives in films, TV programs and video games were increasingly common and the supernatural content has become a norm. Media creates new places of worship which are distant from once traditional spots of mass gathering. Cyber churches, online preaching, e-prayer, virtual pilgrimages, all these things direct religion to

²⁶⁰ H. Campbell, *Religion and the ...*, p. 25.

²⁶¹ P. Heidbrink, N. Miczek, *Introduction to the special issue. Religions on the Internet – aesthetics and the dimensions of the senses*, "Online – Heidelberg Journal of Religions on the Internet" 2010, No. 4.1, p. 1.

²⁶² Digital media, which began to emerge in the last decade of the twentieth century were considered so, „New media“. Those that emerged in the last few years, such as Facebook, blogs, YouTube, also belong to the group of new media, and some, such as Paul Levinson, went even further, describing them as „new new media. To this group belong the media, which have grown on the basis of the Internet.

²⁶³ R. Neriya-Ben Shahar, A. Lev-On, *Gender, Religion, and New Media. Attitudes and Behaviors Related to the Internet Among Ultra-Orthodox Women Employed in Computerized Environments*, "International Journal of Communication" 2011, No. 5, p. 878.

the more autonomous paths and strengthen an ambivalent approach towards the institutionalized religion²⁶⁴.

4.2.1 Christianity

As it was already mentioned above, Christianity consists of three main denominations: Catholicism, Orthodox Church, and Protestantism. In Roman Catholic Church as well as in Orthodox Church there is a fixed hierarchy, with clergymen playing the key role in Bible interpretation. However, Protestantism can be characterized by more individual approach towards religion. For this reason the relation between Christian religious groups and media is not uniform despite the fact that each of the Christian denominations benefitted greatly from the computer network. The faithful gained access to basic information about theology and dogmatic theology, biblical texts and the prayer. Although the adaptation of the new medium by Christian congregations was a long-term process, today almost every parish has its online representatives.

Christian clergymen do not avoid social media. Being aware of their huge popularity among the younger generation, they start video blogs, activate online profiles on Facebook and Tweeter. The research conducted in 2012 showed that 95% of Lutheran Church pastors in Denmark update daily their messages online and they regard it as a form of tightening and improving their relationship with the parishioners. Over 60% of respondents testified that the effect of such an activity on the relation with congregation was positive²⁶⁵.

Still today, as far as the online activity of many church institutions and clergymen is concerned, the Roman Catholic Church position is unknown. Also in the light of the Canon Law legal status of many Catholic priests online activities is unresolved²⁶⁶. Despite it, such activity is very popular and in majority of cases it helps the priests and monks to tighten the bonds with their parishioners. Today, when the Church experiences the shrinking number of vocations, the problem of apostasy, and the growing competition on the ideological market, the usage of modern tools seems to be a promising chance, which should be used²⁶⁷.

Amongst blogging priests the dominating view is that the development of the technology is the completion of the Creator's commandment. For this reason, man is not only authorized to use its benefits but also he is obligated to do it²⁶⁸. The Catholic, specialized, and universal Internet portals usually in a multi-thematic way offer a perspective on various topics connected with daily life, which can be of a great interest for parishioners²⁶⁹. There are also services where one can attend the Mass celebrated in a country or language of one's choice²⁷⁰.

The foundations of the Catholic ethics connected to the new media usage is relatively simple to understand. It is usually possible to use every given technology in a lot of different ways, and only this particular way can be the object of the moral judgment act. This way, for example, the computer can be used for writing e-mails, for surfing the Internet, for instant messaging. None of

²⁶⁴ D. Stout, J. Buddenbaum, *Approaches to the study of media and religion. Notes from the Editors of the Journal of Media and Religion with recommendations for future research*, „Religion” 2008, No. 38, p. 226.

²⁶⁵ P.H. Cheong, *Authority* [in:] H. Campbell (ed.), *Digital Religion. Understanding Religious Practice in New Media Worlds*, Routledge, New York 2013, p. 84.

²⁶⁶ A. Adamski, *Ksiądz w blogosferze*, „Kultura – Media – Teologia” 2011, No. 2.2, p. 99.

²⁶⁷ M. Kujawa, *Jak cię widzą, tak cię piszą*. *Public Relation Kościoła katolickiego w Polsce*, [in:] M. Szulakiewicz (ed.), *Religia i religijność w świecie współczesnym*, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2011, p. 117.

²⁶⁸ H. Campbell, *Spiritualising the Internet. Uncovering discourses and narratives of religious Internet usage*, „Online – Heidelberg Journal of Religions on the Internet” 2005, No. 1.1, p. 8.

²⁶⁹ A. Lewek, *Podstawy edukacji medialnej i dziennikarskiej*, UKSW, Warszawa, 2003, p. 120.

²⁷⁰ See: <http://msza-online.net/> [retrieved on 21.11.2013].

these actions has a determined moral value, so whether the technology is good or bad may only be determined within the context it is being applied²⁷¹.

The Roman Catholic Church's attitude towards media can be defined through the celebrations of the World Day of Social Communications. As every year the Pope who is in office gives a special address to his faithful concerning the issue of media. Over the years the Popes have expressed their full approval for the new media and have encouraged to use them for the purpose of their pastoral work. The Pope in office gives to the faithful a special address associated with the media. In the year 1990, John Paul II delivered the speech on the the occasion of the 24th World Day of Social Communications, which was entitled *The Christian Message in a Computer Culture*.

The document was published 10 years after the widespread of personal computers, and only a few before the expansion of the Internet. The word internet was not mentioned, still the Pope in the most accurate way, which now after thirty years can be defined as such, made an analysis and a forecast about the expected changes in the world, resulting from the technological progress. Referring to the Second Vatican Council the Pope reminded the faithful that the progress of technology is "transforming the face of the earth" and that *the Council Fathers [...] recognized that developments in communications technology, in particular, were likely to set off chain reactions with unforeseen consequences*²⁷². The Church presence in the Internet became a fact in a short time. Soon the question whether to exploit the new medium for conducting the pastoral work was replaced with another question: how to do it in order to experience notable benefits²⁷³.

The majority of Catholic priests acknowledges that it is possible to integrate new media with the traditional pastoral work. For this reason, the religious activity which uses it as a help need to remember that it is only a supplement, and cannot be treated as a substitute of the religious life. Church should treat the new media as a wider spectrum of possible ways of communication with the faithful. Old and proven possibilities of reaching the followers out should not be replaced with the new, innovative experiments, as their effects can be assessed only in the distant future²⁷⁴.

Evangelical Church is the most enthusiastic among other Protestant religious groups about using the new media by adapting them to their needs. It comes with no surprise as the key vehicle of the salvation for this group is sharing the Gospel of Jesus Christ. Being faithful to the biblical commandment go and make disciples of all nations²⁷⁵, they do it by using all innovative methods, which may enforce the task entrusted to them²⁷⁶.

4.2.2 Islam

Amongst traditional religious faiths Islam combines religiousness with politics to the greatest extent. In many Arab countries, the Muslim religion functions on the principle of the total unity between the politics and theocratic social structure. The Arab politicians and statesmen who holds the high-profile positions are often also the most orthodox Muslims. Nowadays, this is the

²⁷¹ M. Graham, *Technology and the Catholic Ethic of Use. Starting a New Conversation*, "Journal of Technology, Theology, and Religion" 2012, No. 3.1, p. 3.

²⁷² Jan Paweł II, Oredzie na XXIV Światowy Dzień Środków Społecznego Przekazu, *Misja Kościoła w erze komputerów*, Watykan 1990, see: http://www.opoka.org.pl/biblioteka/W/WP/jan_pawel_ii/przemowienia/oredzie_ssp_1990.html [retrieved on 21.11.2013].

²⁷³ D. Kowalczyk, *Kilka refleksji jubileuszowych*, <http://mateusz.pl/mt/10lat/dk-kj.htm> [retrieved on 03.12.2013].

²⁷⁴ Por. P. Siuda, *Religia a Internet. O przenoszeniu się religijnych granic do cyberprzestrzeni*, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2010, p. 204.

²⁷⁵ Ewangelia wg św. Mateusza, 28:19–20, Nowy Testament.

²⁷⁶ A. Sturgill, *Evangelicalism*, [in:] D. Stout (ed.), *The Encyclopedia of religion, communication, and media*, Routledge, New York – London, 2006, p.136.

main reason of such an impressive Internet representation of Muslim religion in the Net²⁷⁷. In the past the Islamic world, mainly due to the language barrier was separated from the global network, as most of the Internet sites presented its contents mainly in English and fewer in French and Spanish. Other languages had almost no representation, there was not even a single site in any of the Arabic languages.

Nowadays Muslims are present on the Internet and the high number of them is visible on many websites, blogs, chats and social media sites²⁷⁸. Multimedia tools and applications for computers and mobile devices allow studying the Quran in the original or in the foreign language of one's choice. The biggest and the most popular Muslim web sites, besides the vast number of information, tips on prayers, multimedia presentations, offer the possibility of making a virtual pilgrimage to Mecca.²⁷⁹ A number of radio and TV channels is available through the Internet, however some of them can be accessed only by the registered members.

Thanks to the Internet the Muslims can send to their imams the questions concerning the religious issues, the Islamic law, or simply ask about some bothering problems of the daily life. The most popular questions have to do with adultery, alcohol consumption, genres of the appropriate music, and even with the acceptance of cosmetic surgeries. Kalinock gives an example of the question in which a Shiite resident of one of the European country asks about the possibility of entering into the temporary marriage with a Christian woman²⁸⁰.

The situation depends however on the country in which the Muslim community lives and it is closely correlated with the state policy. The Iranian regime looks with hostility upon modern technologies including the Internet, text messages, social networks, to all the aspects of new media like information exchange, which cannot be easily controlled. In the 1990s, when the Internet was only introduced to Iran, there was no sufficient knowledge or measures for the government to control it. The Internet providers were obliged to close without any deliberation the sites where an anti-government or anti-Muslim rhetoric was present. During the early years of the 21st century the arrests of authors of anti-government websites were still taking place²⁸¹.

In November 2008 the Iranian judiciary admitted that the government was filtering few millions of unethical and anti-social websites which threatened "the religious identity" of their country. Again, in January 2014 the spiritual and political leader of Iran Ali Chamenei issued a fatwa forbidding men and women, who do not know each other, chatting on the Internet. As the result, the Iranian authorities had frozen a few days earlier WeChat, which enabled the users the access to social networks through their smart phone application. And earlier on, the access to such a popular web portals like Facebook and Tweeter had been blocked²⁸².

In Muslim states, where freedom of speech is limited due to the socio-political situation, the blogosphere has been very extended. Mostly a young people start their blogs, and they see it as a

²⁷⁷ P. Siuda, *Religia a Internet...*, p. 208.

²⁷⁸ It is worth mentioning that the ratio of Muslims to earlier traditional media differed on how to adapt them for other religions. For example, after the invention of printing, when in Europe the Bible was printed in thousands of copies, in the Arab countries Qur'an was still prescribed by the scribes. Reproduction manually prescribing the Holy Book did seem to thing even godless Muslims [compare: T. Goban-Klas, *Spoleczeństwo medialne*, Warszawa 2005, p. 65].

²⁷⁹ For example, see: www.islamicity.com [retrieved on 22.12.2013].

²⁸⁰ P. Kalinock, *Going on pilgrimage online. The representation of the twelvever-shia in the Internet*, "Online – Heidelberg Journal of Religions on the Internet" 2006, No. 2.1, pp. 10-11.

²⁸¹ P. Kalinock, *Going on pilgrimage online ...*, p. 7.

²⁸² See: http://wiadomosci.gazeta.pl/wiadomosci/1,114871,15235849,Wladze_Iranu_zakazuja_czatowania_nieznajomym_kobietom.html [retrieved on 8.01.2014].

way to avoid the limitations imposed on the freedom of opinion by the authoritarian government. The blogs in the Muslim world are the most open platforms of public communication²⁸³.

The Internet with its anonymity is an excellent ground for spreading “hacktivism”, “hacking”, and “cracking” for the sake of Islam, where “hacktivism can be defined as a convergence of “hacking” and “activism”. In 2008, the Muslim world experienced cyber war between Sunni and Shiite hackers in Iraq and Lebanon. As a result, the vast numbers of websites belonging to religious schools, the TV channels, and certain religious leaders, became the victims of the Internet attacks. There is no doubts that in the Muslim countries the new media have contributed to an increase of religious tensions by spreading (often highly exaggerated) information about religious profanation incidents²⁸⁴.

It is possible to find hundreds of clips on You Tube channel showing human rights demonstrations in Muslim world. The speeches of liberal activists and Muslim reformers recorded by mobile phones later to be published by young activists on Facebook, all in response to human rights violations in their home countries or as the appeals for religious tolerance²⁸⁵.

The information spread by Muslims are directed at all sorts groups of recipients. Some of them aimed at enhancing the local community bond. Others are directed at the Muslim Diaspora living mainly in Western European countries. The research analysis measuring the usage of the Internet among Iranian emigrants living in Germany showed that it serves them mainly to keep contact with their family and relatives who live in the land of their origin. The Internet was also used to obtain useful information like finding the location of a nearby mosque. Through the Internet they find the people whose beliefs were similar to theirs and this gives them the sense of community²⁸⁶.

The Muslim people realize quite well that the Internet is an invaluable tool for recruiting new believers, therefore many of the sites were established in order to encourage acceptance of the new Muslim faith. The sites contain information aimed at future believers about the tradition and modern aspects of Muslim religion, the primacy of Islam, the lifestyle of followers²⁸⁷. What is worth mentioning here is the fact the conversion to Islam is a fairly simple process, as it can be done over the telephone or through the Internet by pronouncing the faith testimony three times in the presence of two Muslim witnesses. Such testimony called Szahady reads: *I testify that there is no true god (deity) but God (Allah), and that Muhammad is a Messenger (Prophet) of God*²⁸⁸.

The Internet is also a comfortable place for the Islamic fundamentalists, who use it mainly for promoting hatred which is directed at infidels. They did not retain themselves from using the technology even though it was created by the people who belong to the culture and system of values which they openly despise and hate²⁸⁹.

The new media constitutes the excellent weapon in religious warfare. Nowadays, the fighters of Jihad do not saddle horses up in order to reprimand infidels, on contrary they settle themselves

²⁸³ M. Boroujerdi, N. J. Allem, *Islam and the Promenades of Global Media*, sT. P. Shah, Alfred Stepan, M. D. Toft (ed.), *Rethinking Religion and World Affairs*, Oxford Universitu Press, New York 2012, p. 222.

²⁸⁴ M. Boroujerdi, N. J. Allem, *Islam and the Promenades ...*, p. 223.

²⁸⁵ M. Boroujerdi, N. J. Allem, *Islam and the Promenades ...*, p. 221.

²⁸⁶ P. Kalinock, *Going on pilgrimage online...*, p. 6.

²⁸⁷ Preface to the second edition, [in:] D. F. Eickelman, J. W. Anderson (eds.), *New Media in the Muslim World. The Emerging Public Sphere*, Bloomington Indiana University Press 2003, p. xii.

²⁸⁸ M. Dziekan, *Zarządzanie w kulturze...*, p. 242.

²⁸⁹ See: <http://natemat.pl/35073,koszerny-smartfon-brewiarz-w-iphonie-i-islam-przyjmowany-przez-internet-religie-w-swiecie-nowych-technologii>

in front of their monitors to convince others to their arguments²⁹⁰. The most dangerous aspect of Islamic extremist activity is the usage of a new technologies in supporting terrorism. It has contributed to the situation in which the terrorism has changed its face as it is now decentralized and deprived of its extended structure.

Because of its supranational nature, it is more dangerous than the terrorism from the second-half of the 20th century. The contemporary terrorists use the new technology tools of communication to improve and coordinate their actions²⁹¹. The excellent synchronization of terrorist attacks results from skillful application of the new media. Fighting against the hated Western World, the terrorists activate their explosive bombs with the help of their mobile phones.

Terrorism is the gloomiest aspect of Muslim online activity, particularly when introduced as its crucial element. In October 2003 the number of recordings appeared on the Internet in which terrorists, suicide bombers of 12 May from Riyadh, presented their testimonies, partly in Arabic and partly in English. Probably they did so in order to reach a greater number of recipients. The commander of the assassins, Muhammad bin Shazzaf al-Shahri (better known as Abu Tareq al-Asswad) in his announcement said: *Jihad is one of the commandments of Islam and a solid pillar of this religion.... Jihad, which has earned the label of "the peak of Islam," is the sign of the glory and grace of Islam and of the Muslim, and no Muslim doubts that Jihad for the sake of Allah is one of the greatest commandments of our religion [...]*²⁹².

The success of the contemporary terrorism lies in usage of the new media as the recruitment tool, and later for action coordinating²⁹³. The Internet and services provided by it are widely and favorably used. In the Al-Qaeda training textbook were provided detailed instructions of different kinds of intragroup communication strategies. It also included guidelines for group safety keeping²⁹⁴, mobile and satellite phones usage²⁹⁵.

It is not a secret that on the Internet there are many sites which promote and support the Jihad. Most of them have very short lifespan, as when locating they are being removed from the servers. With great effectiveness, which is estimated in thousands site entries in the duration of their short existence on the Internet. Just before their supposed removal, they are copied to appear later somewhere else on a different server. The information, where to find such "new" site, is distributed through both e-mails, chats, and social networks²⁹⁶.

The Islamic world does everything in order for their religion to be perceived as a hotbed of hate, violence, and terror. Muslims use the new media to propagate a dialog and positive self-presentation, which particularly started to be visible after the terrorist attacks of 11 September 2001²⁹⁷. It is crucial to state here that the attacks were planned, coordinated and finally fulfilled with the help of two tremendous technological tools: the Internet and modern passenger plane. Over three thousand citizens of the United States of America were killed as a result. All sorts of races and faiths were eliminated in the process²⁹⁸. The followers of Islam were perpetrators of

²⁹⁰ G. R. Bunt, *iMuslimp. Rewiring the house of Islam*, The University of North Carolina Press, Chapel Hill 2009, p. 199.

²⁹¹ G. Weimann, *Terror on the Internet. The New Arena, the New Challenges*, United States Institute of Peace Press, Washington 2006, pp. 21-22.

²⁹² G. Weimann, *Terror on the Internet...*, pp. 62-63.

²⁹³ P. Siuda, *Religia a Internet...*, p. 218.

²⁹⁴ R. Kashyap, Jihad, [in:] D. Stout (ed.), *The Encyclopedia of religion, communication, and media*, Routledge, New York 2006, p. 199.

²⁹⁵ The use of these communication devices just by a group of Osama bin Laden, head of al-Qaeda has enabled its location and take action aiming to apprehend terrorist.

²⁹⁶ G. R. Bunt, *iMuslimp. Rewiring...*, p. 199.

²⁹⁷ C. Kyong, *New Media and Religion...*

²⁹⁸ M. Warburg, *Religious groups and globalization. A comparative perspective*, [in:] J. A. Beckford, J. T. Richardson (eds.), *Challenging Religion. Essays in honour of Eileen Barker*, Routledge, London - New York 2003, p. 42.

the felony, and the victims were mainly Christians. In a tragic way the events of September 11 combined together technology with religion.

The Muslim leaders immediately respond to any contingencies associated with the assaults, dissociating themselves from the organizers. After a series of bomb attacks in London on 7 July 2005, the statement was issued on one of the Internet sites that the attack is a revenge for the British involvement in wars in Iraq and Afghanistan. The message was submitted by one of the secretive organization of Al-Qaeda called the Jihad in Europe. In response the Muslim organizations in Great Britain immediately published on the Internet statement condemning mentioned attacks. Soon the links to the sites on which the announcement was displayed appeared in all popular British newspapers²⁹⁹.

4.2.3 Judaism

Almost from the very beginning of the religious rhetoric on the Internet, Judaism was also present. The activity of the Jewish faith users maintained itself in different forms. Firstly, it was through a participation and exchange of opinions in chat rooms. Later, the information sites were established and a great number of them endured the test of time, however in a changed and improved form, using the latest technology. The subject matter of many Jewish websites varies, and usually is strongly associated with their religious uniqueness.

A substantial number of sites offers information which refer to the Torah and the tradition of the Jewish religion itself. Apart from that, it is also possible to find dynamically working services devoted to matchmaking³⁰⁰. Some of them enable online purchases while other allow sending queries to rabbis concerning the history, tradition or lawful interpretation of any Jewish problem³⁰¹.

The Internet helps fulfilling the centuries-old traditions, not only can the Jews see through the web cams the Western Wall³⁰², which is the most important place of pilgrimages and prayers, but also they can write a prayer and say it in front of it. Nowadays, due to the technology one might be virtually transferred³⁰³ to the holy place despite the distance. One of such sites³⁰⁴ offers the followers the opportunity to write a prayer and send it to Jerusalem. Such requests are then printed out and placed later in the Western Wall by Aish HaTorah students. The Internet has the ability of connecting the Jewish communities scattered around the world³⁰⁵.

Online services reflect not only the virtual religious activity of Jews but they are also representation of the one in reality. The perfect example of it is virtualjerusalem.com, the site which is aimed at believers of the Moses religion scattered around the world. Surely, it has its own representation on Facebook.

Jews use the advantages of the Internet for promotion of their own country. They do not use only information sites rich in photographs and religious attractions, also on their web sites one can find guidelines to correct the image of Israel in the world through digital media³⁰⁶.

²⁹⁹ G. R. Bunt, *iMuslimp. Rewiring...*, p. 9.

³⁰⁰ By registering on the website www.jdata.com [retrieved on 08/12/2013] you can find your „other half” in every corner of the world in accordance with the references on external characteristics, education, expectations for our common future and their faith. Service has a large number of associated pairs, who met online and finally got married.

³⁰¹ See: <http://www.aish.com/atrf/> [retrieved on 8.12.2013]

³⁰² See: <http://www.aish.com/wallcam> [retrieved on 8.12.2013].

³⁰³ See: <http://www.virtualjerusalem.com/livekotel/newkotelcam/virtualjerusalem/index.php?affid=18> [retrieved on 20.11.2013].

³⁰⁴ See: http://www.aish.com/wallcam/Place_a_Note_in_the_Wall.asp [retrieved on 8.12.2013].

³⁰⁵ H. Campbell, *When religion meets...*, p.26.

³⁰⁶ For more, see: <http://www.aish.com/jw/me/6-Ways-to-Change-Israels-Image.html> [retrieved on 17.12.2013].

On 12 April 1998 first time in history in the centre of Lincoln in New York the Passover Cyber Seder was conducted. It was a ceremony which took place on the Internet and was an equivalent of the Passover Seder, which usually is celebrated in the first evening of the Passover. In fact, it is a supper during which the Aggadah is read – the story about Israelite Exodus from Egypt, also a matzoh is eaten and ritual wine is drunk. The Passover Cyber Seder was conducted in a specially prepared room before the audience to be at the same time transmitted in the real time on the internet. Although, there were no interactive elements present, like the contact with internet users, it was still the first Jewish ritual in which one could take part thanks to internet³⁰⁷.

4.2.4 Ultra-orthodox Judaism

Analysis both of acceptance and rejections patterns of a new technologies and new media among religious groups is especially interesting. The research was conducted within orthodox, closed communities in which style of living is closely connected with rules, and religious limitations. The rejection of technological novelties is aimed at preservation of the religious community and is based on general non-acceptance of all the tools which do not derive from tradition.

Even though the ultraorthodox Haredi Jews constitute scarcely about 10% of all the adult population of Israel, they are very recognizable group due to their lifestyle. The omnipresent religiousness, unceasing studying of the Torah, and a huge amounts of orders and bands led to the situation when this particular group stands out among rest of religious communities.

From the very beginning of its existence the internet was considered by rabbis a dangerous tool, which can expose ultraorthodox members of their community to heresy, pornography and the value-threatening content. In 2000 a special Rabbinical Committee was set to deal with the law violations related to computers. As the result the edict was issued stating, that every single Jew should know that the Internet access is against the sanctity of Israel and can lead to the destruction of the Jewish nation. The document forbade the usage of the Internet even for the job searching purpose, finding information or service. It was a very radical decision and as the time showed it was not thought through as it led to marginalization of believers from the rest of the world. As a part of committee work the proposal to entirely forbid the use of computer appeared. It was not accepted, since the computer was regarded as the valuable tool in studying the Torah and establishing business activity.

At the same Israeli Rabbis called the Jewish community worldwide to accept the ban. The summon was completely ignored by none-orthodox Jews, whereas ultraorthodox accepted it with mixed feelings³⁰⁸. The necessity of convincing the God-fearing believers of the Judaism to use the internet strictly for the professional purposes quickly proved that the total forbidding Jews the admission to the global network was futile. The bans and the orders were repeatedly broken, such situation could only lead to undermining the Rabbis authorities. For this reason in 2006 yet another commission was created this time to establish the limited rules of use of the internet³⁰⁹. This way “the kosher internet” was born.

In practice making use of internet services, subordinated to imperatives of the religious rules, meant using the content filtering applications which control the activity of the user online, when

³⁰⁷ P. Siuda, *Religia a Internet...*, p. 238-239.

³⁰⁸ H. Campbell, *When religion meets new media*, Routledge, Abington, 2010, s.28, 118-120.

³⁰⁹ Rivka Neriya-Ben Shahaar, Azi Lev-On, *Gender, Religion, and New Media. Attitudes and Behaviors Related to the Internet Among Ultra-Orthodox Women Employed in Computerized Environments*, “International Journal of Communication” 5/2011, p. 878.

needed the application blocks the access to the unwanted content³¹⁰. One of the most restrictive options that can be chosen is one allowing the access only to one's e-mail box. Similarly, like in case of the imprimatur when authorization is given letting the publication of a book to be printed. The web masters obtain rabbinical certificates, showing the believers that chosen computer products are approved. This way, even though the internet was described as dangerous tool to some "kosher" extent it was allowed to be used in a limited way³¹¹.

Doubly excluded because of the fact that they belong to religious minority, and that they are in a society where the position of men is superior to the one of women, Jewish women from ultra-orthodox communities found themselves especially in a very difficult situation³¹². Until recently they fulfilled themselves mainly as mothers and wives, today due to commitment to work they are in the middle of the conflict between tradition and modernity.

For a great number of orthodox groups and especially for ultraorthodox Jews, the internet is not fully unacceptable it is treated with suspicion as a medium of communication. For this reason, Rabbis recommend limited use of the internet in order to reduce its potential hazardous effects on social norms, and probably because of fear of weakening the power of local authorities³¹³.

Despite the distrust and hostile approach towards the internet even ultraorthodox Jews reach for it as a tool of communicating with secular Jews, mainly in hopes of converting them³¹⁴.

4.2.5 Hinduism

Hinduism is a religion where adaptation of new media seems to be particularly simple. The Hindu religion so to speak "fits into the virtual world". On the internet one might celebrate ritual and what is probably more important to keep up with ceremonies of the deceased. The approval of virtual media results from the fact that it would be hard to spot elements in Hindu religion, which transferred to the cyberspace would contradict from the one conducted in the real world. For this reason, the accommodation of Hinduism in the cyberspace was easy without obstacles³¹⁵.

Hinduism settled in on the internet, because a lot of features of this religion correspond with the qualities of cyberspace. It is connected with the cosmology of the Hinduism, as Rigveda, one of important sacred texts, mentions. The collection describes the only, real, holy space existing along with the real one. Such description ideally suits the virtual world³¹⁶.

An interesting element of the Hindu piety is darshan, the faith in a positive effect of staying in the vicinity of the saint figure, which can be obtain even by staring at the holy picture of the deity. Nowadays there are plenty of internet sites through which Hindus receive a cyber darshan only by fixing their eyes on virtual images of deities. Hindus generally acknowledge that it has the same power as the one obtained in temples³¹⁷.

There are no contraindications against participation in services or holy rituals through the Internet, one may also meditate or simple devote oneself to meditation. The ritual prayer called puja undergone in the cyberspace may look differently depending on the service available. In most cases, the believer by clicking on appropriate icons controls the process of ceremonial conducted as

³¹⁰ See: <http://www.enativ.com/> [retrieved on 12.12.2013].

³¹¹ H. Campbell, *When religion meets...*, p.176.

³¹² R. Neriya-Ben Shahaar, A. Lev-On, *Gender, Religion...*, p. 3.

³¹³ H. Campbell, *Religion and the Internet in the Israeli Orthodox context*, "Israel Affairs" 2011, No. 17.3, pp. 364-383.

³¹⁴ For example: www.chabad.org [retrieved on 21.12.2013].

³¹⁵ P. Siuda, *Religia a Internet...*, p. 229.

³¹⁶ P. Siuda, *Religia a Internet...*, p. 230.

³¹⁷ P. George, *Religion and Technology...*, p. 97.

part of the service, bell ringing, sprinkling the image of the deity with petals of flowers, switching on the incense or electronic candle. However the most important thing is that such conducted puja is not against the doctrine, therefore it is not questioned³¹⁸.

Hinduism as a religion is very flexible and susceptible to changes of all kinds and alterations, which probably is the result of lack of central church hierarchy. One might suppose that this is the reason of approval and acceptance for all kind of representatives and popularization through new media.

4.2.6 The Buddhism

The Buddhists are the ones who particularly willingly mark their presence among virtual communities. They organize themselves to manifold purposes, as to exchange views, meditate or pray in groups, and make offerings at temples. There is plenty of meaningful information in forms of bulletins that can be collected through the websites about the Buddhist tradition and history, also the prayer advice is accessible.

In 1993, Gasso the first magazine aimed at the Buddhist international community appeared online, mentioning the fundamental tradition of this religion. Barry Kapke, one of the activists who established DharmaNet International, was its editor³¹⁹.

Among Buddhist monk communities it is very popular to run a blog in which they post descriptions of the ideal life driven by religiousness and loyalty with the retention of fairness and obedience. This way monks also direct their preaching to the faithful³²⁰.

Similarly as in Hinduism, the rituals which takes place in virtual temples are authentic and rightful³²¹. The rightfulness of it was established when in 1996 the monks from the Dalai Lama monastery of Namgyal, during the ceremony in New York conducted a ritual of blessing of the cyberspace, as the platform of religious practice³²².

Besides the Buddhist communities, which treat the Internet as the source of knowledge or the tool for establishing the contact with other members of different groups functioning in the real world, there are also communities created to work only in the online world. They are called cybershangs, as they are purely limited to the cyberspace³²³. These virtual communities are especially important to the citizens of South Korea, where the majority of people live in cities, while the Buddhist temples are located in the mountains or in the countryside away from metropolis. The virtual communities and temples are the alternative to the real religious activity, which for many hard-working and always busy Koreans seem to be an alternative³²⁴.

The Internet is a new source where people can learn the ancient art of meditation. There are many web sites where one can get acquainted with the techniques, what is more the online courses are full of pictures and video clips, which present the arcana of different methods³²⁵.

³¹⁸ P. Siuda, *Religia a Internet...*, p. 235.

³¹⁹ C. P. Prebish, *The Cybersangha. Buddhism on the Internet*, [in:] L. Dawson, D. Cowan (eds.), *Religion online. Finding Faith on the Internet*, Routledge, New York 2004, p. 139.

³²⁰ P.H. Cheong, *Authority...*, p. 84.

³²¹ P. Siuda, *Religia a Internet...*, p. 235.

³²² For more, see: <http://www.namgyal.org/blessings/cyberspace.cfm> [retrieved on 22.12.2013].

³²³ C.P. Prebish, *The Cybersangha...*, p. 145.

³²⁴ P. Siuda, *Religia a Internet...*, p. 235.

³²⁵ See: <http://www.buddhanet.net/> [retrieved on 21.12.2013].

4.3 The New Media and International Dialogue

An interreligious discourse is nothing new, but in the age of new media it is gaining the brand new dimension. Before the world wide web network covered almost the entire globe it was impossible to expect establishing relations between the Jews from Israel and the Muslims from Syria, the Buddhist from India and the Catholic from Poland. Today, thanks to modern media it is possible. However, the situation when the confrontation of different cultures and religions seems to happen so easily might have also unforeseen consequences, in fact it can be a double-edged sword. On one hand, the situation may actually help in the interreligious dialogue, on the other, as there are obvious differences between communities lifestyles and approaches to it, the process of interchange can resolve in the escalation of religious conflicts. For example, in Islam where sacralization of life is common, everything is seen through the religious perspective, in contrary to the Western Culture where sacrum shows itself in a limited form, for this reason it is inferior to everyday aspects of life. As one can see, the two worlds are incomparable and similar examples could be multiplied when taking into consideration different religious communities³²⁶.

The interreligious dialogue is not a subject of debates present only among spiritual leaders. The Internet is filled with topics of the Sunni Muslim and Shiites Agreement, dialogues between Christian and Muslim or Orthodox and Liberal Jews. There are conversations among people of different faiths and religious fractions³²⁷.

4.3.1 The Virtual Church and the Real Church

Established in 1995 VRML standard (Virtual Reality Modelling Language) introduced the Internet to the third dimension³²⁸. Small company from San Francisco designed virtual community, in which every Internet user could draw his graphic avatar up in order to conquer the third dimension cyberspace³²⁹. Little, animated characters were wandering across virtual paths to visit virtual towns. As a consequence, paying a visit to a temple was only a matter of time. When only the first virtual temples were built, with their soaring towers reaching to the sky, the religion itself turned into an entertainment.

The forerunner of the virtual temple creation was the Presbyterian pastor, who established the First Church of Cyberspace in 1992³³⁰. The virtual parish operated until 2007. However, the introduction of 3D technique triggered the Internet user willingness to engage in project creation³³¹. In May 1996 the cyber wedding of American couple took place in one of many virtual worlds called AlphaWorld. The preparation for the ceremony lasted only a few weeks, during which not only did they create very precisely, carrying about every single detail their own representation to the virtual world – avatars, but they also built the reception hall. Finally, they sent the invitations to the guests. The ceremony itself lasted for 3 hours and attracted a wide group of audience³³².

In 2003 the Second Life was created, the project in which one is allowed to fulfill wide variety of religious activities in the temples and holy places connected with every religious tradition.

³²⁶ M. Szulakiewicz, *Religie i religijność w kulturze współczesnej*, [in:] M. Szulakiewicz (ed.), *Religie i religijność w świecie współczesnym*, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2011, p. 24.

³²⁷ P. Kalinock, *Going on pilgrimage...*, p. 11.

³²⁸ VRML – *Virtual Reality Modeling Language*.

³²⁹ B. Damer, *Inhabited Virtual Worldp. A New Frontier for Interaction Design*, "Association for Computing Machinery" 1996, No. 3.5, p. 27.

³³⁰ Website of The First Church of Cyberspace, see: www.godweb.com [retrieved on 21.12.2013].

³³¹ H. Campbell, *When religion meets...*, p. 23.

³³² P. Jenkins, *Rituals and pixelp. Experiments in online church*, "Online – Heidelberg Journal of Religions on the Internet" 2008, No. 3.1, p. 99.

Beside the Church of the Living God representing the Christianity, a player might also find a mosque, a synagogue, a Buddhist and a Hindu temples³³³.

The same year the project called “the Ark”³³⁴ appeared online, the initiative created by the British satirical portal “Ship and Fools”³³⁵. The twelve players were supposed to impersonate biblical characters, and talk to each other, elaborate on religious matters, and perform different tasks for 40 days and nights on board of the virtual ship. The project became an instant success with one thousand participants willing to take part from around the world. In the end the group of people was chosen from among them: four priests, an astrophysicist, a teacher, and a psychologist. Six of the contestants were from Great Britain, four from the United States of America, the remaining two were from Canada. Daily, the contestants’ adventure was being followed by four thousands of the Internet users. Due to its emotional character and realism the games produced in 3D techniques were very popular. The Internet users have welcomed enthusiastically the idea of shared prayers, Bible reading, everything in virtual reality.

The success of “the Ark” project encouraged its designers to undergo yet another task. This time, it was supposed to be a virtual temple where a guest could devote himself to the same activities as normally when present in a church³³⁶. The following year the Church of Fools opened its virtual doors, to have immediately its space filled with their devoted followers. There in the three dimensional gothic temple, one of a many widely available chapels, the Internet users prayed, explored it, sat on the church pews, everything to take part in the service. During the solemn parts of the Mass, the avatars raised their hands in the appreciation gesture towards a god or participated in a kneeling position in a godly contemplation.

Within the application there were also less religious activities available, such as: conversation with the people sitting next to us³³⁷. Originally the project was supposed to last for three months, however due to high popularity it was extended to one more month. Similarly, interactive church services were scheduled to be conducted once a week. Again, because of overwhelming popularity, exceeding several thousand entries daily, the frequency of Mass services was increased³³⁸.

The Internet is also “the creator” of a new, virtual religions, which are not similar to any official faith³³⁹. Even though the content presented on such websites is ridiculous, they are gaining on popularity, along with alternative religions, which have more devoted followers around the world³⁴⁰.

So called banal religion takes inspiration from traditional religions, and common beliefs taken from popular culture³⁴¹. The web sites creators present the banal religion accompanied with special effects: lightings, thunders, with emotional and nostalgic music singing in the background³⁴². To understand that these places are more like poor representations of real churches one need

³³³ K. Jarkiewicz, *Wirtualna rzeczywistość w polskim internecie*, „Perspektywy kultury” 2013, No. 7, p. 47.

³³⁴ See: <http://ark.saintsimeon.co.uk> [retrieved on 20.11.2013].

³³⁵ See: <http://churchoffools.com> [retrieved on: 5.12.2013].

³³⁶ P. Jenkins, *Rituals and pixels...*, pp. 98-100.

³³⁷ N. Miczek, *Online rituals in virtual worldp. Christian online services between dynamics and stability*, “Online – Heidelberg Journal of Religions on the Internet” 2000, No. 3.1, p. 145.

³³⁸ P. Heidbrink, N. Miczek, *Religions on the ...*, p. 6.

³³⁹ E. Barker, *In and out of place: varieties of religious locations in a globalising world*, [in:] A. Hvithamar, M. Warburg, B. Arly Jacobsen (eds.), *Holy Nations and Global Identity: Civil Religion, Nationalism, and Globalisation*, Brill, Leiden 2009, p. 249.

³⁴⁰ Por. R. Dawkins, *The god delusion*, Houghton Mifflin, Boston 2006, p.53.

³⁴¹ P. Hjarvard, *The mediatization of religion. Theorising religion, media and social change*, “Culture and Religion” 2011, No. 12.2, pp. 126-129.

³⁴² Banal religion also appears in the context of other media. This category includes computer games (eg World of Warcraft), a book of the Twilight series by Stephenie Meyer, and especially popular in recent years, a series of books by JK Rowling’s Harry Potter. A weakness of the banal religion is no coherent proposal religious. Its strength lies mainly in a strong effect on the emotions.

to look closely into their names, for example: Church of Virus, Church of the Flying Spaghetti Monster, or even Church of St Pixel³⁴³.

The new media has become a perfect supportive tool in the process of recruitment for many sects, which often led to tragic consequences. For instance, in 1997 the new media played an important role when the followers of Heaven's Gate sect committed a suicide on the Santa Fe Ranch in the USA. It turned out that leaders of the sect have been recruiting new members through their web site³⁴⁴. Although, it seems difficult to put blame on new technology directly, one can get the impression that the use of internet in this case caused the increase in the number of people with suicidal tendencies³⁴⁵. The dangerous tool in hands of the leaders of sects might be the devices, which allow to gain control over the members in real time. The orders spreading from the microblog service to mobile phones are the perfect examples of possible pressure applied on the group members.

4.3.2 The Online Rituals

The traditions and rituals offered online or by applications for mobile devices are usually the true copy of the one the believers of different faiths follow in temples in the real world³⁴⁶. It supports the theory that religion in the virtual world always bases on the one from reality, and that only few were born strictly on the internet³⁴⁷. Thus, the question emerges whether it is acceptable to use and to what extent religious rituals and practices can be used on the internet³⁴⁸.

The question of obtaining the sacraments through the internet is not similarly defined by all the religious associations. The parish priest Patricia Walker represents rather unusual approach, she allows their parishioners the possibility of obtaining almost any sacrament online, e.g. Holy Communion, baptism, and confession. All under the condition that certain elements, like: consumption of bread and wine, ablution in the Holy Water, all elements must be fulfilled right in front of the computer screen. According to her, there is no difference between the Holy Communion received online from the one obtained in reality – it transfers Jesus Christ alike³⁴⁹.

The Catholic Church takes a substantially different stance: the important part of its doctrine is the physical presence of both the congregation and the person administering a sacrament. As a result, it is not possible to receive sacraments via electronic means of communication.

Just as the attitude towards the online rites differs among the various factions of the Christian creed, so does it between the individual Buddhist communities. The crucial element of the Buddhist worship is the ritual connected with Gohonzon – a paper scroll covered with the Chinese and Sanskrit script, inscribed in the black sumi ink, and reflecting the enlightened state of life, called also the life of the Buddha. The mid-bottom part of the Gohozon reads: Namu-Myōhō-Renge-Kyō, Nichiren. Nichiren Daishōnin³⁵⁰ taught that the one who believes in daimoku, recites

³⁴³ See: <http://www.churchofvirus.org> [retrieved on 16.12.2013], <http://www.venganza.org> [retrieved on 16.12.2013], <http://www.stpixels.com> [retrieved on 16.12.2013]. For polish website of Pasafarians, see: <http://www.kosciol-spaghetti.pl> [retrieved on 16.12.2013].

³⁴⁴ L. Dawson, J. Hennebray, *New Religions and the Internet: Recruiting in a New Public Space*, [in:] L. Dawson, D. Cowan (eds.), *Religion Online. Finding Faith on the Internet*, Routledge, New York 2004, p. 151.

³⁴⁵ P. Siuda, *Religia a Internet...*, p. 14.

³⁴⁶ T. Hutchings, *The politics of familiarity Visual, liturgical and organisational conformity in the online church* "Online – Heidelberg Journal of Religions on the Internet" 2010, No. 4.1, p. 63.

³⁴⁷ G. Young, *Reading and Praying Online: The continuity in religion online and online religion in Internet Christianity*, [in:] L. Dawson, D. Cowan (eds.), *Religion Online. Finding Faith on the Internet*, Routledge, New York 2004, p.100.

³⁴⁸ H. Campbell, *Spiritualising the Internet. Uncovering discourses and narratives of religious Internet usage*, "Online – Heidelberg Journal of Religions on the Internet", 1.1, 2005, p.8-14.

³⁴⁹ T. Hutchings, *The politics...*, p. 65.

³⁵⁰ "Big Holy Nichiren" – buddhist Monk, 1222-1282.

it to Gohonzon and lectures others in the matters of faith, shall undoubtedly achieve such enlightened state of life as the Buddha himself.

The traditional worshipers of Buddha perceive the possibility of downloading an image file of the Gohonzon from the Internet as sacrilegious and disrespectful towards this holy object³⁵¹. The Buddhists living in Europe and America, however, fully embrace the idea³⁵². The availability of this sacred scroll outside of the context of the Buddhist community is, by the majority of the faithful, seen as the threat against the holy nature of Gohonzon, yet it also reveals the potential of the new media to fundamentally transform the shape of religious practices. The acceptance of the desacralised form of the Gohonzon rite is also a result of the increasingly widespread phenomenon of the individual experiencing of faith which, in the period of globalisation, is characteristic of all the traditional religious systems³⁵³.

Multimedial and interactive functions of the new media are propitious to the mediatisation of religious sacraments and rituals. However, the consumption of media itself bears the traits of ritualisation. For most people, the media are rooted in everyday activities which are repeated – unchanged – weekly, monthly or even yearly. Listening to the radio in the morning, reading the newspaper during the breakfast or watching the evening news are nothing else but media-related rituals. Previously the rhythm of the day was dictated by the tolling of church bells, or morning or evening prayers³⁵⁴.

4.3.3 *The Virtual Pilgrimage*

Pilgrimage is a complicated ritual, stretching in time and involving the change of place. A pilgrim bears the toil of the long journey and brings his requests and thanks to a sacred place. After reaching the destination, there begins a return to the place where the peregrination started. Virtual pilgrimage does not fulfill the requirements of a real one, but it uses the multimediacity of the Internet to allow a pilgrim to get near a sacred place and even leave a real mark of their visit. In the virtual pilgrimage we can educe the same stages as in a traditional one, but the rite of passage is realised by means of logging into the cyberspace, with the computer serving as a “portal” that leads towards the holy destination. Therefore, it could be concluded that the Internet is a place to experience liminality³⁵⁵.

For those who, for any reasons, cannot take part in a real pilgrimage, there is a wide offer of virtual pilgrimage available. In 2007 a website named Wirtualna Mapa Pielgrzymek (The Virtual Map of Pilgrimages) was created, the goal of which was to collect the comprehensive information concerning the in-progress country-wide pilgrimage to Jasna Góra (Częstochowa, Poland). The pilgrims equipped in mobile phones were traced by means of triangulation and their up-to-date localisation was superimposed on the digital map of Poland. By such method, everyone could keep track of the current location of the pilgrimage group. Also, the participants had the possi-

³⁵¹ For example, see: <http://nichirenscoffeehouse.net/GohonzonShu/037.html> [retrieved on 21.12.2013].

³⁵² M. MacWilliams, *Techno-Ritualization. The Gohonzon Controversy On The Internet*, “Online – Heidelberg Journal of Religions in the Internet” 2006, No. 2.1, p. 92.

³⁵³ C. Kyong, *New Media and Religion...*

³⁵⁴ P. Hjarvard, *The Mediatization of Religion. A Theory of the Media as an Agent of Religious Change*, The paper presented at the 5th International Conference on Media, Religion and Culture: „*Mediating Religion in the Context of Multicultural Tension*”, Uppsala 2006, see: http://www.oikosnet-europe.eu/oldintranet/Archives/Meetings/Annual_Conferences/Sigtuna_2006/Download/The%20mediatization%20of%20religion.pdf [retrieved on 21.12.2013].

³⁵⁵ M. MacWilliams, *Virtual Pilgrimages on the Internet*, “Religion” 2002, No. 32, p. 325.

bility of sending short text messages and photos from the route to the website via their mobile phones.

The Internet space aids the pious Muslim in fulfilling his religious duty of visiting the holy sites of Islam. One of the most popular websites designed with such purpose in mind is 3D Kabah – a virtual, three-dimensional reconstruction of the most sacred places in Mecca. The sites about the pilgrimage to Mecca often include instructions that help in the preparations and share the appropriate fragments of Qur'an. Many portals are connected with minor pilgrimages, so called *umra*³⁵⁶.

In Hinduism the pilgrimage traditions are alive and their goal is the liberation from sin and achieving the release from the cycle of reincarnation. The most sacred of Hinduism's pilgrimages is the one to Kumbh Mela, organised every three years and comprising the largest religious gathering in the world. About 100 million people arrives at the banks of the river Ganges to wash their bodies in its sacred waters. All the Hindusts living in India and outside of it can join the pilgrimage online. The websites sporting multimedial solutions offer live transmissions from this most important of Hindu celebrations³⁵⁷.

Weighing the possibilities and limitations of contemporary technology, one cannot have any doubts, that the online pilgrimages remain an imitation or, at the most, but a taste of actual peregrinations to the holy sites.

4.3.4 Multimedia Sermon and iPod Preaching

The majority of the world's religious congregations have adapted the new technologies, such as smartphones, tablets or Kindles, to their ministerial work. They are especially popular among the younger clerics, who use them not only in their private time, but also during public addresses and, even, religious celebrations. With the help of electronic devices they read breviary, commentaries to liturgy, prayers of the worshipers, homilies and the script of the Holy Mass. One small device can hold all the text necessary to perform liturgy, which is especially practical for the traveling priests³⁵⁸.

During the 2011 Ash Wednesday 9:30 service in the metropolitan cathedral in Mexico, a Mexican cardinal Norberto Rivera Carrera read the Gospel not from a printed book, but from the Apple iPad. In some of the U.S. dioceses, bishops send their pastoral letters to parishes in the form of multimedial presentations, which concelebrant priests watch together with their parishioners.

A new theological and pastoral challenge is the possibility of preparing multimedial pastoral letters by bishops. In some of the dioceses in the United States, which is the world's centre of new technologies, bishops send their pastoral letters to parishes in a multimedial version³⁵⁹. Adam Hamilton, a pastor of a dynamically developing Christian community called the Church of the Resurrection in Leawood, Kansas believes that the opponents of using multimedial technology during the service could be compared to those, who in the times of the popularisation of electric energy opposed the use of electrical lighting and sounding in churches³⁶⁰.

³⁵⁶ P. Siuda, *Religia a Internet. O przenoszeniu się religijnych granic do cyberprzestrzeni*, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2010.

³⁵⁷ For ex ample, see: <http://www.hinduismtoday.com/>; <http://www.hinduismtoday.com/> [retrieved on 21.12.2013].

³⁵⁸ H. Sławiński, *Nowoczesna technologia a liturgia, historia i współczesne wyzwania*, „Studia Wrocławskie” 2012, No. 14, p. 307.

³⁵⁹ H. Sławiński, *Nowoczesna technologia...*, pp. 307-309.

³⁶⁰ H. Sławiński, *Nowoczesna technologia...*, p. 311.

The religions in which holy scriptures constitute the foundation of faith, uploading the digitised versions of such into mobile electronic devices, may raise doubts; especially in congregations where the respect towards the holy book is deeply rooted in traditions. Jews kiss the holy book after it falls or after the prayers are finished, before closing it. They take care to always put it with the title page facing upwards and never use it for any other purposes than reading or studying it³⁶¹. The holy book cannot be taken to the bathroom and when destroyed it is ritually buried³⁶². In such context new questions arise: should one, after completing their prayer and closing the application that displays its text, kiss an iPad? Or bury it ritually after it breaks? Besides, how should one treat the device which, next to the holy texts, contains games, films, music and other lay content?³⁶³

4.3.5 Digital Jesus and Kosher Mobile Phone

In January 2007, during the MacWorld conference the long-awaited premiere of iPhone took place, which is the youngest of Apple's offspring. As assured by Steve Jobs, the device on show „works like magic”, integrating the power of an iPod, the capacity of a mobile phone, and the capabilities of a palmtop. The more high-brow turns of phrase were not spared either, with Jobs endorsing the product with the slogan „your life in your pocket” and the internet proclaiming the device „our Saviour”³⁶⁴. The most spectacular was PVP online's conclusion stating *Jesus has come back and now he's a phone*³⁶⁵. Thus the Jesus phone became a common characterization of the iPhone³⁶⁶.

Before its official launch, the iPhone was lauded as „the holy grail of all gadgets”. A Spanish blogger used the traditional orthodox icon of Mary but substituted the image of the baby Jesus with an iPhone which Mary seemed to cradle lovingly. Descriptions of the iPhone as the Jesus phone were soon prevalent in press coverage. There is an online parody of a commercial saying that if Jesus were still alive, he would use the iPhone. The iPhone is just one of the many examples of how religious symbolism and rhetoric are enacted within contemporary culture³⁶⁷.

Owners of the new generation phones are free to customise their devices according to their religious beliefs. This is by no means limited to the setting of religious images as wallpapers or religious hymns as ringtones. But this is just the beginning. A number of additional options can help the owners fulfill their piety. The Ilkone I-800 is a phone which helps Muslims with everyday prayer – its alarm rings five times when it is time to pray and the device can even point at Mecca, which is the direction Muslims must face while praying. It also provides pre-recorded daily recitation of the Koran, and the holy book's full script in Arabic and English³⁶⁸.

³⁶¹ See: <http://www.chabad.org.pl/index.php/publikacje-chabadu/micwy/zydowska-edukacja> [retrieved on 12.12.2013].

³⁶² O. Gottlieb, *You Can't Wrap Herring in an iPad: Digitization of Sacred Jewish Books, the Stripping of Embodied Ritual, and Implications for Jewish Education*, “CCAR Journal: The Reform Jewish Quarterly” 2013, p. 131-132.

³⁶³ Compliance Jewish traditions and rights of solutions based on new technologies is the subject of a number of queries to the rabbis. Entries on the topics covered here can, among other things, see pages: <http://www.rustybrick.com/jewish-iphone-siddur-bathroom.html>; <http://tzwee.blogspot.com/2010/05/does-ipad-torah-app-make-your-device.html> [retrieved on 4.01.2014].

³⁶⁴ H. Campbell, *When religion meets...*, p. 1.

³⁶⁵ See: <http://www.pvponline.com/comic/2007/01/09/he-has-risen> [retrieved on 12.12.2013].

³⁶⁶ See: <http://rafaelpay.typepad.com/rafa/2007/06/jesus-phone.html> [retrieved on 4.12.2013].

³⁶⁷ H. Campbell, A. C. La Pastina, *How the iPhone became divine: new media, religion and the intertextual circulation of meaning*, “New Media & Society” 2010, No. 20, pp. 1-2.

³⁶⁸ H. Campbell, A. C. La Pastina, *How the iPhone became divine: new media, religion and the intertextual circulation of meaning*, “New Media & Society” 2010, No. 20, pp. 1-2.

For those of the Jewish faith, iBlessing helps in figuring out which blessings go with which food, ParveOMeter keeps track of the waiting times between eating meat and dairy³⁶⁹. Devout Roman Catholics will appreciate iBreviary, which pulls up and displays complete missal and principal prayers in Spanish, French, English, Latin, and Italian. The Pope App application provides live streaming of papal events and video feeds from the Vatican's six webcams.

In 2002 ultra-orthodox Rabbis enforced a ban on using mobile phones, at the same time identifying potential dangers of cell phones, suggesting that traditional religious authority would be disrupted or undermined by digital technologies. Therefore, mobile phones were labeled as non-kosher.

Rabbis' lack of control over the contents accessed through the internet played a key role in their rejection of the new medium. They also feared that young Jews especially would leave their hermetic communities for the sake of starting new lives deprived of religious limitations³⁷⁰.

The rabbis were however aware of the fact that the chances of having such a restrictive prohibition respected were rather slight in a long run. A special rabbinical communication committee was set up for the purpose of carrying out the negotiations with telecommunications companies to have a special mobile phone constructed, which by its architecture and functionality (or rather its limitations) would be especially adjusted to meet the religious needs of an ultra-orthodox Jew³⁷¹.

In 2006, „the kosher mobile phone” was launched. The telephone lacked the answering machine, the access to the internet, and the possibility of sending text messages. Also, it did not have a camera, its only function was answering phone calls. The users of kosher mobile phones had special tariff specially designed for them. The number of the kosher user can be easily recognized, the rates are three times lower when calling another kosher user. However, when operated in the Sabbath, the users pay repeatedly higher, the exceptions are emergency connections. In many yeshivas students need to sign a declaration in which they promise to use only the kosher phone³⁷².

After the 2012 launch of the new iPhone 5, the ultra-Orthodox rabbi Lior Glazer smashed the smartphone in a show of protest. He urged the devout to follow suit since they ought not to make use of such vile abominations. Another veritable rabbi, Chaim Kanievsky issued an edict in which he not only forbids the Jewish from buying smartphones, but also urges those who already own one to burn their phones. A ceremony during which the new iPhone was destroyed took place in the city of Bnei Brak. The onslaught on smartphones stemmed from their making lay culture and pornography readily accessible. One may presume, however, that lack of rabbis' censorship may have been the reason for this criticism.

Technological advancement has started to become increasingly prevalent in most spheres of life, and use of new media is now often a necessity. A kosher smartphone was launched onto the Israeli market. Buying one is contingent upon gaining the rabbi's consent. The phone is equipped with an e-mail box, enables sending and receiving texts, as well as access to applications for bank account management or road navigation³⁷³.

³⁶⁹ See: <http://gizmodo.com/5038034/iblessing-and-parveometer-iphone-apps-make-you-a-kosher-keeping-mensch> [retrieved on 5.12.2013].

³⁷⁰ R. Neriya-Ben Shahar, A. Lev-On, *Gender, Religion, and New Media...*

³⁷¹ Y. Cohen, *Judaism (Communication & Mass Media)*, [in:] D. Stout (ed.), *The Encyclopedia of religion, communication, and media*, Routledge, New York 2006, p. 210.

³⁷² H. Campbell, *When religion...*, p.176.

³⁷³ See <http://www.rm24.pl/ciekawostki/news-beda-koszerne-smartfony,nId,1031626> [retrieved on 10.01.2014].

The kosher phone is one of many examples which constitute a compromise between historical tradition of religion, guiding principles and use of modern technologies. It has been aptly described as the formation of socioreligious technology³⁷⁴.

Mobile phone manufacturers have also tailored their offer to followers of different faiths. Buddhists can purchase phones with ringtones and applications connected with their faith, which enable playing traditional Buddhist music and the twelve Buddhist texts called Sutras. Adorned with Buddhist motifs, these attractive-looking phones are aimed at those fascinated by the culture of the East³⁷⁵.

4.3.6 Bible on-line

In answer to the growing demand, designers are expanding their product range to suit the needs of their religious customers. Among those the most numerous items satiate worshippers' need for prayer, part of which is aimed at those who live far away from their religious communities.

A great many holy texts, from the Bible through the Koran through the Bhagawadita are available through mobile phones³⁷⁶. Such applications remove the need for being present at a particular place and time. All that is required is a pious drive to pray in heart and a mobile phone in pocket, and although churches, mosques and synagogues still are the main places of worship, worshippers may engage in religious activities virtually anywhere given a little concentration even during lunch times or while commuting.

Digital Bible is most likely the most popular religious application in the world. It is available over 100 different languages and since its initial distribution in December it has been downloaded 120 million times. Its advanced features allow for searching for particular fragments of the Holy Bible which can then be either read or listened to, as well as to interact with other users³⁷⁷. This is not the only application which lets people indulge in religious verse. Currently there are more than a dozen similar applications available, some of which can even be downloaded free of charge. Their creators are hoping not only to expand the religious communities through their use in common prayer, but also an option to inform worshippers that another person praying with the very same application is nearby. Consequently, this may lead to these two people meeting up and engaging in common prayer.

Muslim's Prayers Times is an application designed for Muslims. It reminds them of the upcoming time of prayer, mutes the phone ring for the time of its duration. The application displays the text of the prayers for each day, and the integrated compass helps to head in the right direction during prayer. The application has also other features that will be of great assistance for a pious Muslim such as a calendar with verses of the Koran, themes and sound introducing into the mood of prayer³⁷⁸. Muslims affirm their religious affiliation with the rings set to signal an oncoming conversation. In view of the fact that verses of the Koran very were selected extremely frequently,

³⁷⁴ H. Campbell, *When Religion...*, pp. 163-178.

³⁷⁵ Sacred images are used as a wallpaper for desktop and mobile computers, screen savers. Often decorated with technological gadgets such as mouse pads, mouse, usb drives. Maria USB flash drive is a project by Spanish artist Luis Eslavy. It has the shape of the Virgin Mary, and resembles devotional souvenir bought in one of Marian shrines. When connected to a USB port on your red heart of Mary with LED begins to beat in rhythm data. On halo adorning the head of Our Lady is engraved inscription „Oh Mary! Keep my data safe „. See: <http://pclub.pl/news30117.html> [retrieved on 4.12.2013].

³⁷⁶ For example, see: <http://appcrawler.com/ios-apps/best-apps-bhagavad-gita> [retrieved on 13.12.2013].

³⁷⁷ For more, see: <https://www.bible.com/pl> [retrieved on 5.12.2013].

³⁷⁸ T. Betenson, *The Sacred and the iPhone*, <http://religion-compass.com/2011/02/23/the-sacred-and-the-iphone/> [retrieved on 10.01.2014]; for more, see: <https://play.google.com/store/apps/details?id=com.designangles.prayers&hl=en> [retrieved on 2.12.2013].

the Muslim organization in India issued a fatwa³⁷⁹ which considers answering the call and thus interrupting the signal before the end of the verse to be a sin³⁸⁰. An application for the iPhone and iPad, called Confession: A Roman Catholic App. will help Catholics to prepare thoroughly for the sacrament of reconciliation. You can purchase it in the App Store, and costs only \$ 1.99. Its function is to assist the user in making a detailed examination of conscience, based on the number of questions and suggestions. Examination of conscience is generated on the basis of internal data and applications provided by the penitent about himself, such as age, gender or profession. It is also possible to add sins not listed in standard examination of conscience. The application has received the support of the Catholic Church as an imprimatur granted by the Bishop of the Diocese of Fort Wayne, Indiana, Kevin Rhoades. This means that it has been considered by the Bishop to be free from a doctrinal error. The application, as its creators point out, isn't a virtual alternative of a real confession, and the only means to prepare for the sacrament. Absolution is possible only under the conditions clearly defined by the Church. Nevertheless, creation of the application is a clear example of appearing new trends which are coming into being during the meetings of religions, new media and web culture³⁸¹.

Another group of applications is the one that contains the applications, which cover the religious issues and as such should not be taken seriously. Ordain Thyself, on a website dedicated to the game, encourages to purchase it, briefly presenting its essence: Consecrate yourself! Do you want to be a priest, but simply do not have time for a seminar? Or maybe you want to be a rabbi, imam, priest? Well, this app may not make you a real priest, but I can show you how you would look and what you would believe in, if you had been ordained. The user of the game can play as one of over twenty of the characters of religious leaders, know the history of that religion, get a sample prayer, and on the basis of their pictures get his visualization as the chosen priest³⁸².

Mobile phones find application in more or less urgent needs. In one of the Polish parishes, at the end of the Mass celebrated by the vicar in church, a priest transmitted announcements from home³⁸³. As the research shows, social networking, despite being marked by the presence of many religious organizations, play only a marginal role in the contemporary religious life. Most people who have joined the group in the social networking site, end here their activity.

4.4 Social Media – New Place For Religious Communities

Clicking on the 'join or I like it' is rather a symbolic gesture expressing support and affirmation for the group, and the manifestation of religious beliefs³⁸⁴. Facebook is a tool that has been adopted by many of the clergymen of all denominations, as the prop supporting pastoral work. However, it poses some danger for the clergyman as a religious leader. Building close relationships with the individuals, belonging to a religious community, should not violate clergyman's authority³⁸⁵. The results of these studies, make us suppose that religious groups formed on Facebook

³⁷⁹ The fatwa - a religious Muslim legal opinion on any subject, usually issued by mufti'ego - a lawyer expert in sharia - Islamic law. [See: Marek M. Dziekan, *Zarządzanie w kulturze*, Vol. 12, (eds.) E. Orzechowski, E. Kocój, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2011, pp. 241-242.].

³⁸⁰ E. MOROZOV, GOD BLESS THIS GADGET, "NEWSWEEK INTERNATIONAL" 2009, NO. 154/4.

³⁸¹ P.H. Cheong, C. Ess, C., *Religion 2.0? Relational and hybridizing pathways in religion, social media and culture*, [in:] P.H. Cheong, P. Fischer-Nielsen, P. Gelfgren, C. Ess (eds.), *Digital Religion, Social Media and Culture. Perspectives, Practices and Futures*, Peter Lang International Academic Publishers, New York - Bern - Frankfurt 2012, pp. 1-2.

³⁸² See: <http://ordainthyself.com> [retrieved on 2.12.2013].

³⁸³ H. Sławiński, *Nowoczesna technologia...*, p. 313.

³⁸⁴ P.H. Cheong, C. Ess, C., *Religion 2.0? ...*, p. 5.

³⁸⁵ P.H. Cheong, *Authority ...*, p. 88.

are less focused on building relationships between members than on creating lists of its numerous fans. These observations lead to reflection on the nature of virtual communities of religion³⁸⁶. This does not change the fact that number of community groups dedicated to promoting beliefs is constantly increasing.

A relatively new phenomenon of culture networks are microblogs. In 2006, Twitter, a service where users publish short messages not exceeding 140 characters tek-the-fly was set up. These messages, known as tweets, are displayed on the site of the channel owner and are shared with other users, observing profile. The combination of text messages and online tools has let Twitter to quickly become something more than just a new technical novelty. Its important feature is the ability to read messages without the necessity of the Internet connection. Not every mobile phone has an access to network, but in them all, apart from ultra-Orthodox religious communities, service for sending and receiving SMS and MMS messages is available.

Twitter gives the leaders of religious groups the opportunity to reach their members quickly and easily. It is a perfect tool to inform the believers quickly about important events. Twitter allows you to add hyperlinks to the message, which gives the possibility of effective website advertising³⁸⁷. Many clergymen recognize and take advantage of microblogging to strengthen the links between the believers and the institution of the Church. By 'chirping' they are urging the believers to participate in on-line sermons, and then visit the places of their meetings in a real world³⁸⁸. It is worth mentioning that thanks to the services associated with Twitter, such as Twitpic and Twitvid multimedia materials and longer texts can be placed in the network.

The first pope, who has founded his Twitter account was Benedict XVI. In December 2012, he published his first message on a special official channel @ Pontifex. The Pope has published texts in eight languages, including Polish. After the resignation of Benedict XVI from the Holy See, the activity on the site has been over by his successor, the Pope Francis³⁸⁹. In May 2009, the website was created to promote the Vatican's presence on various social networking sites³⁹⁰.

A new phenomenon, that could exist only in times of the triumph of modern technology, are revelations transmitted with the use of new media. A spectacular example of it is the revelation on Warrag el-Hadar – a small island located on the stretch of the Nile flowing through Cairo. In December 2009, there supposedly appeared the Mother of God, whose illuminated silhouette penetrating between the domes of the Coptic temple was being observed by about 200,000 Christians and Muslims. Witnesses recorded the unusual phenomenon with the cameras built in mobile phones, and then released these videos on YouTube³⁹¹.

4.5 Media, Religion and Politics

Social media make any political and religious conflicts be released to public in a particularly short time – often before the report from the events is presented in traditional media. In addition, transfers of information made via Twitter and Facebook are the 'first-hand' information, carrying

³⁸⁶ P.H. Cheong, C. Ess, C., *Religion 2.0? ...*, p. 13.

³⁸⁷ A. D. Coppedge, *The Reason Your Church Must Twitter*, e-book 2009, see: http://www.southernhiosynod.org/aws/SOS/asset_manager/get_file/20639 [retrieved on 22.12.2013].

³⁸⁸ P.H. Cheong, *Twitter of Faith. Understanding social media networking and microblogging rituals as religious practices*, [in:] P.H. Cheong, . Fischer-Nielsen, P. Gelfgren, C. Ess (ed.), *Digital Religion, Social Media and Culture: Perspectives, Practices Futures*, Peter Lang International Academic Publishers, New York – Bern – Frankfurt 2012, p. 202.

³⁸⁹ H. Ślawiński, *Nowoczesna ...*, p.303.

³⁹⁰ See: <http://www.pope2you.net> [retrieved on 22.12.2013].

³⁹¹ See: <http://wobroniewiaryitradycji.wordpress.com/2013/01/07/objawienia-matki-bozej-w-egipcie-spektakularne-objawienia-w-zeitoun-i-w-warrag-el-hadar/> [retrieved on 22.12.2013].

not only the description of the facts, but also emotional burden. The role of social media often does not end with the transfer of information, it is spreading over spontaneous demonstrations and rallies.

One example of local conflicts is the one related with the case of the cross which was placed 3 years ago on the square in front of the Presidential Palace in memory of all the people who died in the crash of the presidential plane in Smolensk. This case has divided Polish people into supporters and opponents of the installation of a religious symbol, gaining not only the political dimension of the conflict, but also religious. Facebook formed a group of opponents of the cross, which soon afterwards organized demonstrations opposite Presidential Palace in Warsaw. The initiative from the virtual was simultaneously moved to the real world. In Lodz there was a parody of pillow fights in defense of the cross, manifesting ridiculing attitude to its supporters. This rally was Also organized thanks to communication via Facebook. YouTube Internet users place numerous films recounting these events. Groups of cross defenders set up 'fun clubs' on the Internet, but they did not last long³⁹².

Microblogging and social networks are also another dark side. Very tangible threat is the use of modern media to spread extremist ideas and incitement by the fundamentalists. One example is the use of Twitter by Islamic extremists. The Taliban in Afghanistan, sent their first tweet in English in May 12, 2011, informing about the enemy's attack. The message was correlated with the share button on Facebook³⁹³.

In the last two decades there were these put forward which suggested that in the modern world religion will slowly lose its meaning and will fade, giving way to the triumph of rationalism and science. However, this is not happening. Religious life of the people is expanding, being stimulated by global processes such as migration and free movement of people and the media revolution, through which local religious events are likely to occur on a global scale³⁹⁴.

4.6 Old Media, New Media

In the course of history, religious practices have undergone changes for many different reasons. This was influenced by economic, political, and scientific discoveries as well as new ideas and moral considerations. Very often the turning point were the achievements and technological inventions. Each religious transformation is a complex process, and it would be difficult to find a universal explanation of it, relying only on the potential causes and effects visible at the moment³⁹⁵. The flagship example mentioned during the discussions about the relationship between religion and technology is the invention of printing. Its influence on the division in the Christian world at the beginning of the sixteenth century is obvious. It was related to the fact that the clergy lost their privileged position in interpretation of sacred texts. At the same time, with the ability to distribute printed materials, it strengthened Islam and Buddhism³⁹⁶.

The impact of printing on the development of the invention of particular religions, however, can be comprehensively assessed only in retrospection. Other inventions, though at first sight

³⁹² See: <http://www.skupienski.pl/2010/08/16/krzyz-sprzed-palacu-prezydenckiego-symbolem-nowoczesnego-marketingu-politycznego/> [retrieved on 22.12.2013].

³⁹³ P. H. Cheong, *Twitter of Faith...*, p. 203-204.

³⁹⁴ M. A. Vásquez, M. F. Marquardt, *Globalizing the Rainbow Madonna: Old Time Religion in the Present Age*, "Theory, Culture & Society" 2000, No. 17.2, p. 137.

³⁹⁵ Por. P. Gelfren, *Virtual Churches, Participatory Culture, and Secularization*, *Journal of Technology, „Theology, and Religion”* 20011, No. 2/1, p. 22.

³⁹⁶ D. Stout, Information, [in:] *The Encyclopedia of religion, communication, and media*, (ed.) Daniel A. Stout, Routledge, New York 2006, p. 174.

not associated with religion, had influence on believers' habits and are of great importance. Let's look at the issue of the car invention. It increased mobility of people, which contributed to the loosening parish communities bonds. Anyone who had their own means of transportation, could go on a devotion to a distant temple, away from the place of residence. Previously, the invention of electricity seemed to threaten the pious religious activity visible in the customary lighting votive candles.

Despite the fact that computers, satellites and other modern forms of communication have dynamized and given a new direction to the contemporary societies development, it is not a new phenomenon. At the turn of the nineteenth century, people have received social and economical changes leading to globalization and erasing of boundaries which had previously posed a divide between societies, in a very similar way. The new media enabled the people to communicate. These changes especially bothered those, who wished to retain the traditional way of life, which was centered around the local and not the international community. The people feared that civilization changes will lead to the devaluation of family and religious values which were especially important in the lives of small communities³⁹⁷.

The transformation of religion influenced by the new media is determined by many factors. Some of the changes are perceived locally, yet others concern religion in its global sense. Some factors implicate changes, which are progressing slowly, gradually, and thus are less perceivable, others can cause immediate and radical effects. Sociologists of religion have in the last years of the twentieth century, pointed to an advancing disappearance of the boundaries between religions, the mixing of traditions and loss of identity. Some of the signs have shown a decrease in the church institutions authority and others, a lessening spirituality of the believers, creating a vague and unreadable image of religion twentieth century ending³⁹⁸. The blame was put on the new media.

Media technologies are developing at a dazzling speed, creating new ways of communication and information media. Electronic devices are fast adapted into almost every part of our lives. Though when it comes to religion, besides the convenience of use, there is a question if these devices will not deprecate the role of years lasting tradition to lead to secularization of religious communities. Such worries are alien to traditional religions as they owe their existence surprisingly to technological innovations.

The dilemmas and controversies connected to the use of new media in preaching have long history. Every medium which we call today a traditional one was new, therefore it is impossible to reserve the right to call the new one such media which we consider the new at present times. The fear that believers will move their spiritual life to the internet has not been fulfilled. Similarly, the Brendy Brasher's vision in which the internet in the 21st century will be the dominant field of the religious activity, which right now does not seem true³⁹⁹. The 20th century researches, did not prove that the membership in the religious communities cause the believers to abandon their real religious groups⁴⁰⁰.

³⁹⁷ A. J. Frykholm, *What Social and Political Messages Appear in the Left Behind Books? A Literary Discussion of Millenarian Fiction*, [in:] B. D. Forbes, J. H. Kilde (eds.), *Rapture, Revelation, and the End Times Exploring the Left Behind Series*, Palgrave Macmillan, New York 2004, p. 173.

³⁹⁸ W. C. Roof, *Spiritual Marketplace. Baby Boomers And The Remaking Of American Religion*, Princetown University Press, Pricetown 1999, p. 4.

³⁹⁹ B. Brasher, *Give Me That Online Religion*, Jossey-Bass, San Francisco 2001, p. 19.

⁴⁰⁰ P. H. Cheong, P. J. Poon., P. H. Huang, I. Casas, *The Internet highway and religious communitiep. Mapping and contesting spaces in religion-online*, "The Information Society" 2009, No. 25.5, p. 291–302.

In the light of described above correlations, it is not surprising that the new religious movements are the most open to the modern technology. They did not have to take a stand on media revolution, as they were created in the process to function in the binary world.

In the cultures dominated by information and communication technologies, the use of modern technology achievements and new media is a necessity. The religious leaders are required to introduce the compromise between tradition and the Canon law with the respect to modern technological reality. Because rejection of all means of digital communication is no longer possible, it is a great challenge to build such a strategy of using new media so they will not threaten any values of religious communities. Religion and media cannot be treated separately as existing independently from each other. Even though the religious practices have been partially commercialized⁴⁰¹.

In the light of newest research it is more common to repulse the weakening of the religious authorities. The internet can both strengthen and weaken the religious institutions. Depending on adopted strategy used resources and negotiation abilities can lead to conflicts or to agreement and even a compromise⁴⁰².

The internet and its services which transfers to mobile devices no longer serve religious which base on strong institutional hierarchy. The freedom, liberty and individuality which are offered doesn't help religious authorities, as it can question the doctrine of faith⁴⁰³. Weakening of religious authorities is also connected to globalization, the individuation of human needs and objectifying of the religion. And even though those factors are strongly connected to generally progressing mediatization. Still it is better to abstain caution when evaluating the problem.

Despite the differences in receiving and accepting new technologies there are few aspects which are common in most traditional religions. The first of them is the idea of presentation one's opinions publically, which are directed towards devoted followers, who are religiously active. Additionally, to those who still identify as a members of the congregation, but partially or completely abandoned religious practices. This aspect of using the new media is also a large scale evangelization process.

Even though, the Catholic Church presents indomitable position on many issues, such as offering sacraments or importance of taking part in the Holy Mass through the digital media, as far as the preaching work is concerned it uses the new media in a very wide way.

Another common aspect of using the new media is to help to promote religion, to shape one's image and to express the value of religion in which you are devoted to. Many efforts of Jews is directed towards promoting the state of Israel and improving its image in the worlds public opinion. The distinctive example of this is the activity of BOMAH (THE BRAND OF MILK & HONEY) organization which activity is mainly directed towards shaping the positive image of Israel in social media in all countries in which the Jewish religion represents the minority. During the organized workshops its member learn how to use social media tools in order to build Jewish fellowships, mainly among the students who live outside Israel and also to shape the new strategy of how to promote the State of Israel⁴⁰⁴.

⁴⁰¹ S.M. Hoover, *The Cultural Construction of Religion in the Media Age*, [in:] P.M. Hoover, L. Schofield Clark (eds.), *Practicing religion in the age of the media. Explorations in Media, Religion, and Culture*, Columbia University Press, New York 2002, p. 2.

⁴⁰² P.H. Cheong, *Authority ...*, pp. 79-80.

⁴⁰³ P. Siuda, *Religia a Internet...*, pp. 70-71.

⁴⁰⁴ On the organization website <http://bomah.org/> be familiar with its structure and business strategy. Leaders of its use in the promotion of Israel in the media narrative, as a communication tool, which still is not big enough in the media application. Itzik Yarkoni, founder of the organization says that the story of personal experiences associated with Israel shaping a positive image of the country, described the emotional, full of pride and love.. Compare: <http://blogs.timesofisrael.com/the-stories-of-milk-and-honey/> [retrieved on 10.12.2013].

The new media supports and ease the daily piety of religious fellowship. It is particularly visible when using applications on stationary and mobile devices. Reminder about the incoming time of prayer, localization of nearest church, mosque or synagogue, internet streaming of the Holy Masses, those are just a few examples of the support one gets in the real world. In such use the new media are not only acceptable by religious leaders but even recommended.

Traditional religions share similar fears connected with the use of the new media: access to the secular content, which should be avoided by the believers. This particularly includes the pornographic, brutal and violent content. In religious associations which bases on retained hierarchy structure – the Catholic Church, ultra orthodox the fractions of Judaism, the fear that use of new technology will question the structures of religion leaders power becomes more visible⁴⁰⁵.

In the long perspective it will be interesting to observe the way in which the new media is going to influence the religious practices in reality and virtual world. Will the clergymen post their sermon on the internet and will they enounce their sermons by tweeting on Twitter. Or maybe in the near future parishioners will be informed about the subject of Sunday sermon and by the same way they will be sending their priest questions on which they need the answers concerning the preached sermon. Maybe it will even shorten the length of the sermon because of supposedly shortening time of human concentration span⁴⁰⁶. As blogs have reduced themselves to microblogs than maybe also the sermon should be shorten to microsermons.

4.7 Future Predictions

Media researches compete with each other in thinking about the near and distant future. Swiss historian Jean-Francois Mayer describes how without leaving the house we will witness the second coming of Christ. By sitting comfortably in our chairs in front of the computer screens, via the videocamera we will be able to follow the opening golden gate and the Messiah descending from heaven to the olive mountain⁴⁰⁷.

In the end it's worth thinking about moral border of accepting the new media. The inner logic of media development evaluation from the hieroglyphs to the alphabet and hand writing and then to the printing press and from writing machine to a personal computer. Allowing us to believe that every following phase is just an improvement, which lets us fast and more precisely express our thoughts to be able to access the general public. However, using simple analogy can lead to conclusion, which sounds like an extract from a fantasy book⁴⁰⁸.

The vision of believer who is following the passages from the gospel or his parish priest posts on Facebook via the neural implant in his brain is frightening. But what if in the close or distant future the use of “the technological follower” assimilating all the media within himself become reality? How the Church will answer to this frightening new medium?

The interference of medicine on human body reached the level which was unimaginable to our ancestors. Both nanotechnology and genetic engineering interfere with our body to protect our life or to improve the standard of it. The new technologies has always been controversial, as they locate itself on the margin of its ethical use, and always when they promise to make our life better, or to facilitate it, yet another border has been crossed⁴⁰⁹.

⁴⁰⁵ H. Campbell, *When religion meets ...*, p. 186.

⁴⁰⁶ Por. P. H. Cheong, *Twitter of Faith...*, p. 203.

⁴⁰⁷ J.F. Mayer, *Religion and the Internet...*, p. 35.

⁴⁰⁸ M. Graham, *Technology and the Catholic...*, pp. 12-13.

⁴⁰⁹ M. Graham, *Technology and the Catholic...*, pp. 11, 14.

Today, it is probably still too early to find the answer to the question as whether the acceptance of technological innovations by traditional religions should be limited? First of all, one would have to ask about the nature of media. The answer is no so simple. Some researchers consider media as natural tools, which may be used in a positive or in a negative way. However, it is only possible to find out about the good or bad nature of it when one sees the final outcome⁴¹⁰. Others believe, that we are far from being objective, as media are able to shape the perception of reality, and even to create it. According to this theory, it would be difficult to think about it as of something naturally used only as a means of communication⁴¹¹.

One of the Arab spiritual leaders once said: *The Internet is like a knife. You can use it to peel fruits or to kill someone. But that does not mean that the knife is bad*⁴¹². These words may refer to all new media, which are to a powerful today to ignore them. It is understood by every religious leader, even there ones who still with great mistrust and reservation agree on using them.

⁴¹⁰ H. Campbell, *When religion meets...*, p. 114.

⁴¹¹ O. Krüger, *Gaia, God, and the Internet: The History of Evolution and the Utopia of Community in Media Society*, "Numen" 2007, No. 54/2, p. 139.

⁴¹² P. Kalinock, *Going on pilgrimage...*, p. 8.

CONCLUSIONS

Upon the summary and ordering the numerous threads included in this publication we can come up with yet another reflection. The ambiguity of socio-cultural transformations occurring within the new forms of interpersonal communication in the network media space exposes the semantic indistinctiveness of societies typology into present, emerging and future ones. The doubts increase along with more detailed analysis of differences between the information society or the knowledge society (classified as the emerging ones) and network society or virtual society (classified as the future one). There are many arguments proving that classification of this type does not describe the observed social and communication phenomena and processes sufficiently. However, the reflection upon such description, that would lead to better understanding of the nature of these changes, gains some intellectual freshness thanks to Castells' concept of flows and "timeless" time. It seems to reflect the most originally the changing context of perception and thinking, the emerging forms of on-line social life which seem to be subject to spatial logic (timelessness). "Networkness" viewed from this perspective leaves no doubt that the near future will entail not only the diametrically technologically different life conditions but also mentally transformed humans of the new era.

The virtual character of interpersonal communication very clearly outlines its intercultural character. It involves both, overcoming stereotypes and mutual openness to everything that is other, foreign, unknown as well as strengthening in one's own biases and mental limitations. The network space identified with the infinite multitude of places and communication events that evoke authentic experiences in billions of its participants is the source of interpersonal contacts in which an exchange but also conflicts based on the cultural differences take place. The cultures intersection phenomenon that occurs at interpersonal, group and impersonal level may, of course, lead to new forms of dialogue and closer relations between the representatives of foreign cultures in the e-world. However, it often takes on the form of cultivating the attitudes that antagonize culturally different environments. It is connected with the transcultural aspect of communication, referred to the deepest, sometimes unaware, level of cultural structures, diffusion and adaptation. In this context, intercultural communication becomes a challenge for social development. In its optimal variant, the culture clash may lead to keeping identities by the representatives of other cultures, the specific culture pluralism. Too far-fetched cultivation of tradition and cultural uniqueness may lead to isolation, lack of understanding, even hostility towards anything what is different and unknown. In turn, euphoric and uncritical openness to others may result in identity crisis and diffusion of cultural distinctiveness.

The intercultural character of network communication including various (presented in this publication) dimensions of interpersonal, institutional, marketing and religious communication may lead to creation of a new phenomenon identified with the so called third culture. Due to its symbiotic relationship with source cultures, it does not cause the emergence of a separate culture but provides a specific meeting and cooperation space for representatives of different social groups, institutions and cultures. What distinguishes such communication situations from the previously presented ones is that the abovementioned third culture can be of supracultural character based on previously shaped awareness of one's own cultural identity. It can also be acultural, referring to the situation of post-modern uprooting from the source culture. In the first, idealized

approach the third culture becomes the space organized around the principle of subjective partnership of participants who create situations that foster harmonious intercultural dialogue. In the other approach, in turn, it becomes the space of mutual existence emptied from source culture elements, oriented towards realization of purely pragmatic goals. Multinational corporations and mainstream media are the natural ground for such understood third culture. Then, the phenomenon of communication “flattening” occurs, enhancing the significance of semantic codes of the unified pop culture.

Regardless of the outlined threats and transcultural aspect of communication within the new media, it needs to be pointed out to the great opportunities and possibilities resulting from applying new media to various dimensions of human activity. The example which clearly shows new communication, social and cultural possibilities are – described in this publication – virtual communities which develop in the dynamically spreading structure of network reality also called the network of networks. It is worth to state again that it releases the unprecedented communication strategies that join together the local, regional and global dimension of local interactions and social relations. This virtual community is created by network users, active and passive against the mainstream media influence, coming from different cultural and religious circles, various social classes, joint together by common fate or socio-political situation. These communities become free from the systemic limitations and barriers, they overcome social taboo and, at last, they integrate and undertake action against or despite the will of decision-makers of various origin and various position in the social hierarchy. The causal power of virtual communities originates from the very nature of virtual reality identified with implosiveness, inclusiveness and simulativeness. The specifics of the mechanisms that govern it, determines the new formula and shape of typical interactions in e-space as well as emotional closeness, community bonds and cooperation within a community. Undoubtedly, further observation and analysis will not only constitute a vast research field but will also bring about numerous new, unknown today, questions, dynamic changes and new threads in this extremely important reflection upon the social dimension of new media functioning.

Bibliography:

1. Adamski A., *Ksiądz w blogosferze*, „Kultura – Media – Teologia” 2010, No. 2.2.
2. Allen I.L., *Social Integration as an Organizing Principle* [In:] G. Gerbner (ed.), *Mass Media Polices in Changing Cultures*. New York 1977.
3. Barney D., *Spółczesność sieci*. Translated by: M. Fronia, Wydawnictwo Sic!, Warszawa 2008 [Original title: *The Network Society*].
4. Bartnik Cz., *Personalizm*. Wydanie trzecie, Wydawnictwo KUL, Lublin 2008
5. Barker E., *In and out of place: varieties of religious locations in a globalising world*, [in:] A. Hvithamar, M. Warburg, B. Arly Jacobsen (eds.), *Holy Nations and Global Identity: Civil Religion, Nationalism, and Globalisation*, Brill, Leiden 2009.
6. Barney D., *Spółczesność sieci*. Translated by: M. Fronia, Wydawnictwo Sic!, Warszawa 2008
7. Baumann Z., *Globalizacja. I co z tego dla ludzi wynika*. Translated by: E. Klekot, Państwowy Instytut Wydawniczy, Warszawa 2000 [Original title: *Globalization. The Human Consequences*].
8. Bauman Z., *Ponowoczesność jako źródło cierpienia*. Wydawnictwo Sic!, Warszawa 2000
9. Beniger J., Personalization of mass media and the growth of pseudo-community. *Communication Research*, 1987, Vol. 14 (3), p. 352-371.
10. Bimber B., The Internet and political transformation: populism, community and accelerated pluralism. *Polity*, 1998, Vol. 31 (1), p. 133-160.
11. Bodziany M., Dialog kultur w świecie „bez granic” jako determinanty ładu społecznego. *Zeszyty Naukowe WSOWL*, 2012, Nr 1 (163), p. 43.
12. Brockman J., *Wstęp – Powstaje trzecia kultura* [In:] J. Brockman (ed.), *Trzecia kultura*. Translated by: P. Amsterdamski i inni, Wydawnictwo CIS, Warszawa 1996.
13. Boroujerdi M., Allem N. J., *Islam and the Promenades of Global Media*, [in:] T. S. Shah, A. Stepan, M. Duffy Toft (ed.), *Rethinking Religion and World Affairs*, Oxford University Press, New York 2012.
14. Brasher B., *Give Me That Online Religion*, Jossey-Bass, San Francisco 2001.
15. Bunt G. R., *iMuslims. Rewiring the house of Islam*, The University of North Carolina Press, Chapel Hill 2009.
16. Campbell H., *Religion and the Internet*, „Communication Research Trends” 2006, No. 25.1.
17. Campbell H., *Religion and the Internet in the Israeli Orthodox context*, “Israel Affairs” 2011, No. 17.3.
18. Campbell H., *Spiritualising the Internet. Uncovering discourses and narratives of religious Internet usage*, “Online – Heidelberg Journal of Religions on the Internet” 2005, No. 1.1.
19. Campbell H., *When Religion meets New Media*, Routledge, Abington 2010.
20. Campbell H., La Pastina A. C., *How the iPhone became divine: new media, religion and the intertextual circulation of meaning*, “New Media & Society” 2010, No. 20.
21. Casmir F.L., *Budowanie trzeciej kultury: zmiana paradygmatu komunikacji międzynarodowej i międzykulturowej* [In:] A. Kapciak, L. Korporowicz, A. Tyszką (eds.), *Komunikacja międzykulturowa. Zderzenia i spotkania*. Instytut Kultury, Warszawa 1996.
22. Casmir F.L., Foundations for the Study of Intercultural Communication based on a Third-Culture Model. *Intercultural Relations*, 1999, Vol. 23 (1), p. 91-116.

23. Castells M., *End of Millennium. The Information Age: Economy, Society and Culture. T. 3.* Malden MA, UK Wiley Blackwell, Oxford 1998.
24. Castells M., *Sieci oburzenia i nadziei. Ruchy społeczne w erze Internetu.* Translated by O. Siara, Wydawnictwa Naukowe PWN, Warszawa 2013 [Original title: *Networks of Outrage and Hope*]
25. Castells M., *Galaktyka Internetu. Refleksje nad Internetem, biznesem i społeczeństwem.* Translated by T. Hornowski, Dom Wydawniczy Rebis, Poznań 2003
26. Castells M., *Spółczesność sieci.* Wydawnictwo Naukowe PWN, Warszawa 2008
27. Cheong P. H., *Twitter of Faith. Understanding social media networking and microblogging rituals as religious practices*, [in:] P. H. Cheong, P. Fischer-Nielsen, S. Gelfgren, C. Ess (eds.), *Digital Religion, Social Media and Culture: Perspectives, Practices Futures*, Peter Lang International Academic Publishers, New York – Bern – Frankfurt 2012.
28. Cheong P.H., Ess C., *Religion 2.0? Relational and hybridizing pathways in religion, social media and culture*, [in:] P.H. Cheong, P. Fischer-Nielsen, S. Gelfgren, C. Ess (ed.), *Digital Religion, Social Media and Culture. Perspectives, Practices and Futures*, Peter Lang International Academic Publishers, New York – Bern – Frankfurt 2012.
29. Cheong P.H., *Authority* [in:] H. Campbell (ed.), *Digital Religion. Understanding Religious Practice in New Media Worlds*, Routledge, New York 2013.
30. Cheong P. H., Martin J. N., Macfadyen L., *Mediated Intercultural Communication Matters: Understanding New Media, Dialectics, and Social Change* [in:] P.H. Cheong, J.N. Martin, L. Macfadyen (ed.), *New Media and Intercultural Communication: Identity, Community and Politics*, Peter Lang International Academic Publishers, New York 2012.
31. Cheong P. H, Poon P. J., Huang S. H., Casas I., *The Internet highway and religious communities. Mapping and contesting spaces in religion-online*, "The Information Society" 2009, No. 25.5.
32. Cohen Y., *Judaism (Communication & Mass Media)*, [in:] D. Stout (ed.), *The Encyclopedia of religion, communication, and media*, Routledge, New York 2006.
33. Damer B., *Inhabited Virtual Worlds. A New Frontier for Interaction Design*, "Association for Computing Machinery" 1996, No. 3.5.
34. Dawkins R., *The god delusion*, Houghton Mifflin, Boston 2006.
35. Dawson L., Henneby J., *New Religions and the Internet: Recruiting in a New Public Space*, [in:] L. Dawson, D. Cowan (ed.), *Religion Online. Finding Faith on the Internet*, Routledge, New York 2004.
36. Delors J. at others, *Learning: The Treasure Within. Report to UNESCO of the International Commission on Education for the Twenty-first Century.* <http://unesdoc.unesco.org/image-s/0010/001095/109590eo.pdf>
37. Dobek-Ostrowska B., *Komunikowanie polityczne i publiczne*, PWN, Warszawa 2007
38. Dobek-Ostrowska B., *Podstawy komunikowania społecznego*, Astrum, Wrocław 2007
39. Dudkiewicz M., *Populiści dobroczynności. Medialne informowanie o pomaganiu*, Instytut Spraw Publicznych, Warszawa 2013
40. Dyer-Witheford N., *Cyber-Marx: Cycles and Circuits of Struggle in High-Technology Capitalism.* University of Illinois Press, Urbana and Chicago 1999.
41. Dylus A., *Globalizacja. Refleksje etyczne.* Wyd. Ossolineum, Wrocław-Warszawa-Kraków 2005

42. Dziekan M., *Zarządzanie w kulturze*, t. 12, E. Orzechowski, E. Kocój (eds.), Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2011.
43. Eickelman D. F., Anderson J. W., *Preface to the second edition*, [in:] D. F. Eickelman, J. W. Anderson (ed.), *New Media in the Muslim World. The Emerging Public Sphere*, Indiana University Press, Bloomington 2003.
44. Fichnová K., Mikuláš P., Wojciechowski L.P., Similarities and Differences between social Networking Services in Poland and Slovakia. *Annales Universitatis Paedagogicae Cracoviensis: Studia Linguistica VII. Dialog i tradycja*. Vol. 115, no. 7, part. 2 (2012), p. 94-105.
45. Fichnová K., *Psychology of creativity for marketing communication. Selected aspects*, Noailles 2013
46. Fischer-Nielsen P., *Religious Online Developments in a Secular Context*, "Masaryk University Journal of Law and Technology" 2012, No. 6.1.
47. Frankl V.E., *Wola sensu. Zakożenia i zastosowanie logoterapii. Wydanie rozszerzone z nowym postwoiem autora*. Przekł. A. Wolnicka, Wydawnictwo Czarna Owca, Warszawa 2010 [Original title: *The Will to Meaning. Foundations and Applications of Logotherapy*].
45. Fukuyama F., *The End of History and the Last Man*. Free Press, New York 1992.
46. Frykholm A.J., *What Social and Political Messages Appear in the Left Behind Books? A Literary Discussion of Millenarian Fiction*, [in:] B. D. Forbes, J. H. Kilde (eds.), *Rapture, Revelation, and the End Times Exploring the Left Behind Series*, Palgrave Macmillan, New York 2004.
47. Gajda J., *Telewizja, młodzież, kultura*. Wydawnictwo WSZiP, Warszawa 1987.
48. Gelfren S., *Virtual Churches, Participatory Culture, and Secularization*, "Journal of Technology, Theology, and Religion" 2011, No. 2.1.
49. George S., *Religion and Technology in the 21st Century: Faith in the E-world*, Information Science Pub, Hershey 2006.
50. Giedrojć K., *Public relations w administracji*, Wydawnictwa Profesjonalne AlphaPro, Ostrołęka 2004
51. Goban-Klas T., *Media i komunikowanie masowe. Teorie i analizy prasy, radia, telewizji i Internetu*. Wydawnictwo Naukowe PWN, Warszawa –Kraków 1999
52. Goban-Klas T., *Public Relations, czyli promocja reputacji. Pojęcia, definicje, uwarunkowania*, Business Pres, Warszawa 1997
53. Goban-Klas T., *Spółeczeństwo medialne*, WSiP, Warszawa 2005.
54. Gottlieb O., *You Can't Wrap Herring in an iPad: Digitization of Sacred Jewish Books, the Stripping of Embodied Ritual, and Implications for Jewish Education*, "CCAR Journal: The Reform Jewish Quarterly" 2013, No. 1.
55. Graham M., *Technology and the Catholic Ethic of Use. Starting a New Conversation*, "Journal of Technology, Theology, and Religion" 2012, No. 3.1.
56. Haber L., Niezgodna M. (eds.), *Spółeczeństwo informacyjne. Aspekty funkcjonalne i dysfunkcjonalne*. Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2006
57. Hampton K., Wellman B., *The not-so-global village of Netville* [In:] B. Wellman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002.
58. Hansen R.S., *Quintessential Careers: Uncovering a Company's Corporate Culture is a Critical Task for Job-Seekers* – http://www.quintcareers.com/printable/employer_corporate_culture.html
59. Helland C., *Diaspora on the Electronic Frontier: Developing Virtual Connections with Sacred Homelands*, "Journal of Computer-Mediated Communication" 2007, No. 12.3.

60. Heidbrink S., Miczek N., *Introduction to the special issue. Religions on the Internet – aesthetics and the dimensions of the senses*, "Online – Heidelberg Journal of Religions on the Internet" 2010, No. 4.1.
61. Herzfeld N., *Technology and Religion: Remaining Human in a Co-Created World*, Templeton Press, West Conshohocken 2006.
62. Hjarvard S., *The mediatization of religion. Theorising religion, media and social change*, "Culture and Religion" 2011, No. 12.2.
63. Hjarvard S., *The Mediatization of Religion. A Theory of the Media as an Agent of Religious Change*, The paper presented at the 5th International Conference on Media, Religion and Culture „*Mediating Religion in the Context of Multicultural Tension*”, Uppsala 2006.
64. *Homo irretitus? – "W sieci" serwisów społecznościowych, reklamy i marketingu*, Ed. K. Walotek-Ściańska, M. Szyszka. Oficyna Wydawnicza Humanitas, Sosnowiec 2014
65. Homplewicz J., *Wyzwania pedagogiczne wobec perspektywy integracji europejskiej*. Wydawnictwo WSP, Rzeszów 1998.
66. Hopfinger M., *Kultura audiowizualna u progu XXI wieku*. Wydawnictwo IBL, Warszawa 1997.
67. Howard P.E.N., Rainie L., Jones S., *Days and nights on the internet* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002.
68. S.M. Hoover, *The Cultural Construction of Religion in the Media Age*, [in:] S. M. Hoover, L. Schofield Clark (eds.), *Practicing religion in the age of the media. Explorations in Media, Religion, and Culture*, Columbia University Press, New York 2002.
69. Hosseini S. H., *Religion and Media, Religious Media, or Media Religion: Theoretical Studies*, "Journal of Media and Religion" 2008, No. 7.
70. Hutchings T., *The politics of familiarity Visual, liturgical and organisational conformity in the online church* "Online – Heidelberg Journal of Religions on the Internet" 2010, No. 4.1.
71. Jachnis A., Terelak J.: *Psychologia konsumenta i reklamy*. Bydgoszcz 1998
71. Jakubowicz K., *Społeczeństwo informacyjne – spóźniony przybysz* [In:] W. Strykowski (ed.), *Media a edukacja. II Międzynarodowa Konferencja*. Wydawnictwo eMPI2, Poznań 1998.
73. Jenkins H., *Kultura konwergencji. Zderzenie starych i nowych mediów*. Translated by: M. Bernatowicz, M. Filiciak, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2007, p. 22-28 [Original title: *Convergence Culture. Where Old and New Media Collide*].
74. Jarkiewicz K., *Wirtualna rzeczywistość w polskim internecie*, „Perspektywy kultury” 2013, No. 7.
75. H. Jenkins: *Kultura konwergencji. Zderzenie starych i nowych mediów*. Translated by: M. Bernatowicz, M. Filiciak, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2007
76. Jenkins S., *Rituals and pixels. Experiments in online church*, "Online – Heidelberg Journal of Religions on the Internet" 2008, No. 3.1.
77. Kalinock S., *Going on pilgrimage online. The representation of the twelve-shia in the Internet*, "Online – Heidelberg Journal of Religions on the Internet" 2006, No. 2.1.
78. Kapciak A., Korporowicz L., Tyszka A.(ed.), *Komunikacja międzykulturowa. Zbliżenia i impresje*. Instytut Kultury, Warszawa 1995
79. Kapuściński R., *Detronizacja Europy*, wywiad przeprowadzony 11.10.2006 r. przez Wojciecha Jagielskiego. See <http://serwisy.gazeta.pl/kapuscinski/1,23084,3679440.html> [15.03.2014]

80. Katz J.E., Rice R., *Syntopia: access, civic involvement, and social interaction on the net* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002.
81. Kelm A., *Węzłowe problem pedagogiki opiekuńczej*. Wydawnictwo Akademickie "Żak", Warszawa 2000.
82. Kerckhove de D., *Inteligencja Otwarta – narodziny społeczeństwa sieciowego*. Translated by: A. Hildebrandt, MIKOM, Warszawa 2001 [Original title: *Connected intelligence: the arrival of the Web society*].
83. Kashyap R., Jihad, [in:] D. A. Stout (ed.), *The Encyclopedia of religion, communication, and media*, Routledge, New York 2006.
84. Kim Y.Y., Communication and Adaptation: The case of Asian Pacific Refugees in the United States. *Asian Pacific Communication*, 1990, Vol. 1, p. 194-195.
85. Kim Y.Y., Communication Patterns of Foreign Immigrants in the Process of Acculturation. *Communication Research*, 1977, Vol. 4, p. 66-77.
86. Kłosowska A., *Kultura masowa. Krytyka i obrona*. Państwowe Wydawnictwo Naukowe, Warszawa 1964.
87. Kłosowska A., *Socjologia kultury*. Państwowe Wydawnictwo Naukowe, Warszawa 1981.
88. Knecht Z., *Public relations w administracji publicznej. Teoria, praktyka, badania*, Wydawnictwo C.H. Beck, Warszawa 2006
89. Krüger O., *Gaia, God, and the Internet: The History of Evolution and the Utopia of Community in Media Society*, "Numen" 2007, No. 54.2.
90. Kuciński K., *Globalizacja a lokalizacja działalności gospodarczej* [In:] K. Kuciński (ed.), *Glokalizacja*. Wydawnictwo Difin, Warszawa 2011.
91. Kuciński K., Glokalizacja jako indygenizacja globalizacji. *Rocznik Żyrardowski*, Tom. IX/2011, p. 17-34.
92. Kujawa M., *Jak cię widzą, tak cię piszą*. *Public Relation Kościoła katolickiego w Polsce*, [in:] M. Szulakiewicz (ed.), *Religie i religijność w świecie współczesnym*, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2011.
93. Kyong C., *New Media and Religion: Observations on Research*, "Communication Research Trends" 2011, No. 30.1.
94. Lewek A., *Podstawy edukacji medialnej i dziennikarskiej*, UKSW, Warszawa 2003.
95. Lyotard J.F., *Kondycja ponowoczesna. Raport o stanie wiedzy*. Translated by: M. Kowalska i J. Migasiński, Fundacja Aletheia, Warszawa 1997 [Original title: *La conditio postmoderne. Rapport sur le savoir*].
96. MacWilliams M., *Techno-Ritualization. The Gohonzon Controversy On The Internet*, "Online – Heidelberg Journal of Religions in the Internet" 2006, No. 2.1.
97. Maffesoli M., *Czas plemion. Schyłek indywidualizmu w społeczeństwach ponowoczesnych*. Translated by: M. Bucholc, Edited and foreword by: B. Fatyga, Wydawnictwo Naukowe PWN, Warszawa 2008 [Original title: *Le temps des tribus. Le déclin de l'individualisme dans les sociétés postmodernes*].
98. Mahan J. H., *Religion and Media*, "Religion Compass" 2012, No. 6.1.
99. Mayer, J.F., *Religion and the Internet. The global marketplace*, [in:] J. A. Beckford, J. T. Richardson (ed.), *Challenging Religion. Essays in honour of Eileen Barker*, Routledge, London – New York 2003.

100. Meadows J., *Broadcast and Cable on the Third Screen. Moving Television Content to Mobile Devices*, [in:] J. A. Hendricks (ed.), *The Twenty-First-Century Media Industry. Economic and Managerial Implications in the Age of New Media*, Lexington Books, Lanham 2010.
101. *Media w gospodarce i społeczeństwie. Wyzwania ery konwergencji* (M. Kaczmarczyk, D. Rott, eds.). Praha 2012
102. Miczek N., *Online rituals in virtual worlds. Christian online services between dynamics and stability*, "Online – Heidelberg Journal of Religions on the Internet" 2000, No. 3.1.
103. Mikuláš P., Fichnová K., Wojciechowski L.P., *Globalizačné vývojové tendencie sociálnych sietí v preferenciách slovenských užívateľov* [In:] K. Fichnová a kolegi (eds.), *(KO)MÉDIÁ: vedecké a odborné štúdie zamerané na mediálny a marketingový komunikáciu*. UKF, Nitra 2012.
104. Mikułowski Pomorski J., *Komunikacja międzykulturowa. Wprowadzenie*. Wydawnictwo Akademii Ekonomicznej w Krakowie, Kraków 2003.
105. Moles A., *Théorie structurale de la communication et sociétés*. Masson, Paris 1986.
106. Möller K., Svahn S., Crossing East-West boundaries: Knowledge sharing in intercultural business networks. *Industrial Marketing Management*, 2004, vol. 33, no. 3, p. 219-228.
107. Monaghan L., *Perspectives on Intercultural Discourse and Communication* [In:] C. B. Paulston, S. F. Kiesling and E. S. Rangel (eds.), *The Handbook of Intercultural Discourse and Communication*, John Wiley & Sons, Ltd, Chichester 2012, UK.
108. Morbitzer J., *Od „homo sapiens” do „homo computerus”*, "Konspekt" 2000, No. 4.
109. Morgan D., *Mediation or mediatization: The history of media in the study of religion*, "Culture and Religion. An Interdisciplinary Journal" 2011, No. 12.2.
110. Morozov E., *God Bless this Gadget*, "Newsweek International" 2009, No. 154.4.
111. Neriya-Ben Shahar R., Lev-On A., *Gender, Religion, and New Media. Attitudes and Behaviors Related to the Internet Among Ultra-Orthodox Women Employed in Computerized Environments*, "International Journal of Communication" 2011, No. 5.
112. Nie N.H., Hillygus D.S., Erbring L., *Internet use, interpersonal relations and sociability* [In:] B. Willman, C. Haythornethwaite (eds.), *The Internet in Everyday Life*. Blackwell, London 2002.
113. Nikitorowicz J., *Szkola i nauczyciel w procesie kształtowania wartości rdzennych i integrujących z Europą* [In:] W. Hörner, M. Szymański (ed.), *Transformacja w oświacie a europejskie perspektywy*. Warszawa 1998.
114. Ochieng E.G., Price A.D.F., Managing cross-cultural communication in multicultural construction project teams: The case of Kenya and UK. *International Journal of Project Management*, 2010, Vol. 28, no. 5, p. 449-460.
115. Okoń W., *Wszystko o wychowaniu*. Wydawnictwo Akademickie "Żak", Warszawa 1999.
116. Ołędzki J. (ed.) *Public relations w komunikowaniu społecznym i marketingu*, Warszawa, 2010.
117. Pieńkowska D., *Public relations w organizacjach pozarządowych*, Warszawa 2001.
118. Postman N., *Zabawić się na śmierć. Dyskurs publiczny w epoce show-businessu*. Translated by: L. Niedzielski, Wydawnictwo Literackie MUZA SA, Warszawa 2002
119. Prebish C. S., *The Cybersangha. Buddhism on the Internet*, [in:] L. Dawson, D. Cowan (eds.), *Religion Online. Finding Faith on the Internet*, Routledge, New York 2004.
120. Ritzer G., *McDonaldyzacja społeczeństwa*. Translated by: S. Magala, Wrszawskie Wydawnictwo Literackie Muza SA, Warszawa 1997
121. Roof W. C., *Spiritual Marketplace. Baby Boomers And The Remaking Of American Religion*, Princetown University Press, Princetown 1999.

122. Sartori G., *Homo videns. Telewizja i postmyślenie*. Translated by: J. Uszyński, Wydawnictwo Uniwersytetu Warszawskiego, Warszawa 2007.
123. Scheler M., *Istota i formy sympatii*. Przekł. i wstęp A. Węgrzecki, Państwowe Wydawnictwo Naukowe, Warszawa 1980 [Oryginal title: *Wesen und Formen der Sympathie*].
124. Shelton A., Rotondo J., Attitudes Towards the Physically Handicapped in the Workplace. *Business Research Yearbook*. Published date: April 2011.
125. Sitaram K., Cogdell R.T., *Foundations of Intercultural Communications*. Charles E. Merrill Publishing Company, Columbus 1976.
126. Siuda P., *Religia a Internet. O przenoszeniu się religijnych granic do cyberprzestrzeni*, Wydawnictwa Akademickie i Profesjonalne, Warszawa 2010.
127. Sławiński H., *Nowoczesna technologia a liturgia, historia i współczesne wyzwania*, „Studia Wrocławskie” 2012, No. 14.
128. Stolor, J. *Technology*, [in:] D. Morgan (ed.), *Key Words in Religion, Media and Culture*, Routledge, New York – London 2008.
129. Stout D., Buddenbaum J., *Approaches to the study of media and religion. Notes from the Editors of the Journal of Media and Religion with recommendations for future research*, „Religion” 2008, No. 38.
130. Sturgill A., *Evangelicalism*, [in:] *The Encyclopedia of religion, communication, and media*, (ed.) D. Stout, Routledge, New York – London 2006.
131. Sorrells K., *Re-Imagining Intercultural Communication in the Context of Globalization* [In:] T. K. Nakayama and R. T. Halualani (eds.), *The Handbook of Critical Intercultural Communication*, Wiley-Blackwell, Oxford 2010, UK.
132. Strelau J. (ed.), *Psychologia. Podręcznik akademicki. T. 1 Podstawy psychologii*. Gdańskie Wydawnictwo Psychologiczne, Gdańsk 2000.
133. Suchocka A., Królikowska I., Bariery integracyjne jako czynnik generujący zachowania terrozystyczne w środowisku imigrantów na przykładzie Wielkiej Brytanii. *Zeszyty Naukowe Akademii Marynarki Wojennej*, 2011, Nr 1 (184), p. 204.
134. Szulakiewicz M., *Religie i religijność w kulturze współczesnej*, [in:] M. Szulakiewicz (ed.), *Religie i religijność w świecie współczesnym*, Wydawnictwo Naukowe Uniwersytetu Mikołaja Kopernika, Toruń 2011.
135. Szyszka M., *Kształtowanie wizerunku instytucji pomocy społecznej w mediach*, Instytut Rozwoju Służb Społecznych, Warszawa 2013.
136. Toeplitz K.T., *Dokąd prowadzą nas media*. Wydawnictwo ISKRY, Warszawa 2006.
137. Toffler A., *Trzecia fala*. Translated by: E. Woydyłło, M. Kłobukowski, Wydawnictwo Kurpisz S.A., Poznań 2006, p. 186–226 [Original title: *The Third Wave*].
138. Toffler A., *Zmiana władzy. Wiedza, bogactwo i przemoc u progu XXI stulecia*. Wydawnictwo Zysk i S-ka, Poznań 2003 [Oryginal title: *Power Shift*].
139. Turner J.H., *Socjologia. Koncepcje i ich zastosowanie*. Translated by: E. Różalska, Wydawnictwo Zysk i S-ka, Poznań 1998 [Original title: *Sociology. Concepts and uses*].
140. Tyszk A., *Rozmowa kultur* [In:] A. Kapciak, L. Korporowicz, A. Tyszk (ed.), *Komunikacja międzykulturowa. Zbliżenia i impresje*. Instytut Kultury, Warszawa 1995.
141. Tworzydło D., *Public relations. Teoria i studia przypadków*, WSiLiZ w Rzeszowie, Rzeszów 2003.
142. Walotek-Ściańska K.: *W świecie reklamy i reklamożerców*. WSA Bielsko-Biała 2010.

143. Walther J. B., Computer-Mediated Communication. Impersonal, Interpersonal, and Hyperpersonal Interaction. *Communication Research*, 1996, vol. 23, no. 1, p. 3-43.
144. Wojciechowski Ł, Mikuláš, Štrbová E., *Mediálna komunikácia – vybrané aspekty*, UKF, Nitra 2013.
145. Vásquez M. A., Marquardt M. F., *Globalizing the Rainbow Madonna: Old Time Religion in the Present Age*, "Theory, Culture & Society" 2000, No. 17.4.
146. Warburg M., *Religious groups and globalization. A comparative perspective*, [in:] J. A. Beckford, J. T. Richardson (ed.), *Challenging Religion. Essays in honour of Eileen Barker*, Routledge, London – New York 2003.
147. Wąsiński A., Immersiveness, Inclusiveness and Interactivity – Notions that Gain More and more Importance for Contemporary Pedagogy. *Transformacje. An Interdisciplinary Journal*, Special Issue 2010, p. 79-91.
148. Wąsiński A., Virtuality, immersiveness, inclusiveness, simulativeness and interactivity - notions that gain more and more importance for contemporary pedagogy. *Transformacje. An Interdisciplinary Journal*, Special Issue 2010 3-4 (66-67), p. 76-94.
149. Wellman B., Carrington P.J., Hall A., *Networks as Personal Communities* [In:] B. Wellman, S.D. Berkowitz (eds.), *Social Structures: A Network Analysis*. UK: Cambridge University Press, Cambridge 1998.
150. Wellman B., Gulia M., *Netsurfers don't ride alone: virtual communities as communities* [In:] B. Wellman (ed.), *Networks in the Global Village*. CO: Westview Press, Boulder 1999.
151. Wellman B., Physical place and cyberspace: the rise of networked individualism. *International Journal of Urban and Regional Research*, 2001, Vol. 25, p. 227-252.
152. Werner P., *Geograficzne uwarunkowania rozwoju infrastruktury społeczeństwa informacyjnego w Polsce*, Wydawnictwa Uniwersytetu Warszawskiego, Warszawa 2003.
153. Weimann G., *Terror on the Internet. The New Arena, the New Challenges*, United States Institute of Peace Press, Washington 2006.
154. Węgrzecki A., *Scheller*. Wiedza Powszechna, Warszawa 1975.
155. Wojciechowski L.P., Mikuláš P., *Sociálne siete ako špecifická forma komunikácie s dôrazom na fotografiu* [In:] B. Šramová a kolektív (eds.), *Tolerancia a intolerancia v spoločnosti*. Melius, Bratislava 2010.
156. Wojtyła K., *Osoba i czyn oraz inne studia antropologiczne*. T. Styczeń, W. Chudy, J.W. Gałkowski, A. Rodziński, A. Szostek (red.), Wydawnictwo Towarzystwa Naukowego KUL, Lublin 2000.
157. Yoshida T., Yashiro K., Suzuki Y., Intercultural communication skills: What Japanese businesses today need. *International Journal of Intercultural Relations*, 2013, Vol. 37, no. 1, p. 72-85.
158. Young G., *Reading and Praying Online: The continuity in religion online and online religion in Internet Christianity*, [in:] L. Dawson, D. Cowan (eds.), *Religion Online. Finding Faith on the Internet*, Routledge, New York 2004.
159. Zacher L.W., *Etykietowanie przyszych społeczeństw – kryteria, określenia, ewaluacje* [In:] M. Sokołowski (ed.), *U progu wielkiej zmiany? Media w kulturze XXI wieku. Nurty – kategorie – idee*. Oficyna Wydawnicza „Kastalia”, Olsztyn 2005.
160. Zacher L.W., *Spółeczeństwo postinformacyjne w kontekście ewolucji społeczeństw i wizji przyszłości* [In:] L.H. Haber, M. Niezgoda (eds.), *Spółeczeństwo informacyjne. Aspekty funkcjonalne i dysfunkcjonalne*. Wydawnictwo UJ, Kraków 2006.

161. Zacher L.W., Transformacje gospodarek - od sektora informacyjnego do gospodarki opartej na wiedzy. *Monografie i Opracowania SGH*, 2005, nr 540, p. 59-69.
162. Zacher L.W., *Transformacje społeczeństw. Od informacji do wiedzy*. Wydawnictwo C.H. Beck, Warszawa 2007.
163. Zacher L.W., *W kierunku społeczeństwa wiedzy. Niektóre przesłanki i rekomendacje dla myślenia strategicznego*, p. 291. See: http://www.institut.info/images/stories/ksiazki/01_ue_sl_gow/r20.pdf.
164. Zalewski D., *Opieka i pomoc społeczna. Dynamika instytucji*, Warszawa 2006.
165. Zemler Z., *Public relations: kreowanie reputacji firmy*, Poltex, Warszawa 1992.