

UDC [316.774:(651.4+004.738.5)]:130.122:37.032

MODERN ELECTRONIC MEDIA AS A RISK OF SPIRITUAL SAFETY AND PERSONAL DEVELOPMENT

Barbara Sarti

The article concerns the modern electronic media and the threat they pose to the development of personality and spiritual development of the young generation. The essence of the article is the thesis of Giovanni Sartori, which shows the transformation of a contemporary abstract thinking man, subordinate to mass culture, audiovisual, who changes his nature from homo sapiens into homo videns. The ability of abstraction expressed by both the language and the way of thinking is the basis of full and deep communication. It features the symbolic character of man and becomes the basic source of rational human culture. The educational potential for human development towards homo creator is the idea of J. Kozielecki's transgression, and therefore creative, innovative and expansive activities. Thanks to them, it is possible to cross the hitherto human boundaries in terms of material, symbolic and cultural achievements. I give examples of educational activities in the School of Creative Activity, where the ability of the conscious experience of the media space allows a child to develop a critical attitude towards the content they convey. The use of the media in the process of autonomous learning should be based on the ideas of free, free development, embedded in the world of values and culture.

Keywords: *Homo Videns, Homo Creator, animal symbolicum, transgression, media education, education through Art, personality development, spirituality development, cyberspace threat, media violence, human values, moral development.*

The intensity of change experienced by man in the world of continuous technological change leads to the social and emotional confusion of individuals. World-wide research environments highlight the existence of real threats that depend on the unlimited influence of media messages on people. They lead to a restriction of development in the area of creative, free and creative personality, bringing the autonomous and independent entity into the reflective and materialistic community.

The impact of new technologies on human development, at the same time we have to analyze many levels. Referring therefore to the layer of the

development of cultural, social, psychological or axiology and human values. Their mutual penetration, it becomes a subject of discussion on the contemporary man and leads to more and broader analysis of the impact of new technologies on the intellectual and emotional development of man.

1. The attitude of the homo videns

The problem of deformation of the intellectual understanding of the world of symbols and abstract perception of the content found in the deliberations of the Italian political scientist Giovanni Sartori. He discusses the problem of negative changes in the human psyche caused due to new technologies. Giovanni Sartori shows the transformation of an abstract thinker – homo sapiens, into a man subordinated to audiovisual culture – homo videns.

The ability of abstraction expressed by both the language and the way of thinking is the basis of full and deep communication. Highlights the symbolic nature of the human being and becomes the primary source of intelligent human culture. Thinking arising from the need to transform the spoken word becomes the basis of our nature and emphasizes its complex nature. As Giovanni Sartori writes, “Man makes acts of reflection on what he says. Not only communication, but also thinking and learning that characterizes man as a symbolic animal, takes place in the language and using language. Language is not only a tool of communication but also of thinking. To think not necessarily have to see” [7, p. 16].

Technological progress brings about a transformation of thinking, triggered by the change in the received messages. The word is replaced by the image. And this becomes a new source of human knowledge about the world. Media development changes the relationship between the source of information and their audience. Media becomes the image carrier, whose task is direct mapping of reality, in everyday life often unattainable (G. Sartori) [7, p. 13-20]. Giovanni Sartori referring to the process of transforming a symbolic human into a pictorial, emphasizing its impact on intellectual impoverishment. Such getting rid of ambiguity in thinking leads to a reduction in the ability to communicate by the word “impoverishment of the process of understanding” (G. Sartori) [7, p. 26]. As a result, this leads to a progressive reduction in people-to-people contacts. The departure from symbolic communication limits the understanding of social processes. Changing a culture based on knowledge and belief in an entertainment culture (generally available). The image can become a carrier of unambiguous symbols such as a house or a table. However, it is not able to show complex concepts such as the nation or the bureaucracy. “Showing

the unemployed does not allow you to understand why there is unemployment or how it can be combated. To the same extent, the image of a prisoner leaving the prison does not explain the idea of freedom, the image of the poor does not explain poverty, the image of the sick does not explain the substance of the disease. In conclusion, all knowledge of the homo sapiens species develops in the sphere of mundus intelligibilis (conceptual sphere, idea, thought), which is by no means mundus sensybilis (the world perceived by our senses)." (G. Sartori) [7, p. 27].

Contemporary media, especially television, providing us with a ready picture is intellectually retarded by modern man, taking away its complex and intellectually-based understanding of acquired knowledge (G. Sartori) [7, p. 26].

This process continues to create the virtual reality space next to the image. Deforming the notion of reality through an active, multidimensional global message. Internet resources, however, offer a broader range of available information sources, adapting to the needs and requirements of the recipient. They leave room for a reflexive choice of information. "The possibilities of the Internet are endless, both in the good and the bad. They have and will be positive if the user uses them as a tool for gathering information and messages, i.e. when they will cause purely intellectual needs, the desire to know and understand. [...] Paideia television makes the Internet illuminated by cultural illiterates who soon forget the bit of knowledge they had to learn in school. They use the Internet to kill time, fill the void of life in the company of twin souls in the field of sport, sex or other minor hobbies" (G. Sartori) [7, p.30]. As Giovanni Sartori points out, the change in the way of thinking induced by modern media causes the thought to fall, and thus refrains from reflective exploration of the experiencing world. Language thus becomes the only tool necessary for communication by limiting and simplifying it.

2. Transgression

The isolation of individuals from the social sphere causes growing internal conflicts. The ability empathic and intuitive perception of the world is replaced by a consumerist attitude of selfishness, which leads to perdition sensitivity to the surrounding world and people.

Human development takes place in the social space. It will condition its behavior and reactions to certain situations. The action is conditioned by both spiritual and intellectual development. This constant pursuit of new goals and exceeding its own limits was determined by the outstanding Polish

researcher Józef Koziński. His vision of man was defined in the transgression model.

Man as an animal symbolicum and homo creator, not tempted to homogenize the culture transmitted by aggressive media, will avoid adopting the attitude of homo videns. The possibilities of human development in homo creatore proposed by Józef Koziński are described as transgressions. As the author writes: "I will call the action transgression - creative, innovative and expansive - both individual and collective, which exceeds the boundaries of human achievement to date material, symbolic and cultural" [5, p. 45]. As the ability to cross yourself – go beyond yourself [5, p 45].

Such an attitude allows to overcome the barriers and limitations of self-development and allows to create new values. "The purpose of the transgression (transgressive action) is to go beyond what an individual is and what he possesses. The intent of the transgression is to cross the boundaries of the subject [...], which seeks to control nature, introduces technical innovations and attempts to self-development" [4, p. 44].

Transgressive attitudes were determined in four individual human development - four-dimensional space (J. Koziński) [4, p. 50-52].

The first one is focused on the physical world, the second refers to the implementation in the sphere of freedom, and the third refers to the intellectual creation, the fourth to the intellectual development and character formation. These four dimensions are captured as a direction of action towards things, towards people, towards symbols and towards oneself. In terms J. Koziński only exceeded these limits, determines our humanity and shapes our personality.

The concept of transgression allows for a better understanding of the process of spiritual and moral development of man. In activities aimed at stimulating the development of the individual, special attention is paid to its multifacetedness and ability to adapt to the environment. The particular importance of this process relates to the actions taken by children. Mastering new skills and acquiring new values allows you to creatively transform and modify the surrounding space. Achieving selected to stimulate motivation and encourages further action. There is a constant quest for a goal to pursue, beyond the boundaries of what has been accomplished so far. Encourages you to move your boundaries and reach new areas that are inaccessible (e.g., gaining knowledge, developing curiosity).

The media degrades the transgression process by imposing content and patterns of behavior. They do not stimulate creative activity, do not develop

creative attitudes and problem-solving approach to known issues. Finally, they do not stimulate individuals to actively verify their validity of the known assertions. By controlling the individual needs of consumers, they create internal conflicts and limit multi-faceted development.

As a result, the process of inner motivation of the individual referred to as the man's desire to confirm and increase his value is disturbed (*hybris*) (J. Koziński) [2, p. 52]. Specifying “normal driving forces of action. Satisfaction of these aspirations, i.e. self-esteem, brings satisfaction and pride; Increases the sense of personal security, merges individual personality and allows optimistic view of the world; Finally gives meaning to life” [2, p. 52]. The actions that a person undertakes are necessary to compare themselves with other members of society. In order for an individual to be fully committed to the environment and to become interpersonal, an active environment is needed to receive messages. Only then it creates an image of himself.

3. The impact of the media and their social role

One of the most important issues with regards to media impact research is the skillful selection of the perceived stimuli and the effective use of them through further development.

The basis of such activities should be environmental and cultural norms. The issue of security, in the context of personality development, specifically refers to the emerging attitudes of young people. It is they who are most vulnerable to the impact of current, the surrounding media. In particular through programs not adapted to their age and perceptual capabilities. As Janusz Gajda writes, “Television can develop literary interests, stimulate active participation in culture, and shape moral attitudes. These capabilities hides the TV when the reception it is properly planned and targeted, and after seeing will be considered in the conversation discussion – its content and form” (J. Gajda) [1, p. 121].

In practice, the choice of programs and their content are dictated by the principle of randomness. Particularly risky are programs tailored for adults only, and therefore those where violence and aggression play a major role. The slow, gradual impact thus exerted on the child's psyche, leading to a change in his psyche. J. Gajda identified three basic types of media impact on the human personality.

The first was identified as direct. It refers to the emotional reaction triggered by a particular program. Another cumulative, characterized by TV series. It causes a slow and steady change in the mindset of the audience. In a similar way, the subconscious influence is triggered by the initial rejection of

the presented attitudes in relation to the context in which they are presented. After some time the presented content and related emotions weaken the impact of the presented attitudes remains just as intense (J. Gajda) [1, p. 111].

Emotional experiences that accompany a child during the direct reception of information proposed by the media leave a permanent trace in his mind and in the way he perceives the world. Often, the child must cope alone with experiences which have experienced. A child is much more susceptible to suggestion than an adult. He adopts the multimedia designs proposed and uncritically assimilates them as his own. This effect is enhanced by identifying with the main character of the program being watched. However, as J. Gajda writes, “Positive heroes for children's personal patterns, as we have already said, have a strong influence and must be seriously taken into account in educating children and shaping their moral attitudes. [...] Among the pedagogues emphasizing the importance of personality patterns in shaping moral attitudes, voices on educational influence are emerging more and more by negative models (conflicting) antigens, which show the experiences of modern man – A sense of anxiety, danger, embarrassment in everyday conflicts. The reflexive attitude towards this type of hero, the assessment of his behavior, the insight into his motives, can be a great opportunity to reflect on one's own life and the way to self-shape one's own view of the world.” [1, s.125-126]

Analysis of the behavior of heroes (positive and negative) may lead to reflection on the problems and the experiences of these characters. Properly used, it can become a constructive experience in the space created by modern media. The meticulous analysis of heroes' attitudes, supported by discussion, is able to expose negative behaviors and positive patterns.

Active attitude towards new technologies puts educational activities on the forefront of the need for controlled use. The need to create a theoretical basis in working with children, based on research in pedagogy and psychology, points to the interdisciplinary nature of media education. Areas of these activities Separate by J. Gajda refer to:

- “- cognitive theory of media communication;
- the theory and practice of mass media culture;
- information technology;
- methodology of media education.”

The cognitive theory of media communication encompasses all the problems associated with the reception of media messages by the human brain.

The theory and practice of mass media culture is devoted to the problems of creating and functioning of the media culture.

Information technology is a tool for the collection, processing and presentation of information by humans.

“Methodology of media education teaches how to prepare teachers for the use of the media” (J. Gajda) [1, p. 150].

4. The social role of the media

The development of an entity in a social space controlled by the media forces it to adapt to ever-changing information and ways of presenting it. The global development of new media calls for changes in the reception and assimilation of received content. In the light of this development, the need arises to define the general values of human contact. “The increased interest in information-literate human beings is due to the profound changes that a new era brings, in which operational processes are known to be a critical condition for the well-being of societies. [...] This increases the need to seek new solutions both in the educational systems of existing and alternative. This situation fosters the interest of the self-empowered person, the depressed person whose chief characteristic is creative thinking and active action” (J. Gajda) [1, p. 140].

5. Alternative use of the media

The ability to consciously experience the media space allows a child to develop a critical attitude towards the content they convey. This attitude must develop based on values perceived both in the spiritual and material aspects. The use of the media in the process of autonomous learning should be based on the ideas of free, free development, embedded in the world of values and culture.

In the continuous formation of a new society, while increasing the activity of social life, an institution which, despite its importance, is undoubtedly unable to keep up with the constant change is education. Still thoughtlessly we educate people focused solely on gain and welfare material by enhancing isolation in the surrounding environment. We inhibit spontaneity, intuition, imagination and even young people full of creativity.

An institution looking for links between art values and technology is the School of Creative Activity in Zielonka near Warsaw (NSP 48). It is a facility undertaking, more than 20 years, educational activities through aesthetic values. By redefining assumptions derived from the mainstream of the New Education, successfully uses modern media. By combining the values of aesthetics and creativity with the available technology.

The school is using the Information and Communication Technology (ICT) program, with 6-year-old children starting work. By gaining access to multi-media information, they learn the possibilities of using them in their daily lives. So early contact with information carriers, to shape the correct attitude towards these sources, and work in virtual space to make it safer.

The computer lab proposes children to create computer graphics in a recurring space (for example, a business card diploma invitation). Children use Internet resources for virtual travel (use of Google Earth 3D applications). They learn to visit the world’s museum collections. They organize tours by planning the route, time and length of the itinerary. They use pages that allow you to order and pay (eg tickets to the theater). Spreadsheets calculate the planned costs.

During the classes children learn the design of the pages. They plan content and graphic design (the ability to virtualize their achievements or interests). There is also the possibility to design virtual space (e.g. room). Students also have the opportunity to create a film of their own. Work begins with writing your own script. The next stage is to create scenography and characters. The space needed to make the film is created by children from plastic materials (e.g. paper, plasticine).

Such activities show the potential of new media in working with children. They combine traditional aesthetics with modern media. Showing children the opportunity to develop and gain knowledge in cyberspace, changes the importance of the media in the development of the child. The acquired skills in the school are confirmed by the ECDL certificate and numerous prizes in the international computer contest “Beaver”.

The age of digitization requires taking responsibility for preparing children for the conscious use of a variety of media (computers, tablets, phones). It is necessary to limit the reach of young learners, as well as to develop selective skills and to critically analyze their content.

It is of great importance to introduce young people to the skillful use of the media in everyday life. Their rational use and the simultaneous determination of the limits of their influence.

The change in the way we think and analyze the information coming from the media is changing the way people think today, giving him the chance to give him a chance to be homo creator rather than homo videns.

6. Summary

Modern media, as Giovanni Sartori points out, change the nature of the abstract thinking man, creating symbols, and able to read them into a being called homo videns – passive receiver of information, mostly visual. In

addition to the undisputed possibilities of learning the world and learning, cyberspace brings cyberspace with a number of threats and isolates individuals from each other by degrading interpersonal contacts. Their ability to dialogue and meet in a man-man relationship, I think, as you understand it Martin Buber (M. Buber) [11] is limited. Contemporary young people are addicted to television, the internet and mobile phones, losing four hours a day for media games and games, which limits the process of getting to know and socializing with their peers. Often young people are involved in cybercrime and symbolic cybercrime.

Modern media are becoming a threat to the development of the personality and spirituality of the young generation. Opportunity for pedagogical modification is an educational action towards the development of the human being as a homo creator. Arts-related activities promoted by the INSEA(www.insea.org) during congresses held every three years. The creation of the INSEA (1951) was initiated by Herbert Read [12], and his book Education through Art has been translated into many languages around the world.

Humanistic alternative for addiction to cyberspace are creative action drama, quasi-theatrical, visual art activity, which are correlated with the use of available media, they are the possibility of the personality development and sublime spirituality.

From the psychological point of view, the development of personality and deep spirituality is the idea of J. Koziellecki's transgression, the inclusion of creative, innovative and expansive activities in educational processes. Thanks to them, it is possible to cross the hitherto human boundaries in terms of material, symbolic and cultural achievements. In my presentation, I gave examples of such educational activities at the Creative Activity School in Zielonka near Warsaw, where the ability to consciously experience the media space allows the child to develop a critical attitude towards the content they convey. The use of the media in the process of autonomous learning should be based on the ideas of free, free development, embedded in the world of values and culture.

References

1. J. Gajda, *Edukacja Medialna*, wyd. A. Marszałek, Toruń 2002.
2. J. Koziellecki, *Człowiek wielowymiarowy*, wyd. Żak, Warszawa 1996.
3. J. Koziellecki, *Koncepcje psychologiczne człowieka*, wyd. Żak, Warszawa 2005.
4. J. Koziellecki, *Koncepcja transgresyjna człowieka*, wyd. PWN, Warszawa 1987.
5. J. Koziellecki, *Spoleczeństwo transgresyjne*, Szansa i ryzyko, wyd. Żak, Warszawa 2004.

6. J. Koziellecki, *Transgresja i kultura*, wyd. Żak, Warszawa 1997.
7. G. Sartori, *Homo videns, Telewizja i postmyślenie*, przekł. J. Uszyński, Wyd. Uniwersytetu Warszawskiego, Warszawa 2007.
8. *Sztuka i wychowanie w kulturze konwergencji, Wyzwoleni i zagubieni w sieci*, pod. red. M. Zalewska-Pawlak, wyd. Uniwersytetu Łódzkiego, Łódź 2015.
9. *Technologia informacyjna w procesie dydaktycznym*, pod red. M. Tanaś, Wyd. Mikom, Warszawa 2005.
10. I. Wojnar, *Humanistyczne intencje edukacji*, Wyd. „Żak”, Warszawa 2000.
11. M. Buber, *Ja i Ty: wybór pism filozoficznych*, przekł. J. Doktor, Wyd. „Pax”, Warszawa 1992.
12. H. Read, *Wychowanie przez sztukę*, przekł. A. Trojanowska-Kaczmarek, Wyd. Zakład Narodowy im. Ossolińskich, Wrocław 1976.

НОВІ ЕЛЕКТРОННІ ЗМІ ЯК ЗАГРОЗА ДУХОВНОЇ БЕЗПЕКИ І РОЗВИТКУ ОСОБИСТОСТІ

Барбара Сарті

У статті розглядаються сучасні електронні засоби масової інформації і загрози, які вони представляють для розвитку особистості і духовного розвитку молодого покоління. Суть статті виражена словами Джованні Сарторі, який показує трансформацію сучасної абстрактно мислячої людини, яка є підлеглою до масової культури та аудіовізуальної, яка змінює свою природу з людини розумної на людину, яка дивиться. Здатність до абстракції, вираженої як у мові, так і в образі мислення, є основою повного і глибокого спілкування. Вона вказує на символічну природу людини і стає основним джерелом раціональної людської культури. Освітній потенціал розвитку людини до людини творця -- ідея трансгресії (Ю. Козелецький), і, отже, творчої, інноваційної та експансивної діяльності. Завдяки чому можна вийти за межі тих людських меж, які досі ніхто не перетинав з точки зору матеріальних символічних і культурних досягнень. У статті представлені приклади освітньої діяльності в Школі творчої діяльності, де здатність свідомого досвіду медійного простору дозволяє дитині розвивати критичне ставлення до змісту твору. Використання засобів масової інформації в процесі автономного навчання має ґрунтуватися на ідеї свободи, вільного розвитку, впроваджених в світі цінностей і культури.

Ключові слова: людина, що дивиться, людина творець, символічна тварина, трансгресія, медіаосвіта, освіта засобами мистецтва, розвиток особистості, розвиток духовності, загрози кіберпростору, насильство в ЗМІ, людські цінності, моральний розвиток.

**НОВЫЕ ЭЛЕКТРОННЫЕ СМИ КАК УГРОЗА ДУХОВНОЙ
БЕЗОПАСНОСТИ И РАЗВИТИЯ ЛИЧНОСТИ****Барабара Сарті**

Статья посвящена современным электронным СМИ и той угрозе, которую они создают для развития личности и духовного развития молодого поколения. Суть статьи выражена словами Джованни Сартори, который показывает трансформацию современного абстрактно мыслящего человека, который находится в подчинении массовой культуре и аудиовизуальной, который изменяет свою природу с человека разумного на человека смотрящего. Способность к абстракции, выраженная как в речи, так и образе мышления, является основой полного и глубокого общения. Она указывает на символическую природу человека и становится основным источником рациональной человеческой культуры. Образовательный потенциал развития человека к человеку создателю – идея трансгрессии (Ю. Козелецкий), и, следовательно, творческой, инновационной и экспансивной деятельности. Благодаря им можно выйти за пределы тех человеческих границ, которые до сих пор никто не пересекал с точки зрения материальных, символических и культурных достижений. В статье представлены примеры образовательной деятельности в Школе творческой деятельности, где способность сознательного опыта медийного пространства позволяет ребенку развивать критическое отношение к содержанию, которое они передают. Использование средств массовой информации в процессе автономного обучения должна основываться на идее свободы, свободного развития, внедренных в мире ценностей и культуры.

Ключевые слова: человек разумный, человек смотрящий, человек-творец, символическое животное, трансгрессия, медиаобразование, образование средствами искусства, развитие личности, развитие духовности, угрозы киберпространства, насилие в СМИ, человеческие ценности, нравственное развитие.

Sarti Barbara – MA, PhD student, Aesthetic Education and Cultural Studies Unit in Faculty of Education University of Warsaw (Warsaw, Poland) E-mail: b_a_r_b_i@o2.pl

Сарті Барбара – магістр мистецтв, аспірант кафедри педагогіки факультету теорії естетичного виховання Варшавського університету (м. Варшава, Польща). E-mail: b_a_r_b_i@o2.pl