

Sekcja: FILOZOFIA TECHNIKI - CultMedia  
Przewodniczący: **Andrzej KIEPAS**  
Uniwersytet Śląski  
Katowice

**Małgorzata BOGACZYK-VORMAYR**  
Institute for Advanced Studies in Social Ethics  
Salzburg, Austria

**TEXT AS WEB  
ELECTRONIC LITERATURE AND NET ART**

**TEKST JAKO SIEĆ.  
LITERATURA ELEKTRONICZNA I NET ART**

Taking into account the enormous changes in creative processes that happened in literature and arts during the last two centuries and stayed in close relationships with the huge social-cultural transformation, it is important to meet the widely held assumption that culture is completely opened by new media through its digitalization with a fundamental criticism. Currently, we find ourselves in a situation in which the users of those forms of culture that are accessible through new media display a kind of ignorance, with regard to the past as well as to the present time. An easy access and use of the newest technical achievements seem to fulfil all users' needs that are more and more quickly multiplied, without leaving any space for their analyses and for their understanding.

Interdisciplinary debate on new multi-faceted media serves, among other aspects, to prevent such "ignorance" – taking into consideration believes, ideas and forecasts with which the development of the newest media confronts societies, science and culture.

In my presentation I will discuss literary, anthropological, ethical, and aesthetic analyses of the hypertext as an open, interactive and nonlinear literary form. I will deal with the following issues, net art theories and specific works:

- Hyphology between deconstructivism and cyber-aesthetics (R. Barthes, J. Derrida, N. Bolz, L. Manovich, and others)
- The Internet and new models of authorship (M. Amerika)
- Philosophical conceptions of self and intersubjectivity under the influence of the current models of interaction and Web communities (e.g. P. Lévy, A. Bandura, C. Higgins)

- Art work and the category of Hybrid Art
- Presentation of selected literary blogs
- Interpretation of selected hypertext projects: M. Joyce – “afternoon. a story”, R. Nowakowski – “Koniec świata według Emeryka”, S. Berkenheger – “Zeit für die Bombe”, S. Maskiewicz – “Quadregio”.
- New accounts of literature and talent that are related both to philosophical aesthetics and media science.

**Björn EGBERT**  
 Universität Potsdam  
 Germany

**THE GENESIS OF TECHNIQUE BY USING THE DIDACTIC PRINCIPLES  
 CONSTRUCTION-AND PRODUCTION-TASK AS PART OF SCHOOL  
 AND UNIVERSITY EDUCATION**

From an engineering-didactics perspective, there are several good reasons to support complex learning environments and initiatives that offer students the possibility to learn in a wide range of technology.

On the one hand, this approach enables students to acquire basically skills like endurance, teamwork, innovative thinking or network thinking. On the other hand, the specific technical learning content of their previous studies has to be used to solve the complex challenges.

In the studies of the engineering degree, the benefits of that perspective are detected since decades. Each student has to absolve practical trainings and to solve complex tasks. So, the confrontation with the genesis of technique is an important element of the individual learning process of students.

The education of pupils especially in the secondary level and of students of technical teaching profession is different. Complex learning environments with long-term tasks are often uncommon. That does not mean they do not have practical trainings, but rather the level of learning is often based on field-specific teaching contents and they do not get the chance to create their own new solutions for given difficult challenges. The consequences are dramatic ones. How should teachers share experiences in the classroom, which they do not have learned even before themselves? And how can students get able to understand and apply

technology, if they have not dealt with it actively and profoundly? It may not be the goal of teaching to move only at the level of knowledge reproduction.

It is clear that to encourage students and pupils to be responsible for themselves and others, to be innovative, to manage private and professional challenges and to have the capacity for lifelong learning, not only learning field-specific teaching contents, but particularly complex learn-experiences are required. The students have to be confronted with challenges, in which they have to reflect their actions and have to use suitable work strategies. Solving this task is also aim of technical didactic and the profession of technical teachers.

In terms of content the necessary technical knowledge, is already partly transmitted by school education. Especially schools with a main focus on natural science often have a technical focus too. In the technical-course of studies of teacher-education the required learning objects are taught of course too. The question that arises is how those contents are used currently and how they can be used in a way that allows achieving the presented goals.

This presentation makes it clear that teaching should be guided by the achievement of complex learning objectives. For that there should not be applied methods that primarily appeal to cognitive demands.

Because of this reason, especially action-oriented methods, such as projects, scenarios or simulation-games are usefully. These methods allow pupils and students to take responsibility, to show commitment and to work self-directed.

An example will be used to show how the didactical didactic principles called “construction-task” and “production-task” can avert. It is a *plea* to make use of it as an indispensable part of school- and university-education in the field of technique. But first, the two methods and the aims are presented in more detail. Afterwards, the example is named shortly.

The purpose oriented inventing, designing and constructing is the goal of the construction-task. The production of a concrete object is not the aim of work. Especially the solving of a technical problem by using different technical solution ideas is the focus of that principle. Therefore learner have to absolve a process, consisting of analyzing and clarifying the task, gathering the information and approaches, evaluating the approaches to find a solution, designing and constructing, evaluating and optimizing the solution.

Is a viable solution found, the production of a technical object can be achieved, in form of a working model or prototype. This is the goal of the production-task. It seems to be clear, that the combination of these methods allows pupils and students to learn about

techniques, to handle and use techniques, to shape techniques and especially to evaluate techniques.

How these methods can be employed in detail in order to achieve the designated goals, will be shown by one example. It is called *safety shower tester* and was invented as well as constructed by two teacher-students by using the construction-task. A prototype will be build soon. The task was to find a solution for testing safety showers in academic and scientific facilities especially laboratories. The problem was that no practically useful artifact existed. That example is useful to explain which high level results and powerful growth in competence can be expected from teacher-students in the field of engineering.

**Julius ERDMANN**  
Universität Potsdam  
Germany

**BETWEEN REBELS AND LEGIONS. TRANSFORMATIONS OF SYMBOLIC  
RESISTANCE AND PROTEST ON THE INTERNET**

**BUNTOWNICY I LEGIONY. TRANSFORMACJE OPORU SYMBOLICZNEGO I  
PROTESTU W INTERNECIE**

While different forms of resistance on the net are still increasing, recent articles about the role of the internet for such forms of protest remain between euphoric hope and disappointment. A closer look to those reviews shows that they're coming from a tradition of 'hard', i.e. result-oriented perception of resistance. Though resistance on the net entails new structures which are not included in those traditional concepts: breakup of the subversive subject (anonymous), renunciation of the street as space of resistant activity (symbolic resistance in social networks), renunciation of the creative-subversive genius by general availability of symbols of resistance ('slacktivism'), ending the conception of resistance as goal-oriented action (occupy-movement).

Based on the socio-cultural constructivism of Siegfried J. Schmidt, it will be argued that by means of new media and before all the internet, occurs a transformation of subversive activity and that they are challenging those traditional concepts. Resistance on the internet is deeply connected to identity construction, symbolic interaction, new forms of collectivity and another comprehension of culture.

A detailed analysis of recent examples (the Egyptian blogger Alia Magda El Mahdy and the protest and strike against SOPA/PIPA) discloses those levels of internet protest and reflects the internet as an intermediary between collectivity and the individual.

**Pavel FOBEL, Daniela FOBELOVA**  
Matej Bel University  
Banská Bystrica, Slovakia

### **NEW MEDIA – A HOPE FOR REVITALIZING THE MORAL ELITES NOWE MEDIA – NADZIEJA NA OŻYWIENIE ELIT MORALNYCH**

The importance of modern media is growing not only in terms of their broad impact on the social communities and mediation of information, but also on the social processes and conduct of social elites. These representatives do not hide their power ambitions, lose social sensitivity and also subject their behavior to these ambitions. Therefore their conduct often includes corruption, nepotism and other moral failures. The role of media in a democratic community is to detect and curb unethical practices. In this context, modern media, especially the Internet, fulfill one of the most important tasks.

The Slovakia's experience shows the current moral problem of elites, the role of the media as well as of the Internet options in the mobilization of protest against elitist moral failure. A good example in our country presents the Gorilla affair that shows the power of the Internet in exposing corruption and involving public against the elites and their practices in the area of Slovak politicians. The political topic under consideration by newly created parties and interest groups has become ethical. It is known that within the EU Slovakia belongs to the states with the greatest corruption. Our non-governmental organizations, private or public media, traditional leaders of reforms – i.e. those entities which have recently been associated with democracy and the high social trust failed to disclose the reasons publicly and reduce corruption substantially. The Internet and mainly social networks have become the important means for moral awaking citizens, contesting political elites, disclosure of political practices as well as needed revitalization of elites. The prevailing concerns about the increased scrutiny lead to greater management responsibility of institutions. Our traditional media actively engaged in this public protest and encourage public discourse focused on the erosion of elites and model of their political operation. The Internet as a virtual public space and civic expression of interest also showed weaknesses of this media, its moral duality.

The Gorilla affair pointed to the raising role of new media which are an important player in the revitalization of our moral elites, too. It pointed also to the fact how social networks affect elites regrouping. New media also create a significant space for broad public discussion and preferred interests. Extensive penetration of the Internet (56%) and literacy in this area confirm that the Internet has become, in addition to traditional media, the increasingly important means of democratization and value transformation of our society. The real social protest is alternated still in greater extent by virtual space.

**Gerd GRÜBLER**  
University of Mainz  
Germany

**GEHIRN-COMPUTER-SCHNITTSTELLEN ALS MODELLE DER  
PHILOSOPHISCHEN ANTHROPOLOGIE  
BRAIN-COMPUTER-INTERFACES AS MODELS IN PHILOSOPHICAL  
ANTHROPOLOGY**

**MÓZG – KOMPUTER – INTERFEJS JAKO MODELE ANTROPOLOGII  
FILOZOFICZNEJ**

In this talk I like to (1) introduce some information about the technology of brain-computer-interfaces (BCIs) and (2) use them as models for philosophical anthropology in connection with the increasing medialization of human-world-interaction. I will present some speculations as well as some data concerning the ability of human beings to live and to organize their world without any motor activities.

(1) For about the last 20 years brain-computer-interfaces have been investigated with increasing intensity and have in principle shown their potential to be useful tools in diagnostics, rehabilitation and assistive technology. The central promise of BCI technology is enabling severely impaired people. Successful applications are for instance communication devices enabling locked-in patients in staying in contact with their environment, or prostheses enabling paralysed people in reaching and grasping. A BCI usually consists of three parts: a) a component acquiring signals coming from the brain, b) a unit that amplifies and interprets those signals, and c) an ‘actuator’ that is (partly) controlled and steered by the interpreted and modified signals. In applications designed for prospective widespread and/or everyday use, technologies using electrical signals acquired by surface electrodes are currently the core solutions because of their portability, easiness of use, and relative cheapness.

(2) As interfaces not requiring any motor activity from the user's side, BCIs connected to electronic media or to tele-presence-robots might be taken as radical illustrations and models for an ultimate destination of the modern tendency of medialization. While technology skeptics would argue that this tendency contradicts essential human features and leads to a loss of quality of experiences, for the trans-humanist technologies like BCIs would be only first but necessary steps in human technological self-evolution towards minds running on hardware more durable than biological bodies. An anthropologically interesting question is whether we can really think of living 'full' human lives by organizing our world of experiences and communication on the basis of thought-activity only. As Heidegger has shown, our regular all-day life is characterized by the 'invisibility' or transparency of the things we work with. Therefore, a necessary requirement for any technology mediating the way human beings approach the world is that they 'disappear' in use, i.e. become 'invisible'. Does brain-computer-interfaces have this potential? Preliminary qualitative studies give some evidence that they have. Motor impaired users taking part in a semi-structured interview study declared that, after training, they were able 'just to do' what they wanted to do via the BCI. One might, modestly, conclude that human life has enough plasticity to be engaged in a totally technologically mediated world without losing its 'essence'.

**Marek JACHIMOWSKI, Zbigniew ONISZCZUK**  
Uniwersytet Śląski  
Katowice

## **WYKORZYSTANIE NOWYCH MEDIÓW W KOMUNIKACJI SPOŁECZNEJ W POLSCE**

### **VERÄNDERUNGEN DER POLNISCHEN GESELLSCHAFT UNTER DEM EINFLUSS NEUER MEDIEN**

Komunikacja za pośrednictwem nowych mediów staje się przedmiotem badań specjalistów z różnych dziedzin. Zajmują się nią naukowcy z takich dyscyplin, jak: nauki o mediach, socjologia, psychologia, filozofia czy informatyka. Badania nad tym typem komunikacji wymagają integracji różnych dyscyplin, bowiem ze swej natury mają charakter interdyscyplinarny - powodujący podejście wielotematyczne.

Taka sytuacja wymaga określenia, czym jest komunikacja za pośrednictwem nowych mediów. Zdefiniować ją można *jako nową subdyscyplinę teorii komunikacji i praktyki komunikacyjnej, w której przedmiotem badań jest wykorzystanie e-(technologie cyfrowe)*

*wiadomości przez ludzi w celu osiągnięcia porozumienia poprzez różne media, w różnorodnych kulturach i kontekstach. Badania e-wiadomości służą ponadto, praktycznym celom komunikacji za pośrednictwem mediów cyfrowych, do efektywnego wykorzystania, tego typu komunikacji w różnych sferach działalności człowieka, jako podmiotu.*

Nowe media są mediami wielopłaszczyznowymi, które stanowią wyzwanie do tradycyjnych mediów w komunikacji interpersonalnej i komunikowaniu masowym. Szczególną rolę pełni przy tym Internet, który pozwala na różne formy komunikacji i komunikowania: od masowej komunikacji za pośrednictwem sieci World Wide Web, dyskusji grupowych (czaty, fora) po indywidualne powiadamiania przez e-mail.

W artykule analizujemy potencjał nowych mediów w polskiej przestrzeni medialnej i komunikacyjnej. Mając na uwadze złożoność i szeroki zakres problemu, skupiamy naszą uwagę, w podstawowym zakresie na Internecie, jako nowym medium. Zajmiemy się między innymi takimi kwestiami: czy Internet wpływa na zmianę relacji międzyludzkich? Jak cyfrowe technologie komunikacyjne kształtują komunikowanie interpersonalne, a jak wpływają na procesy komunikacji grupowej czy środowiskowej. Jak w społeczeństwie polskim wykorzystywane są nowe media (technologie cyfrowe) do realizacji celów o wymiarze politycznym, kulturowym czy ekonomicznym.?

O znaczeniu tych kwestii przekonują rezultaty badań empirycznych prowadzonych w Polsce przez różne placówki naukowe. W 2011 roku ponad 7 na 10 gospodarstw domowych miało w domu przynajmniej jeden **komputer**. Odsetek ten wzrastał systematycznie w ostatnich latach, przy czym jest on zdecydowanie wyższy w gospodarstwach z dziećmi. Na przestrzeni lat 2007-2011 rosła również liczba regularnych użytkowników komputerów. W 2011 roku **dostęp do Internetu** w domu posiadało 67% gospodarstw domowych. Odsetek ten był wyższy o 3 pkt proc. niż w poprzednim roku i wzrastał w całym badanym okresie. Poziom tego odsetka był zróżnicowany w zależności od typu gospodarstwa, stopnia urbanizacji miejsca zamieszkania oraz regionu. Podobnie jak w przypadku posiadania komputera, zdecydowanie częściej **dostęp do Internetu w domu** posiadały gospodarstwa domowe z dziećmi. Odsetek ten był również nieco wyższy w dużych miastach oraz na obszarze Polski zachodniej. W 2011 roku niemal 58% osób w wieku 16-74 lat regularnie korzystało z Internetu, przy czym i tu obserwuje się zróżnicowanie w zależności od wieku, aktywności zawodowej, poziomu wykształcenia i miejsca zamieszkania. Najwięcej **regularnych użytkowników** jest wśród uczniów i studentów (98,1%), osób pracujących na własny rachunek (83,2%), a także mieszkańców dużych miast, osób z wyższym



wykształceniem. Poziom ten był podobny dla mieszkańców Polski zachodniej i centralnej, nieco niższy - w Polsce wschodniej.

Analizując **cele korzystania z Internetu** w Polsce, podobnie jak w Unii Europejskiej, największy udział stanowią osoby korzystające z poczty elektronicznej. Największym zróżnicowaniem w krajach UE w 2010 roku charakteryzował się odsetek osób korzystających z usług bankowych. Najmniejszy odsetek tych użytkowników odnotowano w Bułgarii (2%), a największy w Norwegii (83%), przy średniej w UE na poziomie 36%. W Polsce w 2010 roku odsetek użytkowników bankowości elektronicznej wyniósł 25,3% i w następnym roku wzrósł do 27,5%. W 2011 roku blisko 30% Polaków (w wieku 16-74 lata) dokonywało zakupów przez Internet; odsetek ten zwiększył się w stosunku do 2007 roku o 14 pkt proc.

Nawet te fragmentaryczne dane wskazują zatem na wyjątkowe istotne znaczenie nowych mediów, a zwłaszcza Internetu dla komunikacji społecznej w Polsce. Pogłębiona analiza wyników badań empirycznych stwarza więc możliwość określenia roli nowych mediów w procesie przeobrażania form i treści komunikacyjnych relacji łączących polskie społeczeństwo.

**Tadeusz MICZKA**  
Uniwersytet Śląski  
Katowice

## **AUDIOWIZUALNOŚĆ TRZECIEGO STOPNIA – RZECZYWISTOŚĆ CZY FANTASTYKA?**

### **THIRD STEP AUDIOVISUALITY – REALITY OR FANTASY?**

Punktem wyjścia w moich refleksjach nad współczesnymi paradygmatami kultury jest kategoria mimetyzmu wskazująca na jedną z najistotniejszych cech audiowizualności, jaką jest naśladowanie – dzięki technikom obrazowym i dźwiękowym – rzeczywistości. Charakteryzując transformację mimetyzmu wyróżniam: audiowizualność pierwszego stopnia, czyli naśladownictwo oparte na filmowych konwencjach oscylujących między reprodukcją a kreacją; audiowizualność drugiego stopnia, czyli naśladownictwo oparte na telewizyjnych konwencjach oscylujących między transmisją bezpośrednią a inscenizowaniem rzeczywistości; oraz audiowizualność trzeciego stopnia, czyli naśladownictwo oparte na multimedialnych wirtualizacjach oscylujących między różnymi formami immersji a symulowaniem sztucznych „rzeczywistości”. Audiowizualności pierwszego, drugiego i trzeciego stopnia wchodzą ze sobą w rozliczne związki i łatwo się przenikają. Relacje między

nimi kształtowane są przede wszystkim przez konwencje różnych gier, które coraz bardziej zastępują dotychczasowe normy społeczne, zwłaszcza etyczne i komunikacyjne. Odwołując się do najnowszych koncepcji filozoficznych kultury oraz do filozofii mediów próbuję dowieść, że: po pierwsze – audiowizualność trzeciego stopnia dynamizuje, przeobraża i wypiera audiowizualność pierwszego i drugiego stopnia w takim zakresie, w jakim ośrodki współczesnej władzy mogą skutecznie dyscyplinować konsumentów/prosumentów-użytkowników nowych mediów za pomocą tzw. przyjemnej dezorientacji; po drugie – rozwój audiowizualności trzeciego stopnia bezpośrednio wiąże się z tendencjami do przenoszenia różnych aspektów i form życia jednostki i życia zbiorowego z przestrzeni realnej do wirtualnej.

**Iwona OSIECKA**  
University of Silesia  
Katowice

## **VIRTUAL REALITY AND THE EPISTEMIC DIMENSION OF IDENTITY** **RZECZYWISTOŚĆ WIRTUALNA I EPISTEMICZNY WYMIAR TOŻSAMOŚCI**

Relatively easy access to virtual reality has significantly changed the development of the epistemic dimension of identity. The man, as such, is in transition. Traditional ways of learning, building social relationships or deeper relationship are transforming. Man and computer in some way are integrating, but the man is the part that can operate in a very flexible way. Without any doubt, the man is a culturally conditioned being, which means that culture and society influence the formation of epistemic dimension of identity. At the same time, instead of the traditional relationship, people often begin to choose relationships developed in virtual reality. Since progress in a field related to computerization proceeds very fast, we should consider the question whether this progress goes hand in hand with changes in the culture and values, or rather precedes it. Virtual reality is not just communication, it is also non-verbal communication and climbing through it into the realm traditionally reserved for intimate relationships. The contents are not only passed, contents are also created. The line between real and virtual reality, seems to blur (e.g. by simulation). The man can create his own identity in much less restricted way than it actually is real. The identities formed in virtual reality can be multiplied, can greatly vary depending on the context of action, and thanks to the phenomenon of immersion, i.e., immersion in the virtual world, influence

in a significant way the formation of epistemic dimension of identity. The question that seems to be extremely important is whether we can speak of virtual identity as such, since emotions, beliefs, etc., were involved in creating of it and which enters into virtual relationships with others, or, taking into consideration its detachment from time we can talk about it only in relation to its real counterpart.

**Hans-Joachim PETSCHKE, Lena SIMON**  
Universität Potsdam  
Germany

**„DER GANZE STRUDEL STREBT NACH OBEN; DU GLAUBST ZU SCHIEBEN,  
UND DU WIRST GESCHOBEN." (GOETHE, FAUST I).  
DIGITALE MÜNDIGKEIT VERSUS TECHNIKPATERNALISMUS IM INTERNET**

Ausgehend von Beispielen aus dem Bereich des ubiquitous computing erfolgt ein Einstieg in das problematische Verhältnis von digitaler Mündigkeit und Technikpaternalismus. Im Anschluß an die inhaltliche Bestimmung der Begriffe "digitale Mündigkeit" und "Technikpaternalismus" und deren Erscheinungsformen bei der Charakterisierung des Internets als Mittel, Medium und Milieu wird dem widersprüchlichen Spannungsverhältnis von Mündigkeit und Paternalismus nachgegangen. Abschließend werden Handlungsstrategien zur Sicherung und Erweiterung digitaler Mündigkeit erörtert.

**Annely ROTHKEGEL**  
Universität Saarbrücken & Universität Hildesheim  
Germany

**SHARE, INFORM, DISTRIBUTE – COMMUNICATION MODELS  
OF WEB-COMMUNICATION**

**SHARE, INFORM, DISTRIBUTE – MODELE KOMUNIKACJI SIECIOWEJ**

Web-communication is characterized by two models of communication which might be mixed in specified situations: a) aspects of interpersonal communication in which persons try to have an effect on each other, and b) aspects of technical transfer based on both principles of connecting data, files and users as well as the functionality of interactivity by which the organization of content and the flow of communication are controlled. It is this mix – so the hypothesis – which provides some new understanding of communication and

corresponding habitudes and which is reflected in some typical communication situations (Emails, Wikis, platforms, social media). These situations (and their parameters) can be investigated by analyzing the verbal data which are used, on the one hand, for representing themes and intentions (WHAT-ABOUT-communication), and on the other hand, as instructions of the interface between the software and the users that reflects the technical model of communication (THAT-communication). In this view the instruction SHARE provides the option that the user can send a file (including his/her own message or of some other authors) to a defined community. What is the distinction between the actions SHARE, INFORM or DISTRIBUTE? Is it the effect of sharing a document that the members of the community have “shared knowledge”? Is it a feature of the community that the members communicate via “shared models” of some key issues? Questions of this kind provide the idea of some research project: might it be that – on the basis of speech-act driven dialogue analysis - we can establish some typology of communication models referring to a mix of THAT- and WHAT-ABOUT communication?

**Tomasz STEPIEŃ**  
Technische Hochschule  
Wrocław

## **A HYBRIDIZATION OF CULTURE? THE PHENOMENON OF TRANSCULTURAL MEDIA'S SPATIALIZATION**

### **HYBRYDYZACJA KULTURY? ZJAWISKO TRANSKULTUROWEJ SPACJALIZACJI MEDIÓW**

The progressive process of globalization appears as the main phenomenon in the last two decades. The changes taking place in social life concern above all the development and mass dissemination of the information and communication technology (ICT) in the sphere of culture and media, what is expressed by 1) the time-space-compression (Harvey 2011; Grossklaus 1995), 2) the elaboration the model of network society (Castells 2007) and the phenomenon of social mobilities (Urry 2009), and 3) the generated revolution in the world of media (Buschauer 2010). Moreover as the way to interpret the social changes officiates the paradigm or metaphor of turns: 1) the cultural turn with the controversy between modernism and postmodernism (Giddens 2008, 2010), 2) the technological turn with the human life technicality (Böhme 2008), 3) the spatial turn with the new affirmation and operating with time and space in the social (Soja 1989, 1996) and historical (Schlögel 2003) dimensions. The

metaphor of turns expresses the process of differentiation inside the discourse concerning culture with the 'traveling theories' (Bachmann-Medick, 2012).

At the same time, with the development of the new media' technologies returns the question about the theoretical explanation of culture and identity. Recently Y. Spielmann (2010) presented a conception of the hybrid culture based on a comparative modernization and hybridization study of the contemporary Japanese culture focused on the point of junction between ICT, medias and new aesthetic forms expressed by the visualization techniques of Manga and Anime; an another example of hybridization we find in architecture (Takamatsu 1995, Hilger 2011). In both cases the operating with new aesthetic forms is an expression of tensions and convergences with the traditional Japanese culture, and the cultural influence of the Occident. Therefore the hybridization of culture appears as one of the most important characteristic of the contemporary societies confronted with the modern forms of identity. If it is possible to create multiple identities? How far we can recognize the spaces of cultures' hybridization? On this questions is focused the discourse concerning e.g. the transcultural and transdisciplinary competences as an expression of the culture and identities hybridization, which in large measure is mediated by the media.

**Mariola SUŁKOWSKA-JANOWSKA**

University of Silesia

Katowice

## **AESTHETIC IDENTITY IN THE CONTEXT OF NEW MEDIA TOŻSAMOŚĆ ESTETYCZNA W KONTEKŚCIE NOWYCH MEDIÓW**

In my presentation I would like to focus on some aspects of the process of phenomenon of global aesthetisation. The last process appears as inspiring and helpful background for any discussion dealing with contemporary, mostly contextualized by new media issue, humanism and thus the problem of contemporary identity. Armed and inspired with philosophical ideas of Jean Baudrillard, Wolfgang Welsch or Zygmunt Bauman, I will face the problem of transversality of the posthuman identity which seems to be reshaped by the context of new media. An exemplification of the transversal condition can be totally new, as I really believe, philosophical understanding of the identity issue. The last one seems to be embodiment of the old, Nietzschean idea of the aesthetic freedom - the freedom beyond good and evil. But the result of this aesthetic promiscuity is a kind of identical haziness and thus

axiological adiaphorization. Both abovementioned problems appear to be a result of quite new position of human body – also totally reshaped by the new media context. But if our consumer identity is mostly or even totally based on the appearing body, thus it is just a phenomenal identity. So is there any substantial base for this phenomenal, transversal identity of permanently becoming oneself *homo aestheticus*? I would like to try to analyze the fundamental question of eventual relationship between an aesthetic quality of new media and eventual new condition of *homo aestheticus* which – as I really believe – seems to be aesthetically designed. I assume, there must be a correlation between ‘momentary’ philosophy as well as aesthetics of new media and the posthuman ‘identity for a moment’. Moreover, maybe the humanism crisis should be connected with the postmodern crisis of the idea of ‘subject’ and its new, aesthetic and thus superficial identity.

**Gerhard ZECHA**  
Universität Salzburg

**NEW MEDIA – SUSTAINABLE EFFECTS FOR EDUCATION?  
NOWE MEDIA – EFEKTY ZRÓWNOWAŻONE DLA EDUKACJI?**

Scientific studies and educational experiences reveal alarming data about the (mis)use of computers and television in grade school classes and kids rooms. Experts not only clearly recommend but strictly request new media of that kind should be banned from childhood living areas. Parents, teachers, instructors, doctors and brain researchers alike point to the *problematic sustainable effects* of New Media. Some of those observations, studies and arguments will be presented. This widely unnoticed and unknown data material leads to the question about the “cultural responsibility” of such unprecedented developments. In particular, it needs to be clarified *who* is accountable for this segment of public as well as private life, *what* precisely is the object that needs to be taken care of, and finally *to whom* is the cultural sustainability of this sort to be justified. Some conclusions will be drawn and presented to further discussion.