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New New Media – Challenges for Media Education

Abstract:

This paper concerns the problem of the behaviour new new media users according to the term proposed by Paul Levinson. This phenomena is called, by the other researchers, social media Web 2.0 or the art of shielding. Examples of such common in network societies behaviour we can find in bloggers activities, Wikipedia editors, Facebook and Twitter users, Second Life players etc. On the one hand it is luck that the Web became, in all those examples, the source of needed information and a place to communication exchange, through the cross and intercultural dialogue platform. On the other hand it leads to questions: did we have to look for all those information in Web? Does the Web communication can replace the "face to face" one? That was for sure the fastest and the easiest way but it leads to a question what we are missing because of that?

Transferring our life into the Network we lost our freedom of choice, part of our laws, privacy, freedom of speech, job, transparency, and, paradoxically, the possibility of free access to information and participate with Culture. The example can be changes that shows in our "reformat" brains. That leads for example to inability in linear reading longer texts. It all leads to the fact that we need to redefine medial education tasks. It needs to be understand as "into the media" education. The traditional understanding of teaching changed its value from transferring knowledge from generation to generation to the fact that youth have better understanding of social processes even if they can't put them into the correct axiology. There is a need to educate new competency in media users. One of the core competencies that characterizes this type of action is multitasking. Users of this type of media at the same time are listening to the music, sending text messages and emailing, using instant messaging, watching the videos. The day that is measured by participators activity in such communication type has 40 hours instead of 24.

The second characteristic behaviour in the new new media comes from the fact noticed by Manuel Castells. With the changes of participation in the world of communication the anthropological space is also changing and communication replaces space-time coordination. The place of the space is being replaced with the space of the flow.The media education task is to describe those transformations and to interpret them in order to put them into the axiological context and then to point correct communication behaviour connected with using "new new media".

Keywords:

New new Media, Education, communication behavior, multitasking.
It is a truism to say that at present our life depends on the media. The data received by the researchers of the school connected with the University of Toronto, signed by such names as Innis, McLuhan or de Kerckhove, is the best proof.
Those issues have a special meaning in the context of appearing of the new new media – the term proposed by Paul Levinson (Levinson 2010). Other researchers call these phenomena social media, Web 2.0 or screened art. All those notions refer to the new way of participation in culture. Unlike the culture of "the new media", it is not consumption of artefacts (books, films, exhibitions etc) but it assumes active participation of all participants of communicational act in the process of creation. Levinson says that the new new media have social character. Examples of such behaviours typical for the Internet societies can be found in activities of people who comment posts on blogs, in activity of Wikipedia editors, in exchanging opinions on Facebook, creating avatars in Second Life etc.

In the aforementioned book, Levinson defines categories of the new new media. He enumerates:

1. writing, sound, audiovisuality, photography and their meaning in the process of communication;
2. information which is the target not the form of transfer of the media;
3. social media (Facebook, My Space, Twitter);
4. blogs, podcasts, video podcasts as types of action typical for the media;
5. connection of the media with the sphere of politics on the one hand and with the sphere of entertainment on the other;
6. hardware and software;
7. control of the media and attempts to censor them.

The new new media seem to be the space in which new culture emerges. It can be said that the world of such open culture is not only shaped by the creators but also, to a great extent, by the previous users. Those users comment posts on blogs, create reading canons or musical canons (for example they create their own playlists), they take part in installations and forms of mass activity such as flash mob. They co-create literary texts as it is in the case of multipoetry.

New forms of co-participation in culture blur the differences between professionals and amateurs (participatory journalism is a good example). Everybody can become a creator. Still a whole list of dangers appear. On the one hand they are connected with the problems of defining one's identity and on the other hand with the attempts of breaching its borders by other participants of the Internet communication. Those changes which take place in front of us should provoke us to ask questions concerning new competences connected with them. The answer may be reduced to one key competence which is experience. Experience which is gained in the process of those new actions, during immersion in the network world. That is why young people have a special place in the process and their way of perceiving the world becomes through the Internet and in the Internet dominating. The culture of the Facebook generation is born in front of us.

All those new possibilities make us ask a question who the user of the new new media is. What is characteristic for Man 2.0? Multitasking seems to be the key

notion used for the description. It is one of the basic media competences. It is traditionally understood as the ability to do many operations at the same time, usually in many applications. It can be illustrated by browsing address book during writing an e-mail and simultaneously checking in the calendar whether we have free time on the chosen day. Media users at the same time follow events, listen to music, send messages, discuss in chat rooms, create comments, use communicators and watch films. This phenomenon has a special range in the world of social network, where at the same time one follows information posted on friends' profiles, takes part in social games, uses multimedia etc. For the participant of such communication 24 hours, if it is measured by their actions, last about 40 hours (cf. Bendyk 2012, s.169). What is today called multitasking is „fast app-switching", which is fast switching of applications. It is enough to click "home" button twice and a list of recently used applications opens. One can choose an application and move to it immediately without even looking at the main screen.

Web 2.0 environment is a sphere of impulsive comebacks, the world of forced immediateness, life of its participants is reduced to constant leaving of digital traces. A common phenomenon, because it concerns over 30 percent of the media users, of simultaneous using of at least two appliances can be observed. For example during watching a film on one screen they use another appliance (for example tablet) to find information about the watched film. What is more they use smartphone to chat with another person watching the same film.

As a result of multitasking the participants of the process of communication undertake a lot of actions to make it faster and to save time. We can include using keyboard shortcuts, creating bookmarks of websites, authorising of network space, synchronizing of mail boxes, caring about the speed of connection. Simultaneous using of two screens is quite common. New technological solutions encourage that especially appearing of smartphones and tablets, iPhones and iPads. You can use these appliances to browse the Internet during conversation or to leave Short Message Service before message is sent. Still it is quite common that in spite of the fact that we have those modern appliances we at the same time use more traditional ones (I call this phenomenon "my favourite Nokia" syndrome).

Under the influence of the new new media traditional perceiving of the world changes. It can be illustrated by the changes that the category of time undergoes. "Great narrations" that Lyotard wrote about, characteristic for our culture, were replaced by a number of "micro narrations" which are stored in the memory of the servers. Servers remember our stories simultaneously immobilize them in time and they change dialog into a cacophony of voices. The servers stop time and deprive the man connected with it of their heritage.

All those changes make us reconsider answers for the questions concerning the essence of time and its meaning in the context of appearing of the new media.

In the recent years we have noticed an increasing level of the discussion on the notion of democracy in the Network. This discussion is of course connected with such events as publishing of confident materials by Julian Assange and so called the WikiLeaks affair and then another network event which was publishing of confident materials about network invigilation (PRISM). This sphere includes a great campaign organized in the context of ACTA argument, defending free

access to information in the Internet, the ban on censoring Network and free exchange of network resources. On the one hand in this discussion we observe attitudes of the world of politics representatives trying to make this information confident or to reduce the access to the information. On the other hand we see actions of cypherpunk movement uniting activists supporting mass using of strong cryptography as a way to defend basic freedoms against political societies who want to change the Internet into environment of totalitarian behaviour. Supporters of the later attitude emphasize that Network is the place particularly encouraging for authoritarian systems, which try to decide what people can find out and whom they can communicate with.

Those systems try to evoke the atmosphere of fear in the network, the threat connected with various dangers. In this way a number of limitations in the access to information is created and the Internet users personally accept them. The activity of great players on media market has the same character, for example Google or Facebook. We let them decide what kind of information we get and what happens to the information we produce: "we have completely centralized Facebook, Twitter as well. Google as well. Everything in the USA, everything controlled by the one who controls the coercive measures" Julian Assange says (Assange 2013, s. 87).

The technical aspect of network communication also encourages such behaviours breaching democracy. Great social networks like Facebook or Twitter because of their range become a temptation for those who communicate and they give them access to their personal data. A similar meaning should be attributed to storing data in the cloud. All those facilities seem to support our exchange of thoughts and democratisation of societies but they suggest the danger of invigilation and limitation of the access to information.

 Architecture of the Network also supports such behaviours, concentration of the majority of important servers in the hands of great corporations and decision makers. Cypherpunk supporters warn about this dangers and they say that their actions "are not about political revolutionary avant-garde, it is more about political system which controls this new ability of expressing oneself that everybody has. It is about moving this ability towards sharing thoughts, participation in knowledge exchange without the necessity of belonging to a political party, media corporation or any other centralized structure which you needed in the past if you wanted to be able to express your opinion (Assange 2013, s. 95).

2.0 democracy is born in front of us. Its character is defined today by great Internet players, politicians but also by ordinary Internet users. The question about its future shape remains open.

Manuel Castells notices that together with the changes of participation in the world of digital Communication anthropological space changes as well. The space of flows replaces the space of place. He says that society is organized around flows: flows of capitals, flows of information, flows of technology, flows organizing interaction, flows of sounds and symbols. Flows are not only one of the elements of social organization, they are expressions of processes dominating in our economic, political and symbolic life (Castells, s. 412).

Those flows result in moving our life to the space of Network. Communication

replaces space-time coordination. The participants of the process of communication organize events which take place only in digital space grouping together participants of social networks. For example on Facebook, events can be organized and the will to take part in them can be declared. Some of them move to the real world for example flash mobs, but very often an event has purely network character. It can be exemplified by network meetings of the youth admitted to a new school. The students get together in the Network before they do in reality.

The aforementioned phenomena refer to movements in the range of communication, politics, wildly understood culture and make us ask a question about their educational aspect. On the one hand it should be optimistic that network in all these cases became the source of needed information and the place of communicational exchange, the platform of through-cultural and intercultural dialog, which can be seen as its advantage. On the other hand questions arise whether it was really necessary to look for all the information in the Network, can indirect media communication replace the one "face to face"? It was for sure the easiest and the fastest way but we may ask about the elements our attention might have missed, maybe because of the fact that it was too easy.

Moving life to network we have lost freedom of choice, part of our rights, privacy, freedom of speech, work, transparency, and paradoxically the possibility of free access to information and participation in culture. It can be exemplified by the changes our "reformatted" brains undergo, which results for example in the lack of the ability to read longer texts in a linear way. Users of the new new media are constantly attacked by information, they start to treat all of it in the same way, they cannot create hierarchy or to select those items which contain an element of the truth.

In Network we have to make independent choices according to the rules right for it. They often decide about our identity, accepted way of judging another man, the way of behaviour and reaction. Entering the Network we leave traces and not always remember about our safety. The coming changes are faster and faster, threats to our sovereignty multiply. The aim of new media education should be actions helping create a compromise between our life in real and digital world.

The subject of discussion should be the range of freedom in Network which we give to ourselves and to the others. It should be connected with the sense of risk we experience in the digital world. It is necessary to present to Network users the profit and loss account caused by our presence in the digital world. A lot of space for educational activities is connected with leaving our date in Network. Its loss or using it by other people can vitally influence our real life.

Contemporary man experiences nowadays changes that widely understood humanistic reflection undergoes in the postmodern epoch. They influence a number of conditions of educational process. All of that makes us reconsider aims of media education, which must be understand as pro education "towards the media". The traditional understanding of education, meant as passing knowledge and values typical for older generations to the generation starting life, has changed. Today young people are better at understanding network processes although they cannot settle them in the sphere of values (axiology).

The aim of media education now is describing these communicational, social and technological changes, their interpretation and putting them into axiological context and then indicating ways of creating the optimal (right) communicational behaviours connected with responsible using of "the new new media".

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