инструментария, проанализированы их содержание и педагогическое наполнение. Приведены примеры разных видов педагогического инструментария, которые используются в системе повышения квалификации государственных служащих Франции.

__Ключевые слова__: повышение квалификации, государственный служащий, педагогический инструментарий

Yelena Goncharenko. Analysis of teachers' pedagogical tools in career development system for civil servants (the experience of France).

The article highlights the necessity of woking out pedagogical tools to improve professional and pedagogical skills of teachers in career development system for civil servants. On the basis of France experience analysis, types of tools are identified, their pedagogical contents are analysed. Different types of pedagogical tools used in the career development system for civil servants of France are described.

Key words: *career development system, civil servant, pedagogical tools.*

Agnieszka Roguska

THE SOCIO - CULTURAL DETERMINANTS OF THE MASS MEDIA DEVELOPMENT

The article outlines a mass media functioning within social and cultural transformations. It presents the process of development and operation of said media in a selection of scientific concepts of various writers. The media form a large part of cultural reality, whereas their influence upon numerous areas of human activity is constantly expanding and growing.

Key words: *cultural education, social education, global media, local media*

The examples of conditioning development of mass media. The onset of the 70s brought fundamental changes to the economic structure of capitalism, which was continuously drifting away from the classical industrial order, as defined by Marx. The system based on the services related to, and the possession of, strategic information and knowledge was getting less and less powerful. The era of a 'postindustrial society' or 'information society' was about to come. The advantage of intellectual forces (teachers, artists, lawyers) over the physical forces (mine, mill, or construction site workers) was growing. (Murdock, 2010: 69). "In the contemporary, digital world information becomes the underlying, strategic economic raw material." (Juszczyk, 2000: 16) Such social, political and economic transformation must have had an impact also on the development and shape of mass media.

Heidi and Alvin Toffler distinguish a number of subsequent, overlapping waves in civilisation development. We have had three civilisation waves so far. The first was an agricultural society: the first hunter-gatherer cultures conducted a settled way of life and cultivated land, which started the concept of ownership. The most important good was land. The second, industrial wave, which peaked at the turn of the 19th and 20th century, produce a mass society, where raw materials and means of production were most significant. The main components of the second wave were mass-production, mass-consumption, mass-education, and mass-media. As a result, life became standardised: from urban planning and architecture, to culture and traditions. The third wave was an information civilisation based on power. Owing to information technologies in the third wave society, it is efficient to produce short lines, to adjust the product to customer's needs. The third wave societies have an incredible freedom and choice of opportunities (Toffler, 1997: 43-5, 407). To reason in the line of thought of Toffler and the wave civilisation growth, individuals in the fourth wave society will be programming their

lives individually from the very beginning: by choosing to modify human genome and setting the work-relaxation-social activity ratio.

The development of capitalism and a progressing market economy bring about the dominance of various types of goods in the postmodern culture. What I have in mind are both material or tangible goods, and the intangible products of human mind in the form of ideas, postulates, ideas of problem solutions, the ways of life and functioning in the world. i.e. life philosophy. All of these constructs are spreading and manifesting themselves thanks to the modern media, which are like enormous storehouses, where one can find everything and anything at any time of the day or night. As a consequence of a glut of tangible and intangible goods, they do not longer serve the purpose of satisfying the basic human needs, but rather as stimuli to life enhancement, being similar to others in terms of possession, using mass culture, and finally, seeking individuality in order to be original. Therefore, goods may both serve as utilities and have a function of culture. Due to their cultural function, said products gain an assortment of meanings and values; thanks to them, everyone may create one's own identity, search for collective identities, discuss, confront one's ideas with those of another, etc.

The concept of globalisation became popular as late as in the 90s. It was when the Cold War ended (1946 - 1991), i.e. the time of tense international relations between two superpowers, the USA and Soviet Union, and related countries, competing against one another at numerous levels: military, ideological, psychological, and economic. Following this event, international trade was freed, economic relations improved, diplomatic contacts dynamics enhanced, global media institutions began to spread its assets. Globalisation as a complex and far-reaching process, comprising such inter-related areas as: information globalisation, economic dependencies, technological, communications and scientific development.

Huge corporations, such General Electronic, Time Warner, started to dominate the media market, spread news and mark their presence across the world. «Despite the development of global corporations and pronounced inequalities, the theses about a real cultural or media imperialism impact on national and local culture was disputed in the 90s. It was established that American domination had not been unlimited, whereas American culture dissemination was uneven.» (Gorman and McLean, 2010: 315).

Jean Baudrillard thinks that the freedom of consumption on the material and symbolic goods market has led the modern idea of freedom to its end, to an absurd. Even minor everyday choices can be determined by media-genic environment (Gołębiewska 2003: 29-30). Individuals in such a system of media dependence are not only consumers but also elements of the media machine promulgating and even co-creating a similar lifestyle.

Communitarianism - an intellectual, social and political movement which was quite popular among intellectual elites of the West, in the USA in particular, starting from the 80s. The representatives of the ideology include: Amitai Etzioni, Charles Taylor, Michael Sandel. They are accompanied by such well known personalities as: Francis Fukuyama, Daniel Bell, Michael Walzer, Michael Novak. The movement was directed at boosting self-esteem, improvement of the community-dimension of human existence. Communitarians believed that in the past man lived in moderately stable communities, he was identified with them and constituted an individual in a particular environment. Nowadays, almost every society is going through a crisis, even the basic social unit, the family. The communitarian current in a way derives from the sixties, from the dissent and

defiance of the young generation against the system of values of the times, i.e. the hippies. What is essential in communitarianism is to determine the values of community existence. A community is a constant self-development and community-development, which means continuous search and realisation of those values that are acquired, multiplied and sought after jointly. What is more, the dynamics makes it possible for transferring from one community, union, to another, which de facto takes place throughout the life of an individual. A demand for a reconstruction of the community dimension of human existence is, in principle, a call for the need to notice and raise the status of mutual communication in various situations (Waszkiewicz, 2009: 71-2, 86). Perhaps, this social life concept also have its flaws. Nevertheless, the idea of a common existence based on mutual support, respect, and multiplication of common heritage, may be used in discussion when building and strengthening social communities. The example of communitarianism was evoked also to depict the method of conducting one's educational path. Iris Murdoch wrote once: "we can [...] understand other people only when we are able to, somehow, participate in their contexts (we are often unable to do so). Using words by people gathered around a common object is a key and necessary human activity." (1996: 53) Through discussion, we may ponder on the nature of various concepts in the past and at present, on their good and weak sides, on what could be transposed to modernity and what should be rejected. Such polemics do not only teach about the diversity of cultural abundance, but they also allow creativity to enter the way of thinking, arguing, and seeing opportunities for both self- and community-development.

Media in the postmodern world order. On the one hand, the man in the postmodern world has the right to draw from the variety of cultures, values and identifications. On the other, he is or should be aware of the fact that he exposes oneself to discrepancies, vagueness in interpreting culture and interpreting the man himself by other men. However, it is not about an absolute freedom of choices. It is rather about discovering and experiencing a diversity that is not unambiguous or one-dimensional; although, the choice should carry the burden of responsibility for making thereof. The fundamentalism of views and propagation thereof as the only true opinions is unusually dangerous as it rejects any dialogue by principle. What is more, it does not allow to correct any views on the changes the future would bring about and its nuances in various areas of human activity.

Representatives of philosophical postmodernism: Jean-Francois Lyotard, Richard Rorty, Jacques Derrida, Jean Baudrillard, Gelles Deleuze, and Zygmunt Bauman highlight that competence of the mind in the postmodern era are not so straightforward anymore. Such approach to human mind arouse doubts in modern projects of the universal and objective knowledge as a whole. Knowledge did not satiate all human appetites, it was not the key to a life without suffering.

Such depreciation of intellect was in opposition to the Enlightenment, during which the following motto was dominant: „have the courage to use your own reason." (Kant, 1966: 164) The following individuals contributed to the idea of negation of reason, destruction of metaphysics, and rejection of rationalism and empiricism: Friedrich Wilhelm Nietzsche, Martin Heidegger, Ludwig Wittgenstein.

Postmodernism agrees to the man's subjective search for the truth and to experience the truth, discover particular senses, direct one's own life and development. Everyone is different and has the right to fulfil oneself in accordance with one's predispositions, skills and needs. In one of his books, Zygmunt Bauman writes that an individual was burdened with responsibility of „creating itself", almost from scratch (Bauman, 2006: 59). Such

perspective has its dark sides, too. It is because the man is left on his own, with his fears and existential uncertainty, as there are no things that are correct only, or no obvious truths in postmodernism. Consumerism turns the hierarchy of values upside down: things become more important than people. The urge to have supplants the desire to be with somebody, the need to commune with another man is replaced with an irresistible desire to participate in a collective hypnosis of virtual participation.

Modern values are mixing and crossing, which means that they undergo hybridisation, mostly because of the media nature of the world. Apart from the above, they are elements travelling across cultures, communities, acquiring a somewhat different meaning, without its own place and time because everything is a flowing reality, which is subject to changes and which have relative connotations. „The media, as many researchers indicate, are not an image of an unambiguous cultural domination, absolute imposition of meanings. Their influence is always depicted in the context of a particular local culture. (...) global culture meanings are **«rewritten», reinterpreted in the context of a local culture.** (...) Globalism and locality merge to create the hybrids of meaning characteristic for the postmodern culture." (Szkudlarek, 1999: 89, 91) Locality, including environmental media, allow the reality to be viewed from some perspective, from the point of view of a small section of a global world. This perspective is vital for the preview and evaluation of the plausibility of both spheres: the local and the global one, and for considerations involving transformations that occur in the space at a micro- and macro-level. The presence of environmental media organises matters by their importance, from those most important to the trivial ones, from close to distant, from individual to social, from private to public, etc. Recalling the famous report of Jacques Delors, one may state that environmental media counterbalance educational tensions when the following meet: global - local, universalism - tradition, long-term actions - short-term actions, anonymous collectivism - individuality, modernity - tradition, complexity of elements - simplicity of facts (*Edukacja – jest w niej ...*1998 *Report to UNESCO of the International...*: 12-13).

Within the literature related to postmodernism and changes taking place in the world, the following mottos can be found: liquid modernity (Zygmunt Bauman), „society of risk" (Ulrich Beck), lonely crowd (David Riessman), one-dimensional man (Herbert Marcuse), „man without characteristics" (Robert Musil), „postmodern personality" of Zygmunt Bauman including its personality models, (stroller, vagabond, tourist, player), reflective modernisation (Ulrich Beck, Anthony Giddens, Scott Lash), „third wave of democracy" (Samuel P. Huntington), the *hollow man* of Eliot, who strives to fill the black whole of identities with things that can be used shorter and shorter, or similarly instrumental or ostensible ideologies.

Moreover, one can refer to: children sick with emptiness - Giovanni Sartori, cyberbullying as a means of electronic violence - Jacek Pyżalski, mediotism as a phenomenon involving consent and obviousness of rejecting things that are socially significant by the attractiveness of meaningless medium - Agnieszka Roguska (2012: 100-104). Postmodernism is the praise of a diversity of conceptions, paths, mottos, and it favours their creation. One of the most extreme categories of postmodernism is pluralism, which is also perceived as diversity. The category of diversity may be viewed as a positive category related to democracy, tolerance and openness; it may also mean a multitude of meaningless or even detrimental suggestions with a negative influence on the retention of the social order and cultural depiction of the society.

UNESCO supports the development of various cultures and protects them against the negative impacts of globalisation. It is exemplified by the actions of the so-called de Cuéllar's[*] committee, the International Conference held in Stockholm in 1998 devoted to cultural politics, and the UNESCO Universal Declaration on Cultural Diversity, 2001. These operations led to the adoption of The UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions on 20th October, 2005.

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Агнешка Рогуска. Социо-культурные условия развития средств массовой информации.

Статья рассматривает функционирование глобальных и локальных средств массовой информации на фоне социокультурных преобразований. В ней показано развитие и деятельность средств массовой информации в избранных научных концепциях разных авторов. СМИ являются большим отрезком культурной действительности, а их влияние на раные сферы деятельности человека все более распространяется и усиливается.

Ключевые слова: культурное образование, социальное образование, глобальные СМИ, локальные СМИ.

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[*] The world committee on culture and development under UN and UNESCO auspices headed by J. P. de Cuéllar.