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An individual in the world of total communication – in other words, every-day reality of the contemporary nomads in the reality based on distrust.

Seldom should the fact that we live in the globalised world of total communication be clarified to anyone¹. The existence of the new media, often referred to as *the new new media*² allows the existence of pluripotent communication along with the ability of creating and influencing the body of certain content. Currently, not only does an ordinary recipient of the media actively comment, but also conveys and replicates the already seen content. Moreover, he also creates it. A change in the general nature of the media means that the average inhabitant of Eastern Europe, West Africa, Alaska, Central America or Australia can freely use the media, communicate with other users around the world, create content, images and sounds to share them with other participants – for commercial purposes or inspiration of a private nature.

Therefore, the level of understanding the rules for functioning of the new media, along with consequences of certain attitudes and

¹ See: A. Sugier-Szerega, *Komunikacja globalna a rozwój „kultury uczestnictwa”, Tożsamość i komunikacja*, (ed.) J. Szulich-Kałuża, L. Dyczewski, R. Szwed, Wydawnictwo KUL, Lublin 2011, p. 35-36.

² See: P. Levinson, *Nowe nowe media*, WAM, 2010, p. 9-29.

behaviours in media space, skilful reading of information, resistance to overwhelming manipulation and fake news, seems to be another significant issue. Nowadays, the mediatisation of everyday life makes it difficult to distinguish the truth from falsehood. Thus, it seems perhaps even more difficult to obtain something that can certainly be determined as real information. Communicating involves the possibility of influencing others. In addition, it provides opportunities to change one's decisions or their attitude towards a specific issue. Research suggests that, for instance, in case of voters, advertising is claimed to have greater influence on choosing a certain candidate than news programmes³. The media shape the collective perception and understanding of not only politics, but also culture, economy, sport and religion. Today, the media process is even said to significantly influence the formation of faith and religiosity. It is even claimed that the media have repossessed many functions that were previously reserved for religion. They interpret the reality, using such means as creation and manipulation, and most importantly they are said to consolidate patterns of community experiences⁴.

Thus, would it be possible to make an attempt to name and analyse the main trends, as well as to describe the basic phenomena, which were created thanks to the development of tools and techniques leading to the total communication? If so, is it possible to predict their consequences, both the closer and the further? And finally, can the previously posted diagnosis indicate the potential preventive measures? In the following part of the paper I will attempt to reach such a reflexion.

³ See: I. Podobas, *Reklama polityczna jako forma komunikacji politycznej*, (in:): *Komunikacja społeczna- tendencje, problemy, wyzwania*, (ed.) M. Podkowińska, Pub. SGGW, Warszawa 2014, p. 62.

⁴ See: R. Pastwa, *Gdy Kościół stracił wizję. Przyszłość wiary w Europie Środkowo-Wschodniej*, „Więź” 2017, 2 p. 120.

A Polish composer and pianist - Leszek Możdżer, on the occasion of the last Christmas, wished 'everything that is true' to his friends and fans, by posting this message on his social media profile, stressing that nowadays it is very difficult to receive this truth in everyday and professional life as well as in the social space. Indeed, the media have become a space for a continuous and total entertainment, which for many participants constitutes for endless fun. According to Marshall McLuhan, society desires intense experiences with the support of technology⁵. Another aspect is politicisation of the media and the ubiquity of celebrities who have won the key to participation in the lives of average citizens. Mołęda-Zdziech refer in such situation to the 'effectiveness of celebrities' and the 'dictate of the media'⁶.

Using the digital devices available today, you can follow the actions of the President of the United States or Russia, the Pope, the German Chancellor, Cristiano Ronaldo and Rafael Nadal. The era of total communication is at the same time the age of great manipulation, which is possible due to the existence of new media and the ongoing, increasingly complicated processes of mediatisation. This makes it increasingly difficult to deal with manipulation, which should not be associated only with fake news. Occasionally this is an action based on the assumption that the average 'lazy media recipient' does not have enough knowledge and tools or does not spend enough time to get to the source and, consequently, to the real information⁷. In addition, the perception of

⁵ See: M. McLuhan, *Mechaniczna panna młoda*, (in): Wybór Tekstów, (ed.) E. McLuhan, F. Zingrone, Pub. Zysk i S-ka, Poznań 2001, p. 46-48.

⁶ See: M. Mołęda-Zdziech. *Czas celebrytów. Mediatyzacja życia publicznego*, Difin SA, Warszawa 2013, p. 14-21.

⁷ See: R. Pastwa. *Rozbawieni odbiorcy mediów są leniwi. Skandal za skandalem i ... jest strach*, <http://lublin.gosc.pl/doc/3556941.Rozbawieni-odbiorcy-mediow-sa-leniwi-Skandal-za-skandalem-i> (14.01.2018).

risk is also changing, because people today possess significantly greater awareness of threats⁸. The risk, also the so called 'produced risk', becomes a universal phenomenon, exceeding the existing framework⁹. It is the result of civilizational and technical progress. On the contrary, the introduction of a personal computer, cheap electronic devices and low-cost information technologies may be inhibit breaking the information monopoly¹⁰.

However, the contemporary cultural perspective tends to change from year to year. Until recently, the society described as 'consumer society' has now become a society of individuals, focused on the consumption of various goods, which is additionally characterized by extreme distrust. It seems that the maximum tolerance and lack of pickiness still applies within the cultural elite, and the binding principle of cultural superiority makes us feel at home in every environment¹¹. But universal access to information and electronic devices meant that in the general approach, besides 'omnivorousness', distrust of institutions, began to dominate, however not independently. Post-modern society constitutes for the stage of strongly individualized individuals, increasingly lonely consumers¹², also consumers of new media. A society, which

⁸ See: A. Giddens, *Nowoczesność i tożsamość. „Ja” i społeczeństwo w epoce późnej nowoczesności*, Warszawa 2010, p. 14-15.

⁹ See: M. Mołęda-Zdziech, *Czas celebrytów. Mediatyzacja ...*, op. cit., p. 338.

¹⁰ See: F. Fukuyama, *Koniec człowieka. Konsekwencje rewolucji biotechnologicznej*, Znak, Kraków 2008, p. 17.

¹¹ See: Z. Bauman, *Kultura w płynnej nowoczesności*, Pub. Agora SA, Warszawa 2011, p. 28.

¹² See: Z. Bauman, *Postmodernistyczny obraz człowieka w społeczeństwie. Gdzie źródła nadziei na lepszą przyszłość?*, (in:) *W poszukiwaniu człowieka w człowieku. Chrześcijańskie korzenie nadziei*, (ed) S. Nowosad, A. Eckmann, T. Adamczyk, Towarzystwo Naukowe Katolickiego Uniwersytetu Lubelskiego Jana Pawła II, Lublin 2012, p. 169.

according to Bauman, is characterized by a strong rise in inequality and morally ravaged.¹³

Distrustful and atomized individuals functioning in postmodern culture can be defined as modern nomads. Extreme fragmentation and only apparent coherence cause that only a few ask themselves basic questions, fighting only for the progress measured by the improvement of comfort and the quality of life. This leads to a state of continuous existential uncertainty, which in combination with ignorance intensifies even greater isolation and division. Consequently, it raises distrust and growing fear of the other. Therefore, calls for solidarity in this situation seem absurd¹⁴. Without trust, however, it is difficult to talk about cooperation at the global level, and it is even more difficult to imagine this type of cooperation on the political, military, economic or cultural field.¹⁵

The '2017 Edelman Trust Barometer' report indicates blatantly that never before in the history of conducting this type of research has there been such a low level of trust, globally measured, towards government, non-governmental institutions, the media and business¹⁶. The media, in fact, having the capacity to perpetuate and construct the picture of reality - also consolidate such trends. The fluently modern civilization of individuals who are distrustful towards institutions does not constitute for the environment, which is beneficial for entering social consensus, because both the individual goals and the goals of exclusive groups exceed the rules

¹³ See: Z. Bauman, *44 listy ze świata płynnej nowoczesności*, Wydawnictwo Literackie. Cambridge 2010, p. 147.

¹⁴ See: Z. Bauman, *Postmodernistyczny obraz człowieka...*, p. 178-179.

¹⁵ See: P. Sztompka, *Zaufanie. Fundament społeczeństwa*, Wydawnictwo Znak, Kraków 2007, p. 45-51.

¹⁶ See: *10 Trust Barometer Insights*, https://pl.scribd.com/document/336642756/10-Trust-Barometer-Insights#from_embed (Access: 14.01.2018).

of contractualism, understood as the choice of the most objective value for the whole society¹⁷.

Undoubtedly social media, including Facebook – have been and continue to be successful. However, this matter requires some bitter assessment and reflexion. Though, the new media are not always conducive to building social solidarity or the emergence of a new integration system. The creator of Facebook has also noticed the ambivalence of the situation. Mark Zuckerberg has emphasized that at the moment the company has so many moderators that it is not possible to control fake news or even Russian influence on the situation in the US¹⁸. Zuckerberg, according to Christopher Mims of the 'The Wall Street Journal', set up the company when he was still in college and did not think that it would have such an overwhelming influence on global politics and the daily lives of its users. Back in June 2017, Zuckerberg changed the company's mission to 'bringing the world closer together'. He emphasized that he wanted to give people an opportunity, the voice to make the world a better place. However, he said that society was still divided, which was why he had seen the need for more responsibility, in order to do much more. The following situation led to the introduction of surveys among users, regarding communication and sharing of content between individuals and small groups on Facebook. The survey conducted in 2017 among 1,500 young people concerned the evaluation of the largest social networking to eliminate the negative impact on mental health. 'Facebook, Twitter, Snapchat and the Facebook-owned Instagram all pushed survey

¹⁷ See: *Ibidem*.

¹⁸ Ch. Mims, *Zuckerberg's Dilemma: When Facebook's Success Is Bad for Society* Facebook's chief has signaled he will do what it takes to curb the social network's negative effects – but how far will he go?, "The Wall Street Journal", <https://www.wsj.com/articles/will-facebook-sacrifice-billions-in-revenue-to-save-its-users-1515326401> (Access: 10.01.2018).

participants to contrast their lives with others, a phenomenon known as social comparison. The exception was YouTube, in part because the dynamic is usually one-to-many communication, with person-to-person socializing happening in comments¹⁹.

The author of 'Zuckerberg's Dilemma: When Facebook's Success Is Bad for Society

Facebook's chief has signalled he will do what it takes to curb the social network's negative effects – but how far will he go?' states, that Facebook can function better after the implementation of certain steps, the aim of which will actually bring people closer. Christopher Mims also refers to the economic dimension of the announced changes. He notes that only in the first nine months of 2017 the change in the algorithm translated into a 47%-increase in revenues. Mims states finally that: "Facebook is built on the idea of bringing the world closer together, as its mission statement so boldly pronounces. The irony that Mr. Zuckerberg must confront is that the very means of that connection – what the company euphemistically calls engagement, but which experts say is more accurately described as addiction – appears to be detrimental to the humans whose thriving he seems earnestly to want to promote"²⁰.

The impact on the human being is exerted not only by the content, but also by the very form of the media. According to Marshall McLuhan the medium itself is a message, assuming that there are no neutral means of media²¹. The Internet, which delighted some of the people with its capabilities, made others uneasy. This has been happening to date, although the development of the Internet imposes the search for a growing number of new paths that can serve as a relief in times of rapidly multiplying

¹⁹ See: Ibidem.

²⁰ Ibidem.

²¹ See: M. McLuhan, *Zrozumieć media. Przedłużenie człowieka*, Warszawa 2004, p. 37-53.

threats. In fact, the biggest transformations do not take place in the Web, but in the society under the influence of content and media. People constantly learn how to communicate, improve their tools, and at the same time undergo changes in their own thinking and functioning. There are certainly many threats that 'modern nomads' are subject to – the term is adequate for instance for the sake that they came to live in a fluid, fusible and immensely alternating reality.

Following E. Aboujaoude claims A. Chudzik reasonably notes, that the effect and impact of web space leads to the phenomenon of virtualism, which can be defined as the state of an alienated existence, in which people are not able to distinguish between real and virtual boundaries²². In this context, P. Levinson suggests, quite optimistically, that the media can barely induce such social effects, which could not be repaired²³. However, Goban-Klas believes that the media construct social situations and understanding history by applying images of reality in a way that is predictable and in some sense fixed. On the contrary, the recipient processes these images of reality and creates his own view of the surrounding world²⁴.

Consequently, it is of utmost importance to note that the media play a crucial role in the process of globalisation in modern societies. According to T. Flew: 'Globalization of the media undermines some existing beliefs about the relationship between territory, identity and culture. It constitutes for new challenges for those subjects,

²² See: A. Chudzik, *Internet jako technologia komunikacji międzyludzkiej – czego obawiają się jego użytkownicy?*, (in:) *Społeczne i etyczne wymiary przemian w zmodernizowanym społeczeństwie*, (ed.) W. Jedynak, Wydawnictwo Uniwersytetu Rzeszowskiego, Rzeszów 2014, p. 211.

²³ See: P. Levinson, *Miękkie ostrze, czyli historia i przyszłość rewolucji informacyjnej*, Warszawa 2006, p. 22.

²⁴ See: T. Goban-Klas, *Media i terroryści. Czy zastraszą nas na śmierć?*, Kraków 2009, p. 99-100.

which seek to regulate and control media flows, power and the supervision over the media'²⁵.

One must not ignore the fact that media influence the direction in thinking of the modern receiver, or in other words the participant for the media field. It seems, however, that the Brendan Cohen principle still applies, which is reminded by J. Kinal: 'The media do not show the participants of the communication process,' what to think 'but' what to think about '²⁶. Despite the creation of a new industrial and cultural map of global media, hegemonic media capitals still exist²⁷. There is still a relationship between 'media and forms of cultural or symbolic power, having its source in the possibility of exercising control over resources related to information means and communication and the possibility of using and distributing these resources'²⁸.

It must be pointed out at this time that Flew supports Thompson's claims that symbolic authority is of particular importance in this context. Moreover, it is the main tool for formation and development of other people's actions through the creation and processing of values, beliefs and ideas. It also includes the impact that takes place through cultural and religious institutions, universities and schools, as well as the media industry. Symbolic power is consequently no less important than the economic, political or the power associated with the state's defence institutions²⁹. The media as a 'specific kind of authorities' constitute

²⁵ See: T. Flew, *Media globalne*, Wydawnictwo Uniwersytetu Jagiellońskiego, Kraków 2010, p. 243.

²⁶ See: J. Kinal, *Nowe media w kontekście agenda-setting. Przemiana form medialnego wpływu*, (in:) *Spoleczne i etyczne wymiary przemian w zmodernizowanym społeczeństwie*, (ed.) W. Jedynak, Pub. Uniwersytetu Rzeszowskiego, Rzeszów 2014, p. 230.

²⁷ See: T. Flew, *Media globalne...*, op. cit., p. 254.

²⁸ See: Ibidem, p. 6.

²⁹ See: Ibidem, p. 5-6.

for a huge force today. Media authority is a process of mutual connections and relations between various dimensions of power: a cultural and symbolic dimension as well as a political and economic one³⁰. One should take into account the legitimacy of assuming that celebrities also contribute to the reconstruction of the entire public sphere, making it one big media field. Mołęda-Zdziech emphasizes that: 'As a result of this change, participants in public life become witnesses to the celebritization of all dimensions in public life: political, economic and socio-cultural'³¹.

It should be emphasised that the new media have become an immensely absorbing, interesting and simultaneously dominant space. Consequently, the modern individuals spend most of their time with the media. Stasiuk-Krajewska emphasizes that the use of the media becomes a public activity rather than an individual and private one, especially due to technical capabilities³². According to her claims the media today tend to mediatize themselves. Indeed, apart from the creation of media events, we have to deal with the emergence of media materials based on a different text or image. It is frequent that social media posts, tweets, and statements of politicians and other celebrities serve as foundation for the press materials etc.³³ Mołęda-Zdziech as cited in van Dijk might perhaps be right to claim that one of the possible reasons for mediatization is, paradoxically, 'the end of mass communication'³⁴.

In spite of Zuckerberg's announcement, who wants Facebook to prefer family and individual entries before advertisements or posts

³⁰ See: Ibidem.

³¹ M. Mołęda-Zdziech, *Czas celebrytów. Mediatyzacja ...*, op. cit., p. 17.

³² See: K. Stasiuk-Krajewska, *Co ludzie robią z mediami? O nieoczywistości wpływu mediów*, (in:) (Nowe)Media, *Implikacje kulturowe, językowe i edukacyjne*, (ed.) M. Karwatowska, B. Jarosz, Pub. Uniwersytetu Marii Curie-Skłodowskiej, Lublin 2015, p. 15-16.

³³ See: Ibidem, p. 16.

³⁴ See: Mołęda-Zdziech, *Czas celebrytów. Mediatyzacja ...*, op. cit., p. 21.

of organizations and institutions³⁵ - it should be assumed that the future of the mediatisation process will not end in a positive scenario. Development of new mediatisation methods seems highly probable. If there is a connection and increased permeation of the linking, semiotic and economic functions³⁶ - it may turn out that many people, including smaller institutions, will experience 'digital exclusion'. J. Van Dijk suggests that the use of new media will require more and more developed technologies, and thus an increasing number of expenditures. Those who will not possess these technological tools or will not be able to use them efficiently, will be doomed to exclusion³⁷.

The type of 'digital exclusion' may turn out to be extremely painful for many reasons, especially if you take into account modern communication needs of a man. They exceed other needs far beyond. The so called megacomunication of the 'modern nomads' absorbs a lot of time, energy and limits the possibility of direct contact. Irresponsible and inappropriate use of the resources and opportunities that the Internet brings can lead to numerous negative effects³⁸. Certainly, attention should be paid to the possible conception of completely unnecessary information, participation in the world created by the media, deepening social processes, which lead to the consolidation of the lack of dialogue and to the reality built on distrust. It seems that today the only dominant form of

³⁵ See: M. Weinberger, *Dobra zmiana „dla ludzi”*. Mark Zuckerberg szykuje rewolucje na Facebooku, Insider Business Polska, <https://businessinsider.com.pl/firmy/facebook-w-2018-roku-szykuje-zmiany-min-news-feeda/hjv2wvx> (Access: 13.01.2018).

³⁶ See: M. Mołęda-Zdziech, *Czas celebrytów. Medietyzacja ...*, op. cit., p. 48-49.

³⁷ See: J. Dijk Van, *Spoleczne aspekty nowych mediów. Analiza społeczeństwa sieci*, PWN, Warszawa 2010, p. 249-259.

³⁸ See: M. Potent-Ambroziewicz, *Młodzież w chmurze, czyli o poszukiwaniu informacji*, (in:) *(Nowe)Media. Implikacje kulturowe, językowe i edukacyjne*, (ed.) M. Karwatowska, B. Jarosz, Pub. Uniwersytetu Marii Curie-Skłodowskiej, Lublin 2015, p. 189-198.

existence is the one that takes place with the media and through the media³⁹.

Among the possibilities offered by the media, entertainment is dominating. This attempt 'to entertain a man to death' is not just a matter of television, as claimed by Postman⁴⁰ – but more certainly, according to U. Jarecka all the media that can be defined as 'postmodern hybrids'⁴¹. However, it should be strongly emphasized that in today's cultural climate it is not just an offer provided by tabloids.

In the post-modern world, scepticism, nihilism, irony have ambitions to replace rationality and even declarations of progress, not only in science, but also in the media. 'The place of rational argumentation is to be occupied by a loose game of associations, analogies and metaphors, ironies and distance which will allow to notice the previously neglected aspects of scientific studies. The aspects were ignored in the times of scientific fascination with rational science subjected to strict methodological procedures'⁴². One of the consequences of this approach is the rapidly growing pessimism, as well as the unbelief in the possibility for building a better world. As it turns out, in the era of culture shaped in this way and total communication, the attitude of distrust towards people and institutions is developing. What if the distrust is the most severe consequence of mediatization? Global communication gives people

³⁹ See: Mołęda-Zdziech, *Czas celebrytów. Mediatyzacja ...*, op. cit., p. 21.

⁴⁰ See: N. Postman, *Zabawić się na śmierć. Dyskurs publiczny w epoce show-biznesu*, Muza, Warszawa 2002, p. 24-26.

⁴¹ See: U. Jarecka, *Tabloidyzacja oferty medialnej na tle przemian sfery publicznej*, (in:) *Kultura medialnie zapośredniczona. Badania nad mediami w optyce kulturoznawczej*, (ed.) W. Chyła, M. Kamińska, P. Kędziora, M. Kosińska, Pub. Naukowe Bogucki, Poznań, p. 295-306.

⁴² J. Życiński, *Zagrożenie wartości humanistycznych w nurcie współczesnych przemian kulturowych*, (in:) *Jestem Józef wasz brat. III. Okruchy twórczości*, Janineum, Wiedeń 2015, p. 474.

various possibilities and tools. However, with the naked eye one can see the existence of the dictates of the media, which by specific actions, mechanisms and institutions perpetuate a certain style of the current culture⁴³.

It should be assumed that it is the 'culture built on distrust' that is currently one of the greatest anxieties of post-modern era societies⁴⁴. You can probably link and explain this definition with U. Beck's claim, who stated that contemporary variations of civilization risk tend to escape human perception, also due to the negative impact of institutions⁴⁵. This is certainly influenced by the growing differences between the most rich and the most poor, because today there is an unusual and complex polarization in the world.⁴⁶

"2017 Edelman Trust Barometer" clearly indicates that humanity has definitely ceased to trust governments, institutions, even non-governmental organizations and the media. What is particularly surprising is the drastically low level of trust in the media. These studies have never been so pessimistic. As always, there are specific causes behind such a phenomenon, hence their proper recognition might predict the consequences of such a state of affairs. However, despite these difficulties, one should not underestimate this report and the problems it exposes.

If we refer to the category of 'active trust', which according to A Giddensen is the source for new forms of social solidarity in

⁴³ See: A. Sugier-Szerega, *Komunikacja globalna a rozwój...*, op. cit., p. 35-42.

⁴⁴ See: R. Pastwa, *Janusz Palikot zainteresował się różańcem*. <http://lublin.gosc.pl/doc/4239485>. Janusz-Palikot-zainteresowal-sie-rozancem, (Access: 13.01.2018).

⁴⁵ See: U. Beck, *Spółczesność ryzyka, W drodze do innej nowoczesności*, Warszawa 2004, p. 37.

⁴⁶ See: Business Insider Polska, *W Davos rozpoczyna się 47. Światowe Forum Ekonomiczne*. <http://businessinsider.com.pl/wiadomosci/swiatowe-forum-ekonomiczne-w-davos-2017/q7b0zbn> (Access: 11.01.2018).

'contexts spreading from intimate personal bounds up to global interaction systems' – is it still possible in the era of 'individualisation'⁴⁷ and 'culture built on distrust' to revive the trust? In the era of new media, the public benefits from the privilege previously reserved only for journalists, it participates in the process of reality creation, often sharing unproven, false information - even without confirming them. Of course, the fact of possessing the tools for such verification is deliberately omitted by me in this situation. In my opinion, new media transform the reality that surrounds us, irrevocably⁴⁸.

It seems likely that the aforementioned distrust of institutions has been transferred to interpersonal relations. It seems even difficult to imagine further consequences of this process. We live in a world full of risk, where awareness of threats is still increasing. The phenomenon of secularization becomes more and more visible, according to Mołęda-Zdziech as cited in Sztompką. Secularization in this sense means the defencelessness of the individual and the lack of defence mechanisms against the threats that the media bring and produce to a large extent⁴⁹.

Does the creation and development of the totally individualised and isolated individuals constitute for the most dangerous threat? The phenomenon is therefore, a consequence of changes present

⁴⁷ See: A. Giddens, *Ryzyko, zaufanie, refleksyjność*. w: U. Beck, A. Giddens, S. Lash, *Modernizacja, tradycja i estetyka w porządku społecznym nowoczesności*, Warszawa 2009, p. 235-238.

⁴⁸ See: R. Kuczer, „*Nowe nowe media*”, Paul Levinson, Kraków 2010: [Review], (in:) „*Resovia Sacra*”, *Studia Teologiczno-Filozoficzne Diecezji Rzeszowskiej* 2010, 17, p. 334, http://bazhum.muzhp.pl/media/files/Resovia_Sacra_Studia_Teologiczno_Filozoficzne_Diecezji_Rzeszowskiej/Resovia_Sacra_Studia_Teologiczno_Filozoficzne_Diecezji_Rzeszowskiej-r2010-t17/Resovia_Sacra_Studia_Teologiczno_Filozoficzne_Diecezji_Rzeszowskiej-r2010-t17-s333-338/Resovia_Sacra_Studia_Teologiczno_Filozoficzne_Diecezji_Rzeszowskiej-r2010-t17-s333-338.pdf

⁴⁹ See: Mołęda-Zdziech, *Czas celebrytów. Mediatyzacja ...*, op. cit., p. 338-339.

due to the lower confidence in media and other institutions, but also in relation to other people.

One of the key points of the Edelman Report, which assesses the level of confidence of representatives of twenty-eight nationalities in four types of institutions: governmental, non-governmental, media and business – concerns the so-called 'Broken system'. As much as 53 percent the respondents believe that the system in which they live and function does not work in their favour. The system is often referred to as unjust and not giving hope for a better future. The survey shows that respondents do not believe in the emergence of leaders who could repair and solve the existing problems. As much as 32 percent. expressed its uncertainty in this matter, only 15 percent. believes that the system works properly. The participants of the survey are most concerned about corruption, globalization processes, erosion of social values, migration crisis and policy introducing modern technologies and innovations. A long list of these biggest 'fears' shows that they can significantly strengthen populist activities in individual countries⁵⁰.

Do we live in an age of uncertainty as claimed by P. Sztompka? Indeed, despite access to new media and the latest technologies, risk is increasingly replacing all forms of security. It is immensely difficult to get predictability and stability. If the perception of threats was reinforced by lack of knowledge, it would be extremely difficult to overcome such situations. Hence, the fact that not always all communities pursue the goal of building social trust and a sense of security should definitely be recognized.

Can we agree with the researchers who blame the degradation of communities, intimate relations, social ties, and family erosion for the disintegration of all kinds of trust? Certainly, in the situation of a global crisis of confidence, it is difficult to predict further

⁵⁰ See: *10 Trust Barometer Insights*.

consequences of such a direction of change⁵¹. It is because we have lived in a world of unpredictable contexts, distrust and in the era of total communication, hence it is becoming increasingly difficult to precisely indicate solutions. In my opinion, creation of dialogue culture as well as popularisation of media education could serve as a solution to this matter.

When it comes to overcoming the lack of trust in the world of total communication and the reality built on distrust, also towards the media, it seems that a return to serious, socially engaged journalism could be a milestone. We also definitely need to return to reliable journalistic information, at the same time withdrawing from attempts to comment and evaluate everything. Perhaps it is also worth following the indications stated in the Edelman Report, put a change in the integration model of modern societies. Only then will it be possible to continue looking for ways to rebuild trust again.

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⁵¹ See: P. Sztompka, *Zaufanie. Fundament społeczeństwa...*, p. 379-382.

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Key words

Culture of trust, Culture of distrust, Global communication New media, Mediatisation.

Abstract

New media in today's globalised reality have created possibility for total communication. It has a great importance in the 'culture of building the distrust'. The irresponsible usage of mechanism and tools of communication and information deepens trust and dialogue issues. Also, social inequalities and aggressive politics deepens the distrust. '2017 Edelman Trust Barometer' indicates there is high level of distrust in: government institutions, non- governmental institutions, media and business. Media should go over revolution that would lead to new model of communication, based on objective information and trust. But it can only be achieved by a change in the model of integration.

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