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"Kod YouTube: od kultury partycypacji do kultury kreatywności" = "YouTube code: From the culture of participation to the culture of creativity", Marta Majorek, Kraków [b.r.] : [recenzja]

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Artykuł został opracowany do udostępnienia w internecie przez Muzeum Historii Polski w ramach prac podejmowanych na rzecz zapewnienia otwartego, powszechnego i trwałego dostępu do polskiego dorobku naukowego i kulturalnego. Artykuł jest umieszczony w kolekcji cyfrowej bazhum.muzhp.pl, gromadzącej zawartość polskich czasopism humanistycznych i społecznych.

Tekst jest udostępniony do wykorzystania w ramach dozwolonego użytku.

Marta MAJOREK: *Kod YouTube:
od kultury partycypacji do kultury kreatywności*
(YouTube code: From the culture
of participation to the culture of creativity). Kraków:
Wydawnictwo Universitas, 2015, 240 pp.

In contemporary discussions on evangelization, especially the evangelization directed at young people, issues related to the meaning and role of the Internet cannot be overlooked. Today, it seems indispensable to know how YouTube works. The book reviewed herein entitled *Kod YouTube: od kultury partycypacji do kultury kreatywności* — fits well with these issues. Today, evangelization is inseparably connected with both cultures.

The work in question consists of nine chapters. Its main contents is a deep media-studies reflection on the construction and functioning of contemporary society and on the specificity of human interactions occurring within it. It is also a scientific study on contemporary specificity of disseminating information. Information as such, as well as its creation, mass producing, processing, transmission, possession, and dissemination become a key elements of the functioning of today's society. They constitute the society's characteristic feature and the core of social life. Evangelization — just as it was at the very beginning of the Church's functioning — is connected with inculturation. The character and scale of changes faced by contemporary man is fully reflected in the term “information revolution.” The phenomenon of mediated communication, characteristic of this day and age, favours the creation of the mediated society. The said term covers both the concept of information society (as to content) and network society (in terms of form). The network, information, form and content attain equal importance and are closely related through a chain of mutual rela-

tions. It is also worth noting that the study directs our attention towards the “new social formation.” The latter emerging as a result of the processes of “mediamorphosis,” or saturation, or even saturation of the society with the media, exhibits several significant features. To start with, its dominant feature is the vicarious nature of interpersonal contacts, therefore the media become a “natural” human environment, and virtual reality comes to be understood as synonymous with reality. The Internet plays a leading role in shaping these processes.

Extremely interesting conclusions are provided by the analysis of the phenomenon of shaping global communities within the Web, among which the one formed by YouTube deserves particular attention. The fact that it enables the sharing of amateur video content and allows for unlimited expression of audiovisual creation confirms only the contemporary tendency to form relationships based on individual interests and goals, which, according to some authors, undermines the traditional way of understanding the concept of social ties, previously mainly associated with relations of kinship or neighbourhood. It is connected with the process of aspiring to the unlimited individual independence in creating one’s own life, accompanied by social atomization. The independence of the social environment and the far-reaching scope of freedom in the interpretation of not only the role played by the individual, but also the established cultural tradition, are of fundamental importance for the discussed issues.

YouTube also creates new opportunities for educational activities. This is particularly important in the situation of the popularity of this website among children and adolescents. And although there is no chapter devoted directly to education and evangelism in the discussed work, the principles of YouTube functioning presented by the author can be easily used to convey evangelizing and educational content, for example, the matters discussed in the following subchapters: “The causes of YouTube’s popularity”; “Utilizing the *word-of-mouth* strategy in marketing” (p. 69); “New telecommunications technologies in teaching”; “Feminine Tube”; “YouTube as a social media”; “YouTube as a space for creating video-memes.”

The popularity and development of YouTube should also be associated with the culture of creativity. The role of the culture of participation in the world of online creativity has not been sufficiently demonstrated in the reviewed work. Induced tendencies to individualization and broad margins of freedom of choice still demand a high ethos of participants. It is not enough just to have creative affiliation with specific groups and to be independent in shaping your own identity. There must also be present a clear awareness of responsible participation in the lives of other people. The specificity of the website discussed by the author thus favours multidimensionality of communication, and thus, building a new type of network. This fits

in with the concept of the new evangelization, which is even mentioned in John Paul II's *Redemptoris missio* encyclical.

YouTube sets new boundaries for human sense of belonging. This affiliation is determined — as the author, Marta Majorek, shows — by the similarity of ways of life, views, or professed values, a community of goals and aspirations. Often these are very subjective goals. Therefore, it is necessary to objectivize human reality through the evangelization of the “digital continent,” as Pope Benedict XVI wrote.

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