

W nowych mediach, już obecnych, „przekazywane treści charakteryzuje jawność, szybkie docieranie do odbiorców, dostępność mniej więcej w tym samym czasie, na ogół krótki okres aktualności.”¹ Główną cechą współczesnego komunikowania massmedialnego, przy społecznym zróżnicowaniu i rozproszeniu odbiorców, zarazem interaktywności i masowości odbioru, stał się sam publiczny charakter przekazu. Stwarza to możliwość błyskawicznej reorientacji w sytuacji podejrzenia o niejasność czy nierzetelność informacji. Próby argumentowania czy to poprzez niejednoznaczne wartościowanie wyników badań sondażowych, czy poprzez odwołanie się do społecznych przekonań zdroworozsądkowych natrafiają na realną możliwość ich weryfikacji w globalnej sieci informacji. Interaktywność jest też barierą dla automatycznego na zasadzie skrajnego wpływu emocjonalnego tworzenia się wspólnotowości, kreacji tłumu. Samotność w ramach mass mediów (samotność w sieci) na szczęście jest faktem.

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MINORITIES IN MEDIA - REMEDIUM AGAINST GLOBALIZATION?

Introduction

“Each soul has been made by centuries, and whether it wants or does not want - creates centuries”

Stanislaw Brzozowski

The motto seems to refer to deep human conviction that man is under influence of history independently of time. As a polyp which is building reef in metaphoric view of culture by Stefan Czarnowski [5, p. 28-35] - new generation grows **from** and **on** the base of values and events already done, articulated by deed of former generations. The culture is being consolidated and created in this way. Man is determined by presence of constantly “going on” contemporaneity, for which he is responsible in forms of real behaviour and acting. He is not only a being passively submitted of everything what life brings. The consciousness modernists as well as the consciousness of growing societies nowadays, among many features of personality of mod-

ern man, strongly underlines the sense of personality power [11, p. 565-567]; it seems to stimulate on one hand, and on the other, explains his activity "by centuries".

Similar situation goes on today, in time of extremely new quality - post modernity, as some of scientists want to call it, or just "late modernity" named by others when modern values are just intensified". The fact of disagreement [11, p. 582; 1, 4] among science definitions of contemporaneity shows that it is "many-notable" and probably deep description will be done in *post factum* perspective by future generations. Undoubtedly, today societies are struggling with its problematic nature. The main feature of contemporaneity is globalization - phenomenon as unavoidable as secret; particularly secret when refers to social results of globalization in the face of which generations does not want to be impassive today.

The article tries to show one of the symptoms of taking attitude toward globalization, which also suggests within contradictions. It refers to intensifying phenomenon nowadays, which is seen as taking these acts by man which would save his culture against a danger of unification. The idea is not a strong thesis; it is just a hypothesis, so article notices a kind of human behavior, which suggests being repeated, allows to find its origin, but requires deep research and study according to quantitative and qualitative way. The article is not representative of the subject analyses, it is just a notice of social phenomenon, social symptom so interesting and characteristic that worth of paying ones attention.

About of globalization essence

Globalization as a constant feature of contemporaneity is phenomenon, about which many write and tell loudly and more probably to accustom what is unknown and unavailable as well, which man nowadays faces. Globalization connects with extremely fast development of communication technology, exerts to world "compression of space and time" that from "Gutenberg galaxy" is being became "global village". [8] The world seems to be small in human consciousness and therefore allows its control. Mass culture is an instrument of globalization and it by 1) using characteristic medium - television, Internet and 2) multiplication - creating unnumerable copies of content (views, information), can reach as many receivers as possible. Globalization by mass culture influences peoples taste, creates it and feeds homogenous (the same for all) dose of values. Globalization does not come to close with culture, because *de facto* "economic power decides about direction of culture". [11, p. 591] In economic aspect, globalization in the modern world means that strong countries - centers, so called - look for "outside area" situated in

List of features „modern personality syndrome“ was done by Alex Inkeles, who included also: 1) need to new experiences, open to innovation and change; 2) consciousness of many points of views; readiness to articulate own, tolerance to others; 3) perspective orientation in relation to time; 4) anticipation and planning future acts; 5) trust to new forms of public order; 6) meritocratical rule; 7) self-perfectioning; 8) respect to dignity of others.

** Standpoint represented by: Anthony Giddens, Scott Lash, Ulrich Beck; P. Sztompka, *Sociology...*, op. cit.; p. 575.

weakly economic periphery or semi-periphery to sale surpluses and overcome economic crisis in both types of countries. Various dependences coming into existence in this situation deepen disproportions between countries and tighten up it stronger. In consequence peripheries assimilate to strong centers. Generally speaking, globalization means standardization, unification (e.g. economic, low) civic, social and cultural rules.

In face of globalization - contradictions

Equally, in face of globalization - unavoidable and characteristic process for contemporary societies, its contradictions appear. Regional movement [7, p. 107], localization, glocalization [2] belong to it, what means the growth of distinction process, creating of initiatives, which - in opposite to general megatrend - are to save community traditional values. For analyzing enterprise activity of social minorities, specially ethnic or national minorities, the phenomenon is noticed as result of transformation policy in Poland 1989, which has been strongly intensified in the 2nd half of 20th Century.

Emancipation process of these communities seen as separate exclusive "subjects" on polish public stage is not only example of "rebellion" against social reality with globalization in its center. Other subjects which mark their existence are for example sexual minorities, disabilities (year of 2003 was established as The Year of Disability in Poland), youth subcultures (hip-hop representatives) or new social movements - antiglobalists, who have named themselves recently as alterglobalists (to stress not hostility but alternative in face of unavoidable globalization) belong to mentioned communities.

The phenomenon, which detailed description will be shown then, is worth to remark, because status of ethnic minorities in Poland in micro- and macro structural aspects of social reality is spectacular. It is being characterized by some aspects, three at least:

1. Ethnic minorities aspiring to consolidate their peculiarity from majorities, stabilize canon of culture, live on the space well known (territory relation which is characteristic for borderlands [10]), but *de facto* represent different culture than polish one. So existing in dominant social surround causes that they are seen as "different", "strange", "foreign" what is not equal position;
2. Globalization and strongly connected with it unification of cultural values and origins is, on one hand, dangerous for tradition at all, specially for tradition of small communities, but on the other hand, can stimulate them to protecting acts, can intensify need to observe customs;

¹ Designation taken from „world system theory” by Immanuel Wallerstien, named for countries belonged after II World War to, so called, The Second World countries: with socialistic policy and being developed; P. Sztompka, *Sociology...*, op. cit.: p. 589.

² „Those based elements of national culture which are found as particularly important and characteristic for national or ethnic community, forming standard to its artistic activity”, A. Kłoskowska, *Culture, Encyclopedic of Sociology...*, op. cit., 107; Canon (standard) of culture is also named as native values, which are the most often referred to "emotional roots of ideas systems and are symbolic values of hole group identity and its members", J. Smolicz, *Native values or culture identity*, "Culture and Society" No 1/1987; p. 59.

3. Status of being seen as minority oblige even not to demonstrate its "differentness", but to maintain generation collective memory".

Analyzed conditions can be danger and case difficulty for transmission of minorities culture on one hand, but on the other, the same situation unifies them, intensifies their acts to save, make more strong in relations to minority tradition.

Ethnic minorities in public media in Poland

Until 1989 in Poland it was necessary to see and describe as homogenous country in cultural aspect, so monoethnic as well. Together with the transformation policy after 1989 it seemed that representatives of many nations and cultures have been living there. In fact National General Census confirms opinion that "Poland is ethnically homogenous country", but also admits "co-existence of many groups decelerating their peculiarity". [9] In 2002 estimations have shown that in Poland had been living 152.900 representatives of German minority, 48.700 - Belorussians, 31.000 - Ukrainians, 12.900 - Gypsies, 173.200 - Silesian, 5.900 - Lemkowie, 5.800 - Lithuanians, 5.100 - Kaszubi, 2.100 - Slovaks, 1,1 - Jewish, 1,1 - Armenians, 800 - Czechs. [9, p. 40]

Nationality other than Polish was declared by 471.500 people, what is approximately 1.23% of all citizens in Poland. [9, p. 40] Basing on this fact and in comparison to 40% minorities living in Estonia, Poland seems to be a monoethnic country indeed. Nevertheless, independently of mentioned results and numbers, representatives of many cultures in Poland have solid place to act on the public stage.

First field of activities of minorities existing in Poland were institutions, organizations, then concert stages, concerts halls, and since 1990 public media; where intensified activity has been observed during 1994-1997. Generally polish public television (separated on regional department) since 1990 have broadcasted 13 programs made by minorities. There are titles, which have been taken into consideration as representative for national and ethnic minorities by Polish Council of Radio and Television Broadcasting (table 1).

Table 1. List of programs and themes broadcast in public television in Poland [6, p. 23]

L. P.	TITLE OF PROGRAM	RECEIVERS	USING LANGUAGE
1.	"U siebie"	for and about minorities in general	Polish language with national language elements of each minority
2.	"Etniczne klimaty"	for and about minorities in general	Polish language
3.	"Sami o sobie"	for minorities of Byelorussia, Ukraine, Lithuania, Russia, German, and Gypsies	language specific to each minority

"Complex of historical group ideas, all its forms and events and ways of their render memorable". P. Szacka, *Collective memory and war*, "Sociological Review", Vol. 1/2000; also B. Szacka, *Collective memory, Encyclopedic of Sociology*, Vol. 4, Warsaw 2000; p. 52-55.

Review of cyclic in TV SA programs noticed from the point of view respecting legal obligation consideration needs of national minorities and ethnic groups. Home Council of Radio and Television broadcasting, Warsaw 20th of February 2005

4.	"Telenowyny"	for Ukrainian minority	Ukrainian language
5.	"Sąsiedzi"	for Byelorussia's minority	Byelorussian language with translation into Polish
6.	"Schlesische Wochenschau"	for German minority	German language with polish translation
7.	"Schlesien Journal"	for German minority	German language with polish translation
8.	"Kowalski i Schmidt"	for German and Polish nations	Polish language
9.	"Kwartet"	for Czechs, Slovaks, Hungarian and Polish nations	Polish language
10.	"Rodno Ziemia"	for kaszubska minority	Kaszubski language
11.	"Magazyn Kociewski"	for kociewska minority	Kociewski language
12.	"U źródeł wiary"	for orthodox minority	Polish language
13.	"Świat zamieszkały"	ecumenical magazine; for many religious minorities	Polish language

The list of programs shows that public television in Poland broadcasts not only for one specific kind of minority: national or ethnic. There are mentioned or separated national, ethnic and even religious minorities making "cultural" presentation in media for themselves only, or preparing broadcasts in cooperation (international and ecumenical). What is more, there are also broadcasts for majority made by and about minorities. So we can suppose that some kind of programs (for example those translated into Polish) are presentation of each minority for wider majority audience, so it is an articulation of strategy and making its portrait.

The same appears in radio which broadcasts similar kind of series. There are 15 programs:

Table 2. List of programs and themes broadcast in public radio in Poland [6, p. 22]

L. P.	TITLE OF PROGRAM	THEME	USING LANGUAGE
1.	"Magazyn Kaszubski"	for kaszubska minority	Kaszubski language
2.	"Kalejdoskop"	for minorities in general	language specific to each minority translated into Polish
3.	"Na pograniczu"	for minorities in general	language specific to each minority translated into Polish
4.	"Nasi sąsiedzi"	for minorities in general	language specific to each minority translated into Polish
5.	"Magazyn kaszubski" magazyn	for kaszubska minority	Kaszubski and Ukrainian language
6.	"Pad znakom Pahoni"	for Byelorussia minority	Byelorussian language
7.	"Pažadalnaja piesnia"	for Byelorussia minority	Byelorussian language
8.	"Duchounyja sustreczy"	for orthodox minority	Byelorussian language
9.	"Pered wychadam u cerkwy"	for orthodox minority	Byelorussian language
10.	"Ukrainska dumka"	for Ukrainian minority	Ukrainian language

** Separated ethnic group living in Poland (on the north part of Poland), called themselves as Kaszubi

*** Separated ethnic group living in south part of pomorski voivodeship (on the north of Poland): *Review...* p. 5.

11.	""Litewski Magazyn Radiowy""	for Lithuanian minority	Lithuanian language
12.	""Gornoslaski Magazyn Mniajszosci Niemieckiej""	for German minority	German and polish language
13.	Magazyn ""Nasz Heimat""	for Ukrainian, German and Silesian minority	German, Ukrainian languages and Silesian dialect
14.	""Schlesisches Aktuell""	for German minority	German language
15.	Magazyn in Radio of Rzeszow and Szczecin	for Ukrainian minority	Polish language

Macrostructure consent

Analysis minority's presence in many types of levels of human activity in public sphere in Poland, cannot exclude macro structural consent. It is necessary to emphasize that mentioned activity is possible owing to many legal documents signed by Poland as a country and also as a subject of international cooperation. Polish consent to minority's presentation in media goes on according to home as well as international contracts and conventions like: Polish Constitution (1997), Grate Declaration of Human Rights (1948), European Convention of Human Rights (1950), International Pact of Civil and Politics Rights (1966), Copenhagen Deed (1990), Convention for Protection of National Minorities (1994). The deeds guarantee for minorities protection their culture and identity as rights to: consolidation and developing their national identity, using its origin language, cultural rights, freedom in express opinions and points of view. All documents equally treat minorities as "subject" with other ones and guarantee them presence in public sphere. What is more show that state is responsible and even obliged to satisfy all national needs of ethnic minorities and also cannot shirk duty of final attitudes and relations between minority and majority. [3, p. 18]

Conclusion

Mentioned programs broadcasted in media (excluding minorities newspapers and institutionalized activities) is only introductory view of variety offers served to minorities and to majority as well. Suppose, receivers of these specific programs mainly are representatives of minority, so media can be treated as a "transmitter" of culture nowadays. But media also, transmit minorities being as their portrait, so it is kind of their promotion strategy, marketing.

Other matter in form of open question is solving whether appearance, shape of culture of minority transmitted by media do really help to protect values of their tradition? What is their standard of culture², what values it consists of? And also what is level (quality) of reception of shown broadcasts? Matters which has been just already noticed obviously need to be analyzed deeper, but even such a small review shows that minorities activity in public sphere can be seen as protection against negative results of globalization.

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² Separated ethnic group living on the south part of Poland, called themselves as Silesians.

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МАЛЫЙ ИННОВАЦИОННЫЙ БИЗНЕС БЕЛАРУСИ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ ЭКОНОМИКИ.

Система мирохозяйственных связей все в большей степени испытывает влияние сложных и противоречивых процессов глобализации экономики. Глобализация выводит на качественно новый уровень развития мировую экономику, определяющей чертой которой является НТП. Производственно-технологический сектор мировой экономики и промышленность, особенно в сфере высоких технологий, становятся по своему содержанию глобальными. Интенсивность инновационной деятельности сегодня определяют успехи в глобальной экономической конкуренции. Вместе с тем, возникающие новые международные экономические отношения являются не только универсальными, но и индивидуализированными. В этих условиях роль малого инновационного бизнеса возрастает. Именно он сегодня во многом определяет реализацию накопленно-научно-технического потенциала страны.

Малый инновационный бизнес является эффективным инструментом постоянного обновления всех элементов производственного процесса, обеспечения высокой конкурентоспособности продукции и услуг. Он способен очень динамично и гибко реагировать на изменение спроса, новые предложения и перспективы, полученные в ходе разработок и исследований.

Известно, что большая часть нововведений с трудом доходит до промышленного внедрения. Крупные предприятия не спешат заниматься венчурным бизнесом, и достаточно инертны при изменении традицион-