

Defending the Value of Education as a Public Good

Philosophical Dialogues on Education and the State

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Chapter 7

Education and Democracy Nexus

Social Media as a ‘Space’ of Formation of a Sense of Responsibility for Oneself and for Others among Young People

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7 Education and Democracy

Nexus

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Introduction

John Dewey in his seminal book *Education and Democracy: An Introduction to the Philosophy of Education* has been outspoken in emphasising that education is a condition critical of democratic society (Dewey 2011). This chapter explains why ethics of responsibility should be employed in using social media in the education process. Dewey explains the link between developing oneself as a person (one’s personality) and finding one’s own freedom, which is the basis of a democratic statehood. Dewey does not treat politics from the perspective of a political system, but rather the formation of certain values in the person that are needed in a democracy. The aim of this chapter is to examine the relationship between education and democracy through the prism of social media. On the one hand, social media can be an important educational element for young people to self-realise and build social ties. On the other hand, it can serve an important social and political function in shaping public opinion and contributing to the process of democratisation of society. In what follows the educational potential of social media is discussed based on the experience of freedom and responsibility in interpersonal relations. It is important then to investigate this potential through the insights provided by a philosophy of dialogue. Such an investigation can reveal much about the kinds of relationships that constitute responsibility.

The chapter distinguishes between two types of responsibility, that is, *respondere* as a response to a call coming from another person, and responsibility as *imputatio*, which shows that responsibility is understood as potential, that is, taking responsibility for what will happen in the future, but also real responsibility for mistakes made. In this chapter, we want to show that, despite the asymmetrical nature of the relationship between teacher and student, the formation of being responsible is one of the key educational goals, which is currently done on the ground of mass media. However, it is becoming a serious problem, as Stoddard argues in his contribution, that despite the enormous potential found in the new mass media to be a democratising force,

preparing people to take on social and political challenges, education that prepares people to be active citizens is weak or non-existent. This enormous potential is still untapped.

The key assumption put forward here is that social media helps to shape in young people an attitude of responsibility for themselves and for others, which projects pro-democratic attitudes. We understand the concept of pro-democracy as a kind of process of democratisation of society rather than through the notion of involvement in political parties. We are interested in the process of democratisation in the consciousness of a student or pupil. Therefore, we want to ask ourselves a research question: how does education through social media affect the formation of attitudes of responsibility for oneself and others, and what consequences does this have for the preparation of a young person for life in a democratic state? The environment that we would like to show for this purpose is the relationship: between the student and other users of the Internet, but the key is the relationship between the student and the teacher through social media, because in them the issue of responsibility is best shown.

The key research method applied here is the phenomenological-hermeneutic insight on social media-education-democracy nexus. It is very much related to Hans Georg Gadamer's thought, where instead of focusing on the content, the idea is to focus on the relationship between the addressee and receiver of the message (Gadamer 1986, p 387). The key element here is language, which is significantly built on interpersonal relations.

Conceptualising Education-Social Media Nexus – State-of-the Art

Following the social media matrix consumes a large part of the day time of children and young people as well as elderly people. It becomes an alternative or perhaps more of an escape from reality. Most importantly, however, it is becoming a tool or perhaps even a platform through which it is possible to reach young people with a certain educational message. Today, it is difficult to imagine parenting without a messaging on social media. It is considered an essential tool – more than ever before – while shaping in a young person a sense of creativity (Drozdowski et al. 2010, p 103), innovation (Jaroszewska 2020, pp 55–56, on creativity innovation Kamylyis and Berki 2014, p 6; Kaufman and Beghetto 2009, p 6), or wisdom. These educational goals were still presented as new in the 1970s, but their necessity was not as apparent as it is today. It touches on the problem not only of economic, social, or political problems, but of shaping the very reality of the media masses. Presenting relevant issues using new technology requires creativity and innovation, as well as criticality towards the issues and sources presented. This issue is important because we are seeing changes in the use of social media before our eyes. This dynamic gives us, as teachers, more opportunities, but it also prevents us from focusing on the educational objectives themselves, but also the form of its delivery. Changes are taking place in the content and form of the message.

The use of social media on Facebook, also meant making a certain description, other media that are more often used by students like even the same owner's Instagram, need this content even less, but it is important to link to the accounts of others. Not to mention other portals like TikTok where the message needs to be shorter and shorter. Reaching extensive volumes or even short books is becoming increasingly difficult. The teacher is left to make use of these novelties while analysing their relevance and informative content. The speed of conveying information, but also certain emotions involved, is definitely faster. Also, students require the teacher to respond quickly to their information or post. Also, the form of the paper prepared by the students for the class displaces the presentation. The image and brief commentary supersede the broader analysis.

It becomes important to see the educational process through the prism of the changes that are taking place in the creation of the World Wide Web. It is often equated with the whole Internet, and it is only the part dealing with the transmission of information over the Internet and the creation of communities through the use of hyperlinks or multimedia. It forms the Internet information system. The media, which relied on publication in newspapers or radio and television broadcasts, began to give way to the emergence of the World Wide Web (digital media) in the 1990s. This network is designed to bring together interlinked resources through the use of hyperlinks and to build a community that connects with each other from remote corners of the world. The classically understood media is being displaced by social media [social media], which has become a techno-social system. Thanks to technology, a community of people is created, who use the resources of the Internet and the possibilities for communication through it to form communities (Patel 2013). In this new world, the student has found himself eager to embrace the Internet and its possibilities.

The World Wide Web has been undergoing tremendous transformations, transformations since the aforementioned 1990s, even talking about WEB 1.0 (1989–2005), WEB 2.0 (2004–2016), WEB 3.0 (2016+), WEB 4.0 (2010–2020), and WEB 5.0 (2020–2030) (Fleerackers and Meyvis 2019). Each of these characterises the changes that are taking place in the techno-social system. In the first of these, WEB 1.0, relationships are one-sided, there is no interaction, only a receiving function.

The development of social media at each of these stages signifies changes in education, both in the sense of its use for educational purposes and in human relations, including the relationship between teacher and student. It is not just about technical matters, but about certain relationships that aim to educate the young person to self-realisation, but also to build a community, a society. The use of the benefits of the Internet makes the previous media less attractive. They are being replaced by social media, the major difference of which is that they provide opportunities for interaction and are more supportive of educational goals such as creativity, innovation, or wisdom. These changes in the acquisition of new transmission, as well as the building of reciprocal relationships between

participants, are accompanied by important questions that will allow us to juxtapose education and social media. The question therefore needs to be asked as to how we can use social media for educational purposes and why it is interesting for young people?

What Can the Use of Social Networks Teach Us?

The civilisational changes that have taken place since the beginning of the 21st century have meant that the message has to be two-sided (WEB 2.0; O'Reilly 2005). This is particularly encouraging from the perspective of achieving educational goals, because it gives the student the opportunity to express themselves, to communicate equally from their emotions (Boler 2005). The transmission takes place in a new form, but responds to the need to interact with the learner. Knowledge cannot be a dry transmission of a fact, but also an attempt to listen to the pupil about how he or she understands the problem under discussion. Through social media, a pupil can approach a teacher with a request for help, not only on school premises, but also outside. He can also expect help from the class group. The mass media, which used to transmit general information, has turned into social media, which transmit local, small-group, or target-group news involving not only the sender of the message, but also the receiver, who becomes the sender of the feedback. This proximity of information, which can affect everyone involved in the mass media, engages intellectually as well as emotionally. Although only to a small extent the teacher is involved in the transmission of information by means of the world wide web it needs to be stressed that his or her attitude also projects behaviour on those communicators used by the students themselves. Teaching responsibility for the word as well as self-reliance is extremely challenging, but it becomes essential. The teacher must be innovative and creative in order to keep up with the changes taking place in social media in a rapidly changing world. Adapting to them requires considerable skills.

Despite these changes, the message is still the same: to be there for the students and teach them the skills to live in a society while respecting their individuality and intimacy. Or put it in other words: to teach be creative and innovative in a society, as well as to be a critical observer of reality.

Equally important is the question of judgements: heists or laypersons. During the formation of personality, it is important to build systematic relationships. A philosophy based on responsibility distinguishes between criticism or evaluation of events and criticism of a person. Encountering negative comments 'weakens' the students towards whom they are directed. They need support. The use of mass media separately requires critical thinking from criticism, or even criticism of a person. This is a serious problem in the social media space that should be of particular concern to the teacher. This requires a relationship between teacher and pupil that is based on mutual trust and openness.

How to Establish a Relationship between the Teacher and the Student in Social Media Space?

As it was argued in the previous section, a key development in contemporary social media is the question of the reciprocal relationship between the receiver and the sender of a message. Social media makes relationships not only between individuals, but more importantly between group and individual, or between groups of people, communities. This is a very important theme, because reaching from the changing perspective of the Internet's transformation from a one-sided message to a community that can maintain continuous and unlimited contact with each other, we arrive at a relationship that is based on a multidimensional, multifaceted, diverse relationship between more than many people. So far, the school has been based on relationships within the classroom or school, possibly at the municipal or provincial level. Today, this dimension is much broader. How do we educate pupils in this situation? How should the relationship between teacher and pupil be based on social media? Should he or she participate in these interactions? In what way? What should the relationship between the two look like?

Can we assume that there are no good answers to this question? On the one hand, the media plane is an individual matter of the student, beyond the school, on the other hand, it is used by the school to encourage, interest the student more than ever, or even be helpful to the student in achieving his/her educational goals. Social media provides more opportunities to observe and communicate content that is attractive to the student. In this context, it appears the experience of the encounter between teacher and pupil. A category that is important and difficult to express. In its own way, very intimate and discreet at the same time. How can you be in the world of social media with your students without making your presence felt? The platform for this encounter is mass media. Participating in social media together is quite a challenge. To enter the world of social media as if you were not in it. To move subtly and yet concretely. These challenges are complex because the teacher is not only responsible for those he or she educates but also about students' social media friends.

In the process of education, a relationship takes place in which two subjects interact in different ways. This does not mean that we are dealing with a symmetrical relationship, but with an approximation of positions between the educator and the educated. In addition to the relationship itself, it is also necessary to define a certain spatial and temporal framework. The process of education takes place in a specific time, a specific reality, in a specific community in which certain rules, norms are established. This present-day reality is the surrounding world, the basic principle of which is the participation of as many citizens as possible in the form of governance of the community, state, or international community.

In the philosophy of dialogue, two types of relationship can be observed asymmetrical, when it is a relationship between the Self and the Other, in

which the Self is not on the same level as the Other (e.g. Rosenzweig 2002; Levinas 1996), and symmetrical, which means a dialogue between two entities existing side by side (e.g. Buber 1923; Tischner 1990). This attitude is the I-Thou relationship. In the case of the teacher–student relationship, what is needed is a dialogue between two subjects that is not entirely symmetrical. It is a relationship which, in the sense of a relationship, is symmetrical if we perceive it from the point of view of the possibility of expression or mutual respect, but when there is an educational problem, or the question of parenting in general, the relationship is an asymmetrical relationship. The teacher is responsible for the student, but cannot expect reciprocity from the student. Here we come to the issue of being an authority for the pupil, which means being a trusted person. This cannot be achieved in a static way, but only by being a sensitive observer of the student.

By the way concluding this part of the lead, it needs to be emphasised that in the 20th century, which was a continuation, of the cultural, social but also moral revolution, on the one hand, technology and digitalisation are developing more and more, and on the other hand, a change is taking place in society, in how it functions and communicates with each other. Western society in Europe after the Second World War is becoming more and more mature participants in social and political life. Education too had to undergo a certain transformation, which was slow, but was gaining momentum. The democratisation of societies, as well as market economy, which required a certain degree of creativity and innovation on the part of its participants, became crucial for Europe. These changes required, above all, changes in education, especially in the relationship between teacher and pupil, the distance being shortened, but still balancing between symmetry and asymmetry.

Framing Mutual Expectations between the Teacher and the Pupil

Modern media teach not only the ability to use IT programmes, but also to establish social interactions by receiving certain content and creating it. The teacher's role is to follow the pupil, to accompany him or her in encountering the world of other people and the surrounding knowledge. This accompaniment, or being next to the pupil, does not mean some form of pressure, but rather sensitivity to his or her needs.

Rather, it means that the teacher is faced with the formidable opportunity of going beyond the content he or she sends us. Looking at the world through the prism of cognition, for which truth is associated with a zero-sum message, characteristic of technology, there is a need as never before to draw deeper content from a message, to see the meaning that another human being conveys. What is needed is the ability to analyse and critically discuss and finally to understand the content.

Consequently, it is the role of the teacher to built-in the young person the need for critical and normative reasoning. This is a difficult task when a young person is confronted with the belief that it is more popular to behave

in a polarising way, with a strong emotional message, than to present arguments calmly.

As was argued above, the teacher–student nexus is not a symmetrical, but a student-centred one. It shows a space for intergenerational encounter, but also disjunction. The key issue is not so much the transmission of knowledge, but the social relationship and the taking of responsibility for it. Let us now turn to the second subsection, in which we would like to consider the issue of social media and democracy.

Social Media and Democracy – The Reciprocal Relationship?

Social media today is a place where people with different views and social sensitivity meet each other. They build social links. They influence the surrounding reality and give it a particular shape. In this new reality, friendships and human relationships develop, but also resentments or even prejudices emerge (Stoddard 2014). Virtual reality influences the formation of relationships between people that have a real, physical dimension. Already Aristotle mentions the reality of thought, of representation, and of the real. Social media can foster attitudes of imitating the behaviour of others. They are also a place where separateness, self-determination become visible.

Human action can take on a mimetic character, imitating certain attitudes proposed by other individuals or groups (Girard 1986). In the group with which we identify, the difference, our individuality, is highlighted. As Bollnow repeatedly emphasises, upbringing is a dynamic process characterised by continuous development, but also regression, which per balance is also treated as a form of development (Bollnow 1968). The dynamism of action is the result of a dynamic process of thinking. It is not possible to speak of thinking from the perspective of a permanent state, but of a process of becoming. Changes take place within us under the influence of various stimuli. They are also the result of our involvement in society through social media. The dynamics of the change in consciousness are accompanied by an increasingly rapid change in the level of accessibility of mass media and the new media possibilities that go with them. These phenomena affect the social or geopolitical situation.

Democracy is not a normative system that should be taken for granted. Rather, to keep it alive and kicking requires constant effort. The democratic rule of law, for instance, is in a constant process of adapting to new challenges. In responding to new challenges, the society adapts by setting itself certain goals. This also applies to the change in the functioning of democracy itself. It is influenced by the consciousness of society shaped by the mass media. In the same way that society is influenced by social media. The relationship is mutual. The media have also become the new power. In addition to the Montesquieu's division of powers, i.e. the legislature, the executive, and the judiciary, there is another branch of social power, which exercises control over the others from below (Montesquieu 1949).

The meaning of equality among citizens has also changed over time. In a democratic system, it is not only the majority that exercises power, but it must also act in such a way to include its opponents in the exercise of power by also taking into account their demands or their agreement to certain reforms. This requires, on the one hand, the possession of certain values that cannot be dispensed with and, on the other hand, the ability to find compromises. Participation in social media for students is a certain introduction to social and political life. Despite the fact that few young people get involved in political life, as well as those entering adult life, social media is a form of social and political influence. This is particularly evident in the emphasis on protecting the environment or joining peace or humanitarian campaigns by young people. They form certain views on current affairs on social media. Contestation against the existing order is evident in this, which is the result of observation, as well as adolescent rebellion, which is a normal process of growing up. This rebellion can be exploited by political parties, whose support depends on strong media coverage and who have extreme views that manifest themselves in the search for a scapegoat in society. And this is where the major task facing educators arises, i.e. how to educate a pupil so that he or she rejects content that does not serve the public debate, that rejects a section of society or even makes a political enemy. The teacher must not show his/her political sympathies among the students, but should influence pro-democratic attitudes. Particularly evident was the involvement of young people in the first days of Russia's aggression against Ukraine, where a large proportion of students became volunteers helping Ukrainians to receive basic products, as well as providing first aid. Similarly, environmental engagement is an example of how science can use mass media to educate and engage young people in society. Also, young people's engagement in sustainable development policy is a result of the collaboration of social media and popular science knowledge. These are examples of how social media and education stimulate each other to form a solid foundation for building a democratic state.

As was already emphasised, education is the process of forming in a person, a citizen, a special bond between members of a group, a community, as well as the cultivation of values that arise from our identification with them. Young people with a particular interest in new technologies and new forms of communication find in them an ally but also a threat to effectively live in accordance with democratic values.

Consequently, the very relationship between teacher and student through new media has become more multifaceted. The use of new media for educational purposes. The teacher as the one who used WEB 1.0 in his work with the student was preparing to receive information unilaterally. It was a monologue between the sender of the message and the receiver. The use of the Internet is then only a place to receive certain information. They become an alternative to the classically conceived mass media. With the emergence of WEB 2.0 comes the possibility of exchanging ideas, i.e. connecting with other members of the community (Cormode and Krishnamurthy 2008). This is a

huge turnaround for the mass media, but also a necessity for greater maturity and responsibility for the word conveyed. It is not only about shortening the distance, but also about multi-facetedness. We can feel more our influence on others, our responsibility for others. In this case, the teacher had to start using this form of communication to reach the pupils. Interesting young people in the world of technology helped them to learn about the world and human relationships. The teacher had to be with the student using the benefits of WEB 2.0, and also use WEB 3.0, or databases, with the student. This knowledge replaced the need to reach for dictionaries or books. In the previous WEB 1.0, 2.0, and 3.0, the teacher was supported by the possibility to use materials via the Internet. Most of the materials were available in electronic versions, which made the work easier, but also carried risks as to whether the materials were reliable. Here we are touching on a serious problem arising from the issue of being able to select reliable material from unreliable or even fake material. One of the key aims of education is critical thinking, in this case from the use of the Internet. It provides a great educational tool, but also the need to educate to use wisely when selecting knowledge. WEB 3.0 enabled the use of databases, while WEB 2.0 enabled interaction with other web users. Just as WEB 3.0 required a certain kind of mindfulness in information selection, WEB 2.0 provided the possibility of unlimited access to information exchange, which is also not always true, but also the dangers that arise from the possibility of manipulating this knowledge. The need for a certain kind of mindfulness in the reception of information and a certain distance became crucial. WEB 2.0 not only offered the possibility of reception like WEB 1.0, but also the creative creation of contacts and content. Innovation also played a key role here. Here, too, the teacher has an important role to play, he or she must keep up with trends, not so much be a teacher, but also as an educator navigating a 'space', a reality that pupils and students navigate better than he or she, but he or she has a certain life wisdom to offer them, and must be a stimulator, arousing in the child a sense of creativity, of being able to look for new solutions to problems that previous generations have also faced.

As the name of the Web says, it is a techno-social system that influences the formation of groups, communities by giving them a certain value system and also has an impact on social and political life. The Cartesian 'Cogito ergo sum' is often replaced by 'I am present on the Web so I am' (sum conexus ergo sum/sum in societate ergo sum). The mimetic attitude perceived by Rene Girard, which instead of fostering creativity is only a semblance of it, is becoming a big problem, as is innovation. Mimetic attitude destroys creativity and innovation.

The internet web shows on the one hand (A) the user's relationship to virtual reality, the relationship to the self through the prism of content acquired online, and on the other hand (B) the relationship between its participants. Both aspects play an important role in education and have an impact on society, on democracy. The mass media create a certain reality that we need to verify and, more painfully, can influence other people's lives. A rumour about

a particular person in a bygone age was local, today it is becoming a global reality. Anyone can pick up on it.

The words of Descartes, quoted earlier, highlight a process of awareness that has developed greatly.

This first type of relationship only shows a certain space where the encounter takes place, between man and virtual reality. It shows him in collision with a world that creates an alternative reality.

Social Media Seen through the Prism of Responsibility for Oneself and for Others

Achieving goals such as creativity, innovation or a critical view of reality requires values that have guided us for centuries, such as freedom and responsibility. These all have their basis in the encounter (Bollnow, Tischner). Modern philosophy begins with the identification of freedom as an important value, as a key human experience.

The changes in the use of WEB in the following years and in the mass media in general have brought about changes not only in education, but have translated into social and political relations. Social media project social interactions between individuals, but also have an impact on society and the state. They influence public opinion, our decisions on social and political issues, including cultural ones. They bring enormous opportunities for citizens to get to know each other, but also from a continental or even global perspective. They are a huge challenge for us, but they also bring a lot of risks, such as the possibility of manipulating opinion or objectifying relations, bypassing the sphere of self-realisation or individual self-determination. Mimicry entails the possibility of dangerously overlooking differences. Therefore, in the educational process, it becomes extremely important to teach the possibility of opposition and the search for connections that bind diverse views together without allowing them to be blurred. This task, which is also the educational goal of shaping openness and critical thinking, is facilitated by the joint use of the mass media by student and teacher. The teacher's task is not to develop, through the mass media, a passive recipient, but a creative participant in social life who is ready to look for new solutions. This goal overlaps with educational goals. A great asset in the hands of the teacher is the ability to use information obtained from social networks and to analyse it critically together. The use of WEB resources develops independent thinking and responsible action in addition to problem analysis. Despite the significant differences in the functioning of the mass media, the key experience is responsibility for one's own thinking and action, as well as responsibility for the community. This experience is the core value on which a democratic system is built.

In the last two centuries, the notion of responsibility and co-responsibility has been emerging within philosophy. It is particularly evident in the thought of Max Scheler, where, in one of his greatest works, responsibility for realised goods, for the joint creation of values, appears (Scheler 1973).

Two interpretations of responsibility emerge in philosophy. The first relates to the notion of *imputatio*, that is, attributing some fault to someone and being responsible for the fault committed (Höffe 1986, p 263). The second, on the other hand, is related to the notion of *respondere*, or answering a question.

In the first case, when responsibility is *imputatio*, a structure is revealed in which the essential elements of responsibility are highlighted. In seeking to answer the question of responsibility, the partial question of ‘responsibility for whom’ emerges. I can be responsible for myself or for others who are entrusted to me. Alongside responsibility for someone, there emerges ‘responsibility for something’, which is the area of potential responsibility, i.e. the assumed obligation to be responsible for something that may occur in the future, or I may be responsible for a particular act or omission of an act that happened in the past. In addition to the two elements mentioned above, there is also ‘before something’ or ‘towards someone’. In other words, it is about the instances or person to whom I am accountable. It may be my conscience or the court before which I stand. Responsibility can arise from a mere sense of obligation, an obligation one takes upon oneself for what is yet to happen or an obligation one has previously assumed. Being responsible for a particular action must come from accepting a commitment to be accountable for someone, for something and to someone.

I am responsible for someone means I accept possible blame in the present for my action that will happen in the future. In the process of being brought up to be in a community and to use the mass media, this is a key experience. The teacher’s task will be to teach the ability to take responsibility, to be accountable for the relationships and content that I place and read in the media. I can be held accountable for action in the future when I make a commitment in advance.

In addition to the structures of responsibility mentioned above, the most important one emerges, that of the subject who is capable of responsibility. This subjectum, which existence means thinking, is a being capable of being responsible. The subject is not only capable of being responsible for what is a violation of certain principles, rules, but also for the positive realisation of goodness and values. Ingarden in *Über die Verantwortung. Ihre ontischen Fundamente* maintains that in order to be able to speak of being held responsible for an action, it is necessary to assume a positive experience of responsibility. It is precisely responsibility understood in this way that is crucial for a young person who lives in a mass media world. In order to be held accountable for one’s action, one must first be accountable. This being responsible is the ability to create, to create a responsible message that can be trusted. This requires creativity, innovation, but is based on a critical approach to information and the need to verify it. This is particularly important in the context of democracy, which requires commitment and positive values.

In the second case, i.e. responsibility as *respondere*, the problem of interpersonal relationships emerges to the fore. The basic experience is dialogue.

I respond to a question that is directed to me by another. The philosophy of dialogue reveals responsibility as an experience that grows out of the epiphany of the face. Through an ethical question addressed directly to me, I establish a relationship with the other. The other asking me pulls me out of lethargy, out of a state of calm. I can answer or escape. The other is an enigma to me, but also a challenge, someone who absorbs me, makes me curious and seduces me. Through the other's choice of me, I find my identity and my freedom. From this relationship emerges an identity that means being for the other. Responsibility 'for the other' is transformed into 'being for the other'. It may seem that this second account of responsibility, is less practical, yet it is not. In responsibility understood in the sense of *imputatio*, there was co-responsibility, but it is only responsibility as *respondere* that binds strongly together individuals who find themselves in dialogue with others.

So, important from an individual, but also from a social point of view, is responsibility that plays an essential role in the social media. The possibility of not only being a passive recipient, but also the reciprocal possibility of passing on information and building communities for oneself, points especially to responsibility as a necessary skill for young people. Responsibility for content, but also for others who collectively build community seems to be the goal of education alongside creativity, innovation, and mindfulness. Let us now revisit the question of responsibility using the example of two relationships: the first, (1) between teacher, educator, and student, and the second, (2) the relationship between teaching and other active participants in social media.

In the first case, responsibility comes out of the relationship between instructor and student. In this sense, accountability looks like this: the teacher stands 'for' the pupil, in a potential sense, but also in a real sense. In the real sense, he or she can be accountable for his or her own or the pupil's committed acts to his or her superior, for example the headmaster, the minister, and also to the court. Potentially, he or she takes on the burden of responsibility for education. The responsibility for education is the responsibility for the pupil's self-realisation, for his or her future. It (this responsibility) concerns theoretical and practical knowledge, for his reliability and critical thinking. Responsibility in the educational sense, is responsibility for oneself and others in relationships. The mass media are only a backdrop in this case, while it is directly about the ability to establish and maintain interpersonal relationships: the principle of openness and kindness, the ability to be responsible for others. This last skill is only possible if the student is able to be responsible for themselves. By participating in social networks or class groups, social skills are developed, including being a social leader. In spite of this responsibility for the pupil, can a symmetrical relationship be established? Certainly, the student is not as responsible for the teacher as the teacher is for the student. The disproportion is great. The teacher cannot expect reciprocity when responding, but he is not defenseless either. He certainly cannot respond in the sense of *imputatio*, but certainly as a *respondere*, but to the extent that a dialogue between teacher and pupil is possible. What is needed is mutual openness and

sensitivity. This can only be achieved by the teacher's presence with the pupil. The teacher must not reject the proposal, but exercise secure control over it. The key here is not to respond to specific prepositions, but to influence by presence.

The second case is the relationship between the pupil and others who are present in the mass media. Here the problem is more complicated because there are more possibilities for the constellation of these relationships. There is also the question of a relationship not only between two people, but more than two. In this situation, coalitions are possible, or even opposition and even hostility towards others. Józef Tischner wrote in *The Philosophy of Drama* that the real problem is found not so much in the relationship between two people, but when there is more than two persons (Tischner 1990). Only then are betrayals, coalitions, and oppositions possible. It is in this sense that the relationship between teacher and student is very difficult, but in terms of the relationship itself less complex than that of the student in the mass media. Of course, thanks to new technology and the development of social media, the teacher also enters into a multifaceted relationship.

In the first section, we discussed the two types of relationship symmetrical and asymmetrical ones, from which the problem of responsibility as *respondere* emerges. In it we showed the relationship between teacher and student, now showing the problem of social media, the problem of responsibility understood as *respondere* emerges, but also the possibility of responsibility as *imputatio*.

The very term 'respondere' can be understood as answering a question. To respond is to acknowledge that the other is important to me in my discovery of the truth about myself, about society, or about the world. Through the other, I discover myself, I learn about myself, even though the other I meet on my path plays a key role in this relationship. I find myself because, by calling on me, the other chooses me from among other people and invites me into dialogue. The finding of identity presented in this way by Levinas, but also with some modifications by Tischner, does not translate directly into the relationship between the educator, the parent, and the pupil, the child. It is not the child who chooses me, but he can reject or accept me. I can become his teacher, or only the person who thinks he is a teacher. Nor is it at all about the teacher, but about awakening openness in the young person, accompanying him in his discovery of himself, of his social function, of being for others. What then is responsibility in the sense of the educational process? Above all, it is a dialogue, it is an attempt to lean together into the problems that a young person lives.

Being responsible involves not so much the potential acceptance of a commitment, but also the experience of being responsible. A person not only realises the good, but in the process becomes a responsible human being, living and perhaps even living these values. They are, in a sense, part of him. To be able to be responsible for the other, to keep one's allegiance, is the condition of the bond. In the case of Scheler as in the case of Wojtyła, responsibility

emerges from the perspective of a source experience of oneself as a person (Wojtyła 1979; Scheler 1973). This experience of responsibility is prior to consciousness. It is, in a sense, a sensation, a 'sympathetic' feeling, which allows us to open up to the common realisation of values. It is the key to raising a young person to live in society.

In the process of growing into adulthood, it is not just a matter of showing the way, but of allowing oneself to oppose, to create a new way based on shared values. This form of responsibility means, to the full extent, a form of independent thinking, of grappling with problems no longer with a master. However, it is the master who is responsible for arousing in the young person the desire to be for others. The teacher and the parent must not only guide the child, stimulate his or her development and personal integrity, but allow him or her to build a world of his or her own values. This is not only a matter of realising it, but also of experiencing the realisation of values.

To wrap up, social media offer even more opportunities to bond with one another, to seek connections (bonds) or even to build bridges (bridges) between culturally, religiously, and philosophically diverse people. On the basis of this diversity, the search for rapprochement, for what unites and does not divide, but also for acceptance of diversity and difference. However, this requires responsibility for each other.

The earlier model of education founded on the concept of an objective and absolute truth, the common good and then, starting with Descartes' philosophy, on the experience of freedom, is supplemented by a new one of responsibility. The sense of justice has been replaced by being responsible. Educating to be responsible for oneself, to be responsible for the community, implies a particular kind of bond which is solidarity, solidarity with others by building bridges.

Conclusion

Since the beginning of the emergence of new media, they have played an important role in the educational process and this is still the case today. Today, it is part of the education, teaching, and e-learning process. In the first phase, the Internet was meant to be used for sending and receiving e-mails, as well as knowledge, which can be checked by accessing various types of databases. Changes have come about with social networking sites playing a key role. A major educational acceleration is probably education that is interactive, where students and pupils have the opportunity to make decisions or participate in the exchange of ideas. Therefore, an important educational issue is to prepare the student to use social media responsibly.

In this chapter, I have discussed a complex interplay between education and social media, as well as social media and democracy and education and social media through the prism of responsibility for oneself and others.

Social media is the 'place' where the maturation process of being responsible for oneself and for others is currently taking place. It is the place that

signifies the platform, the stage, on which a young person establishes a relationship with others. A sense of responsibility is a process that, to varying degrees, leads to more mature interpersonal relationships. Social media is, on the one hand, a place for maturing and, on the other, for creating, teaching responsible cooperation and responsibility for others, building society. It is the new media that have introduced opportunities for greater interaction between students, peers, but is it the same with teachers or representatives of older generations? As it was argued, the involvement of the teacher in the use of social media is very important here, because by doing so, he or she can help the student with the problems he or she will encounter, and also, in a positive sense, help him or her create new relationships based on responsible action. Talking about social media and how it works is complicated in that it is impossible to show it from the beginning, but we have to assume that we are in it and try to talk about it through the prism of certain difficulties. Symmetrical relationships and responsibility for oneself and others play a key role. Building relationships and preparing for responsibility is the basis for living in a democratic system. This relationship-building is building bridges between peers, but also, as the teacher–student relationship shows, an intergenerational relationship.

Although the relationship between student and teacher is, on the one hand, symmetrical through the prism of dialogue, of responsibility as *respondere*, it is, on the other hand, asymmetrical because it lacks – at least during parenting – symmetry and reciprocity. This asymmetry, however, is a particular form of responsibility for another, of being for whom without expecting reciprocity. The aim of these relationships is to bring up unconditional responsibility for others, for society, and for the state, including especially a democratic state based on responsibility for others. Social media is merely a platform on which a young person’s responsibility for himself and others is shaped.

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