

# ***Introduction***

The worldview we carry and nurture within ourselves is created and developed in relation to the media impacting us, i.e. to our faculty of making a critical analysis of how the media impact us. The common shallow and pseudo-political understanding of the media leads to instrumentalizing the means of 'information' and those for whom they are intended. The media today have a deeper, stronger and more important role than their function as a means of information, education and entertainment.

The medium also represents light that enables us to see, as well as a dancing and ritualistic movement of the body; the medium is also an oral word that has kept and developed tradition throughout the millennia. Any drawing, graphics, symbol, note, electronic or digital record – all of this mediating between the two phenomena of existence – represents a medium. A philosophical approach to the media is the most comprehensive analysis of the important mediation through which we become what we are.

A time will come when the concern relating to what is published, where it is published and in what form, will become more important than the political, social and cultural institutions making political decisions on the means of mediating media. The protection of the media environment will become more important than protecting the environment itself. When we learn how to clean the trash from media systems shaping us, the consequences of global Earth pollution will also be reduced. Cleaning the system of mediation is the task awaiting its Herculese. They will appear equipped with philosophical conclusions on the importance, impacts and ways of resistance and change.

There is a certain beauty in the analogy between the creation of man and creation of literacy. To put it simply, holy books claim man is made from dust (clay). First systematic records in the medium of letters were inscribed in clay.

The clay of the spiritual and the human was shaped in the metaphorical sense by the clay of inlaid signs. The human civilization surged precisely when records in clay developed. It is our task to ensure that systems of media mediation do not return the human civilization to dust. The symbol of the phoenix would probably not be of any help to us then.

We consist of everything that we can say through our symbols to the world that is outside of us. Our world is the external, made internal through symbols/ the media. We are at the same time the melody and harmony of music, a painter's brush stroke on the canvas, a sculptor's cut; we are the shape of the spaces in which we live, work and play; we are the word, sentence, song, mask, role... We are a genetically programmed board for inscribing signs to reprogram us. In essence the human being is a creature of the media.

There is not many information on social media which we might consider important or as having any significant impact on our lives, in the same way that the manner and the very existence of social media has impacted us. We were introduced to this world by Marshall McLuhan's proclamation that "The medium is the message". Today we can make a step further and say: The philosophy of media is the message brought by the view which understands the influences shaping us.

Are editors of tv programmes for commercial tv networks well versed in media literacy? The question seems to be rhetorical because in a way it is supposed they are. But if you try and make an effort to watch some of the so-called reality shows, you may realize that inappropriate and rude speech enters your home as well as the inappropriate behaviour by non-actors who play the reality game. The question is then no longer rhetorical. It needs to be supplemented with this awareness: the critical analysis of the philosophy of media is necessary for media literacy.

Hate speech is one of the symptoms of the disease suffered by any modern society or the human civilization in general. Spaces for the communication between unprepared citizens unaware of the media are introduced without any prior analysis. Every sign, word, sentence, body movement and to a larger extent, text, book, play, tv programme or movie – make up a snowball which always ends up creating a smaller or larger avalanche. We should welcome our symptoms as they turn our attention to the disease. We should treat causes. The basic cause is the media which like a medieval city, allows trash to be put out on the streets. We are now more advanced and so we have changed the process: the trash is not thrown out in the streets but into our own homes.

The gates of human spirituality today are no longer guarded by powerful corporations, politicians, or religious hierarchies. Their influence is important, but without the modern mass-media, it would merely illustrate the number of their true followers (and there are not many of those). However, every day

the mass-media bring content into our lives which we discuss, think about, dream about, which simply become important content of our lives. These, our lives, as noted by media theorists, are handed over to corporations interested only in profit. In this they are (sometimes unconsciously) assisted by religious and political hierarchies. Things must change. Globally and essentially.

Anyone who has tried to decorate their courtyard with flowers, trees, a bench here and there – subconsciously moved towards an idea of something (heavenly) beautiful where one would wish to live. In the evenings (and in the daytime at rerun times) when we subject our soul to the content of our film and information programmes – robberies, murders, fraud, manipulation, the avoidance of legal systems, tortures, street gangs, football fans, nationalist violence, arrogance of legally untouchable ‘golden youth’ – we unconsciously agree to a life turned into a political, social and cultural horror. In order to stop living in this horror we need to stop the media in their subservient mission. For starters we need to become aware this is happening.