Introduction

This year's issue of *Ars Educandi* is devoted to reconfigurations taking place in various areas of social space and dimensions of human experience in connection with the dynamic development of modern information technology[1]. Our research efforts presented in the articles share the understanding of modern technologies. This understanding is based on the cultural and anti-deterministic perspective, which means that we believe that technologies are not *a priori* agential. We assume that they are inscribed into a complex network of cultural relations, owing to which they acquire importance and reveal their constructive or destructive potential.

Jadwiga Charzyńska illustrates problems of technological reconfigurations in relation to the contemporary artistic practice developing at the intersection of art and science – a practice that draws inspiration from modern technology and science, while also being a critical commentary on the degree to which they interfere in human life. The subsequent papers discuss the problem of children's socialisation and learning in the digital culture, in the environment co-created by modern mobile technologies (Hussein Bougsiaa, Małgorzata Cackowska, Lucyna Kopciewicz). However, it is not the issue of mobile tools available to children which is the dominating thread of the discussion, but the cultural and educational content of the tools – apps. This issue is undertaken by both Michał Zając, and Małgorzata Cackowska. A different perspective on the problem is offered by Piotr Prósinowski in his paper focused on the socialisation potentials engrained in computer games. Yet another area of discussion concerning modern mobile technologies emerges from Tomasz Nowicki's article – here, mobile tools obtain the status of a technology which enables the cultural survival of an excluded social group in the face of the policy of eviction. The last article – authored by Piotr Krzywdziński – poses a question concerning the status of modern information technology from the perspective of post-humanism as a pedagogically important non-human actor.

Since the development of information technologies is closely related to the discourse of progress, social researchers assume that technologies are agential in

themselves and trigger – in a truly miraculous way, by their very existence – a certain revolutionary, emancipatory or democratic potential: they automatically liberate learning and creativity and foster development – in particular that of the youngest generations. We are convinced that information technologies do have such potentials if only they are activated by their concrete uses in contexts promoting equal, democratic and creative participation in culture. This task is connected to a lesser degree with the very technology, and to a higher degree with the social relations constructed around it. Therefore, the discourses in which mobile technology is defined as addictive toys leading to emotional emptiness and communicative poverty exclude the possibility of imagining new forms of educational practice and new forms of community that would enable the realization of the potential so that the use of quality modern technology would be a community-based social process rather than a privatized, individualized, and sometimes as much as elite activity.

Such reflection is in particular significant in the case of those who most need the benefits of participation in mobile culture – the excluded social groups and children, whose cultural competences are at the stage of development. Shortage of cultural capital makes (and will make) people live in qualitatively different spaces of digital culture, and the differences are not determined solely by one's budget and the availability of specific digital tools. They can be found in the sphere of the effective and creative use of modern technology, which means that people who are better off from the cultural point of view not only have an access to better equipment and apps, but they also have relatively better chances for better, more professional support directed at their practices and motivations related to the use of modern technologies.

It would be naive to expect that the groups in question will make an independent effort to reconstruct their cultural capital (neither are we convinced that parents will become sufficiently good digital culture guides for their children), and for this reason we address the task of the provision of good guidance to schools and institutions of culture, in which – as we believe – everyone should have a chance to cooperate with modern mobile technology, communicating and sharing the effects of their creativity with the society.

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