

is brought about with only the interactive communication technology. The changes of the perception, indicated by Benjamin, have gone much further. I am talking about changes that are bringing us from “grapho-sphere to video-sphere” (Debray, 1994).

Of course, the media only makes up part, important as it may be, of the complex realities of the world approaching the much advertised “information age society”. The virtual in this context increasingly becomes “one of the main vectors of a production of reality” (Levy, 1995: p. 17). The influences of it are integrated into the very notion of reality, which becomes all but simplified because of them. Simultaneously we cannot overlook the fact that education is expanding on a mass scale as never before. In spite of the many doubts concerning its real accessibility and its quality, the heated debates on education expose the fact that education is a principal route to life in the media or information society for individuals as well as for whole communities – no matter how they are called: society, nation or network. Little more than simple literacy had been required in Benjamin's times for members of society to participate in the consumption of goods provided by cultural industry. It is impossible to deny that a level of required literacy for the average citizen has risen dramatically. The changes of everyday life in a society determined by mass culture may still be apprehended in a critical manner, thus giving way to doubts of how much emancipation they actually bring. As it has been already discussed, the notion of leisure, for example, is submitted to changes. The idyllic representation of leisure, as represented for instance in Jean Renoir's film *A Day in the Country*, belongs to a world which has ceased to exist. “Today, to mention leisure evokes images of retirement communities or television viewing. Leisure has lost its meaning, succumbing to the general fetish of leisure in a consumer society. In America leisure usually means buying or doing or watching something” (Jacoby, 1994: p. 15). One may agree with such an assumption, but it is obvious that such a change in the notion of leisure is opposed to the changes in the notion of work that happens in these times of cultural transition.

We could go on and on with our coming to terms with the meanings of contemporary mass culture, but where does this leave the question of emancipation? Maybe Benjamin suggested in vague terms that the emancipation comes with the abolition of capitalism, yet, on the other hand his analysis points to a dialectical comprehension of the notion of emancipation. With such a viewpoint, his perfectly articulated difference in the comprehension of mass culture, as compared to the prevailing views of the time, assumes