

# Public Polish Radio in the communication and promoting of values – a media management point of view

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Jan Beliczyński  
Cracow University of Economics

## Abstract:

*The focus of the article involves universal values associated with the basis of human existence, the fundamental values underpinning our social morality. The aim of the article is to present the values communicated and promoted by the public radio in Poland as an important element of the media management system. The article discusses the issue of communicating and promoting these values through public radio in Poland. Attention has been paid to the values perceived by listeners of radio programs of Polish Radio. It is particularly interesting to find out to what extent the values which are important in the lives of listeners are continually found in a range of programs and events organised by Polish Radio. The article assumes that the shape of the modern radio depends primarily on the values communicated by the medium, and not only on the program quality. Public radio communicates values and educates towards values. Its work cannot be reduced to the logic of the market. At the outset, the article includes general considerations regarding values in terms of the social sciences. It then presents the issue of the media, especially public radio, in its axiological dimension. Next, a brief characterisation of the radio market in Poland is carried out in order to provide context for the undertaken considerations and empirical research. The discussion then covers the details of the methodology of research on the values transmitted by public radio in Poland as well as the values recognised by the listeners, who are recipients of the programs of Polish Radio. Finally, the results of these studies are presented.*

**Key words:** values, public radio, mission of public radio, Polish Radio, radio market in Poland

**JEL code:** M10

## 1. Introduction

Radio is the medium with the greatest social range in the world and is at the center of daily life from early morning to late afternoon. The phenomenon of radio is endorsed by the fact that it is still doing well in an era of portable computers, mobile phones, smartphones, tablets, and the Internet. The ubiquity of radio allows it to serve the whole society, informing, entertaining and educating. The diverse functions of radio, its rich forms and excellence in radio technology, all speak volumes of the great importance of radio in modern society.

The aim of the article is to present the values communicated and promoted by the public radio in Poland as an important element of the media management system. As a social institution, radio plays

an important role in the regulation of cultural values and beliefs functioning in social circulation, stabilising the social order through the transmission of values and norms. In addition to its social, cultural, political, and economic role, radio also serves an axiological function. It is the carrier of values and creates value, formulates certain patterns of behavior, organises life, shapes tastes and attitudes, and satisfies higher social needs.

As part of the psychosocial environment, the institution of the radio serves as the medium for customs, opinions, values and language. Radio is an instrument used for the shaping of moral and aesthetic values, and for the dissemination of culture, education and science. It is an instrument of politics and ideology, shaping public opinion and attitudes,

as well as propaganda activities. Radio broadcasters determine cultural and social values (or anti-values). The institution of radio plays a subordinate role to the public, serving truth, goodness and beauty. As is rightly observed by Jerzy Jastrzębski (2009), "the reason to produce and broadcast a program should be the presumed interest to the listeners and the public good, and not the interest of a journalist, editor, publisher or the radio owner".

## 2. Values in media

Defining value is not easy. There are many definitions describing the term. It is an ambiguous notion which inspires many doubts, due to the diversity of meanings given to the term across different scientific disciplines. Usually, value is understood as everything that is considered important and valuable to the individual and society, that which is desirable, as well as everything that connects to positive experiences and is also the target of human effort (Łobocki, 1993, p. 125). The broadest definition of value involves everything that is the subject of human needs, attitudes, desires and aspirations. It may, therefore, be a material object, a person, an institution, an idea, or a kind of action (Mariański & Zdaniewicz, 1991, p. 14)<sup>1</sup>. Value is treated both as an objective phenomenon, caused by the characteristics of objects existing independently of our consciousness, as well as a subjective phenomenon, experienced by individuals and groups of people.

"Value, in objective terms, is conceived of as both a special and a highlighted, qualitative, objective property, which is applied to objects (things, deeds, phenomena, states of affairs, people), existing in a manner independent of the evaluative item. The objective understanding of value is associated with treating it as a social norm applied to individual members of the group" (Siciński, 1976, p.10).

"Value, in subjective terms, occurs as a value "for someone" (for the individual or the community), which is distinguished, such as in a system of preferences accepted by the individual or community (the subject is the creator of values). The value is treated as a defined subjective experience or is

equated with objects (things, phenomena, states of affairs, etc.) that are the source of a particular type of experience (e.g. causing certain emotional-volitional feelings), depending on the needs of the subject" (Seweryn, 1980, pp. 84-85, 89; Dziamski, 1978, p. 216).

Value refers to the person as the subject of actions, thoughts, or social and moral evaluations (non-business meaning of value). Values also refer to material goods and services, and all human creations that can be measured with money (business meaning of value). The value, in terms of business, is measurable and expresses the benefits that the object of value provides.

Michał Drożdż (2012) rightly points out that the shape of the modern media depends primarily on the values they provide as well as the quality and value of the media themselves. The means of social communication are the most common way to influence the whole of society in the process of transmission of norms and values and upbringing towards values. Media are not only a relay for certain values, but they also have an intrinsic value of their own for the recipient.

Marguerite Peeters (2011) notes that in the face of technology development there is the danger of a lack of reflection on the value of mass media message, and adds: "Journalists increasingly work in a hurry and do not have time to get a real, deep understanding of the value of information and to analyse it. This often results in a kind of mental laziness. The result? The reported information is superficial and builds a false picture of reality" (Peeters, 2011, p. 21).

The basic dimension of the functioning of the media is the communication of values, which is always done from the perspective of specific, conscious or unconscious obligations and objectives (media functions and dysfunctions) (Drożdż, 2006, p. 365). Michał Drożdż (2010, p. 283) points out that the media are permanently inscribed in the *logos* and *ethos* of human life and, therefore, are also a space of values. A person involved in the media is constantly facing choices between values and anti-values. As is pointed out by Jan Kulowski (2007,

<sup>1</sup> 'Value' has a quantitative meaning (quantitative value measurable in terms of cash, goods, technical criteria), an

objective meaning (objective value/item), and a qualitative meaning (feature) (Kłoska, 1982, pp. 35-36).

p. 120) “values in the media are especially important for broadcasters, i.e. journalists, editors, since treating them workshop-wise and professionally – although often instrumentally – ensures continuous accommodative processes, in an ongoing dialogue with the expectations and opinions of recipients”.

The media inherently serve the exchange of values and are in some sense the carriers of values<sup>2</sup>. The values transmitted by the media are understood in functional terms; they always have a purpose (e.g. in advertising they persuade to purchase the offered product, in politics to gain electoral votes) (Lato, 2009, p. 119). Media are the means for communicating values, but also introducing them to recognise (Drożdż, 2006, p. 372). Regardless of the recipient's subjective assessment, value is an inherent feature of the transfer (objective approach). It can be applied to the transfer by the sender or the recipient and it can reveal emotional and volitional attitudes of the sender or the recipient (subjective approach) (Lato, 2009, p. 118).

Media not only communicate values but also create them. Values are formed during media preference. Another aspect of the creation of values by the media is noted by Maciej Mrozowski (2001, p. 383). According to him, “media create value, exerting an influence on what people think, i.e. they can focus attention on some issues and thus distract attention from others”<sup>3</sup>.

<sup>2</sup> Adam Lepa (1998, p. 28) notes that the media constantly betray their twofold aspect: the positive and negative impacts. This duality of media has been accurately recognised by the Vatican instruction *Aetatis novae* of 1992, which stresses that the media can both enhance and destroy traditional values in the sphere of religion, culture and family. The media are involved in the process of moving towards values and area tool for the dissemination of moral values; however, the very same media steal time, manipulate the consciousness of consumers, impose passive and consumer attitudes, turn people away from reality, and amuse them with unsophisticated entertainment. Media create and disseminate both values and counter-values.

<sup>3</sup> The axiological dimension of media is manifested in the relations between the media and the recipient. These are examined from the perspective of two theoretical orientations (approaches). The first focuses on the impact of the media, the second is in the study of use and benefits. Traditional studies deal with the direct influence of the media on the audience, trying to answer the question ‘What do the media do to people?’ (how they shape them, change them, educate them, or affect their system of val-

### 3. Public radio and values

The issue of the radio medium as a carrier of values is not sufficiently exhibited in literature on media sciences. Most papers concerning the radio present the issues of creation and transmission of values in the context of media ethics. Works concerning research on the radio (Lewis & Booth, 1989; Crisell, 1994; Pease & Dennis, 1995; Scannell, 1995; Hendy 2000, Lacey 2008, Chignell 2009) as well as media management (Sill 1946; Barnard 2000; Albarran & Pitts 2001; Starkey 2004, Handbook of Media Management and Economics, 2006; Küng 2008; Chignell 2009, Picard 2010; Jędrzejewski 2003, 2010; Nierenberg 2007, Kowalski 2008) treat the radio superficially on the axiological level.

In analysing the literature, it becomes apparent that current research has been neglectful in terms of the so-called use and satisfaction concerning the reception of radio integrated with new Information Technology tools. Currently, studies on the cognitive and emotional aspects of the use of radio in the conditions of contemporary changes taking place in the media sector are not sufficiently developed. There is no in-depth research into how people use the so-called converged radio and how they benefit from it.

Research undertaken in the early 1940s by Herta Herzog (1941) focused on satisfying the psychosocial needs of listeners regarding radio soap operas. This was included in the research trend involving *uses and gratifications*, which aimed to develop a list of needs (functionality, satisfaction, preferences) of the media recipients. This trend also included research on the personal preferences of listeners. Paul F. Lazarsfeld and Patricia Kendall (1948) note that determining individual tastes of the radio audience involves carrying out many test studies aimed to show the role of psychological factors, since they largely determine the tastes of listeners regarding the radio program. The developed classifications of the listeners' motives of choice (Mendelsohn, 1964), styles of using the radio and the related expectations, as well as a catalogue of motivations to use the radio (Kiefer, 1977; Unz, 1992; Ecke, 1993) turn out to be

ues). This trend includes research on the effectiveness and efficiency of the media. A newer research approach focuses on finding answers to the question ‘What do people do with the media?’ (how do they use them?).

incomplete and even useless in the face of development in Information Technology and the phenomenon of media convergence. The literature lacks monographs that, in a rigorous and thorough manner, present the radio as a tool for creating and transmitting values to recipients (listeners).

A radio listener is a unique client of the broadcaster. They should not be considered solely in terms of marketing, as a mere "consumer" and user of the media, as is usually done by commercial broadcasters. Referring to the Latin origin of the notion (*clients -tis*), a listener should be treated as a respected person who is under the care of the broadcaster.

The value for the listener are those characteristics (features) of the program offer, which they consider valuable, worthy of desire and fulfilling social expectations, as well as the benefits, primarily emotional<sup>4</sup>, resulting from listening to the radio. The benefits of listening to a radio program are associated with the satisfaction of human needs, not only in the fields of entertainment and information, but also in terms of culture, education, sense of identity and social integration (McQuail, 1987). The unique benefits (e.g. on-air personality, air talent, radio stars) are of crucial importance as through them the listener decides to devote their time to active or passive listening to the radio, and the advertiser to pay an extra price for airtime<sup>5</sup>.

There are four attributes of the conceptual category "value for the listener", namely:

1. It is a subjective category. This stems from the fact that it does not depend on the program itself but also on the individual needs of the listener, and in the case of pay radio, also on their individual abilities to incur certain costs.
2. The value for the listener is situational, as the benefits and costs associated with the "consumption" of the radio program always depend on the situation

in which a radio program is being received (i.e. at home, in a car, outdoors, whether the reception is passive or active).

3. The value for the listener is the perceived value, which means that only those benefits count for the listener that are perceived by them, and not the cost they actually incur (i.e. licence fee, fee for electricity, subscription fee, fee for broadband access).
4. The value for the listener is a category that cannot be measured directly. The basis of the measurement is the satisfaction and loyalty of the listener. The satisfaction index can be used to measure the emotional aspect and loyalty index – to measure the relative permanent attitude.

Under the conditions of the development of new distribution platforms for radio programs, the basis for value for the listener involves the experience of co-creating the program both by them and the radio broadcaster (i.e. voting for the songs in the charts, asking questions of the guest in the studio, suggesting the topic of the program). This is possible thanks to new technology tools (i.e. digital radio, webradio), which help better identify the needs and expectations of listeners towards the radio program. However, the spread of new technology does not necessarily signify an increase in the cognitive, informative and artistic values of the radio program. Thanks to new technologies, it becomes easier to trivialise a radio's program offer.

Public radio disseminates socio-moral, democratic, cultural and educational values. It promotes intellectual, aesthetic, moral, cognitive, cultural, religious, sociocentric, allocentric, prestigious, emotional, perfectionistic, hedonistic or vital values. On the other hand, radio has value for the society, the listeners, the government, and the business world.

It should be noted that from the very beginning, public radio recognised informing, educating and providing entertainment as its primary function. Radio programs have become carriers of different cultural values<sup>6</sup>. Public radio is a special medium

<sup>5</sup> In terms of programs, added value (benefits) is created by such elements and additional services as an information service on the Internet and through SMS-u, RDS (*Radio Data System*), digital broadcasting, *webcasting*, *podcasting*, web services (e.g. communicators, chat, Facebook, Twitter, Internet forum), event marketing, video transmission on the Internet (radiovision). In terms of advertising, value is created by elements such as flexible conditions of airtime sale (fixed time, fixed position, fixed

rate), varied sale packages for advertising time, or consulting on radio advertising.

<sup>6</sup> Above the entrance to the BBC headquarters in London is the inscription: 'This Temple of the Arts and Muses is dedicated to the Almighty God by the first Governors of Broadcasting in the year 1931, Sir John Reith being Director-General. It is their prayer that good seed sown may

that fulfills the culture-forming and educational role to a greater extent than other media. In the 1920s, John Reith created the concept of radio based on strict standards and values, which were to serve the whole society (Konarska, 2007, p. 72). Public radio both transmits values, for example, by transmitting philharmonic concerts, and also creates them, when having its own symphony orchestra on air.

According to Karol Jakubowicz (2007, p. 61), the purpose of public radio is to promote the values underlying the political, economic, legal and social structures of a democratic system. It should be noted that, in principle, the values presented in radio by a public, commercial or community broadcaster do not differ essentially from one another. Without a doubt, there is a difference in the hierarchy of the various values depending on the broadcaster's form of ownership. As is rightly observed by Jerzy Jastrzębski (2009, p. 13-14): “when it comes to values, lofty declarations and exemplary statements are composed equally by public and private media, the latter not being legally obliged to carry out a mission or public service, or to care for the nation and society”.

The implementation of the mission of public radio involves the transmission of ethical and social, as well as moral and emotional development values in radio broadcasts. They are the basic patterns of conduct and provide a framework for action for the public good. Michał Drożdż (2006, p. 365) believes that communicating values is always done from the perspective of specific, conscious or unconscious obligations and objectives (functions) of the media, both by the broadcaster and the radio sector, although the functions and objectives of the broadcaster and the sector may vary. It is worth mentioning that the offer of the public radio should refer to the values ranking high in the socially acceptable hierarchy, such as safety, welfare, cooperation, democracy, humanitarianism, homeland, patriotism, beauty,

family, tradition, cultural identity, formation of community, and freedom.

A practical manifestation of the existence of values in radio includes codes of ethics. This reveals the subordinate role of the broadcaster and journalists to society, and loyalty to the patterns and norms of democratic governance (Jastrzębski, 2009, p. 12). Ethical codes in public radio refer to the concept of public good, which imposes an obligation on journalists to be guided by such values as, for example, responsibility, honesty, truth, professionalism, conscientiousness and reliability, following the dictates of morality<sup>7</sup>.

#### 4. Radio market in Poland

The radio market in Poland is the largest and most competitive in Central and Eastern Europe. At the end of 2016, Poland had approximately 250 radio stations, out of which around 80% were associated with one of the commercial radio groups (RMF, EUROZET, TIME, AGORA, Polsat). In 2016, the number of concessions made by independent radio broadcasters was 48 (*Informacje o podstawowych...*, 2017, p. 57). The status of public broadcaster currently applies to eight religious broadcasters, including the nationwide Radio Maryja.

The radio offer in Poland is relatively diverse and includes different formats, both talk and music. It is estimated that there are currently around 100 million radio receivers in Poland (*Radio jest powszechne*, 2012). In 2016, nearly 22 million Poles listened to the radio daily (72% of the population aged 15-75 years), while the average time of listening to the radio was around four and a half hours (*Informacja o podstawowych...*, 2017, p. 14).

Public broadcasting in Poland consists of Polish Radio, a central radio station broadcasting four nationwide programs, and Polish Radio External Service, 17 regional companies of the Polish Radio broadcasting 17 separate regional programs in their areas of operation, as well as six urban programs.

The offer of Polish Radio in second quarter 2016 includes a ground system broadcasting (long wave,

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bring forth a good harvest, that all thing hostile to peace or purity may be banished from this house, and that the people, inclining their ear to whatsoever things are beautiful and honest and of good report, may tread the path of wisdom and uprightness'. According to Marek Cajzner (1997, p. 87), a radio journalist is the guardian of these values (i.e. virtue, wisdom), while also being their missionary. John Reith defined the mission of public radio as an obligation to deliver to the homes of listeners the most

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valuable goods of culture and achievements of the best artists (Nieć, 2010, p. 152).

<sup>7</sup> In principle, we do not know whether the values referred to in codes of ethics are actually considered or implemented, or only declared (Jastrzębski, 2009, p. 107).

FM and DAB+) of four nationwide programs, namely:

- Program 1 (Jedynka – One) – information and easy-listening music; intended for a wide audience,
- Program 2 (Dwójka – Two) – classical music and cultural; broadcast to listeners interested in humanistic knowledge, classical music, film, theatre and literature,
- Program 3 (Trójka – Three) – alternative, jazz, rock, and eclectic,
- Program 4 (Czwórka – Four) – youth oriented and educational (the program is accompanied by a multimedia platform for active listeners),
- Regional programs of Polish Radio (Auditorium 17)<sup>8</sup>.

the struggle for the advertising market, recipients and more technical coverage, is complete. As a result of the acquisition of majority stakes in local stations, large media groups such as TIME and AGORA, RMF and Eurozet, have developed. In 2016, approximately 30% of the advertising market accounted for RMF Group, 25% for Radio Zet, 20% for radio stations of the TIME Group, more than 10% for Agora's radio stations, and less than 10% was put in the budget of Polish Radio. Major broadcasters focus over 90% of investments in radio advertising. The estimated value of radio advertising in 2016 amounted to approximately PLN 673.2 billion (*Informacja...*, 2017, p. 23). Table 2 shows the concentration ratios of the radio market share in gross

**Tab. 1. Shares in the radio advertising market of radio broadcasters in Poland**

Radio station	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
Polish Radio Program 1	3.8%	3.1%	2.2%	1.9%	1.2%	1.3%	2.1%	2.7%	2.3%	2.9%	2.8%	3.4%
Polish Radio Program 2	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.03%	0.0%	0.0%	0.0%
Polish Radio Program 3	3.9%	3.8%	3.2%	3.2%	2.7%	3.2%	4.5%	4.8%	4.5%	5.0%	5.0%	6.1%
Polish Radio Program 4	0.1%	0.1%	0.0%	0.0%	0.0%	0.2%	0.2%	0.2%	0.2%	0.3%	0.4%	0.5%
Auditorium 17 of Polish Radio	3.4%	3.1%	3.0%	3.2%	3.3%	3.0%	2.6%	2.7%	2.9%	2.5%	2.4%	2.0%
RMF FM	29.8%	26.5%	23.8%	23.0%	25.3%	27.9%	32.9%	29.3%	30.1%	29.2%	27.4%	29.5%
ZET	25.2%	24.2%	22.9%	23.7%	22.2%	21.2%	17.9%	19.5%	19.5%	19.7%	19.6%	17.4%
RMF MAXXX	0.3%	0.3%	0.8%	2.5%	3.5%	4.2%	4.8%	5.4%	5.9%	5.2%	4.7%	4.5%
ZŁOTE PRZEBOJE	5.6%	8.7%	8.8%	9.6%	9.8%	8.6%	8.3%	8.4%	8.2%	8.4%	9.9%	9.4%
ESKA	15.0%	17.8%	20.9%	19.8%	19.2%	17.5%	14.0%	13.4%	12.3%	11.8%	11.0%	10.8%
Eska Rock	0.7%	0.8%	1.4%	1.9%	1.3%	1.3%	1.3%	1.9%	1.9%	-	-	-
TOK FM	0.3%	0.6%	0.9%	1.1%	1.0%	1.2%	1.5%	1.7%	1.8%	1.9%	2.0%	2.0%
Plus	0.0%	0.0%	0.6%	0.8%	0.8%	0.7%	0.6%	0.5%	0.6%	1.2%	1.2%	1.2%
PIN/Muzo.fm	0.8%	0.9%	0.9%	0.7%	0.7%	0.6%	0.5%	0.5%	0.4%	0.1%	0.2%	0.2%

Source: own study based on (*Udziały w radiowym ...*, 2017).

Public radio in Poland competes with commercial radio stations over mass audiences and advertising revenue. Table 1 shows the shares in the radio advertising market of the largest radio broadcasters in Poland for the period 2005-2016.

The radio market in Poland is now largely saturated. The process of concentration of broadcasters ownership since the late 1990s, which resulted from

advertising expenditure of radio groups.

<sup>8</sup> On 1 October 2013, Polish Radio started in this band regular transmission of digital radio under the DAB+ standard.

As the data in Table 2 shows, increased rates of *CR* and *HHI* in 2007-2016 demonstrate complete closure of the market for other broadcasters, as well as significant restriction of competition.

radio market in Poland by audience shares.

According to the data in Table 3, in the years 2005-2016, the nationwide programs in Poland, namely the four programs of the public broadcaster

**Tab. 2. Concentration ratios on the radio market in terms of participation in gross advertising expenditure**

Radio group	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
Percentage share of advertising expenditure										
RMF FM Group	25	26	29	33	39	36	38	36	34	36
Eurozet Group	24	27	26	25	21	22	22	23	23	20
Time Group	23	23	22	20	17	17	16	15	15	15
Agora Group	11	12	13	12	11	12	12	12	14	13
Polskie Radio	9	8	7	8	9	10	10	11	10	12
Others	8	4	3	2	2	2	2	2	2	2
Concentration ratios										
<i>CR5</i>	92%	96%	97%	98%	97%	97%	98%	99%	98%	98%
<i>HHI</i>	1931	2142	2219	2322	2457	2317	2432	2319	2210	2238

Source: (Dzierżyńska-Mielczarek, 2012, p. 45; own study).

Table 3 shows the market shares of the audience (in a group of listeners over 12 years of age) of the largest radio broadcasters in Poland in 2005-2016, while Table 4 shows concentration ratios on the

and licensed programs by RMF FM, Radio Zet and Radio Maryja, were the most listened to. Their combined share in listening time was then more than 60%, of which over 20% were public radio pro-

**Tab. 3. Audience shares of the biggest radio broadcasters in Poland**

Radio Station	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
Polish Radio Program 1	14.6%	14.4%	13.2%	12.8%	12.0%	12.9%	11.9%	11.6%	10.5%	10.4%	9.5%	8.8%
Polish Radio Program 2	0.6%	0.7%	0.6%	0.6%	0.7%	0.8%	0.6%	0.6%	0.5%	0.5%	0.5%	0.5%
Polish Radio Program 3	5.8%	6.0%	6.1%	6.1%	6.6%	7.5%	8.2%	8.2%	7.4%	7.2%	7.8%	7.9%
Polish Radio Program 4	0.4%	0.6%	0.3%	0.3%	0.2%	0.2%	0.4%	0.5%	0.5%	0.5%	0.5%	0.4%
Auditorium 17 of Polish Radio	5.6%	5.3%	5.2%	5.3%	5.5%	5.9%	6.0%	5.8%	6.0%	5.6%	5.5%	5.5%
RMF FM	22.0%	21.7%	22.5%	23.2%	25.5%	27.3%	26.0%	24.7%	24.9%	23.9%	24.9%	24.5%
ZET	18.6%	18.8%	19.3%	18.3%	16.3%	16.1%	16.2%	15.4%	15.0%	15.1%	13.7%	13.6%
Radio Maryja	2.5%	2.0%	2.1%	2.0%	1.9%	2.0%	2.1%	3.0%	2.7%	2.5%	2.1%	2.1%
RMF MAXXX	1.1%	1.4%	1.9%	2.5%	2.8%	3.1%	3.2%	3.2%	3.2%	3.2%	3.1%	3.0%
ZŁOTE PRZEBOJE	3.8%	3.8%	3.2%	3.1%	2.7%	2.6%	2.9%	3.6%	3.6%	3.5%	3.3%	2.9%
ESKA	7.9%	7.9%	8.5%	8.4%	7.3%	7.2%	7.6%	7.9%	7.8%	7.8%	7.2%	6.9%
Eska Rock	0.2%	0.2%	0.2%	0.5%	1.0%	1.5%	1.5%	1.8%	1.5%	-	-	-
TOK FM	0.5%	0.7%	1.0%	1.1%	1.0%	1.3%	1.3%	1.2%	1.1%	1.2%	1.4%	2.0%
Plus	1.0%	0.7%	0.9%	0.8%	1.0%	0.8%	0.7%	0.7%	3.0%	2.3%	1.9%	2.1%
PIN/Muzo.fm	0.1%	0.2%	0.1%	0.2%	0.1%	0.2%	0.2%	0.2%	0.1%	0.1%	0.2%	0.3%

Note: In the case of networks (MAXXX, ESKA, Złote Przeboje), the results of collective units also include the historical audience of the incorporated/acquired radio stations

Source: SMG/KRC A Millward Brown Company (2017).

grams. RMF FM enjoyed the greatest share of listening time among all radio stations; it took over almost one quarter of the radio market in Poland alone.

Considering the audience shares of the radio broadcasters in Poland, it appears that the degree of

According to the report from the European Broadcasting Union (EBU), Poland is the only country in Europe where advertising is the main source of funding for public media. Polish Radio gets more than 50% of its revenue from advertising (Funding

**Tab. 4. Concentration ratios on the radio market in Poland, according to the radio audience share**

Concentration ratio	2005	2006	2007	2008	2009	2010	2011	2012	2013	2014	2015	2016
<i>CR 4</i>	63.1	62.8	63.5	62.1	61.1	63.1	62.3	59.9	58.2	57.2	55.9	54.8
<i>CR 8</i>	79.4	79.3	79.9	79.1	78.1	81.9	82.0	80.4	78.4	76.1	75.0	73.1
<i>HHI</i>	1223	1212	1152	1160	1011	1306	1258	1183	1124	1068	1058	1009

Source: own study.

concentration for the four major radio stations is high (*CR 4* above 50%). The *HHI* index of above 1000 indicates that the radio market in Poland is not fully competitive on the program level.

## 5. Research methodology

The aim of the study was to show what values are perceived by listeners of radio programs, promotional campaigns, and patronages of Polish Radio. The issue of ranks assigned by them to values that are communicated and promoted in public radio broadcasts seems particularly interesting. The selection of the object of research was guided by the fact that Polish Radio, is one of the few broadcasters in the world with nearly 93 years of tradition as a social media institution. Is an integral part of the most dynamically developing radio market among the countries of Central and Eastern Europe. Polish Radio not only matches the European public radio stations in terms of technology, but is also a leader in implementing its mission off-air in direct contact with the audience. Chairman of the Board of Polish Radio Andrzej Siezieniewski (2014) argues that: “we can often be a model for the more developed parts of Europe, we can show what radio can be. I am referring to certain activities of Polish Radio, such as activities outside the studio, what we do on the outside. This involves, for example, the Science Picnic in 2013, which brought together more than 150 000 visitors in one day, and our ‘Summer with the Radio’, whose concerts brought together around half a million people. We carry out tasks that result from our mission and rely on direct contact of the radio and its journalists with the audience. This stuff is absolutely unique in all of Europe”.

of Public Service Media, 2013). For this reason, public radio in Poland is more like a market institution, commercial rather than public. Moreover, the last decade has seen a drastic decline in the funding of public radio in Poland from licence fee for radio and television. The post-1989 emergence of more than 200 commercial broadcasters using the traditional broadcasting system, as well as the Internet radio offer, caused a decrease in the audience size of Polish Radio programs, especially among young people and students. In these circumstances, the issue of the axiological impact of the public broadcaster in Poland on the audience seems interesting.

It has been assumed that Polish Radio refers to a system of socio-cultural values in their programs, mainly communicating to the audience informational, cognitive, artistic, intellectual, cultural, and aesthetic values. It should be noted that the media law in Poland imposes an obligation on public media to respect the christian system of values<sup>9</sup>.

Research on values was carried out in the second quarter of 2016 among randomly selected students at

<sup>9</sup> A non-profit radio station such as Radio Maryja, usually operates on the side of a certain system of values held by the radio's trustee (the owner). It promotes and presents the values considered rightful by the radio broadcaster or the radio founding institution. A commercial radio station, such as RMF FM, Radio Zet, mainly promotes hedonistic values (primarily representing the aspect of fun and entertainment, encouraging in the listener rest, enjoyment, and fulfillment of leisure time), vital values (represented by the radio program promoting youth, vitality, health and physical activity), and utilitarian and symbolic values (i.e. prestige, luxury, modernity). Commercial radio programs bring to mind a single value, namely profit. Commercial radio affirms the values of the market economy, such as

Cracow's universities, aged 19-26 years. This method of selection was due to the lack of a sampling frame from which one could draw people for the sample. The research was an exploratory pilot project. The selection of this group of respondents was justified by the assumption that the group of university students, as the future intellectual elite of the country, is guided by a system of values to a larger extent than other social groups are. Students, like all young people, use computers to the greatest extent and the longest, and have access to the Internet and mobile devices (Jędrzejewski, 2010, p. 88). It should be noted that Polish Radio SA came in third place in the 'Ideal Employer 2014' under the Humanities category, based on the opinion of over 23.000 students from across Poland. This high rating in the ranking confirms the position of Polish Radio not only in the media but also among employers (*Polskie Radio wśród ...*, 2014). Of 237 randomly selected students, 106 indicated that they had listened to a Polish Radio program in the past week, and among these 106 students, a detailed study regarding values was conducted.

The study used two questionnaires. The first presented a modified typology of values by Anna Folkierska (1979, p. 94), i.e. values relating to the function of radio as a means of social communication. The typology used by Folkierska has its base in the actual, empirical reality of our socio-cultural circle (Dańkowska-Kosman, 2008, p. 130). Respondents were asked to indicate the values that they found are promoted and communicated in radio programs, promotional campaigns and Polish Radio patronages.

The second questionnaire was a modified scale of the Milton Rokeach survey (1973). Respondents were asked to rank in order of importance universal and fundamental values, (i.e. those based on social morality) and then to indicate whether they are promoted in the programs of Polish Radio, as part of its public mission.

## 6. Results of the research

Over 80% of respondents found values related to entertainment, relax and pleasant time-spending on air of public radio stations, along with values related

**Tab. 5. Values perceived by listeners of the programs of Polish Radio**

Values	Presentation of the values – radio programs, promotional campaigns and radio station patronages:	Definitely not	Probably not	Probably yes	Definitely yes
Intellectual	provide knowledge, reveal interesting problems	0%	9%	58%	32%
Perfectionistic	allow the improvement of one's skills, develop their interests and passion	7%	37%	38%	19%
Aesthetic	provide aesthetic experiences	4%	29%	46%	21%
Sociocentric	represent the interests of Poland, the Polish nation, particular social groups	2%	25%	59%	14%
Allocentric	promote helping other people, motivate to help others	1%	26%	56%	17%
Prestige	help in achieving success in life, gaining a certain social position	17%	57%	20%	7%
Material	capture the reality in material terms, persuade to purchase goods under the influence of ads	19%	41%	31%	9%
Pleasure	provide relaxation, allow one to forget about their troubles and difficulties, satisfy the need for relaxation	0%	10%	38%	52%
Emotional	can be touching, make one laugh, provide emotional experience	2%	11%	46%	41%
Entertainment	provide entertainment and allow for a good time	3%	7%	35%	56%
Christian	appeal to the Christian faith and the teachings of the Catholic Church	22%	48%	25%	6%
Cultural	provide opportunities to participate in the world of culture	5%	18%	50%	27%
Mother tongue	raise the culture of the Polish language	4%	13%	53%	30%

Source: own study.

to the native language. A slightly smaller percentage of respondents found values associated with a social group or nation, whether cultural, sociocentric or allocentric, in the programs of the Polish Radio station they had listened to. Further positions covered values connected to self-improvement and self-development, as well as perfectionistic and aesthetic values. The values that were the least likely to be found in Polish Radio stations listened to by respondents were prestige values (74% of respondents disagreed with the statement that they had found them in broadcasts of a given radio station), christian values (70%) and material values (59%).

Using the public perception of the most-listened-to program of the public broadcaster, this alignment of values helped build a picture of the values realised by Polish Radio. First and foremost, public radio broadcasts provide listeners the pleasure, resulting from listening to one's favorite radio programs, allowing them to relax, and sometimes learn something new. In second place, programs meet the

community-related needs of their listeners, i.e. those related to language, culture, local community or nation. In the background, there are also values that can be associated with higher culture: perfectionism and high aesthetic experience. In last place are values that can be attributed more to a commercial radio station: prestige, social status, success, and material values. This least perceived group also includes values associated with christian culture. Declarations of respondents (N=106) who were the audience of public radio stations, are presented in Table 5.

This system of values raises questions about differences in the implementation of individual values in the programs of Polish Radio. Due to the small number of respondents who were listeners of each regional station of the Polish Radio, these were combined into one group. Table 6 below shows the percentage of people who found the highlighted values in the Polish Radio programs they listen to (summed answers: probably yes and definitely yes).

As seen in Table 6, there are differences between the perceptions of various values on air by listeners

**Tab. 6. Percentage of people who found the highlighted values in the programs of Polish Radio**

Values	Presentation of the values - radio programs, promotional campaigns and radio station patronages:	Program 1	Program 3	Program 4	Local radio stations
Intellectual	provide knowledge, reveal interesting problems	88%	92%	94%	88%
Perfectionistic	allow the improvement of one's skills, develop their interests and passion	59%	65%	50%	38%
Aesthetic	provide aesthetic experiences	56%	84%	67%	56%
Sociocentric	represent the interests of Poland, the Polish nation, particular social groups	88%	65%	50%	94%
Allocentric	promote helping other people, motivate to help others	81%	62%	67%	88%
Prestige	help in achieving success in life, gaining a certain social position	16%	35%	17%	44%
Material	capture the reality in material terms, persuade to purchase goods under the influence of ads	50%	30%	50%	38%
Pleasure	provide relaxation, allow one to forget about their troubles and difficulties, satisfy the need for relaxation	84%	95%	94%	88%
Emotional	can be touching, make one laugh, provide emotional experience	72%	86%	100%	100%
Entertainment	provide entertainment and allow for a good time	81%	97%	100%	81%
Christian	appeal to the Christian faith and the teachings of the Catholic Church	44%	22%	6%	50%
Cultural	provide opportunities to participate in the world of culture	75%	81%	61%	88%
Mother tongue	raise the culture of the Polish language	84%	86%	72%	81%
	N=106, of which three respondents (students from Ukraine) indicated Polish Radio External Service	N=32	N=37	N=18	N=16

Source: own study.

of Polish Radio. Values associated with entertainment and fun are present mostly on air in Programs 3 and 4. Values that refer to a sense of community with other people (cultural, sociocentric and allocentric) are more common in the regional radio stations of Polish Radio than in nationwide programs of the public broadcaster, but also play an important role in Program 1. In Program 3 and Program 1, values that refer to raising the culture of the mother tongue are more common than in other programs of Polish Radio. Program 3 stands out from among other stations of Polish Radio in terms of aesthetic and perfectionistic values. Regional programs of Polish Radio open up to Christian values more often than others, but also to material values, while Program 3 promotes prestigious values.

In order to obtain information about the average value hierarchy characteristic for a group of people (Brzozowski, 1989), the median of the ranks assigned to a value by the group of students was calculated separately for each value. Table 7 below presents the rank values that appear in Polish Radio, as awarded by the surveyed students (rank 1: the most important; rank 18: the least important) as well as the percentage of students who perceived the value in the most-listened-to program of Polish Radio.

**Tab. 7. The medians of the ranks for each value and the percentage of listeners who perceived the value in the programs of Polish Radio**

Definite values	Total N=81	Men N=29	Women N=52	% of listeners
Security	8.0	8.0	9.0	40%
Building the human community	7.0	6.0	8.0	64%
Goodness	6.0	8.0	5.0	79%
Dialogue and cooperation	9.0	7.0	9.0	88%
Democracy	11.0	11.0	11.0	52%
Honour	8.0	8.0	8.5	46%
Humanitarianism	10.0	9.0	10.0	73%
Protection of human life	8.0	9.0	8.0	57%
Homeland	11.0	11.0	11.0	70%
Patriotism	12.0	9.0	12.0	68%
Beauty	12.0	10.0	12.0	78%
Ideological plurality	12.0	11.0	12.0	78%

Objective truth	9.0	8.0	9.5	67%
Family	6.0	9.0	3.5	52%
Tradition	10.0	11.0	9.0	70%
Cultural identity	12.0	12.0	11.0	72%
Faith	13.0	13.0	12.0	43%
Freedom	9.0	10.0	8.0	68%

Source: own study.

Respondents usually gave high ranking in their hierarchy of definite values to *goodness, community building, and family values*. A little less importance was attributed to such values as *security, honour, and protection of human life*. Finally, *dialogue, truth and freedom* were also evaluated above the average.

It is worth noting that the values to which respondents attribute high importance differ substantially by sex. For women, family is the most important (median 3.5) while for men the median for this value is only 9. Large differences are also found in the case of goodness, ranked higher by women. Men, however, find values such as security, community building, cooperation, and truth more important. Lower ranks in terms of validity are occupied by such values as pluralism, democracy, cultural identity, homeland, patriotism (though this one is far more important for men) and faith.

It appears that the respondents do not always find in Polish Radio the values that are most important to them. Such values are family, protection of human life, security, and honour, whose presence in the programs of Polish Radio is only noticed by half of the respondents. Respondents more often (with some exceptions) recognise Polish Radio as promoting those values which they would rank lower in their system of values, such as beauty, pluralism, national identity, tradition, or homeland. Out of the relatively most important values, the respondents usually notice the presence of goodness, dialogue and cooperation.

Since the ranking scale is an ordinal scale, which largely limits the range of acceptable statistical analyses, the ranks were transformed – citing Williams O. Hayes (1967) – into standardised results, i.e. values which can be treated as a quantitative variable (Brzozowski, 1989, p. 22; Chapman et al. 1983, pp. 419-421; Furnham, 1987, pp. 627-637). Williams Hayes (1967) suggested a method of normalising ranking data by transforming them into results  $z$  according to the formula (Brzozowski, 1989, p. 22;

**Tab. 8. Ranks and their corresponding z values after transformation**

Rank	1	2	3	4	5	6	7	8	9
z	-1.91	-1.38	-1.09	-0.86	-0.67	-0.51	-0.36	-0.21	-0.07
Rank	10	11	12	13	14	15	16	17	18
z	0.07	0.21	0.36	0.51	0.67	0.86	1.09	1.38	1.91

Source: (Brzozowski, 1989, p. 22).

Chapman, Blackburn, Austin and Hutcheson, 1983, p. 419-421)

$$z = \frac{(j - 0,5)}{N}$$

where N is the number of ranked items, and j the rank, i.e. the rank for which the z value is calculated after substitution into the formula.

After transforming ranks into z results, an interval scale is obtained, which allows the calculation of arithmetic means, and not just the medians. Moreover, thanks to the transformation, the differences between extreme ranks (i.e. very high and very low) become more significant (greater) than the differ-

ences between the middle ranks (Brzozowski, 1989, p. 22). Table 8 shows the results corresponding to each rank.

The effects of this transformation in the form of medium ranks into z results for individual values are shown in Table 9.

Similar conclusions about the respondents' system of values can be drawn on the basis of the scale of values transposed into z results. The lower the number assigned to the definite value, the more important the value is for respondents. Definite values with an average below 0 usually have a higher importance, while those above 0 receive higher ranks.

**Tab. 9. Arithmetic means of ranks transformed into the z results for the individual values**

Definite values	Arithmetic mean	Standard deviation	Arithmetic mean	Standard deviation	Arithmetic mean	Standard deviation
	Total N= 81		Men N=29		Women N=52	
Security	-0.03	0.93	-0.17	0.82	0.05	0.98
Building the human community	-0.24	0.86	-0.31	0.93	-0.21	0.82
Goodness	-0.53	0.91	-0.23	0.89	-0.71	0.89
Dialogue and cooperation	-0.16	0.84	-0.24	0.86	-0.12	0.83
Democracy	0.38	0.85	0.34	0.87	0.40	0.84
Honour	-0.09	0.86	-0.05	0.87	-0.12	0.86
Humanitarianism	0.00	0.81	-0.04	0.82	0.02	0.81
Protection of human life	-0.12	0.83	-0.01	0.91	-0.18	0.79
Homeland	0.27	0.89	0.25	0.90	0.28	0.90
Patriotism	0.25	0.86	0.02	0.91	0.38	0.80
Beauty	0.14	1.17	0.05	1.24	0.19	1.13
Ideological plurality	0.28	0.93	0.12	1.00	0.37	0.89
Objective truth	-0.16	1.06	-0.34	1.13	-0.06	1.02
Family	-0.53	1.14	-0.25	1.14	-0.68	1.12
Tradition	0.00	0.66	0.21	0.64	-0.12	0.65
Cultural identity	0.24	0.82	0.23	0.86	0.25	0.81
Faith	0.33	1.18	0.42	1.26	0.28	1.14
Freedom	-0.02	1.03	0.00	0.90	-0.04	1.10

Source: own study.

The respondents attributed top ranks to *family* and *goodness* (at the same time, these are much more important for women than for men). High ranks are also occupied by *community*, *dialogue* and *truth*. *Faith*, *pluralism*, *patriotism*, and *homeland* are placed in relatively low ranks.

## 7. Conclusion

A fundamental aspect of public radio involves the communication of values, which is carried out in view of certain obligations and objectives. The subject of the study was the types of values promoted in Polish Radio, as well as their preference by students. On the basis of obtained results, it can be concluded that students most often noticed in the programs of

the public broadcaster the values of entertainment, relax and pleasure. These are not the most important for the students. According to them, the most important values in life are those such as *family*, *the protection of human life*, *security* and *honour*. However, these values that are most important to students are rarely communicated in Polish Radio. The results show that despite the growing commercialisation of Polish Radio, the public broadcaster has the capability to promote universal values associated with the basis of human existence, and the fundamental values underpinning social morality. In its programs, Polish Radio carries the defined (universal) values, some more while others less.

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# Publiczne Polskie Radio w komunikowaniu i promowaniu wartości – punkt widzenia zarządzania mediami

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Jan Beliczyński  
Uniwersytet Ekonomiczny w Krakowie

## Streszczenie:

*Przedmiotem zainteresowania artykułu są wartości uniwersalne, powiązane z podstawą bytu ludzkiego, fundamentalne, na których opiera się moralność społeczna. Celem artykułu jest prezentacja komunikowanych i promowanych przez Polskie Radio wartości stanowiących istotny element systemu zarządzania mediami. Artykuł porusza problem komunikowania i promowania tych wartości przez radio publiczne w Polsce. Uwagę zwrócono na postrzegane przez słuchaczy wartości w programach radiowych Polskiego Radia S.A. Szczególnie interesujące wydawało się znalezienie odpowiedzi na pytanie, na ile ważne w życiu badanych studentów wartości są odnajdowane w ofercie programowej i akcjach eventowych Polskiego Radia. W artykule przyjęto założenie, iż kształt współczesnego radia zależy przede wszystkim od przekazywanych przez ten środek przekazu wartości, a nie tylko od jakości oferty programowej. Radio publiczne komunikuje wartości oraz wychowuje ku wartościom. Jego działalność nie może być zredukowana do logiki rynku. Na wstępie artykułu zamieszczono ogólne rozważania na temat wartości w ujęciu nauk społecznych. Następnie przedstawiono problematykę mediów, a w szczególności radia publicznego w wymiarze aksjologicznym. W dalszej kolejności dokonano krótkiej charakterystyki rynku radiowego w Polsce, celem przedstawienia kontekstu podjętych rozważań i badań empirycznych. Następnie, szczegółowo omówiono metodologię badań nad wartościami przekazywanymi przez publiczne radio w Polsce jak i nad uznawanymi wartościami przez studentów, będących odbiorcami programów Polskiego Radia S.A. Na zakończenie przedstawiono wyniki tychże badań.*

**Słowa kluczowe:** wartości, radio publiczne, misja radia publicznego, Polskie Radio S.A., rynek radiowy w Polsce.

**Kody JEL:** M10