

# **TEKSTY Z ULICY**

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REDAKTOR NACZELNA:

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Rada Naukowa **TEKSTÓW Z ULICY:**

Dionizjusz Czubała, Ewa Kosowska, Tadeusz Miczka, Kamilla Termińska-Korzon,  
Jacek Warchala, Dobrosława Wężowicz-Ziółkowska

Zespół Redakcyjny:

Wojciech Borkowski, Dobrosława Wężowicz-Ziółkowska

Recenzent: Kazimierz Krzysztofek

Fotografia na okładce: Emilia Wieczorkowska. Opracowanie graficzne okładki:  
Michał Noszczyk

Wydawca:

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## *From Editor*

Although – according to the authors of the following inquiries, memetics, „despite over thirty years of existence have not achieved much more than being compared, in a humanist ‘collective consciousness’, to parapsychology” – memes themselves (above all those spreading on the web) are doing just fine. Surprisingly enough, in times when the scientific reflection upon the evolution of cultural inheritance units seems to slow down and retreat from its previously ambitious plans, and is willing to reform the totality of humanities and social sciences, „getting them closer to natural sciences, mainly to the evolutionary biology”, the meme seems to triumph over such a reflection. It lives its own life, it replicates by millions of copies and it constitutes itself, remaining consequently oblivious to any scientific dilemmas. At present, we do not know whether it is a long-term effect caused by the promulgation of memetics beyond academic circles, a result of an efficient adaptation of the replicators to the cyber culture, or else a moment of a significant cultural change, which the researchers within memetics are attempting to draw as a systems theory. However, the ‘meme’ term has become commonplace to such extent that it is being used by the International Helsinki Federation for Human Rights as well-established and known to most internet users. Moreover, as we can indirectly conclude from the opinion of the Federation, it is equally clear to lawyers in charge of the citizens of the so called ‘Internet galaxy’.

Since 2005, a team of researchers who participate in the „Street Texts” project has been monitoring the more or less secret life of the memes, assuming the actual existence of the cultural inheritance units. Interestingly, their works are being performed in the atmosphere of distrust among most humanists who are exceptionally solidary in their scepticism towards memetics.

The following, 14th Volume of the Review refers almost exclusively to the fundamental phenomena of communication present in a Web 2.0 world. It represents a mixture of analytical and methodological approaches as well as attempts to grasp the thoughts on the Web 2.0 in a sort of synthesis. For the solid and well-known tools, indispensable in the process of any research in memetics, serve to conclude that the replication of (at least a part of) cultural artifacts follows the patterns that were once drawn by Richard Dawkins and other researchers in memetics, only within memetics (or the revisited folklore studies) can future researchers fulfill the task.

*Dobrosława Wężowicz-Ziółkowska*

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