

INTRODUCTION

On the base of the previous chapters, this summary firstly provides with overview of the study results indicating religion, patriotism and community as the outstanding features of appeal among the listeners of Radio Maryja.

Secondly, the chapter relates these findings to existing studies within the area in order to prove that the inquiry is one of not many of this kind in the field concerning the audience of Radio Maryja. It also emphasises the main consequences of the study for the current debate as it suggests a paradigm shift towards the active audience.

Lastly, this part points out limitations of the study as well as propositions for further work in the interest area.

FINDINGS OF THE STUDY

In the light of the research findings, Radio Maryja played a crucial role in everyday lives of its listeners owing to the programme profile that offered religious and spiritual guidance as well as encouraged the development of knowledge about the faith. Thus, listeners considered themselves as people religiously conscious and felt that the radio in wider context provided Christian guidelines in connection with mundane problems of ordinary life. Majority saw the station as God's outlet and therefore treated it with the greatest respect and appreciation.

Media choices were also influenced by one's political and patriotic views. Most of the interviewed approved the station's patriotic programmes as they maintained Polish history and honoured national heritage. Listeners indicated that the radio reinforced positive connotations of patriotism by introducing role models, which were structured on patriotism and martyr for the country. However, a divide has been noticed between the listeners in terms of the identifying Radio Maryja's conception of patriotism. A significant part subscribed to the idea of religion being an inseparable part of national identity, and hence suggesting

Poland's Catholic religion as the rightful in the eyes of history. Yet some opposed this by concluding the station was to some extent biased and created the image of an endangered Poland, which required help against liberalism, and this help would come from the Catholic listeners of Radio Maryja.

The creation of the sense of community between the listeners on air as well as outside of the radio programmes was the third factor of the appeal. What was important for the listeners was the fact that the radio became a different point of view and a fresh look at the contemporary life. Very often the radio proved to be means for mediation one's problems and recognition one's role in the wider context.

RESULTS IN THE LIGHT OF THE EXISTING STUDIES

Having outlined in the Literature Review chapter, much of the debate about listeners of Radio Maryja bases on preconceptions of 'effects model' and categorises who and why is listening to the radio. This is why one of research's aims was to find out how listeners relate to the main points of this discussion. Research proved that the majority was aware of the polemic and moreover rejected accusations claiming as untrue. The participants perceived current debate in Poland as demeaning their position and preferred to belong 'mohair berets' as they felt Radio Maryja has acknowledged their presence and importance on the media market. Which in turn gives more understanding to acts of buying or wearing a mohair beret that is an expression of one's identity or identification with particular movement.

Hoover's 700 Club's viewers (1988) and Radio Maryja listeners showed resemblance in connection to strong community ties and considering medium as an perspective on the current world. More importantly, Radio Maryja listeners tended to lean towards conservative ideas on modern society and were in the opinion that the radio was a God's gift providing the only truth there was. Radio Maryja then took place between two Durkheimian spheres, mediating its presence in the profane area of life, representing the sacred for the listeners.

If looking at Radio Maryja in terms of personal and institutional models of religiosity, the station fits more to the personal model since it is consumed within the private sphere of home. Even if radio symbolises a mass media institution, and gives an opportunity for a public voice, the research showed participants' reluctance to institutional formats like Holy Mass on air and preferred the traditional ways of participation in religious life.

Although listeners of Radio Maryja were keen of Catholic and patriotic programming they did not seem to adopt ideas of closed Catholicism. Having said that, it is important to remember that they may have liking tendency to some of the ideas that build closed Catholicism, but on the overall listeners proved an open-minded attitude to the dialogue and took active part in civic initiatives. Moreover, majority consumed Radio Maryja along with other media, which made them more selective than it was expected. However, the frequency of consumption of other media depended on age, and showed a significant decrease as the age increased. Thus, implying that to the most devoted group of listeners would belong people aged over 50.

In conclusion, the research demonstrates original insights drawing from the qualitative research conducted within Polish society, and in particular with people consuming Radio Maryja. It is a first study to examine listeners' experiences and opinions about the station instead of investigating powers of manipulation or Father Rydzyk's cult. As a result, this thesis puts the emphasis on the notions of the audience yet not rejecting the ideas of media effects, and suggests shift of the academic attention towards ordinary experiences with the medium that may denote more about people's preferences and media choices.

LIMITATIONS AND FURTHER RECOMMENDATIONS

In spite the fact that the thesis aimed to review Radio Maryja's appeal, the size of the research cannot guarantee the conclusions to be applicable to the Polish society at large. Adopted purposive sampling techniques enabled a design of groups representing some but not

all demographic criteria related to Radio Maryja listeners for it was intended to establish the essential attraction and avoid data fragmentation which could have resulted from additional recruitment segmentation. The research therefore sees the audience somewhat as one entity, having set the focus on the everyday engagement with the radio.

The main obstacles for the study were limited financial resources and time. Lack of funds did not allow for more in detail qualitative work, which would be beneficial to expand existing findings. In addition, time frame of the study imposed a very tight schedule upon the researcher not allowing for other methods potentially suitable in regards to Radio Maryja for instance participant observation.

Despite the fact that this thesis is the first one to look at Radio Maryja listeners' point of view, author believes it could be developed into larger study to examine the attraction in respect of different demographic categories, this study only took age into consideration, the following investigation could be pursued in the direction of gender, geographical location or class differences. Further projects could also analyse possible differences in appeal from the perspective of geographical location, for instance looking at regions of Poland or Polish Diaspora in America, throughout the Europe, and the rest of the world.

Another issue that has not yet been investigated is the organisation and production of Radio Maryja. Media scholarship would advantage from studies inquiring into radio programmes and the work ethics used by the journalists of Radio Maryja. The matter could be investigated in relation to period of time to find out how station's programmes have evolved, as well as, how the agenda of these texts have changed.

