

RELIGIOUS EDUCATION THROUGH MASS MEDIA. EDUCATIONAL VALUES AND NONVALUES

Constantin Cătălin Pascariu
Assist., PhD, University of Oradea

Abstract: Current moral values are often a subject of high delicacy, both in the social sphere and in the scientific approaches, always succeeding in creating even conflicting areas in affirmations. However, the well-being of society is guided by them, and the media, whether we are talking about classical media tools, or talking about new media, increasingly accessed and used by individuals, especially young people, do not escape from promoting these values or not. Spiritual education, through the face of religious education, thus reaches a living and actual reality of the media, knowing its strong influence. The question is whether the new media can or not contribute to adequate religious education and, in this regard, the ways in which it can be verified and ensure a good educational process through them.

Keywords: new media, education, religious education, moral axiology, challenges.

Introduction:

When we talk about education, we refer to a set of measures applied to form and develop the intellectual, moral or physical attributes of children, youth or people, society in general, etc. From an older approach, we can subsume education with organized and systematic interventions that result in a modelling of the personality of the individual. As Professor Ion Albulescu (Albulescu, 2003, p. 7) mentions, a dominant perspective in the approaches of some authors representative of the past of pedagogical reflection in our country, such as Ion Gavinescu, Constantin Narly, G.G. Antonescu or Dimitrie Todoran, is the definition of education as an action of influence and an accent of its conscious, intentional, systemic, planned, organized character which restricts the scope of this fundamental pedagogical notion. In the author's opinion, actions with educational effects are far more diverse than all the steps taken in school explicitly for formative purposes.

Indeed, the socio-cultural environment can influence the formation and development of explicit human non-educated personalities or educational intentions through a wide variety of deliberate or not, explicit or implicit, systematic or non-systemic actions, expanding the sphere of education, as Dumitru Saladeacă says that "the sum of the influences that the man suffered and can the influences that the man assimilated" (Salade, 1995, p. 8). Thus, "it incorporates all the social, cultural, informal, informal and informal actions and influences that lead voluntarily or spontaneously to the shaping of human nature. The level of development achieved by a person is a result of both intentional influences and unintentional influences, extremely diverse and complex." (Albulescu, 2004, p. 8).

The educability of extra-curricular field

Often, the issue of education has been addressed through the relationship between teacher and student. Educational actions did not aim at studying students and

young adults, and they were in a position to learn unceasingly, speaking of lifelong learning. The dynamism of social life makes it possible to add a multitude of factors with specific influences to the structure of the personality traits of children and young people: family, school, organizations, socio-cultural environment, media - which are constituted as educational factors. For this reason, although the role of the school is very important, it would be unrealistic to consider educational actions to be exclusive in relation to the teacher-student relationship. According to "field theory" in social sciences (K. Lewin, F. Winnefeld, etc.), "no action takes place in isolation, only between two persons, on the contrary, all actions take place in a" field "where a constellation of factors. Therefore, all pedagogical processes are carried out in such an extremely complex field, which represents the living space of an individual or a group." (Albulescu, 2003, p. 9). Thus, in order for an education system to be efficient, it is necessary to take into account the influence of the whole educational field, its components and the way they interact with the school, the stake being an important formative role played by the many educational factors on the personality of the subject, especially the child. It is necessary to consider the permanent transfer between the individual and society, not only at the level of information but also in the symbolic, spiritual and behavioural models.

In this context, Stanciu Stoian's statement is legitimate: "Connected in one way or another with the society in which he lives; man is formed in the form and likeness of it. And as the individuality of each individual (and human personality in general) is nothing more than a system of social relations materialized by experiencing man in a certain concrete society, in a certain cultural system, each culture generates a certain type of personality" (Stoian, 1971, p. 132). Outside of the school environment, educator excellence, uncontested educational influences have extra-school social environment, a true formative field formed by social institutions. Therefore, education is a product of the entire social system, recognizing that, in a consistent part, the training process takes place outside the school, under the influence of various educational factors.

Mass media - educational factor

Suggestively, the term "mass media" associates the Latin word "media" with English with "mass" (mass, which, in the context, designates a very large number of people). According to Professor Ion Albulescu, the media are "media or technical tools that serve to transmit in specific forms of messages between communication professionals, reunited in social institutions, and the general public, formed of a group of isolated individuals." (Albulescu, 2003, p. 9). In the context, the term can be extended to synonymous expressions: means of mass communication means of social communication and collective diffusion techniques. The importance of the media, as a factor contributing to the education of both young people and adults, is unanimously recognized. In relation to this topic, Ioan Cerghit conspired: "the mass media is the fourth constant living environment of the child, along with the family, the school and the usual relations of friendship" (Cerghit, 1972, p. 39). Media does not replace school, and its influence is complex, representing a fundamental element in the relationship between man and the environment. Educational input of the media is achieved through the transmission of information, the imposition of values, attitudes, behavioural patterns, thus having a special role in establishing the socio-cultural code of the subject. However, unlike the training that is rigorously and planned in the classical education system based on school curricula and under the guidance of qualified staff, the mass media provides spontaneous and diffuse information, transforming itself into a form of completing education carried out institutionalized, leisure, and available to the subject.

The particular impact of the media is given by the pleasant, accessible, even captivating way in which the information is provided. In this context, it is explicable the strong attraction felt towards them, an attraction that sometimes, especially in young people, can manifest itself by creating extreme forms of habit, even of dependence.

The environment in which children grow and develop offers a wide variety of stimuli, generates new experiences and new ways of knowledge, culture and relaxation. For most children, as well as for many adults, watching programs of various types in the wide and wide range of TV programs, along with the immense amount of material available online, from social networks, to movies, entertainment, and many other categories of online pages take up most of the time. For them, participating in mediated interaction is one of the most common daily activities. The audience therefore receives a large number of messages, especially audio-visual, with many immediate or latent, direct or indirect implications, predictable or unpredictable on the development of their personality in training. As a result, important changes are made to their personality by generating opinions, attitudes, and new behaviours. Through its active presence in community life, the media system has become an active actor, affecting the functioning of other systems of society, including education. The modern means of communication resize the relationship of man with the surrounding world, turning into one of the most important sources of the spiritual profile of the individual.

There is, therefore, a need for these means to be regarded as education supports, regardless of the age of the subject. Starting from the fact that, in many situations, mediated communication can serve learning and training, Claude-Jean Bertrand underlined, at a time when the media were making stronger strides in the educational sphere, that "the boundaries between journalism and education are not strict" (Bertrand, 2001, p. 56), which expresses the fact that one of the functions of the media institutions is an educational one.

The educational function of the mass media does not mean replacing the learning activity carried out within the institutionalized school. It can be said, however, that the media has increasingly begun to control extra-curricular space. However, the differences between media literacy and traditional ones are important as a way of organizing and realizing. A feature of media education is the spontaneous and diffuse provision of a wide range of messages and information transmitted in free time in an un-institutionalised space.

On the other hand, within the institutional system of education organized in successive stages, there is realized a carefully planned, systematic and intensive instructive-educational process, placed under the control of qualified persons, based on the strict selection and structuring of the information, as well as on the voluntary effort learning.

A modern education adapted to social reality does not ignore the new features of socio-cultural life. The environment in which the child grows and forms is increasingly influenced by the influences of the media. The increased weight of mass media in the contemporary cultural life, the frequency with which they intervene in the rhythm of everyday life, their effective participation in the general process of forming the personality of the individual led to important mutations in the structure of the educational environment.

From their point of view, both the school, the position, the activity and the mission, as well as the pupil, feel in its psychological and social evolution. Lewis Mumford (Cities Culture, 1953) defined the media as "the eye of the world." Indeed, the

information and training opportunities offered by the media are extremely broad and constitute real industries.

As Ion Albulescu wrote, "Information and experiences accessible through mass media communication can be used to achieve the educational and educational goals that the school proposes. By acting convergent, the school and the media constitute a comprehensive and effective education system capable of satisfying the high educational needs that contemporary society imposes on its members." (Albulescu, 2003, p. 23).

In the process of modernization, the school has to integrate and capitalize on the range of products offered by modern information industries. Thus, media products are increasingly used, even if not enough, as highly effective pedagogical aids, so that online discussion groups, interracial presentations, animations, electronic media interaction, video conferencing as well as many other methods are increasingly included in the educational process of education.

A religious look on the media

Talking about the media and pursuing one of his main goals, we can say that he "provides" a picture of man as he is in reality, valid opportunities for critical reflection on the concrete conditions in which he leads and lives his life: in the social sphere, the denunciation and decriminalization of violence, marginalization, war and injustice.

She ought to be concerned about the fate of mankind, proving those universal values that the Church proposes to society; only in this way the media can decisively and decisively contribute to the spread and popularization of values through the means of the greatest impact on the general public. The directors, for example, have taken on much of the role of great writers and artists of the past centuries, because today they are "ambassadors" to other cultures of a worldview impregnated with values born of Christian humanism (Orazzo, 1992, p. , 365, and Gomboş, 2011).

Sometimes, however, they have been caught up to the crisis of these values. Those who act in the particular world of the media must, in their capacity as privileged "athletes" of communication, be open to dialogue with the reality surrounding them, try to emphasize the more important events we live in, stimulating reflection criticize them.

For example, the concept of "cinema - a culture vehicle" was one of Pope John Paul II's favourite themes: "Human and religious values deserving special attention are present not only in films that make direct reference to the Christian tradition, but also in films born in different cultures and religions, confirming the importance of cinema as a vehicle for cultural interchange and perpetual invitation to openness and reflection to the realities outside our mentalities and formation "(Gomboş, 2011). In fact, the priests of the first centuries praised the natural nature of Christianae from which they found "seeds" in the works of the great pagan writers.

Media in general and cinema and the online environment in particular can become an instrument of the mission of the Church in the world. The Church urges directors, filmmakers and all those who, at different levels, recognize and revive themselves as Christians, work in the complex and heterogeneous world of the media, act in full coherence with their own faith, taking bold initiatives in the field of TV and radio program production, to make the Christian message more present, more effective and more effective in the media world.

The idea of transforming cinematographic or TV screen into a pulpit from which to proclaim the world the Christian message has stimulates many Christians (priests, laymen and believers) who, in different periods of history, have been relentlessly

zealous in this difficult plan of the apostolate, social and communal. Media is undoubtedly a valid pastoral action tool, even when we talk about achievements, productions or programs that do not explicitly propose the spread of the evangelical message. But the background mentality of televised messages is very important: it should be in harmony and symphony with the values promoted by Christianity, and not in contrast and antinomy with them.

Today, unfortunately, we are witnessing a planetary and world-wide proposal, due to and owing to television, of a model of man "bent" towards achieving the immediate goals in the triptych: sex, money, success (or the three "s" : sex, blood, and scandal) that are exactly opposite the evangelical, spiritual and spiritual or salvific message.

We do not have to encourage mediocrity, we do not have to encourage easy language, and we do not have to encourage commonality. They will never create works of art through triviality; never vulgar language will succeed in sustaining and uttering great debauchery. The refinement of content is best exemplified by external refinement. In the absence of the latter, the highest judgments are in vain. The thinker who does not know how to become a good speaker in need is not a wise thinker.

That is why, more than ever, we need to cultivate our intellect and become not only good oratory but very good confessors. The assault and mundane invasion destabilized the sacred component of human life. Myths have long lost their symbolic meaning, hidden meanings are no longer sought, and society relies exclusively on the superficial outer cover. The sudden and hasty intrusion of the sacred into the profane is limited to the existence of television and the Internet.

People refuse to synthesize and select the information, they want to get everything done, and they want to make no effort to understand, debate and debate. Opinion leaders have control but, unfortunately, they too, in turn, refuse to assume the mission of cultural and religious formation, refuse to "form" a new audience, being content to indulge in this over bundling of images and language, useless and destructive.

What's sad is that no one is trying to escape this state of cultural and religious drowsiness, because they all have, for the time being, "more important" things to do. We must learn to act with all our strength and firmness to correct these shortcomings. To understand and learn to defend our views and honour, to learn to be ourselves, to learn not to remain captive in an erroneous and misleading paradigm simply because we want to follow the pattern of others at all costs just because we want at any cost to be accepted by others, we do not have to lower the bar just to let the fewer gifted ones get under it.

Religion and culture must not be vulgarized to be accessible because the role of religion and culture is to make people self-indulgent. You do not have to give everything on the tray, you have to invite them to search, question and research those who want to know more. According to Pascariu and Oprea (2017), "the consciousness of religious values coincides with human existence, which attributes to historical events and to all creation, a proper set of meanings." (p. 218)

New Media and Religious Education?

We have noticed that new ways of education, through the media and all modern technologies, which really help and can improve the educational process, are a reality of the new educational and innovative tendencies in the educational process. The basic idea behind the research of these new pedagogical means is that no matter what procedure we are talking about, it should be directed, if we are to say so, towards the

education of pupils and the progress of the educational process. In the spiritual side, because we are talking about religious education, these new media have generated a depletion of spiritual life, on the one hand because they increasingly take the place of traditional religions and spiritualities, and on the other hand because they have altered and partly destroyed the internal and external conditions that favour the pursuit and development of spiritual life.

The adoption of new media by the people is the object of a true apostolate, above the willingness of the merchants to sell their devices, software and applications, or the care of states to boost the economy; it corresponds to the idea that the use of the new media has all the virtues necessary for the personal development of the individual and the improvement of social cohesion, that it contributes strongly to the well-being and welfare of the nations.

The generalized use of computers is considered a breakthrough, as the presence of televisions in all houses has been seen as a breakthrough in human civilization. Increasing access to the Internet from the earliest age, the fact that all the inhabitants of the planet may have a smartphone and now their introduction into the educational process are considered notable progress in this respect. New media are presented on a sine qua non for modern human fulfilment and happiness and interest of society is precisely the fulfilment of this happiness and fulfilment.

One of the authors who best highlighted the quasi-religious character of the new media is French sociologist Philippe Breton, in *L'Utopie's* essays on communication and especially *Le Culte de l'Internet*, lastly mentioning that: "The great thrill of the Internet is unfolding in an atmosphere that truly appears to be that of a new religiosity, which is becoming clearer as we approach the circles of the fiercest proselytes "(Breton, 2000, p. 6).

If we were to analyze how this reality is imprinted in the life of society, we can see that this "cult" is not only a theoretical one, since in practice a large number of those who use them give them a central place in their life said that, following a study in France in 2015, statistics show that 78% of French people connect to the online environment just before sleep and 75% as soon as they get up.). Often, the use of new media (especially the Internet) takes place in religious services (even in the monastic environment), and the development of the use of new media in ecclesiastical institutions (on the grounds of strengthening ties or using new ways of evangelism) strengthens a form of virtual spiritual life, to the detriment of real spiritual life.

A recent scientific study has shown that there is a correlation between the development of new media and the loss of attachment to religion, or at least to religious practice, and in America and Europe the first to pay for this is Christianity (Downey, 2014). Along with the other well-known social factors, the force of attraction, the mobilization of time and the ability to distract (in terms of traditional activities and the surrounding world) exercised by new media also have their share of unquestioned responsibility for this alienation of Christianity.

All social factors are present in the new media. It would have been, therefore, impossible for religion to be absent from the landscape, on the one hand, because in this way it would have left others to take their place, on the other hand, because they would have missed the possibility of transmitting the message to a large part of humanity that today is connected to these technologies, especially the Internet.

After being present and still on some television channels, religions assaulted, we could say without mistaking the net - setting up information sites, blogs, pages on social networks, spaces of various discussions and debates, interest groups, video channels,

etc. - but also intelligent phones, through various applications: from the Basilica Press Trust application to applications for reading Holy Scripture, Church applications, religious books, international topical applications, and so on. Religious communities can do so not only to their own members, but also to connected people who accidentally give them up and who would never have come closer to them. More than likely, in this informational climate, there have been and will take place conversions due to these information flows in the virtual space. The Internet has thus appeared to be a formidable means for preaching and missionary religions, becoming a true means of religious education for all categories of people, both those who are interested in accessing these sites and those who, in a "accidentally" stop before a religious information. It has also been shown as a means of informing and obtaining various sources, and also as a meeting place and exchange of views for the isolated people.

But the enthusiasm of the net promoters in a religious setting is due to several comments, particularly related to certain issues and limits, already highlighted by many specialists and field researchers. Beyond this extraordinary informational binder and hence a strong luggage of religious information which, as I said, is a very educational resource, there are a few things to mention. Religious education seeks to be the "engine of education, as it promotes educational values centred on pupils, their harmonious development in terms of both education and morality" (Oprea, 2018, p. 163), and religious culture, according to Pascariu (2018) is "an incipient element in everyone's life" (p. 175).

Any manager or collaborator on a blog / site / channel naturally has a tendency to place this blog in the centre of the net, forgetting that in fact, for a potential reader, he is just one of almost 200 millions of such sites on the network, religious sites counting more than a million. Beyond the good that the great majority of religious organizations holding such sites teach, this virtual space becomes for some a propaganda tool, not the happiest.

The recent news has shown that Islamic sites, for example, well designed for indoctrination and manipulation, have managed to recruit, to make them fight in the Middle East and sacrifice their lives, not just young Muslims in searching for an ideal or a radical position, but also young people who have never had contact with Islam, who have simply accidentally given convincing propaganda on the web.

The big disadvantage of this information area is that the expression is completely free and free from any control (or at least so maintain the official position of those who have the main Internet domains), which can reach an infinitely broader audience than the one around in real life. Incidentally, it can be given a good quality religious site, but in general classic religious sites only attract those already more or less affiliated to the religion they represent. "Even so, the use of these sites suffers from the same limitations previously noted: rapid, diagonal and superficial reading, scattering of the mind through links and images, and a virtual relationship with the replicate church, a noble minor at all." (Larchet, 2018, p. 279) A televised or web-watched, live or storied Mass for an isolated person is a useful and benevolent contact, but between the virtues of video sequences and reality itself is a long way off. Watching remains an individual experience far removed from the community experience of the Liturgy, which in Greek is called *syntaxe*, meaning assembly. Communion between persons and communion with the Eucharist, both inherent in the Liturgy, are also impossible to fulfil. Without taking into account the fact that the service is regarded at the level of production as a show and that the realization of such a show has the imperfections (it is just less pronounced) that is usually played by the broadcasting of any show, among which the

constant change the plans that place the viewer in different successive perspectives, and disperse the focus of mind.

Conclusions

Analyzing all of the above, as well as other visions of this reality, we understand that this theme contains in itself a generous complexity and presents, from day to day, new and new challenges, valences, shifts and nuances, in front of which we must always be up to date and ready. We have been able to see the realities of mass communication, both traditional and new technologies, in this case, in particular, the Internet, in all its forms. Of course, pedagogically speaking, media technologies are and must be a living and current element in the instructive-educational process, but taking into account constant attention to everything they bring with them, both principles and reality constructive as well as those that undermine the whole educational reality. As Barth and Ciobanu (2017, pg. 8) mention the television can be positive or negative, depending on the coordination that exists between programs which are available to pupils in school and what programs are allowed to watch at home. The best way to ensure a real and safe use of their use in the educational process is a continuous discernment of teachers and parents about the source of mass media education, in this case, religious education.

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