

Ethics in social communications



<https://doi.org/10.56238/Connexpemultidisdevolpfut-042>

Ricardo Valim

Federal Institute of Education, Science and Technology of Rondônia (IFRO)

Federal University of Rondônia Foundation (UNIR)

ORCID: <https://orcid.org/0000-0002-7790-6148>

ABSTRACT

With the rapid development of the media, the need for ethical reflection on the media is clear. Because they bring with them great possibilities of interaction between human beings, regardless of

their geographical location. Great novelties in resources appear all the time bringing in its structure remnants of technologies that once initiated the progress of communications. However, these same advances can both lead to projects that actually promote the human being and can also contribute to its decline. Therefore, the objective of this research is to seek to understand how the media are important for various fields of human activity from economics to religion and also to understand how these media can negatively influence society.

Keywords: Ethics, Communication, Human being.

ABBREVIATIONS

Some citations in the body of the text and footer are presented in abbreviated form in order to facilitate and make the reading pleasant to those who use this text well. The full references will be available at the end of the work in the space dedicated to them.

AN – Aetatis Novae

CEP – Communio Et Progressio

ECS – Ethics in Social Communications

EDP – Ethics of Advertising

PDC – For a Pastoral of Culture

RD – The Rapid Development

OTHER VEHICLES

EG – Evangelii Gaudium

LF – Lumen Fidei

1 INTRODUCTION

The media, since their inception, have always had the ability to impact the lives of human beings in a splendid way by modifying their habits of interaction with the world and with their fellow human beings. And for such impacts to occur, it was enough that the first means of communication came into existence. This is because all communication technology brings with it a message transmission and consequently a new way of relating. This fact is noticeable in all cultures and periods of history up to our day. Something very important and that is present today is a certain look of astonishment when we hear about very primitive mechanisms that the ancestors used to communicate or even the new media that are emerging, this simple fact already generates a certain "discomfort". In



fact, the new methods of communication that we have today could not actually exist without the foundations laid by the first technologies of interaction.

It is impossible not to find a place today that is not affected by the media. The *globalization phenomenon* itself is extremely accentuated and could only exist as it stands today thanks to the media. The media is everywhere *bombarding* people with information all the time. Not a single moment passes when the human being does not have to confront this phenomenon. And for this very reason, for its potential for the cultural transformation of societies has always been very well exploited by people who held the intimacy with technology and content production.

Although in the history of humanity the means of communication have undergone great changes – and here we can cite facts – such as the first burials, the cave paintings of Lascaux or even its apex with the internet, one factor still remains unchanged, the undeniable contribution of aid to human interaction. It is in the media that the human being finds sharing of solutions to his problems. But it is also in this fertile field of human communication that man himself encounters *ethical dilemmas* concerning the most appropriate use of these media. Being the free human being and therefore endowed with choice, he questions himself as to his *responsibility* before his production and reception of contents. Otherwise, "if man were not free, he would not be moral. If it were not moral, he would have neither the capacity nor the need to take responsibility for his actions" (SCHMITZ, 1984, p. 27). And therefore it would not be within the purview of man to discuss whether his action before others by means of communication is just or not.

They are called *means of communication*, because they really are *means* by which man uses himself to interact with the other by communicating efficiently and responsibly their contents, be they religious, educational, political, economic, etc. It is a tool to unite worlds previously separated by geographical, ideological and various other ways. The human being in his *brief earthly pilgrimage* seeks for innumerable forms of knowledge to translate from the meaning of his own existence to speculations about the future of the universe and himself. It is by way of communication that man discovers worlds, taking into account, of course, that it is a characteristic proper to the species *homo sapiens* "... the desire to know" (ARISTÓTELES, 1979, p. 11). And even when it seems that the human being has found, finally the final answer to all his questions realizes that there are still more discoveries to be made when one honestly seeks to revisit history itself. For he is himself, the "[...] man an eternal dissatisfied. He wants perfection. He wants the absolute. And he always keeps looking" (SCHMITZ, 1984, p. 183). Your quest is perpetual while your free and responsible existence in this world lasts. It is through oral records, writings made about the knowledge acquired, that this same human being is able to communicate to his peers his discoveries, anxieties and future aspirations. From the documentation in petroglyphs, papyrus, codices, books is that humanity has been keeping its records of its communication with itself since time immemorial, this is an indisputable cultural heritage. With



advances in media, communication has become more effective and faster. Facts that once took weeks to come to the public's attention now take a matter of seconds. The information multiplies in an amazing way and everyone can access it through its possibilities. This solidifies what is conventionally called the *global village* every day. A space where all cultures share everything with each other, including ideas for good living in this reality.

The objective of this research is precisely to seek to understand how the phenomenon of the media are present in the various fields of human activity, from economics to religion, and also to understand how these same means can influence, in various ways, life in society in contemporary times. But it is also essential to be aware of the risks that these same means can offer to the public with arbitrary and biased messages. After all, *there is always the other side of the coin* and it is the role of those involved with the *mass media* to discuss such issues.

In the first part of the research will be studied the benefits of the media for humanity in the fields of economics, politics, culture, education and religion. Since these points are of paramount importance in human reality simply because they possess the encompassing character of people's lives. There is an example of the first chapter, only now showing *the other side of the coin*, the second chapter will bring the study of the negative consequences of the media for the main fields of human activity studied previously. Before the conclusion there will be the study of the third chapter that will have in its structure the search for ethical alternatives that lead to a better thinking about acting in the media.

1.1 THE BENEFITS OF THE MEDIA

This first chapter entitled *The Benefits of the Media* has as its main objective to highlight precisely the contributions of information technologies to the fields of economics, politics, culture, education and religion. Since these are areas of paramount importance in the constitution of the identity of the human being. After all, with technologies being properly used for good deeds, all spheres of human life are contemplated favoring a better coexistence between people in society.

The idea is that the reader can understand how fundamental these technologies are for the whole society and how they help in the promotion of the human being, in its respective integral development. For, since the human person is accumulated with means that favor his correct progress, he can now – the human being – aim for higher alternatives for his dignified future, *even more dignified his stay in this brief earthly pilgrimage*.

The individual is no longer conditioned to a few choices, but now his range of opportunities will be much greater favoring his current condition be it physical, psychic, financial, spiritual, etc. This of course is a reflection of the process known as globalization. Globalization is a phenomenon of an economic and political nature that inevitably interferes directly in other realities of human life such as culture, religion, etc., leading the human being to a new chapter of his own existence. They



substantially modify the relations between human beings by the fact that human interactions in their great majority become *mediatic*, that is, they are now mediated by devices that make the *link* between one *being* and *its other*. It is not something, therefore, metaphysical is something that is deeply ingrained in the reality of every human being. But if a deepening of the question is made – which is not the case now – it will be realized that the effects of information transcend the physical experience of reality, therefore their effects become metaphysical. Its effects are not noticeable to the naked eye. But they are capable of transforming the human being from the inside out. There is an exposure of external content. However, the absorption of these data is what modifies the being in its *interiority*.

The news, the facts that are transmitted to the whole world at an ever-accelerating speed have the characteristic of being *incarnated* in the temporal reality of the world. The *temporal* character is continuously present amidst the range of information that surrounds us. And this historical event generates some philosophical and ethical concerns that need to be debated and answered, such as: In this process of *globalization of human relations* through telecommunications, what kind of economy, politics, religion and culture will we have? What will be the new human limitations that we should consider from such technological advances? In fact, such questions and many others will lead to good thinking about the role and influence of information technologies in people's lives. The human being, by his own effort in the search for solutions to his inquiries, will be taken to a new stage of his existence and, consequently, also the communication itself will pass to a new stage of always continuous evaluation and progress.

1.2 BENEFITS TO THE ECONOMY.

As is well known, without a strong and sustainable economy there is no possibility of living well in society. Countries large and small today depend fundamentally on their economies. And in order to avoid monetary crises, economic models are developed to always *calibrate* more the modes of financial relations between people, companies or even countries. In this sense, it is necessary that there is a wide dissemination of proposals for the improvement of the economy, whether internal or external, in a country. From this premise one perceives the power that the media gain within an economy. For the Pontifical Council for Social Communications¹, the *mass media* are fundamental to the *economy* of societies. This is because they are the great promoters, disseminators of news and improvement of technologies for society through a wide and effective propagation.

They are not only present in society, but contribute significantly as well. And this singular presence leaves its marks revealing new opportunities. And therefore it is to be agreed with the aforementioned Pontifical Council (Cf. ECS p. 13), because in a society such as the present one it is

¹ The Pontifical Council for Social Communications is an organ of the Roman Catholic Church responsible for the critical study of the media throughout the world. Its objective is a serious study aimed at the search for the always updating of the ecclesial institution in the face of these themes.



the social communication that: "[...] it stimulates economic growth, employment and prosperity, encourages improvements in the quality of existing goods and services, etc." This fact is due, for example, to the use of advertising as a tool of superior importance to stimulate and encourage *supply and demand* in an honest way within the economic mechanism. Thus, the premise launched by the document on Ethics in Advertising (EDP, p.11) has its reason in establishing that: "Advertising contributes equally to efficiency and the reduction of prices [...]". The very fact that there is a development in advertising means that more people are consuming that disclosure in search of the product of their need or desire. After all, isn't advertising also a form of product? Through this disclosure new opportunities are created, new jobs, production costs and consumer goods in turn have significant value reductions for the final consumer. Thus, consumers will have more options of products with different values.

The result of this process, for sure, will be a better quality of life for people, since, depending on the social condition in which they find themselves, they can opt for quality products compatible with personal income. This confirms the premise established in the past that states that *the media have their importance for the economy*, since they are disseminators of opportunities for all audiences without exception.

Apparently, there is a kind of *identification* that the *mass media* favors between the *consumer and the product*. An intrinsic mediation that automatically sharpens the eye on the desired product to satisfy a need. Through an effective and intelligent dissemination of products and services, economic boundaries expand at all times and everywhere. And with the export and import movement people across the globe can enjoy products from any other culture other than their own. This event has the very significant effect of increasing the quality of products and people's own quality of life.

Even in a country with continental dimensions, as is the case of Brazil, the population has access to products and services from other regions of its own national territory. This inevitably generates income in exporting and importing regions. This movement of reciprocal development, of transactions produces effects of economic growth and improvement in income for all who benefit from this process. For the Swiss theologian Hans Küng (1999, p. 279) what happens is one: "[...] *globalization of the economy*, therefore, is accompanied by a globalization of *technology*, especially information technology." The greater the development of networks of contacts, the greater the economic and production growth of a company. The speed with which the purchase and sale data are processed is the same that should guarantee its respective success. The more advanced the technology employed to facilitate business, the more likely it is that your profit margin will grow and your respective success in business transactions.

A very interesting feature of developing countries is that they wish success in their negotiations and consequently desire globalisation itself. Hence the emergence of so many economic blocs around



the world. For these countries it is a way to be connected and updated in the face of a new model of world economy. It is also a way to achieve an improvement of life through business as the richest states have done today.

In a process of conscious and regulated consumption are the means of communication key pieces. They are the ones who will guarantee countless possibilities of good business, both for the producer side and for the consumer side. Therefore, without the help of the media it would be impossible to sustain the current economic model, as well as the very governments that depend so much on this same economy.

1.3 BENEFITS THE POLICY

Politics has always been a part of the lives of human beings. It has always been present in the lives of individuals since one being unites with another for the sake of common or distinct goals. The Greek philosopher Aristotle at the beginning of his work entitled *Politics* defined the human being as *Zoon Politikon*, that is, as a political animal. For the Greek philosopher, being a political animal was something that was deeply linked to human nature, to his ability to discourse rationally (*logos/language*) and that made it possible, in turn, to live in society and distinguished him, therefore, from other animals². Efficient communication was essential in this historical period, which did not change in its essence after many centuries later. Efficient communication within a political system is key. In the current social and political conjuncture it is very noticeable the fact that – as the document on ethics in social communications (ECS p. 14) warns when it states that: "the *mass media* will be indispensable in today's democratic societies". And the explanation of this phenomenon lies precisely in the fact that these means provide people with a more active participation in the *political events* of their governments. It is through political facts transmitted to the whole world that people update themselves on the issues of their interest, whether public or private. It is also through the *mass media* that politicians have the possibility to account for their activities, update their proposals and clarify doubts of the electoral public. The media also enable greater real-time interaction with major political events in the person's locality of origin or in the world. They also favor contact with other governmental structures that may or may not interfere in a country's internal politics. In fact, in an increasingly connected world it is essential to maintain political international relations and the media provide this political exchange through the transmission of new opportunities, whether economic or political. In a time like the present, when peace talks take the place of armed conflicts between nations, the key word

² For a deeper understanding of the theme of the Aristotelian Political Animal there are numerous studies on the subject in several languages. However, it is here recorded the indication of the study conducted by Francis Wolff entitled **Aristotle and Politics** published by Editorial Discourse (1999).



is *diplomacy*. The better a country's foreign relations are handled, the better its acceptance within and outside its own political borders.

It must also be considered that the means of communication allow people to achieve more reliably the search for more just and organized governments. In order to further solidify the structural foundations of the internal and external policies of a sovereign nation. According to the Pontifical Council for Social Communications, the *mass media*:

They are important instruments of reliability, highlighting incompetence, corruption and abuses of trust, while drawing attention to the instances of competence, public animation and devotion to duty (ECS p. 14).

They thus become important tools in the fight against corruption, organized crime within political and governmental structures. But on the other hand they can show better alternatives so that people can freely and responsibly choose what suits them best for the good of their respective society. It is in the freedom of the press that lies the greatest benefit for any democratic society, the fact that one can speak openly about the problems of one's locality and denounce the social injustices caused by political bodies that do not fulfill their due role as promoters of an ever continuous free social organization.

A conscious and critical media is in turn capable of transforming a society. For it is "the free and responsible means of communication within democracies that can prevent the temptations of monopolization of power by oligarchies or private interests" (EDP p. 12). And human history is replete with examples of attempts to monopolize power in a society to gain political advantage and hide from public knowledge the facets of its crimes against the people and the state.

At present, the global economic-cultural model that exists is increasingly making life difficult for the *last* remaining dictators. Their attempts to turn their countries into small islands isolated from the world are entering a veritable ideological collapse, an inevitable cataclysmic decline. Thus one must agree with Hans Küng (1999, p. 282) when he states that: "[...] It becomes increasingly difficult for dictators to isolate their people from the outside world." It is quite true that with the advent of new information technologies come new ethical questions to be answered. But when the phenomenon of globalization hits countries that still live under totalitarian flags, the situation worsens even more. With the presence of the internet and other services, people become less restricted to their regional reality. They begin to be connected with other realities, opening their horizons of knowledge.

A real terror is established in States whose only pretension is the total and solitary domination of their peoples. So it is empirically noticeable the attempt to control what is conveyed or not in channels such as the internet, for example. We can observe this in countries like North Korea, Iran, Cuba – which has recently given a little more freedom to its people – and even China that for some



experts will become the next world power in the twenty years that follow, has an internet controlled by the single party.

Giovanni Sartori³: Draws attention to the fact that with the advent of telecommunications there is a new form of politics – or as in the term compiled by himself – there is now a "video politics". It is to be agreed, therefore, with Giovanni Sartori (2001, p. 50) when stating that through the involvement of video in politics entails a "[...] radical transformation in the way of 'being political' and 'conducting politics'. Which of course is understandable. From the moment you have the possibility of a new work tool, the way of working by the use of this respective tool becomes different. The quality of what is disclosed – in this case the political figure is subjective or partisan – becomes better and more evident.

In what is conventionally called the *Arab Spring*, the role played by the media in the elaboration of real revolutions in Arab countries in Africa and the Middle East and their respective governmental reconfigurations was very marked. And even here in Brazil, how were the demonstrations organized in the big centers? And what is conventionally called *rolls*? Everything happened very quickly and efficiently through the media, through social networks. The fact is that it is still too early to accurately calculate the impacts that these events have had on society. But one thing is certain: this process of transitions of governments and internal revolutions has given the media their legitimacy in the field of temporality and has consequently ensured their importance due to their constant presence before the current facts of life. Therefore, the argument of Roger Silverstone⁴ (2011, p. 91) is valid when he says that she – the media: "(...) it exists in time: the time of the annual calendar of the great events, themselves narrated in time;" One cannot deny its characteristic of constant presence, however, it can be said that its effects were overwhelming and changed the face of several countries in a few weeks. Therefore, in the struggle for *political purification*, social media is the main tool in the fight against political institutions and political personalities of bad character who use the public machine for their own benefit.

1.4 BENEFITS TO CULTURE.

Today people experience a cultural reality that is transformative and that increasingly affects the lives of each and every one in particular. With the emergence of new information technologies, great distances have been broken and humanity enjoys contact with countless cultures exotic to its natural. And it is through the *mass media* that one can get in touch, create a true exchange with *cultures* from all over the world, expanding the way of interpreting and interfering in reality. In this way, the field of cultural perception is automatically expanded, transforming the way individuals perceive the

³ Giovanni Sartori is one of the biggest names on cultural study and debate in Italy. He taught at the Universities of Florence (Italy) and Columbia (New York/USA).

⁴ Leciona sobre Mídia e Comunicações na London School of Economics and Political Science.



world around them. Sensitivity to reality is affected very strongly. The old conceptions of the world give way to new interpretations more adaptable to the new times. A new horde of values emerges and the question that follows is: which way to go? It is necessary to continually seek to re-signify one's existence in the face of this new human trajectory.

Among the various cultural expressions, the arts, for example, are essential to any culture. In fact, they were the first ways of communicating that the human being developed, just think of the cave paintings. Aren't they an art form and means to communicate something? Of course. But that's a matter for another time. What is worthy of merit now is that the media have importance in the dissemination of different cultural realities, promotion and accessibility of the arts to all people and especially to those who do not have the financial means to have them, appreciate them or at least travel to their meeting. It is interesting to note that even in the dissemination of the arts there is art. Some advertising mechanisms, for example, are in themselves true works of art whose uniqueness is unique (EDP, p. 12). It is considered a new artistic expression with the advent of information technologies. In fact, everything that today is considered as works of art of the past as marks in caves, in tombs, are forms of communication from another era and that even today are in a certain way very important tools for our communication with the past.

It is also the media responsible for the maintenance and promotion and transmission of cultures to the new generations as if it were a large archive of the cultural heritage to which they are inserted:

The *mass media* also make ethnic groups celebrate and celebrate cultural traditions, sharing them with others and passing them on to new generations. In particular, they introduce children and young people to their own cultural heritage (cf. ECS p. 14).

Thus, the means of communication provide the propagation of the most varied beliefs and ways of life throughout the world. They help in the development of the local culture itself through interaction with other realities and other technologies. But with this vivid contact with their own culture people have the possibility of strengthening their own beliefs. For what occurs is a movement of cultural enrichment within the culture itself. There is a culture that emits its essence that in turn feeds back to the new generations of the emitting culture itself. It is very common to criticize the role of telecommunications in solidifying a "perverse globalization" that dilutes all cultural expressions into a great "cultural broth." However, through the transmission of cultural expressions of a people, this same people can go on to obtain more information about their past and what the world expects of them today. In other words, that culture becomes stronger in the face of countless other cultures present all over the world. It becomes more and more unique in the face of multiplicity and not purely diluted as the partisans against the *phenomenon of the global village* think. Through productions of very good quality one perceives the invitation to all people of good will to use right reason, solidarity for an ever constant maintenance of the common good.



1.5 BENEFITS TO EDUCATION.

Like every human institution, education also undergoes transformations, which of course is necessary for continuous improvement. This factor has its importance so that people can always obtain new knowledge and better adaptability in the face of everyday transformations in the world. With the arrival of new technologies is notorious the importance that gain the *mass media* as a pedagogical tool in the present day. Education benefits greatly from the *mass media*. Since education is a process of conscious development of the human being, the media only have to contribute with this essential element in the intellectual and ethical constitution of the human being that is education.

The media allow its users access to content aimed at a quality education as never seen before. Pedagogical material that was confined for centuries in libraries and restricted to a few users or to so-called higher social classes is now made available to students around the world and from any social group. Documentaries of excellent quality focused on art, philosophy, sciences and other fields of education available for free or at low costs are present on social networks. Content for all ages and subjects is available at all times and is constantly updated. This update allows people of the most varied cultures and ages to open their horizons of knowledge favoring the opportunity to build their own education regardless of their age group, creed, ethnicity etc. Achieving thus, the true goal of education that aims in fact "... the improvement of man" (SCHMITZ, 1984, p. 33). A *continuous* improvement that ends only with the death of the being.

It is also necessary to highlight the fact that means such as the internet, for example, break down the walls of education that for many centuries was conditioned only to classrooms. The very historical moment in which we are inserted demands a new education. This education can no longer be conditioned only to territorial borders, but to something that is in relation to all the other realities of the world. What kind of generation do you want for the future? It's an interesting question to think about. How and for what will the next generations be educated? It is quite true that the media make people less alien to the world, because:

They overcome barriers of distance and isolation, bringing opportunities for knowledge to remote areas, to cloistered religious, to those at home, to prisoners and to many others (cf. ECS p. 15).

But the questions that remain are: is there a replacement of traditional values or not? In other words, is there a substitution of values (religion, charity, etc.) of the education of the nuclear family? What is the goal of education today: commercial or the edification of being in virtue? These are strong questions that are properly answered and put us in an ethical dilemma⁵.

⁵ As a suggestion of deepening this question, I suggest the careful study of a documentary that is available on the web page on the youtube channel. The documentary in question is titled *Schooling the World*. It is an independent production that leads to a very pertinent ethical reflection on education in today's world.



Among the numerous pedagogies or pedagogical systems one is very widespread today and is certainly strictly linked to the *mass media*, whether the distance learning system or simply distance learning. It is a fact that the means of communication that promote the practice of distance learning are fundamental to leverage the progress of peoples. In fact, distance learning is not a novelty of the present day. It is something that has existed for many centuries, whether correspondence or even the first bibliographical publications. However, even with the advances of distance learning, or distance learning, it is necessary to think about the quality of education offered by the institutions that provide such methodology. And in this reflection on an educational system lies also a good for education and that the media contribute, the capacity for critical reflection. Thinking about one's own thought is a virtue that during life is decisive in our choices.

The development of a critical consciousness that allows man to transform reality becomes ever more urgent. To the extent that men, within a society, respond to the challenges of the world, they temporalize geographical spaces and make history by their own creative activity⁶.

The human being who in the history of humanity was a great pathfinder colonizing and building new worlds, now through education is called to maintain this historical legacy. Even more so now that with globalization the inevitable encounter of cultures is more than ever on the surface. And education in turn has to prepare the human being for this global reality. Education must undergo a new reformulation aimed at what Hans Küng called the *World Ethos*. That is, to think of the human being and his ethical relations with his fellow human beings not in the territorial space of his tribe (reality). The tribe's space is now the *global village*⁷ – it's a much broader reality – and so it is right to be educated for relations with the world.

In ancient Greece it was very interesting because even the type of relief of a particular region was decisive to think about the best way to act. Each Greek region had a certain way of acting morally depending on its reality. The Greek *ethos* was deeply ingrained in the reality of individuals⁸. It is not a question of despising the nuclear reality of the individual, but of opening one's eyes and realizing that societies and the human being are changing and the new cultural contact is becoming more and more complexified. And if it is not well worked out it can lead to a real *cultural broth* and an inevitable loss of identity.

With *what is already known* and *with what is yet to be known*, the human being is invited to write a new page of his history. He is invited in his education to reflect on his *own human condition*

⁶ Paulo FREIRE, Education and Change p. 33.

⁷ Term compiled by McLuhan.

⁸ On this topic there is a very interesting study by the French Solange Vergnières (specialist in ancient philosophy) entitled "Ethics and Politics in Aristotle – Physis, Ethos, Nomos" (2008) published here in Brazil by Paulus. In the first part of chapter three of this work the author highlights the geographical diversity of ancient Greece and the influence it exerts on the ethical constitution of each city.



existing in this global reality. This is at least an idea explored by the French philosopher Edgar Morin⁹. It is true that unfortunately it has not yet been possible to fill all the gaps such as distance and opportunities that are restricted to large urban centers most of the time. But technological advances continue to progress day by day, which means that it will not be long before these difficulties are overcome. After all, knowledge is built every day.

1.6 BENEFITS TO RELIGION

The phenomenon of globalization is not only a historical event that affects only the economic, political and educational structures. It is a phenomenon that also directly affects the deepest beliefs of human beings. The human being is now involuntarily invited to re-signify his existence, the very meaning of his life. His faith is now undergoing transformations that no one has yet dared to measure the consequences. The religious phenomenon and its contact with the global system become the subject of speculation about the ability to adhere to these new times. This fact is observed by Frei Carlos Josaphat¹⁰ (2006, p. 190) when he states that: "this globalization of social relations [...] it also brought about the encounter of religions among themselves and of religions with the great problems of humanity". If the growing contact between different cultures generates new questions, the same thing could not fail to occur with the religious fact. Religions must now seek solutions to their own problems and find solutions to a humanity increasingly fragmented of meaning. Throughout the history of mankind it is noted that religions remained isolated either by the walls of empires or by the distant distances of the seas or even by their isolationist ideologies. But even then there was still much interchange between cultures such as, for example, the famous Chinese *Silk Road* or even in Classical Greece with the famous and contested Sophist philosophers¹¹ who travel great distances in the known world of the time in search of new forms of knowledge. That is, it was other times with other concerns. However, with new technologies these facts are things of the distant past.

The *transfusion* of religious media content happens all the time. Predominantly Christian or Muslim countries can access content from Eastern religions such as Buddhism or Hinduism. As well

⁹ Regarding a reflection on the *Human Condition* in the face of the phenomenon of globalization and the globalization of human relations, Edgar Morin has an attractive study on the case, see: *The Seven Necessary Knowledges for the Education of the Future*. This text was published in Brazil by Cortez (2011).

¹⁰ Doctor of Theology with emphasis in Ethics of Social Communication. Professor Emeritus at the University of Fribourg in Switzerland.

¹¹ On this controversial subject of the philosophical field there is a series of re-readings on these much-criticized thinkers. Among them we highlight the study of Professor Giovanni Casertano entitled *Sophist* (2010), another important research is that of William K. C. Guthrie called *The Sophists* (2007) both published by Paulus. And finally, the text published by Edições Loyola (2003), by G. B. Kerferd, *The Sophist Movement*. In fact, much of the criticism – or rather, saying – *pejorative legacy* is due to the cultural heritage left by Socrates, Plato and Aristotle and the simple fact that only fragments of the original texts of these so-called so-called sophist philosophers remain. For a foundation of a more historical than properly philosophical order, the historian Frederick Copleston also has a study along the same lines. Entitled *Historia de La Filosofia – I Greece and Rome* published by Editorial Ariel de Barcelona (1986).



as they can disseminate themes about their respective beliefs and values. In this way a great space is opened for interest in *ecumenism*, which is very necessary in the present day. This dialogue between religions is important because it promotes peace, reconciliation and forgiveness through centuries of violent confrontations and disagreements in the field of faith. Tolerance of the different also passes through the field of religions. And they are the auxiliary means of communication in this practice of dialogue between the religions of the world. Authors such as the Swiss theologian Hans Küng draw attention to the fact that it is impossible to have peace between religions if there is no dialogue between them¹². Throughout human history there has been enough time for us to realize how fundamental dialogue and tolerance are to the creation of a culture of peace, justice and solidarity.

It is also notorious that the rapid development of the media favors *cohesion* within the same religious system. Their leaders can now make decisions in their respective councils and publish them immediately for a greater and more effective structural organization of their institutions, or simply publish themes pertaining to issues of deepening the living of the faith. And this awakens the unsettling responsibility in the skilled hands of communicators, referring to the production of the contents produced and disseminated by the webs of communication.

It is a fact that the *mass media* contribute significantly to the progress of *religions*. People from any part of the globe can participate in religious events that often take place thousands of miles away, through the internet, radio, TV, newspapers etc. It is also these same means of communication that are fundamental for maintaining closeness to those who, even if they are distant (whether due to geographical distance or illness), maintain in their lives the desire for the common good despite their current conditions. For Vito Mancuso¹³ it is religion that must be at the service of life and will only be so when through all its doctrinal mechanisms they communicate in fact the *primordial sacredness of life*, respecting, therefore, all forms of life, *plants, animals and men*. Social media in its broad process of dissemination of content ends up helping in a fruitful and coherent way *that which in fact is at the service of life*, that is, religion.

Through the mechanisms of mass communication, there is also a critical thinking about the phenomenon, a reflection that leads man to rethink the movement of *religere, re-ligare, reconnect* which, incidentally, is the translation of religion. This critical reflection on the process of *re-linking* is only possible through large events in which great religious authorities gather for discussion. However, for the simplest people in society a critical reflection is possible with the help of the *mass media* that in a timely manner produces programs of the highest quality and that lead us to reflect on our own religion and to have contact with a true religious experience.

¹² On this topic it is worth checking out the work World Ethics Project – An Ecumenical Morality in View of Human Survival (2003). Published in Brazil by Editora Paulinas. Hans Küng among the various themes addressed in this text brings to light the need for religious dialogue as a transforming force for reality and for religions themselves.

¹³ Vito Mancuso is a theologian and teaches at the Faculty of Philosophy of the San Raffaele University of Milan, Italy.



There are programs of documentaries of a historical nature that in its great majority have the concern with the historical rescue of issues that for many generations have not been debated and that bring to light, new issues to be discussed. Biographies of great religious personalities of the past and present are also presented in their programs, as a way to bring to public knowledge, the life and work of those who in the past and in the present helped to lay the first foundations of current religions. Their examples of life and holiness serve as a stimulus for the recipients who identify with such historical personalities. This process also leads the human being to understand that holiness is not something that is beyond reality, quite the contrary. The human comes to understand that participating in what is divine has its first step in what is human. And that the great saints of Christianity, Buddhism, Islam were also very ordinary human persons.

Ancient customs and rites can now be known, thus producing new generations more aware of their own history and identity of faith. The capacity of the media to present what Friar Carlos Josaphat (cf. 2006, p. 192) called "the best of religion" is impressive. It is also important to highlight that there is an absolutely natural tendency nowadays to seek to present the integrality, the totality of events for a better interpretation of reality. The *beauty* of art, of the mystery *fidei* (*mystery of faith*), of the *exuberant nature that surrounds the great religious centers, everything is transformed into data in the most varied ways to edify the hearts and minds of millions throughout the world*. They are, therefore, *the mass media*, also responsible for the intellectual formation of people in the life of Christian churches and other religions. Its posture of production and presentation of contents focused on faith is of paramount importance for the construction of critical and increasingly well-founded religions. Eliminate the religious fanaticism that is often produced more by ignorance than by the excess of knowledge.

These advances that help in the dissemination of the faith, also have their importance to update the religion in the day to day. Religions are daily confronted with the new questions of the prevailing reality. And what is the best answer to give today? Well, religious movements come to have the characteristic of constant adaptation to the new ideas of the world to better guide their faithful. There is, therefore, no religious isolation with the new media. Proof of this is the growing number of religions or religious movements within the religion itself, which has its exclusive radio, TV, internet and printed newspaper programming. It is a fact of paramount importance to be present in people's daily lives, being part of their lives.

Finally, whether in the economic, political, cultural, educational or religious field, the media are essentially fundamental for there to be more transparency in institutions. No matter which institution, in times like the present, people want to be able to be more and more secure from their participation. The media are also important to develop critical thinking in people, producing a society more open to reflection on the events that occur constantly. In addition to these facts, the means of



communication are also necessary in the process of promoting the human being that pervades each of the institutions mentioned above. After all, it is the *mass media* responsible for enlightening the public that accesses it in search of truth and love in search of knowledge and true wisdom.

It is necessary a continuous search and dialogue on the part of the communicators so that they seek to find alternatives of productions that meet the promotion of the human being. An ethical dialogue behind the scenes of the programs is of singular importance for the good of the whole society that constantly, directly or indirectly, is benefited by the media and their respective contents.

2 EVILS OF THE MEDIA

After the presentation made in the first chapter on the virtues of the media for the benefit of the human person, it is time to address the other side of the issue. In other words, it is necessary to show that the same mechanisms capable of promoting the integrality of the human being also have the possibility of denigrating the image of the human being in as many other ways as possible. It is not about *deifying* or simply *demonizing* the media, but only presenting that it is an important tool and that it can be used for good or ill.

Just as the media throughout history have been used to promote peace, justice and tolerance, they have also been used as mechanisms of violence, injustice and intolerance. And for events of misuse that almost led to the ruin of our species. The media by themselves would have no force, they are only instruments, if they do not have a human being operating they become inert. But the problem is when it has its contents filled with hatred and division.

One of the great problems facing us today is bias in the media. Bias is harmful to people since, a news that privileges only one point of view of the general context, prevents individuals from contemplating the integral fact. The person ends up becoming unconsciously biased and accommodating and begins to justify his life and action in this world also from a single point of view. Opening oneself to new perspectives becomes heresy and one plunges into a life of endless darkness.

Be that as it may, it is the duty of the media to explore the general context of what they intend to publish, in order to guarantee first of all a coherent testimony of ethical procedure and respect for the human being and also a greater credibility before the public. Thus bringing light to the obscurantism promoted by the misuse of the media. Obviously this is a subject for a next chapter. However, we will stick as said before, in the context of negativity, or rather, understand what is bad, the media can bring us if they are not used for the true purpose with which they were created.

Just as there are benefits to *economic*, political, cultural, *educational* and *religious aspects* , the *mass media* can also contribute negatively to these same fields. In particular, we will study communicational negativity in each aspect. Or rather, to say, how the media can constitute "*barriers rather than bridges*" since both are built with the same material.



2.1 HARM TO THE ECONOMY.

That the media are fundamental to the current economic system is an indisputable fact. But it should be noted that these same means can obstruct and harm the people who resort to them. "Sometimes the *mass media* are used to build and sustain economic systems that promote acquisition and avarice" (ECS p. 19). In the face of an increasingly global society, exaggerated *consumerism* is understood as a virtue, not to mention dishonest disputes between economic blocs that are widely publicized by the *mass media*. This is widely publicized even in leisure programs such as soap operas and *reality shows*. What becomes important is no longer the well-being of the human person, his happiness, but rather how much the person consumes. And if the well-being of the person is observed it is through the optics that the more you consume, the more you will be happy and fulfilled. People become just numbers in the economic network. And until there is another economic model well founded enough to overcome the current one, let's move on with the present capitalism.

The integrality of the human being is devastated by the wave of consumption and competitiveness. Even in entertainment programs, such as so-called *reality shows*, samples of cheating, Machiavellian alliances, and the indiscriminate "use" of sex as a source of personal economic advantage are openly seen. The human being is placed in vexatious, humiliating conditions. The impression one gets is that sometimes we are in a real *Roman Colosseum*, where anything goes – even destruction itself – in the quest for survival and glory.

On a larger scale, the media are used to spread prejudice and ridicule less developed countries. Exotic cultures and religions in the eyes of dominant countries are understood as inferior and their cultures classified as underdeveloped.

Real motives of wars, which most often are economic (oil, diamonds, etc.) can be easily camouflaged with the simple *slogan* of freedom under any form of totalitarianism. This factor is seen with recurrence in the history of the wars of the last century. There have been abuses by regimes on both sides: whether capitalists or communists. And questions remain unanswered to this day, such as: Where are the weapons of mass destruction that the George W. Bush administration used as a pretext for Saddam Hussein's invasion of Iraq?

2.2 HARM TO POLITICS.

Unfortunately, the media is often used to promote lies and the distortion of facts by perverse politicians and political systems. A classic example of misuse was what happened in Nazi Germany, more precisely in the Ministry of Propaganda of Josef Goebbels. The radio, the newspapers, the newsreel were used indiscriminately to popularize intolerance, invasions of countries and justify



drastic measures of social containment¹⁴. In Brazil, during the "years of lead" the press also suffered censorship by the military government. What was important for these governments was not what actually happened (reality of the facts), but what matters to the state that the population sees. Time has passed, freedom of speech has arrived, and new problems have arisen. Nowadays traditional values such as marriage, family, are subverted countless times and used as a "bargaining chip" in bills made by politicians in the spotlight.

Misleading advertisements about political projects, informative clippings that value only what should be shown to the voting public, are frequent. In electoral periods this attitude is recurrent, as if the population had no memory. And the effects of such attitudes are dire in societies around the world. "Thus, instead of bringing people together, the *mass media* serve to separate them, creating tensions and suspicions that prepare the field for conflict" (ECS, p. 20).

The media also use their programming to expose the image of politicians, regardless of their nature, in a pejorative way. Through vexatious humor politicians are put in true "fair skirts" in front of millions of viewers. In this way, denigrating the image of the politician who is first and foremost a human being and polluting *respect for authority*. "Satire serves to expose, and above all to suggest, what can be dangerous to show" (BENEYTO, 1974, p. 99). Respect for authority in this case refers to the fact that, regardless of its character, the politician still occupies a position of prestige and public representativeness that in democratic societies is conferred on him by popular vote, that is, by the people themselves.

With regard to the electoral process, it is very interesting, for example, the role that television in particular plays on the voting public. His fascination and enchantment in showing the image of a candidate is so strong that it even overshadows the dark past of certain political personalities. In this sense, it is agreed with Giovanni Sartori (2001, p. 51) when he states that: "television heavily conditions the electoral process, both in the choice of candidates, in the way they conduct the electoral dispute, or, finally, in making those who win win".

2.3 HARM TO CULTURE.

The *aforementioned reality shows* are a serious problem not only for the economy, since they are the instigators of dishonest competitions. It's also a big problem for the culture. But one must take into account the fact that the large audience margins that such programs reach are reflections of a popular desire. So it's a cultural given. A curiosity also unique to all social classes. To consider the fact that society is not inert, without pretensions to its programming, would be a lot of innocence. The fact

¹⁴ On this topic see BORTULUCCE, Vanessa Beatriz, who has an interesting study of the use of the media by the communist and National Socialist regimes in the last century in her work *The Art of the Totalitarian Regimes of the Twentieth Century - Russia and Germany*. This study was published by Annablume in 2008.



is that society has its desires, its needs, and when they are externalized, such searches become "a full plate" for the audiovisual market. Especially for media outlets unconcerned with the excesses in their programming. An example is the investigative police news, a real "bloodbath" at totally inappropriate times. If there is sensationalism about violence, it is a sign that there is an intense search for society, a search for violence.

Another important point to consider, especially at the international level, since an analysis of a globalized world is made. It is the information received from different cultures. Lifestyles from exotic cultures are often presented in a prejudiced way. A classic example is the wearing of the *burqa* in certain Muslim countries which is most often portrayed in the West with the tone of something that represses women, or as something humiliating. However, the true value to the culture that possesses such a tradition is never shown. "Societies can and should learn from each other. But cross-cultural communication should not be to the disadvantage of the less powerful" (ECS, p. 23). After all, what ends up occurring in society is the *creation of ideological myths of perfect cultures*, such as "The American Dream", or rather, saying "The American Dream". This *slogan* automatically creates two avenues of prejudice: the first is the fact that it is only "American" who is a native of the United States of America as if all other countries of the three Americas were excluded. The second is that in order to be happy people have to achieve the goals present in that culture and therefore the local culture of the person's country of origin is immediately excluded.

Unfortunately, the concern today is not with respect for the *uniqueness* of the human person or his culture. It seems that because the "myth of globalization" has been created, everything must now be diluted into a single "cultural mixture". Singularity here of course is a concept understood as the human being being a being of possibilities, but nevertheless unique in its existence. Just as there has been a massification of industrial production, many programs tend to want to massify the individual himself with his products sold all over the globe. People can in any part of the globe acquire the same food with the same flavor. There is no longer even the palatable uniqueness of kitchen to kitchen.

When the human being intends to imitate another, he is no longer himself. So also the slavish imitation of other cultures produces an alienated society or object-society. The more one wants to be another, the less he is himself¹⁵.

Therefore, a culture is created that dilutes the human being, his uniqueness and that of his peers in a great "cultural broth" where only what is exotic and consistent with what *Big Brother* wants as ideal for the whole world is accepted.

¹⁵ Paulo FREIRE, Education and Change, p. 35.



2.4 HARM TO EDUCATION

The *mass media* that could be used as a formidable apparatus of search and production of knowledge is used countless times only as a consumerist propaganda machine. Most of the productions aired have as their first objective to "reach the pocket" of the viewers. Their ultimate concern is with the consequences of their products on their viewers.

Although the media has the constant concern with what is conventionally called *freedom of expression*, especially in countries that have suffered from repression by dictatorial regimes, as is the case of Brazil, however, what is still often noticed is a manipulation of the information disseminated to society. One has the feeling that if the person denies, for whatever reasons, an information he immediately becomes, in the media, the figure of a repressor who is oppressing and impeding freedom of expression. This fact can occur in a *microcosm*, a simple person, as well as in a *macrocosm* that would be the highest spheres, the governments.

Sometimes the *mass media* are also used as instruments of indoctrination, in order to control what people know and to deny them access to information that the authorities do not want them to receive (ECS, p. 23-24).

Education loses out like this kind of behavior. Its technological apparatus that should rely on twenty-first century media actually ends up receiving a "halter technology." Put another way, the information received through the "halter media" offers only the "correct version of the story," or rather, the version that certain groups want to be the correct version of the story. Thus the ideal of the "[...] education being a process of conscious construction of the human being" (JAEGER, 2003, p. 13) that already existed in Classical Greece is definitively abolished in favor of particular interests. Like the other previous aspects, education also becomes biased and negativist before the contact with other realities present in the world.

2.5 HARM TO RELIGION

As for the religious aspect, there is a risk of criticism by the media of religions, analyzing only particular situations. That is, it analyzes only what in fact has a fanatical and sensationalist potentiality. The problem is that with this the recipients end up not having access to programs that actually show the true religious experience in different cultures around the world.

Another factor that cannot be overlooked is the fact that extremist groups take over the mechanisms of communication, not to preach truth and love, but rather fanaticism, intolerance and war. These extremist groups use the *mass media* not as they really should, that is, be used with impartiality and objectivity. In turn, such groups manipulate information and preach through ostentation and sentimentality messages that distort the true meaning of the religious message. These



prophets of the twenty-first century are little concerned with tolerance, but rather with the imposition of their dogmas that have long ceased to be the true voice of God.

A true *marketplace* of religious product offerings is offered through the media. And this fact is thought not only from the physical point of view, but also spiritually. Miracles, healings, and unbelievable deeds are shown as pure works of god. Unbelievable testimonies are presented so that the faithful can believe more and more. New churches are founded indiscriminately and more indiscriminately use the media to recruit faithful of good will to strengthen the structure of the unborn church.

The miracles cited are performed on the spot. It even seems that God *works* his miracles at certain times regulated by his most fervent believer, the presenter. These media relations as sacred are so strong that they lead the faithful even to believe that the healing wrought on another person also applies to anyone.

3 ETHICAL SUGGESTIONS FOR SOCIAL COMMUNICATIONS.

In this last part of the research will be addressed some *ethical suggestions* for social communications. The hope is that with this small contribution we can help to spread the *ethical appeal* to the *mass media*, thus creating a culture that always values justice, peace, solidarity, freedom and truth.

It is not a question of elaborating a discourse aimed at the rapid and sudden change of the facts dealt with in the previous chapters. Quite the contrary, they are only *ethical suggestions* for the media and what vision enable people to reflect on communicative action in our days.

But after all what is a *suggestion*? Good according to the Houaiss Dictionary *suggestion*: "it is that which is suggested, proposed, a advice, an idea". Therefore, it is not a moralistic imposition, but rather an idea that may or may not be accepted, however, it is advice given, heard or not, but it has been given.

Finally, in the third and final part the objective is to bring up some ideas about how the *mass media* could improve their performance, thus assuming their true appreciation for impartiality and communicational objectivity.

3.1 THINKING ABOUT THE HUMAN BEING.

To begin with, a very interesting suggestion and one that would be worth a whole career devoted to communication. It is the interest in thinking about the human being, in his integrality, in his sacredness, in his intrinsic value of being human. Many authors today recognize the real need to place the human being even as an ethical basis for discussions in our days. Among them we can highlight the French philosopher Edgar Morin and the Swiss theologian Hans Küng. Both perceive this historical



transition from the world to globalization and recognize the need for not only an ethics that is global, but that it has as its starting point the human being himself with all his inherent complexity. Respect for human existence is a constant and noble goal to be pursued. If the current discourse is that the world is in a time of change, one cannot forget that such changes occur because it is the human being who is changing. And if it is changing it is by *itself or by extra homine factor*, as is the case with television, as Giovanni Sartori calls our attention¹⁶?. It is true, that there is a natural, biological change in the world, in the habitat, but the biggest change, in fact, the most frantic change that occurs is in the human being himself. And it is the human being, filled with a particular history, with a culture of his own, who, living in this world day after day, can only move forward in history on the basis of his own historical identity. The being who denies his historical and cultural heritage, denies himself the right to freedom and the happiness that derives from it. He becomes a captive of himself and condemned to wander the world without destination.

There is no transition that does not entail a starting point, a process, and an end point. Every tomorrow is created in a yesterday, through a today. So our future is based on the past and embodied in the present. We have to know what we were and what we are to know what we will be¹⁷.

For these factors it is essential to have the human being in first place in the list of suggestions. The human being is the principle of ethical reflection. He is free and aware of his actions and for this very reason is *the main actor* in the moral theater of life. Its existence is not mere chance, but full of meaning. His action is not in vain, but desirous of change.

A social communication that cares about the human being, that values human life in general, is one that produces content that actually helps in an education open to transparency. It was previously pointed out that the media are fundamental when developing content relevant to the education of their audience. In times when human restlessness is too great, the *mass media* has the driving force to take individuals further.

The human person today is seeking to find himself, to find a meaning for his life on the earth of the fragmentation of the senses and beings. What since the emergence of humanity is an inherent characteristic of its existence, the search for the meaning of life and things. If it were not for what then so many ancient myths, religions, etc. And in this environment – actuality – in which there are no permanent paradigms new challenges arise for the being. Challenges to overcome social inequality, the marginalization of faith, or simply to overcome loneliness. At this point the media are fundamental to humanity. For, with all their capacity for transformation, they can and should be used to assist in

¹⁶ Big name of the cultural debate today in Italy. He has a very interesting thesis on the influence of the media, and in a very particular way television, on the lives of human beings. His work *Homo Videns – Television and Post Thought* published by EDUSC (Editora da Universidade Sagrado Coração de Bauru-SP in 2001), brings this thought to light .

¹⁷ Paulo FREIRE, Education and Change, p. 33.



this process of discernment and conscious action in reality, which would already be a great step. It is not only a "bath of information" given to the spectators in any form, but it is the coherent presentation of the facts making it possible to expand the freedom of choice in this world. Fostering a culture that values the reflection of its own problems.

The *human being* who today is a *citizen of the world* has at his disposal a huge range of knowledge about everything and everyone. It is a being that lives in a reality that has been conventionally called Globalization. But what is it after all is this *globalization* already mentioned so much? Well, Edgar Morin, French philosopher, has an interesting definition:

The term "globalization" must be conceived not only in a techno-economic way, but also as a complex relationship between the global and the local particularities that are encompassed therein: the components of globality are elements and moments of a great recursive circuit in which each one is, at the same time, the cause and effect, producer and product¹⁸.

It is not only about relations of technology and economy between peoples. There is also a human experience of transformation that is beyond what the eye can see. And for this very reason the media content must be put at the service of human development, indeed, of this being that is in constant improvement. To observe very carefully how we are forming the new generations to experience the experience with other peoples in a global reality, without forgetting, of course, their own cultural identity.

Therefore, when thinking about the human being, one must take into account his integrality and for this very reason we cannot forget to think about his education and how this same education is being seen today. The fact is that good and bad things are learned in society, but what will be the priority, or rather, saying, what will be the best alternative? What future are we planting today? To think of "putting knowledge as a formative force at the service of education and to form through them true men, as the potter models his clay and the sculptor his stones [...]" (JAEGER, 2003, p. 13). This is a goal that already existed in Greece in the fourth century B.C. and that would be worth resuming today. In fact, today the great challenge especially in the field of education is how to make technology available to students in an appropriate way, humanly better. For the Professor of the Federal University of Rio de Janeiro (UFRJ) Muniz Sodré this is an important fact, because "it is not a question of rejecting or demonizing the technique – a product of human ingenuity –, but of integrating it humanly" (2012, p. 159). *Putting knowledge at the service of education – remembering that knowledge is also directly linked to what is production, human experience – and the latter at the service of Homo Sapiens is a project that would change this being forever and open your mind to new perspectives to come.*

¹⁸ Edgar MORIN, *The Method 6 – Ethics*, p. 162.



3.2 PERCEIVING THE "PLANETARY COMMUNITY"

The media must also not forget that the human being belongs to a community. He, the human being, possesses a whole potentiality within himself for his own individual progress. However, this same being is also able to relate to other individuals of its same species that also in their individualities have potentialities to develop as in the case of the first individual mentioned. Imagine how fruitful would not be the result of the contact of all these beings in the formation of a culture. In a highly globalized society like the current one it becomes impossible to think of man as an isolated being. Quite the contrary, more and more people are connected to each other, perhaps no longer physically, but virtually. Which evidently characterizes a new form of relationships. It is because of these factors that those responsible for communications must be attentive to the new realities that are presented.

Communicators and communication policy makers should serve the real needs and interests of both individuals and groups, at all levels and of all genders (ECS, p. 29).

It is not about privileging ethnic, religious and minority groups, which would increase or create a sense of division. But the first idea is to distribute information technologies according to the needs of each group and the groups to which they are connected. The backdrop for this movement is the human being himself immersed in his culture.

According to Edgar Morin (2011, p.62), the human being is no longer part of an isolated and small community, it is not an isolated country or continents, although these realities are still present. The philosopher approaches society today as being a *world-society*, the aspect of humanism he considers to be a *planetary humanism* and approaches an ethics, classifies it, as a *planetary ethics*. Do you see the dimension, the complexity of the subject? The "expansion of optics" here aims to understand the human being as integral in a highly globalized process. Where a new worldview is fundamental to civilization. "The individual is *sapiens/demens*, *faber/mitologicus*, *economicus/ludens*, *prosaic/poetic*, one and multiple" (Morin, 2011, p. 63). It should also not be forgotten that the human being is also a *citizen of the world* and no longer only of the city, in fact, his city has become Planet Earth. The *polis* is now no longer restricted, there is a small portion of land somewhere on the globe. Edgar Morin also draws attention to the fact that those responsible for the "*education of the future*" need to observe and teach the being about the *human condition*. To the philosopher:

The education of the future must be the first and universal teaching, centered on the human condition. We are in the planetary age; A common adventure leads human beings, wherever they may be. They must recognize themselves in their common humanity and, at the same time, recognize the cultural diversity inherent in all that is human¹⁹.

¹⁹ Edgar MORIN, The Seven Knowledges Necessary for the Education of the Future, p. 43.



Social communicators today need to become more and more aware of this condition of the human being and that for this very reason it is necessary to *work for thinking well* more and more. It is essential to eliminate a mentality that values the division of the world, whether between West and East or even in its minorities present in each hemisphere.

"Working for the sake of thinking well" currently helps in the conception of a planetary age and in the inclusion of ethics in its register. It can lead to the concrete establishment of human solidarity and responsibility in the idea of Earth-Homeland and to the regeneration of a humanism²⁰.

Working for the sake of thinking well helps social communicators to understand a new perception about the world. They come to better understand the power of the message conveyed by their increasingly present and technologically renewed media. Throughout history, human relationships have been transformed. And with the human transformations that have occurred, the mechanisms of communication have also been modified. In fact, the mechanisms of communication also help in the transformation of man. Both facts are intertwined. If today, we speak of a *planetary human being*, one cannot leave aside the fact that the *mass media* are also one. There is a whole new global demand for adaptation of the media and communicators. Everything is interconnected in a large network of content available in various forms in numerous languages and with the most varied objectives to be achieved.

The modern illustrated press, cinema, radio and television are nowadays implanted in all the countries of the Globe. The mass communications system is a universal system²¹.

We went from the tribes to the great urban conglomerates not overnight, but through a millennial historical process. Now the *wind of change* hits us with its breeze again and for this very reason the future needs a care that begins even today.

3.3 SINCERITY IN COMMUNICATION.

Every social communicator could always have in mind this suggestion, the search for a sincerity in communication, especially if for him the essential value in society is unity, peace and solidarity among peoples. It is not preached here that those responsible for communications will be dishonest. But it is essential to remember that the media can also be used to spread a deteriorated view of the world. Sincerity by itself is a key that opens doors previously closed by the indiscriminate use of violence and ideological impositions. Only with the sincere use of the *mass media* can the deepest windows of human hearts be opened, bringing light to their "existential peripheries". "Communication

²⁰ IDEM, *The Method 6 – Ethics*, p. 64.

²¹ Edgar MORIN, *Mass Culture in the Twentieth Century – The Spirit of Time 1 – Neurosis*, p. 158.



must always be sincere, since truth is essential for individual freedom and for authentic community among persons" (ECS, p. 27).

Even in the field of education, *the mass media* could be more concerned with data that will actually contribute to the integral development of the human being. "We need lifelong education to have choice. But we need it even more to preserve the conditions that make this choice possible and put it within our reach" (BAUMAN, 2009, p. 166). An education that works the aspect of freedom of choice, that turns its gaze to the human being as a being of possibilities and integral, can in no way accept to be manipulated by biased programming. A sincerity in communication is one that always has in view the dissemination of the truth for the benefit of the human being and for this very reason is a fierce defender of an education that aims at the comprehensiveness of the worldview. Obviously, the search for authentic communication is not restricted only to the fundamental field that is education. But it also applies to all other spheres of human life.

The communication that today prioritizes the search for the truth of the facts produces in itself the purification of its structure and transforms the lives of people who use the media for a personal edification. The human being is obviously free to choose the future of his life, his destiny, but how will he do if the possibilities are minimal? Without clarification the choices are partial and unconscious. The world more than ever needs people who are aware of their actions and who fight fervently for freedom and truth, true *cooperais veritatis*, collaborators of the truth. Without the minimum sincerity an authentic dialogue between people becomes impossible, everything becomes more complicated. However, when people divest themselves of their schemes and debate worthily about the future of their own existence, that is, whatever the most pertinent topic is at the time, everything becomes simpler and easier.

Finally, sincerity preserves, unites, maintains and changes the lives of all those who seek it in a serene way as if it were an integral part of their anthropological constitution. It is in the sincere search for solutions to issues that human beings have found the key to life.

4 CONCLUSION

In the process of elaborating this research it was evident the importance that the media have for the current society. The force that the *mass media* exerts on its viewers is unbelievable. Since, every form of communication with you carries an inherent message. And precisely because of this fact it becomes necessary an increasingly critical attention on such devices. That is, be aware of what is offered by communication devices critically.

Valuing the human person is also important and an idea that should always be on the agenda of social communicators. Since, the media in their conduct can influence people's lives positively or negatively if they do not *properly filter* their information. In the incessant search for the reality of the



facts, one cannot omit the ethical reflection on the least impactful way of transmitting the data. Having an anthropological care is fundamental in a time like the present in which people are put in situations of moral degradation in front of millions of viewers. It is the human being *subject* and *object* of the means of communication. While the human being is an object, is the source of a message, he is also a subject, a communicator. There is a need in the innermost part of the being that is to communicate. However, from the contact of a being as another being it is necessary an ethical reflection on this encounter. Or in the words of Leonardo Boff, "ethics arises when the other emerges before us" (BOFF, 2002, p. 94). And in this perspective to coexist well it is necessary to delimit behavior to well relate to the different. And this is what the human being does, he looks for alternatives that answer his questions about how to live better in society.

Even in the search for an ethical basis that can assist in the elaboration of productions that will promote human dignity, there is still a question: How to effectively promote a planetary ethics in a historical moment in which ethical paradigms have been abolished?

The current context of human civilization requires a new way of thinking. One that reveals to man the ability, the virtue to think and act on man himself. And it is with ethics that is nothing more than "a sphere of human behavior" (VÁSQUEZ, 2007, p. 23) that one can obtain the answers so that the human being reflects adequately on himself and on his relations with others. This process of analysis of what humanity needs to develop for the sake of an ever continuous and high development of a solidarity that leads all human beings to a union is fundamental. And in this process are the means of communication essential to give the world dynamics of knowledge of this process. The media have a lot to contribute to the process of solidary edification of the human being. Its power goes beyond human comprehension. It is not a question of a divinization of the *mass media*, but only of a recognition of its propulsive force that pervades all spheres of human life and that most of the time even people do not realize.

It is the media that permeate all fields of human activity, be they political, religious and cultural. Technology is everywhere repelling the ghost of isolation forever. Is it important? Extremely important this performance of the *mass media* only if these mechanisms provide the human being with its full flowering, otherwise there will be no more choices but to adhere to what is presented. The human being as a reflective being and therefore is called *Homo Sapiens* has the duty to question about how things are presented to him. In a way, *Plato's Myth of the Cave* still continues. Will we live only in shadows? Or will we experience breaking the shackles that bind us to darkness and seek like plants the true light, even on pain of death?

The media are there, but they still depend on human freedom to be well employed. The *Liberum Arbitrium* (free will) of communications is more alive and sparkling than ever for good or evil. So what will it be? The answer will be found in the midst of a sincere search that values the integral



development of the human being. To be this who is the foundation, the basis of the whole global ethical structure.



REFERENCE

- ARISTÓTELES. *Metafísica* in Os Pensadores. São Paulo: Abril Cultural, 1979.
- BARBERO, Jesús Martin. *Dos Meios às Mediações – Comunicação, Cultura e Hegemonia*. 6 ed. Rio de Janeiro: UFRJ, 2009.
- BAUMAN, Zygmunt. *Ética Pós-Moderna*. São Paulo: Paulus, 1997.
- BAUMAN, Zygmunt. *Identidade*. Rio de Janeiro: Zahar, 2012.
- BAUMAN, Zygmunt. *Vida Líquida*. 2 ed. Rio de Janeiro: Zahar, 2009.
- BENEYTO, Juan. *Informação & Sociedade*. Petrópolis: Vozes, 1974.
- BENTO XVI. Carta Encíclica *Caritas In Veritate* – Sobre o Desenvolvimento Humano Integral na Caridade e na Verdade. São Paulo: Paulinas, 2009.
- BOFF, Leonardo. *Do Iceberg á Arca de Noé – O Nascimento de uma Ética Planetária*. Rio de Janeiro: Garamond, 2002.
- BORTULUCCE, Vanessa Beatriz. *A Arte dos Regimes Totalitários do Século XX – Rússia e Alemanha*. São Paulo: Annablume Editora, 2008.
- CASERTANO, Giovanni. *Sofista*. São Paulo: Paulus, 2010.
- CITELLI, Adilson. *Linguagem e Persuasão*. 12 ed. São Paulo: Ática, 1998.
- CONSELHO PONTIFÍCIO DA CULTURA. *Para uma Pastoral da Cultura*. São Paulo: Paulinas, 1999.
- COPLESTON, Frederick. *História de La Filosofia – I Grécia e Roma*. Barcelona: Editorial Ariel S.A., 1986.
- CORRÊA, Manoel Luiz Gonçalves. *Linguagem & Comunicação Social – Visões da Linguística Moderna*. São Paulo: Parábola, 2003.
- COSTA, Lourenço (org.). *Documentos de João XXIII*. São Paulo: Paulus, 1998.
- DARIVA, Noemi (org.). *Comunicação Social na Igreja – Documentos Fundamentais*. São Paulo: Paulinas, 2003.
- FILHO. Clóvis de Barros (org.). *Comunicação na Pólis - Ensaios sobre Mídia e Política*. Petrópolis: Vozes, 2002.
- FRANCISCO. Exortação Apostólica *Evangelii Gaudium* – A Alegria do Evangelho. São Paulo: Paulinas, 2013.
- FREIRE, Paulo. *Educação e Mudança*. 14 ed. São Paulo: Paz e Terra, 1988.
- GUTHRIE, William Keith Chambers. *Os Sofistas*. 2 ed. São Paulo: Paulus, 2007.
- HABERMAS, Jürgen. *Consciência Moral e Agir Comunicativo*. Rio de Janeiro: Tempo Brasileiro, 1989.



HABERMAS, Jürgen. O Discurso Filosófico da Modernidade - Doze Lições. São Paulo: Martins Fontes, 2000.

JAEGER, Werner. Paidéia – A Formação do Homem Grego. 4 ed. São Paulo: Martins Fontes, 2003.

JOÃO PAULO II. Carta Apostólica O Rápido Desenvolvimento – Aos Responsáveis pelas Comunicações Sociais. 2 ed. São Paulo: Paulinas, 2005.

KERFERD, G. B. O Movimento Sofista. São Paulo: Loyola, 2003.

KÜNG, Hans. Uma Ética Global para a Política e a Economia Mundiais. Petrópolis: Vozes, 1999.

KÜNG, Hans. Projeto de Ética Mundial – Uma Moral Ecumênica em Vista da Sobrevivência Humana. 4 ed São Paulo: Paulinas, 2003.

JOSAPHAT, Frei Carlos. Ética e Mídia – Liberdade, Responsabilidade e Sistema. São Paulo: Paulinas, 2006.

JOSAPHAT, Frei Carlos. Ética Mundial – Esperança da Humanidade Globalizada. Petrópolis: Vozes, 2010.

INSTRUÇÃO PASTORAL DO PONTIFÍCIO CONSELHO PARA AS COMUNICAÇÕES SOCIAIS. *Aetatis Novae* – Uma Revolução nas Comunicações. 2 ed. São Paulo: Paulinas, 1999.

INSTRUÇÃO PASTORAL DO PONTIFÍCIO CONSELHO PARA AS COMUNICAÇÕES SOCIAIS. *Communio Et Progressio* – Sobre os Meios de Comunicação Social. 4 ed. São Paulo: Paulinas, 2006.

INSTRUÇÃO PASTORAL DO PONTIFÍCIO CONSELHO PARA AS COMUNICAÇÕES SOCIAIS.. Ética nas Comunicações Sociais. 2 ed. São Paulo: Paulinas, 2005.

MANCUSO, Vito. Eu e Deus – Um Guia para os Perplexos. São Paulo: Paulinas, 2014.

MONDIN, Battista. O Homem, Quem é Ele? – Elementos de Antropologia Filosófica. 12 ed. São Paulo: Paulus, 2005.

MORIN, Edgar. Cultura de Massas do Século XX – O Espírito do Tempo – 1 Neurose. Rio de Janeiro: Forense-Universitária, 1981.

MORIN, Edgar. O Método 6 – Ética. 4 ed. Porto Alegre: Sulina, 2011.

MORIN, Edgar. Os Sete Saberes Necessários à Educação do Futuro. 2 ed. São Paulo: Cortez; Brasília, DF: UNESCO, 2011.

PONTIFÍCIO CONSELHO “JUSTIÇA E PAZ”. Compêndio de Doutrina Social da Igreja; tradução da Conferência Nacional dos Bispos do Brasil (CNBB). 7 ed. São Paulo: Paulinas, 2005.

PUNTEL, Joana T. A Igreja e a Democratização da Comunicação. São Paulo: Paulinas, 1994.

PUNTEL, Joana T. Inter Mirífica – Texto e Comentário. São Paulo: Paulinas, 2012.

SARTORI, Giovanni. Homo Videns – Televisão e Pós Pensamento. Bauru: EDUSC, 2001.

SILVERSTONE, Roger. Por que estudar a Mídia? 3 ed. São Paulo: Loyola, 2011.



SODRÉ, Muniz. Reinventando a Educação – Diversidade, Descolonização e Redes. 2 ed. Petrópolis: Vozes, 2012.

SCHMITZ, Egídio F. O Homem e sua Educação – Fundamentos de Filosofia da Educação. Porto Alegre: Sagra 1984.

TÁVOLA, Arthur Da. A Liberdade do Ver – Televisão em Leitura Crítica. Rio de Janeiro: Nova Fronteira, 1984.

VALLS, Álvaro L. M. O que é Ética. São Paulo: brasiliense, 1998.

VÁSQUEZ, Adolfo Sánchez. Ética. Rio de Janeiro: Civilização brasileira, 2007.

VERGNIÉRES, Solange. Ética e Política em Aristóteles – Physis, Ethos, Nomos. 3ed. São Paulo: Paulus, 2008.

WOLFF, Francis. Aristóteles e a Política. São Paulo: Discurso Editorial, 1999.



COMPLEMENTARY REFERENCE

- ARENDDT, Hannah. A Condição Humana. 10 ed. Rio de Janeiro: Forense Universitária, 2008.
- CASSIRER, Ernest. O Mito do Estado. Rio de Janeiro: Zahar Editores, 1976.
- CHARDIN, Pierre Teilhard de. O Fenômeno Humano. São Paulo: Cultrix, 1976.
- COMTE-SPONVILLE, André. Pequeno Tratado das Grandes Virtudes. São Paulo: Martins Fontes, 2007.
- FROMM, Erich. Ter ou Ser? Rio de Janeiro: Zahar Editores, 1977.
- HUBERMAN, Leo. História da Riqueza do Homem. Rio de Janeiro: Zahar Editores, 1980.
- JAEGER, Werner. Aristóteles – Bases para La Historia de su Desarrollo Intelectual. México: Fondo de Cultura Econômica, 1992.
- KÜNG, Hans. A Igreja tem Salvação? São Paulo: Paulus, 2012.
- MAY, Rollo. Liberdade e Destino. Rio de Janeiro: Rocco, 1987.
- NOGARE, Pedro Dalle. Humanismos e Anti-Humanismos. 6 ed. Petrópolis: Vozes, 1981.
- OLIVEIRA, José Fernandes de. João Leão Dehon – O Profeta do Verbo Ir. São Paulo: Paulinas, 2011.
- ROOKMAAKER, Hans R. A Arte Não Precisa de Justificativa. Viçosa: Ultimato, 2010.
- SARTRE, Jean-Paul. O Existencialismo é um Humanismo in Os Pensadores. São Paulo: Abril Cultural, 1973.