

Anthropological Values from the Work of C.S. Lewis Necessary for a Qualitative Correction of the Media

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ABSTRACT: Modern times and the speed at which information flows are leading civilization in directions it did not anticipate, therefore, the evaluation and correction of media quality are more important than ever. But given the context in which we find ourselves, the work of C.S. Lewis is a rich source of anthropological values that can create the essential foundation for improving ethics and integrity and contemporary media. Modern times are characterized by fake news that can have unforeseen consequences, among them the formation of a precarious anthropology, consequently truth about the human being is vital. The role of anthropological values that C.S. Lewis proposes can contribute to the improvement of the human being by offering perspectives and concepts of life with important elements that define man from a moral and spiritual point of view.

KEYWORDS: C.S. Lewis, anthropology, modern times, media, religion

Introduction

Our perceptions of reality are shaped in today's society by the mass media. It plays an important role in how we understand and relate to the world. The assumptions with which it works have to do with what defines culture as good or bad. It can, therefore, underestimate or completely ignore the religious and moral dimensions of human life (Rotaru 2019, 208-215). This is one of

the axiological shortcomings of contemporary media, and C.S. Lewis's work gives us the tools to correct this problem.

The need for a qualitative correction of the media

Lack of religious dimension of the media - Axiological deficiencies of contemporary media

The starting point for understanding today's media is that it offers a certain perspective on the world, an anthropological perspective. C.S. Lewis, in this context, offers, through his understanding of the world, a new way of thinking that has the moral dimension of the human being at its center. Media is more than an information tool; it is based on an ethical ethos and, therefore, becomes a means by which the moral and ethical nature of man is structured and shaped. From this point of view, religious perspectives are very important in the approach used by the media. C.S. Lewis is not alone in capturing the spiritual dimension of existence. There have been other authors who have sought to understand things from this point of view.

Speaking of this feature of the media that cannot be underestimated or ignored in the context of its beneficial correction, Nicholas Carr says of McLuhan: "His faith forms the moral and intellectual background of all his mature work. McLuhan believed that what awaits us is timeless eternity. Earthly conceptions of past, present and future were, by comparison, of little importance" (Carr 2011). For McLuhan, it is clear that theology and the proposals he made about media are closely related. Carr continues, "His role as a thinker was not to celebrate or denigrate the world, but simply to understand it, to recognize patterns that might reveal the secrets of history and thus offer clues to God's plan. His job was no different, as he saw it, from that of the artist" (Carr 2011). C.S. Lewis speaks of the "quality of human being" that is given by theology and man's place in the universe. The individual should, he says, not put himself at the center of existence because in doing so God's plan is overshadowed and affected (Lewis 2023, 65).

Both Jacques Ellul and Neil Postman view the process of communication through a religious lens. Ellul himself in *Perspectives on our Age* (1981) presents his experience:

In the Bible, I was led to discover a whole world that was very new to me, because I was not used to religious discourse, Christian discourse. A new world when I compared it with the realities of life, my own life and

experience. I was converted - not by anyone, nor can I say I converted myself. It's a very personal story, but I will say it was a very brutal and very sudden conversion. I became a Christian and was forced to declare myself a Christian in 1932 (Ellul 2004, 46).

As for Neil Postman, we know that he proposed an approach in line with Judeo-Christian understanding.(Geraldine 2015). We believe that the foundation of these perspectives has to do with a spiritual understanding of the media dimension of communication and therefore it is important to return to this background view of things.

Today's journalism is done only from a secular perspective and thus offers the audience half-truths that make the picture of reality look a certain way, not to mention how events are interpreted from the point of view of secular thinking. That is why it is important that events are also analyzed from a religious perspective. In this way, we can talk about the objectivity of reporting when we do not eliminate religion from our analysis. Although we must recognize that its place is no longer central to our understanding of events, we cannot eliminate its visible and invisible role in decisively influencing events of all kinds. All topics and disputes in the public arena are fundamentally theologically or religiously based, because they contain factors that refer to religion, such as human responsibility, altruism, human values, etc., values that C.S. Lewis also advocated. While our efforts are focused on reporting events and capturing elements that relate to the sensational, in reality we need a broader perspective on things and a deeper understanding of the meanings of events reported by the media, and this has to do with religion and understanding the cultural factors of the past and present. We understand the media's reluctance towards religion, but the analysis it proposes is incomplete and distorted without reference to the theological factor.

We see the benefits of implanting the theological vision in news reporting because we cannot ignore the most important catalyst of the human being. Calls for responsibility and altruism come from religious faith which is specific to human nature. Richard Neuhaus argues that without a "transcendent or religious point of reference, value conflicts cannot be resolved; there can only be procedures for their temporary accommodation" (Neuhaus 1984,110). The promotion of values and responsibilities comes from Christian faith which mobilizes man to act virtuously, and not to act in a certain way when manipulated.

Speaking of the right to information, the Catholic Church supports this way of looking at things when it says, in the *Decree on the Means of Social Communication*: “Communication should always be truthful and complete, taking into account justice and charity. And as regards the manner of communication, it should be honest and proper, that is, in the acquisition and dissemination of news, it should respect with sanctity the moral laws, as well as legitimate rights and human dignity; for not all knowledge is useful, “but love builds up” (1 Cor 8:1) (Second Vatican Council 1964).

The partial and superficial presentation of moral evil

Through the information they provide to the general public, the media present the omnipresence of evil in the life of society, but we cannot fail to notice the limits of understanding this evil. It is presented only from a social or civic perspective, without theological implications, which is due to society’s conception of religion and its place in the postmodern human mentality. Basically, we see sin at work in the structure and basis of society, but we do not see it as such because the religious perspective is considered irrelevant in today’s media. Instead, what seems surprising is that we see ideologies promoted that aim to deal with order in the human being or in society. The human response to social evil is ideology. Alvin W. Gouldner distinguishes between religion, which is based on an epistemology “that makes knowledge a phenomenon granted to man and guaranteed by higher powers and authorities,” and ideology, which emphasizes “the self-foundedness of man’s knowledge, involving his reason and experience: cogito ergo sum” (Gardner 1976, 26). The great minus of the media is that it presents facets of evil and overestimates some forms of evil at the expense of others. There is no coherent presentation of it, nor is there a proposed solution to it. The media must present evil as a social and internal factor of the human being that finds its answer in God, i.e., in the theological vision.

The relevance of C.S. Lewis’ anthropology for a qualitative correction of the media

The search for theological and anthropological landmarks is important in order to understand the model to which we refer when we aim to understand the media from a different angle of understanding and to see its results as time goes by.

Imago Dei vs. man in the image of technology

The question of human identity has remained and will remain a hotly debated topic regardless of the historical period in which man raises his existential questions. Man has always been in search of a definition and understanding of the self linked to the context in which he lived. One of the fundamental narratives of identity in our time is related to the discovery of our deepest desires and longings and the human attempt to fulfill them, regardless of opposition or constraint. Postmodernism goes beyond affirming freedom and valuing feelings and proposes an understanding and a directing of our own passions to the point of putting them at the center of life. In the words of the sociologist Robert Bellah we speak of an “expressive individualism” (Bellah 1996, 142-167) described in terms of nothing being either good or bad and there being no rule of personal fulfillment and affirmation. Everything is possible. Identity is not achieved, as in traditional societies, by suppressing our desires for communal good; instead, what the modern paradigm aims for is to affirm and express our feelings and fulfill our dreams, regardless of obstacles.

Gabor Mate, in the book *The Myth of Normality*, tells us about how the mysteries of consciousness and the brain are put to the service of profit. He talks about neuromarketing, a relatively young discipline that seeks to explore the human mind and predict and influence thought processes and consumer behavior. He says that consistently, “corporations act like unscrupulous drug dealers at large in the perfectly legal mass addiction market” (Mate 2022, 305). Dr. Robert Lusting says, “Their goal is to market happiness on the bottle” (Lusting 2017, 522). So, media becomes the means by which expressive individualism is speculated by the media and which appeals to the satisfaction of the most powerful needs, artificial and real, in the human being.

The redefinition of human nature did not stop at the perspective of late modernism that spoke of this and related forms of individualism, but went on to take things to another level, namely, the inner man defined from the perspective of the technological self. He is defined by Ovidiu Hurduzeu, in *The Happy Slaves*, as follows: “the «against» element manifests itself in the form of intolerant exclusion. Refusing to step out of itself, to relate to the other, the technological ego only recognizes itself in an environment reformulated on its own terms” (Hurduzeu 2005, 89). The preoccupation with this new way of being implies a separation from the outside world, a disconnection from everything that involves relationships, mutual knowledge and communion.

Hurduzeu (2005, 90) continues: "The technological self lacks the awareness of a horizon of values and meanings that would open beyond the limited sphere of its own subjectivity... He does not define himself in relation to a plane that lies outside himself and above himself." The media and the technological universe offer man an immediate satisfaction of desires by presenting a distorted reality in which he is educated to relate only to himself. Through the media, he functions like technology, without reference to others, without value judgments, without ethical norms, etc. Man of this type is presented with realities in which he strives to integrate and live according to them. Satisfying desires becomes his priority. The individual who is constantly connected to the technological space becomes a prisoner in an environment that robs him of his deep and legitimate aspirations. He becomes a withdrawn person, educated to respond to stimuli, tempted to live his life based on the targets and ideals proposed by the media, becoming dependent and powerless in the face of the wave of precarious ideological thinking rising from the contemporary environment. For such an individual, life has no authenticity and he is thrown into a virtual, superficial space.

Hurduzeu (2005, 46) also says: "Like a gigantic spider, the gears wrap the planet with their communicational networks. The web of the technological arachnid transforms itself into the form and content of reality, while reality... dies and staphises itself." The monopolization of reality becomes the means by which technology aims to achieve its great goal, namely "...to assimilate everything. Man and what he carries on his back - tradition, religion, culture, principles, values - become a reflection of the insignificant, and the insignificant, the only legitimate manifestation of the seriousness of life" (Hurduzeu 2005, 46).

Despite such perspectives and such a reality unfolding before our eyes, the religious impulse has remained present in the human being, even if it has been made faithful by the kingdoms of this world. This is why C.S. Lewis's perspective, inspired by biblical theology, directs our attention to man, who is created in the image and likeness of the Divine. It comes in stark contrast to man created in the image and likeness of technology. This means that we are beings created in interdependence with God and our fellow human beings, that is, we are linked to two very important realities: the spiritual dimension and the social dimension. Our value is inherent, in that we are created as humans by God, and contingent, in that we are dependent on God. When we talk about our identity, these two aspects are important and cannot be taken away by any other entity. The surrogates only turn out to be solutions without a solid basis, just illusions that we cultivate with unfounded risks.

The media must encourage the formation of man on the two dimensions, not replace the Divine and propose itself as man's solution. Also, the value of man cannot be denied by any other means, and the media should maintain a balance between the depiction of what man is by fallen nature and the consequences of sin that are visible in life, and the power to recognize that although humanity is touched by the vices of sin, it still has in its nature reminiscences of the divine image that should be highlighted, enhanced and with the possibility of being transformed not by human striving but by turning to God as the source of hope and regeneration.

Another possible consequence of the fact that man is created in the likeness of God is that he is fully aware of his need to take on "an image" to guide his life. The solution the Bible sees is that we should seek God and conform to His plans and desires. In today's media view, the "face" we want is technology and the world it creates. We become like the god in whom we reflect ourselves and whom we desire. The reality created by the media is that of a hopeless man, seeking his own redemption by his own methods. The salvation of the soul proposed by the media bears the hallmarks of dehumanization and a search into the abyss. The only one who can transform us is God, who encourages us to look first to Him and then to ourselves.

One of the most significant passages in which C.S. Lewis speaks of man as created in the image and likeness of God relates to a sermon he delivered that came down to us from the Second World War - we are talking about a troubled period marked by the dehumanizing face of ideologies that materialized into war. In this context, he says: "In the light of these overwhelming possibilities we should conduct all our relations with each other, all our friendships, all our loves, all our games, all our politics. There are no ordinary people. You have never spoken to a mere mortal" (Lewis 2001, 46). From C.S. Lewis's observation we can get a clear view of the quality of our relationships, of the unique way in which we can view our fellow human beings. He speaks of a reality in which we should anchor ourselves: the world of our fellow human beings, their troubles and joys. He continues: "Nations, cultures, arts, civilisations - these are mortal, and their life is to ours like the life of a mosquito. But the immortals are those we joke with, work with, marry" (Lewis 2001, 46).

The perspective from which our fellow human beings should be understood is that of valuing them and valuing them. The media should facilitate dialogue and encourage this vision in which dialogue becomes memorable, unforgettable.

***Tao* vs. annihilation of values through media**

C.S. Lewis speaks in *The Abolition of Man* of a time when man will take Nature by storm with one purpose: to conquer it. By Nature, we mean all that is outside man and provides him with the support he needs to live a happy life. The conquest of Nature implies technological progress and its application to all spheres of life. In this context, in which technology controls and orders man's life, C.S. Lewis speaks of a reconstruction of the individual in parameters other than those in which he was created by God. Technological creation touches the very core of human being by overturning the norms and values of the *Tao*. C.S. Lewis puts it this way: "Values are now mere phenomena of nature. Value judgments will be produced by the learner in programming. Whatever *Tao* is to exist henceforth, it will be the product and not the motive of education" (Lewis 2023, 57).

We can thus speak of a broad educational process in which media consumers are involved and which aims at the reconstruction of man. Speaking about this, Karen E. Dill tells us how this process of changing values takes place: "When we allow ourselves to be carried away by the world of fiction, our attitudes and beliefs change to be more in line with the ideas and statements that take place within the story" (Dill 2009, 224). We see here a flexibility of the human in relation to what is offered. He seeks to harmonize the world in his mind with what is presented to him in the media. By finding this bridge, the media consumer moves to the next stage, described as follows: "We suspend our disbelief and, in doing so, open ourselves up to unwittingly absorb the belief system dramatized in the fictional world and act on those beliefs and ideas" (Dill 2009, 224). The individual we see is being shaped by what they consume, giving up internal defence systems. Karen E. Dill goes on to point out the next stage in this process of reconstructing the individual, and says, "Often what we see on the screen causes a change or response outside of our awareness. This is how the fantasy world of the media shapes our realities" (Dill 2009, 224).

The process of value inversion receives an explanation from C.S. Lewis that deserves our attention. In the book *The Screwtape Letters*, he says of man that he is like concentric circles and constituted in astonishing ways. "His will be the smallest circle, then the intellect, and lastly the imagination. You cannot hope at once to exclude from all the circles everything that smacks of the Enemy, but you must keep pushing all the virtues outward" (Lewis 2021, 37). C.S. Lewis says that the main movement has to do with the elimination

from the core of the human being of everything that signifies humanity. The movement is from the inside out. The objective is the gradual removal of the values that already exist in man. The ultimate goal is that by which non-values “are located in the circle of imagination, and all the desired qualities are located within, in the Will” (Lewis 2021, 37). The dehumanization of the human being occurs when the imagination becomes an instrument of evil and the will, the driving force of man, is annihilated. We can say in this context that imagination and will are the two dimensions of man with which the media operates. C.S. Lewis’s explanation is not a psychological one, but rather one that concerns the main human faculties.

At this point, speaking in the right of the media and the situation today, Malcolm Muggeridge tells us that the process of destruction of values described by Lewis is in an advanced state and that the West, as a civilization, is about to self-destruct and that another Middle Ages is knocking at the door of modernity, with the caveat that perhaps the process of destruction has already begun. He says that “With the media, especially television, ruling over all our lives, as it unquestionably does, it is easy to imagine that this can happen without us realizing it.... by adapting ourselves to the progressive deterioration of our values” (Muggeridge 1974). In Malcolm Muggeridge’s words we sense the alarm bell that is meant to be sounded as the moral decline of society is accepted, is induced in the public and makes the sunset of civilization loom.

Carl Henry speaks in his first book in the *God, Revelation and Authority* series of a crisis of revealed truth. One that has arisen in the context of the media’s abuse of man is that distortions and secular elements appear at the level of language that make man’s way of thinking and deciding conditional on what he learns and believes. Henry recognizes that the media of our time “has widened and complicated the present crisis of truth and speech” (Henry 1994, 19). How does the media do this? Carl Henry says, “By overshadowing the reality and permanence of truth and goodness, it sustains the storm of skepticism that floods contemporary civilization and abandons modern man to a relative ethic and a multitude of false deities” (Henry 1994, 20).

C.S. Lewis, on the other hand, invokes the value of sentiment attached to any kind of truth. In his view, it must not be destroyed or relativized (Lewis 2023, 30). He also speaks of the value of words, of language as a means by which children can be swayed towards ideologies alien and contrary to the *Tao*. Words that may seem harmless, innocent, carry the seeds of changing the human mind. He goes so far as to say, “No schoolboy will be able to escape the

influence which the suggestion of the word alone has over him” (Lewis 2023, 30). Why is this concern with such a minor issue from the point of view of many? He too explains, “It is not a theory, but a premise which they impress on his mind, and which, ten years later, when he has forgotten whence it came and is not aware of its presence, will induce him to take a stand in a controversy” (Lewis 2023, 13). From the words of C.S. Lewis, we can formulate a principle by which the media should be guided. There are no facts and words that are not significant. They become the means by which man is formed. The influence of words, and especially of images, goes beyond the present moment and has to do with the future of a generation.

C.S. Lewis also speaks of truth without feeling giving birth to men without chests, the consequence of which is the weakening of man’s structure. Propositional truth is the main value from which the meaning of the others stems. The media must focus on the harmonious use of common values that empower and contribute to the flourishing of the human being. According to C.S. Lewis, we must develop values that already exist, inventing new ones is impossible, so what we can do destructively for ourselves is to arrogate to ourselves the claim that we can create others, but there we are only talking about rebellion. “A rebellion of the branches against the tree” is how Lewis defines the new ideologies’ assault on the *Tao*.

Free will vs. manipulation, propaganda

For C.S. Lewis, in his 1943 work *The Abolition of Man*, there is a name for those who promote and support the ideology of perfect objectivity, namely Programmers. They are those who support the Green Book (a symbol chosen by C.S. Lewis to refer to a children’s textbook that popularized a philosophy that was fashionable in the author’s time, namely, logical positivism). In the context of ideologies that fight for the human soul, Lewis sees the process of education, learning and assimilation in this way: “For the sages of old, the cardinal problem was how to make the soul conform to reality, and the solution was knowledge, self-mastery, and virtue,” (Lewis 2023, 71) virtues were put in the service of learning, i.e., understanding reality. Speaking of the present day, C.S. Lewis points out the contrast: “The problem which magic and the applied sciences share is how to make reality obey man’s wishes; the solution is a technique; and both (magic and the applied sciences), in practicing this technique, are ready to do things hitherto considered repulsive

and ungodly” (Lewis 2023, 71). We note that the primary interest of these Programmers (a symbolic name for those who want to control the masses of people, setting aside principles and values by using instead the means of propaganda and manipulation) is the domination of reality and its conformity to the ideals of those who rule. C.S. Lewis’s vision comes even closer to the reality of today when he says: “But the manmakers of the new age will be armed with the powers of an omniscient state and an irresistible scientific technique: eventually we shall have a race of programmers who can indeed sculpt all posterity into the shape they desire” (Lewis 2023, 57).

It follows that the new values represent an artificial *Tao*, created by the new builders of the human race. It is obvious that C.S. Lewis saw at the time of writing this threat manifesting itself in his own time, but it is surprising in his anticipatory, prophetic spirit that he was able to see the new manifestations of evil in this form. We can therefore extrapolate his statements to the law of media activity today.

We see how, through associations of various kinds, personal blog pages and by all possible means there is intense talk about transhumanism as the divine key in the hands of men. Transhumanism comes with the promise of a bright future for human beings. The human body will be able to be improved to such an extent that we can talk about a perfect symbiosis between human organs and technology, the elimination of diseases, the enhancement of cognitive ability, genetic improvement - in short, an immortal man in a continuous overcoming of his own barriers. Denis Alexander talking about transhumanism and the media says that “transhumanist narratives are attractive to the media being perceived as controversial or as having strong visual “hooks” and becoming embedded in culture, especially through successful video games such as Avatar and Second Life, in which players create enhanced and digitized versions of themselves” (Alexander 2015). The support behind transhumanist ideology is unparalleled, with renowned giants such as Google, Apple, Facebook, Amazon and Microsoft involved and providing the platform for the development of future technologies (Giesen 2018, 189-203). Nicu Gavriluță talks, in *New Secular Religions*, about how some recent films advertise the transhumanist movement (Gavriluță 2018, 182-187).

Although we have exemplified using transhumanist ideology, there can be other forms of propaganda, and here Carl Henry’s view helps, when he says: “The freedom to report, select and interpret media content varies by culture. It is well known how totalitarian tyrants exploit the power of the media to enslave

the masses through control of radio, television and the press” (Henry 1994, 21). Speaking of the value of free will and its proper understanding, Lewis says thus: “The minimum condition of self-consciousness and freedom would therefore be that the creature should conceive of itself as distinct from God” (Lewis 2021, 372). Here we find the opposite of what the media promotes. Its task is to understand its limited role as a guide or orientation, and not as a promoter and spearhead of propaganda of any kind. Understanding this position will highlight the fact that the media must present reality from a balanced position, in such a way as to capture both the good and the bad in real life, but to help promote the common good.

Through propaganda for certain ideologies, the media only draw the lines of a future morality, a narrow and imposed one. C.S. Lewis says that “Free will is what gives value to love, goodness and joy” (Lewis 2019, 64). In its absence, authentic morality, based on shared values necessary for the common good, cannot exist. Thus, with free will at its core, the media promotes values such as love and goodness, establishing itself as a means of promoting a free morality necessary to a society in which people understand that it is only by cultivating these values that they can make their lives better for themselves and their fellow human beings. This is why I believe that the media is more than a means of informing the public, it becomes, given the necessary tools, the promotion of a certain type of morality.

The meaning of life and the search for happiness in God vs. entertainment and the search for self-fulfilment

As mentioned earlier, the entertainment function is one of the basic elements of the media. We see that the media induce a certain state of mind and soul. Almost everything that appears in the media contains some element of entertainment, which is the packaging in which current journalism is wrapped, to the extent that entertainment becomes both the message and the medium in which all present reality is transmitted in this form. It is based on the premise that since it is the search of man, it can also become the means by which he more easily accepts various information or allows himself to be influenced in a certain way. The entertainment function has the great advantage of increasing the accessibility of the products that the media wishes to promote, because it uses accessible language conveyed in a simplistic to banal form, with content that does not necessarily have to be profound and does not require complex information from the masses.

The entertainment produced by the media proposes a detachment of the consumer from everyday worries and anxieties and an attempt to anaesthetise the pains, worries and burdens of tomorrow. In concrete terms, he is struggling with his own identity and his own way of thinking, and what the media offers him is a new, cultural identity in a cultural supermarket. The individual is challenged to become someone else, and the right attitude, from her point of view, is deduplication, detachment, projection into another reality. Along this line of thought comes Mihaela Constantinescu's perspective, who speaks of entertainment as "a true cosmology" (Constantinescu 2001, 203) for today's man.

It is shaped by the expectations created around modern man and how the mindset of the individual in this century has changed as a result of the transitions to which he is subjected. The meaning of life is understood in a different way because the media consumer can take on different identities depending on personal preferences and desires. The meaning of life is the creation of an identity promoted by the media. He is pushed to experiment, to be dissatisfied with what he has and is, and to enjoy the media's undeniable offerings. Life is not to be taken seriously and carefully analyzed, and introspection, that spiritual exercise that pushes the individual towards excellence through deep analysis of life, disappears, because he is taught not to waste his energy in these directions. Mario Vargas Llosa speaks of this loss of meaning in life when he says that people do not know what to do with themselves and the world around them when dramas and challenges arise because they are driven by "the need for entertainment, the engine of the civilization in which we live" (Llosa 2017, 36). We have lost touch with ourselves and that is why, he says, instead of "seeking encounter with ourselves through meditation and introspection, eminently intellectual activities that fickle and consumer culture finds boring," (Llosa 2017, 36) we seek detachment from our selves.

Entertainment offers him escape from the inner reality in which he does not feel fulfilled. Thus, the individual is pushed to live between real events and "pseudo-events," a term coined in 1961 by Daniel J. Boorstin (*The Image: A Guide to Pseudo-events in America*) to describe the media's tendency to report unreal events in order to gain attention. Mihaela Constantinescu says: "...real life has appropriated the techniques used in public relations to gain immediate access to the media, as life is increasingly lived for the media, it mediates itself" (Constantinescu 2001, 208). We see a hijacking of the purpose of life carried out by the media and for the media. Pseudo-life is what we live and desire, it is

the reality in which we move all the time. Entertainment has become the center of life. It marks all essential aspects of life. Everything we consume through media has this imprint.

Richard Weaver, in *Ideas Have Consequences*, also sounds a warning bell: “The frightening amount of facts available to man serves only to tear him from meditation on first principles, so that his attention becomes peripheral” (Waver 2020, 18).

From this point of view, we are helped by the perspective that C.S. Lewis proposes, namely that man finds himself only in one hypostasis, in Christ. Finding one’s true identity coincides with finding Christ. When we do not find Him we lose our life. This is why the media fulfills this ideal when it speaks of man from the perspective of a potential that he can discover and fulfill through Christ. Man can only be fulfilled when he sees his potential in Christ. C.S. Lewis speaks of the agony man experiences when he wants to live for himself. He says that man is dominated by his desires, his heredity, his upbringing, and therefore the true origins of the decision come from the propaganda he is subjected to (Lewis 2019, 244). They are, in fact, ideas induced for him to live according to the will of others. C.S. Lewis says that “it is only when I turn to Christ, when I surrender to His personality, that I begin to have a personality of my own” (Lewis 2019, 244). All human potential is found in a man who finds Christ. Consequently, the media, by promoting sound principles that have to do with enhancing human potential, with the flourishing of the human being, fulfills its purpose. It must seek to train man to live for ideals that go beyond his own sphere, and to relate to heavenly ideals.

The media should operate with the principle described by Ellen White, who says with reference to the generation that perished in the flood that “Contemplating evil, men were changed into its image, until God could no longer bear their iniquity and they were destroyed by the flood” (White 2000, 333). By looking at and contemplating evil, we are changed into its likeness, and by promoting good, the media works with an ideal that is related to the heavenly world.

Conclusions

In light of the analysis carried out on the need for a qualitative correction of the media, it is evident that there are a number of axiological deficiencies in the way contemporary media deal with information and fundamental

human values. Correcting the shortcomings of the media can only take place when we see the implications of the lack of the religious dimension and the understanding of moral evil as the main problems we face. C.S Lewis anthropological thinking can form the basis of a sound approach to the future of society. The media is not a medium of information but a transmitter of moral values. By being influenced, man shapes his life according to what he assimilates. The media is more than a means of presenting us with a perspective on the world. It could be the instrument through which society can be given sound, balanced theological thinking and through which individuals can assume values that strengthen human worth. The qualitative correction of the media is necessary to restore to society the ethical and moral dimension it so desperately needs, and here C.S. Lewis's anthropology offers a profound vision of man. It is therefore essential to focus on these benchmarks in our efforts to reform the media

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