

EDITORIAL

Religion's changes in the cyberspace of digital media

There are five years since the Faculty of Mass Media Communication of Ss. Cyril and Methodius (FMK UCM) in Trnava started a successful cooperation with the European Journal of Science and Theology. Tens of scientific articles have been published and several scientific conferences organized thanks to this cooperation. In order to achieve this, an extraordinary amount of work and effort has been done also by the Dean of FMK UCM in Trnava, doc. PhDr. Dana Petranová, PhD, the Editor-in-Chief Dr. Iulian Rusu, all members of FMK and EJST editor's office. This cooperation brings contribution to scientific knowledge in identifying new meeting points of media and Theology. The present issue provides another such a meeting point – in reflection, analysis and assessment of present religion's changes in the cyberspace of digital media.

A number of articles published now, either directly or indirectly, follow prior knowledge and research in the field of religious communication in media. Relationship between religion and digital media, especially the Internet, is generally distinguished as *religion online* and *online religion*. The first one means religious information communicated via media, chiefly the Internet. There may be a variety of sorts of religious information, starting with formal information about when and where a religious service will be taking place and finishing with its live streaming. We can generally say that this means providing a new digital platform for practicing traditional religion. The second term describes rise of new forms of religion in the cyberspace of digital media. Such religions may either be partially related to traditional religions or totally independent from them. New spiritual groups can be formed and spread through the Internet, or they can be founded in videogames in which spirituality is present either explicitly or just implicitly. An example of this phenomenon can be seen in the videogame called *World of Warcraft*.

Apart from this standard classification of relation between media and religion (*religion online* and *online religion*), there is also a greater yet less visible influence of media on religion, which is what these articles in EJST address. Media has been shaping our perception, ideas, thinking and knowledge since the time of written word, through printed word and finally digital media. Written word, for example, started to boost our visual perception and thus influenced our imagination and thinking. Written word was an external, visual form of media, it was especially its phonetic form that promoted linear reading and along with it also concentration and discipline in thinking. This was a great

starting point for emergence of scientific thinking in the ancient times. This had a specific influence on formation of Christian religion. Firstly, there was a word (God's word and human word) and on the other side, there was writing. The first of these media promoted religious thinking, while the second one represented scientific thinking. This caused a conflict between religion and logical thinking, or between Theology and Philosophy in the Middle Ages. We can see consequences of this conflict even now, for example in *Fides et ratio*, an encyclical promulgated by Pope John Paul II. Presently, new digital media promote fast and critical communication of spiritual content, visual side of religion, forming of online religious language. These may, on one hand, have no impact on religion, just touch it slightly, but on the other hand, support of mass communication can intensify some of the religious content. These, but also other, less intense direct or indirect relations between religion and mass media or marketing communication, are approached by several articles published by EJST.

Jana Černá investigates relations between national identity and tourism. She explains the nature of national identity in accordance with teaching of Saint John Paul II, who emphasizes the Christian origin of national identities in Europe. The author underlines importance of preserving and rebuilding national and cultural identity, a task in which tourism promoted by media can be a major contribution.

Martin Ďurko studies social communication and, basing on a number of research outcomes, states that empathy and understanding are present more in close communication than in communication that is lead through media. This knowledge could be applied also in ecumenism, or dialogue between religions.

Ján Gallik addresses Czech and Hungarian Christian literature of 20th century. This literature had a great impact on forming national and cultural identity of Slovaks, Czechs and Hungarians.

Slavomír Gálik speaks in his article about the possibilities and limits of religion in digital media. He states that new media change our perception and understanding of the world, including religion. Despite these changes, according to him, human body remains the last barrier as it cannot be 'dissolved' in the cyberspace of digital media.

Jana Hubinová raises a question of how to teach marketing in a more attractive way, by the means of online lessons. This could, of course, be applied also in other fields, including religion and Theology. In her study, Zora Hudíková criticizes nowadays programmes schedule in Slovak television, which seems to be shallow, biased and tending to offer infotainment. This goes hand in hand with spiritual and cultural decline in society.

Peter Lančarič explores the genesis of 'deadpan' aesthetics in the 20th century and the possibility of its application in modern photography. Peter Krajčovič and Ludmila Čábyová use a questionnaire survey to study changes in customer shopping behaviour introduced by advertisement in printed media. Alena Kusá and Zuzana Záziková analyse e-shop communication and marketing strategies that aim at developing a brand and good relationships with customers.

Zdenko Mago investigates marketing possibilities in videogames, with special emphasis on Pokémon GO videogame in modern marketing. Jozef Matúš and Jana Galera study how new media influence marketing communication and especially advertising industry.

Peter Mikuláš and Oľga Chalányová scrutinize the process known as celebritization of religious leaders in today's culture. These authors note that media such as the Internet or social networks have a reinforcing effect, either in positive or negative way.

Radek Mezulánik questions the newly forming theology of media and theology of communication. In his opinion, new media are becoming an important part of theological communication. In spite of these new communication channels, theological communication is primarily based on interpersonal communication and dialogue, in which silence and pre-understanding are important.

Nataliya Panasenka, Paula Grochalová and Linda Grochalová analyse and compare the topics of 'war' and 'wedding' in British and Slovak emotional journalism. Hana Pravdová writes about rising of myths related to serious media. These media are declared to be serious, yet they have to serve either their owners and their ideas or some politically and economically influential people. Ondřej Roubal scrutinises two sides of consumer culture that on one hand follows the rise in life standard, but on the other does not correspond with subjective human feeling, namely feeling happy. Lucia Škripcová analyses and classifies various types of media communities and possible ways of their development in the future.

In her article, Jana Radošinská explores relationship between religion and entertainment as seen in present American film industry and TV production. A number of American films work with religious themes; these then spread faster than they normally do through traditional evangelisation. We even have a new term that was established based on this hybridisation – 'evangelitainment,' which the author analyses and studies in her article. Juraj Skačan questions in his article the shaping a new form of religion called digital religion. He looks at possibilities such a religion brings, but also its limitations.

Martin Solík and Ján Višňovský study current international problems through Honneth's concept of recognition. They state that media that could spread Honneth's concept of recognition also in the Third-World countries would be able to help in settling or avoiding many problems – including religious conflicts. Marek Švec and Adam Madleňák consider possibilities for making frameworks of legislation for the so-called phygital concept, with special emphasis on human dignity and social well-being in the context of teaching of Catholic Church. Magdaléna Ungerová observes new words, mostly neologisms, which flood English language and consequently also national languages and socioscientific fields, including religion.

Andrej Trnka deals with possibilities of processing and using unstructured data in current marketing communication. Basing on an analysis of a song's lyrics, Łukasz P. Wojciechowski questions the possibility to speak about the real

novelty of the future. This should also stimulate theological thinking in connection with terms such as time, duration, timelessness and eternity.

I do believe that the articles published in this issue, will be beneficial to the readers and will help broaden scientific knowledge in the field of Theology, religion, mass media and marketing communication, as well as the relations between these fields.

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