

MASS MEDIA AND THE PLURALITY OF VALUES

Robert Pen, SDB

1. Introduction

Being human signifies change as well as growth at all levels: physical, psychological, social, relational etc. Besides the internalized personal changes, changes in people's external environment also impact the priorities they choose. Their external environment could include the value system of the country they live in or the value system of the organization in which they work. People's value priorities will also be affected by their profession or the group they belong to and the culture they are coming from. As their external environment changes, it impacts their internal value priorities.¹

The new media culture has drastically affected and altered our value priorities. This new culture raises a new syllabus of questions which need to be addressed by those religious, political and educational institutions which traditionally provided society's touchstones of value. What choices do individuals have about the value priorities they live by? Are their values merely rigid cultural and gender determinants that are programmed into their personalities because of who they are, where they grew up, and the careers they happened to choose, or are their value commitments constantly in a state of flux due to the onslaught of technological innovations and media explosion? What therefore are true values, and how are we to differentiate such true values from seemingly true but meaningless values?

2. What are Values?

While we keep in mind the above questions, the immediate scope of this article is to present the plurality of values one faces in this mass-media age, to evaluate this plurality critically and to present a creative response. Before arriving at the crux of the problem, however, we need to first understand what we mean by the terms 'value' and 'mass media'. For our clarification of the terminology

regarding 'value' we will turn to Bernard Lonergan.²

2.1. Notion of Value

Lonergan considers value a 'transcendental notion'.³ According to him, value is "what is intended in questions for deliberation, just as the intelligible is what is intended in questions for intelligence, and just as truth and being are what are intended in questions for reflection".⁴ However, we must emphasize, with Lonergan, that "such intending is not knowing".⁵ "When I ask what, or why, or how, or what for," he says, "I do not know the answers, but already I am intending what would be known if I knew the answers". And so, "when I ask whether this is truly and not merely apparently good, whether this is or is not worth while, I do not yet know value but I am intending value".⁶

Lonergan goes on to explain value in terms of its dynamism. He says: "As the notion of being is a dynamic principle that keeps us moving toward ever fuller knowledge of being, so the notion of value is the fuller flowering of the same dynamic principle that now keeps us moving toward ever fuller realization of the good, of what is **worth while**".⁷ Value is thus defined by Lonergan, as what is worthwhile or what is truly good.⁸

Lonergan makes a strong connection between meaning and values. In his analysis of meaning he shows that the human person is constituted by meaning, and that meanings are socially constructed and socially transmitted from generation to generation through communicative expressions.⁹ Further, value is the basic horizon of persons who live authentically and try to constitute their **live** so that they will express the values they hold and the value they are. Meaning, according to Lonergan, is on the levels of experiencing (potential meaning), understanding (formal meaning) and judging (full meaning). Value is on the further level of deciding. While meaning and being go together, value and good go together. In his opinion, meaning rises to its active level and becomes communicative when it is used in human actions, decisions and judgments of values.¹⁰ Thus meanings are eventually seen to be the same as the human good on its highest level: value.¹¹

2.2. *The Division and the Scale of Values*

In his book *Insight* Lonergan defines value as the good of order with its concrete contents and as the possible object of rational choice.¹² Based on this definition, he further gives a triple cross-division of values. (1) They are 'true' insofar as the possible choice is rational, but 'false' insofar as the possible choice results from a flight from self-consciousness, or from rationalization, or from moral renunciation. (2) They are 'terminal' inasmuch as they are objects for possible choices, but they are 'originating' inasmuch as the fact of their being chosen modifies our habitual willingness, our effective orientation in the universe and so our contribution to the dialectical process of progress and decline. (3) Finally, they are 'actual' (realized already) or 'in process' (in course of being realized) or 'in prospect' (merely under consideration).¹³

Lonergan further sketches the character of the various types of values. He distinguishes vital, social, cultural, personal and religious values in an ascending order. 'Vital values' are those of health and strength, grace and vigor. 'Social values' are such as the good of order which conditions the vital values of the whole community and are preferred to the vital values of individual members of the community. 'Cultural values' are those that help individuals discover, express, validate, criticize, correct, develop and improve meaning and value in their living and operating through their particular culture. 'Personal value' is the person in her self-transcendence, as loving and being loved, as originator of values in herself and in her milieu, as an inspiration and invitation to others to do likewise. Finally, 'religious values' are at the heart of the meaning and value of human living and the human world.¹⁴

After clarifying our notion of value and the hierarchy of values we can now move towards clarifying our understanding of the mass media.

3. **Mass Media**

We are living in a media-saturated age. We are witnesses to an unprecedented torrent of media messages. The mass media are the fruit of human ingenuity, research and hard work, passed

on, with accelerated quality, potential and reach, from one generation to the next. They have shrunk the huge ‘undiscovered’ world of Christopher Columbus to the ‘global village’ of Marshall McLuhan and, from there, within the span of less than half a century, to the computer friendly ‘global living room’ of Bill Gates and his contemporaries. In order to clarify our idea of mass media further we could look at the following eight points.

3.1. Varieties of Mass Media

There were times when the human being was limited to print media such as newspapers and magazines. Today however we can boast of a variety of mass media. Besides the development in the print media, we also have audio-visual media like the radio, the transistor, the tape-recorder, the digital camera, television, the VCR and large screen films. The revolution in communication technology and electronic media has further introduced us to satellite channels, e-mail, websites and a host of internet facilities. Different styles, contents, channels, sites abound in each of them. Whilst there are some fundamental ethical principles which we might advocate throughout this diversity (respect for other people, non-advocacy of racial hatred, telling the truth, etc), it would simply be silly to expect the same values in a documentary and a sitcom, a children’s magazine and an adult web-site. Generalized assessments and judgments are risky in so diverse a territory.¹⁵

3.2. Plurality of Mass Media Theories

Besides the varieties of mass media, there are also numerous theories about how media affects people. There are periods when scholars seem to agree that media effects are powerful, and other periods when they tend to think that media effects are weak. It all seems to depend upon which theories of ‘how the media work’ are in vogue with the social scientists who study the media.¹⁶ Theories arise, seem to be useful, are tested and generally found wanting in one respect or another, and are replaced by other theories.

3.3. Negative Outlook towards the Media

Talk of values often leads to criticism, forgetting the positive contribution of the media. The older generation, for example, tends to blame the media for the neglect and destruction of traditional value systems by the younger generation. Religious leaders blame the media for the lack of congregational attendance and diminishing spiritual values. While we all speak from our particular bias (depending upon our social, political, religious and educational context), we need to become more and more aware of this bias, transcend it as much as possible, and thus increase objectivity in our perception and evaluation of the media.

3.4. Shallow and Limited Vision of Media

TV and other media are sometimes seen as something non-serious, if not frivolous, their main role being just to provide entertainment. Without forgetting their fun dimension, we need to recognize their deeper significance. We need to broaden our outlook of how media can be used in a variety of manners for our personal as well as social growth in the field of psychology, politics, education and spirituality. Instead of limiting the usefulness of media to purely recreational purposes, we should recognize its usefulness in the informative and educative areas.

3.5. Difficulty in Scientific Measurement of Mass Media Effects

We all spend a great deal of time watching television, listening to the radio, reading magazines and newspapers, surfing the internet for diverse web-sites and receiving and sending e-mails. Yet so many media researchers tell us that the effects of media on individuals seem to be trivial. Or else, it may not be possible to prove, scientifically, that media effects are powerful.¹⁷ While one may not be able to demonstrate and measure the effects of media scientifically, one cannot deny the fact that media are powerful and have a profound impact on people's lives and on

the social and political order.

3.6. Diversity of Media Audiences

While we look at the variety of media available, we also need to keep in mind the diversity of media audiences. Everyone in society is exposed to media in some way or other. The diversity of media audiences is rooted not only in age differences, but also in differences in gender, cultural heritage, social background, work experience and educational qualifications. Each human being is, in fact, quite unique, with her own mind and specific social, cultural, educational and religious upbringing. We need to take care not to assume that TV watchers, internet users and filmgoers are naïve, uncritical and impressionable. There is considerable sophistication and discernment in the way in which millions of people handle this aspect of their lives.¹⁸

3.7. Diverse Effects of Mass Media

The media have sizable direct impact on the public. Besides the often-mentioned intended effects, they also include many unintended effects. Intended effects include: (1) the influence of commercial advertising on buying behaviour; (2) the impact of mass media political campaigns on voting; (3) public service announcements' efficacy in promoting beneficial behaviour; (4) the role of prolonged multimedia campaigns in changing lifestyles; (5) monolithic indoctrination effects on ideology; and (6) the effects of mass-mediated ritual displays in maintaining social control.¹⁹

The most often cited unintended effects of the mass media include: (1) the impact of programmes involving violence on viewers' antisocial aggression; (2) representation in the media as a determinant of social visibility; (3) biased presentation in the media as influencing the public's stereotyping of groups; (4) effects of erotic materials on objectionable sexual behaviour; (5) modes of media presentation as affecting cognitive styles; and (6) the impact of new media on public thought processes.²⁰

3.8. Personal Responsibility in Media

It is the responsibility of each one to be self-critical in our role as media consumers/users. We often live in an illusory world, thinking that we reign supreme in our own consciousness, that we are masters of what our minds accept or reject. We need to become aware of the “mirage image” provided by the media and realize how the few self-appointed elites with their multinational industries and desire for total media control try to manipulate people’s minds with ideas. What each one of us accepts or rejects, what we think and decide, all these are heavily influenced by media bombardment. One needs to discover how much control we have over our minds and how susceptible we are to being influenced (if not manipulated) by the media.

Having clarified our understanding of the mass media in brief let us now move forward to delineate in a specific manner how the mass media affect our value system. We will first evaluate the new values that it introduces and then move on to the various values that are at risk in the media and the issues that need to be confronted in the media.

4. Values Promoted in the Media

Many parents, teachers and social workers express their desire for a clear value-based media education programme in schools, colleges and other institutes of learning. Their concern stems from what they consider an erosion of moral standards through media-output. Their concern for a value-based approach is legitimate—especially since it comes from those who take direct responsibility for the formation of children and youth in our society. In reality however such an approach does not go down well with the young people, especially at the adolescent phase, as they are usually averse to moral condescension. Pedagogically speaking it lacks tact, since, more often than not, the educators end up discussing the negative effects of mass media—the do’s and don’ts of media consumption. Such an approach seems to be unfair because of its tendency to see the media only in terms of what is right and wrong.

There is much more to learn from the media than meets the eye of the conscientious objector. Here we will look at the various positive values that are promoted by the media.

4.1. The Value of Creating Global Concern

The value of the unity of humanity and equality among each of its members is promoted through and along with other values such as global social concern, humanism and charity by the mass media. Various films, songs, TV programmes and also some advertisements promote social causes like environmental cleanliness, ecology, abolition of dowry, the rights of the unborn, abolition of child labour and equal rights for the girl-child. Songs like 'Give Peace a Chance' (John Lennon), 'We are the World' and 'Heal the World' (Michael Jackson), and Hindi serials like *Buniyad* and *Nukkad* had a clear social message. Reporting of natural catastrophes like the tsunami, earthquakes, droughts and floods, and of epidemics like malaria and aids, has led to large-scale mobilization of economic and human resources.

4.2. The Value of Creativity

Creativity is promoted through and along with other values such as originality, innovation, change and hard work. We see this especially in the advertisements which use colour, space, size, oddity and novelty to attract the attention of the consumer and sell the product. Various other techniques such as language, association of ideas, see-for-yourself, testimony of science, before and after effect, models, keeping-up-with-the-Joneses, repetition, sequences, brand names, jingles, sex appeal, gifts and samples, contests and inducing of guilt are used in advertising.²¹ While one could question the ethics behind some of these techniques, in themselves they do introduce us to creative imaging and thinking.

4.3. The Value of Education

The media has power to inform, to entertain and to educate. Education involves sharing of information, further learning as well

as all-round development in the audience. Besides being a source of entertainment the various media can have rich instructional content. Many TV programmes, novels and books have good content within a well-knit and enthralling plot. Some books, magazines, TV programmes are purely educative as they have been prepared for students. Certain TV news channels like BBC, CNN, NDTV help us to keep up abreast with the latest worldwide information while other channels like National Geographic are informative as well as educative in purpose.

4.4. The Value of Championing Cause of Truth and Justice

The media helps to capture unjust events, uncover corruption and place the truth before the public through documentaries, TV and newspaper news and feature articles. The news-photographs document events, true life occasions of importance and facts about who, what, when, where and how. They include portraits of important personalities, photographs of accidents, earthquakes, meetings, rallies, *morchas*, events, etc. The feature-photographs and feature articles do not merely stop at documentation but further comment on the facts to present a point of view, a statement or question made by people present on the scene or having some kind of involvement in the event.²²

4.5. The Value of Communication

Communication becomes a value when as opposed to mere transmission it is seen as the ‘sharing of meaning’²³ especially if we take ‘meaning’ in its full sense of ultimate relevance. Mass media communication at times goes beyond exchange of information and knowledge to the imparting of and sharing in a certain view of reality and a certain understanding of the world. Deep meaning is shared by media people who are sufficiently aware, alert, critical and openhearted. Through their attentiveness to reality, intelligent analyses, reasonable judgments and responsible decision making, in their process of searching for meaning and its adequate expression, they make their communication meaningful to the audience. Such

meaningful communication aims at communion, at the establishment and promotion of the human community. It contributes to the globalization of our thinking, building relationships and friendships to make this world a better place to live in.

4.6. The Value of Dignified Human Living

The media use body language—signs, symbols, gestures, etc.—to communicate thoughts. Here the body is used as the symbol of our spirit, of what we think, feel and reflect about. The body conveys with immediacy what one experiences within oneself. A person's basic biological drives for food and drink, sex and reproduction, survival and growth can be signaled visibly by postures or movements of the body.²⁴ These drives are manifested in various ways such as meal ceremonies with proper table mannerisms, courtship rites used enveloped in romantic idealism, the delicacy of bodily touch, dances with colorful costumes and exquisite dressing up for important occasions. They realize aesthetic values in one's own living, yield one the satisfaction of good performance confirmed by the admiration of others and win the respect and even affection of others in the world.²⁵ Mass media, with the overwhelming importance given to the image, promote the aesthetic values in body language and make us aware that the body is a gift and expression of our person, and therefore that there is value in dignified human living.

4.7. The Value of the Challenge to Risk

The mass media demonstrate that there is a value in showing courage and taking risks in order to be successful in communication. The deeper we share about ourselves, about what we think, the greater is the risk involved. The creators, producers and writers of mass media through their written, filmed and documented evidence stick their necks out to get their messages across to a large variety of audiences. They can be held accountable for what they say, write and publish. And yet they take the risk to present the varied facets of reality, to bring live coverage of world happenings, to

unearth corruption and injustice and to present the reality before the common people.

4.8. The Value of Scientific Temper

The media often propagate the values of hard work, research based planning and collaboration. Be it a TV and radio programme, a newspaper article or a simple billboard advertisement, the media in any case have to identify in a specific manner the target audience. The owners as well as the creators of the media have to work tirelessly to determine how they will reach their target audiences. They have to assess when, where, what strategies and what media will be employed depending on the budget allotted to them. Besides creativity, such an effort involves hard work, researched based planning as well as collaboration on the part of all those who are working towards its creation.²⁶ Their appropriate choice of words, symbols, work of art, rhyme and rhythm are an effort to work together to produce creative and harmonious products that will catch the attention of the audience. A tremendous amount of research and work is involved in choosing words, sentences, lyrics, symbols or works of art that will have deep and profound meaning. Thus not only the finished product but the scientific process itself of arriving at the finished product becomes a value.

4.9. The Value of Pluralism

Mass media introduce us to the rich diversity of culture, beliefs and meaning systems. The problems of pluralism are often cast as problems of conflicting value systems. Members of different cultural groups who are differentially situated in power and status have very different beliefs about the causes, manifestations, extent and remedies for social, political, and economic inequities. Yet few of us have had the formal multicultural educational experience that enables us to deal with these realities of cultural, political, and economic diversity as they affect our moral and civic responsibilities.²⁷ Mass media communication enlarges our horizons and broadens our perspectives so that we are able to transcend our

particular cultural biases, limited patterns and stereotypes of our minds, and perceive and appreciate value in other cultural heritages and their meaningfulness.²⁸ In a way it propagates a democratic pluralistic society that will, while respecting cultural diversity, inculcate common core values such as the value of freedom of choice, the value of equality, the value of participation, the value of respect for differences, and the value of cooperation.²⁹

5. Values at stake in the Media: Issues that need to be Confronted

While the media promote many new and good values, one cannot but deny the false, artificial, transient and meaningless values that are also being promoted. Such values challenge the existing and well-established values and often lead to the degeneration and degradation of culture. We therefore need to look at these so called 'new media values' and confront the issues that give rise to them.

5.1. Consumerism

Consumerism interferes with the workings of society by replacing the normal commonsense desire for an adequate supply of life's necessities with an artificial and insatiable quest for things and the money to buy them. An intended consequence of this, promoted by those who profit from consumerism, is to accelerate the discarding of the old, either because of lack of durability or a change in fashion. Consumerism sets people against themselves in an endless quest for the attainment of material things or the imaginary world conjured up and made possible by things yet to be purchased. Weight training, diet centers, breast reduction, breast enhancement, cosmetic surgery, permanent eye make-up, liposuction, collagen injections, these are some examples of people turning themselves into human consumer goods more suited for the 'marketplace' than living in a healthy balanced society.³⁰ Malls have replaced parks, churches and community gatherings for many who no longer even take the trouble to meet their neighbors or care to know their names. Consumerism thus paves the way for negative

values such as greed, stress, anxiety and a false sense of well-being in the place of the traditional values of simplicity of life, generosity and trust in providence.

5.2. Blind Ambition

Consumerism and commercialization of mass media often works with the one goal in mind: that of making profit. It then promotes the negative values such as one-upmanship, winning at any cost and cut-throat competition. Values such as humility, generosity, patience and fortitude do not find a place. False pride in material possessions often paves the way for self-glorification, narcissism and self-conceit. With such an ambitious attitude, one links success with having money and being rich and famous. Status advertising and publicity gains priority. Life then is governed by the mass media norm, “to be more, have more, and if you want to lead, be the first to buy”.³¹ With this attitude people fall prey to the false thinking that happiness consists in having more and being successful; this often results in sad stories of unhappiness and meaninglessness in the lives of so-called rich and famous.

5.3. Conformity

By nature, living beings adapt themselves to their environment. In addition, human beings want social acceptance, and therefore conform to the social and cultural patterns of their time and place. Mass media affects the way people look at their own identities and their relationships. Mass media culture either directly or indirectly imposes its unwritten norms and customs on the minds of its members. Like the atmosphere we breathe, the mass mediated environment affects individuals whose lives are governed by the preoccupation of status, human respect, peer pressure, ostentation and the fear of ‘what will people think of us if we behave differently?’ Conformity to the media culture often takes away one’s self-worth, self-acceptance and creativity and makes people hero-worshippers and blind followers of stereotype personalities created by the media. The crowd mentality that is thus created often kills individual initiative

and creative thinking. Each recipient who has imbibed this ideology in turn influences his/her circle of associates, and thus the hold of the media culture on our lives is reinforced.

5.4. Bias and Prejudice

However careful we may be, we always disclose something of ourselves, our formative influences and our values in what we communicate. When people call these values into question we may be tempted to regard them as biased, not realizing the part bias plays in our own perception and communication. We are often taught to believe that everything that is printed is true. But a close and intelligent study of television and news reports will reveal that news reports are 'packaged' accounts of facts. This packaging is often affected by the social, political, cultural and religious biases of the news reporters and the newspaper.

Besides the bias in interpretation that every reporter brings to his/her reporting style and content, every newspaper, magazine and TV news channel has its own particular 'slant' in presenting the news reports that further alters the facts and truth content of the report. Some of the unwritten norms of the media such as 'truth is what works best' and 'any means justifies the end'³² challenge and alter the basic concepts of truth and justice. They bring relativism into every aspect of life.

5.5. Culture of Violence

Researchers say that the daily pressures of modern life are provoking people to outburst of anger and violence. People are angry against corrupt politicians, workers are angry against their bosses and managers, students are angry because of plagiarism in exams, and the poor person on the street is angry with the unjust situation and corruption that has led to his or her downfall. Rampant dishonesty, corruption and bribery lead to adulterated consumer goods and social unrest. The media, and especially the film industry, manipulate the need of the common person to express his or her anger. Violence in cinemas feeds on this anger and hate. People

find it easy to identify with the hero who stabs a politician or punches his way up the social ladder. Unable to right the wrong in real life, they are happy to find justice on the screen. A steady diet of heavy, graphic, fictional but visual violence in films tends to desensitize people to real life violence and increase aggressivity in their social behaviour. Mass media thus gives rise to a culture of violence, aggression and vengeance and erodes the values of peace, harmony and forgiveness.

5.6. Sexual Promiscuity

Sex is part of life. We are all sexual beings, for God made us male and female. Since we are social beings we have customs and mores. Moreover each culture and religion has drawn up certain norms for the safeguard of its tenets vis-à-vis sex, romance and marriage. Since sex is God-given and therefore noble, it is certainly wrong to trivialize, dehumanize and vulgarize it. Films and TV programmes, instead of being an honest portrayal of life and reflecting the reality of life, seem to thrive on creating an unreal world marked by sexual promiscuity and pornography. The media culture has worked to remove the demarcation line between child and adult, and between private and public spheres. The V formula (violence and vulgarity) is apparently meant to woo the audience from satellite TV to the cinema halls. Dance has now become hip-thrusting, breast-shaking gyrations and the sky seems to be the limit. Sexuality has been distorted to pornography, making sex trivial and vulgar. Values such as love, commitment in married life and self-discipline seem to have been replaced by sexual promiscuity, licentiousness and permissiveness.

6. Conclusion

The media are powerful tools for communication, but because they serve as instruments and vehicles of the human mind they have the potency to build as much as to destroy. It is up to each individual to use these instruments for the benefit of humanity. 'Revaluation of values'³³ has been considered in the context of

mass media and its consequent technological progress but today it has proved to be an insufficient medium. We have an urgent need to undertake a more effective and invigorating process of 'transvaluation of values,' a critical evaluation of the values promoted by the mass media, and a utilization of these values for the transformation of society.

We need to be aware of the power of the media to promote good as well as evil. It is incumbent on us to be critical consumers of the media's many messages and values. It is in our own interest that we exercise discretion in separating the chaff from the wheat, the real values from the reel values. We must see through the glamorous façade of the media that they are not concerned friends eager to help and take responsibility for what they propagate, but rather big businesses that thrive on sensationalism. Caught in the whirlpool of a media revolution, we are faced with the enormous challenge of staying sane, safe and sure.³⁴

Such an approach requires a commitment on the part of individuals as well as of communities. The essential values serve as a foundation to all our present and future structures. But the outward or extrinsic values are bound to change and transform themselves with the growth of individual consciousness and transcending levels of awareness in societies and civilizations throughout the world.

We then have two options: either to live a life from the depths of our being, which is an option for a value-based life, or to live from the surface, where what is transient and apparent alone matters.³⁵ On the latter option, we will be allowing the image to replace our values and ideals. The example of the true heroes of history has proved that only the first option is a healthy and happy one. Only when we develop a discerning attitude, when we are ready to stake all for the principles and values we wish to live by, when we are firmly grounded in the security that comes from believing in God, only then will we have the courage to ensure that 'we use the media' rather than 'allow the media to use us'.

Following the scale of values suggested by Lonergan and applying it to the mass media communication, we could now come to the following conclusion. Mass media communication is essential both for human living as well as for human growth and development.

It is therefore a *vital value* in as much as it has become an indispensable element of human life today.³⁶ It is a *social value* in as much as it is needed for all institutions, social organizations, industries, states and countries to carry out their internal and external relations.³⁷ When we conceive of the good of order and its institutions as an ongoing process, mass media communication entails policy making, planning, and the execution of the plans. Mass media communication becomes a *cultural value*, both at an everyday level of meanings and values of spontaneous living informing a given way of life (as in the undifferentiated consciousness of common sense) and as a superstructure of reflexively articulated cultural values (as in differentiated consciousness).³⁸ Through cross-cultural mass communication of the cultural values we could arrive at a world-cultural humanity.³⁹ Mass media communication entails a *personal value* when it helps the individual discover one's self-transcendence as originating value in one's milieu.⁴⁰ Here communication decentralizes the self towards cooperation but simultaneously fosters originality and fresh styles. It stresses the individual appropriation of messages and their recomposition with new expressions. Through it the individual experiences, understands, judges, deliberates, evaluates, chooses and acts freely and responsibly to live and communicate a meaningful existence.⁴¹ Finally mass media communication can acquire the character of *religious value* when endowed with the sanctifying grace of God. Individual beings in communication will then not only promote justice but also self-sacrificing love. Such a dynamic communication of operative and cooperative grace "will have a redemptive role in human society inasmuch as such love can undo the mischief of decline and restore the cumulative process of progress".⁴²

Notes

¹ Lazaro Revilla, *Incarnating the Christmas Story: The Salesian Transforming Presence* (Makati City: [Publisher], 2005) 33.

² Bernard Lonergan (1904-1984) was a famous Jesuit philosopher and theologian who has been compared with Thomas Aquinas and has been

called ‘the’ Christian thinker of the twentieth century. He is well-known for his great philosophical masterpiece *Insight: A Study of Human Understanding*, and for his *Method in Theology* that suggests a method applicable not only to theology but also to all human sciences.

³ There is a development in Lonergan’s thought on this topic. In *Insight* under the title ‘The Notion of Value’, value is the good of order with its concrete contents as a possible object of rational choice that comes to light in moral consciousness (cf. Bernard Lonergan, *Insight: A Study of Human Understanding*, 5th ed., Collected Works of Bernard Lonergan 3, ed. F.E. Crowe and R.M. Doran [Toronto: University of Toronto Press, 1992] 624). In 1968, in “The Subject,” *A Second Collection*, ed. W. F. J. Ryan and B.J. Tyrell (Philadelphia: Westminster Press, 1974) 69-86, Lonergan presents an explicit consideration of the notion of value as ‘transcendental’. Here, however, the transcendental notion seems simply to replace the former notion of value developed in *Insight* as part of a threefold division of the good: the particular good as object of desire, the good of order, and value. This value that is beyond the particular good and good of order is the transcendental notion of value, not the good of order itself with its concrete contents as a possible object of rational choice, as in *Insight* (cf. Walter E. Conn, “Bernard Lonergan on Value,” *The Thomist* 40 [1976] 247-248). This notion of value as transcendental is further affirmed in Lonergan’s *Method in Theology* (New York: Herder & Herder, 1972) 34-36.

⁴ Lonergan, *Method in Theology* 34.

⁵ Lonergan, *Method in Theology* 34.

⁶ Lonergan, *Method in Theology* 34.

⁷ Lonergan, “The Subject” 82.

⁸ Lonergan, “The Subject” 84, and Lonergan, *Method in Theology* 35.

⁹ Lonergan, *Method in Theology* 57-100.

¹⁰ Lonergan, *Method in Theology* 74.

¹¹ Lonergan, *Insight* 324, and Lonergan, “The Subject” 82-84.

¹² Lonergan, *Insight* 624. Also see, Bernard Lonergan, “The Form of Inference,” *Collection*, Collected Works of Bernard Lonergan 4, ed. F.E. Crowe and R.M. Doran (Toronto: University of Toronto Press, 1988) 108-109, and Bernard Lonergan, *Understanding and Being: The Halifax Lectures on Insight*, ed. E.A. Morelli and M.D. Morelli with the assistance of F.E. Crowe, R.M. Doran and T.V. Daly, Collected Works of Bernard Lonergan 5 (Toronto: University of Toronto Press, 1990) 226.

¹³ Lonergan, *Insight* 624.

¹⁴ Lonergan, *Method in Theology* 31-32. Lonergan treats the topic of

religious values at length in chapter 4, 'Religion,' of his book *Method in Theology*.

¹⁵ Christ Arthur, "Values in the Media," *The Month* **31** (1998) 183.

¹⁶ Arthur Asa Berger, "Media Effects", Arthur Asa Berger, ed. *Media USA: Process and Effects*, 2nd ed. (New York: Longman, 1990) 269.

¹⁷ Berger, "Media Effects" 269.

¹⁸ Arthur, "Values in the Media" 184.

¹⁹ William J. McGuire, "Who's Afraid of the Big Bad Media," Arthur Asa Berger, ed. *Media USA: Process and Effects*, 2nd ed. (New York: Longman, 1990) 274.

²⁰ McGuire, "Who's Afraid of the Big Bad Media" 274.

²¹ Peter Gonsalves, *Exercises in Media Education*, 2nd ed. (Mumbai: Tej-Prasarini Don Bosco Communications, 1999) 57-60.

²² Gonsalves, *Exercises in Media Education* 156-157.

²³ Lonergan, *Method in Theology* 356; Bernard Lonergan, *Philosophical and Theological Papers 1958-1964*, Collected Works of Bernard Lonergan 5, ed. F.E. Crowe and R.M. Doran (Toronto: University of Toronto Press, 1993) 201.

²⁴ John Kelly, *A Philosophy of Communication* (London: Centre for the Study of Communication and Culture, 1981) 87. Also see Lonergan, *Insight* 210.

²⁵ Lonergan, *Insight* 211.

²⁶ Gonsalves, *Exercises in Media Education* 63.

²⁷ J. Theodore Klein, "Cultural Pluralism and Moral Education", *Monist* **58** (1974) 684.

²⁸ Lonergan, "Theology and Man's Future", *A Second Collection* 141.

²⁹ Klein, "Cultural Pluralism" 685.

³⁰ <http://www.verdant.net/society.htm>.

³¹ Gonsalves, *Exercises in Media Education* 68.

³² Gonsalves, *Exercises in Media Education* 42.

³³ Rajeev Karan Reddy, "Futurology and Values," *Darshana International* **31** (1991) 14.

³⁴ Gonsalves, *Exercises in Media Education* 189.

³⁵ Peter Gonsalves, ed., *'Shepherds' for an Information Age* (Mumbai: Tej-Prasarini Don Bosco Communications, 2000) 101.

³⁶ Lonergan, *Method in Theology* 31.

³⁷ Lonergan, *Method in Theology* 31-32.

³⁸ Lonergan, "The Absence of God in Modern Culture," *A Second*

Collection 102-103.

³⁹ Doran, *Theology and the Dialectics of History* (Toronto: University of Toronto Press, 1990) 372.

⁴⁰ Lonergan, *Method in Theology* 32.

⁴¹ Lonergan, "The Subject" 79.

⁴² Lonergan, *Method in Theology* 55.