



ARTUR BANASZAK

Alcide De Gasperi University of Euroregional
Economy in Józefów, Poland

artur.banaszak@wsge.edu.pl

ORCID: 0000-0003-3657-3866

THE RELEVANCE OF CATHOLIC SOCIAL TEACHING – CONFLICT WITH VALUES PROMOTED ON SOCIAL MEDIA

ABSTRACT

The modern world is full of various contradictions and conflicts. People living in this world experience different kinds of problems and face choices which they may not fully understand or comprehend. The issue lies in the adopted system of values and the impact of these values on the decisions and actions taken by people. In the contemporary world, individuals are bombarded with different information which consists various values, and these values can often be contradictory. It is therefore important to ask the question – which kind of values are used by people and which values have the biggest impact on people. The subject of this article is a kind of values conflict which arises between traditional principles and values, which are proposed, among others, by Catholic Social Teaching, and those often promoted by various influencers in social media. The aim is to demonstrate that the traditional values of Catholic Social Teaching are still relevant and important for building a better world within us and around us. Simultaneously, the goal is to show that these values are often contradicted to the values promoted by social media. The method of analyzing

the sources of Catholic Social Teaching and analyzing the content conveyed through social media messages is used in this article. The article concludes that in order to build a better world, it is necessary for the values proposed by Catholic Social Teaching to become the foundation of the value system embraced by members of society.

KEYWORDS: *Catholic Social Teaching, values, social media, conflict of values, influencer*

INTRODUCTION

The modern world is full of various contradictions and conflicts. People living in this world experience different kinds of problems and face choices which they may not fully understand or comprehend. This issue is related to the system of values which is implemented by a person and those values have impact on person's decision, actions, and activities. According to M. Łobacki states that value is "all that is recognized as important and valuable to individuals and society, worthy of desire, encompassing positive experiences, and simultaneously serving as the goal of human aspirations" (Łobacki, 1993, p. 125).

In the contemporary world, individuals are bombarded with different information which consists various values, and these values can often be contradictory. It is therefore important to ask the question – which kind of values are used by people and which values have the biggest impact on people.

The subject of this article is to present the issue of values conflict which arises between traditional principles and values, which are proposed, among others, by Catholic Social Teaching, and those often promoted by various influencers in social media. The aim is to demonstrate that the traditional values of Catholic Social Teaching are still relevant and important for building a better world within us and around us. At the same time, the goal is to show that these values are often contradicted to the values promoted by different type of influencers present in social media.

In order to obtain such goal, the method of analyzing the sources of Catholic Social Teaching and analyzing the content conveyed through social media messages is used in this article. The studies will analyze the content of so-called sources of Catholic Social Teaching such as the bible, the official teaching of Church's Magisterium, the pastoral teaching of the Church as well as some

chosen literature items. In addition, the content published by users and influencers of chosen social media such as Facebook, YouTube, Tik Tok and other will be analyzed to demonstrate the contradiction of social media values to those promoted by Catholic Social Teaching.

Based on analyzes of above-mentioned content, the assumption was made that in order to build a better world, it is necessary for the values proposed by Catholic Social Teaching to become the foundation of the value system embraced by members of society. It will be also stated that schools, educational institutions as well educational system should be one of many places where these proper values should be promoted.

CATHOLIC SOCIAL TEACHING AND ITS VALUES

The term “Catholic social teaching” or “Catholic social science” was first used by Pope Pius XI in his encyclical *Quadragesimo Anno*, proclaimed in 1931. There, it is written: “And so, with Leo’s Encyclical pointing the way and furnishing the light, a true Catholic social science has arisen, which is daily fostered and enriched by the tireless efforts of those chosen men whom We have termed auxiliaries of the Church” (Pius XI, 1931, art. 20). The original Latin language term used in this encyclical letter is *disciplina socialis catholica*. However, Pope Leo XIII is considered as the main creator of the social teaching of the Catholic Church. In 1891, he published the encyclical *Rerum Novarum* (see: Leo XIII, 1891).

The thinking that the social teaching of the Catholic Church started 132 years ago is mistaken. From that moment we can talk about social teaching as a doctrine or science. But the idea of taking care of social issues is present both in the Old and the New Testament. For example, in the Gospel of St. Mathew, it is said “I say to you, whatever you did for one of these least brothers of mine, you did for me” (Mt, 25:40).

There are also some contemporary definitions of Catholic social teaching. According to T. Borutka, it is “a set of statements and principles that shed light on practical solutions to social coexistence and political and economic activities.” F. Mazurek is defined CST as “a universal, theoretical, and practical

science that deals with human beings living in communities and societies”. And W. Piwowarski is saying that this is “the social teaching of the Catholic Church and the scientific reflection based on it by scholarly specialists and Catholic activists.” (Borutka, T. et al., 1999, p. 11).

The Catholic social teaching has its own sources. There are some material sources as well as formal sources. The very first group is composed of natural law, which has first principles and second principles, the revealed law, which means the Holy Scripture as well as tradition of the Catholic Church and so-called signs of the times which means the scientific knowledge and the achievements of human being. The second group – formal sources is composed of official and pastoral teaching of the Church. It is possible to point here to documents of ecumenical councils and synods, Papal social encyclicals, and other statements by the popes, as well as judgments of the holy papal congregations, as well as the Code of Canon Law and episcopal letters and other statements given by bishops. It is worthy also to look into sermons, homilies and speeches given by popes (see: Majka, 1986, s. 9-13; Pontifical Council for Justice and Peace, 2005).

After giving the general explanation on what Catholic social teaching is all about, we will move to meritum of this topic – namely to the main principles, values and issued proposed and undertaken by the Catholic social teaching. Following the study given by the United States Conference of Catholic Bishops, we can name here seven main principles or issues which are being promoted in the social teaching of the Catholic Church. There are:

- Life and Dignity of the Human Person,
- Call to Family, Community, and Participation,
- Rights and Responsibilities,
- Option for the Poor and Vulnerable,
- The Dignity of Work and the Rights of Workers,
- Solidarity,
- Care for God’s Creation (United States Conference of Catholic Bishops, 2005).

The limitation of this article allows only to mention some of those important values promoted by Catholic social teaching in the very general way.

The Catholic social teaching is pointing out to human being and to his or her live and dignity. The value of human being and his or her dignity is based on the fact that a man and a woman were created by God as His image. The bases of this we have in the Bible, where in the Book of Genesis it is written: "God created mankind in his image; in the image of God, he created them; male and female he created them" (Genesis, 1:27). Also, New Testament is giving similar idea saying: "So be perfect, 30 just as your heavenly Father is perfect" (St. Mathew, 5:48). The idea of human dignity is also undertaken in Church teaching. For example, Encyclical of pope Leo XIII on capital and labor states: "No man may with impunity outrage that human dignity which God Himself treats with great reverence" (Leo XIII, 1891, art. 40). Also, in the documents of Vatican Council II – *Gaudium et Spes* is written: "According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown (Vatican Council II, 1966, art. 12). The same idea is repeated in pastoral teaching of popes, for example John Paul II said: "...the economic development of a country must take into account the greatness, dignity, and vocation of the human person, who has been created in the image and likeness of God." (John Paul, 1999).

Another area which is promoted by Catholic social teaching is value of family as well as value of community and participation. The value of family and its role as well as taking care of community is very important in this teaching. The Book of Genesis is saying: "The LORD God said: "It is not good for the man to be alone. I will make a suitable partner for him" (Genesis, 2:18). In turn, the Gospel of John says: "This is my commandment: love one another as I love you. No one has greater love than this to lay down one's life for one's friends" (St. John, 15:12-13). The value of family is also underline by Magisterium – for example, in the encyclical of John Paul II *Centesimos Annus* we read: "The first and fundamental structure for "human ecology" is the family, in which man receives his first formative ideas about truth and goodness and learns what it means to love and to be loved, and thus what it actually means to be a person" (John Paul II, 1991, art. 39). And pope Benedict XVI in his encyclical letter – *Caritas in Veritate* said: "Subsidiarity respects personal dignity by recognizing in the person a subject who is always capable of giving something to others (Benedict XVI, 2009, art. 57).

Another issue which must be mentioned here is caring for those who are in needs and those who are poor. The Catholic social teaching is very sensitive on this matter because it comes from the most important calls of Jesus. The proper approach to poor and people in needs has been already seen in the Old Testament. It speaks of the necessity of caring for the poor introducing regulations on leaving crops in the field for the poor (cf. Leviticus, 19:9) or giving alms (cf. Tobit 4:16-17). This is repeated with double power in the New Testament where in the Gospel of St. Mathew where we have words of Jesus saying: "Blessed are they who hunger and thirst for righteousness, for they will be satisfied. Blessed are the merciful, for they will be shown mercy" (St. Mathew, 5:6-7). The care of the poor was a very important issue undertaken by pope Leo XIII in his *Rerum Novarum*. It is stated there: "In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class" (Leo XIII, 1891, art. 3). And the pope John Paul II is added that taking care of poor is manifestation of justice saying: "Love for others, and in the first place love for the poor, in whom the Church sees Christ himself, is made concrete in the promotion of justice" (John Paul II, 1999, art. 58). In turn, pope Francis in one of his homily explains: "Caring for the poor is the domain of the Gospel. It was Christ who said: I was hungry, poor, naked..." (Francis, 2014).

The issue which will be discussed here is value of work. In today's world, some people are looking for so-called easy money. They want earnings but not necessary they want to work hard. The value of work is pointed out in the Bible. In the book of Genesis, we have an image of God who was working as a creator of the world. It is said there: "Since on the seventh day God was finished with the work he had been doing, he rested on the seventh day from all the work he had undertaken" (Genesis, 2:2). Then in the book of Ecclesiastes, it is written: "There is nothing better for man than to eat and drink and provide himself with good things by his labors. Even this, I realized, is from the hand of God" (Ecclesiastes, 2:24). And in the second letter to Thessalonians, we have very strong indication: "In fact, when we were with you, we instructed you that if anyone was unwilling to work, neither should that one eat" (2 Thessalonians, 3:10). The value of work is also underlined by pope John Paul II in the encyclical letter – *Laborem*

Exercens where is written: "Work is a good thing for man-a good thing for his humanity-because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfilment as a human being and indeed, in a sense, becomes "more a human being" (John Paul II, 1981, art. 9). There are also so many mentions in the area of work regarding proper treatment of workers and indications that workers as a human beings have own dignity and deserve appropriate service, appropriate payments as well as rest (see more: Banaszak, 2015, p. 47-50). The limitation of values of this article does not allow to undertake this issue in more detail way.

In above part of this study, some sources of the Catholic social teaching were analyzed. Based on those analyzes, some values were pointed out and described. It must be said that there are more areas which should be worked out here such the value of solidarity, the value of taking care of nature or rights of the workers. All these issues are also being promoted by Catholic social teaching.

Based on those analyzes, we can draw a picture of a person who implemented those values and who is living and acting according to them. And this image is showing as a human being who cares for other people and value their dignity without any discrimination. Then, we have a person who believe in family and who care for family and community and for whom the common goods and the interest of society is as much important as his or her own personal interest, including caring for those who are in needs, are not able to deal by themselves with everyday life or those who are poor. In addition, we have a person who is hard working and if he or she is in power, will take good care of those who are working for him or her. Finally, we have a person who understand that nature and world was giving to everybody, including next generation and he or she should take care of it.

SOCIAL MEDIA AND THE PHENOMENON OF INFLUENCERS

Social media is a phenomenon which has become very common in our times. It is the group of IT tools used in the Internet for dialog and communication (Wicińska, 2017, s. 115). According to A. Kaplan and M. Haenlein it is

“a group of internet-based application solutions that rely on the ideological and technological foundations of Web 2.0 and enable the creation and exchange of user-generated content” (Haenlein, Kaplan 2010, p. 60). There are many different types of social media.

The Digital 2023: Global Overview Report, published in January 2023, is showing how big is the presence of social media in human being life. First of all, the number of active users of social media is growing every year. The latest data is showing that we have now 4,76 billion active users of social media in the world. It means that 59,4% of global population is being influence by social media (datareporta.com, 2023). It is worthy to point out that the grow is vary dynamic. In 2015, the ratio of active social media users vs. global population was 23%. Then in 2019, it went up to 45%, in 2020 – 49%, 2021 – 53,6% and 2022 – 58,4% (datareporta.com, 2015, 2019-2022).

The same report – Digital 2023: Global Overview Report is showing that recently 5,44 billion of 8.01 billion people, which is 68% of global population is using the Internet. Most popular types of websites or application used by people are chat and messaging application – 94,8% and social networking – 94,6% (datareporta.com, 2023). It means that social media are one of the most popular area of the Internet. As a comparison, we can show, that websites and applications related to education is chosen only by 23,85 users (datareporta.com, 2023).

Above-mentioned report is also showing which social networks are the most popular. The social media platforms were ranked by monthly active users. In January 2023, Facebook was the most popular social media platform with 2,958 billion users in the month which is 37% of global population. Then, we have YouTube with 2,5 billion users every month, WhatsApp, and Instagram with 2 billion users, Wechat with 1.309 billion and Tik Tok with 1,051 (datareporta.com, 2023).

The analysis of above-mentioned data is clearly showing that social media are very present in each person life. A person is spending there a lot of his or her time consuming the content which is promoted by those platforms. It needs to be pointed out, that the content is very often independent from the platforms themselves, but it is published by different users. So, it is those users, often called influencers, promote different content which is showing

different lifestyle, different values, and different principles. And, if we have influencers in social media, they need followers. Therefore, we have here kind of relationship between influencer promoting particular content and followers consuming this content and often trying to act and function according to principles proposed by influencers.

Based on this, it is worthy to analyze what kind of content is being published in chosen social media and what kind of values, principles and lifestyle are being promoted with this content. Due to the limitation related to volume of this article, only few examples will be given here to demonstrate what kind of values are given.

Social media are often promoting not proper picture of a person. The values of human being should be related to her, or his inner richness related to her or his dignity while in social media influencers are promoting shallowness and superficiality: Social media often focuses on outward appearance, consumption, and superficiality. Beauty standards are promoted, which can lead to low self-esteem and pressure to meet unnatural standards. On Tik-Tok, the influencers using different filters are showing beautiful look which is unnatural. Also, they are showing different clothes which are very expensive. There is a trend for example in Tik Tok called get ready with me where creators take viewers through the process of getting ready for an event – styling hair, applying makeup, picking outfits (see for example: Sophie Pontin, <https://www.tiktok.com/@sophpontin>). Also, there is another trend called how much is your outfit, where reach people are giving very high prices for particular pieces of clothing (see for example: Jawaun Ford, 2022, <https://www.tiktok.com/@fordjawaun/video/7096949532260404526>). Those trends are also present on other social media. They are creating fake picture of a person. Followers want to be the same but often it is impossible. So, this often leads to feelings of jealousy, frustration, and low self-esteem. Unhealthy competition and negative emotions can be promoted by some content and comments. In addition, followers thinks that their value as a person must be related to nice look, big bank account and expensive clothing and gadgets. On social media, it is easy to manipulate the image of own life, presenting only those aspects which are positive and showing ideal and perfect reality. This can lead to maintaining a false narrative and

pressure to pretend that everything is perfect, which affects the psyche of others and creates a sense of imperfection.

Frequent use of social media can lead to addiction, negative effects on interpersonal relationships, well-being, and productivity. Constant checking of notifications, lack of presence in the real world and addiction to likes and comments are promoted. But also, some improper behaviors are also promoted which can lead to addiction. For example, gambling is being promoted on social media. Some influencers are streaming their online gambling (for example: Homes w Kasynie, <https://www.facebook.com/HomesKasyno>). Playing in casinos, also on-line casinos can be danger and can lead to many problems (more on gambling as a social problem, Banaszak, 2014a). Those influencers are streaming games and showing how much they are winning. They create a false image of the way of earning money. They are promoting the idea of easy money vs. hard work. Followers are watching this and want to do it. But the statistical data is showing that most of the people are losing money while gambling. Also, the danger of this situation is in the fact that so many young people who are under the age of 18 or 21 are watching this. Some of those gambling influencers have big number of followers. For example, a person with the YouTube name – Adin Live has 3.73 million subscribers (Adin Live, <https://www.youtube.com/@AdinRoss>). His video title: Adin WON \$1,000,000 Gambling LIVE on Stream!, published in February 2022, was watched till now by 729 thousand viewers (Adin Live, <https://www.youtube.com/watch?v=nAHEh2zHjSk>).

Social media often becomes an arena for bullying and hate. Online anonymity can encourage aggressive behavior and insulting others. This can lead to serious emotional and psychological consequences for victims. This seems to be one of the biggest issue on social media – tremendous hate. The influencers competing for viewers and followers and trying to get as much impact as possible on community, promote hate, insulting and humiliating as a way of dealing with people and with issue. Recently, Polish internet community was following the issues related to pathostreamer – Daniel Magical (danielmagical, https://www.tiktok.com/@gotha_magical), his ex-girlfriend – Nikola with 650 thousand viewers, who escape from old boyfriend (nikita_oficjalnie_, https://www.tiktok.com/@nikita_oficjalnie_) and using this to get more viewers, another streamer and influencer – Amadeus Ferrari (AMADI, <https://www>).

youtube.com/@AMADI_). The entire context related to this conflict was full of hate, mutual accusations, aggression, insulting statements, humiliation of the other party and language full of profanity. What was the worst in this case, the entire “drama” was followed by several hundred thousand viewer. They not only follow the content, but they also put a lot of comments in the same style as content promoted by influencers.

Describing and analyzing the issues of hate and bullying in social media, we have to give one more example. This is area of so-called freak fights. This phenomenon was built in relations to the popularity of martial art events and sport fights organized by different organization of Mixed Martial Arts. Some time ago, group of people get the idea that they may earn huge money based on those events. But they did not invite real fighter to those events. They start to organize those fights using different types of influencers who were in conflict. Therefore, those events and promotion of them were also full of hate and improper behavior. Insulting, very bad language, obscene behavior, aggression, and all-powerful hate are the main content of those events. And again – what is the worst in this scenario – those events are followed by millions of viewers including those who are very young (see: Banaszak, 2022, p. 53-54).

Livestreaming done on social media is another area where wrong and improper style of life is promoted. For example, we can point out here on the community related to the computer game call Torn. As it is written in the game description, “Torn is a text-based online RPG set in Torn City, a dark, murky underworld where only the sharpest survive. In Torn City you can be anyone and do anything. Build your character to infinite strengths and play it your way” (<https://www.torn.com/>). Analyzing the content of this game, which is also promoted in different social media (for example: Players group on FB, <https://www.facebook.com/groups/235484194830801>; Game episodes streamer: The Dollhouse, <https://www.youtube.com/@MrKennyHar/featured>), we can learn that in order to make any progress in the game, a person needs to fight, and hurt others. The game activities are based on violence, crime and combating other players. There are also some boosters which help to gain the success in the game – for example: Ecstasy drug which brings up player’s happiness and this gives better combat statistics or Xanax drug which gives more energy, and this is helpful in different aspects of the game. There is also casino in the

game, and it shows that there is easy way of making virtual money. And as we demonstrate above, the gambling can be very harmful for a person.

The last issue which needs to be taken here is a language used in the content of social media. Many influencers and other users of social media are using vary bad language full of vulgar and obscene vocabulary. In fact, sometimes even very neutral content is presented with the very bad language. For example, there is a user who is doing content related to its work as a construction worker. He is passing some interesting ideas about his job, but he is doing this in a very improper way. (Daniel Stosio, https://www.tiktok.com/@o__daniel__o).

It also needs to be said that not entire content of social media is bad. It is possible to find there good, proper, and helpful content. Social media can be used as a platform for marketing, public relations, culture or as information. It can be used for educational purpose, as a communication means. There is also area of social media, where we can find content related to religion. Many people related to Catholic Church are trying to use social media and the Internet as a tool of evangelization (more on the evangelization in virtual world: Banaszak, 2022).

CONFLICT OF VALUES – CATHOLIC SOCIAL TEACHING VALUES VS. SOCIAL MEDIA VALUES

The term conflict of values is recently use very often. A conflict of values occurs when there is a conflict or incompatibility in the area of beliefs, priorities, or moral principles.

In times when the impact and influence of social media is so big, we can observe the conflict between values which are promoted by social media and those given by Catholic social teaching. In general, current content of social media prioritizes individualism, instant gratification, consumerism, and the pursuit of personal success and fame while the principles promote by Catholic social teaching are human dignity, taking care of others including poor and those in needs, love of neighbor, mercy, solidarity, care, sacrifice, respect for nature and spirituality. We can demonstrate this on few examples.

The issue of dignity of each and every person is a very important area of Catholic social teaching. It promotes the value of a person regardless race,

gender background or social status. A human being herself or himself is a value. At the same time, social media, however, are presenting the culture of online harassment, cyberbullying, and dehumanization, where individuals are treated as objects of entertainment or ridicule.

Another important area in Catholic social teaching is taking care of common goods. It means that a person should care not just him or herself but first of all, she or he should care for others and for community. On the other hand, social media are promoting personal interests, self-promotion, and clickbait content, which can distract from broader social concerns and reinforce individualistic tendencies.

In Catholic social teaching, the issue of solidarity is very important. It means that unity and mutual support are promoted. Social media, by the rule, are the tool which should connect people. But different conflicts and fights lead to divisions and polarization.

Catholic social teaching promotes the special care for those who are in needs, those who are not able to deal alone with everyday issues and those who are poor. At the same time, social media are promoting the values related to materialism, being reach, having better look or better clothes and cars and personal success even at the expense of hurting others.

Based on above-mentioned examples, it needs to be stated that Catholic social teaching and social media are promoting much different principles, values, and lifestyle. Therefore, it is necessary to ask very important questions. What kind of people do we want around us? Do we want our world to be composed of people who values each and every person without any discrimination? Do we want people who are helpful and caring for others, including those in needs or poor? Do we want people who take care of community and common goods, who are trying to solve social problems and care for nature around? Or – we want people who are selfish, who only care for themselves and own interest, for whom good look and being as much reach as possible is important, who will try to gain personal success even if it means hurting other, who make the division among people and who are using other for own purpose?

For the author of this article the answer is clear. The values and principles of Catholic social teaching are the only option. It does not mean that from now, all people should be a Catholics. We are talking here about the values

and principles represent by Catholic social teaching, but the same values may be held by people of many different religions and cultures or those who do not believe in anybody or anything. It is not about being believer of this or that religion. It is about being a person with proper value system. So, it needs to be said that values and principles promoted by Catholic social teaching are still valid and they are still relevant and important.

And there is one more important area, which should be point out. In contemporary world, people, especially young people, are kind of lost. Very often, they are being bombarded by different content promoting different values. Therefore, they may be confused and sure what is good and what is bad. They have problem to make proper decisions or take proper actions. It means, that we need somebody who will show the appropriate way of life. And in this area, there is many different subjects who should take care of this kind of education towards values. First of all, we are talking here about family where a person is getting her or his moral backbone. But also, among many other subject here, there is an education system and schools. Value systems built on the principles of Catholic social teaching and their promotion should find their place in educational systems and educational programs. Relying on these values in education and upbringing is the first step. The next is their practical teaching. The schools and other educational institutions play a very important role here. It is one of the most important missions put in front of teachers and educators.

CONCLUSION

Contemporary world is full of different conflicts and incompatibilities. One of the areas where this conflict is being seen is the area of values and principles. From one side, we have a value system which is promoted by Catholic social teaching. We have here such values and principles as love of neighbor, respect for the human person and his dignity, care for the poor, solidarity, care for the family, community and common good, respect for work or care for nature. From the other side, we have lifestyles and values promoted by different kinds of influencers operating in social media. In this case we have such values and principles as: mutual hatred, quarrels, rudeness, profanity, lack of upbringing, primitiveness, arrogance, insolence, lack of culture, maliciousness, indecency or promoting immoral behavior, materialism, using others for one's own selfish purposes, lack of respect for human dignity as well as paying attention to appearance or getting rich. Those values are so different and look as they are from two different universes. It is also worthy mentioning that not the entire content of social media is wrong and inappropriate. There are some good things too.

A human being is being impacted by both worlds. And therefore, a person is facing different problems while making decisions or while taking the actions. A person may feel confused, and it is difficult to him or her to recognize what is good and what is bad.

The duty of each and every person is to make good changes in the world. Good changes mean that we build a better world in us and around us. This process must be carried on by people with proper moral backbone, professing the right system of values. According to the author of this article, the values promoted by Catholic social teaching are the one which can make good change in the world. We have mentioned that those values and principles are not reserved or limited only to those who confess Catholic faith. There are many other groups of people who are not Catholics, but they are people of good will and believe in the same values and they are living and acting according to them.

It also must be said that the values and principles proposed by Catholic social teaching are still valid and they should be used by contemporary people. It

is not the idea from Middle Ages. It is very current idea thanks to which, the world and the people living in it will be much better.

But the changes will not be done by themselves. We need those who will live according to those values and will teach about them in theoretical and practical way other. Teachers, educators, schools, and other educational institutions are the people and the places where this mission should be undertaken. It also means that those values should be implemented into social media as an alternative way of presenting different types of content. Facebook, Tik Tok or YouTube are not reserved only for bad content. Social media cannot be ignored because a lot of people use them. So, the content with good values and principles should be also preset there.

In this way, we will build a world where human being and her or his life will be respected, everyone will care for society and those in need, take an active part in social life, follow the principle of solidarity and responsibility for others and the common good, and care for the environment and surroundings. This way the world will be a better place.

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