

ALINE AMARO DA SILVA

CATECHESIS IN THE DIGITAL AGE

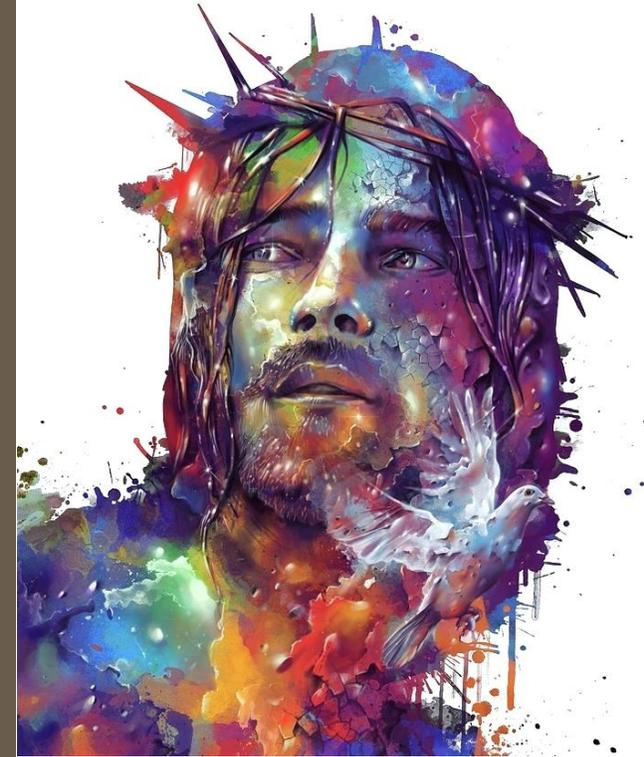
From transmission to sharing



Motivations

2015

- Request of groups of catechists from Brazil for training on these challenges
- Master's Thesis "Cybergrace: Faith, evangelization and communion in times of the network"

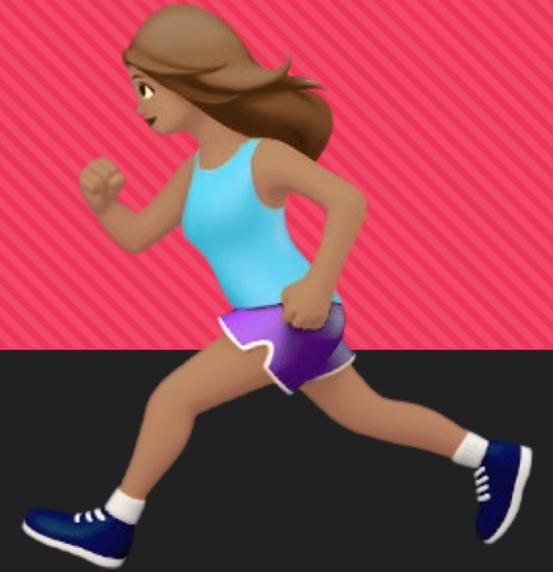


"In the world of the internet, [...] *the face of Christ* needs to be seen and his voice heard, for "if there is no room for Christ, there is no room for man" (VD 1134).



A new way of communicating
brings forth a new world
and the birth of a new generation
that needs a new theology,
a new way of being church
and a new pedagogy
to communicate the Faith.

Contents of catechesis in the digital age formation



- 1- What is network, cyberspace, cyberculture
 - 2- Cybertheology
 - 3- Generation Net
 - 4- Cybergrace: where abounding cyber sin super abounds cybergrace
 - 5- Evangelization in the digital age
 - 6- In search of a new pedagogy
- 1°- Digital Metanoia: changing of mentality
 - 2°- Churching Outgoing: the challenge of connecting
 - 3°- Whom to share?
 - 4°- What and how to share?

The way that we will walk together:



DIGITAL
METANOIA



DIGITAL NATIVES



CYBERTHEOLOGY



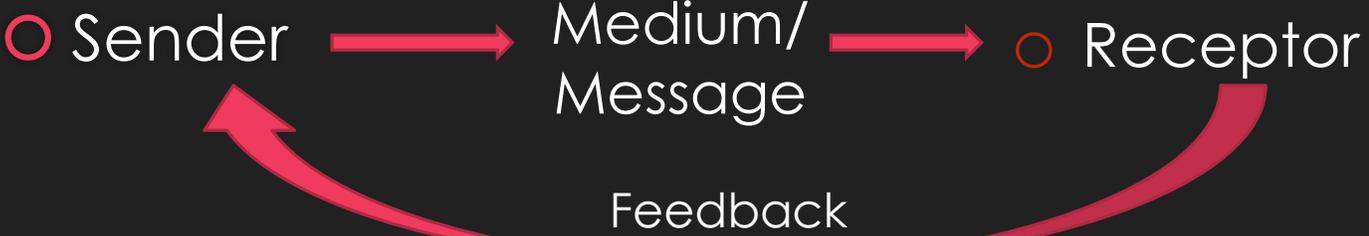
NEW PEDAGOGY

Digital Metanoia

to be aware of the anthropological changes, especially in the field of communication, caused by digital culture and what change in our way of being and living the faith.

A changing of mentality about the culture, the faith and the human beings in this time.

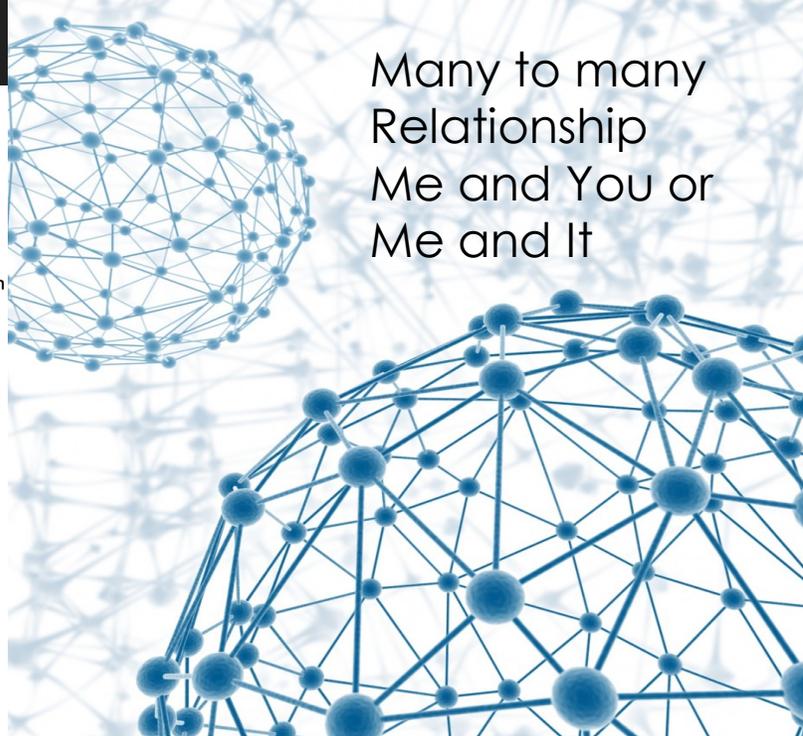
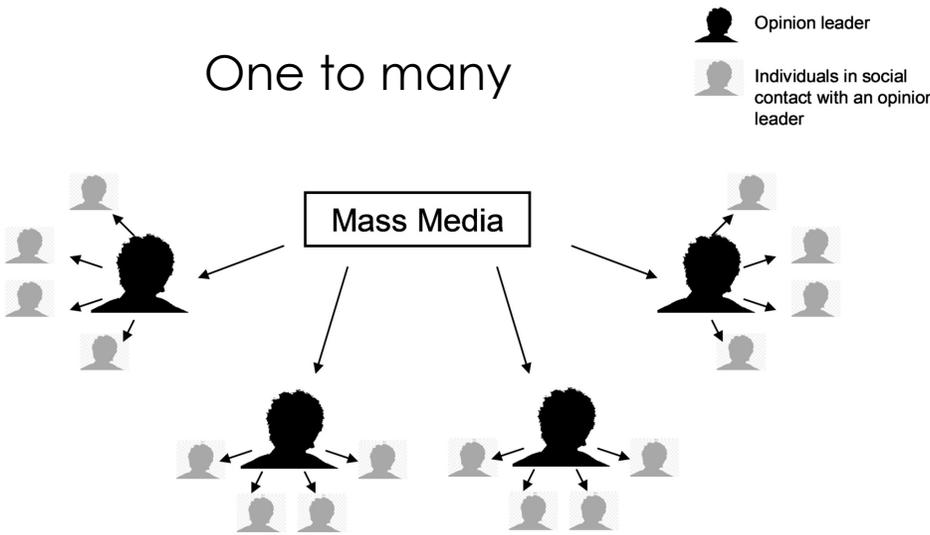
Changes in communication



Face to face / Dialogic



Two-step flow model



Many to many
Relationship
Me and You or
Me and It

Paradoxal hypercommunication era

- Information
 - Communication
 - Relation
 - Social Engagement
 - Communion
- 
- misinformation
 - Fake News
 - Isolation
 - Indifference, inertia
 - Intolerance



Cyberspace is an space:

- Anthropological – inhabited by people
 - Ethical – environment of human conduct
 - Socio-political – the new global public square where ideas are discussed and social movements are articulated
 - Sacred - where manifestations of the sacred take place, living environment of faith and community
 - Theological - as a historical event (Melchior Cano) and "sign of the times" (Vatican II)
- 

- “*Universal without totality*” (Lévy):

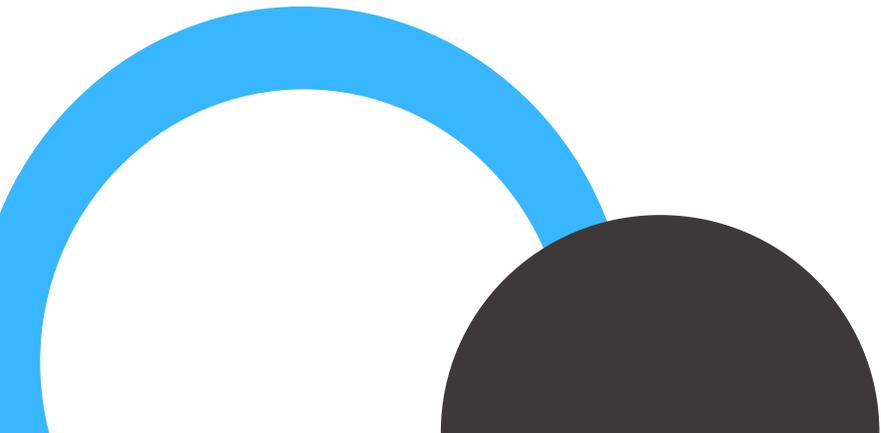
Digital culture does not suppress the identity and diversity of local cultures; on the contrary, it disseminates them on the network to all parts of the world.



Convergence Culture (Jenkins)

- Cyberculture, as much as any other kind of culture, is not an abstract entity, we are the culture (Santaella).

Cyberculture



Digital Natives: Thumbelina

- Serres termed Thumbelina to demonstrate the ability of the net generation to command their smartphones with their thumbs and to signal the prominence that the girls of that generation are reaching in all fields of society



In a diferente way they

- behave
- communicate
- learn
- collaborate
- think
- are

(TAPSCOTT, 2010, p. 20)



- no longer has the same head, its cognitive and learning function also changed by the interaction with the media and by inhabiting the digital.

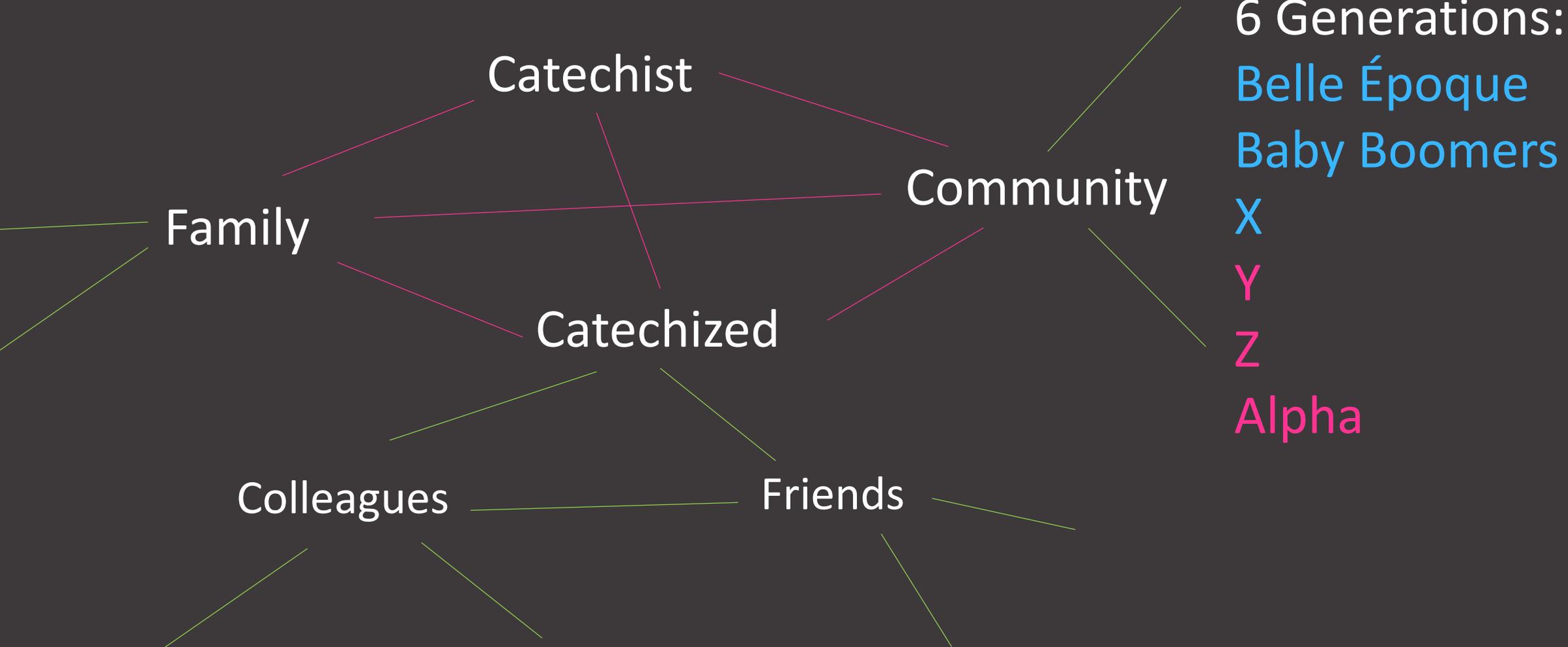
(SERRES, 2013, p. 18-19)

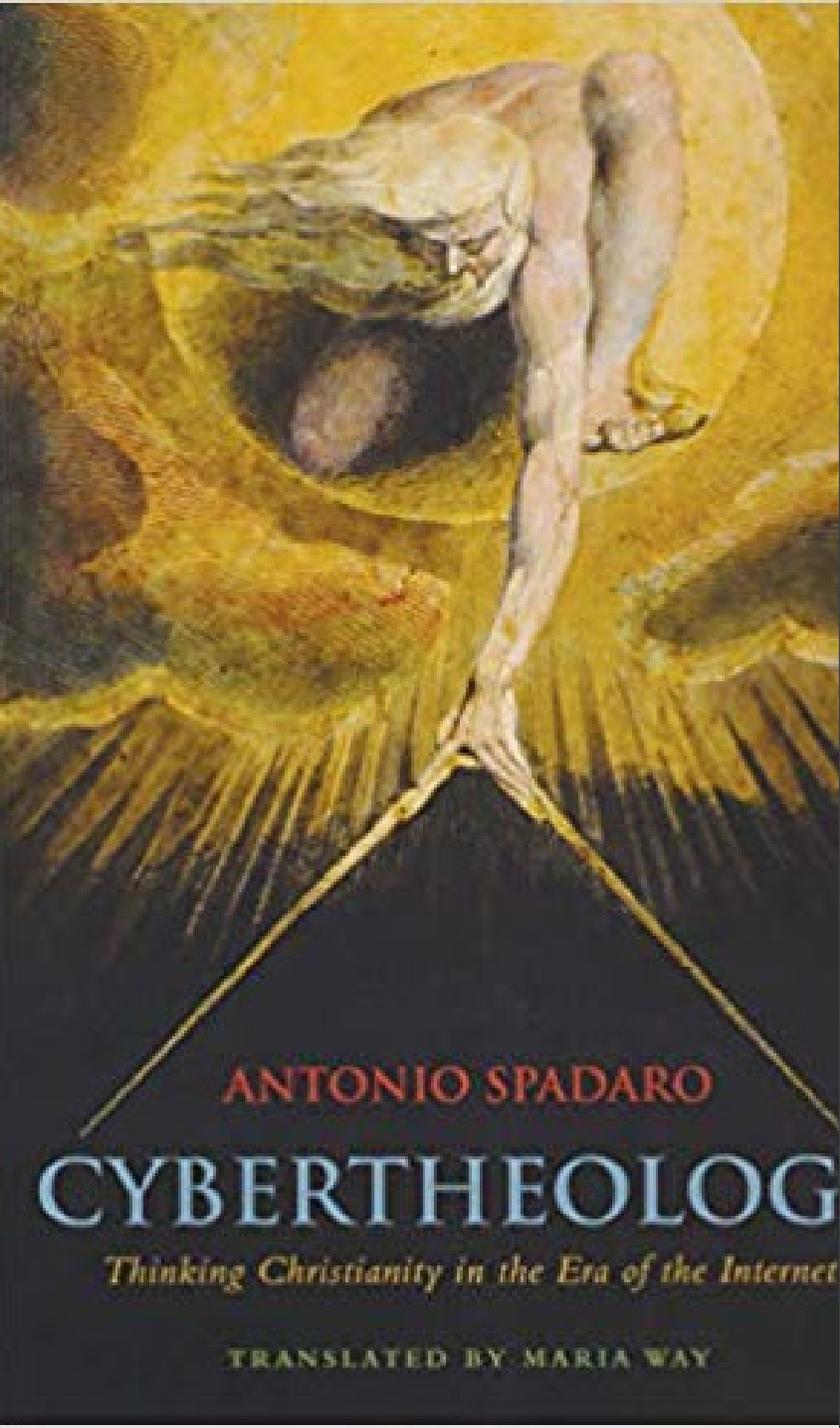
SERRES, Michel. Thumbelina

- “the brain of the Thumbelina is better constituted than full. Having no more energy to store data, this “empty space” gives vent to creativity and true intelligence, inventive intelligence, so Thumbelina can concentrate its forces in producing original ideas”. (p. 38-39).
- The individual no longer knows how to live as a couple and divorces; he does not know how to keep himself in the classroom and he moves and talks; no longer prays in the Church. [...] Everywhere is said about the end of ideologies, but it is the affiliations that created them that were discarded”

(p. 23).

Digital Natives: the protagonists of the catechesis





Cybertheology

- Internet is transforming our thought, language and communication.
- If the internet has changed our way of thinking, does not it also change the way we think and live the faith?
- If theology is *Intelectus Fidei* (thinking faith), has not the web also changed our way of doing theology?
- **Cybertheology: “Thinking the Christian faith in times of network”.**



Cybertheology

- It is not a theology of communication, nor a contextual theology
- But it reflects on the hypercommunicative life lived on a global level
- Dialogue with the human being, the culture and the world of today
- It is not a “top-down” or “bottom-up” theology
- It is *peer-to-peer*: from person to person, multilinear and convergent, which unites everything in one model, a close God who becomes present, incarnate, "one God with us," a God who is Communio.

Theology of
Communication

Theological study
about communication

Mass
Communication

Participatory and
communicative culture
of theological doing

Appropriate
TCI Method
by Ruth Cohn

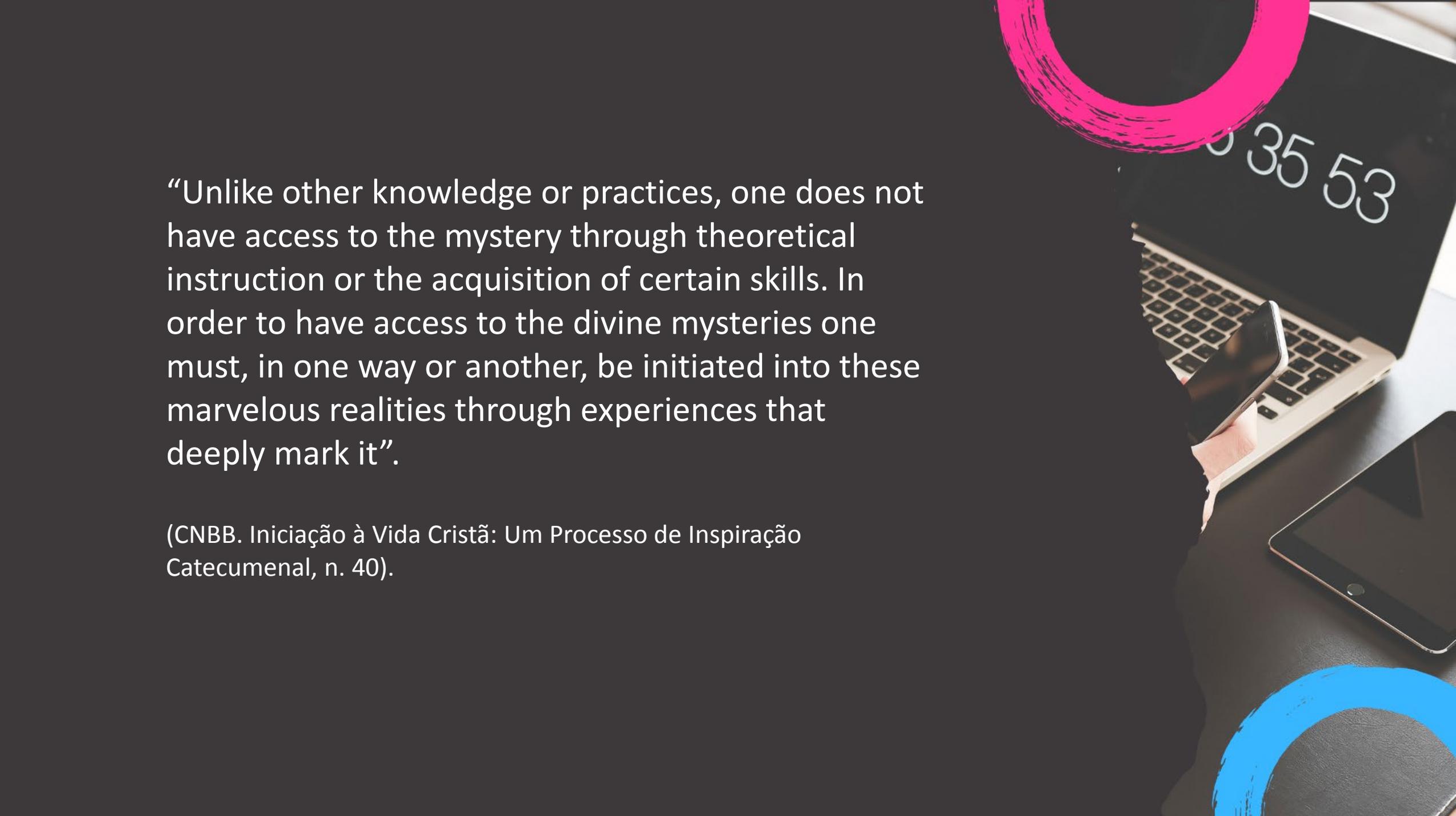
Communicative
Theology

Triune God
Communio
Communication
Relation
Revelation
Self-communication
Grace
Salvation

Network Society
Hypercommunicative Life
Digital Culture

Experience of
Faith and Network

Cybertheology



“Unlike other knowledge or practices, one does not have access to the mystery through theoretical instruction or the acquisition of certain skills. In order to have access to the divine mysteries one must, in one way or another, be initiated into these marvelous realities through experiences that deeply mark it”.

(CNBB. Iniciação à Vida Cristã: Um Processo de Inspiração Catecumenal, n. 40).

Challenges:

- 1. How to integrate the new technologies in catechesis.
- 2. What is the appropriate content for catechesis in this new culture and language?
- 3. How to develop the critical awareness of catechists and catechizers about the impact of digital culture on human life and faith, in order to recognize what aspects of digital culture facilitate good or bad human conduct in digital environments - **Media Competence**.
- 4. How to adapt catechetical pedagogy to the new communication and teaching-learning characteristics that the networked communication model has brought to society - **Media Pedagogy** or **Network Pedagogy**.

Assumptions:

- Catechesis as Initiation to Christian Life
- Catechesis as Communicative Process
- Catechesis as Living Learning:

“Learning is not something imposed from above, but rather it is something to be grasped in a living way with body, soul, intellect, and spirit”.

(COHN; FARAU, *Gelebte Geschichte der Psychotherapie*, p. 327).

Learning happens only in an environment where a fruitful relationship of mutual trust, reciprocity and fraternal charity develops: “Only what you love can be saved. Only what is embraced can be transformed”. FRANCISCO. *Christus Vivit*, n. 120.

Pedagogies to the digital age

- Network Pedagogy
- Communicative Theology / TCI
- Paulo Freire's Pedagogy

TCI: I, We, It, Globe

- a comprehensive, holistic action concept that has the goal of shaping situations in which humans interact, work, live, and learn together such that they consciously experience each other as humane and humanizing”.

(SPIELMANN, Jochen. What is TCI? In: SCHNEIDER-LANDOL, Mina; SPIELMANN, Jochen; ZITTERBARTH, Walter (Ed.). *Handbook of Theme-Centered Interaction (TCI)*, Göttingen 2017, p.

14)

Paulo Freire's Pedagogy: problematizing and emancipatory

- “While banking practice implies a kind of anesthesia, inhibiting the creative power of the students, problematizing education, which is authentically reflective, implies a constant act of unveiling reality. The first is to maintain immersion; the second, on the contrary, seeks the emergence of consciousness, resulting in its critical insertion into reality”.

Permanent Catechesis

“It would be so great if has catechesis everyday!”

- By social media, drops of contents, small talks, cultivating relation between Community, catechist, catechumens.
- Don't have separation between private and public life, personal and social, medium and message.
- The importance of the testimony.
- Active Listening



Fil Dunskey
<http://be.net/>

Authority X Authenticity

- In digital age, all communication is an self-communication, every message goes through the personal filter
- Culture of the influencers
- the authority of the catechist and the credibility of the Christian message is no longer based on his role given by the Church institution but on the witness of faith which he shares and which is confirmed in his attitudes towards the catechizing

Conclusion

“To redescover the mystique of living together” (EG 87)

Thinking a new pedagogy for the digital age is not about designing online or application activities, rather it is realizing that cultivating relationships has become more essential than storing content, it is moving from the mentality of transmission to sharing.