

HUMAN RIGHTS AND CHRISTIAN VALUES IN A DIGITAL SOCIETY. SELECTED ISSUES

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Abstract. The subject of this study is the analysis of the contact between Christian values and human rights or the concept of human rights in the context of the dynamic development of IT technology and the shaping of not only global but digital society. The new organization of society is characterized by a multiplicity of value systems which interpenetrate each other. In the area of Western culture, the human rights system occupies a central place, which has become a kind of new decalogue. The aim of this study is an attempt to define the place of traditional Christian values in a digital society. The research hypothesis was the statement that Christian values are not only timeless, but also universal and perfectly fit into the functioning of the digital society. The study uses the method of legal and dogmatic analysis of legal provisions and judgments as well as the analysis of cases of conflicts between Christian values and human rights. In my conclusions, I state that the confrontation of these two systems of values leads to the need to rebuild the organization of Christians. An ideal model may be the diaspora life of people who not only preach but also practice these values.

Keywords: Christian values, human rights, value conflict, digital society, diaspora

INTRODUCTION

The subject of this study is the analysis of the interface between Christian values and human rights, or the concept of human rights, in the context of the dynamic development of IT technologies and the formation of a digital society. While following the media message, especially social media, one gets the impression that these two systems have diverged. Moreover, it seems that between Christian values and human rights there has been indifference, and even a progressive process of marginalization of Christian values. Undoubtedly, the human rights system plays a leading role in the media coverage. There is an attitude of *désintéressement* in relation to Christian values or to present them in the negative light. There are different opinions being often expressed, that according to which, the Christian values limit personal freedom, and they are a sign of backwardness [Lemieszek 2013, 198; Szczyrba 1996, 189–98].

1. AN ATTEMPT TO DEFINE BASIC CONCEPTS

At the beginning of my study, it is necessary to define the basic essential concepts. The basic concept which needs to be defined first is “Christian values.” This concept is most often perceived through the prism of its metaphysical meaning without being related to the analysis of its designate. From this point of view, it should be stated, at the very beginning, that it is not easy to clearly define what Christian values are in connection with a specific catalog of these values. In common understanding, it is assumed that Christian values include those which are included in the so-called traditional values related to the Church as an institution or, more broadly, with Christianity. But it must be remembered that the individual Christian religions in their assumptions differ as to the understanding of these values and to their catalog.

The very concept of “value” belongs to philosophical concepts. According to Plato, values reflect the transcendent prototypes existing in the world of ideas. The first principle and ultimate goal and value is good [Laskowski 1986, 284]. In turn, for St. Thomas Aquinas, God is the highest good, he is the first cause and ultimate goal of existence. A human being strives for this good through his or her actions. The act is the essence of being. While striving to achieve the good who is God, through his or her actions, a human being should be guided and led by the values which result from revelation, and which are written on the pages of the Holy Scriptures [Sienkowski 2019, 236–42]. Today we talk about the values defined in the teaching of the Church’s Magisterium.

Thus, the source of values or laws in the Catholic Church is God himself (*lex Dei*) and the natural law (*ius naturale*). For this reason, it is directed not only to Christians, but to all people. Hence, in the church doctrine one can meet the statement that Christian values are universal values and not only institutional values [Atkin and Evans 1999, 28–31].

What, then, are these specific Christian values which should guide all people? John Paul II, in his message to the participants of the European Scientific Congress in 2002, mentioned the following Christian values: the dignity of the person; the sanctity of human life; the central role of the family based on marriage; education; freedom of thought, speech and expression of one’s own views and religion; protection of the rights of individuals and the right of social groups; cooperation of all for the common good; work understood as a personal and social good; political power understood as service which is subjected to law and reason [Skorowski 1998, 117–29]. In fact, all these values flow directly or indirectly from the Scriptures.¹ Among the above values,

¹ John Paul II, Christian values as the spiritual foundation of Europe. Papal message to the participants of the European Scientific Congress on *Towards a European Constitution?*,

there is one more which should be the most important for all Christianity. It is the so-called the meta-value which is salvation.

Another concept which also needs clarification is “human rights.” Undoubtedly, this concept has replaced another concept which was fundamental to Christianity, namely – “natural law.” Many articles and monographs have been written on the subject of human rights, and numerous domestic and foreign conferences have been organized. Therefore, it is not possible to read everything what has been written about human rights or to cite even the most important scientific or popular science studies in one footnote. Individual human rights are enshrined in numerous declarations and international conventions. Moreover, they have been plugged into many modern constitutions, including the second chapter of the Polish Constitution.

It cannot be ignored, however, that human rights, especially their content and catalog, are constantly evolving. Various attempts are being made to systematize human rights. A fairly common division of human rights is that of civil and political rights, then, the economic, social, and cultural rights.² In turn, K. Vasak, a French lawyer of Czech origin, divided human rights into three categories or generations, i.e., civil rights and liberties, equality rights, and finally collective rights. Nowadays, there is talk of the fourth or even fifth category of human rights related to problems resulting from the robotization of work,³ the introduction of autonomous vehicles, or putting this in other words, these are rights related to the development of artificial intelligence and its impact on human life.

2. THE SOURCE OF HUMAN RIGHTS

It is widely accepted that the source of human rights is the inherent dignity of a human being. Human dignity as a source of human rights is also determined by the Polish legislator in the Article 30 of the Constitution of the Republic of Poland, in which it is decided that “the inherent and inalienable dignity of the person shall constitute a source of freedoms and rights of persons and citizens. It shall be inviolable. The respect and protection thereof shall be the obligation of public authorities.” The very concept of “human dignity” has not been defined or clarified by the constitution-maker, legislator, constitutionalists, or jurisprudence. M. Granat argues that this concept is in

“L'Osservatore Romano” 10–11 (2002). See Wołoskiuk 2011, 185–88.

² This division is justified in two different UN documents from 1966, i.e., the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights.

³ The fourth category of human rights includes the rights of social minorities, which are: religious, ethnic, or sexual. See Stepniak 2019, 97–121.

fact pre-legal and pre-juridical. It is also not a constitutional right because it belongs to the world of values [Granat 2013, 27–33].

Human rights, therefore, do not come from any human legislation, nor do natural rights. Most of the signatories of the Universal Declaration of Human Rights assumed that they are universal, inalienable, and that every human being is entitled to it, regardless of race, colour, gender, property status and religion.

It should also be pointed out that in the latest doctrine of the last decade, one can encounter a different approach to the sources or origins of human rights. According to some experts, human dignity results from the psycho-physical structure of each person and the biochemical and cognitive-neuronal processes taking place in the human brain [Kociołek-Pęksa and Menkes 2018, 125–26; Sitek 2018, 399–411].

Apart from this quite innovative approach to the issue of human dignity, a certain novum is the new systematization of human rights based on the concept of human needs developed by A. Maslow. Indeed, human's needs ultimately result from his or her inherent dignity, or from the natural law resulting from the nature of human being himself or herself created by God. Therefore, it can be assumed that the specificity of human needs derives from the nature or dignity of the human being. His specific needs, such as freedom, the desire to live or property, result precisely from the fact that he or she is ontically a human being [Sitek 2016, 38–43]. Moreover, it is precisely these specific needs, especially freedom, awareness, and the will to live, which distinguish human being from other beings.⁴

3. CONTEMPORARY DILEMMAS RELATED TO HUMAN RIGHTS

Human rights as a concept are related to the events of the nineteenth and twentieth centuries, the period of two great wars, and earlier the period of colonization and the brutal subjugation of countries and continents conquered by selected European countries. The conquered nations wanted freedom and independence. In this context, the concept of individual freedom, the protection of which consists in limiting excessive human interference and control by state organs, has been more strongly emphasized. Freedom understood in this way has its constitutional guarantees.

⁴ The Roman lawyer Ulpian was already considering the need to distinguish human being from animals. Ulp. L. 1 inst. (D. 1.1.1.3): “Ius naturale est, quod natura omnia animalia docuit: nam ius istud non humani generis proprium, sed omnium animalium, quae in terra, quae in mari nascuntur, avium quoque commune est. Hinc descendit maris atque feminae coniunctio, quam nos matrimonium appellamus, hinc liberorum procreatio, hinc educatio: videmus etenim cetera quoque animalia, feras etiam istius iuris peritia censerit.”

Today, the biggest problem related to human rights is the appropriation of this concept and making it an ideology and an instrument of political, ideological and, above all, economic struggle. T. Mazowiecki warned against such a threat already in 1978, when he wrote: “Therefore, no one can claim the right to ideological exclusivity in this area, no one can appropriate it, he can only testify to his understanding of human rights and his commitment to their implementation” [Mazowiecki 1978, 102].

Meanwhile, human rights became susceptible to appropriation by various ideologies, in particular ideologies bound by a common denominator, which is liberalism [Machaj 2010, 27–41]. Human freedom, which is a fundamental value and a human right, has become the foundation for all philosophical trends or liberal ideologies, beginning with John Lock.⁵ Freedom is undoubtedly a manifestation and expression of human dignity, and it is a criterion which definitely distinguishes him or her from all other beings. At the same time, this natural human freedom, along with the entire package of human rights, may be appropriated and used for the purposes of a specific ideology. Since ancient times, there are examples of referring to the idea of freedom in order to achieve specific political goals. Hence, M. Piechowiak rightly emphasizes that understanding the concept of “human rights” always requires taking into account the historical, social, political, cultural, ideological, and currently technological context of the emergence and development of the contemporary concept of human rights and their protection [Piechowiak 1997, 9–10].

Nowadays, it is possible to point to philosophical, political, or economic trends which build their entire axiology and action based on the need to defend the individual. On this occasion, the main mentors of philosophical currents point to the dangers of, *inter alia*, the system of Christian values limiting the freedom of an individual, for example according to them, such a right is the right of every human being to life from conception to natural death. Due to the pluralism of philosophical trends referring to the concept of human rights, especially freedom interpreted in a different way, Immanuel Wallerstein in his analysis of the current situation and his futuristic vision of the world speaks of the enormous chaos of the value system [Wallerstein 2010, 24–40; Turowski 2007, 77–86].

⁵ One cannot speak of one stream of liberal philosophy. In addition to the so-called classical liberalism there are many other types of liberalism, including: social, modern, or radical liberalism. Hence, the principles of liberal thinking include the acceptance of the pluralism of values and final goals which occur in contemporary societies [Sepczyńska 2008, 22–23; Blau and Moncada 2005, 1–5].

4. CHRISTIAN VALUES AND HUMAN RIGHTS

Both systems, human rights, and Christian values, are undoubtedly an instrument of creating a specific morality. Those systems have an impact on human behavior and entire social groups. They are also political ideals. Both systems of values contain a specific catalog of values, including individual freedom.

It should be noted, however, that the system of Christian values most often stands in opposition to the values proclaimed by various political and philosophical trends, by the media, or economic concepts, which make a specific interpellation of individual human rights, especially freedom, in terms of their own immediate needs. It is human rights, not Christian values, which are today the values typical of a digital society which communicates with the use of IT technology. Some experts speak of a postmodern or fluid society [Bauman 2012, 69].

Typical Christian values are replaced by values which are difficult to assign to specific ideologies. There is also no universality of the digital society value system, including human rights. Z. Bauman writes about an ethical vacuum, which is filled by numerous competing forces, each of which demands the exclusive right to interpret the applicable ethical principles, including human rights. In this context, it is difficult to talk about the universalism of human rights, not only because of the numerous violations which are done on all continents, but also because of their different interpretations, for example, by China [Kajtoch 2008, 199–204], Russia [Kuźniak and Ingelevič-Citak 2019, 431–44] or Muslim states [Michałowska 2008, 9–98]. Besides, the Council of Europe treats all violations of human rights differently, for example in relation to Russia, in a more moderate form, also because of political and economic reasons [Dyńia 2020, 35–50].

Such organizations and institutions as Amnesty International or the European Court of Human Rights, and not religious or political centers, have become centers of interpretation or, perhaps, reinterpretation of the content of individual human rights, especially those relating to human freedom. The guidelines formulated by these institutions are incorporated and presented by the media, politics, and courts which resolve possible conflicts between different values, adjudicating on the principles of broadly understood freedom.

The relativity of human rights and the lack of universality are even more evident in their relationship to the business world. The entire modern economy is based on the four fundamental freedoms, which are: the movement of people, capital, goods, and services. A human economic activity is linked through the concept of the social market economy [Bernatt 2009, 5ff]. Besides, in in the Article 20 of the Constitution of the Republic of Poland, it was decided that “A social market economy, based on the freedom of economic activity,

private ownership, and solidarity, dialogue, and cooperation between social partners, shall be the basis of the economic system of the Republic of Poland.” The concept of the social market economy adopted by the constitutional activist assumes the maintenance of high economic growth, low inflation rate, low unemployment rate, while ensuring decent working conditions, the social security system, and the provision of high-quality public goods. Just like the concept of economy, it assumes a high level of protection of human dignity, including his or her freedom.⁶

Despite such a concept of the economy, in a way which is almost imperceptible through the advertising and promotion system, the human freedom is actually limited. Ubiquitous advertising determines a person to choose specific products, services and, consequently, change his or her thinking and system of values [Hostyński 2020, 127–42]. An example of this phenomenon is advertising of abortion or contraceptive products, based on the freedom of choice. Such concept will always lead to the negation of Christian values. The same applies to the promotion of euthanasia, showing it as a good solution for the sick and the elderly.

The antagonism between Christian values and human rights is also noticeable in the views of contemporary philosophers. Ch. Villa-Vicencio, professor emeritus at the University of Cape Town, says the link between Christian values or Christianity as such and human rights is ambiguous. According to this thinker, Christianity has for centuries promoted religious intolerance and the persecution of those who did not recognize the system of Christian values. He further argues that many Christian values today are dismissed as contrary to a human rights culture and moral decency. It cannot be denied that many human rights have their roots in the Bible. They were analyzed especially in those periods when the Church tried to make corrections and strive to build a more humane society. According to this philosopher, the emergence of the concept of human rights in Western culture is, among others, the result of the interaction of Christianity with various social and cultural forces. Hence, it cannot be denied that Christian values enrich the concept of human rights [Villa-Vicencio 2000, 579–600].

Christian values, despite the existing discrepancies, are characterized by a certain stability and universality, regardless of which Christian denominations we are talking about. For this reason, these values are not very susceptible to the dynamics of changes caused by economic, political, and nowadays mainly technological changes in the IT area.

⁶ The concept of a social market economy was implemented by L. Erhard, the German Minister of Economy in the government of K. Adenauer [Zeidler 2017, 75–88].

5. THE PROCESS OF ELIMINATING CHRISTIAN VALUES IN A DIGITAL SOCIETY

The dominant instrument creating the value system in the digital society is undoubtedly business and the related advertising of products and services, which was already mentioned above. Going further, it should be said that more and more business activities are moving to the virtual world, and at the same time newer types of business are being created in this world, especially in the area of games and gambling. A new kind of society is emerging, known as a digital society. This is where people make their dreams come true by purchasing clothes, food, or services. In the virtual world, seemingly universal or global, there has been an exceptional fragmentation of values, so much so that one cannot speak of a single or particular system [Sitek and Such-Pyrgiel 2018, 201–15].

An example of an ideological clash between Christian values and the Internet media is the exertion of as much pressure as possible to leave the church. Articles, interviews, and statements of various ideologues appearing in social media create the impression that the acts of apostasy were mass-produced. Meanwhile, at the end of 2021, there were only 1,334 such situation [Glanc 2021]. In relation to the number of the faithful in Poland, it is not even one per mille. However, this information is described in various ways and duplicated many times in order to induce scale-up phenomena. For example, a statement by a famous person who is an idol for his or her followers is quoted. In addition, to facilitate and encourage people to leave the church, Google Play recently launched the application “AppOstazja” (AppOstasy), the purpose of which is to facilitate the withdrawal from the Catholic Church. This duplicated information, however, does not say that, according to the canon 751 of the Code of Canon Law and the General Decree of the Polish Bishops’ Conference of 7th October 2015 on leaving the Church and returning to the community of the Church, the apostasy may only be made in writing form and in person appearing in order to submit a declaration of withdrawal from the Catholic Church [Fabiańczyk 2017, 53–66]. In addition to manipulating false information about apostasy, statistical data are also manipulated. Often an argument proving the increase in withdrawals from the Church is the decrease in the number of participants in the Sunday mass. Providing these data along with information about apostasy, may give the impression that abandoning participation in the Sunday Mass is recognized as the equivalent to apostasy. Anyone reading such news, unaware of the manipulation mechanisms, may become convinced that one also needs to escape from the Church.⁷

⁷ See *W Google Play pojawiła się AppOstazja. Pomoże wypisać się z Kościoła*, <https://www.dobrepragramy.pl/w-google-play-pojawila-sie-appostazja-pomoze-wypisac-sie-z->

In view of the above discourse, the question arises whether Christian values are slowly passing into the history of humankind, or should other ways of implementation be sought for them?

6. HUMAN RIGHTS AND CHRISTIANITY

The concept of human rights, used in isolation from Christian values, as well as from their foundation in historical conditions, in the social and political context, allow to derive, *inter alia*, claims about the barbarity of individual nations or people living in certain periods, about the lack of tolerance, backwardness or darkness. It should be noted that the above phenomenon is accompanied by the use of contemporary evaluation categories to past events. Here you can cite numerous examples of publications on human rights violations in ancient Rome [Robinson 1998, 325–34]. However, many reliable publications indicate that the concept of human rights was unknown at that time [Bauman 2012, 8ff]. One can only speak of some manifestations of humanitarianism, such as *humanistas* or philanthropy = *indulgentia* [Kupiszewski 1988, 178–83; Tuori and Giltaij 2015, 39–63].

In addition, there are numerous legal and social institutions which have become the foundation for modern thinking about human being. It is impossible to ignore the institution of slavery, which in fact was something extremely shameful in the history of humankind. However, it should be taken into account that the entire society of that time based its economy on slave labor. Roman society was therefore not unique. Nevertheless, it is in Roman law that we find a number of descriptions of specific stories or legal provisions which in some way protected slaves, *inter alia*, against the negative behavior of their owners. For example – when there was a doubt about a person's status, the dispute was always settled in favor of freedom. Even a special official was appointed – *adsertor libertatis*, whose task was to support people striving for full freedom [Brunt 1998, 139–50]. Most importantly, the Romans believed that all people are born free. The division of people into free and slaves came from human law, or to use modern terminology from positive law.⁸

Another example of the lack of a responsible methodology for formulating judgments about past human rights abuses, without taking into account political and social conditions, is the issue of schools with a program for the assimilation of Indian youth in Canada. This program was carried out from 1831 to 1998 largely by various churches, including the Catholic Church. During the

kosciola,6731616458726080a [accessed: 30.01.2022].

⁸ Florent. L. 9 inst. (D. 1.5.4 pr. –1): pr. *Libertas est naturalis facultas eius quod cuique facere libet, nisi si quid vi aut iure prohibetur. 1. Servitus est constitutio iuris gentium, qua quis dominio alieno contra naturam subicitur.*

implementation of this program, there were quite a number of violations of human rights in the modern sense. In the media, especially in social media, the Catholic Church, which has not shown sufficient empathy towards its pupils, has been assigned the main responsibility for this type of negative activity. The fact that it was a program planned and controlled by the Canadian authorities implementing the ideology of colonialism against indigenous peoples was largely ignored in the media.⁹ Although the Prime Minister of Canada apologized to the Indians for these actions by the state, the most interesting cases for the media were the violations of human rights by only the educators of the Catholic Church. Such an incorrect approach to this story, from the point of view of the methodology of thinking, raises not only a negative assessment of the Catholic Church as an institution, but also alienates many recipients of this information from the entire system of values proclaimed by the church. As a result, in Canada as well as in the United States, there were numerous arson attacks on churches and the destruction of objects of worship of the Catholic Church. This negative assessment in no way reached the Canadian state authorities.

Many argue that the human rights system is a kind of utopia. Jimmy Carter, the president of the United States in 1977–1981, stated that human rights should be the rational guide of foreign policy of all countries. Meanwhile, it was the United States which showed a lack of respect for human rights in the 1960s and 1970s, waging a rather cruel war in Vietnam or creating a new model of economy based on consumptionism. Many European countries still had their colonies in Africa or Asia in the 1960s.¹⁰ In turn, the Soviet Union, referring to the concept of human rights and the need to liberate Asian and African countries from colonialism, spreading the ideas of revolutions based on Marxist ideology, created new armed conflicts combined with discrimination, sometimes with the extermination of part of the local population, including in Angola, Afghanistan, in former Zaire or in Cuba [Moyn 2012, 4–10].

According to Jurgen Habermas, human rights constitute a kind of realistic utopia, as they do not lead to the building of collective happiness, but to the achievement of the ideal goal of a just society, incorporating this belief into modern constitutions [Habermas 2014, 37]. According to this philosopher, a realistic concept of human rights can only be developed when all people are simultaneously guaranteed the implementation of all categories of human rights. This intention, however, is a kind of utopia, and therefore an impossible assumption [Raczyński 2017, 67].

⁹ Honouring the Truth, Reconciling for the Future. Summary of the Final Report of the Truth and Reconciliation Commission of Canada, Ottawa 2015, p. 37ff.

¹⁰ Algeria gained independence in 1962. Mauritania 1960, Togo in 1960. So did Nigeria and Cameroon. The most recent independence was Namibia in 1995 and Angola in 1975 [Betts and Betts 2004, 5ff].

7. A PRACTICAL CLASH OF CHRISTIAN VALUES WITH THE HUMAN RIGHTS SYSTEM

Nowadays, politics, economics and various ideologies related to new ICT technologies have the greatest impact on the interpretation of the content of human rights under specific, immediate needs. These factors also determine their hierarchy when it is necessary to weigh them – to decide about the hierarchy of their importance. Thus, it becomes impossible to respect human rights in a sustainable way. The principle of proportionality applied in practice allows for a stronger emphasis of one law over another in the event of a conflict between them [Wiśniewski 2019, 57–70]. It is accepted without any justification that human rights are headed by the freedom of the individual. Such practical and theoretical determinants of the process of applying human rights consequently lead to their appropriation by the user, as mentioned earlier. The effect of these actions is then translated into far-reaching legislative changes. Hence, it is extremely important to analyze the ways in which Christian values are replaced by the values which are hidden under the name of human rights.

One of the basic Christian values is helping other people in need, which is also an element of human rights, including in the law of equal treatment or equal opportunities. It is enough to mention the parable of the Good Samaritans (Lk 10: 30–37). Nowadays, the Church provides help to the needy in various ways, including through Caritas. The media do not provide much information about the activities of Caritas, as it is the case with the huge help of this institution for emigrants from Belarus and Ukraine to Poland.

The situation is different with the Great Orchestra of Christmas Charity, which is powered by a media machine which mainly uses social media. Moreover, this action is supported by numerous social and political organizations. As a consequence, a huge number of young people, as well as the elderly participate in this action. Hence, the average Pole, especially the young generation, connected and associate charity with this initiative and not with Caritas.¹¹

Other activities of Christian organizations in the field of human rights are also gradually being eliminated. An example is the action against priest – Fr. J. Stryczek, the creator of the “Szlachetna Paczka,” the event organized on the occasion of Christmas for many years. As a consequence, the lack of a leader meant that this entire action was largely marginalized. The Easter campaign of Caritas selling candles to cover works carried out by this organization is of less and less social importance.

¹¹ Among the non-profit organizations which receive the most funds from the 1% tax deduction, Caritas ranks only third. See: *Największe organizacje pożytku publicznego*, Forbes, publication from 24.03.2014, <https://www.forbes.pl/finanse/najwieksze-organizacje-pozytku-publicznego/wstbzip2> [accessed: 13.02.2022].

How, then, is the Church to be present in a digital society? It is with the help of social media that contemporary idols and heroes are created. These are no longer saints living in asceticism, practicing the truths of faith, especially the evangelical ones. They are journalists, media figures, athletes, or actors. The system of Christian values is irrelevant in this case. The creators of these ideals or values are no longer any body of people who have a life full of traditional values behind them, but people who are often connected with the business world, and their lives are far from any ideals of traditional society or Christian values. The announcement of a saints of Catholic or Orthodox church is no longer a great event for society. But sometimes, it is an occasion for violent presumptive attacks against those carried to the altars. On this occasion, it is impossible not to point to St. John Paul II, who is also being slandered in our homeland only on the basis of various presumptions.

8. FINAL CONCLUSIONS – WHAT NEXT WITH CHRISTIAN VALUES?

The above analysis of the contemporary philosophical, ideological, political, and economic borderline of human rights and Christian values does not seem to be optimistic. There are more and more areas of Christianity's activity to date, including charity or education is perfectly carried out by non-religious organizations. Social media and the latest IT technologies are used for this. The IT society, living largely in cyberspace, benefits from an extended sphere of freedom. New technologies used in medicine effectively improve the quality of human life and give rise to the belief that human beings are immortal. Under these circumstances, what can Christianity bring to the information society?

K. Rahner, a German theologian, who died in 1984, wrote that the future of Christianity is living in communes or in the diaspora. In this new perspective, it will be difficult to speak of the Church as an institution, how it is understood today. Of course, the structure headed by the Pope will remain. The role of lay people will increase significantly, as it is the case, for example, in the neocatechumenate. Being a member of such a community or being a Christian will no longer be the result of traditional attachment to rites and behavior, but an individual and deliberate decision.

Thus, the era of ideological, political, and even social domination of the Christian religion is passing away. What remains is the pure mission of Christ, which is changeless and timeless. Earlier, I wrote about the Christian meta-value, which is the salvation of human being. It is a value which cannot be given to a person by any other ideology, economic or political force.

From this perspective, however, another doubt arises from the sociological point of view, namely what is the level of demand for this value in modern human being? Looking only briefly at social media, one can quite definitely

say that the topic of human salvation or eternal life in another dimension does not actually appear there. Hence, it is necessary to look for an answer to the following question, does the modern human being, embedded in the digital society, have such a need?

The answer to the above question prompts us to conclude that the future life of Christians dispersed in the diaspora, i.e., in local communes, is inevitable in the near future. At the same time, Christians must function in the world using the latest technologies, including social media, to communicate with themselves and with the outside world. By implementing Christian values, Christians, as a rule, will also implement essential principles of human rights, without political, ideological, or economic overlay.

Living in communes or communities will allow to establish real, and not only virtual, interpersonal bonds. Freedom, especially internal freedom, will become essential. The vision of the life of Christians in the Diaspora is already being realized because Christians are in the minority among non-Christians. The Christian majority in Poland, Slovakia or Italy are exceptions to this rule [Bokwa 1999, 133–42]. Despite being in the majority, however, Christians there no longer have any influence on shaping social or economic policy. This is how Christians have lived for centuries in many African and Asian countries.

Living in scattered communities requires Christians to completely change their attitudes as believers. Their lives must be authentic according to the values in which they believe and which they proclaim. Priests, who lead a transparent life towards the members of their community and the society referred as the digital society, will remain an example and at the same time the keystone of these communities.

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