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RELIGIOUS SOCIAL ADVERTISING AGAINST SECULARISATION OF SOCIETY. THE POLISH EXAMPLE

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Abstract: Nowadays, man has been transformed from animal rationale and animal symbolicum into homo videns, and this state of affairs determines the tools at the disposal of religious institutions to carry out the work of new evangelisation, to contest global secularisation, or to point out the correct moral solutions from a Christian point of view to the problems of today's civilisation. Religious advertising is just such a new tool of information and persuasion. It is one of the elements of communication aimed at promoting values, ideas, services and shaping attitudes and behaviours appropriate to a given religion. It contains certain elements of the sacrum and aims to make recipients aware of their spiritual needs, arouse the desire to satisfy them and indicate the attractiveness of Christianity. It is supposed to create appropriate preferences, show the beauty and positive image of the sender and the "product" that faith provides. A specific type of advertising is a billboard campaign. Poland is the most Catholic country in Europe. At the same time, it ranks first in terms of the rate of secularisation among young people. In Poland, at the turn of 2020/2021, we had an anti-abortion billboard campaign, which was the result of the long-standing policy of the conservative ruling camp against various forms of contemporary secularisation and global secular ideologies. The campaign proved to be controversial and ineffective. The aim of this article is to describe the specifics of social advertising in the context of the issues discussed on the example of the Polish antiabortion campaign.

Key words: secularization, secular society, laicisation, homo videns, social campaign, religious social advertising, abortion, rule of law, catholic country, human being, sacrum.

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1. Introduction. Homo Videns and Religious Advertising

The definition of modern man is based on the abandonment of being in the logosphere in favour of the iconosphere. Following Giovani Sartori, humanity manifests itself with the transformation of the idea of homo sapiens in favour of homo videns (Sartori 2007), where it loses the ability to think symbolically and forms an awareness of the surrounding reality through images. Questioning the ability to think abstractly leads to questioning the ability to perform acts of reflection. Man loses the ability and need to be in the realm of concepts, ideas and thoughts (mundus intelligibilis), which causes the thinking process to require visualisation of concepts. Aristotle's definition of man as animal rationale is a being that creates civilisation, which transformed after Ernest Cassirer into animal symbolicum (Cassirer 1977). The emotional and imaginative elements were responsible for the species distinctiveness of man, whose activity must be seen in terms of symbol-making. And it is precisely the fall of symbolic man that Sartori foresees. The fall of man of which Cassirer wrote as follows: "Man no longer lives in a merely physical world, he also lives in a symbolic world. The constituent parts of this world are language, myth, art, and religion. These are the various threads from which this symbolic web, the tangled web of human experience, is woven. (...) The definition of man as an animal rationale has not lost its power. However, it is easy to see that the definition does not cover the whole field. It is a kind of pars pro toto, it offers us a part instead of a whole." (Cassirer 1977, 80) In this context, it is important to reflect on the competition between 'image' and 'symbolism'. These are two orders that currently have a fundamental impact on the human condition. Typically, their relationship is of mutual contestation. While the ability to think symbolically distinguished the species homo sapiens from animals, the propensity to see brings it closer to primordial nature, to the representatives of the species from which man has descended. Therefore, one may wonder whether a modern man does not by any chance differ from Neanderthals, who, if had not died out 50 thousand years ago, would have created for themselves a world not too different from the world of today (Shreeve 1998, 442–443). The weakening of the capacity for abstract thought, or the ability to abstract, marks a new way of perceiving reality. Our knowledge and our reasoning are based on a 'picture' that does not require us to have a higher activity of the mind.

New media have revolutionised culture through a breakthrough in communication possibilities and access to information. Modern man no longer lives in a world of the hegemony of print as a medium of communication. It can be said that man succumbs to the enchantment in an instantaneous way of all extensions of himself in a form other than himself (McLuhan 2004, 80). The media cease to be merely part of a non-invasive environment. They become a constitutive element of our

existence, an extension of the human nervous system. The iconic orientation of culture, the nodal hypertext of the web translate into a new way of human thinking or, more specifically, one could say that they cause the absence of the necessity of thinking processes. This is an extremely important change: the word needs to be understood, the image just needs to be viewed. *Digital natives*, *Turing's people* (Krechove 1996; Bolter 1990) put an icon in place of a concept, instead of linear, cause-and-effect reasoning a mosaic of facts and sensations is enough for them. The thinking and rational person turns into a looker. To sum up, in Sartori's words: "All knowledge of the species homo sapiens develops in the realm of mundis intelligibilis (the realm of concepts, ideas, thoughts), which is in no way the mundus sensibilis (the world perceived by our senses). The crux is that television reverses the process of development from sensuality to intelligence, it directs us back to ictu oculi, to pure, simple vision. Television produces images and destroys the idea, thus weakening our ability to understand." (Sartori 2007, 27) This state of affairs, when the ability to think with abstract concepts is called into question and when the ability to create symbols is eroded, means that the communication of religious content must also change its nature and adapt it to the new realities of the modern world.

Economic, social and political transformations in the second half of the 20th century, changes in socio-cultural conditions, worldview revolutions and the process of globalisation have led to a situation in which religious institutions must develop new forms of indoctrination, new formulas for dialogue with believers. Given the high degree of de-Christianisation of the modern world, evangelisation must also take on a new form with regard to individuals hitherto uninterested in religion. In the context of the decline of the "symbolic man" and the emergence of the "image man," religious institutions must revise the tools of their activity, which at their core refer precisely to the "symbol" behind which the sacred story is hidden. Events are transformed into symbols, we move from the realm of the profane to the realm of the sacred. The sacrum is expansive and through mythical symbols, reality becomes comprehensible and at the same time sacred in its deepest dimension. As Eliade notes: "Sacredness and secularity are two types of being-in-the-world, two existential situations that man has shaped for himself over the course of history. These varieties of being-in-the-world do not only occupy the history of religion and sociology, they are not only the object of historical, sociological and ethnological research: the sacred and secular modes of existence are conditioned by the different environments that man has occupied in the cosmos, and are therefore also of interest to the philosopher and to every researcher who wants to know all the dimensions of human existence." (Eliade 2008, 11) However, if we assume, following such thinkers as Sartori, that the civilisation in which we live today is based on the contestation of reason and symbol; then the tasks of

new evangelisation require adapting its methods, means, language to the conditions of life, mentality, technological development of contemporary homo videns. The Church is aware of the need for new forms of evangelisation. In the Instrumentum Laboris, we read: "Today, in addition to the more traditional means of communication, such as above all the press and the radio, which, responding to demand, have seen a slight increase in recent years, the new media are increasingly serving the Church's evangelising ministry, enabling interaction at various levels, local, national, continental, worldwide. The potential of these means of communication, old and new, is recognised, and the need is felt to use new social space which has taken shape, using in it the language and forms of the Christian tradition. It is felt that there is a need for careful and common discernment in order to better understand what potential it can represent for the proclamation of the Gospel, but also to perceive in an appropriate way the risks and dangers." (Instrumentum Laboris 2012, 61) The proliferation of a new kind of culture has its benefits, but special attention is paid here to the egocentrism and self-centredness of the individual. The Church affirms that the decline of the old man leads directly to the decline of the old instruments, based on symbols that carried a meaning intelligible to thinking and believing beings. At the same time, the Church cannot negate its fundamental basis of Christian teachings: "The dominance of the emotive dimension in the formation of social relationships and bonds is confirmed. We are witnessing the weakening and disappearance of the objective value of deeply human experiences such as reflection or silence; the importance of one's own opinions is being overestimated. Ethics and politics are gradually becoming a spectacle. The ultimate point to which these dangers can lead is the so-called culture of ephemerality, immediacy, appearances, that is, a society incapable of memory and of the future. In such a context, the new evangelisation requires Christians to have the courage to establish themselves in these 'new areopagi,' finding the means and ways to make present also in these ultra-modern places the heritage of education and wisdom that the Christian tradition preserves" (Instrumentum Laboris 2012, 62). Pope Paul IV argued as early as 1975 that the civilisation of the word is no longer useful and ineffective because of the new way of life, the civilisation of the image (Paul VI 1975). This state of affairs leads to the need to reflect that fresh means should be used to preach the Gospel, which this civilisation has at its disposal. It is impossible not to agree with John Paul II: "The problem facing the Church today is no longer that of doubting whether the man in the street is still able to understand the religious message, but rather the problem of finding a language that will give the Gospel message its proper force" (John Paul II 1989, 5).

It is not difficult to understand why, in times of the hegemony of homo videns, the Church sees the potential for the new evangelisation in advertising. It is the most suggestive means of expression used by the

mass media. Nowadays, it has a profound influence on human beings: it defines their outlook on life, on the world, on themselves. More importantly, advertising shapes people's values, criteria of judgement and behaviour. Advertising is a form of indirect persuasive influence, which uses the means of mass communication as a vehicle for information. Its primary objective is to present the most relevant information about a product. Advertising aims to convince the consumer to "buy" the product. According to J. Jefkins, the main task of advertising is not actually to obtain information of a certain group of people about a product or an idea, but to persuade the consumer to make a purchase decision (Jefkins 1991, 12). In this context, the Church, which tries to "sell," "persuade to buy" its idea creates a kind of "religious advertising." This will certainly be a specific kind of advertising — it will be closest in its definition to a kind of social advertising, where, unlike ordinary advertising, its specific aim is to evoke not so much any attitudes or behaviours, but socially desirable ones. Even if we do not agree that religious advertising is a type of social advertising, we cannot deny that the boundary between the two is very blurred (Maison, Maliszewski 2008, 9; Bogunia-Borowska 2004, 135). However, we can agree that religious advertising certainly has assumptions and goals converging with the ideological social campaign.

It is difficult to find a definition of religious advertising in the literature. Currently, attempts are being made to create one. The Polish researcher Krzysztof Stępniak, who tries to prove in his innovative research that religious advertising is a separate type of advertising, points out that "religious advertising can have a very universal dimension and be timeless. What is called the constant relevance of Jesus' teaching by believers in God can be included in it and read by all who are advocates of natural law or universal values. (...) Faith, as a personal relationship with God, is not a "commodity to be bought" and is not advertised in terms of a "commodity." Faith, as the Church states, is a grace, a certain gift. The Church does not want to "sell" faith through advertising. It can only, through the language of modern advertising, show its value, its beauty, or arouse in the recipients of one or another religious message a longing for faith, God, or the Absolute. It can encourage, through advertising campaigns, the search for something more, showing the apetibilitas of Christianity, making people aware of their longing and hunger for what the Church as a brand advertises or proclaims" (Stepniak 2018, 337–338).

If we accept the above assumptions of the definition of religious advertising, we can analyse religious advertising campaigns in this context. However, we are not concerned with a study of the presence of symbols and ideas in commercial advertising, i.e., the extent to which religious symbolism is used in selling products. It is not intended to be an attempt to answer the question of whether Jesus Christ can be 'sold' like Coca-Cola. According to Maguire and Weatherby's study, religion becomes in most cases, according to secularisation theory, irrelevant to everyday

life, i.e. it becomes impossible to connect it with the product; as well as not being persuasive enough for young audiences (Maguire, Weatherby, 1998, 172). We are interested in advertising as a holistic religious campaign that encourages the search for something more and presents a vision of the Christian man that everyone should want to become or continue to be. In this case, we do not link it to a specific product but treat a certain Christian idea as a non-commercial product itself. Religion responds to an absolutely fundamental, even primordial need of human existence - it gives meaning and purpose to actions and sets the right direction for existence to follow. Indeed, advertising seems in no way related to the sacred sphere if we are talking about a commercial product (Moore 2005; Twitchell 1999, 57). However, when we treat advertising as an expression of belief in a certain idea; that is, when we treat it as a specific kind of social advertising campaign, we can then speak of a distinct advertising message that stimulates in-depth religious reflection and can become a tool used by non-religious institutions to fulfill their mission. In this context, the religious advertising we want to talk about here will be a type of advertising based on a certain "need" which it should arouse in its recipients.

2. Secularisation and the Actions of the Polish Government

As early as 1975, the eminent Polish intellectual Leszek Kołakowski wrote: "All statistics are, or at least seem, unequivocal incontrovertible when they show the decline of religious life and the growth of indifferentism, which are associated almost everywhere with urbanisation and the spread of universal education. (...) One can often read in the newspapers that politics has replaced religion, that the psychiatrist has taken the place of the priest, and that technological utopias have replaced eschatological dreams. All this, at first sight, seems plausible and is confirmed by everyday observation, which shows that intellectuals seek spiritual support from a psychiatrist rather than in a confessional, that they read big weekly magazines rather than parish bulletins, or that more people watch the Apollo launch on television than Sunday mass" (Kolakowski 1984, 166). Secularisation is associated with the broad Enlightenment critique of religion. The Cartesian Cogito placed the human, autonomous "I" at the centre of all interest; while Kant's Copernican Revolution and his a priori synthetic judgements allowed the human individual the power to be the creator of the reality in question. The concept of secularisation is, firstly, the progressive process of secularisation of religion in Western Europe, the weakening of the significance of Christianity in social life considered both from the point of view of the criteria of emancipation and cultural criticism. Secondly, secularisation is connected with the loss of control exercised by the church over a social life, if only through the removal of church authority

from the area of state power. Generally, one can say that secularisation is the de-Christianisation and de-churchisation of wide circles of contemporary societies (Zduniak 2006, 159). The Church is aware of the growing threat of progressive secularisation: "Features of a secularised way of conceiving life also mark the daily conduct of many Christians, who often find themselves susceptible to influence or even conditioned by the culture of the image, with its contradictory patterns and impulses. The prevailing hedonistic and consumerist mentality leads them to a superficial lifestyle and self-centredness that is not easy to resist. "The death of God" preached in past decades by many intellectuals is giving way to a sterile individualism. The danger of losing also the most basic elements of faith is real, and the consequence can be spiritual necrosis and dryness of heart, or, on the contrary, substitute forms of religious affiliation or fuzzy spirituality". (Lineamenta 2011, 6).

Poland is one of the most Catholic countries in Europe. The Pew Research Center indicates that Poland has the highest percentage of believers in relation to the total population (87%) [Pew Research Center. 2018]. The survey also shows that Central and Eastern European Catholics are more conservative on social issues. At the same time, however, the PRC institute's research, which has been conducted for almost 10 years, shows that Poland, with the highest ratio of declared Catholics in Europe, ranks first in the world when it comes to the rate of the secularisation of youth and young people [Pew Research Center, 2018a]. In accordance with the Constitution of the Republic of Poland of 2 April 1997, public authorities maintain impartiality in matters of religious, philosophical and philosophical beliefs, ensuring the freedom of their expression in public life (Konstytucja RP 1997, art. 25 par. 2). The relations between the state and all churches and religious associations shall be shaped on the basis of respect for their autonomy and mutual independence of each within its own scope, as well as cooperation for the good of man and the common good (Konstytucja RP 1997, art. 25 par. 3). The Polish state is therefore not a religious state but a secular state. However, since the 2015 parliamentary elections, the majority of seats to the lower house - the Seim - have been won by politicians from the Law and Justice party and they have been in power until today. The ideology of this party is a combination of social and national conservatism. In their programme, one finds clear and unquestionable declarations in relation to religion and the worldview represented by their representatives. The problem that Poland has been facing for a long time is the rule of law and law-making that violates the principles contained in the Constitution on freedom of religion and conscience. The 2019 political agenda includes a strong statement on the protection of life and the particular threat to the family: "Threatening to the family and parenthood in Poland is also the spread of gender ideology. Its spread is artificial, conditioned primarily by streams of funding, largely external. Nevertheless, its influence is growing, especially among young people, and it contributes to the growth of attitudes that are unfavourable to starting a family and having children. Putting up barriers to the spread of gender ideology is important" (Prawo i Sprawiedliwość 2019, 11). Moreover, PiS combines Polish tradition and Polish patriotism with the teachings of the Catholic Church, thus building the political identity of the nation. It emphasises the convergence between the teachings of the Catholic Church and national tradition with regard to the family. In a direct way, PiS points out that the Church is the depositary and preacher of the universal moral teachings known in Poland. The party's social conservatism manifests itself very strongly, even dangerously, when it places the Church in a privileged position: "It has no competition in the wider social sphere, and therefore it is fully legitimate to say that in Poland the moral teaching of the Church can only be opposed to nihilism. We know it from history – the attempts of the invaders or communists to instil a different system of values usually meant in effect a rejection of humanistic values and a relativisation of the ethical code. For these reasons the specific status of the Catholic Church in our national and state life is exceptionally important; we want to maintain it and we believe that attempts to destroy and unjustly attack the Church are dangerous for the shape of social life" (Prawo i Sprawiedliwość, 2019, 15). After these declarations, it is not difficult to understand that Law and Justice party is a particular opponent of euthanasia, eugenics, experiments on the human genome, abortion on demand. The party does not declare the liberal statement that the limit of my freedom is the freedom of another human being. It travesties it by stating that the limit of human freedom is to be human dignity. Respect for the individual is defined as the subjectivity of the human being, which extends throughout his or her life. PiS reacts very negatively to contemporary ideologies and the worldview of global secularisation of the state. It is hostile to LGBT circles and gender ideology. The world media was outraged at the words of Polish President Andrzei Duda, who said during the election campaign: "We are told to believe that LGBT are people. And that is simply ideology" (Reuters, 2020; The Guardian, 2020; Los Angeles Time, 2020). Country Reports on Human Rights Practices reads: "During the year several government officials made anti-LGBTI or homophobic public statements. In presidential campaign remarks on June 13, President Andrzej Duda asserted "LGBT ideology" was a form of "neo-Bolshevism" and "even more destructive" than Communism itself. The former interior minister and sitting Member of European Parliament Joachim Brudzinski wrote on Twitter on June 13 that "Poland without LGBT is most beautiful." Minister of Education and Science Przemysław Czarnek stated on June 13 (he was not yet minister at the time) that LGBTI persons were "not equal to normal people." On July 30, Deputy Minister of State Assets Janusz Kowalski declared the entire country should be an "LGBT-free zone" (Country Reports on Human Rights Practices 2020). It is becoming a fundamental problem in Poland that the ruling party is putting the ideas of its political programme into practice in a questionable way and beyond the - properly understood - rule of law. Its activity is based on "changing the law" in order to make it difficult, even impossible, for institutions, positions and citizens who contradict the views of the ruling party to operate. In its report, the Helsinki Foundation for Human Rights describes the situation in Poland as a threat and a violation of human rights: "The years 2015-2019 are the period in which we record the greatest regression in the protection of human rights in Poland since 1989. The ruling majority, despite lacking sufficient votes to amend the Constitution, has introduced a number of changes to the state system, thus creating threats to the protection of the rule of law and the principle of the tripartite division of power. By adapting the law to political ends, the rule of law was replaced by the rule with law" (Helsińska Fundacja Praw Człowieka 2019, 5). The Foundation points out that since 1989, despite numerous difficulties and complex problems, Poland was becoming a democratic state that strengthened the protection of human rights and freedoms. Since the rule of the Law and Justice party, fundamental changes in the state system have not been without impact on the human rights protection system. These include changes in the functioning and politicisation of the Constitutional Tribunal, the Supreme Court, common courts and the prosecutor's office. In addition, the situation in Poland is aggravated by restrictions on the independence of the Ombudsman and the subordination of public media to the ruling majority.

Alongside the crisis of the rule of law and independence of institutions and the shrinking space for human rights (freedom of assembly, freedom of speech, LGBT rights, rights of foreigners), in 2020 Poland struggled with a crisis on women's rights – the problem of legality of abortion. PiS, in all its political actions and law-making, takes up the fight against forms of social life that are the result of secularisation. It does not accept changes in this area and tries to impose on citizens solutions in line with the teachings of the Catholic Church. The ruling party is departing from the principle of neutrality and tolerance with regard to individual freedom. It is not looking for compromise solutions, but is imposing the rule of law, which is in accordance with the ethical code and moral law of one religion - Catholicism. Together with the growing dislike of the Catholic Church - the problem of paedophiles in Polish churches, the growing process of apostasy in particular among young people, the growing rate of citizens who consider the relationship between the state and the Church too close (62.5%) (SW Research 2019); we can say that Poland is a country that takes part in the progressive process of secularisation. This has been fought against since 2015 by the political programme of the ruling party, which uses the tools of the rule of law to violate the rule of law and the guarantee of human rights. An example becomes the Constitutional Court judgment of 22 October 2020, which states that the provision allowing the termination of pregnancy when prenatal tests or other medical indications point to a high probability of severe and irreversible foetal impairment or an incurable disease, is contrary to the Polish Constitution (Trybunał Konstytucyjny 2020). This is the first change since 1993, when the abortion compromise, which had functioned for several decades under various governments, from left-wing through conservative to liberal, was passed in Poland. According to the applicant, the previous regulations legalised eugenic practices in relation to a child that had not yet been born, thus denying it the protection of human dignity. In the justification, the judge of the Constitutional Tribunal stated that "the Tribunal upholds the view that human life is a value at every stage of development and as a value originating in the constitutional regulations, it should be protected by the legislator not only in the form of regulations guaranteeing the survival of a human being as a purely biological individual, but also as a holistic being, for whose existence appropriate social, living and cultural conditions are also necessary in their entirety. - In the opinion of the Constitutional Tribunal, the child in the prenatal period of life, as a human being with an inherent and inalienable dignity, is a subject with the right to life, and the legal system must guarantee due protection to this central good, without which this subjectivity would be crossed out" (Trybunał Konstytucyjny 2021). This is an evident justification of a judicial decision, where the argument is the moral norm of a particular religion. If Article 38 of the Constitution of the Republic of Poland on the protection of life is understood in such a way that human life begins at conception, then this is a moral solution recognised by one religious group - Catholics. This is against the growing tendencies of progressive secularisation of citizens of the Republic of Poland.

3. Social Advertising in the Face of Laicisation of the Polish Society

Activists accused the Law and Justice party of using the timing of the sharpest third wave of the COVID pandemic to prevent street protests by women. In Poland, due to the pandemic, there was a ban on gatherings of more than 5 people. Despite this, the scale of the protests was enormous. In all probability, these were the largest protests since the political changes in Poland in 1989 (The New York Times 2020). According to some commentators, they were the largest street protests in Poland's history and were anticlerical, anti-Catholic and anti-government in character. It was a protest for the secularisation of the Polish state in the face of growing abuses by the ruling party, which were justified by Christian morality. Despite the fact that the majority of citizens of the Polish state supported the women's protests and expressed support for the abortion compromise which was in place, the Polish Government did not give in

and, on 27 January, the Constitutional Tribunal published the justification for the judgment on abortion and, on the same day, the contents were published in the Polish Official Journal.

The billboard advertising campaign of the "Our Children Foundation - Education, Health, Faith" became a response to the society's struggle for the possibility of the secularisation of the Polish state and a reaction to the wave of protests in connection with the Constitutional Tribunal's verdict. The visual layer of the representation consists of an image of a healthy, beautiful foetus, turned upside down, which is enclosed in a conventional heart-shaped uterus. Billboards appeared on a huge scale all over Poland. During the first weeks, it was difficult to say what the campaign might be about. It was only with time that graphics with the caption "perinatal hospices" started to appear. Such places are a Catholic alternative to abortion. There, mothers can (and now, according to the current law, must, as they have no other choice) wait for the birth and death of their child. The campaign was absolutely anti-abortion in nature. On the foundation's website, we read: The foundation "is a charitable initiative based on three pillars: Education - Faith - Health. Its goal is to support families as the natural and most important educational environment for humans. One of the basic tasks carried out (...) is the programme for supporting motherhood and protecting the life of the unborn from the moment of conception" (Fundacja Nasze Dzieci – Edukacja, Zdrowie, Wiara 2021). And in the tab about hospices, it justifies its activity: "We are here so that the conscious decision of parents to give birth to a child burdened with a serious illness would turn out to be the most right decision in their lives" (Fundacja Nasze Dzieci – Edukacja, Zdrowie, Wiara 2021). Some of the posters are accompanied by an inscription stylised in the child's handwriting: "I am dependent, I trust you." This was an obvious reference to the image of Jesus Christ the Merciful with the words: "Jesus, I trust in You." Soon, graphics with the face of an unborn child from an ultrasound scan with the inscription "I am 5 months old" appeared on Polish streets, or a poster with the baby's legs in the womb, stylised as a prenatal photo, with the inscription "I am 11 weeks old." Then there were the billboards, where a slogan written by the baby's hand appears on a white background in red paint: "Love you mum and dad." It turned out that at the same time a campaign was launched by the association "Community of Difficult Marriages Sychar", which cooperates with the foundation, on saving marriages and defending society against divorce. On the organisation's website, we find: "The charism of the Community of Difficult Marriages SYCHAR is the quest of its members for the healing of a sacramental marriage in crisis. Cooperating with Jesus Christ - God, in every situation, even hopeless from a human point of view, it is possible to revive a marriage. (...) Catholics, do not advise or justify civil divorce, because civil divorce of sacramental spouses is a great DISEASE infecting other marriages!" (Sychar 2021).

There is no doubt that the advertising campaign we were dealing with had a religious character. One Polish researcher has defined that we are dealing with two types of religious advertising. The first of these is 'missionary advertising'. This type of advertising "is connected with the tradition of ancient rhetoric, which saw persuasive actions as a way to the common good, combining the person of the sender of the message with appropriate ethical education, and finally, in the era of Christian rhetoric, seeking in rhetoric a tool to teach important religious content. An ethically-minded rhetor - in this case, the sender of the advertising message - directs the recipient's thought towards more or less generally outlined spiritual horizons or ideas that reflect on spirituality topics unambiguously" (Szewczyk-Haake 2015, 95). This campaign does not fit the first definition. Instead, one can attribute to it one of the characteristics of the second type: "the sender here is someone who dictates standards, judges what is good (important, valuable...) and what is not, while membership of a group of users of this good (important, valuable...) thing determines a person's true worth. The persuasion does not serve here merely to stimulate reflection, to establish community; on the contrary, the addressee clearly competes with the sender of other messages promoting his products, intending to achieve a persuasive victory at the expense of other advertisers; thus, the principle prevails here: "Whoever is not with us is against us." (otherwise also close to the evangelical formulation - cf. Lk 11:23)" (Szewczyk-Haake 2015, 95). The 'product' in this context, the 'desired behaviour' resulting from the accepted ideas, must be chosen instead of what is proposed by the competing 'product' - the competing behaviour, the competing ideas. While the researcher referred the types of advertising to a completely different description of advertising reality, this aspect of her study can be attributed to a religious social campaign. This is justified by the fact that the starting point of such a campaign is a clear, sharp moral distinction of what is good and what is evil, which does not allow exceptions under any circumstances, nor does it allow relativisation and subjectivisation of a situation which, from an ethical point of view, is subject to absolute criticism.

Despite a certain 'gentleness' in the visualisation of the Polish social campaign – after all, on billboards we see a child in the womb, a baby's handwriting, a foetus' leg – its tone is very expansive, one could even say 'aggressive'. This is how it will probably be perceived by every person who is an atheist, non-Catholic, anti-cleric, simply not associated with the Catholic environment. Moreover, among Catholics, the reach and content of the billboards have often been viewed negatively, despite the consensus that abortion must be considered a sin under the social teachings of the Catholic Church. The billboard campaign here, however, has above all a specifically persuasive character. In this context, it does not provide space for discussion or reflection on an idea, a belief, a possible desired

behaviour. On the one hand, the advertising action was carried out visually - the language of advertising requires brevity and effective conciseness. The posters featured colourful inscriptions in children's handwriting, the slogans were short, but very meaningful, as were the fragments of photographs of the unborn child - the things that usually delight, such as tiny feet or the shape of the foetus' head. It seems, however, that a religious advertisement or a social campaign presented in such a way does not serve ideological disputes. Despite the fact that it makes a mockery of the choice between spiritual values and the global values that result from the development of a capitalist and consumerist society; it is perhaps more likely to allow for an open debate about this choice. More importantly, when we participate in or are the recipients of a "Jesus Christ or Coca-Cola" advertisement, we actually have a real opportunity to make a decision that does not carry pejorative connotations. When it comes to such a sensitive issue as abortion we always describe it as a drama of a woman who makes such a decision, regardless of her worldview and religion. Therefore, it is not difficult to understand that the above campaign was not assessed positively by the majority of Polish society. Very often there were expressions related to "anger" towards the campaign and the aggressiveness it entailed. Above all, the cruelty towards women and the lack of subjective treatment of women were pointed out. It was also pointed out that no one can be forced to be heroic, which is what the Polish law does and what this campaign is about. The campaign promoted perinatal hospices, which in the political context are presented not as an alternative but as a substitute for the possibility of early termination of pregnancy. Surveys show that the campaign was ineffective: a survey commissioned by the Federation for Women and Family Planning shows that most people did not change their opinion on abortion under the influence of the billboards. 82.1% of those surveyed who had seen the billboards admitted that the campaign had not changed their views on abortion. 6.7% of respondents said that because of the posters their views had liberalised. On the other hand, 8.6% answered that they had no opinion on this issue. Only 2.6% of the respondents admitted that their views had become more conservative under the influence of the billboards (Federacja na rzecz Kobiet i Planowania Rodziny 2021).

One of the first, although not the most significant, areas of criticism of the social campaign was the number of billboards that literally flooded Poland's cities. This can be described, in a way, as a "billboard expansion". Both in February and in March, the analysed campaign was among the most reachable advertisements on Warsaw streets (the capital of Poland). In terms of outdoor space, it overtook the marketing campaigns of telecommunications giants – Play and Plus, whose representation in the capital was almost twice as small (CitiesAi 2021). Media house Media People estimated that the advertising campaign only in November cost

over 970 thousand zloty, in December over 3.9 million zloty, and in January over 12.3 million zloty. Media People admittedly stipulated that the total amount – over PLN 17.2 million – is the amount before discount. After the discount, it may amount to about PLN 5.5 million. The activists cooperating with Media People calculated that, according to the statutory activity of the Our Children Foundation, it would be possible to finance 40 thousand hours of psychological help, feed 4655 children a year, rent 4702 rehabilitation beds, buy 1868 wheelchairs for children with cerebral palsy or send children with trisomy to 1640 weekly rehabilitation camps (Bednarek 2021).

The graphic of the foetus in the womb itself was subject to criticism. Despite the fact that it was aesthetically pleasing, referred to a joyful situation, and usually, such graphics evoke positive emotions and reactions of the advertisement's recipients; together with the later appearing phrases referring to "perinatal hospices" or the slogans "I depend on you, I trust you," it started to be perceived very negatively. The campaign was accused of deliberate manipulation - in the graphics, the foetus resembles a newborn baby, which is healthy and fully developed. The abortion ban, however, concerns foetuses with incurable diseases and the probability of severe and irreversible handicap. The graphic must therefore show a foetus within the 11th week of life with the visible characteristics of these diseases. Furthermore, the image of the mother is omitted here. Only the child is taken seriously while the woman, a human being for whom the decision is painful, is left out. One can only imagine how a woman feels when she is on her way to the hospital to have an 11week-old foetus with an irreversible disease removed, and she passes a billboard with the slogan "I am dependent on you, I trust you." The campaign, although the graphics themselves were not shocking, was controversial in nature and achieved the same goal as shockvertising. Also controversial was the issue of the graphic's author, Ekaterina Glazkova, who issued a statement in support of Polish women and their protest over the verdict, and herself spoke out about the manipulation in connection with her work, which carried a completely different message than the one used in the anti-abortion campaign. "This illustration was painted as something positive, as the personification of the joy of motherhood, but definitely not a symbol of the oppression of women's human rights. As for myself, I can say that, as a woman and as an artist, I fully support Polish women in their struggle for their right to make choices. This art was NOT drawn in the context of abortion or its prohibition, and certainly not in the context of politics. This is definitely not about killing children, as some people call it. But this is also not about violence against women, forcing them to give birth. This is about the emotions that a mother can experience when she CONSCIOUSLY and INTENTIONALLY is going to become a MOTHER (or a father). Being a parent is a blessing, raising a child is a kind of art. BUT. This is not the only true way of life. No one has the right to force another person to become a parent. So I repeat, this picture was not originally about all that things" (Jekaterina Głazkowa, Comment to the illustration on Instgram, December 11, 2020).

The above campaign aroused much controversy. The response of the pro-government, public media was an attack on left-wing circles and the ideas of social revolutions we face in the progressive secularisation of European countries: "Billboards with an unborn child in the womb in the shape of a heart irritate those who think they can shut down the truth. You see beauty, goodness, love, and you are ordered to destroy, to paint over, to ridicule. Once again, we find that in the clash between ideology and facts, the left prefers to reject the facts and to persist in an ideology that leads it to anti-human acts. To kill a child, one must first dehumanise it. In order to disgust this billboard campaign promoting life, love and family, one has to climb the Himalayas of hypocrisy." The response of the campaign's opponents was an online fundraiser for the environmental billboard campaign "Love Does Not Exclude." The poster immortalised a child with a handprint on his face from the impact. The boy is wearing a bag with rainbow colours and a caption referring to the pro-life campaign appears: "Love me, mum and dad." The second significant response was a month-long billboard campaign by the Great Orchestra of Christmas Charity (nomen omen having "heart" as its logo), an organisation which is widely criticised by clerical and pro-government circles; however, it is the largest organisation in Poland (proposed for the Nobel Peace Prize) and probably the most trusted one, which breaks records of annual fundraising and which in its statute points to activities serving to protect human health, in particular, that of new-born babies. It is difficult to find a neonatology ward in Poland without equipment bearing the foundation's logo. The posters showed newborn babies and a meaningful inscription written by a child's hand: "I am! Thank you WOŚP Foundation and medics for life and health!."

The above anti-abortion billboard campaign is undeniably a religious advertising campaign. It meets the requirements of the definition of both advertising – the condition of information and persuasion, as well as a cultural phenomenon. It can also be specified that it was social advertising, as it set itself the specific objective of evoking not any attitudes and behaviours, but socially desirable attitudes and behaviours." It should be borne in mind, however, that the above analysis allows us here to point out some kind of divergence from the general definitions due to the religious nature of the campaign. Due to the nature of the problem it touches, it does not offer the possibility of compromise and the top-down choice carries a moral judgement. The campaign was also political (even if the centre of power did not finance it). It was a positive response to the activities of the conservative centre of power and the most controversial justification of the Constitutional Tribunal judgment in Poland. It was the result of a long struggle against contemporary, global

forms of the secularisation of societies and tolerance towards forms of life which are not accepted by the Catholic Church. At the same time it was a form of a certain manipulation, and despite the fact that visually it was characterised by mildness, following the idea that the task of the sociology of image is "tracking down the hidden, implicit functions of an image, [...] distrustful search for the »second meaning bottom« and the hidden code of analysed iconic materials" (Drozdowski 2004, 10); it was characterised by aggressiveness and even cynical play on the emotions of women affected by the problem of abortion.

In the introduction, we have identified some of the problems we face in the modern world. Institutions of a religious nature must deal with them in the context of seeking new forms of evangelisation and new forms of struggle in the face of the deepening process of secularisation in the world. The social campaign we encountered in Poland at the turn of the year fulfilled the conditions for its introduction. For obvious reasons, the billboard was part of the homo videns reality. The Foundation had to use new tools of persuasion to present the desired attitude to abortion. The image shocked and made it impossible to be indifferent to the social problem posed. The reaction of Polish society, however, contradicts Sartori's thesis that an individual does not have to think with the help of an image. Although the image acquired its fullness only with the appearance of the word, the image itself stimulated thinking and resolution. Stepniak pointed out that the element that appears in advertising is the element of sacrum (Stepniak 2018, 331). We were dealing here with a very strong persuasion. We can say that the dichotomy between sacrum and profanum in this case in particular - holiness and heroism versus sinfulness and murder – created great tension and evoked excessive emotions. No one was indifferent to the graphic, but the Polish public chose the *profane* - despite the fact that it is usually less popular in social campaigns. We pointed out that the language of religious advertising is usually supposed to show the value and arouse the beauty of faith in the recipient. This time, the campaign did not encourage the search for the apetibilitas of Christianity.

Figure 1. Main image of the religious social campaign. Graphics by Ekaterina Glazkova.



Source: https://www.fundacjakornice.pl/pl/o-fundacji [01.07.2021]



Figure 2. "I am 11 weeks old."

Source: https://citiesai.com/en/blog/plakaty-z-sercem-zdominowaly-warszawe-jest-ich-dwa-razy-wiecej-niz-reklam-znanych-operatorow-komorkowych/ [01.07.2021]



Figure 3. "Life"

Source: https://citiesai.com/en/blog/plakaty-z-sercem-zdominowaly-warszawe-jest-ich-dwa-razy-wiecej-niz-reklam-znanych-operatorow-komorkowych/ [01.07.2021]

Jestem zależny

ufam Tobie

www.fundacjakornice.pl

Source: https://citiesai.com/en/blog/plakaty-z-sercem-zdominowaly-warszawe-jest-ich-dwa-razy-wiecej-niz-reklam-znanych-operatorow-komorkowych/[01.07.2021]

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