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**(IM)PURITY IN THE MEDIA ON THE BASIS OF THE FILMS  
*50 SHADES OF GREY AND CAROLINE***

**Introduction**

The issues of sex and human carnality have always been of great interest for the mankind. Therefore, it should not be surprising that also the media frequently deal with matters related in different ways to human sexuality.

The aim of the analysis below is drawing one's attention to the subject of purity as it is presented by the media, on the basis of the chosen films by means of performing a comparative analysis. It was decided to explore the idea of chastity in the media on the basis of the movies dealing with human carnality, sexuality and chastity. The first is *50 Shades of Grey*, directed by Sam Taylor-Johnson, and the other *Caroline*, directed by Dariusz Regucki. The first one was released in Poland on the 13<sup>th</sup> February 2015 on the occasion of the Valentine's Day, while the latter on the 21<sup>st</sup> November 2014.

So, how is the issue of notions of chastity and unchastity in the media defined on the basis of these two films? How can one interpret manifestations of these two ideas in the media? The first stage of the researches aimed at defining these two terms, purity and impurity – their etymology and meaning. Then the films were chosen and the main criterion here was the subject matter related to chastity and unchastity. Defining these two terms allow qualifying *50 Shades of Grey* as a film concentrating mainly on the idea of the impurity, while *Caroline* deals with the notion of purity. The comparative analysis of both pictures al-

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lowed defining the notions of chastity and unchastity in the context of the media.

During the first stage of this research of notions and purity and impurity have been defined, on the basis of the proper reference books. Next, the chosen movies were analysed thoroughly, in order to define the true look of the purity and impurity noticeable in both movies – in their activities, as well as in the behaviour and dialogues of the main protagonists. The third stage of the research assumed creating a synthesis of the material achieved on the basis of analysing the two pictures. At this moment it became possible to present the conclusions, pointing out, first of all, that the media are rather poorly interested in the subject of chastity. However, this inspired the authors to drawing other conclusions in the form of the postulates, concerning how the media presents the subjects of purity and impurity.

### Understanding of the terms „chastity” and „unchastity”

According to the *Dictionary of the Polish Language* „chastity” means „not soiled”, „not misty, clear”, „consisting only of the elements appropriate for itself”, „not mixed with anything else, not misshapen”, „distinct, regular”, „maintaining sexual restraint”, „noble, virtuous”, „sonorous, sounding harmoniously”, „not indebted”, in colloquial language „obvious, complete”<sup>1</sup>. One can distinguish personal purity and purity of the premises and in this sense the synonyms of this notion are the following: hygiene, sterility and tidiness. There is also the purity of sound (resonance), purity of the substance<sup>2</sup>, purity of the intentions (honesty) and, last but not least, chastity of life understood as virtuousness and innocence<sup>3</sup>.

E. Wnuk-Lisowska has noticed that from the perspective of the religious studies chastity „is recognised by all religions [as – ed.] a specific value, which at most times is defined by negation as lack of any blemish in the ritual or ethical sense. (...) In many religious systems purity of the body is indispensable for someone wanting to start praying, and therefore the worshipper must perform ablutions (...). Next, in order to protect him or her from any filthiness it is necessary to put a special mat on the ground. Purity is also related to the mind: it is kept in the state of chastity by means of performing proper formulas and gestures (...), which force one’s mind to concentrate on these activities, helping thus to focus the attention of the worshipper on the prayer, and – as the faithful believe – keep the witchery, evil spirits or Satan away. The purification rituals

<sup>1</sup> *Dictionary entry „czystość”, Słownik języka polskiego*, ed. W. Doroszewski, <http://sjp.pwn.pl/szukaj/czysto%C5%9B%C4%87.html>, [access: 13.07.2015].

<sup>2</sup> „The term defining the suitability of a given substance for a specific purpose: industrial fabrication, production of materials to be used for a specific purpose, scientific research, chemical analysis”. See. *Dictionary entry „czystość substancji”, Encyklopedia PWN*, <http://encyklopedia.pwn.pl/haslo/czystosc-substancji;3890051.html>, [access: 17.07.2015].

<sup>3</sup> Ibid.

assume also some food and drink prohibitions (...), as well as refraining from certain activities, like, for example sexual acts or touching objects recognized as impure. A man or a place that as a result of violating the prohibition became impure must undergo purification rituals. The most common symbols of chastity are: the lily – in the Christian iconography it is an attribute of Mary, the Mother of God and a symbol of virginity; and lotus – a symbol of purity popular especially in Asia<sup>4</sup>.

Unchastity is the negation of purity. According to the *Dictionary of the Polish Language* it means „not compliant with the ethical rules which are in force in a given environment”, „unscrupulous”, „containing extraneous and unwanted elements”, „unclear, blurred”, „about the sound: not harmonious, distorted”, „about some activities: imprecise, poorly made”, „not compliant with the rules of a given sport discipline”<sup>5</sup>. A synonym of the unchastity (in the context of mind and morals) is promiscuity.

The issues of purity and impurity are also noticeable within the sphere of the teaching of the Catholic Church, in the biblical theology (in the ritual meaning), but above all within the field of the sexual ethics – as a part of the moral theology or just as a subject related to the so-called theology of the body. Based on these branches of theology, chastity means „the successful integration of sexuality within the person and thus the inner unity of man in his bodily and spiritual being”<sup>6</sup>. It is, therefore, related to the carnality and sexuality of the man. When used by the Church, the term „purity” refers to the following issues:

– heart, having in mind the regaining „by virtue of the grace of the redemption accomplished by the Christ (...) the inner harmony lost in Paradise because of sin”<sup>7</sup>;

– love understood as being guided selflessly by the good of the other person<sup>8</sup> or dedicating oneself to the Lord, choosing God over human goodness<sup>9</sup>;

– sexuality, i.e. keeping the harmony and order in the sphere of sex in accordance with the chosen way of life<sup>10</sup>.

### **Faces of unchastity in *50 Shades of Grey***

The first face of the unchastity in *50 Shades of Grey* is sex understood as a contract, service and product. It does not involve any real relationship, com-

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<sup>4</sup> E. Wnuk-Lisowska, *Dictionary entry „czystość”, Encyklopedia PWN*, <http://encyklopedia.pwn.pl/haslo/czystosc;3890049.html>, [access: 17.07.2015].

<sup>5</sup> *Dictionary entry „czystość”, Słownik języka polskiego*, ed. W. Doroszewski, <http://sjp.pwn.pl/szukaj/nieczysto%C5%9B%C4%87.html>, [access: 14.07.2015].

<sup>6</sup> *Katechizm Kościoła Katolickiego*, 2337.

<sup>7</sup> Jan Paweł II, *Homilia podczas mszy św. w Sandomierzu*, 1.

<sup>8</sup> Jan Paweł II, *Familiaris consortio*, 33.

<sup>9</sup> Jan Paweł II, *Vita consecrata*, 204.

<sup>10</sup> Jan Paweł II, *Evangelium vitae*, 97.

mitment or responsibility. The main protagonist, Christian Grey, chooses a female partner and offers her a contract to sign, which precisely defines the conditions regulating their mutual sexual contacts. In order to describe this face of the unchastity more clearly, a fragment of the conversation between the protagonists and of the above-mentioned contract shall be presented below:

- You mentioned paperwork.

- Yes.

- What paperwork?

- Well, apart from the NDA, a contract saying what we will and won't do.

I need to know your limits, and you need to know mine. This is consensual, Anastasia.

- And if I don't want to do this?

- That's fine.

- But we won't have any sort of relationship?

- No.

- Why?

- This is the only sort of relationship I'm interested in.

- Why?

- It's the way I am.

- How did you become this way?

- Why is anyone the way they are? That's kind of hard to answer. Why do some people like cheese and other people hate it? Do you like cheese? Mrs. Jones – my housekeeper – has left some for a late supper.

(...)

- These are the rules. They may be subject to change. They form part of the contract, which you can also have. Read these rules and let's discuss.

Rules

Obedience:

The Submissive will obey any instructions given by the Dominant immediately without hesitation or reservation and in an expeditious manner.

Sleep:

The Submissive will ensure she achieves a minimum of eight hours sleep a night when she is not with the Dominant.

Food:

The Submissive will eat regularly to maintain her health and wellbeing from a prescribed list of foods. (...)

During the Term the Submissive will wear clothing only approved by the Dominant. (...)

Exercise:

The Dominant shall provide the Submissive with a personal trainer four times a week in hour-long sessions at times to be mutually agreed between the personal trainer and the Submissive. (...)

**Personal Hygiene/Beauty:**

The Submissive will visit a beauty salon of the Dominant's choosing at times to be decided by the Dominant. (...)

**Personal Safety:**

The Submissive will not drink to excess, smoke, take recreational drugs or put herself in any unnecessary danger. (...)

**Personal Qualities:**

The Submissive will not enter into any sexual relations with anyone other than the Dominant. The Submissive will conduct herself in a respectful and modest manner at all times. (...) She shall be held accountable for any misdeeds, wrongdoings and misbehaviour committed when not in the presence of the Dominant.

Failure to comply with any of the above will result in immediate punishment, the nature of which shall be determined by the Dominant.

Another face of the impurity in *50 Shades of Grey* is power understood as dominating over the other person, also in the sexual context. The male protagonist determines and organises the life of his partner according to his own needs and vision. This makes him feel happy and satisfied.

Finally, the third image of the unchastity is a complete lack of referring to the spirituality and transcendence, everything in this film is limited to the material, corporeal and temporal dimensions of the world in which the main protagonist is the lord and master. In this world he is the god who desires to shape the reality himself. He despises objections or interference of the other people, since he wants just for himself the absolute power of creating his own life, as well as the life of his partner.

### **Faces of chastity in the film *Caroline***

The first true look of the purity in the movie *Caroline* is that of love. *Eros* is here subordinate to love, remaining thus in the background. It is an integral part of the human love. But the foreground element is the goodness of the other person derived from God, both in the life of Caroline and of the married couple who becomes re-joined after a period of separation. The scene below depicts the moment when the spouses meet again after a long period of living apart.

- Mark (*Caroline's father*): It's for you.
- Barbara (*Caroline's mother*): Thank you, how beautiful.
- Mark: Eighteen... It's for our wedding anniversary.
- Barbara: You remembered, and I forgot, although...
- Mark: Wait, I have a present for you.
- Barbara: Silver?
- Mark: You never liked gold.
- Barbara: But what is this idea about? Why the ring?...
- Mark: It's from Michael... from the sanctuary in Zabawa (Blessed Caroline Kózka Sanctuary in Zabawa – ed.)

- Barbara: I'm sorry... I really could not go with you then.

- Mark: I know. You know, young people give each other such a ring when they promise themselves to live in chastity until their wedding day.

- Barbara: Well, I suppose I do not fall into this category.

- Mark: When I was praying at her grave, I hit upon an idea to give you such a ring. It is for people who want to rebuild their family or marital relationships, just like we do. Well, do you want it?

(Barbara kisses Mark).

Experiencing human love as related to God is also shown by the subplot concerning the seminarian Przemek, who fell in love with a woman, but after having taken to his grandfather and the Fr. Michael decides to choose priesthood. It is not equivalent to giving up the human love or denying it. Przemek chooses to become a priest because he feels it shall provide him with deeper and more perfect love, which means loving and serving other people.

Another face of purity is freedom. The sixteen-year old Caroline enjoys it to such an extent that when she faces losing her chastity she chooses to die that to taint her own purity. This kind of freedom can also be noticed in case of the life of the above-mentioned married couple and the seminarian Przemek. In these cases it is understood as choosing the good. Turning to evil things like drugs, for example, is not a free choice, because in the end it leads to enslavement, or even death.

The third image of chastity in the film *Caroline* is the faith. Caroline has an intense relationship with God. He is the motive of her actions and decisions. It is worth stressing that she was not a kind of mystic, but that he recognised God in real people and the nature. Such a face of purity is also noticeable in the lives of the remaining heroes of this movie. It presents the world in which the existence of God is something natural.

The following dialogue between the seminarian Przemek and the Fr. Michael illustrates one representation of the chastity described above:

- Przemek: I wanted to tell you something, Father...

- Fr. Michael: What happened?

- Przemek: (...) I have taken the decision.

- Fr. Michael: What is your resolution?

- Przemek: I fell in love.

- Fr. Michael: Are you sure?

- Przemek: Yes.

- Fr. Michael: Maybe it's just a temptation. Everyone of us is exposed to it, especially a priest. Do you know why? Because we are sinners. A priest is not a kind of an astral body, but he is a physical person, with all its consequences. And the soul... Five years after I took the holy orders I met someone. She was a very attractive woman. I was really infatuated with her. (...) Thank God nothing serious happened between us, but in the sphere of feelings and emotions it was – as the young people say today – done and dusted...

- Przemek: Why are you telling me this, Father?
- Fr. Michael: My father confessor in the seminary told me then a very important thing. That the temptation might play a positive role in the life of a priest. Even more – that overcoming it can make him free and allow him for spiritual growth. It was a landmark in my life in the priesthood.

### **Images of the impurity in the chosen films – synthesis**

In these movies we can observe two completely different attitudes towards human sexuality, i.e. with two varying anthropologies: one of them is entirely corporal and physical (*50 shades of Grey*), while the other both corporal and spiritual (*Caroline*).

Anthropology of *50 shades of Grey* is characterised by the following attributes:

- sex is treated solely in the physical and biological way;
- a partner is reduced to the role of an object;
- multiplying the sexual experiences in the hope of achieving the depth of being together;
- getting rid of any shyness;
- drawing attention to oneself, especially in the sexual context;
- sexual behaviours with the elements of sadism, masochism, fetishism and exhibitionism.

This anthropology leads to promiscuity and unchastity. Sexuality deprived of tenderness and love finally leads to loneliness (in the film about Grey both protagonists are sad and lonely in the end).

On the other hand, the anthropology of *Caroline* is marked by the subsequent features:

- love is based on the authentic relationship with the other person;
- a man is treated in the holistic way – from the angle of both the body and the spirit;
- purity is a way of being with another person;
- freedom is an important element of the human live;
- real reference to God;
- its power is equal to victory over unchastity, corporal temptations (freedom of sexual impetuosity). Controlling the sensual desires is very difficult to maintain, since it assumes harmony of the human aspirations.

In *Caroline* God is a person, who enters into a love relationship with the man, while the same man enters into a love relationship with God. And since the Christian God is a loving person, he is not deprived of the *Eros*, as stated Pope Benedict XVI in the encyclical *Deus caritas est*: „We have seen that God’s *Eros* for man is also totally *agape*. This is not only because it is be-

stowed in a completely gratuitous manner, without any previous merit, but also because it is love which forgives”<sup>11</sup>.

As for the media message of these anthropologies, the first one gained much more popularity from the recipients. *50 Shades of Grey* was released on the 9<sup>th</sup> February 2015 all over the world, while in Poland – on the 13<sup>th</sup> February 2015, on the occasion of the Valentine’s Day. During just this first weekend over 830 thousand spectators watched this movie<sup>12</sup>. From the 13<sup>th</sup> to the 15<sup>th</sup> February in many Polish cinemas it was the only film to be watched, which resulted in over 17 million PLN income<sup>13</sup>. Thus, it was a record of the Polish contemporary cinematography, both in the context of the audience number, as of the financial success. And, moreover, this film was shown in almost every cinema all over Poland. A similar popularity was observed all over the world. Outside the USA, this movie appeared already in 58 countries. Combined income of *50 shades of Grey* amounted to 240 million dollar after that first weekend. Apart from that, the record containing the music from the film was certified Gold<sup>14</sup>.

Another of the chosen films, *Caroline*, was released on the 21<sup>st</sup> November 2014, 3 months before *50 shades of Grey*. In this case the statistics are completely different. The movie was not welcomed with such an enthusiasm. It was to be seen in just a few small cinemas and parish houses. It was not discussed about on the first pages of the newspapers, just like *50 shades of Grey* was.

Naturally, a question appears: what was the reason of such enormous popularity of the movie about Grey? Why does unchastity enjoy such popularity both in the media and among their recipients? On the other hand, why *Caroline* aroused so little interest, i.e. why purity itself is not so popular? Is it just the matter of the efficient distribution, strong cinematic industry and big money which is behind it, or maybe of the natural curiosity of people, concerning the intimate sphere of their lives?

### **Chastity and unchastity in the media – final conclusions**

For the media purity is not attractive at all. It tends to be superficially associated with suffering, lack of love and pleasure, with sacrifice and loneliness. As such, it has a pejorative connotation. For a contemporary media recipient choosing a pure style of life is thus very little tempting, appearing to be rather a symbol of unsuccessful personal life<sup>15</sup>.

<sup>11</sup> Benedykt XVI, *Deus caritas est*, 10.

<sup>12</sup> <http://kultura.newsweek.pl/filmy-erotyczne-piecdziesiat-twarzy-greya-walentynki-2015.galeria,356903,1.html>, [access: 14.07.2015].

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> However, the motif of purity was used in advertising. One of the examples is the advertisement of the campaign organised by the Virginity House in 2008, referring – among others – to the idea of virginity and addressed to the young people aged 19-25. Since this

The media are very strongly interested in the theme of sex. In itself, it is not unusual, since sex plays a very significant role in human life, because it is an expression of the ability to give another person tenderness and love. It also represents the ability to enter into an incredibly intimate and deep relationship. Hence, by nature and assumption sex is something extremely good, also because it is a physical act in a result of which fertilization takes place and a new human being can be born. It is one of the two most important powers of the man – prolongation of human life, the other one being defending this life. However, sex may become destructive, when it is deprived of love, real relationship and reference to authentic good of the other person. Such understanding of the sexual life, aiming mainly at satisfying one's need for pleasure and physical needs, leads to promiscuity and life lacking dignity.

Media are not a good source of the truth concerning human life. Their message is fragmentary, and portrays only these aspects of life, which are received eagerly by the recipients, i.e. mainly the light and pleasant life's elements. Hence such an enormous interest in sex. It can be noticed easily that the media follow one dominant rule – sex can sell everything<sup>16</sup>. It became a way of advertising many different goods – from perfumes up to steel tiles and car navigation. T. Reichert from the Grady College of Journalism and Mass Communication at the University of Georgia pointed that „sex sells because it attracts attention. People are hard-wired to notice sexually relevant information, so ads with sexual context get noticed”<sup>17</sup>.

There are also situations in which sex is combined with religion. The authors of such techniques are aware of the fact that by promoting unchastity, they overstep certain boundary, which is important for the man, namely that purity is a kind of value – perhaps even something sacred. Overstepping this boundary, neglecting all the rules and evoking controversies are another technique which the media use to draw the recipients' attention<sup>18</sup>. The clash between something sacred and something unholy intrigues, which is also visible in *50 Shades of Grey*. The names of the two main protagonists have very deep religious meaning. His name is Christian, which in Greek means „devoted to the Christ”, or just a Christian in the sense of a person who believes in the

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topic was presented in a mocking and provocative way, numerous complaints were directed to the Council of Ethics in Advertising. The people protesting against this campaign claimed that these advertisements put to shame the value of the premarital chastity.

<sup>16</sup> See. M. Dyś, *Seksualność i erotyzm w przekazie medialnym*, „Zeszyty Społeczne KIK” 14 (2006), p. 209-218.

<sup>17</sup> [http://nauka.pap.pl/palio/html.run?\\_Instance=cms\\_nauka.pap.pl&\\_PageID=7&dep=282219&CheckSum=599232278](http://nauka.pap.pl/palio/html.run?_Instance=cms_nauka.pap.pl&_PageID=7&dep=282219&CheckSum=599232278), [access: 13.10.2015].

<sup>18</sup> About the controversion on the advertising see: M. Grębowiec, *Reklamy kontrowersyjne i ich wpływ na podejmowanie decyzji nabywczych przez konsumentów*, „Zeszyty Naukowe Polityki Europejskie, Finanse i Marketing” 3(2010), no 52, p. 444-455; A. Węglarz, *Pan Kowalski i reklama kontrowersyjna*, „Brief” 10(2004), no 61, p. 54.

teaching of Jesus Christ. She on the other hand is called Anastasia – the name derives also from Greek (*anastasis*) means resurrection<sup>19</sup>.

Interest in corporality and eroticism translates itself also into the plots of the feature films (see the comparative analysis of two movies presented above in this article), but also into the film genres. Over the last few years one may observe a development of a new film genre which might be described as a “romantic” erotic film. A classical erotic movie would be occupied primarily with sensuality, human body and sexual intercourse, while the “romantic” sub-genre depicts also some feelings, but not necessarily any deeper bond. The viewer seems to be engaged and deeply concerned with the future of the protagonists’ „relationship”, just as it happens in the case of Grey’s phenomenon. This film is also easily comprehensible for everybody only because it is just „about love”.

The consequence of excessively exposed sexuality, understood mainly as a physical pleasure, might be superficial presentation of love, sometimes with a dose of irony, as a value very rare nowadays<sup>20</sup>. The media do not fight for love and do not cherish it as a supreme good. The moment the first obstacle appears within a relationship, partners are just changed immediately. Love is a basis of chastity and therefore media which do not show what the true love is do not popularize the idea and value of purity. The shallow treatment of the theme of chastity shall remain just a „church-related” topic, uninteresting for everybody, establishing thus a false image of Christian values.

The reason for such a great interest of the media in impurity should be searched for, among others, in the progressing commercialisation of the media. Dedication to the mainly erotic themes is also a result of the consumerist style of life. According to M. Drożdż, it is characterised by „the domination of possessing and consumption; the basic motive of human activities is the uncontrollable desire to satisfy immediately all one’s cravings; nearly every situation becomes an area and source of consuming life; commercialization of the spiritual values; utilitarian and economic values become the basic criterion of judging all the others spheres of human life; spiritual ideas and values are treated as the „usable commodities”; dominance of the hedonistic values; preference for situational and relativistic ethics”<sup>21</sup>.

As for the matter of chastity – unchastity in the context of the media can, there is, however, the other side of the coin. Paradoxically, one can easily notice, how much is the external purity valued by the media: white shirt, white teeth, white furniture, clean and bright living spaces, as well as the ecological movements, which are nowadays stretched to unnatural limits (protests, tree-

<sup>19</sup> <http://www.behindthename.com/>, [access: 13.10.2015].

<sup>20</sup> A. Draguła, *Czystość seksualna i media. Wrogowie czy sprzymierzeńcy?*, in: *Wychowanie do czystości – utopia czy zadanie*, ed. J. Kochel, Opole 2011, p. 138.

<sup>21</sup> M. Drożdż, *Medialna władza nad wartościami*, in: *Media – czwarta władza?*, t. 2, ed. M. Gołda-Sobczak, W. Machura, J. Sobczak, Poznań-Opole 2011, p. 67-68.

sits), healthy food (organic), and detoxification of the organism. In the context of the media analysis it is worth asking whether this external purity is not a kind of compensation for losing the chastity of the heart and body, which is ignored or stigmatized by the media, the result being the recipient left on his own with all his or her moral doubts. Why is it so that people are more ashamed of having yellow teeth than of their own sexual unchastity?

An example of using the theme of chastity for commercial purposes is the advertisement of the mineral water *Kropla Beskidu*, being a part of the campaign called *the Pure Side of Life*. It has been initiated by such companies as McCann Worldgroup, Next, Fortis, MediaCom Warsaw and Rc2. The content of the commercial is as follows: „Purity – it is my source of it and what fills me in. This is what I am looking for when I want to find myself. Purity is what is most important. I can see thanks to it. *Kropla Beskidu* – a pure life”<sup>22</sup>. On the website of the ad’s authors one can read: „It is not just about choosing the mineral water, but also about the choice of values respected by *Kropla Beskidu*. Through *Pure Life* campaign. This brand offers what is most important in life: primal purity and safety guaranteed by the source where the water comes from, marked by the passion of the people who create it. *Kropla Beskidu* is a natural mineral water suitable for the whole family, which reminds how important is living in harmony with the nature and maintaining the balance between the body and spirit on everyday basis”<sup>23</sup>.

### **Chastity in the context of the media message**

On the basis of the comparative analysis of two films and the reflection concerning the interest of the media in the sphere of sex one could ask how should chastity be portrayed by the media. How to convey the meaning of living in purity by means of picture, sound and word? These questions are included in the axiological reflection on the contemporary mass media, presenting the fundamental problem: How should the media create messages about moral values? From the contemporary culture „new boundaries of the mission of the Church”<sup>24</sup> emerged, as well as new challenges concerning message about the values. On the basis of the theology of the media, having its primary source in the teaching of the Church, one could create some directives on this subject:

– **to broadcast messages courageously and with creative intelligence**

Such attitude was promoted by Pope John Paul II in his post-synodal apostolic exhortation *Christifideles laici* published in 1988: „For this reason the Church calls upon the lay faithful to be present, as signs of courage and intellectual creativity, in the privileged places of culture, that is, the world of education – school and university – in places of scientific and technological research, the

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<sup>22</sup> <https://www.youtube.com/watch?v=nixteX2Ce3g>, [access: 20.10.2015].

<sup>23</sup> <http://www.cocacola.com.pl/2080.html>, [access: 20.10.2015].

<sup>24</sup> Jan Paweł II, *Christifideles laici*, 44.

areas or artistic creativity and work in humanities”<sup>25</sup>. Broadcasting of the values must be characterised by courage and lack of complexes. The value itself to be broadcasted – its dignity and importance – demands such a behaviour. One cannot inform people about something one is ashamed of. On the contrary, one is supposed to show to the others an advantage of life – a virtue which makes the human life beautiful and unique.

**– to broadcast in an attractive way**

Value is a value in itself. It means „having good points”, expresses a characteristic of „something, which is good in a certain regard”<sup>26</sup>. Since chastity is a value, it is enough to make it appealing in itself. However, not everyone is able to perceive this attractiveness. In the sphere of the media, the value of purity may be presented only by those, who experience it everyday, on the regular basis, drawing from it joy and thanks to it living their lives to the full. A person who does not truly believe in the sense of this value shall not be able to speak about it so that it would sound credibly. In the context of the Word of God, Pope Benedict XVI stressed that „it is important to make the Word of God attractive by giving it substance in your programmes and broadcasts to move the hearts of the men and women of our time and to take part in the transformation of our contemporaries’ lives”<sup>27</sup>. However, we should also remember his other words spoken on another occasion: „a Church that seeks to be particularly attractive is already on the wrong path, because the Church does not work for her own ends, she does not work to increase numbers and thus power. The Church is at service of another: she serves, not for herself, not to be a strong body, rather she serves to make the proclamation of Jesus Christ accessible, the great truths and great forces of love, and reconciling love that appeared in this figure and that always comes from the presence of Jesus Christ. In this regard, the Church does not seek to be attractive in and of herself but must be transparent for Jesus Christ”<sup>28</sup>. The attractiveness of broadcasting the messages is necessary then, but it must not be exaggerated.

**– to broadcast using the newest techniques and different types of the media**

As a value, chastity should be presented by possibly many different media. If not in the commercial ones, choosing rather such topics, which would make them more financial profit, then perhaps in the social media, accessible to eve-

<sup>25</sup> Ibid., 46.

<sup>26</sup> Dictionary entry „wartość”, *Słownik Języka Polskiego*, <http://sjp.pwn.pl/sjp/wartosc;2534732.html>, [access: 13.10.2015].

<sup>27</sup> Benedykt XVI, *Słowa, które wysyłać w eter, są echem odwiecznego Słowa. Przemówienie do uczestników kongresu katolickich rozgłośni radiowych (20.06. 2008)*, [http://www.opoka.org.pl/biblioteka/W/WP/benedykt\\_xvi/przemowienia/radio\\_20062008.html](http://www.opoka.org.pl/biblioteka/W/WP/benedykt_xvi/przemowienia/radio_20062008.html), [access: 13.10.2015].

<sup>28</sup> Benedykt XVI, *Podróż apostolska Benedykta XVI do Wielkiej Brytanii. Konferencja prasowa w samolocie do Wielkiej Brytanii (16.08.2010)*, [http://www.opoka.org.pl/biblioteka/W/WP/benedykt\\_xvi/inne/gb-prasowa\\_16092010.html](http://www.opoka.org.pl/biblioteka/W/WP/benedykt_xvi/inne/gb-prasowa_16092010.html), [access: 13.10.2015].

rybody. The Church has frequently promoted using the forms of communication and transferring information<sup>29</sup>. It encouraged not necessarily publishing purely religious contents but rather „to witness consistently, in one’s own digital profile and in a way one communicates choices, preferences and judgments that are fully consistent with the Gospel”<sup>30</sup>. According to his words, one can present the way of values by means of really tiny gestures and activities in the social communication networks<sup>31</sup>.

The above-mentioned suggestions concerning the media message in the context of chastity – or the values altogether – do not, of course, exhaust the topic, which is an extremely difficult matter, being a serious challenge both for the broadcasters and the recipients. However, it is worth asking questions about the values in the media, monitoring, among others, the dynamics of the interest they arouse among the recipients. A meticulous surveillance and scientific research in this sphere are the key element of searching for the positive practical solutions.

### Summary

Issues related to the eroticism frequently appear in the media and this is the context in which the authors of the following text concentrated on a closely related and yet opposing matter. They decided to ask about the broadly defined chastity and the purity of heart, mind and body (the terms chastity and purity, as well as unchastity and impurity, shall be used interchangeably). How is this topic presented by the contemporary media? Simultaneously, they ask how the issues related to the lack of such purity, e.g. in the physical context, are treated by the media.

The authors made an attempt to explain this by presenting a comparative analysis of two films they chose as serving best for their purpose. The first is

<sup>29</sup> Benedykt XVI, *Kaplan i duszpasterstwo w świecie cyfrowym: nowe media w służbie Słowa. Orędzie na 44. Światowy Dzień Środków Społecznego Przekazu*, „L’Osservatore Romano” 3-4(2010), p. 6-7; Benedykt XVI, *Milczenie i słowo drogą ewangelizacji. Orędzie na 46. Dzień Środków Społecznego Przekazu*, [http://www.vatican.va/holy\\_father/benedict\\_xvi/messages/communications/documents/hf\\_ben-xvi\\_mes\\_20120124\\_46th-world-communications-day\\_p1.html](http://www.vatican.va/holy_father/benedict_xvi/messages/communications/documents/hf_ben-xvi_mes_20120124_46th-world-communications-day_p1.html), [access 10.03.2013]; Benedykt XVI, *Serwisy społecznościowe: portale prawdy i wiary; nowe przestrzenie ewangelizacji. Orędzie na 47. Światowy Dzień Środków Społecznego Przekazu*, „L’Osservatore Romano” 3-4(2013), p. 10-12; B. Drożdż, *Internet w duszpasterstwie Kościoła. Próba sformułowania zasad*, „Perspectiva. Legnickie Studia Teologiczno-Historyczne” 1(2004), p. 185-202.

<sup>30</sup> Benedykt XVI, *Prawda, przepowiadanie i autentyczność życia w erze cyfrowej. Orędzie na 45. Światowy Dzień Środków Społecznego Przekazu*, <http://www.opoka.org.pl/aktualnosci/news.php?s=opoka&id=35869>, [access 12.01.2013].

<sup>31</sup> See: S.T. Schroth, J.A. Helfer, *Catholic Church and Social Media*, in: *Encyclopedia of Social Media and Politics*, vol. 1, ed. K. Harvey, Washington 2014, p. 234-237.

*50 Shades of Grey*, directed by Sam Taylor-Johnson, and the other *Caroline*, directed by Dariusz Regucki.

During the first stage of this research of notions and chastity and unchastity have been defined, on the basis of the proper reference books. Next, the chosen movies were analysed thoroughly, in order to define the true look of the purity and impurity noticeable in both movies – in their activities, as well as in the behaviour and dialogues of the main protagonists. The third stage of the research assumed creating a synthesis of the material achieved on the basis of analysing the two pictures. At this moment it became possible to present the conclusions, pointing out, first of all, that the media are rather poorly interested in the subject of chastity. However, this inspired the authors to drawing other conclusions in the form of the postulates, concerning how the media presents the subjects of purity and impurity.

**Key words:** axiology of the media, media theology, chastity/purity, unchastity/impurity, sex in the media, *50 shades of Grey*, *Caroline*.