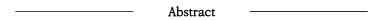# A Study on the Implications of Christian Education on the Relationship between the Formation of Faith and Digital Literacy*

Hyoung-Seop Shin (Associate Professor, PUTS)
edu1014@gmail.com

Abstract

The purpose of this study is to find the implications of Christian educa-tion on the relationship between the formation of faith and digital literacy in the Korean society, which is rapidly changing within the fourth Industrial Revolution today through critical conversations on educational contexts. Over the past decade, Korean society has lived in an era of rapid and radical change more than any other time through a new way of life called the Fourth Industrial Revolution. The Korean church is also facing the reality that it must fulfill its urgent mission to deliver the unchanging truth in an ever-changing era.

With this in mind, this study (1) identifies digital literacy as an essential competency requested in the era of the fourth industrial revolution by ex-amining the relationship with congregation's life as well as its definition and contents, (2) discovers educational rationale for the relationship be-tween faith formation and digital literacy by applying educational context of Christian education with attention to the educational efficiency of digital literacy, and (3) finds educational implications of digital literacy by re-con-ceptualizing the contents, context, role of teachers and students, and eval-uation in the context of Christian education. I hope that this study will help Christian education serve for the spread of the Gospel of Christ and the realization of the kingdom of God on this earth through digital media

---

in the future more time-responsively and mission-practically.

《 Keywords 》

Digital Literacy, the Fourth Industrial Revolution, Faith Formation, Mapping Christian Education, Competency

I. Introduction

Historically Christianity has delivered the unchanging truth in a constantly changing world(Pazminyo, 2003, 7). Christian education has been striving to help God's people believe in Jesus as the Christ and themselves as Jesus' disciples who build the kingdom of God in a rapidly changing world deliberately and systematically(Koh et al., 2015, 30). In this process, Christian education has had ongoing critical conversations between the transcultural truth revealed through the Bible and changing educational contexts rooted in concrete and specific historical, social, and cultural circumstances of the time. Over the past decade, Korean society has been living in the era of the faster and radical change than any other era through a new way of life called the Fourth Industrial Revolution. The Korean church also faces the reality of having to fulfill the urgent mission of transmitting unchanging truth in a changing era.

The purpose of this study is to find the implications of Christian education on the relationship between the formation of faith and digital literacy in the Korean society which is rapidly changing through the Fourth Industrial Revolution today through critical conversations of educational contexts.

Firstly, this study will identify digital literacy as an essential competency requested in the era of the fourth industrial revolution by examining representative scholars who research its meaning and the relationship with congregation's life. Secondly, this study will discover the relationship between faith formation and digital literacy by applying educational context of Christian education with attention to the educational efficiency of digital literacy. Finally, the author will find educational implications of digital literacy by re-conceptualizing the contents, context, teacher and students' role, and evaluation in the context of Christian education.

II. Understanding of Digital Literacy

1. Definition of Digital Literacy

Korean society has passed the third industrial revolution, which was called the era of the knowledge and information revolution through computers and the Internet, and lived the fourth industrial revolution, which experiences innovative changes in human life, including economy, culture, science and education, since the early 21st century(Schwab, 2016, 11-12). Advanced information technology and machines at the center of the fourth industrial revolution are used as mediums by software or devices that digitally transmit various multimedia signals, such as voice and video, called digital media(Kim, 2018). Digital literacy refers to the knowledge and abilities newly required in the lives of people living in the era of the Fourth Industrial Revolution, which refers to the understanding and expression of digital media and the ability to obtain nec-

essary information(Kim, 2013). Lee Sook-jung defines media literacy as "the ability to access necessary content through various media, interpret media content critically based on understanding media, and to creatively produce media content to express one's thoughts, but take responsibility for its influence, and use media to participate in social communication(Lee, 2018, 47)." The competency of digital literacy means first having media access on a technical and cognitive level that finds and filters out various digital media materials and critical understanding to critically analyze and assess who, how, why, and for what purpose the content is made. Also, people equipped with digital literacy have creative expression ability to creatively express, produce, reconstruct and share their thoughts and values to the media and social communication ability to communicate and participate in public discourse(8-9). Kim Hyo-sook also argues that digital literacy should go beyond functional technology in digital media and be reformed into cultural competencies such as lifestyle, culture and value systems that are participated and acquired through the media(Kim, 2013). Kim Kyung-hee points out for the reasons why media literacy is needed as follows. Firstly, there is the lack of the ability to distinguish and respond to information compared to the large amount of information poured on the digital platform, secondly, the emergence of prosumer as a consumer and producer, thirdly, increasing self-absorption due to the light human relationship between smartphones and social media, and fourthly, the request for a life of connectivity and communication between the virtual world and the real world(Kim, 2018, 20-39).

2. Extending the concept of digital literacy

The term "digital literacy" is used by Paul Gilster in his book "Digital Literacy"(Gilster, 1997, 1). The concept of digital literacy used by Gilster was defined in the early 2000s as a consensus meaning of the ability to understand and use various forms of information from various sources through computers, but expanded beyond the 2010s to include values, minds, creativity, sharing, and communication(Lee, 2011, 24-27). Canada's Center for Digital and Media Literacy explains that digital literacy refers to the social, ethical, reflective, and practical abilities experienced in relation to media in everyday life, learning, working and spending leisure time beyond the technical aspects of accessing and processing information (Canada's Centre for Media Literacy online; https://mediasmarts .ca/digital-media-literacy/general-infomation/digital-media-litera cy-fundamentals/intersection-digital-media-literacy). In detail, digital literacy includes the ability to use these digital-based communication tools, critical evaluation of digital media, contextualizing and making reasonable judgments, efficient sharing of the content of one's media with others, and actively participating in society using digital media(Hwang, 2020, 63). The International Society for Technology in Education(ISTE) introduces the capabilities requested for digital literacy in six capacities, such as creation and innovation capabilities, communication and cooperation capabilities, research and data capabilities, critical thinking capabilities, problem resolution, digital citizenship, and conceptual understanding(The International Society for Technology in Education online:https://id.iste.org/docs /pdfs/20-14_ISTE_Standards -S_ PDF.pdf). In summary, digital literacy was understood as a consultative meaning of information

acquisition and technological aspects, but its meaning and scope are gradually expanding to understanding, production-sharing, and value-practicing aspects.

3. The Fourth Industrial Revolution and the Request for Digital Literacy Competencies

Now, we are living the life of the Fourth Industrial Revolution, where innovative changes occur that cannot be found in the human history due to the convergence of advanced information technology and machines. These changes strongly affect every aspect of our lives, not just in the digital sector, but in economics, society, physics, biology, education, and healthcare, and it changes the way we understand, interpret, apply, and respond to the human world. First, through the technology and convergence of the Fourth Industrial Revolution, communication and information exchange between person and person, person and community, and community and community can be made possible beyond time and space. Cyber space is no longer a non-real space but a physical but non-real space(Rheingold, 1993, 21), and people's thoughts, beliefs, and values that are shared and shared through cyberspace are shared and connected very quickly and easily through online networks and digital media. This style of fourth industrial revolutionary life, with its hyper-timed and hyper-spatial characteristics, asks citizens living today for knowledge and technical skills on digital-based operating devices, including rapidly changing and evolving digital media. Second, the super-intelligence of the Fourth Industrial Revolution, which analyzes and applies market requests faster and more accurately than humans, rapidly changes the structure of design, production

and distribution for the existing public in the era of on-demand consumption(Kim et al., 2016, 353-354). At the heart of the so-called smart factory, which analyzes more accurate data more accurately, produces faster, and puts consumers in the market, judges, and applies digital media collection, analysis, judgment, and decision-making on the market and society are requested.

To sum up, digital literacy has become a present existence, not a future choice, for us living in the era of the Fourth Industrial Revolution, which is characterized by hyper-time, hyper-space, super-intelligence, super-personalization, and super-convergence. People living in this era are asked for knowledge and concept of digital media, technical competence to collect and operate information, self-directed critical competence to understand and reasonably judge the contents of digital media, communication ability to reproduce and share information in a given situation and context.

III. Relationship between Digital Literacy and Faith Formation

This chapter examines how digital literacy, which is requested during this era, is related to the process of building a congregation's faith, a key event in Christian education. Furthermore, it critically examines how the core competencies of digital literacy relate to events of transmission of faith, and what approaches can make education effective.

1. Understanding Faith and Faith Formation

Faith is a long-standing and continuing core subject of Christian education. John Calvin understands faith as knowing clearly through the Holy Spirit the promise of the gospel of God in our intelligence(Calvin, 1960, III. 2. 7). This faith is a knowledge of God's people's mind and intelligence, and includes a whole religious life, including the life of godliness and sanctification. As such, Christian educators are attempting to understand faith in various ways as a gift that can only be obtained by God's grace, not by humans. Thomas Groom understands that faith is an act of intellectual knowledge of God given by grace, an emotional dependence on God, and even a practice of life(Groome, 1999, 57). For Groom, faith is only a gift as God's grace, but at the same time, it is emphasized that religious education is requested in the process of receiving and transferring God's gifts appropriately. Sara Little also strictly distinguishes between knowledge of God and the propositional statements, but emphasizes that there are several areas where Christian education can reasonably help form and change Christian belief systems such as identity in the community, experience and tradition, and connections to the world and community(Little, 1983, 18-21). James Fowler understands faith as an area of universal human interest, a worldview in which humans learn and interpret the world about the meaning, value, and purpose of their lives(Fowler, 1981, 5). For Fowler, Christian faith is a journey of seeing, interpreting, and reacting to the world, accompanied by a journey to study concepts and propositions from experience and relationships with God. John H. Westerhoff III understands that faith can be received by God's people through their participation in the

rituals, experiences and practices of the faith community, encompassing knowledge of God, existence as God's people, and practice of life(Westerhoff, 2000, 51). As such, it can be understood that faith as a gift of grace that only God can give is formed and transformed through a relational journey in which reasonable knowledge and practice, will, emotion, experience, and mystery interact with each other in the individual and community.

2. Mapping Christian Education and Digital Literacy

One of the representative Christian educational approaches to recognizing faith formation as a key event and to studying Christian educational responses is mapping Christian education studied by Jack L. Seymour, Margaret Ann Crain, Maria Harris, and Donald Miller(Seymour et al., 1997). They address four key themes found at the site where faith is formed such as religious instruction, faith community, spiritual growth, and transformation, and provided specific ways to approach Christian education in the field where it takes place.

1) Religious Instruction and Digital Literacy

The religious instruction approach aims to allow learners to take root in biblical beliefs and to look back and change their lives through the story of the kingdom of God through the Bible(21). The curriculum for these objectives calls for theological reflection that occurs while knowing, interpreting, living, and practicing faith, and the teacher conducts education as a companion in building learning spaces and courses with students involved in the learning process(21). The context for education will be a learning site where teachers and students

conduct religious learning together. The religious teaching approach need help students listen to the Bible stories that they should know as God's people, talk seriously, interpret and criticize reasonably, and connect them with the truth of a faithful life linked to the content of faith(102-103). For this education, teaching and learning the Bible, doctrine, and Christian tradition and meaning is requested.

It has already been decades since the lack of biblical illiteracy has been pointed out in churches and daily lives where education on the Bible, doctrine, Christian tradition and meaning, which is a key educational content for religious teaching approaches, is still the inevitable reality of the Korean church. Generation Y, Generation Z, and Generation Alpha, which make up today's next generation, have grown up in a culture where people encounter and communicate with the world through images rather than letters(Park, 2016). Current generations are more familiar with multi-sensory and image-based electronic media than with letter-centered print media, and tend to want to respond as active participants rather than passive knowledge receptors in the field of learning. If teachers and students use their technical and self-directed critical capabilities to correctly understand and judge information collection and operation capabilities, which are one of the core capabilities of digital literacy, they will be able to learn God's stories, traditions and doctrines more effectively. In this context, students are able to participate as active investigators and subjective explorers of Bible stories beyond the position of knowledge recipients.

2) Faith Community and Digital Literacy

Faith community approach aims to establish a community

where strong religious enculturation can take place and provide it to students. The lifestyle and style of the faith community where students live together becomes the site of a strong religious formation curriculum and the main site of religious transmission(Seymour et al., 1997, 25). These days, however, sharing and sharing with many Korean churches and families is getting weaker due to the story of the kingdom of God. In many churches, faith delivery is limited to one hour of worship and Bible study out of 168 hours a week, and faith families tend to entrust the gospel and the kingdom of God to church schools rather than share and confess through their parents of faith. Earlier this year, our lives turned into a non-face-to-face society due to Coronavirus-19 experienced by Korean society and the world, and offline public meetings where we gather together, talk, worship, socialize, decide, and wish are also restricted. In addition, it is true that religious values and standards of life that occur in the religious community in a society where the proportion of single-person families increases and privacy is respected and protected are more difficult to be transferred through the participation of community members.

In this reality, if the shared capabilities and values of digital literacy, which can efficiently utilize hyper-spatialization, hyper-time, and hyper-connectivity, are actively used in the religious community approach, the shared story, shared rituals, and shared vision can occur more strongly in faith community. In the non-face-to-face era, if Christian parents have and utilize technical capabilities, including the information collection and operation ability of digital literacy, and communication skills to reproduce and share given information according to family circumstances, they will be able to build Christian fam-

ily more effectively.

3) Spiritual Growth and Digital Literacy

The spiritual growth approach has the educational purpose of strengthening students' lives in their intimate internal relationship with God and helping them react reasonably toward others and the world as external actions(25). However, self-satisfied consumption culture, individualism and competitive culture surrounding the recent generation are likely to move toward temporary fulfillment of failed non-substantial consumption and internal self-love rather than finding themselves in their relationship with God, their creator(Lee, 2018). In addition, faster search tends to become a more general way of life than deep thought, and it is never easy for the next generation to live in a world where there is an unaffordable amount of information a day.

However, the limitations of self-satisfied consumer culture and the pursuit of individualistic life do not bring true happiness to the next generation's lives. On the contrary, a spiritual growth approach asking questions about who they are, what safe communities they belong to, and what life goals and values they have to live with can be an attractive educational strategy. In particular, the ability to effectively communicate Christian life values and minds through digital media characterized by super-intelligence and hyper-connectivity, and to judge and respond in context with value-critical evaluation of media enjoyed by the next generation can be a very key curriculum of spiritual growth. These capabilities and practices of digital media and digital literacy will provide the next generation who learn images and media as a channel of stronger learning rather than text and printing, with a more meaningful

life, transcendent spiritual experience and wisdom discovered and organized through Christian history.

4) Transformation and Digital Literacy

The goal of the transformative approach is to help students interpret their life and the society in the view of Christianity so that they respond with actions for God's kingdom(Seymour et al., 1997, 25). In era of the fourth industrial revolution, our lives are experiencing a world that is changing very quickly through artificial intelligence, deep learning, hyper-connectivity and super-intelligence of machines and objects. In this situation, Christian education of a transformative approach is very important that helps students inspire the Christian worldview requested by society and the community and transform the world in terms of God's justice and love.

With artificial intelligence and machines replacing humans, human jobs are gradually disappearing, the economic imbalance between capitalists and workers in the labor market is deepening, and privacy information disclosure within the digital platform and the polar platform is also emerging(Schwab, 2016, 34; Lim, 2018). In addition, the sharing and influence of fake news, which is not confirmed information objectivity and reality, is not an exception in Korean churches and Christians, which helps God's people interpret the world correctly, practice it as a transformative community for God's justice and peace. Critical thinking, reflection, problem-solving, decision-making, and ethical sharing, representative core digital literacy skills will be very important when we remember that the educational goals of the transformative approach are to critically observe the community and the world from a citizen's point of view. Such digital literacy capabilities and

practices can help students collect media and information as a factual and objective public educational system without being biased in value or trapped in collective selfishness with self-reflection, empathy, and creativity, which are human's unique areas. Furthermore, they can help respond together to both the discipleship and civil positions called in this era by judgements critically based on Christian ethics and values and practicing them in concrete actions.

3. Digital Literacy and Educational Contexts

If the application of digital literacy is requested at core approach of faith formation, the competencies of digital literacy are also requested and practiced at the concrete contexts of church education. This study selected Sunday worship, Bible study, small group gatherings, and mission as the representative contexts of church education on the basis of ecclesial curriculum in church's life in teaching, worship, community, proclamation, and outreach(Harris, 1989, 63; Kim, 2018).

1) Sunday worship and Digital Literacy

Jane R. Vann calls the channel of grace given to the congregation to recognize and participate in God's grace, which is the essence of worship, a symbolic language of worship(Vann, 2015, 18-19). She argues that the congregation can experiences God's grace more wholistically when the message of God's Word and the symbolic language of worship strongly rooted in congregation' life experience and culture are linked with attention to God's message. Worship spaces, time, language, symbols, gestures, and praise used in worship are representative symbolic worship languages, and comprehensive

and dynamic research and application on biblical materials, theology, legacy, and pastoral practices are requested to design a suitable symbolic worship language(Shin, 2013). To this end, the ability of digital literacy to search for accurate data on weekly worship themes or messages, judge theology and previously, criticize, select, produce, and share reasonably in the context of the congregation's situation and context this week. If the pastoral environment is unable to hold on-site worship, media management capabilities to access online worship are also requested, and media communication capabilities to efficiently communicate their opinions and values through online media are also requested.

2) Bible Study

Bible study can be practiced through various approaches to recognize, believe, and study the Bible, which is the center and root of Christian education, as the Word of God, to find out its meaning and apply it to life. This Bible study basically involves two research processes. First, Bible study is requested to study the Bible itself. In the study of the Bible, students' media search ability and media operational ability to study can be very efficient for understanding the context of the age in which the text is written, as well as cultural and textual events, in order to obtain objective knowledge. The ability of media critical analysis to identify, critically judge, understand, and analyze reasonable sources and grounds for accurate information in many digital information can be a very important criterion for Bible research. Second, Bible study includes the process of understanding and conversation about life of students who participate in Bible study. In order to discern God's message to God's people through Bible study, students who

participate in Bible study are asked to reflect on and interpret the circumstances of their lives from a biblical perspective. For this purpose, teachers can make each student's personal faith portfolio, including personal orientation, religious experience, level of faith, family faith background, and cultural background as important educational resources. It is also necessary for both teachers and students to look, interpret, and observe the specific positions of students' current lives from an objective perspective. In this process, media search capabilities, media management capabilities, critical analysis capabilities, and media communication capabilities can be included and practiced by teachers as important pastoral capabilities.

3) Small group and Digital Literacy

A small group is a group of less than a dozen members who gather together to learn, socialize, grow, and build a church in Christ together(McBride, 1997, 9). Through small groups, the congregation learns about the Word of God, learns the model of life, attitude, and style of life, and participates in the evangelism of Christ and the realization of the kingdom of God. In small groups, understanding of age, socio-cultural, contextual, relational, religious development, and family situations is requested more closely. For recruiting teachers who lead small groups in a timely manner, the media search and media management competency that allows church members to search for the church's necessary teachers through various digital communication channels can expand the opportunity for more congregations to participate in the church's mission without being left out. If those who participate in teacher education can efficiently listen, understand, and participate in education through online platforms, education methods can be stu-

dent-participatory, life-reflective, and collaborative. With data on various situations of members of small groups accumulating in on-line big data, critical analysis capabilities, media communication capabilities, and value communication capabilities are requested for more efficient parenting, companionship, service, and service processes for students and parents in small groups. Through various digital platforms, administrative, educational, and related notifications and data guidance within small groups can be efficiently shared, and important events and situations within small groups can be shared and participated in real-time. In particular, various online communications and dialogue about the pastoral events and curriculum in a small group can be effective channel where teacher, parents, and students can communicate continuously and safely with no limitation of time, space, and situation.

4) Mission and Digital Literacy

Mission is to respond to and join the ministry in which Jesus sends his disciples to the world for the propagation of the gospel of Christ and the realization of the kingdom of God, just as God sent Jesus to this land as a Savior(Chung, 2007). To this end, missionary work is carried out in various ways and fields, such as local church development, local Bible translation, medical and relief, school education, publishing and research, technology and sports, culture and government links, missionary children and family affairs, and foreign workers(Yoon, 2001). The contextual characteristics of the gospel led to the development of various approaches to culture and people who accept the Gospel in their life and society(Kim, 2019). From this point of view, understanding and use of digital media is urgently and urgently requested in the mission of

Christians today to convey the gospel of Jesus Christ to various life sites and cultures through missionary work. The digital media at the center of communication and the lifestyle of the congregation in the Fourth Industrial Revolution can deliver the gospel with more attractive language and images to the people of evangelism and missionary work, creatively reconstructing and communicating with each individual and community. In these sites, media search capabilities, media analysis capabilities, creative expression capabilities, media production capabilities, and media communication skills are important strategies and contents of missionary work. In addition, considering that the area of mission is expanding not only to other regions and cultures but also to the community, society, the marginalized class, and everyday culture, research and data capabilities, critical thinking capabilities, and digital citizenship can be very important educational contents and strategies to communicate public discourse and share and reproduce media produced in the laws and ethics of the community.

IV. Educational Implications of Digital Literacy in the Context of Christian Education

In Korean society, where lifestyle, value, communication and sharing are rapidly changing through the Fourth Industrial Revolution, digital literacy presents meaningful implications of Christian education in the fields of the contents, context, role of teachers and students, and evaluation. First, digital literacy reminds us that the educational content of Christian education should be actively included in the multilateral competencies of

digital literacy as well as the Bible, doctrine, traditions, Christian life, understanding congregation, and the world. Information and technology competency of search and operation of digital media as a key media to recognize, interpret and respond to the world in the fourth industrial revolution, understanding and analysis capabilities of analysis and judgment, producing and sharing communication ethically in public discourse need to be included in Christian education.

Second, digital literacy contributes to expanding the field of Christian education from on-site education to online-and-offline hybrid convergence education. Until now, Christian education has a strong tendency to understand on-site education contexts as core context of Christian education and online education as the supplementary. However, digital literacy on digital media characterized by hyper-spatialization, hyper-time, super-intelligence, and super-convergence allowed for meaningful faith formation and transformational events not only in offline education but also in online education. Thus, when online cyberspace is no longer a non-physical but non-physical space, the capabilities of digital literacy help expand the realm of Christian education from physical space to physical to physical space. Within this space, religious instruction, faith community, spiritual growth, and transformation as four approaches to Christian education can allow local churches to participate in more effective faith formation and transformation.

Third, digital literacy helps teachers and students recognize and participate in understanding as a more participatory and collaborative relationship. In the life of the Fourth Industrial Revolution, teachers are asked not only to transfer educational content to be taught through digital media, but also to communicate and collaborate in the process of accurately identify-

ing, sharing, interpreting and reproducing information needed in the relevant information. In this process, teachers are asked for more biblical, theological and pastoral expertise to select information obtained together through efficient digital literacy, and students can participate in the process of understanding, interpreting, analyzing, and sharing media with guidance and help. In this process, the hospitality atmosphere and coopera-tive relationship between teachers and students are required.

Fourth, digital literacy helps to evaluate Christian education more objectively and comprehensively. Considering that the evaluation of education measures how close the learner has changed to the purpose, it can be assessed how close the congregation has changed and practiced its core tasks from an educational pastoral point of view, such as worship, education, koinonia, service, and evangelism(Lee, 2010). In this process, information such as surveys, spiritual life portfolios, small group reports can be retrieved, analyzed, screened, reconstructed, communicated by using critical analysis capabilities, media communication capabilities, media practice capabilities. The evaluation of Christian education, which actively utilizes the capabilities of digital literacy, can help strengthen continuous cooperation and solidarity with those who build the kingdom of God.

V. Conclusion

This study researched the educational implications of digital literacy in carrying out the core tasks of Christian education to form a congregation's faith in the overall change in life that has never been experienced before, the Fourth Industrial

Revolution. The core capabilities of digital literacy have been confirmed to be urgently requested to the congregation living and faith formation events in today's Fourth Industrial Revolution, and can be used effectively in the field of worship, Bible study, small groups and mission. Through this process, research on digital literacy confirmed that the content of Christian education should include the content and practice of digital literacy, and that the context of Christian education could be expanded from offline education to online-and-offline hybrid convergence education. This study also confirmed that digital literacy can help teachers and students become more collaborative and participate in the process of understanding, interpreting, analyzing, and creative reproduction and sharing of information obtained together, and further help them evaluate Christian education more objectively and comprehensively.

The history of Christian education tells us that there were various ways for God to express his will and communicate with God's people. In the new era of the Fourth Industrial Revolution, it is clear that digital literacy, which appropriately understands and utilizes the digital media and the medium of messages regarding Gospel, has become a necessity, not an option, in the field and evaluation of Christian education today. I hope that this study will serve as a meaningful milestone for the future of the digital media to guide the churches that will serve for the evangelism of Christ and the realization of the kingdom of God in their mission to fulfillment of Christian education.

Bibliography

Calvin, J. (1960). *Institutes of Christian religion,* ed. by McNeil trs. by F. L. Battles. Philadelphia, Westminster Press.

Chung, S. H. (2007). The origin of the missio Dei and its implication to missional ecclesiology: The critical reflection of willingen IMC (1952). *Mission and Theology, 20,* 185-212.

Fowler, J. (1981). *Stage of faith: The psychology of human development and the quest for meaning.* NY: Harper Collins Publishers.

Harris, M. (1989). *Fashion me a people: Curriculum in the church.* KT: Westerminster/John Knox Press.

Gilster, P. (1997). *Digital literacy.* NY: John Wiley & Sons Inc.

Groome, T. (1999). *Christian religious education: Sharing our story and vision.* CA: Jossey-Bass.

Hwang, C. S. (2020). *Media literacy and critical thinking.* Seoul: History of Education and Science.

Kim, H. J. (2019). Review for the reconsideration of korean missionary work: Theological contextualization and sacred identification mission. *Mission and Theology, 48,* 143-178.

Kim, H. S. (2013). Development of media literacy as a digital cultural competency. *Journal of Christian Education in Korea, 36,* 395-421.

Kim, H. Y. (2018). Study of the formation of women's spirituality aiming to conciliate self-transcendence and self-identity: Focus on letty mandeville russell, maria harris, and anne e. streaty wimberly. *Journal of Christian Education in Korea, 55,* 385-420.

Kim, J. J. (2018). The 4th industrial revolution and new perspective to educational pastoral care: Focus on artificial intelligence age. *Journal of Christian Education in Korea, 55,* 47-88.

Kim, K. H. (2018). Why media literacy is necessary? *Digital media literacy: Proper understanding and utilization of media.* Paju: Hanul Academy.

Kim, N. D. et. al., (2016). *Trend korea 2017: Prospect 2017 of seoul national university's consumer trend analysis center.* Seoul: Mirae Chang.

Koh, W. S. et al., (2015). *Introduction to Christian education.* Seoul: Institute of Christian Education, Presbyterian Society Theological University.

Lee, J. H. (2018). Korean youth's individualistic culture and pastoral care -pastoral response to young people with secret narcissistic tendencies. *Korea Presbyterian Journal of Theology, 50,* 285-303.

Lee, J. S. (2010). Development of faith maturity index in the aspect of educational ministry. *Christian Education & Information Technology,*

26, 193-227.

Lee, S. J. (2018). What is media literacy, d*igital media literacy: Proper understanding and utilization of media.* Paju: Hanul Academy.

Lee, W. T. et al., (2011). *A study on the mitigation of the digital convergence environment and the improvement of media literacy.* Gwacheon: Information and Communication Policy Institute.

Little, S. (1983). *To set one's heart: Belief and teaching in the church.* Atlanta, KY: John Knox Press.

McBride, N. F. (1997). *How to lead small groups.* Navigato trans. Seoul: Navigato.

Park, H. S. (2016). A study on the characteristics and lifestyle of the new generation: Focusing on generation Z. *Humanities Society 21, 7,* 753 -767.

Pazminyo, R. (2003). *Basics of Christian education.* Seoul: Timothy.

Rheingold, H. (1993). *The virtual community: Homesteading on the electronic frontier.* New York: Simon & Schuster.

Schwab, K. (2016). *The fourth industrial revolution.* Song, K. J. trans. Seoul: New Present.

Seymour, J. L. et. al., (1997). *Mapping Christian education: Approach to congregational learning.* TN: Abingdon Press.

Vann, J. (2015). *Worship matters.* Shin H. S. trans. Seoul: Korea Presbyterian Publishing Company.

Westerhoff III, John H. (2000). *Will our children have faith.* Toronto: Morehouse Publishing.

Yoon, S. J. (2001). Status and approach strategies of mongolian mission. *Mission and Field, 6,* 231-250.

Media Smarts. *The intersection of digital and media literacy, Retieved from https://mediasmarts.ca/digital-media-literacy/general-information/digital-media-literacy-fundamentals/intersection-digital* -media-literacy [Accessed August 28, 2020]

https://id.iste.org/docs/pdfs/20-14_ISTE_Standards-S_PDF.pdf   [Accessed August 28, 2020]

———————— 한글 초록 ————————

신앙형성과 디지털 리터러시의 관계에 대한 기독교교육적 함의점 연구

신형섭 (장로회신학대학교/부교수)

　본 연구의 목적은 오늘날 제4차산업혁명을 통해 빠르게 변화하고 있는 한국 사회에 있어서 신앙 형성과 디지털 리터러시 사이의 관계에 대하여 연구하고, 이를 통하여 발견 되어지는 디지털 리터러시의 기독교교육적 함의점을 찾아내기 위한 것이다. 지난 10년 동안 한국 사회는 새로운 삶의 방식인 제4차 산업혁명을 통해 그 어느 때보다도 빠르고 급진적인 변화의 시대를 살아왔다. 한국교회는 그 어느 때보다도 긴급하고 본질적인 사명인 변치 않는 진리를 변하는 세상속에 온전하고 합당하게 전해야 하는 현실앞에 마주하게 되었다.

　이러한 점을 염두에 두고, 본 연구는 첫째, 제4차산업혁명에 필수적으로 요청되는 디지털 리터러시의 의미와 역사와 요청 되어지는 역량에 대하여 정리하고, 둘째, 기독교교육의 핵심개념인 신앙형성과 디지털 리터러시의 시대요청적인 관계를 확인하여 신앙형성의 구체적인 교육현장에 적용할 수 있는 가능성을 비판적으로 확인하며, 셋째, 디지털 리터러시를 기독교교육의 현장에 활용할 때 발견되어지는 기독교교육적 함의점들을 교육내용, 교육현장, 교사 및 학생의 역할, 그리고 평가적 재개념화를 통해서 찾고자 한다. 바라기는, 이 연구를 통하여 앞으로 기독교교육이 디지털 미디어를 활용한 보다 시대반영적이며, 사명실천적인 신앙형성의 사건을 지속적으로 세워가기를 기대한다.

《 주제어 》

디지털 리터러시, 제4차산업혁명, 신앙형성, 기독교교육 지도그리기, 역량