

# **IAMCR 2017**

## **Religion, Communication and Culture Working Group**

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<sup>1</sup> We have endeavoured to ensure that these are the abstracts of the papers actually presented in Cartagena. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included. Email addresses have been intentionally altered to prevent harvesting by spammers.

**Id:** 14298

**Title:** The Era of Free Social Media and One-Way Flow of Information (A case study on Paris Attack and Participation of Muslims and Non-Muslims on Facebook)

**Session Type:** Individual submission

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**Abstract:** In this study, researcher analyzes the content of social networking site of Facebook for evaluating the posts and comments shared by Muslims and non-Muslims after Paris attack occurred on 14th November 2015. The study is important because it compares the participation of Muslims and non-Muslims through using technology in form of sharing posts and comments. The study evaluates the existence of one-way flow of information in this technology oriented age. It can help to understand whether the gap between developed and developing nations has been overcome in this age of free social media. For this purpose, researcher conducted content analysis of total 500 posts from three hashtags that are made with the name of #condemnparisattack, #prayforparis and #parisattack on Facebook. In quantitative analysis, researcher viewed the frequency of shared posts and comments in each hashtag shared by Muslims and non-Muslims. In qualitative analysis, researcher viewed the content of first 10 comments of each shared post in these hashtags. Results indicate that non-Muslims shared and commented more posts regarding Paris attack than Muslims and Muslims are participating in their full capacity with minimum numbers that shows there still exists a gap in terms of information sharing between developing and developed nations. Moreover, through analyzing the comments, it is revealed that Muslims posts depict the solidarity with the victims of attack whereas non-Muslims comments represent Muslims with specific labels of adjectives associating with their identity and religion accusing them the responsible of attack. Hence, Muslims need to overcome the gap through more participation so that their view point can be reached to the West.

**Keywords:** Social Media, One-way flow of information ,Religion

**Id:** 14303

**Title:** Is Religion a Foreign News Story' A case study in the foreign press corps in Israel

**Session Type:** Individual submission

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**Abstract:** Religion News has over the years comprised national news, such as issues of church and state, indeed, local news such as activities of the local church. But in recent years, religion has taken on an international dimension.

There is little research on religion as a subject of international news, most research on religion having been carried out in the domestic context (Abelman; 1990; Ferre 1980; and Garrett Medill 1990). The Israeli case is useful in examining the place of religion in international news flows because religion news in the Holyland would, it is postulated, be more pronounced than in most other countries.

In order to generate data about war and religion as categories in foreign news reporting from the Jewish State, foreign correspondents were surveyed by the author to verify determinants of news interest. The survey resulted in 160 filled questionnaires. This accounts for 40% of the foreign press corps. Data about foreign correspondents was gathered from the Foreign Press Association in Israel.

The survey found that notwithstanding that the three monotheistic faiths, Judaism, Christianity and Islam were closely tied to Israel, the Holyland as a factor for news interest was rated low by foreign correspondents. Only 21% of respondents rated the Holyland as a very important factor to explain news interest in Israel in contrast to 78% and 70% of respondents who said terrorism and war respectively are very important factors, and 39% who said that Arab states' challenges to Israel were 'very important'.

As a factor to explain the news interest in Israel, the Holyland was also higher for US media correspondents (67% very important and 17% somewhat important) than West European media correspondents (13% very important and 67% somewhat important). Similarly, 'Christian audience interest' as a factor for news interest was higher among the US media correspondents (39% very important and 33% somewhat important) than the West European correspondents media (20% and 30% very important and somewhat important).

Reflecting the lack of news interest in the Holyland, correspondents do not turn to official religion sources. Correspondents were asked to rate their access to official news sources on a daily, weekly, monthly, and less than monthly basis. The Ministry of Religion Services was one of the least turned to government departments – 0% of correspondents reported daily contact with the Religious Services Ministry, 2% weekly contact, 18% monthly contact, and 80% less than monthly contact.

**NOTES**

Abelman. R, & Hoover, S (1990). Religious Television: Controversies & Conclusions, Norwood: Ablex

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**Id:** 14332

**Title:** "walls breakers": Mobile phones, religious communities and the silent threat of text messages

**Session Type:** Individual submission

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**Abstract:** For the past 20 years, many research studies have dealt with the way traditional communities and religious believers use the Internet in their daily religious practice (O'Leary & Brasher, 1996; Hoover et al. 2004; Campbell, 2004; 2005; 2010). The common perspective of all these studies stems from an understanding of the complexity of the contact point between the conservative nature of religious community and the new media, and the perception of the acceptance process as a negotiation that takes place at several different levels of the scenario. This study deal with the phenomenon of the Jewish ultra-Orthodox "kosher cell-phone", a device that can be used only for voice calls. The paper focuses on the lay leaders' not stopping at blocking Internet use (seen as dangerous) from phones, but also blocking all text applications. Texting was recently prohibited in "kosher smartphones," in order to block text-based apps such as WhatsApp and Viber. Using cross-interviews with the anti-cellular crusaders and content analysis of online discussions held between community members, the study examines the perception of threat that underlies the prohibition against texting, and how this prohibition is accepted in the community. The findings show that in contrast to the matter of permissive content, which threatens the isolated community's external boundaries, blocking texting stems from a perception that the technology's configuration threatens the intra-communal monitorability and of information dissemination in the communal space. Regarding the gender relations aspect, the unique properties of texting enable initiating intimate relations in ways that are inconsistent with the community's values. On the community plane, the threat stems from the potential of texting to reach mass levels, as its emergence as a social network enables creating and disseminating information by any user, unmonitored, in a society in which mass communication is tightly controlled. In light of these findings and together with expanding the discussion from the challenge that communication content presents to religious communities, I propose another facet of the interface between new media, religious communities, and social control: dealing with of configuration and interface.

**Id:** 14465

**Title:** The Preacher, his 'Endangered Flock' and the New Media: Analyzing and critiquing the New Face of Religion in Nigeria Today.

**Session Type:** Individual submission

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**Abstract:** Religion in Nigeria has always been an influential determinant of goings-on in the socio-economic set-up of the country. In all the major sectors and sections of the Nigerian society, Religion has been, no doubt, impactful. The rare reverence people accord to the preacher underscores the importance of the growth in the spirituality industry in Nigeria. A man or woman who comes in 'the name of the Lord' is accepted in most quarters without questioning. However, this paper aims at one of the key religions in Nigeria – Christianity – in an attempt to unbutton the various changes and processes it is undergoing currently in the face of the new media. It is still very much a popular catchphrase that Nigerians are a deeply religious people, however, in the face of globalization and seamless thought-sharing aided by new media technologies, the question is whether or not the preacher feels threatened by all these changes? If yes, what measures is the preacher taking to stem the tide? Furthermore, how endangered are the preacher's flock who constantly expose themselves to the new media, social media particularly? Do the social media threaten their faith? Have they been changed in any way, theologically and ideologically, by the broad penetration and wide-spread participation and involvement of Nigerians on social media? With social media's acceptance of anonymity and facelessness, participants and users are often free without restriction to bare their minds. One of the most fundamental topics of discourse is often religion and the way it impacts on cultural and individual lives of citizens. Therefore, with the inherent potentials of the social media to influence debates and initiate discussions as a public sphere, this paper explores the intersection between Christians, the preacher and the new media as a suggestion for further scholarly research and literature search on the subject of new media influences and/or impact on religion, faith and spirituality.

**Id:** 14529

**Title:** THE NEW MEDIA, THE YOUTH AND RENEGOTIATION OF ETHNIC AND RELIGIOUS IDENTITY IN NIGERIA

**Session Type:** Individual submission

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**Abstract:** One of the attributes of the new media is its compression of not only geographical but also sectional and ideological borders permitting, perhaps more than ever, individuals and groups to interact across cultural lines. This undermines cultural and ideological isolation and heightens the possibility of cross-cultural learning which could translate to weakening of prejudices and existing identity lines. In a multi-ethnic and multi-religious society like Nigeria which has unfortunately endured unending ethnoreligious tensions from the onset, a new kind of socialization that could undermine ethnic cum religious prejudices and enhance cross-cultural understanding becomes needful. To what extent could the new media (particularly the social media) provide a platform for such socialization by removing the boundaries of ideological isolations and exposing young Nigerians to differing ideological worldviews which could help them renegotiate their ethnic and religious identity moving from bigotry to tolerance? To answer this question, this paper proposes to investigate the new media usage patterns of young Nigerians with the view to assessing how much their use habit may have exposed them to this sort of socialization. Situated within the framework of the uses and gratifications theory, the study will employ both survey and focus group discussion (FGD) for data collection. Quantitative and qualitative analysis of data will help answer the research questions formulated for the study.

**Id:** 14540

**Title:** How to Be a Jesus' Disciple in the "Almighty" Media Age: The «induced communitarian censorship» as an immunization strategy to the media influence.

**Session Type:** Individual submission

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**Abstract:** The power of the media is today similar to that of God. Or, at least that's what some people think. Because, for them, somehow, media have become almighty. This adjective that we used to reserve for the Most High, at the beginning of this twenty-first century, seems to fit pretty well to media, which in some cases have come to fill the emptiness left by the divinity in our post-secular societies. Now, to attribute an unlimited power to media is at least foolish. Nevertheless, the media have a power that does not admit reproaches: they are omnipresent.

Perhaps, upon awakening this morning, the first thing you heard was the annoying sound of your cell phone's alarm. Then, as you returned to "real life", in those minutes of hard-fought struggle with your bed that did not want to let you go, maybe you checked your social networks. Later, while you were having breakfast, perhaps you read the newspapers' main headlines quickly, either on paper or on a tablet. A bit later, as you drove on the road to work, you might have looked to advertising at huge billboards at the same time as you listened to your favorite radio station. Or, if you took the bus or the subway, you may have had absently paid attention to the screens aboard those means of transportation. And you have not even get to work!

The media omnipresence is undeniable. But their moral ground it is not. At least, if we compared it to that of Christian religion. Because the media messages are far from being in harmony with its most basic principles. In the journey described above, any believer will have already encountered sex, foul language, violence or messages that simply contradict his dogma. And despite being immersed in a media sphere that puts his beliefs in danger of extinction, the average believer seems to manage in such a way that he has become immune to such danger. If so, how do this believer keep his faith safe?

This question is not new. On the contrary, it has been formulated and investigated by some scholars before. Nonetheless, their research has left some gaps. This work is an attempt to fill in one of those gaps.

In order to answer that question, the author started from a theoretical basis formed by the main theses of three different theories of communication, namely: opinion leaders, cognitive dissonance, and interpretive communities. Likewise, he resorted to a mixed methodology, both qualitative and quantitative. And with these tools in hand, for a year, he developed his fieldwork to built a conclusion about the relationship maintained by a Christian community with the media in Mexico City.

The result of the research shows that this community keeps its members immune from the deleterious influence of the media using a strategy that the author has come to called «induced communitarian censorship».

This article is a theoretical proposal to better understand the relationship of media and institutional faith communities.



**Id:** 14551

**Title:** Un acercamiento teológico a las problemáticas sociales asociadas por el uso de las tecnologías de la información y comunicación - TIC.

**Session Type:** Individual submission

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**Abstract:** Este trabajo es una reflexión teológica de la cibercultura vivida en la actualidad. Es el resultado de observar a través de las Escrituras cómo se vive hoy. Las Tecnologías de la Información y Comunicación –TIC - deberían ser generadoras de bienestar, pero hoy son causa múltiples problemas ¿Por qué algo creado y dado para el bien humano termina destruyéndole? Es la pregunta que esta reflexión se aproxima a responder.

Presentamos en este trabajo una respuesta: La divinización de las TIC y la ciberidolatría generada a partir de esta en la sociedad actual. Para demostrarlo se tomó el modelo de construcción idolátrica explicado por José Luis Sicre en su estudio de los profetas preexílicos y se observó sus componentes en la población joven de iglesias del Valle de Aburrá, distribuidos equitativamente entre hombres y mujeres y de diferentes edades, años de conversión y grado de escolaridad.

Los datos obtenidos se compararon con los análisis psicológicos de los fenómenos problemáticos por el uso de las TIC y las reflexiones teológicas sobre la idolatría de Tim Keller, Cristopher Wright, Antonio Spadaro, entre otros. Al final es posible concluir que el perfil de los jóvenes encuestados corresponder a tendencias actuales de consumo tecnológico con acciones idolátricas a la tecnología – ciberidolatría – y con altos riesgos de sufrir como víctimas del sexting, grooming, nomophobia, phubbing, ciberadicciones, delitos cibernéticos, entre otros..

Este trabajo se presenta como un primer acercamiento teológico a las problemáticas sociales generadas por el uso de las TIC y pone en evidencia no solo la presencia de los síntomas de la ciberidolatría en el contexto de la sociedad sino la necesidad de formular una teología pastoral apoyada en una responsable apropiación -redención - de las TIC para contrarrestar los negativos efectos de su abuso.

**Id:** 14615

**Title:** Digital and Social Media and Improvisation of Religious Practices in Hindu India

**Session Type:** Individual submission

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**Abstract:** Within the “theory of communication improvisation” (Agrawal and Shah 2017) the paper aims to describe and analyze changing “religious practices” in the wake of rapidly growing penetration and acceptance of “digital media” in Hindu India also referred to as Sanatan Dharma. Today, Hindu constitutes over 80 percent of India’s population according to Census of India 2011 distributed among various sects and denominations in different geographic regions of India and globally. In this respect, Hindu constitutes fairly heterogeneous and multi-lingual populations who worship a variety of Gods and Goddess and celebrate a large number of fairs and festivals that can be observed among large number of Hindu migrants who come to Gujarat State in search of work from neighboring States of Rajasthan, Madhya Pradesh and Maharashtra along with workers of Bihar, Uttar Pradesh, Haryana, Delhi, and Punjab. They celebrate Navaratri (nine days of Goddess – Ambe worship), Bestu Varsh (Gujarati Hindu New Year) and Uttarayan (January 14). In parallel, Durga Puja, Dashara and Vijaya Dashami are also celebrated by Hindu migrants.

The study is based on a survey conducted in Gujarat State during March-June, 2015 among 300 Hindu adults of Gujarat and other States above 18 years of age of both sexes to assess digital and social media use in religious practices. Analysis indicated increased religious use of digital and social media for ritual and other religious celebrations. The most preferred social media was Facebook and least used was Twitter. Inter State in depth analysis of religious practices indicated high degree of communication improvisation among different linguistic groups for keeping the state specific religious practices alive especially among the educated Hindu migrants.

**Id:** 14705

**Title:** Transforming National Culture through News Discourse ' Examining the Perspectives of Radio News Construct about Imagined Nationhood of Nigeria

**Session Type:** Individual submission

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**Abstract:** The issue of nationalism as a cultural policy, continues to shape the discourse of multiculturalism in different countries of the world today, especially in the heat of the clash of cultures precipitating acts of religious terrorism, ethnic violence, political upheavals, racism, and wars. And the major democratic institution, which challenges the global polity by shaping discourses and constructing meaning is the media through news dissemination. This study examines the transformation of national culture through news discourse of radio in Nigeria, Africa's largest population and economy. The research uses content analysis method to survey the national news bulletins of Radio Nigeria for 2012, when the hostilities of the Boko Haram terrorist group was at its peak, and when there were riots, protests, and national labor strike against the oil subsidy withdrawal. It applies the 'imagined communities' theory of Benedict Anderson (2006) as theoretical framework to test the patterns of the nationality, ethnicity, religiosity and culture in the news discourse of the radio station. The study uses the tables and graphs from the research to discuss the findings in relation to the research question. It recommends and concludes that the radio bulletins use the national news to project Nigeria as 'imagined communities' through news discourse

**Id:** 14731

**Title:** Facebook protest: Ultra- Orthodox women's struggle for political representation

**Session Type:** Individual submission

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**Abstract:** Election 2015 will enter the pages of history in Israel because of the struggles of Orthodox women for political representation in the Knesset ( Israeli Parliament ), one hundred years after they were denied the right to participate .

Israel as a Jewish - democratic state exists between two cultural systems: religious and democratic . The issue of the status of women in the ultra-Orthodox society and the exclusion of women from ultra-Orthodox parties is an example of a conflict between orthodox approach that maintains complete gender separation between private space and public space, and democratic concept that promotes values of gender equality.

In an unprecedented move, spontaneous Facebook Post published by ultra-Orthodox woman, became a protest movement of Orthodox women in 2015 elections .

The demand for "social justice" that characterized the largest social protest in Israel's history in the summer of 2011, has been adopted now by the -orthodox women.

They protested against their exclusion and raised demands to the political and rabbinic leadership to be represented in the ultra-Orthodox parties.

The unique characteristics of ultra-Orthodox society are reflected, among other things, maintains a strictly religious lifestyle, including a gender segregation in all aspects of life.

To preserve the Jewish-traditional lifestyle from modern influences, the ultra-Orthodox society ideologically rejects the use of modern media .

The findings indicate that, similar to other online social protests, in this case, ultra-Orthodox women as a minority group excluded and silenced, decided to fight for their political rights through social network . Facebook served as a platform to spread the messages of protest and to create an alternative democracy discourse, by passing censorship of coverage of women in the Orthodox press.

-However on the background of the ideological denial of ultra-Orthodox society the Internet and the ongoing internal debate on its use, the choice of Facebook as an alternative means of communication, is a subversive and courageous act especially in a society that maintains intensive internal control.

The establishment of a virtual community of women engaged in a dialogue on the issue of the status of women, has contributed to the consolidation of Orthodox feminist political-identity. Their aspiration to bring about a change among Orthodox women curator potentially revolutionary change within u/o society

**Id:** 15223

**Title:** Shaping Mormon Masculinity: Book of Mormon Action Heroes

**Session Type:** Individual submission

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**Abstract:** The popularity of Book of Mormon action figures, along with missionary action figures, reveals something fundamental about masculinity in the minds of LDS young boys and even adult males. Mormons, regardless of their gender, are typically taught Book of Mormon stories from very young ages. These scriptural heroes' struggles, faith, trials, and moral values have become a source of spiritual inspiration for contemporary Latter-day Saints. They see the heroes in themselves and themselves in the heroes. Narratives of war and peace in the scriptures may have also shaped how (American) Mormons perceive themselves in their homes, their relationship with government, and the U.S. role in the world.

This paper explores one aspect of Mormon masculinity by analyzing depictions of prominent Book of Mormon heroes in Mormon popular culture, including popular (children) books, films, arts, memes/posters, toys, etc. I argue that a hyper-masculine image of Book of Mormon heroes is prioritized over other possible interpretations of scriptural characters and that this particular image has shaped Mormon male identity and their sense of being. I further suggest that this form of masculinity is arguably manifested in four conservative American realms: Constitutionalism, the pro-gun movement, military services/patriotism, and anti-federal government rhetoric in the United States.

For example, Book of Mormon action figures are sold in a broad LDS themed marketplace. The characters likely best known—Captain Moroni, Nephi, and the 2,000 stripling warriors—are constant best sellers. LDS bookstores are not the only outlets for these products; one can also find them conveniently on ebay and amazon.com. T-shirts and chess games join in the commercialization of religion, wars, and masculinity.

Captain Moroni is also a common subject in Mormon art. The depiction of him, however, seems almost monolithic, perpetuating the hyper-masculine image over and over again. A Mormon film maker has entertained the possibility of making Captain Moroni an American hero, like Superman, Batman and Captain America in his potential project *Reign of Judges: The Title of Liberty*. In a promotional/fundraising video for the project, the creator wears an American-flag T-shirt to sell his idea to his mostly Mormon audience, thus blending religion/Mormonism and American patriotism. In reflecting on the impact of Book of Mormon inspired masculinity, I propose a possible re-imagination of these action heroes. I understand the power of and desire to embrace a hyper-masculine message by the youth in the LDS Church, but the fact is that Mormon masculinity is more complex than these action heroes suggest.

**Id:** 15338

**Title:** Shifting perspectives in the representation of colonial missionaries in documentary films

**Session Type:** Individual submission

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**Abstract:** This paper sets out to investigate the shifting perspectives in the media on the missionary project in Africa during colonial times. Although the presence of missionaries in the colonies has been considered as a mostly positive endeavour, which brought the word of God and aspects of modernity to deep rural areas in Africa, new voices are presenting different perspectives on the purpose and impact of the evangelists. Films such as *Le Malentendu Colonial* or *The Colonial Misunderstanding*, (Jean-Marie Teno 2004), *Skulls of my People* (Vincent Moloi 2016) and my own research at the old St Cuthbert's mission station (now an Anglican parish) reveals the dichotomy in how these colonial interventions have been and are now perceived and expressed. Documentary film can be viewed as 'an effective ethnography of trauma' (Pringle 2016) and a film or films on the intolerable invites the viewer 'to think differently, to disconnect the world's certainties and pieties and formulate new problems that engender as yet unmapped relations and connections' (Bogue 2010). Framing the analysis and interpretation of the films and the research would be an interrogation of our postcolonial understanding of the ontological intentionality of the colonial process and the questioning our understanding of how the complicity has been framed, animated and cognitively understood (Drawing on Pringle 2016).

I look at how the narratives in the two films represent the missionary role in in Deutsch Südwestafrika (now Namibia) pointing to the ways in which the men of God not only paved the way for the Germans to colonise the region, but then betrayed their congregations when the German protectorate troops under General Lothar van Trotha killed between 25 000 and 100 000 Nama and Herero inhabitants of the region. I also draw from my own research interviews to unpack the missionary experience at St Cuthbert's in the Eastern Cape South Africa where the elders remember the missionaries with great nostalgia, they and younger generations have lost all connections with their ancestral heritage.

Nettleton (2016) summarises the realities of the South African historical intervention in the Eastern Cape as 'they were terrible in many respects in that they undermined local culture, denigrated all sorts of things about local culture at the same time with this odd thing about trying to preserve aspects of it but they also gave people a kind of means for dealing with the modern world which people weren't given by Bantu Education and I think that's where the real problem lies'.

**Id:** 15517

**Title:** The use of the image of the Devil as an instrument of fear and power at the Universal Church of the Kingdom of God

**Session Type:** Individual submission

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**Abstract:** This article shows that the image of the Devil has been used by the Universal Church of the Kingdom of God (UCKG) as an agent of fear and an instrument of power, updated according to the neoliberal standards of success, present in the Brazilian society. It also describes the image of the Devil as an audiovisual discursive construction and indicates its meaning for the religious imaginary in Brazil. In order to do so, the text brings the studies of Patrícia Birman about the UCKG, as well as mobilizes the theories of Bauman and of authors who leaned on Foucault's thoughts about fear and power. This study has its corpus based on videos of exorcisms created at the UCKG stages and shared on YouTube, through which it is possible to recognize the way this church uses and updates the image of the Devil in search for more visibility and acquisition of more followers. To assure its pastoral power, the UCKG updates the image of the Devil to scare the church's followers and persuades them to come to the meetings and to tithe. During the scenes of exorcisms, the so called possessed follower leaves his position of loser, attached to the demon and becomes a winner, attached to the UCKG. For Birman, while considered possessed by the Devil, the follower's image is associated to the rural world and its tradition, also related to poverty and underprivileged economies. As soon as the follower undergoes the exorcism, he is associated to the image of the church, that follows a pattern of progress, wealth and cosmopolitanism (BIRMAN, 2003, p.242). The TV and YouTube certainly contribute to the creation of the image of the UCKG as powerful and wealthy, in opposition to the Devil's, which is related to poverty and rural tradition, able to scare anyone who dreams of globalized neoliberal ideals.

**Keywords:** UCKG; Devil; Fear; Power.

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**Id:** 15543

**Title:** Communication religion in a professional way: experience of the press office of Pope Francis' first apostolic trip to Mexico

**Session Type:** Individual submission

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**Abstract:** This article gathers the recollections regarding strategic planning and execution of the press office of Pope Francis' first apostolic trip to Mexico on February 2016. Mexico's press office was built with two goals in mind: spreading the Pope's messages adequately and looking after the information needs of national and international journalists in charge of the trip's coverage. Through evidence, witnesses, and statistics of the fulfilled tasks, we intend to contribute to the study of the Church's institutional communications. Specifically, regarding the work of a customized press office for the visit of the Pope to the country.

The press office attended to more than four thousand national and international journalists and correspondents, who spread the Pope's messages all around the world.

**Id:** 15701

**Title:** The Future is Now: A Content Analysis of Changes in New Media Use by the Catholic Church

**Session Type:** Individual submission

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**Abstract:** New media have given members of institutions featuring hierarchical structures the ability to communicate with one another, thereby transforming the culture of the institution in great ways. Social media technologies afford users with a certain sense of connectivity and interaction. This instantaneous connectivity and interactivity changes the face of communication between groups within institutions that operate within a hierarchy. As such, this research expands upon the results of previous research which analyzed the development and maintenance of relationships between Lay Catholics and members of the Catholic hierarchy in social media spaces.

The use of new media platforms can take communication between priest and congregation outside of the four walls of the Church on Sundays, making a priest's interaction with lay Catholics on a personal level more commonplace. This study explores theoretical assumptions related to Jenkins's (2006) notion of convergence culture, Turner's (1969) liminality, Ledingham's and Bruning's (1999) conceptual framework of relationship maintenance, and Walther's (1996) hyperpersonal model of communication in order to shed more light on this emerging phenomenon within the Catholic Church.

With the ever-evolving landscape of the media environment, people are becoming savvier about receiving their information from various sources. The creative options in the current media landscape are endless with the right computer with the right software and an Internet connection. Given the rapid development of these technologies, this research aims to examine what kinds of spaces have been made available for interaction between priests and their flock in the five years since a benchmark study indicated that both lay Catholics and priests agreed that communication in social media space would lead to stronger social bonds and the possibility of relational depth. In the previous study, participants suggested that they seldom saw connectivity between the two groups in these spaces because of the generational gaps existing between many priests and their parishioners. Consequently, the interactive component of social media was not fully understood by the Church at large. Therefore, the following research question is advanced:

RQ: What platforms are available for connection and interactivity between priests and lay Catholics in the Diocese of Browntown?

Through a content analysis, the present research examines the presence of websites and social media holdings for the parish communities within the Diocese of Browntown. It reveals that despite priest and lay Catholic agreement that communication in these spaces would help maintain and grow their relationships in person, there has been little change in the last five years in terms of the creation and availability of such spaces for this interaction to take place.

**Id:** 15702

**Title:** Signs of Contradiction: Understanding the Church and the Papacy through HBO's The Young Pope

**Session Type:** Individual submission

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**Abstract:** We know that television has long served as a medium with programming that has the capacity to change the way that people conceive the world around them. According to Metallinos (1995), the field of visual communication media arts “is mostly concerned with pictures and the ways that they are structured and delivered to communicate concepts, emotions, thoughts, and so forth” (p. 282). Carey (2009) suggests that “to study communication is to examine the actual social process wherein significant symbolic forms are created, apprehended, and used” (p. 13). He goes on to explain that as audiences “we create, express, and convey our knowledge of and attitudes toward reality through the construction of a variety of symbol systems: art, science, journalism, religion, common sense, mythology” (p. 13). We can come to recognize how we construct these systems of understanding through a ritual view of communication where we view communication as a process that enables and enacts societal transformation (Carey, 2009).

HBO's 10-episode miniseries, *The Young Pope*, offers fictional glimpse into the life inside the walls of the Vatican as it follows the beginning of the papacy of the first American pope, Pius XIII (portrayed by Jude Law). Receiving favorable reviews from audiences in the United Kingdom, Ireland, Italy, and the United States and having the highest viewership to date for the pay-service television channel SKY TV in Italy, *The Young Pope* takes on the Catholic institution in a series of contradictions.

Series creator and director, Paolo Sorrentino, establishes in the first episode that Lenny Belardo, or Pope Pius XIII, is himself a contradiction. As such, through Carey's (2009) lens of the cultural approach to communication and the ritual view of communication and a reading of John Paul II's (1979) *Sign of Contradiction*, this essay will examine the deeper meanings behind three main contradictions established early in the miniseries as they pertain to the Church and the papacy: First, somewhat immoral, British actor Jude Law playing the first American pope; second, the unexpected rise to the highest position in the Church, that of Holy Father, by a fatherless, young cardinal; and finally, the overtures of mercy that have become synonymous with the seat of Peter and the Catholic faith, especially after Pope Francis's declaration of a Year of Mercy in 2016, seemingly being upended by the rigidity and surprise conservatism of Law's character.

Sorrentino himself has suggested that the series is about “the clear signs of God's existence [and] the clear signs of God's absence. How faith can be searched for and lost... [and] finally how to handle and manipulate power in a state whose dogma and moral imperative is the renunciation of power and selfless love towards one's neighbor” (Sorrentino, n.d., n.p.). In line with the Catholic tradition's conception that a ‘sign of contradiction’ suggests Christ's presence, I argue that ritual viewing of *The Young Pope* can lead viewers of any background to understand the Church and the papacy as truly in communion with God through the contradictions Sorrentino establishes.

**Id:** 15858

**Title:** Results of the research "Relations of the Muslim community of the Abou Bakr AlSiddiq mosque in Bogotá with the non-Muslim population of its surroundings".

**Session Type:** Individual submission

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**Abstract:** The mosque Abou Bakr AlSiddiq is the first place of Muslim prayer and social activity in Bogota built under the architectural indications prescribed by Islam. For this reason, the building has become a visible cultural reference of this spiritual lifestyle in the capital of Colombia considering also that, despite its presence in the country for centuries, the Muslim faith has had a low profile in The Colombian society.

The construction of the mosque has generated certain situations in the area where it is located, which is inhabited mostly by people of Christian religion and culture. These situations are closely related to the global context developed since the attacks of September 11, 2001 in the United States: as José Ignacio López Vigil says, "today, xenophobia is called Islamophobia. The rejection of the Muslim. Fear of sitting next to a person wearing a turban". The media, to a large extent, have been responsible for the formation of this environment which, at the same time, indicates educational failures.

Taking into account the above elements, the presentation proposed to the Congress is to make known the results of the research "Relations of the Muslim community of the Abou Bakr AlSiddiq mosque in Bogota with the non-Muslim population of its surroundings." The objective of this work was to examine the development of relations between the Muslim community of the mosque and the non-Muslims living in the sector where the building is constructed, within the framework of their cultural differences, through the elaboration of a radio documentary.

The research had an interpretative methodological approach, a qualitative method and ethnography as methodology. In general, the concepts considered for its elaboration were: 1) Citizenship, understood as the exercise / development of civic values (Adela Cortina) within the framework of interculturality (Catherine Walsh); 2) Religious belief (based on the concept of religion of Clifford Geertz) understood as the will of a person who practices a religious creed, specifically from its moral component, to relate to other forms of understanding the world and faith in the framework of interculturality; 3) Territory, understood as the mutable space that is both a scene of power and close-daily management where diversity flourishes and where processes of territoriality and deterritorialization are carried out (Montañez & Delgado). For the elaboration of the radio documentary, in addition, the concepts narrative (Santos) and educommunication (Freire, Kaplún) were related.

In general terms, the conclusion of the investigation is that, despite certain isolated and anonymous acts of violence directed against the building, there is mutual respect between the Muslim community of the mosque and the non-Muslim population that lives around it, which has clearly manifested itself in the territory studied. However, this respect has not been extended to the formation of bonds of mutual knowledge between the parties that generate agendas of action for the

benefit of people involved in the presented facts and of the sector in general. Therefore, in addition to the radio documentary, the research presents an educommunicative proposal aimed at achieving these agendas.

**Id:** 15893

**Title:** Intercultural communication and Orientalism: A case study on portrayal of South Asian culture in "Don't tell my mother" documentary series

**Session Type:** Individual submission

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**Abstract:** Media is the platform which helps people to understand the cultures of different countries. Especially travel based documentaries give the glimpse of traditions and values of almost every nation through their content. Most of the people around the globe create their perception about different nations on the basis of the content shown by the media so documentaries are important medium to study on. This paper will be an attempt to study the culture depiction of three south Asian countries who share some aspects of their culture including Pakistan, Bangladesh and India in documentary series of "Don't tell my mother". The basic aim of the study will be to analyze the role of intercultural communication in promoting orientalism. Another aim of the study will be to judge the specific messages that are part of the documentary series. By conducting quantitative and qualitative content analysis, this research will try to dig out that how people belongs to America and France are focusing on intercultural communication and representing culture of south Asian countries in their programs. This research will be based on framing theory as it will determine that how west is framing south Asian countries. This study will also come under the umbrella of Edward Said concept of orientalism regarding "Self" and "Other".

**Keywords:** Intercultural communication, Orientalism, east, west, culture depiction, documentaries, material and non material culture, Don't tell my mother series.

**Id:** 16376

**Title:** Positive Contributions of Digital Media in Church Youth Movements: An Analysis.

**Session Type:** Individual submission

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**Abstract:** In a recent edited volume entitled ‘Church and Social Communication’, a detailed descriptive analysis of contributions of social communication in a variety of church-related teaching was provided. According to the author ...“ the media are seen besides others as means to sensitise, to support and to lead to active participation...as agents in the process of transformation, integration and development towards human dignity and growth in Faith” (Eilers 2014:569). Within this larger perspective, it has become imperative to examine and analyse the positive role of the youth movement in Church. Given the fact that digital penetration in the Indian sub-continent is 34.8 percent which is 13.5 percent share of the world internet users.

Christians of India are most literate and media savvy having access to internet, wider acceptability and usability; it is also becoming probably the most important communication tools for the Church. It seems that today the Christian youth use various digital mediums to reach out with the good news.

Churches today have started embracing social media as it seems to be a viable method for expanding the community outreach both virtually and physically. Rituals and traditions are an important aspect of Christianity. But with the advent of digital technology, these aspects of the religious discourse has gone online. The paper will try study the influence digital media has on the spiritual information of the young respondents. Also, it will explore the realities, experiences and future outlook and vision of the respondents using the digital medium for the outreach activities both within and outside the church.

**Id:** 16397

**Title:** Religious Digital Consumption among Youth. Study Case in Catalonia.

**Session Type:** Individual submission

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**Abstract:** 13 religions. 8061 religious centres. 1360 no catholic centres. 2 millions of young people. Catalonia hosts people from a wide range of different cultures and religions while a third of its population is between 15 and 34 years. In this context, almost 90% of people owns digital devices.

In this context, our project focuses on Catalan youth from all over the country, only young people from the city of Barcelona is excluded for being analysed in future projects. We aim to study their consumption of digital media -understanding the term as social media, apps and websites- specially in religious activities. Religious apps, games, websites, online communities, as well as their participation in forums are some of the main issues we want to discover. All religions and confessions are important in our research but we want to emphasize religious minorities. We also want to unveil if these devices and systems are a tool for integration and inter-religious dialogue. Theoretically, this research is based on previous investigations on communication, mediatization but also on sociology and religion. Important authors from all these fields are our references. Silvia Collins-Mayo, Ángel Castiñeira, Javier Elzo or Marc Regenerus are some examples. Reports carried out by institutions and governments about youth and also about technology are in our bibliography too.



**Id:** 16442

**Title:** The devil centrality in the brazilian neopentecostalism: the violence of representation in a context of conservative ascension

**Session Type:** Individual submission

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**Abstract:** In the scenario of unbelief on democratic deliberation and the emergence of totalitarianism, as the IAMCR 2017 preconference has propose, this paper reflects about the conservative ascension in Brazil, from the growth of evangelical neopentecostalism. With around 45 million persons, the neopentecostal movement is political e media centric: from one hand, dozens of parliamentarians make up the “Bible movement” in the National Congress; on the other, another amount of them has great spaces in TV and radio channels and millions of followers in social network. By field work, unstructured interviews and contend analysis, we reflect about the construction of intolerance in the neopentecostal world - the greatest field of Brazilian far right - for the centrality of a very important concept in Communication: the representation. We propose the incorporation of theoretical perspective of Judith Butler to the Communication Studies, given her critics about the violence inside the representations and the category of discursive performativity, that allow us to think about the ‘fields of intelligibility’ that produces truths, rigid categories of identity and, as a result, silences and exclusion in the neopentecostal theology. It has a central discourse about devil, embodied in everyone that does not fit in the normative category of “men of God”. Feminist, left wing militants, people from other religions, especially from African background, smokers and drinkers, prostitutes, people addict to drugs, LGBT community, criminals and divorcees: all of them are included in the same pattern of abnormality that are performed discursively by the neopentecostalism, through representational devices that dehumanize the subjects of experience and define the worthwhile lives and those taken as precarious and, for that, objects of intolerance. The reductionism of neopentecostal narrative works through the intense visibility of what is seen as abnormal, making possible that all the ‘sinners’ have an intense discursive life, but inside pre-determined fields of intelligibility, related to the devil actions. In another words, the centrality of devil makes possible to reflect on the performative nature of discourse in the promotions of normative violence that is growing in Brazil. As an example, we introduce “Gladiators of the Church” whose aim is “to gain lost souls for the devil”, similar to a military program, where teenagers are trained to identify those who have no faith. Between the virtuous man of God and the abnormal-other, we have very inflammatory discourses based on representational patterns, intensified by a great presence in many different media, now an evangelization territory. A discursive production of abnormality, by the centrality of the devil, produces subjects that, fearing it, wish the order of the status quo and legitimize the violence of rigid identities. In opposition of participation and diversity, the neopentecostal ascension appears the main obstacle to progressive schedule in Brazil and contributes to improve the lost of civil rights in this moment. So, we have in this movement the main performer of intolerance, emerging through the simplification of the political discourse, reduced from its complexity to a rigid dichotomy: we, virtuous people, versus them, these diabolical others.

**Id:** 16498

**Title:** THE SEA WITHOUT FAITHFUL WATERS: Youth researchers views outside the classroom about conflicts of religious tourism in Canindé city.

**Session Type:** Individual submission

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**Abstract:** In Latin America countries Catholicism is the religion with the largest influence, with 79%, Evangelical religions already reach approximately 12% in the same countries. Churches, temples, houses of prayer, community and healing centers are substantively present in the daily life of religious people. It is merging dogmas and cultural events, religious ceremonies, as for example, esoteric, Pagan and spiritual practices. All these actions reflect traditions and routines, as well as the rituals of the churches. The universe of religious symbolism and sacred practices are considered forms of social inclusion and aggregation. This article emerges from an experience outside the classroom. It goes on the field and visits the initiative of young students of a Brazilian University in Media Studies course who have identified social conflicts between religious leaders on syncretic Canindé, one of the busiest and most devoutly Catholic cities in the State of Ceará in northeastern Brazil. Methodologically, qualitative interviews were used and over 3 hours of audio was recorded along with dozens of photographs. Three respondents: a Catholic Friar and political leader, a Evangelical Pastor who is opposed to Catholic congregation; and Afro-Brazilian spiritist whose known colloquially as a witch. In the course of this production, the theories of the German sociologist Axel Honneth, which features key analysis of the grammar of social conflicts, will be illustrated from a student's point of view. The narrative of this text is based on Octavio Paz's perception about Latin American society. This article seeks to define what is the point of view of non-religious university students regarding social conflicts in a city that is devoutly and widely Catholic. It is concluded that the religion closest to the political sphere as Catholicism is has the most influence on city policy and this is the center of social conflicts.

**Id:** 16519

**Title:** Media activism in religious groups of Facebook in Brazil: Abadiânia, Irmãos Verdadeiros and Amor a Nossa Senhora Aparecida e à Igreja Católica.

**Session Type:** Individual submission

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**Abstract:** This work aims to investigate the phenomenon of media activism on the social network Facebook with organized religious groups. The three groups indicated maintain the system of closed participation and that require approval of the respective administrators. In this research we were chosen three groups: Amor a Nossa Senhora Aparecida e à Igreja Católica, Irmãos Verdadeiros and Abadiânia. The first group represents the Catholic religion, the second the Protestants and / or Evangelicals and the third the Spiritists. These three religions, according to the census of IBGE 2010 (Brazilian Institute of Geography and Statistics) makes up a large percentage of religious adherents in Brazil, that is, represent the three most popular religions in Brazil. The IBGE survey obtained the following data: 1st Roman Catholic Apostolic - 123,28,172; 2nd Protestants and / or Evangelicals - 42,275,440; 3rd Spiritist - 3,848,876; 4th Umbanda, Candomblé and Afro-Brazilian religions - 588,797; 5th Other religions - 5,185,065; 6th No religion - 15,335,510. Based on these data, we can conclude that the predominant religions in Brazil are of Christian origin, one heritage of Portuguese settlers. For the elaboration of this research it was used like method the analysis of content of the posts religious groups in Facebook and through this survey were categorized and classified according to the approach of each one. The categories are: Prayers, Greeting, Sharing of Religious Items, Religious Images, Religious Videos, Religious Articles Sale, Bible Passages, Religious Denunciation, Religious recommendations, Meeting invitations and posts with no Religious character. The choice of groups was random, only closed group criterion (that require the approval of the moderator and / or administrator) for everyone to have an equity in the analysis. The review period was between January 1, 2017 and January 15, 2017. The results obtained were as follows: The group Abadiânia, representative of the Spiritist religion, has less performance if compared to the other two groups. In the analysis period, 34 posts were made, most performed by a user, called Margôo Luuzz. This user uses the group for postings of spiritual prayers and religious

recommendations who follow the spiritist precepts. The Irmãos Verdadeiros group is the most active among the three. The administrator of the group, Roberto Barbosa, makes several posts a day, as also, other users actively participate. During the period 217 posts were carried out, predominantly the religious denunciation referring to Protestantism and Catholicism. The activism among the users has a high degree, since, the practices of extortion by faith are not accepted performed by religious representatives, as also, there are recommendations to be a Christian by following the rules of "God". The third and last group Amor a Nossa Senhora Aparecida e à Igreja Católica, is the most diversified in relation to activists that produce and share content. The posts are made by several different users and the contents only involve the Catholic religion. This group is the second most active, with 86 postings in the analysis period.

**Id:** 16572

**Title:** Religious Impact on Journalism Ethics in Russia

**Session Type:** Individual submission

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**Abstract:** Looking for theoretical framework for the interpretation and the research methodology, we would like to emphasize that neutral and ambivalent statistic and sociological data is helpful but not sufficient background for the study on journalistic ethics.

Value-oriented and ethos-focused interpretation theories, based on fundamental normative models, seem to be more suitable and heuristically promising for the explanation of media trends and journalistic culture evolution in Russia.

Therefore it seems reasonable to focus the future studies on the impact of religious ethos on journalistic culture on particular ethos, dominating in the society. In case of Russia we would suggest that the impact of Christian and Muslim 'ethoses' to journalists cultures will be gradually increasing accordingly 1) the increasing of the Russian Orthodox church and Muslim communities institutional influence and 2) more articulated presence of their normative models in the public sphere.

But the comparative study of religious normative models on mass media - from one side - and journalism ethical codes will for sure face some difficulties, located in the articulation of normative models by different religions. Obviously the most articulated documents have Catholics and protestants, much less - Orthodox, Jewish and Muslims, even lower profile of comprehension you find in Hinduism, Buddhism and other religions...

Therefore we conducted a survey - face-to-face interviews with 582 journalists in Russia - in order to find out to what extent religious normative models have an impact on journalistic ethos.

The preliminary results of the research made explicit (a) internal problems with the moral monitoring of social life from religious perspective is minimal; (b) interaction problems - lack of understanding of the concepts and normative models in secular context and (c) external problems - lack of channels to transmit the voices of religious leaders.

Moreover, agenda-setting process in Russian media is not ethical-oriented, therefore it does not leave too much space for the religious ethos impact on journalism culture in Russia in general. Therefore several attempts to make an impact on mass media from religious moral perspectives failed in Russia. One of them was the Orthodox initiative of Public council for morality on TV, which finally was not established.

The results of the survey will be fully presented at IAMCR-2017 conference.

**Id:** 16643

**Title:** The Subliminal Message and the Conspiracy Imaginary in Adventist Literature about Television

**Session Type:** Individual submission

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**Abstract:** The Seventh-day Adventist (SDA) Church has a long history with the mass media as a proselytizing tool and a long-standing concern about its negative influence on its membership (STRAYER, 1987; COLE, 1995). SDA church was a pioneer in Brazil and the United States in the use of radio and TV for missionary purposes, and especially since the televangelist boom of the 1970s and 1980s, the denomination created a network of broadcasters and media centers in several countries, occupying an important space in the evangelistic strategy of the denomination. Adventists believed that television was a medium that could communicate with individuals and families in places never reached by traditional pulpit preaching (FENN, 1960).

However, despite its potential and religious uses, part of the Adventist discourse still views television as a satanic agent and an instrument of moral and spiritual corruption, as has occurred with several evangelical religious groups (BENDROTH, 1996; SCHULTZE, 1996). One of the most recurring arguments in the Adventist literature for demonizing television and discouraging its use by worshipers has to do with the belief in the subliminal message and its power to promote brainwashing and mental reprogramming.

The purpose of this study is to analyze what is the Adventist understanding of subliminal message, and how it relates to Adventist theology. As a corpus of the work, references to the subliminal message and other media conspiracy theories will be analyzed in twelve English-language books on media, especially television, published by Adventist publishers, namely: Motion pictures and television (1951); What about television? (1956); Quagmire ... jungle ... desert ... or what? The Pros and Cons of Television Viewing (1967); The media, the message, and man (1972); Mind manipulators (1974); Televiolence (1978); Television and the Christian home (1979); The television time bomb (1993); Remote controlled: how TV affects you and your family (1993); Media values: Christian perspectives on the mass media (1999); What you watch: a Christian teenager's guide to media evaluation and decision-making strategies (1994); Screen deep: a Christian perspective on pop culture (2007).

Through the analysis of these 12 books, ranging from 1951 to 2007, it is also possible to identify the evolution of Adventist discourse on subliminal message and how the subject is treated today in the Adventist circle.

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**Id:** 16715

**Title:** The Relevance of Reputation for Traditional Religious Organisations

**Session Type:** Individual submission

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**Abstract:** Empirical research shows that the long-term commitment (Simsa 2007: 128) of the members of an organization depends on the reputation that an organization has in the public sphere. This social regularity also applies to traditional religious organizations like the Catholic Church in Austria, which is facing an increasing decline in membership over the last decades. In times of multiple spiritual offers through less-institutionalized movements and increasing moralization and scandalization in the media arena, the sensitive good of reputation becomes a key factor for established religious organizations. If identity means the process of the integration of self and external perception (Wegner 1996: 309) then it cannot be indifferent to the Catholic Church how society is negotiating and granting them a status in the public sphere (King et al. 2010: 292). It's surprising that so far there are only few profound studies focussing on the logics of the reputation constitution of religious organizations. The following research question should fill this gap: To what extent are religious organizations like the Catholic Church in Austria exposed to reputational risks as a consequence of an increasing mediatization?

This research project is based on a three-dimensional media reputation concept (Eisenegger 2015: 449f.), whereby reputation is defined as the "overall evaluation of an organization in the public sphere" (Deephouse 2000: 1091). The theoretical concept of the sociological Neo-Institutionalism highlights this macrosocial dependency of reputation. It shifts the attention away from individual actions towards the societal context in which organizations are embedded and shaped by expectation structures (Sandhu 2015: 245). Those emergences due to new mediatized conditions can create contingency. Especially moralization in media coverage increases the pressure on religious stakeholders to communicate in a certain way, using "identity claims" (Dobusch/Schoeneborn 2015: 1012) in order to gain legitimacy (Möhring-Hesse 2014: 155).

Relating to the Catholic Church in Austria, the following propositions can be assumed: a) Religious organizations are exposed to augmented reputational risks as a result of growing moralization in the media arena; b) Negative reputation development goes along with contradictions between the self and external perception; c) Negative reputation effects correlate with the decline in ecclesiastical membership.

In my multi-methodical research design the following instruments are applied for uncovering any occurring dichotomies between religious public relations and external descriptions: a) A qualitative content analysis in the Austrian legacy media over the last 15 years; b) A representative survey of the residential population throughout Austria c) Qualitative interviews with members of the Catholic Church on different hierarchical levels and journalists; d) Issue analysis of different ecclesiastical communication channels like church newspapers, Social Media accounts and homepages.

This already running research project provides new insights into the reputation and communication logics from and about religious organizations. It will show which indicators are responsible for (de-)legitimizing the behaviour of the Catholic Church. Furthermore it shows to what extent the Catholic Church is exposed to the risks of an increasing mediatization and if the reputation dynamics correlate with membership numbers.



**Id:** 16832

**Title:** "FILM INCENDIES ... LIGHT STORIES AND HUMANITY" Experiences of dialogue with women in Bolivia

**Session Type:** Individual submission

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**Abstract:** There are films that lead us to reflect in them something of our own personal reality, family social or cultural. The essential thing is to examine the reality that they present and to stay with what builds us up. As the Apostle Paul would say, it is a matter of examining everything and keeping the good (1 Thessalonians 5:21).

From this perspective and within the framework of an initiative of the CINESPI Research Group (Université Catholique de Louvain, Belgium), a study was conducted in Bolivia with Denis Villeneuve's Film Incendies (2010). Our starting question was: What are the main mental representations that a group of Bolivian women have, after having seen the film Incendies and what implications do they have for spirituality?

Mental representations are a way of interpreting and thinking about reality. It is a mental process developed by people in order to establish their position in relation to situations, events, objects and communications that concern them (Arbeláez, 2001).

As for spirituality, we agree with Mariano Artigas (2005) on the fact that man is a being of nature but, at the same time, transcends it. He shares with other natural beings everything that refers to his material being, but is distinguished from them because it has spiritual dimensions that make him a person. Collaborating with the understanding of these spiritual dimensions from the impact of a film, was the objective of our investigation.

The research was developed from a qualitative perspective, in the cities of La Paz (Andean region) and Cobija (Amazon region), with a study population of 40 women (young and adult) from different socioeconomic and cultural levels. We worked with 4 analysis groups (2 in La Paz and 2 in Cobija). A pilot experiment was conducted for methodological verification purposes. After the film and to promote the discussion, we have applied the methodology of the 3 looks (to the film, to oneself, to the others) based on an adaptation of the proposal of Luís García Orso (2006).

The results of the research have been organized according to a hierarchy derived from the frequency of occurrence of the key words or phrases in the questionnaires, which has allowed us to structure categories that helped us to determine the main mental representations generated by the Film Incendies in the female spectators. For the discussion of these results, the information provided by the participants during the oral exchanges has been taken into account. As a general conclusion, it has been observed that the spectators, through dialogue, have been able to transcend the reality of the film (the visible) to enter into the intangible, in what cannot be measured, in the spiritual.

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**Title:** A Critical Analysis of Pakistani National Press Portrayal of Zakat Advertisements during Ramadan

**Session Type:** Individual submission

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**Abstract:** This study is a critical analysis of religious advertisements campaign on 'Zakat' (welfare contribution), a 4th among the overall Five Basic Pillars of Islam and is to be performed during Ramadan (the Holy Month) before Eid ul Fitr (a joyous occasion at the end of Ramadan), ran thru mainstream national press in Pakistan- the second largest Muslim nation in the world. As these ads incorporate 'religious' imagery and themes the study based upon the hypothesis that the specific religious images, icons, or representatives used and whether those images are indeed religious (derived from an established religion), either merely spiritual in nature, or just the commercial messages. And which one as the attention-getting tactic has been used, as the advertising researchers note that advertisers are desperately seeking catchy tactics as an essential first step in the persuasion process. And if the data are individual responses, Zakat donors taken for the purpose, as they themselves have to decide this particular religious-practice, then why they would feel towards those advertisements either positive/favorable, negative/unfavorable or neutral. This research would add to the literature on the effects of mass media on individuals' social attitudes and the formation of beliefs in the Pakistani religio-scape.

**Keywords:** Zakat/Basic 4th Pillars of Islam, daily Dawn, Religious Advertisements, daily Jang, Media Exposure, CDA

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