



## Book of Abstracts: [WG] Media, Religion and Culture

### **¿Exotics or invisibles?: Indigenous issues and ethnic media in Colombia**

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The logic of hegemonic domination that were established in Colombia and in Latin America after the Conquest, are based on a scheme of elitist power. Using the perspective of the Italian sociologist Vilfredo Pareto, we can classify this elites in “lions” or “foxes”. In the first case, they use the force and the violence (the *macht* of Weber) to impose their sovereignty; in the second case, they use the persuasion and the “masquerade” (the *herrschaft*): the propaganda. This power is based on a more stable legitimacy and is able to transform itself in a “Matrix-effect” reality. This form of social control has permitted to the Colombian (and Latin American) élites the uncontrolled starvation of the natural resources presents in this territories, under the influence of a “wild capitalism” which is strictly linked with the mass media community of the continent. When they act as “cultural enterprises”, they are able to build and transform the cultural reference of the audiences, creating an ideal image of “Latin-American Cultural Community”: an image that is official, institutional and, obviously, instrumental (using the Habermas’ perspective). This Macondo environment is surging from a contradictory context: the shocking encounter of the neo-liberals exigencies of the governments of Latin America and the social and environmental ambitions of their Constitutions. The victims are indigenous people, displaced from their ancestral territories by the expansion of the agro-industrial frontiers. Astoundingly, this scenario is not a priority for the majority of mass media enterprises, which are not interested in covering “complex” themes. And when they are “obliged” to cover it (normally, for economic reasons), they have the dangerous habit to use some analytical “shortcut” with the obvious goal to escape every critic surged from the decisional centers of power. In this lecture, we will focus on four of this vicious strategies, which are commonly used by the cultural industries and the official channel of information: exclusion, disappearance, exoticism, and sensationalism. Based on this shortcuts, the information environment has trained the Latin American audiences to be passive and unable to search, analyze and investigate about the problematic aspect of this reality. In this sense, now we can observe how the media have polarized the perception of the ethnic soul of the continent: or the exotic aspect of a “far otherness” or the wild side of a community which is an obstacle for the “development” and the modernity. Finally, this lecture would expose the present panorama of community media with ethnic perspective in Colombia: a case study with a recent history and absent from the relevant academic literature. However, it has been a key process to facilitate the building of social links based on dialogue, reconciliation, respect and participation, acting as watchdog of economic and political power, reporting the injustice and looking for peace solution in the region.

### **Broadcasting, Ethnic Narratives, and Conflict in the Horn of Africa**

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The Greater Horn of Africa region is home to some of the longest-running civil wars in the world. The region has served as a theater for inter-ethnic wars since at least the early 16th century. With globalization, however,

international pressures for peaceful co-existence and economic integration are being mounted; and the governments of the impoverished countries of the region, whose citizens have swelled the ranks of economic and political refugees throughout the world, are feeling the pressure. The many conflicts in the region (Ethiopia, Sudan, Somalia, Eritrea, Kenya, Uganda, and Djibouti) have been fed by belligerent inter-ethnic narratives that are made more effective by radio broadcasting. This paper presents an analysis of the contents of traditional African means of communication (songs, poems, chants, idioms, proverbs, etc) and discusses how negative narratives have permeated the consciousness of various ethnic groups in the region. The paper also presents promising signs of peaceful co-existence as a result of the recent emergence of positive inter-ethnic narratives that can lay the foundations for effective social and economic integration in the region.

### **Online Religion in Nigeria: the Internet Church and Cyber Miracles**

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As most prominent world religions are currently practised online, religion and spirituality in the context of computer mediated communication (CMC) now provide more exciting and variety of ways of worshipping God and reaching more people. By enabling virtual communities, the internet has the advantage of increase access to new people, and provide information, which otherwise would have been impossible (Garton & Wellman, 1995). This has enabled different religious adherents around the world sustain connection to a distant homeland communities and traditions (Helland, 2007). In the same vein, the Nigerian Pentecostal/charismatic churches now take the advantage of new media technologies to disseminate their message and attract/mobilize membership across the world. Nigerian Christians in Diaspora are also connected to their homeland churches through the internet, while new forms of religious practices and networks are increasingly prevalent. Not only does the internet provide opportunity for disseminating religious tenets and fellowship, there is the existence of the 'internet church' or 'internet worshippers' for members who worship exclusively online. This new cyber culture has meant adapting to and adopting the internet and CMC with notable degree of success never witnessed before in the history of evangelical religion in Nigeria. Most interestingly is the increasing widespread claim of spiritual experience/'miracles' with objective evidences that tend to prove that God has indeed gone online. Nigeria has been noted as a leading religious nation in the world (BBC, 2004; Emenyonu, 2007; Chiluwu 2008). This study focuses on the seven (7) largest and fastest growing Pentecostal/charismatic churches in Nigeria which constitute about 65% of regular Christians (Mandryk & Johnstone, 2001) namely the Redeemed Christian Church of God (RCCG) Website. <http://www.rccg.org>. (ii) Living Faith Church (LFC) (aka Winners Chapel) Website. <http://www.davidoyedepoministries.com> (iii) Deeper Life Bible Church (DLBC) Website. <http://www.dclm.org>. (iv) Christ Embassy (aka Love World). Website. <http://www.christembassy.org> (v) Mountain of Fire Ministries (MFM) Website. <http://www.mountainoffire.org> (vi) Church of God Intl. Website. <http://www.cogm.org> (vii) Sword of the Spirit Ministries Intl. Website. <http://www.sotsministries.com>. These churches have membership and branches/parishes in most African countries and across the world. All seven churches have large online membership in Africa, Europe, Asia and America, with evidences of members who worship primarily online as a result of non-access to a local assembly. The new media resources provide the churches the platform to disseminate their online publications and activities such as revivals, Bible studies, anointing services, healing school etc. This paper will attempt to provide answers to the following questions: (i) How have these Churches used the cyberspace and what have been the results? (ii) What new forms of religious practices are performed by the churches' virtual communities? (iii) What promise/challenge does the spread of online churches and reported miracles pose to the church/the general public? (iv) What is the future of the church in Nigeria with the application of new media technologies? This study is theoretically oriented towards the social shaping of technology or "spiritual shaping of technology" approach, (Campbell, 2005b) and Helland's framework of 'online religion and religion online,' (Helland, 2007). Data analysis will be qualitative and quantitative with the application of a computer-mediated discourse analysis Data will rely primarily on online resources, especially from the websites of the churches under study. There will be consultations and interactions with personnel of the churches. Interviews will be conducted were possible or necessary. Innocent Chiluwu, PhD

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### **Preservation vs. Change – Manifestations of Feminist Discourse in Commercial Family Magazines in Ultra-Orthodox Society in Israel**

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The last two decades have witnessed processes of change in Jewish ultra-Orthodox society. As a society that preserves clear gender separation in its socialization processes, women's status and spheres of activity are confined to the home and embodied in the verse: "All glorious is the king's daughter within the palace" (Psalms, 45:14). Women are excluded from public life, while preserving women's traditional roles. The principal causes for the processes of change include: - Development of a new communications map that also includes a commercial press, which is typified by not being subject to religious supervision and which is aimed at defined target audiences such as women and children. - Women writers creating a women's media discourse, raising issues that preoccupy women, who previously gained very little media exposure. A forum for women's discourse has been created that is conducted in the public arena, although some of the issues engage in the private space. Thus, the commercial press constitutes an important arena for the permeation of new ideas, including a feminist discourse. We shall present a study in progress that reviews and analyzes the media discourse published in "Mishpacha Tova" (Good Family) magazine and "Mishpacha" (Family) magazine's In the "Mishpacha" supplement. The study employed qualitative content analysis methods to examine all the articles and columns published in the sampled magazines over a four-year period, from January 2005 to December 2008. The study will outline the discourse on the following subjects: housekeeping, parenting and childrearing, intimate relationships, extended family relationships, employment, livelihood and the public arena, beauty and body care, self-fulfillment and hobbies. Initial insights emerging from the study indicate a fascinating discourse being conducted in the pages of magazines. The first buds of a feminist discourse can be identified, while enlisting the women's magazine genre as personal stories and advice columns and by means of a debate on practical issues that focus on the legitimate content world for women in Jewish ultra-Orthodox society.

### **Media, religion and ritual**

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Despite the recent re-evaluations of media as an anthropological field anthropologists have rarely undertaken research of the media contents and contexts employing concepts such as myth, ritual, liminality, magic, religion, sacred. The present study analyzes some ways in which religion and ritual concepts has been used to interpret media products or processes; our purpose is to identify those elements of continuity and rupture in rapport with the basics interpretations and theories of cultural anthropology. We want to show that media function as a ritualizing agent, which builds symbolic spaces of action and thinking through mediated communication. Our investigation will be focused on two seminal concepts that bridges cultural anthropology and media studies: liminality and media events. In studies devoted to media events, the media is presented as a factor of ritual feeling, allowing the audience to interpret different forms of social mobilization as great collective rituals. In other words, in exceptional moments, the press functions as part of a true liminal system, proposing images and ways of behaving (possible, but not necessarily applicable outside these places and moments). This means that media events are able to express not so much the concerns or interests of limited groups, as the fears and aspirations of the entire social body; thus, using a ritual language, the mass media creates a liminal, subjunctive framework, a framework for symbolically experiencing possible ways of articulating social life. It is possible to assume that during a media events a new type of religious experience is developed, in a social context and symbolical frame

that are totally different to the usual circumstances of a religious experience. The mission of such an approach would be that of showing how symbolic thinking and religious feeling are constructed by mass media (a more complex media as compared to the body and to the uttered language), through: a) the syncretism of heterogeneous symbolic systems, b) in the absence of space and cultural proximity, c) through the efforts of actors (political actors and journalists) whose social and ideological positions are radically different from those of the usual (for anthropologists) “religious specialists”.

### **Pope Benedict XVI and the Ratsbone accident: the representation of Islam and the 'clash of civilizations' in the Italian media**

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As those of other Western countries, Italian media often employ the term 'clash of civilisations' (conflitto di civiltà), to refer to the relationship between 'Islam' and the 'West'. The Muslim world is simplistically described, and perceived, as a monolithic reality, its representation by media ranging from that of an irrational to that of an intolerant religion. The expression 'clash of civilizations' was especially used in September 2006, after the Pope's lectio magistralis at Ratisbona University caused vigorous protests to take place in the Muslim world. Benedict XVI seemed to present the Christian God as the only rational divinity, and Islam as an irrational religion. After the international Muslim communities asked for an official apology, the Pope held a meeting with the ambassadors from Islamic States to the Holy Site, and the representatives of the Italian Muslim communities, to explain his words. This paper analyzes the way in which this meeting was presented by the Italian media - including right-wing, mainstream and catholic media - with the aim of understanding the official reaction of the Vatican (as reported by the Osservatore Romano), the Italian Catholic Church (as reported by Avvenire), and the Italian public opinion, including Muslim citizens. Did Italian media support the Pope's view that his speech was manipulated? How were the protests that took place in Islamic countries portrayed by different media? Did they confirm the stereotype of Islam as a monolithic, intolerant religion? What was the Italian Muslim citizens' perception of the event? My paper answers to these questions especially by highlighting the use the Italian media made of terms and expressions that belong to islamophobic discourse.

### **Religion and Other Scientific and Medical Alternatives to Blood Transfusions: “A case of the Jehovah's Witnesses”**

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The issues of life are usually based and starts from blood. Blood and life are interchangeable. Life produces blood and blood produces life. In fact the saying goes, “Life is in the blood”, therefore no blood no life and no life no blood. This in essence, means that all life issues are based on the availability [of the amount] of blood. “Blood is Life”. Without blood or a deficiency of blood points to danger, yet many situations that surround us leads us to loss of blood. Blood is lost through accidents, as we give birth, internally, medically as we get operated on and many other ways. These scenarios presented leave none of us a victor: we are all prone to them. When we happen to loose blood in any way and form we need a restoration and usually it's through transfusion. Blood transfusions; is it safe? Is it religiously accepted? Is there any alternatives? This paper aims at probing the interests of religion in blood transfusions, its safety, sacredness and alternatives. In light to the modern day view of religion, a lot of things spring up; pressured, formed, created and based on a number of factors tied to human rights, citizen rights, social norms and constructions as well as predicted outcomes of religion. Hence these factors: human rights, citizen rights and civilization, have become very crucial and needless to say cannot be left aside. Rather than discuss the topic of religion and blood transfusions in an abstract and general manner, we have chosen to discuss it in relation to citizens' responsibilities and privileges and citizens' expectations. This engagement of citizenship dimension to religion and citizen rights, human rights to the question of blood

transfusions, however, this day holds religion on the axes of rights more than anything else. Is it wrong or right? Good or bad? The paper also critically looks into the effectiveness and safety of the medical alternatives and the devices and techniques used. Does it require special equipment? What are the achievements brought about by the alternative medicine? What risks, effects or good does it bring? A case of Jehovah's witnesses.

**"RELIGIOSITY ON WHEELS": A cultural analysis of religious paintings on transport lorries and buses in Nigeria**

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The free expression of one's religious belief is one of the fundamental rights which every modern society guarantees its citizens. In Nigeria, various forms of the media are deployed exercising this citizenship right. In the 2009 edition of the *Glide* - the inflight magazine of Virgin Nigeria Airways, Tolu Ogunlesi investigated the phenomenon of eccentric slogans and paintings on Lagos' public transport vehicles (Molues, Danfos, and Gwongworos). He aptly noted: "Each of the innumerable public buses and vans that daily criss-cross the city of Lagos is supposed to have a route number painted on to it. But even before you notice the route numbers you are likely to observe something else – that these vehicles, as they chain-smoke dangerously and merrily across the city, are mobile 'canvases', tireless in their quest to share slogans and murals with the throngs of Lagosians who use them". (p. 52) The art of using transport lorries and buses as mobile canvases is not limited to Lagos. A trip around Nigeria shows that this phenomenon is manifested in every part of the country. Even the most cursory observation will show that majority of these mobile paintings are religious in nature. One notices every shade of artistic representation of religious themes and motifs, mostly taken from the Bible. This typically Nigerian phenomenon raises a number of questions: Are these murals merely decorative or do they represent a deeper religious sentiment on the part of the bus/lorry owners and drivers? Again, at a deeper level, do these murals resonate with the popular religiosity of the people? To answer these questions, we conducted a cultural survey in the southern Nigerian cities of Port Harcourt and Onitsha. These two cities like Lagos are major commercial and industrial cities in Nigeria. They are thus gathering points for many transport lorries and buses from all over the country. Data was collected through in depth interviews with the drivers and owners of the lorries/buses and also with a cross section of the people in the cities. The interviews sought to know the 'reasons' behind the paintings and their acceptability by the people. The data collection and analysis is still on going. It is hoped that these data will show that this popular art form of mobile murals is one of the media through which Nigerian citizens express their individual and collective religiosity.

**RELIGIOUS COMMUNICATION FOR SOCIAL CHANGE IN AFRICA Religious programmes with a political dimension on the confessional radios in West Africa**

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The religious media in Africa do not only care for religious propaganda. They are also interested in social issues, believing that evangelism is consistent with the consideration of socioeconomic and cultural conditions of their audiences. Within religious communication, we can identify a sector dedicated to "social communication". This sector's role is to explain the position of religious leaders on major issues of social life and to illuminate the choices of their followers. This sector is also the ideal place where religious communication separates itself from the spiritual dimension that characterizes it. For some religious radio stations, its importance tends to overshadow even the religious dimension. As a result, the religious radio stations acquire the character of community radios which, as we know, work on boosting the dynamics of social change in the communities they animate. Religious radios are thus involved in the role of social transformation. The task of communication promoting social change relates to various sectors of society: the democratization of society, improving living

conditions, the promotion and maintenance of cultural diversity, supporting local development, the contribution to the democratization of knowledge in society, etc. It is based on the idea advocated by Defleur and Rokeach, among others, that the media are able to induce significant social change: "They can build knowledge, promote new values, create new social systems, and restructure ideologies"(1987: 273). Among the social contributions made by religious radios, I would like to emphasize the communication for political change, introduced on various radio stations, although in most countries, the coverage of political information and discussions is prohibited. What objectives do these radios pursue? What do they promote? What are the consequences? These are some aspects of what our paper intends to address.

### **Bolivians in São Paulo – Brazil: Multiculturalism, Labour Migrations and Citizen's Practices**

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Since the eighties decade, migratory laws implemented by industrialized countries increasingly restricted the immigration of professionally low qualified people from economically undeveloped countries. Migrants in search for better labour perspectives in countries of the north hemisphere had to reconsider their options. Due to this fact, the request for countries with more circulation of capital goods was an alternative to countries known as preferred by labour migrants. Since the second half of the 80's, Brazil has been established as a possible destination for Bolivians. São Paulo is the home of the highest number of Bolivians living abroad: approximately 150.000 people. They are in the base of an ethnical pyramid composed by Brazilians, Koreans, Lebanese and Jews that work in the sewing confections business in that capital. Part of the Bolivian contingent is in irregular situation in the country. In addition to this, their working journey inside sewing factories is often over 14 hours a day. The aims of this article are to report the interactions between this group and the hosting society and also to present citizens webs created to foment, consolidate and articulate their cultural identity.

### **A mídia na Igreja Universal**

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Este trabalho propõe uma análise da utilização das técnicas midiáticas utilizadas pela IURD (Igreja Universal do Reino de Deus), observando ainda o caráter mercantil da religião, características estas que, apesar de sempre existentes na história das religiões, acirrou-se de sobremaneira com o advento dos meios eletrônicos, sobretudo recentemente com as igrejas neopentecostais, na utilização e criação de grandes redes de rádio e televisão, sendo este um dos principais motivos do sucesso no "mercado religioso".

### **The New England Execution Sermon: Texts, Rituals, and Power**

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In this paper, I use the classic discussion of monopolies of knowledge first put forward by Harold Innis in the 1950s (supplemented by later work by Pierre Bourdieu and Carolyn Marvin) to explain the evolution of a form of communication distinctive to the New England colonies and states during the late seventeenth, eighteenth, and early nineteenth centuries: the execution sermon. These were sermons delivered by local clergy to both the condemned prisoner and the congregation, either on the Sunday prior to the execution or the day of the execution. The prisoner would sit before the congregation in chains, and the local minister would proceed to deliver a sermon based upon selected relevant Biblical verse (often chosen in conjunction with the condemned), using the prisoner's own life as illustration of the lesson: be that the infinite mercy of God or the dangers of a reprobate lifestyle. Like the executions themselves, which were one of the best attended public events in early modern America, the execution sermons were extremely popular. Some went through multiple printings, and in

fact ambitious clergymen saw the sermons as opportunities for building a reputation beyond local boundaries. As a notable and distinctive form of popular literature (they differ in important respects from the sorts of sermons that were printed in the British Isles), the execution sermons have figured prominently in historical research on American popular culture, particularly the true crime genre. My argument moves the discussion away from their influence on later forms of popular literature, however, focusing instead on the way that these sermons were used by a specific social class—dissenting Protestant clergymen—in an attempt to establish control over the meaning of the event. The disappearance of the sermon is then linked to the clergy's gradual loss of control over the information environment, with the advent of mass media forms.

### **Articulating universal human values and mediating citizenship: The participative dimension of Contemporary Christian Music**

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In his book *Everyday Politics*, Boyte draws our attention to the acts of ordinary citizens in reclaiming politics as an activity they can own and engage in, in contexts much larger than the formal political system. With a philosophical orientation to politics, today's citizenship is manifested in ordinary settings "where people live, work, learn, worship, and play" as they uphold the principle to "care for the whole" when negotiating among diverse interests, as observed by Boyte. Under this current, religion and religious expressions in the media indeed provide a significant context for cultivating contemporary participative citizenship. This paper addresses this participative dimension of Contemporary Christian Music (CCM) in articulating universal human values and mediating citizenship. The Christian community in Hong Kong as a minority has been attempting to speak to the larger culture in contemporary ways, CCM being one. In recent years, CCM has received marked attention from the mainstream audience. Rather than focusing on a narrowly defined gospel, CCM opts to expand its messages to broader ground by articulating universal human conditions and values, in order to be a positive alternative amidst the romance-dominated music market. Based on textual analysis of CCM songs, participant observations at live performances and interviews with musicians, this paper explores how CCM in Hong Kong serves to mediate citizenship. Substance abuse has become a severe social problem in Hong Kong in recent years and the relocation of a drug rehabilitation school also aroused heated conflicts and debates in the city last year. Two pop music divas expressed their concerns over the issue through their gospel songs and one of them further held a gospel concert to raise fund for the school concerned. This paper assesses what values are articulated in these texts and in what ways. Rather than analyzing only the lyrics as texts, this study treats the music form and the lyrics of a song as a synthesized text. Interestingly, both songs take the music form of R&B/hip-hop. How are values of tolerance, forgiveness and benevolence articulated through the use of this music form and the voicing of different subject positions in the songs? How does the gospel concert encourage tolerance among clashing values and interests in the relocation debate? Apart from commenting on local incidents, CCM also mediates a more global citizenship by communicating values of world peace and social justice. A new CCM group released an album containing songs that promote such values through a range of music forms. They feel that the pursuit of social justice, inclusion and world peace is a profound mission that true Christians cannot deny. In what ways are these values communicated through their music texts and live performances? By examining these instances, this paper presents the participative dimension of CCM and answers the crucial question how the religious could provide a significant context for the development of citizenship.

### **Faith in the Net: Toward the creation of networks Religious Recognition**

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The technological revolution in information and communication, no doubt, is causing major changes in social interactions citizens. The new rationality reticular offers the possibility of forming, developing and strengthening social networks and virtual communities that facilitate the creation of new interactive spaces, new social groups

to promote citizenship, independently or articulated, and from different social fields and levels of experience, articulate and invigorate production processes, circulation and appropriation of new products that contribute powerfully symbolic, not only to generate new sources of knowledge but, above all, to strengthen processes of citizenship where strategically intersect, among other fields, the media, religious and socio-cultural processes. In this context, the experiences of public religiosity, found in the potential generated by the global network, new possibilities of interaction and religious recognition, as well as new forms and spaces to share options plural religious faith and social practices that fill with meaning the existence of the netizens. The text is divided into three parts: first, critically contextualizes the global phenomenon of social networks, second, an approximation to some experiences of religious recognition networks from Latin America, third, raises some questions arising from these practices virtual. La revolución tecnológica de la información y la comunicación, sin ninguna duda, sigue provocando grandes cambios en las interacciones sociales ciudadanas. La nueva racionalidad reticular brinda la posibilidad de conformar, desarrollar y fortalecer redes sociales y comunidades virtuales que facilitan la creación de nuevos espacios interactivos, nuevos colectivos sociales de promoción de ciudadanía que, de manera independiente o articulada, y desde distintos campos sociales y niveles de experiencia, articulan y dinamizan procesos de producción, circulación y apropiación de nuevos productos simbólicos que contribuyen poderosamente, no sólo, a generar nuevas fuentes de conocimiento sino, sobre todo, a fortalecer procesos de ciudadanía donde se entrecruzan estratégicamente, entre otros campos, los medios, las religiosidades y los procesos socio culturales. En este contexto, las experiencias de religiosidad ciudadana, encuentran en el potencial generado por la red mundial, nuevas posibilidades de interacción y reconocimiento religioso, así como nuevas formas y espacios para compartir opciones plurales de fe y prácticas socio religiosas que llenan de sentido la existencia de los cibernautas. El texto se divide en tres partes: primero: contextualiza críticamente el fenómeno mundial de las redes sociales; segundo: hace una aproximación a algunas experiencias de redes de reconocimiento religioso desde América Latina; tercero: plantea algunos interrogantes que se derivan de dichas prácticas virtuales.

### **Is media antipathy to religion eroding citizenship?**

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Religion has often been seen as a method of control, Marx's 'Opiate of the People' or, more recently, Richard Dawkins' writings are examples of such thought. Since Western media, perhaps particularly in Western Europe, have recently tended to denigrate religion and religious belief – religious belief that is fundamental to the lives of many in society – is this a means to try to control both the religions and the people? What are the effects of this on the ways citizenship is exercised? Are freedoms being eroded and will this ultimately erode the moral structures that underpin notions of responsibility for one's own citizenship and respect for the rights of others.

### **Everyday religiousness as the communication. Conversational strategies, cooperation with mass-media and authorities in Catholic and Orthodox Church amongst other religious movements, incl. sects, cults and individual cases of spiritual searches in Syberia**

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This paper is supposed to be a report of our research, with description of conceptualization and attempts of operationalization of our case study: a Catholic parish in Krasnoyarsk in the dialogue (or lack of the dialogue) with an Orthodox church in the vertical and horizontal dimension. Both subpopulations will be described in surrounding of other religious movements, including sects, cults and individual cases of spiritual searches. As the



initial paragraph of the study we are accepting description of the whole religion as the communication, according to Berger's prism. The projected study is provoking a number of questions, which we are going to grant at least fragmentary replies to. To what extent does the religiousness influence on creating mentality in everyday conversational situations? To what extent the Russian Orthodox faith is different in everyday situations and autobiographical relations from e.g. the Orthodox faiths of the Bulgarian (described by us earlier)? To what extent does the Catholicism in Krasnoyarsky Krai differ from the Polish Catholicism? In what way are huge and smaller religious communities working out their own strategy of functioning out of Moscow? How are they communicating with journalists? Do they form their own mass-media? How are they cooperating with authorities at the local and central level? In what way are they establishing conversational norms? In which situations do they allow starting determined thematic motifs (as for example transcendental, critical experience, esotericisms, magic, paranormal descriptions)? To what extent is this specificity referring to the authentic religiousness of the followers from the province, from borders of the parish, outside Krasnoyarsk, far in the North? To what extent are institutionalization, associated with that stratification and the communicational and economic segmentation changing these strategies? In a wider text we will try to explain details of our conceptualization, with testing the theory of the secularization (which seems to be constantly useful, even though as the whole it has been already knocked down), as well as with newer (but referring to the previous laicization) theories of the religious transfer and individuation. We will also demonstrate the sham nature of correlation between the industrialization, postmodernism and pluralism. Because the pluralism turned up in Russia (in the peculiar form) much earlier, before the modernization. It manifested itself exactly in situations of everyday conversations on the religious plain, not whereas in area of mass-media, described through the normative prism of the political science, close to the German school. We are planning the monthly expedition for 15 March to 15 April 2010. Next a data analysis will take place. During the conference we are going to present empirical material.

### **Spirituality of Slovak University Students Using the Internet**

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Social communication networks together with communication means (computers, mobile phones, etc.) and tools (especially software) belong to the most important technical and social phenomena of the last two decades. Their need does not depend on the market- and if so, only partially. On the contrary, they create needs (even addictions) in their users and consumers- to be still on-line, to be an active element of a network with neverending floods of information impossible to process. Generations do not change after two decades, the period of the shift is much shorter. It seems to be related to the new Net Generation. The state of connection and connectivity to communication networks takes the Net Generation for granted- members cannot imagine their existence without the virtual world, on-line identity. It is the result of not only technocratic thinking of "digerati" indirectly affecting development of thinking and society together with products misusing desire of the man to communicate and to know. A hidden ideological solution could be detabuisation and desacralisation of any topics commenced in the 1950s (resp. 1920s). It was technical means of global communication networks and their accessibility that has enabled transmitting of such contents within the globalized world totally free. Consequences of globalization of communication are, voluntarily or not, decontextualization and recontextualization- deletion of a context or its substitution for the other whose results is the reinterpretation of what previous generations regarded as normal, moral and acceptable. Reinterpretation does not follow Derrida's principle of postmoderna- to search for new forms followed by reinterpretation of traditional content just by means of them. There frequently an interchange of the form and content takes place- and vice versa. It is questionable whether ethical standards, if still- and even a posteriori- are followed and formed. Man however, as a spiritual being, has to meet his/her spiritual needs, or he\she may advance them (hierarchy of needs by Maslow and Frankl). Does the Net Generation search for sources of information from this sphere in communication networks? Similarly, as spirituality is a solid part of life in the real world, there originates a fact that just thanks to disinhibitory effect of the Internet, when individual experience of spirituality can be more real, more open and more natural on the one

hand, but also deformed thanks to unlimited possibilities and anonymization of identity on the other. In our research we concentrated on manifestations of experiencing spirituality of university students of different fields of study in Slovakia in connection with their use of the Internet. Motivation to do so was the theoretical works of several authors (e.g., Emery, 2000; Cambell, 2005) describing possible relations between communication via the Internet and spirituality, resp. religiosity and possibilities to receive the virtual world as sacral space. and also a simple thought leads us to the research of spirituality- if the question of meaningfulness and spirituality natural and timely for adolescents in the off-line world, whether there must be mirrored also in the virtual world of networks. In our research, we understand spirituality as a specific characteristics of personality, free from reference to a concrete religion or faith. It is a multidimensional construct that complex experimental, cognitive, affective, physiological, behavioural, and social components. Several authors clasiffies spirituality as the sixth personable factor of the Big Five theory. ex[er]iencing of personal spirituality does not depend on a concrete religion and it does not identify with religiosity, even if it relates to the concept of interiorized religiosity. The research was based on the combination of qualitative and quantitative approaches. The qualitative approach was in use by means of the method of anchored theory in semi-structured dialogues with university students. Our aim was to obtain new stimuli for the theme and to verify the results of the quantitative research. The qualitative research was done by means of standardized questionnaires and our Questionnaire of the Internet Use II aimed at socio-demographic, economic and practical dimensions of the Internet use by university students. For researching the spirituality we are using MacDonald's Expressions of Spiritual Inventory – ESI (MacDonald, 2000). MacDonald (MacDonald 2000) states, that, ESI saturates 5 dimensions of spirituality: cognitive Orientation Towards Spirituality, experimental/phenomenological Dimension, existential Well-Being, paranormal Beliefs, religiousness. Because particular factors in ESI test highly correlate, the test can be taken as one-dimensional, which is approved by the author and Cronbach Alfa 0,87. For finding the problematic characteristics of internet users we use Young's Internet Addiction Test (IAT). It is one of mostly used tool to investigate internet addiction. For wider tracing of problemathic tendencies in internet usage by our participants we used "Online Cognition Scale (OCS) (Davis, Flett and Besser 2002), the tool which captures not only total score of problematic - pathologic usage of Internet but four dimensions - Social Comfort, Lonely/Depressed, Impulsive, Distraction. First results indicate that the tendency towards a problematic use of the Internet does now show any relation with experience of several dimensions of spirituality. It will be interesting in the future to investigate a sample of users showing pathological addiction to the Internet use and to compare with results of other participants.

### **The media reception of the shifting of religious proclivity in Brazil**

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The paper focuses on the way the mainstream media in Brazil is dealing with the swift and dramatic increase of Evangelical and Neo-Pentecostal churches (they almost tripled in the past two decades), in the frame of a traditional Catholic country. We've been conducting a two year' research, gathering data from four main Brazilian publications (Veja magazine and the newspapers O Estado de S. Paulo, Folha de S. Paulo and Globo). The aim is to analyze the assumptions and biases that may be involved in the choices and handling of religious themes in media coverage. The methodology is based on "Critical Discourse Analysis" (the discursive 'scripts' that provides the ideological contents of the news reported), and New Rhetoric ( Chaim Perelman and his theory of argumentation). Both approaches, applied to statistical analysis, give us the best tools to relate textual structures to the socio-cultural contexts of news production and reception. So far, the conclusion is that there is a recurrent and generalized 'Catholic canon' that presides over the media perspective, whose result is the inability to grasp, and deal properly with, the actual new religious scenario. One of the results of this contemporary disseminated media 'script' is the systematic derision of Evangelical denominations by portraying them as solely promoters of venality, with no regard to doctrinal or transcendental issues.

### Participation Gap of Youth in China in the Emerging New Media Context

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In 2006, Professor Jenkins raised the concept of Participation Gap which lead US scholars to shift the focus away from Digital Divide, while the Chinese scholars haven't realized this concept that much. The significance of this research is that as so many kinds of new media and media applications are coming up, the participation gap maybe getting larger, and the gap will surely undermine benefits that students learn from public. However, what kind of social factors lead to the gap, such as class, gender, family condition, point of access, geography or the using conditions? Since media systems consist of communication technologies and the social, cultural, economic situations and practices, protocols that shape and surround them. In response to above factors, what can we do to narrow the gap? The gap can be measured from four kinds of actions, including affiliations, expressions, collaborative Problem-solving and circulations. And all these actions can be taken in SNS, youku, Sina Micro-blog, Baidu Wikipedia, BBS and ect. The method I will take is survey. I will choose about more than 1000 second-year undergraduate students from two universities, one is Tsinghua Universtiy, and the other is Inner Mongolia University from Inner Mongolia, northwest of China, as samples. Choosing these two locations is because I want to dig the difference between cities with totally different level of economic and cultural development level. Such kind of selection of age is because these students generally have made up the digital divide and have formed their own participation culture under a new circumstances so that they can represent their own city.

### Meios de comunicação e religião - mútuas contaminações

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O trabalho trata do processo de mútua contaminação entre meios de comunicação e religião, de forma a apresentar alguns casos nos quais vemos, por um lado, os meios usurparem o poder simbólico da religião, gerando um processo de fé na mídia, e por outro lado, a religião usurpando o poder de gerar grupos e redes sociais dos meios de comunicação contemporâneos. Nesse processo, tanto meios de comunicação quanto religiões se descaracterizam de seu formato original, gerando uma relação complexa. Serão analisados casos da televisão brasileira e da internet, apresentando centralmente como a tecnologia presente nos meios de comunicação eletrônicos é mitologizada nas sociedades contemporâneas.

### “Qasr El Nile Bridge and the De-traditionalisation of Space”

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Making use of ethnographic research conducted in Qasr Nile Bridge in Cairo 2007, this paper examines how ordinary taken-for-granted spaces can be used 'tactically' by everyday ordinary people to resist, re-configure and re-organize hegemonic power structures. The ethnographic diary depicts the bridge as a liminal amorous space, an extension of the fictional and a 'mad hypertextuality' where lovers could be just that: lovers, eying each other, holding hands. Romance, in this case, is acted-out, just as in televisual scenes from Egyptian serials, as a daily occurrence, irrespective of what religion, the Imam, or the traditional societal code dictates as the norm. This, I argue, is an act of modernness par excellence, (a double-modernness) fuelled not just by the human desire for love and 'loveness', but also through encounter with the televisual, as an elite project to create the modern Egyptian subject. The bridge is, as such, a multi-sited space, an extension of other things/axes/routes/paths: a way of carving modern forms of selfhood, and momentarily de-spatialising tradition and fixed-frozen moral systems.

**Participatory communication - new possibilities for Catholics and other denominations in Poland**

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Participatory communication is one of key indicators of the quality of democracy. Participatory communication means free citizens' participation in the public sphere and unlimited possibility, will and ability to articulate opinions as well as needs and interests. At least since 1989 Polish audiences have also been recognised as active participants of public communication processes (in social, cultural and political dimension), thus, an active interpreters of mass media (and advertising) content too. With the emergence of interactive media, the participatory audience activity mostly involves performative, navigational interactivity and skill to publicly express of critical views. An important social implication of networked and interactive media forms is that meta-communication – communication about the content and purpose of whatever is being communicated – becomes more and more important to the existence and organisation of the communicative process as a whole. A theoretical explication of meta-communication has a direct impact on an empirical research question: what do audiences do with mass media and new media content in practice. Internet becomes the most convenient and widespread medium of citizens' participation in communication in Poland, as it does globally. It has offered many tools that favor the democratic communication practices: - enabling audiences to interact both with the media content and with each other, - allowing for fast distribution of opinions among internet users and getting them across to watchdogs and self-regulatory organisations, - facilitating expression of opinions in public debates and disputes, - facilitating fast mobilisation of like-minded groups and individuals, - facilitating prompt articulation of critical remarks about state and public institutions (including their promotional activities), - allowing for prompt communication process between watchdogs and self-regulatory organisations and citizens' opinions and demands. This paper will aim at offering tentative answers to the following questions: – What role do Polish watchdog and self-regulatory organisations play in supporting expression of opinion about media content (not only by Catholics)? - How do Polish citizens (of all denominations) develop and unfold their potential to express opinions, needs and expectations towards mass media? - Does mass consumption of adverts necessarily imply a will to intervene in the public debate about the content of ads? – What forms of gratification (satisfying recognition needs, cognitive needs, social needs and entertainment needs) play a crucial role in the development of user-generated content of the internet (complaints, petitions, blogs etc.?) This paper seeks to rectify the notion of citizens' communication activities through a direct reference to consumer complaints directed to the Polish Advertising Council (PAC – pol.Rada Reklamy). PAC was founded in 2006 and is a member of European Advertising Standards Alliance (EASA). It is a self-regulatory organisation representing the advertising and broadcasting companies involved in production and dissemination of adverts. Since 2007, Polish citizens are allowed to lodge complaints with PAC regarding adverts they consider unethical or, as in 2008 insulting their religion. Complaints can be filed in special forms directly available from the PAC website and then send to their e-mail address. Plaintiffs do not need to refer to the Code of Ethics in Advertising, they just need to clearly identify the grounds for their complaint. In 2008 more than half of complaints registered by PAC concerned religious rights and freedoms. Ads with bad influence on minors came second. The paper will explore the following sources and research methods: - Analysis of the contents and argumentation used by complainants (particularly those concerning religion). - Style and language used in the complaints. - Structure of the complaint procedure as a handicap/obstacle in expressing the public's opinion. - Complaints dismissed by AC. - Comparison of complaint categories in Poland and other EU countries. The paper's methodology is based on content analysis of public communication issued by citizens. My work assumes that the qualitative research methodology is the most appropriate way of discovering the specificity of participatory communication practices such as lodging complaints against unethical advertising via internet.

**Taking time for Reading Scriptural Text – Drawing out Continuity:***Francis Coffey* – David Bauer Quest Program, Canada · fdcoffey237@gmail.com

Continuity as a value served by communication is not a novelty in media studies. Innis, for instance locates it within his model of balance in communicative means between bias of duration and continuity and bias of extension and growth. Few, though, have offered as resourceful a toolbox for tracing how communication delivers and safeguards that value of continuity as C. S. Peirce with his explorations in semiotic, pragmatistic philosophy, and mathematics. Especially through his explorations of abnumberable moments in the latter area he was able to clarify that the achievement or realization of time presents the continuity of each thing to every thing through the links of these moments. In a word, temporality coincides with communication. In his explorations Innis noted that religion often marks and reinforces communication as continuity. Here again, Peirce, especially with his elaborations on the sign can help define and clarify the tension within the temporal aspect between immanent earthly time and that transcendent time of the eschaton or 'end times' figuring in religion and/or revelation as history. As this attention to communication as continuity brings time, temporality and history to the fore, and highlights the role of the immanent in presenting the transcendent, mass media becomes an essential site and point of reference for tracing more precisely how communication serves continuity as a point where possibility, future and the first vague indications of all possible conceivable consequences is emerging. Mass media is a crucible of that struggle for the future where transcendent scriptural word and immanent desires of culture engage each other. In this way, religion and culture depend on the media for a fecund relationship that can ensure that continuity which Peirce ultimately identified as agape and selfless care, the essential pillars he identified in science, civilization, evolution and human becoming.

**Fé na mídia: a mediatização das imagens de religião na TV***Heinrich Fonteles* – Universidade Mackenzie, Brazil · heinrich@mackenzie.br

O presente texto tem por objetivo discutir a contaminação entre Meios de comunicação e religião, ocupando-se de como o universo imaginário dessas duas instâncias se interpenetram e misturam, criando, por um lado, uma mediatização das religiões, que passam a pautar toda sua liturgia e seus cultos segundo a estética do espetáculo midiático, e por outro lado, a sacralização da mídia, que vive da fé da sociedade no universo dos simulacros que cria. Este aspecto se ocupa da questão de como as teleregiões tem seus cultos e símbolos formatados a partir da natureza do meio, de tal forma que fica impossível dissociar algumas religiões de seu formato televisivo. Como corpus para esse propósito selecionamos o caso do programa evangélico Show da Fé, de R. R. Soares, exibido pela produtora RIT TV na Rede Bandeirantes de Televisão. Objetivamos nessa análise verificar de que maneira os cultos religiosos televisivos estão de tal maneira formatados pela estética mediática que a noção de culto se funde à de espetáculo. Nesse caso, nossa hipótese é a de que a religião esteja usufruindo do poder mágico-simbólico da televisão, numa aparente inversão do processo, de forma que a fé seja na realidade depositada no meio e em seu funcionamento técnico-mágico, e não nos símbolos ou dogmas religiosos, conteúdos da programação.

**Espetáculo religioso e Mídia: o novo sacerdócio mediatizado.***Jacqueline Dolghie* – Universidade Mackenzie, · jzdolghie@terra.com.br

O presente texto tem por objetivo entender como é o novo modelo de comunicação do sacerdócio religioso que se encontra imbuído de novos exercícios de atuação, agora proporcionados e fomentados pela intersecção mídia-religião. Pretende-se discutir as novas formas de representações desse novo perfil de sacerdócio adaptado às condições mediáticas da religião, já que diante da grande espetacularização da religião, proporcionada pela intersecção com a mídia, o religioso se remodela, exigindo assim uma adaptação do exercício sacerdotal, que se

exerce de modo cada vez mais lúdico, performático e carismático. A partir desse contexto de novas formas de vivências religiosas é que objetivamos analisar esse novo perfil dos sacerdotes, contrapondo suas atuais habilidades com as delimitações tipológicas de M. Weber a respeito dos tipos puros de dominação religiosa.

### **Media, Hinduism & Buddhism: Mainstream media coverage of Asia's two major religions**

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After the September 11th attacks in New York city, the American public became acutely aware of Islam and different variations of the religion including extremist and radical perspectives. On the contrary, the common man hardly knows anything about Buddhism and Hinduism. Buddhism and Hinduism appear to be totally off the media's radar except when Tibet is on the news or when some scandal surfaces at the Hare Krishna temple and Hollywood parodies the Indian gurus in their movies. Yet, Hinduism and Buddhism are practiced by a large number of people in Asia and growing exponentially in Europe and in the Americas. The exodus of Tibetans to other parts of the world has contributed to the growing popularity of Tibetan culture and Buddhism. In Taiwan there are more than 200 Buddhist centers and in France more people call themselves Buddhist than Protestant or Jew. The two religions share the same core concepts that include 'dharma' (duty), 'karma' (one's actions and consequences) and 'ahimsa' (non-violence). Buddhism claims to be the world's first 'universal' philosophy. The teachings of Buddha are understood by Buddhists to be valid and applicable to all mankind regardless of their different historical and social backgrounds. The concept of 'ahimsa' is more pronounced in Buddhism and along with the concept of inter-connectedness, Hindu and Buddhist principles have significant potential environmental and ecological implications. The media by nature is biased towards controversial, violent and conflicting events and situations, thus giving more prominence to Islam than to any other religion. Hinduism and Buddhism being pacifist in outlook hardly get the same exposure as Islam and that too rarely, only if some conflict arises between religious and communal factions as in Hindu-Muslim riots in India and Chinese-Tibetans confrontations in Tibet. This paper will identify and analyze the content of recent news stories dealing with various religions and see the frequency and 'bias' of the stories covered by the U.S. cable and TV networks. It is hoped that the mainstream media would cover the two religions more comprehensively because of the underlying 'connectedness' of the two religions to nature and global environment.

### **Media's Influence on the Changing Rural Public Space in Multi-ethnic Regions (1960-2010): A Cross-cultural Study of Jishishan, China**

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The public space is an area available for all people, regardless of class, gender and ethnicity. In China's particular political context, public space is heavily influenced by political discourse. This paper, grounded on a cross-cultural study of rural public space in Jishishan, a multi-ethnic county in Gansu province, China, explores the role both print media and electronic media play in the production and turning of rural public space in multi-ethnic regions and the interrelation between changes in ethnic relations and transitions in rural public space during the past half century. China is comprised of fifty six ethnic nationalities, and there are over 100 million people from different nationalities living in ethnic autonomous regions which mostly are located in rural areas. Jishishan is one of the representative autonomous regions in China, where there are eight main ethnic nationalities—Han, Tibetan, Uygur, Hui, Baoan, Sala, Dongxiang, and Tu—among which the Han nationality has no religious belief, Tibetan and Tu nationality believe in Buddhism, and Uygur, Hui, Baoan, Sala, Dongxiang believe in Islam. Based on combined research methods of historical textual study, cultural studies, literature research, in-depth interviews and ethnographic study, this paper tracks the media's influence on the transition of this diversely constituted public space from 1960 to 2010. In China's political context, the rural regions

witnessed six historical periods marked by particular social or cultural movement from 1960 to 2010: (1) Rural cooperative society from 1960 to 1965. (2) Cultural Revolution Movement from 1966 to 1976. (3) Rural Household Contract Responsibility System in early 1980s. (4) Spread of domestic electronic equipment to rural areas in early 1990s. (5) Grass-roots Democracy Development in late 1990s. (6) Reconstruction of New Socialist Countryside since 2000. By examining the relations between media influences and the transition of rural public space in these six historical periods, the findings are as follows. First, in general, there is an interrelation existing between the change of inter-ethnic relationships and the change of rural public space both geometrically and culturally during different historical periods. That is to say, forms of rural public space (production, transferring, separation, reorganization, extension, disappearance, reproduction) have reflected the multiple relationships between different nationalities (allies, conflicts, dialogue, fighting, integration). Second, the government skillfully constructs an “imagined community” through the production and control of public space— through strategies such as the inspiration of public memory, production of public discourse, promotion of cultural symbol, physical segregation of public space— so as to reinforce citizens’ self-identification as Chinese people while suppressing and even erasing their cultural identity as ethnic minorities. Third, rural public space has been breeding and producing its own grass-roots discourse and forms of resistance, and such resistance has been spreading inside the public space in relation to media campaigns, cross-cultural dynamics, and symbolic deployments. Finally, the use of the media and symbolic campaigns launched by government in different periods has not only nurtured a series of new cultural habits and social customs, but also a novel cultural identity, which has exerted a great influence on the production and transition of rural public space, and the changing condition of inter-ethnic relationships.

#### Internet as a missionary tool

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In a time of changes, the religious education by the Church, the schools’ education and the religious socialization at home are losing contact with the youngest generations. The young seem apart from traditional models of transmission of Faith. There is a change of Christianity as culture to Christianity as a choice (Brieresly, 1991). At the same time, we live in a time many beliefs in a multi-religious world. There is also the atheism phenomenon. All over the world appear movements (Atea, British Humanist Association, American Atheists, Freedom from Religion Foundation) and authors defending the right to doubt of God’s existence. 2009 began, disturbingly for the religious communities, with a campaign launched in England by the British Humanist Association: “There’s probably no God. Now stop worrying and enjoy your life”. Striking, the campaign extended to other European countries and to the American continent. The change of paradigms and the conscience that the speech should be nearer the young made appear new mediators. The Church adventures itself in internet to reach the digital generation. The portal Pope2You, created by the Vatican, has connections to the main social networks – Youtube, Facebook and Twitter, and allows seeing Vatican videos and the Pope’s speeches. The Facebook application Pope2You provides papal messages and the H2Onews application for iPhone and iPod distributes the Church news all over the world. Ways to spread God’s message through a “technological media near the young” (Agência Ecclesia). Like other countries, Portugal faces a secularization process: people without a religion or believers in religious minorities are increasing (Vilaça). National religious organizations are reacting. “The marketing may help these organizations by studying believers or publics developing religious offers adapted to their spiritual needs” (Cota, 2007). Through a case study we propose to understand this tendency and its implications. As an approach method we propose to analyze the youngsters’ behavior through market studies followed by a campaign discourse analysis and a results’ interpretation using interviews of those responsible for the initiative. The study focus on the analysis of a campaign launched in Portugal by Secretariado das Vocações in 2009. Under the claim “Discover a world you think you already know. Open your mind to [www.myspace.com/vocacoes](http://www.myspace.com/vocacoes)”, this national campaign uses a social network page where young people can discuss, create a friend network and find the other side of the religious life. The page includes prayers that can

be downloaded to iPod and videos created by religious and lay. Via Youtube, videos reveal the youthful confessions of priests and nuns. This campaign shows a network society in which internet appears as a missionary tool tuned with a digital generation that likes a "living space with a vibrant presence, human and collective" (Kerckhove, 1995). The analysis will lead to discussions about online strategies and religion implications. Is the internet the new bridge? What boomerang effects may appear with this media exposure at a global scale? Which are the new boundaries for the Church in this context?

### **Catholics in Russian Media: citizens but strangers?**

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Catholic community in Russia consists of less than 1% of Russian population: according to official data, there are about 600 thousand believers, and overwhelming majority of them are the citizens of Russian Federation. But, paradoxically, Catholic community is presented by media mostly as a community of strangers and "non-traditional", imported faith. At the same time Jewish community (more or less the same in terms of the number of believers) is considered by mass media to be "traditional". There are several reasons for the processes of "marginalization" and "westernization" of Catholic community in Russia. 1. State policy, which impact on media policy is becoming more and more visible in Russia. According to the law, there are four so-called "traditional" religions in our country - Orthodoxy, Islam, Buddhism and Judaism. Their activity has a priority in public sphere and, so far, in media coverage. Catholics, Anglicans, Protestants, other religions appear in the public sphere just occasionally. 2. Media policy. Despite general friendly attitude of Russian media towards Catholics, media texts represent them as a community of foreigners. What are the essential features of the "marginalizing" media policy? A. Language. Journalists systematically use words adopted from foreign languages. This creates stereotype that Catholics do not want to integrate into local culture. Meanwhile worships are held in Russian, the majority of Catholics use Russian language in everyday life, as well as in publications and documents. Appeals of Catholics to remove foreign calques from mass media content were not heard by journalists. B. Area of coverage. Catholics are described just as Western phenomenon. According to the surveys, conducted by the Center for Mass Communication Studies of Moscow State University Lomonosov, the life of local Catholic community is almost invisible in the texts of Russian news agencies. They prefer to reproduce the news from the Vatican and abroad (up to 95% of all texts) rather than to describe the life of Russian citizens, belonging to Catholic Church. C. Ethnical determinism. Mass consciousness stereotype "Russians are Orthodox", which contradicts both Orthodox and Catholic doctrines, is very much alive in mass media content. There is an evident temptation for journalists to feed the audience not with what is happening in reality but with what fits into people expectations, based on myths and stereotypes. 3. Catholic hierarchy policy. Faced in many Russian regions with legislative difficulties of local parishes with having back places of worship etc., Catholic hierarchy itself does not seem to be intended to publicity and presence in mass media. Last years experts underline the process of "self-silencing" of Russian Catholics (closing newspapers, radio stations, other media). The "marginalization" of Catholic community in Russian news agencies, press, radio, TV has already caused many problems with local authorities, "indoctrinated" by the mass media. Finally Catholics, even having Russian passports, are not comfortable with doubting by mass media their ethnical and citizenship identity as Russians.

### **Muslim Youths and political engagement in the UK: How social networking websites affects the political engagement of Muslim youths in the UK**

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This paper attempts to spot the light on the role of new media forms, such as social networking websites (SNW's), is playing in political engagement. Muslims in general and Muslim youths in particular are in a phase of discovering their potential role to participate in public matters. The new generation of Muslims raised in the west are increasingly interested in playing more effective role within the political environment in their countries. In the



UK, which has one of the largest Muslim communities in Europe, Muslim youths are actively campaigning and participating in political matters through websites. According to recent studies, Muslim youths are involved rapidly in political groups and campaigns over social networking websites (SNW's). SNW's provides a platform for in a form that youths find it easily to express their political views without restrictions or fears. As popular platform that witnesses huge involvement of youths from different backgrounds, Muslim youths are practicing varies forms of political engagements including discussions, arguing, campaigning and having structural form of grouping. Most interestingly, the paper finds that SNW's use emerges as an equally important predictor of political engagement in the online domain. Muslim youth's has unique characters of their political involvement in online environment. For instance, Muslim youths find it easily to create groups and campaign on ideological basis. Muslims from different backgrounds and countries can get involved in any political issue if based on religious matter. The majority of them are convinced that they are targeted on their religious beliefs and their political involvement is always suspicious. Those aspects reshape the way Muslim youths in the UK, as well as in other European countries, are involving in public political issues. This paper will try to explore the way Muslim youths in the UK are trying to get involved in political matters, whether it related to their community or to the country they live in. It will answer the question; to what extent can SNW's play a positive/negative role encouraging/discouraging Muslim youth to participate in the political environment?

### **Online Spaces and the Ethno-religious Divide in the Philippines: A Deliberative Democracy or Agonistic Pluralism?**

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This study investigates the democratic potential of the Internet for the rational deliberation of issues concerning religious minorities. Extending Jurgen Habermas' public sphere and Chantal Mouffe's agonistic pluralism perspective of democracy frameworks to online spaces, the study explores whether the internet helps facilitate the creation of an alternative public sphere conducive for the discussion of issues concerning Muslim Filipinos and their clamor for a separate state. Interpretive content analysis of over 200 messages within 20 randomly-selected blog threads was undertaken which analysed the content of the messages, the dynamics across the bloggers, and the norms of discussion in the blogs. The study found that a deliberative public sphere where identity is set aside for reason did not manifest even within seemingly less restrictive online spaces. It discusses the politics of religious minority participation in public opinion formation within an Internet-mediated environment and brings in issues of how religion, identity, and material conditions shape the discourses that are audible in and about cyberspace. It offers analysis on the characteristics of blogs and the blogosphere and whether it contributes to the reinforcement of cultural divisions and re-articulations of offline power relations. The study also surfaces an alternative way of looking at radical democracy online, which is moving beyond 'communicative rationality' and 'ideal speech' normatives that idealize consensus and rational debates. By engaging agonistic pluralism, the study suggests that the Internet's potential for religious minorities can be viewed by looking at ways in which everyday online discussions mobilize the political dimension through the enactment, the bringing into being, of new links, commonalities, and understandings but also of separations, divergences and antagonisms that enliven radical democracy.

### **MEDIA, RELIGION AND ENTERTAINMENT: HOW THE FAITH SPECTACLES MOLD THE CONTEMPORARY RELIGIOSITY**

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In the last decades the mass communication, through the new mediatic spaces, made the spectacles proliferation viable, due to transform them in one of the day by day organization life principles and of peculiar contemporary religiosity. Thus – the spectacle constitutes itself in a clear way in the contemporary religious

scenery – at the same time it demonstrates the human necessity of making the divine intervention visible. Besides it means more than simply watching the cult on TV, it creates concrete links between the religious image experience on media and the cult concrete experience as an image. In our point of view there is no better place for the emergence of new faith and religiosity consumption proposals. At this aspect what counts when the hierarchies of the religious institutions allow the prevalence of a certain religious model instead of another one or even instead of others is the efficiency of the set of meanings and world visions which are offered for the current and potential disciples mass. There are future promises. There are desires concretizations expectations related to the current offered religious practices. Therefore these mediatic practices are structures in a way of making the offered religious product more efficient - every single moment – in terms of symbolic efficacy, at the same time it aims to fulfill the believers most latent needs – even when they are merely illusory. Perhaps we are facing one of the greatest current paradigms. In our understanding, one of the most intriguing social mechanisms of the last decades, the great religiosity influence on the manner how the individuals visualize the world and their own lives, in the middle of the accelerated mediatic images proliferation. The mediations themselves are multiples and compose a field constituted by very diverse entertainment resources. Therefore, on this paper, we promote a reflection on how the spectacle society, presented by Debord in the sixties, and on which are inserted, allows the mediatic religiosity to constitute itself as a series of spectacles in order to fulfill the religious disciples public expectations, which, at first glance, seems to be more and more eager on entertainment. There are uncountable hours of media religious content that present not only common life moments, but that also offer a vast material for fantasies and dreams which mold the behavior, the identities and the religiosity itself.

### MEIOS DE COMUNICAÇÃO E RELIGIOSIDADE - CONFIGURAÇÕES RELIGIOSAS NO ESPAÇO MEDIÁTICO

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Mídia e Religião A estética da adultescência[1] na programação evangélica. Este aspecto trata da presença crescente da estética juvenil mediática, aqui nomeada estética da adultescência nos representantes de denominações/congregações religiosas que se utilizam grandemente da mídia eletrônica. Como corpus dessa análise, estudaremos esse fenômeno dos pastores e líderes da Igreja Bola de Neve e da Igreja Sara Nossa Terra[2], que fazem um uso emblemático dessa imagem de adultescência, imagem que, no entanto, é também muito utilizado por outras teleigrejas. Nosso objetivo aqui é analisar de que maneira o mito da juventude tal como gerado e propagado pela cultura mediática (cf. Morin em *Cultura de Massas no Séc. XX*) foi decisivo na criação da imagem escolhida para os representantes religiosos da referida denominação, avaliando as raízes simbólicas, por um lado, e econômicas, por outro (o mito da juventude é uma criação da cultura de massas a serviço também de uma lógica do consumo capitalista), desse fenômeno. — [1] Segundo “Um Glossário para os Anos 90”, criado por David Rowan (Editora Prion), colunista de comportamento do jornal britânico *The Guardian*, no verbete, é destacado: “Adultescente”, pessoa imbuída de cultura jovem, mas com idade suficiente para não o ser. Geralmente entre os 35 e 45 anos, os adultescentes não conseguem aceitar o fato de estarem deixando de ser jovens.” [2] A igreja neopentecostal Bola de Neve Church foi fundada pelo pastor Rinaldo de Seixas Pereira e a Igreja Sara Nossa Terra por Robson Rodvalho.

### Media as a Mediator through the Institution of Religion

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Politics today is less dominated by political ideologies; instead it is more an agenda for economic prosperity. Whereas once wars and conflicts were often based on ideological differences and a need to gain dominancy over geographic territories, contemporary politics has been centered around the urgency for cooperation for economic development and a focus on larger collective issues such as global climate change, poverty, health concerns such as HIV/AIDS etc. This shift of processes has been an outcome of globalization and the dominancy over

world affairs as seen in recent history such as the Cold War and the events of the era preceding it. With the exception of certain countries and people fighting for freedom and territorial gain, through globalization, territorial boundaries no longer confine people from movement and nor from the access to information. In this regard, the mass media and technology have been key players in the shaping and dissemination of world affairs. Thus, in an age where information technology, the mass media serves as an entity of its own and the global media has the power to be the mediator of conflicts by portraying a balanced and objective perspective of events. Unfortunately, we often witness the media to be contrary to this expected role. This brings us to the question of what are the institutions that promote conflict resolution and social harmony. A closer examination of religions will reveal that religions are divine institutions for harmonizing diversity in race, culture, and ethnicity. It is worth noting that the religion of Islam, contrary to popular notions, has specific injunctions on tolerance and acceptance of other faiths and peaceful cohabitation. The Holy Quran states “‘O Mankind, we have created you male and female, and have made you races and tribes, that you may know one another’ (Al Quran 49:13). Hence instead of confining itself to negative impressions, the Media can start the process of representing a more balanced perception of religion. The spiritual aspect of religion, the importance of ethics, morality and tolerance can be powerful unifying factors which the media may highlight instead of the inclination towards portraying the negative aspects of religious struggle and more on the extreme and fundamentalist aspects of faith and its distortions. In this regard, this paper proposes to discuss the need for the Media to discuss the pluralistic aspects of all religions specifically those adhered in Islam by the Prophet Mohammad (SAW), who has been recognized worldwide by Muslims and Non-Muslims as a Promoter of peace and social justice. Globally there has been renewed focus on religion as an important medium for initiating and sustaining social changes owing to its close affiliation with people at the grass roots. The paper will exemplify the need for the media to adopt the role of a mediator of conflicts through positive portrayal of religion as means for promotion of human rights and dignity, respect for culture, tradition, interfaith dialogue for conflict resolution and preservation of human association in globalized world.

#### **Appraising the Appraisal: A critique of the ‘Appraisal’ variable in quantitative and qualitative approaches**

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This paper will discuss the methodology and findings of a pilot research project commissioned by the EU Fundamental Rights Agency on the press coverage of minorities and migrants in the UK and five other EU countries for the period February–June 2008. The research output included two extensive datasets (article content and article terminology); the data analysis, however, showed that despite the wealth of information coded few satisfactory results were found. The paper will focus on one particular variable ‘Appraisal’, a frequent methodological issue in content analysis research. Our argument is that the definition of ‘Appraisal’ as a research variable needs to be efficiently intersected between qualitative and quantitative analyses, which was not the case in the pilot project. It will be our contention that the initial arbitrary definition of this variable by the Fundamental Rights Agency compromised the methodology of the project and the reliability of the findings. Using data from both datasets with reference to two groups – Muslims and East-Europeans – our presentation will outline the pitfalls of the ‘Appraisal’ variable in identifying other categories central to the coding and analytical processes (e.g., ‘Speakers’, ‘Other Actors’, ‘Minority Issues’), its unreliability for application to non-textual layers (e.g., in pictures and captions), and its potential to reduce complex issues of representation to a simplistic binarism (e.g., ‘ArticleConnotation’ variable in the article content dataset and terminology dataset). We will also propose some solutions to these problems, arguing not so much for the dismissal of the ‘Appraisal’ variable but for its judicious application.

### **From Risk to Hatred?: Relationship between Religious Risk Perception, Media Consumption and Prejudice in Pakistan.**

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There exist a wide range of research on risk perception .However, the application and interaction of this concept with media consumption and religious prejudice has been of sporadic occurrence. Present research applies the concept of risk perception to the religious ideals and uses this concept as a predictor of implicit religious prejudice in interfaith situations. Hence the primary objective of this research is to test the risk perception on religious ideals and media consumption as predictors of prejudice against other religions. Among other socio-demographic predictors of risk perception and prejudice there were variables such as education, gender and age. Data is gathered through sample survey thus to allow the greatest possible generalization of the findings. Hierarchical regression analysis was performed on data gathered from a sample of 160 students. The research design allowed the researcher to also measure the association between gender and risk perception as well as media consumption and risk perception.

### **Mass Education and Peace Building: Exploring the Media Option in the Niger Delta**

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Since the discovery of oil in Nigeria little peace has been known in the country which prides itself as the sixth largest oil producer in the world. In the Niger Delta region the situation has been one of long and sustained conflict, which pits the people against successive authorities at both the state and federal levels. Successive governments have come up with policies in the hope of taming the monstrous crisis, but it has so far metamorphosed from a vicious to a hydra-headed monster. The question of dealing with the Niger Delta problem, as much as policy thrusts have tried to address this, is a fundamental one that requires collective and diverse efforts. Most of the victims of the crisis are the downtrodden masses of the Niger Delta, from whose backyard oil that lubricates and sustains the economy of the country is obtained. According to local and international media reports the communities are devoid of basic amenities like good roads, clean and portable water and health care facility etc. In the same vein oil spillage, which pollutes the land and water, has made it almost entirely impossible for them to pursue active economic activities like fishing, farming or trading. There is also the crucial issue of health hazard to worry about. In spite of all this some obstacles, in my opinion, in dealing with the crisis and making life better for people in the affected areas are the absence of policies initiated by the people, themselves, and a clear and genuine representation of the people's interests. When OMPADEC was introduced, rather than solve the problem, it is believed to have amplified it. Other policies have not done much better afterwards. With robust and highly influential media in the country one would expect a properly focused mass media education, drawing the attention of people to the need to collectively agree on policies and sell ideas to the governments. The possibility of this resulting in enduring solution to the problem will depend on a number of variables like unity of interest, less confrontational but result-orientated decisions and elevating general interests over and above individual interests. This paper seeks to examine issues like the use of media in providing platform for promoting mass enlightenment, harmonisation of interest and properly channelling grievances in order to obtain useful and enduring solutions. Using Tajfel's (1969) Social Identity Theory, this paper intends exploring factors, like status, self-esteem and beliefs, responsible for conflicts in the society and how these can positively be employed to achieve a realistic sense of unity. And borrowing from Sherif's Superordinate Goals model, we hope to look at the possibility of playing up Collective Interest over and above individual or sub-group interests. This papers aims to research into reporting the positive sides of collective decisions and channelling problems via dialogue, taking advantage of the media and compelling decision-makers (governments) to lend an ear and act.

### **The Religious Oratory of the Catholic Charismatic Renovation: Case Study**

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The interest on developing this study came from the questioning on searching understanding the charismatic oratory notability that modified the leader in a national identity, that “drag clouds of people” with more rent and education than other catholic media. Purpose: to describe the influent strategist from the oral speech of the Catholic Charismatic Renovation religious leader, on composing the messenger senses. Method: The work corpus is an available shatter in audio and VHS, from public dominium. In a descriptive approach with Aristoteles: the aspect of speech and the digression. By means of an evaluation perceptive-visual-acoustics was valuated expressiveness oral and corporal. For the measurement of intermissions duration was used the Praat Program, in audio archive converted in WAV. According with the speech division, on the preface is accomplish the auditorium memory – composed by faithful on the end of a religious meeting – about the subject “Radical change”; which is metaphorically recovered on the narration and oratory, on trial session, present numberless arguments, in defence of his thesis, inclusive of experiencing form, in a gradual way, emphatic and dramatically causing commotion and exaltation from believers; the conclusion is from reflexive life. Between strategies used for conviction are used numberless evasion and speech forms. The more used speech of evasion are: metaphors, anaphors, gradations and reiteration. The arguments are frequent, break and recover the transact theme. The oral expression is symbolically compatible: push on the diction tax and realize quick gestures from the hand and body; long breaks are followed by corporal statically. The usual voice is by adjusting the high larynx and blowing, with discreet nasality. On temporary adjusts shows blowing voice with week intensity or voice with strong intensity. The acute pitch and medium loudness. Shows regionalism, speech over articulated, increase of saliva on the oral cavity and repeated movements of lingual protrusion. The orator moves a bit on stage, however in phrenitis movements, on balancing and beats his closed fist against is chest. Number of breaks are frequent (1/3 of the speech), being that narrative occur a break each 2,11 seconds of speech, changing the durability from 134 to 3174 MS, with multiple functions. There are successive dramatically and emphatically breaks, that besides being speech marks, maintain the emotional exalted tone of the speech. The long breaks are for planning the speech and give dramatization. There are break of influence associated to fast speech and panning. Conclusion: The speaker presents different marks than usually is pointed in literature as better for the good speaker. There are lot of variety of oral strategies that come up on the speech as pure instruments of logic, the combines values and reasons exposed by the speaker making immediate tuning with the believers. Me

### **Imagen, fantasmagoría y religión. Pensar la economía de la religión desde la comunicación.**

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As contribuições de G. Agamben e J. Derrida sobre a questão da imagem, sua fantasmagoria e espectralidade, bem como a relação entre a imagem mediática e a imagem religiosa, buscando na arqueologia das imagens (Foucault, 1996 e Zielinski, 2006), relações entre as imagens pagãs e as imagens mediáticas que nos auxiliem na compreensão de algumas das mutações que se estão produzindo atualmente, não simplesmente como efeito da metafísica da técnica (Heidegger, 1996), senão como um extenso trajeto da história da cultura. Investigando as contribuições da obra de Giorgio Agamben sobre o tema das relações entre mídia e religião, deparamo-nos com a relação entre religião e economia, já que Agamben situa as raízes da atual democracia na tradição religiosa pagã, judaico-cristã e católica, o que representa uma tarefa de busca arqueológica que o leva a basear a figura da divindade no conceito grego de oikonomia, que significa “administração da casa”, de oikos, “casa” e némo, “eu distribuo”. A relação aqui proposta por Agamben se apresenta a partir de uma referência ao apóstolo Paulo, que utiliza em suas Epístolas a palavra oikonomia para referir-se à salvação. Oikonomia é um termo complexo que abarca desde o afeto familiar às relações de escravatura. Durante as discussões sobre a

pertinência da Trindade em pleno século IV, será o caráter de Deus como um bom administrador, o que se projetará sobre sua definição teológica. Deus, pese a possuir três manifestações, é um exemplo de concórdia administrativa e os homens, por meio de seus ritos litúrgicos, aclamam e celebram esse mistério de gestão sem fissuras. É diferente fundar uma religião a partir de uma idéia econômico-administrativa, que a fundar a partir de um conceito caritativo. Nessa diferença se coloca Agamben para explicar a identificação entre monarquia e divindade que governou o mundo pelo menos até as teses de Rousseau.

### **The Place of African Communication in Christian Worship in Nigeria A Study of Its Forms and Characteristics As Applied Among The Urhobo Christian Community in Nigeria**

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Before the white man came into contact with the black man in the Sub Sahara, Africans have an organized system of communication. This system constituted the anchor for their social, political and cultural interactions. The advent of the Christian faith which was one of the products of colonialism came with overwhelming system of communication with significant potentials for rooting out the pre-colonial system of communication in Africa. While so many aspects of African culture fell to the unrelenting influence of the western culture, African communication system remains one of the surviving heritages of the black man. One major aspect of this survivor is the resilience with which African Communication continues to play active role in Christian worship in Nigeria. This is evident as many church denominations have embraced the application of various forms of African communication to different aspects of Christian worship especially in preaching, teaching, song and counselling in Catholic, Methodist and Pentecostal denominations. This raises the question of how it has helped in strengthening the Christian faith and thus the furtherance of the fundamental goal of the gospel of winning and preserving souls in Nigeria. This study therefore explores and evaluates the various forms of African media and their characteristics and attempts to establish how they have assisted the Christian faith among the Urhobo speaking nation, the largest of the five major communities making up Delta State of Nigeria. The study which was anchored on observation and interview of some Christians chosen through random sampling from the Pentecostal, Catholic, Anglican and the Baptist denominations across the Urhobo nation focuses on the application of African media to preaching, teaching, prayer and song worship. The paper argues that the use of African communication is of positive significance on the Christian faith and has given the African Christians a better understanding of Christian doctrines and sense of belonging in the Christendom.

### **Gender Wars around Religion and Tradition in Sembene Ousmane's Moolaade**

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Ousmane Sembene has consistently used film as commentary on various social issues. Gender relations and the position of women in African society is one of the topics he has recurrently presented. In his recent film, Moolaade, he focuses on the traditional ritual of excision as a timeless and pervasive practice in Africa, past and present. If this practice had its logic in traditional wisdom, does it still hold in contemporary times where citizens have rights to make choices? The paper will discuss the relationships among religion, tradition and culture in the practice of this custom as presented in the film. The gigantic mosque in the shape of the miniature anthill that stand next to it are the symbols of the ideological link between traditional African cultural practices reinforced by Islam. Both in Islam and African tradition, the rights and responsibilities men and women have in relation to Moolaade are grossly unequal. Religion is used to endorse retrogressive cultural practices that benefit the dominant interest group. The men who reinforce the ritual proudly parade their Islamic religious identity. When traditional culture gets obsessive, who has the courage to think outside the box? The role of sacrificial characters that pay the price for positive change in community will be analyzed. However oppressive a cultural practice may be, it embeds in itself the formula or energy for its own change. While “moolaade” is the purification ritual that all

females must undergo before puberty in preparation for marriage, it is also a symbol that can be used to protect one from the patriarchs who enforce the ritual. Colle, the protagonist, who provided security for four girls fleeing the purification ritual, uses this weapon of the weak to garner support from the women to rebel against excision. The drive for male performance of violence and women's non-confrontational but unrelenting way of negotiating with it will be analyzed. The protest Colle initiates leads to culture clash and clash between men and women that promises a better future where women can express their civil rights. Gender and textual analysis will be used to discuss the relationship between religion and culture; and the salutary civilization that Sembene proposes for this society.

### **Faith in the Net: Toward the creation of networks Religious Recognition**

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The technological revolution in information and communication, no doubt, is causing major changes in social interactions citizens. The new rationality reticular offers the possibility of forming, developing and strengthening social networks and virtual communities that facilitate the creation of new interactive spaces, new social groups to promote citizenship, independently or articulated, and from different social fields and levels of experience, articulate and invigorate production processes, circulation and appropriation of new products that contribute powerfully symbolic, not only to generate new sources of knowledge but, above all, to strengthen processes of citizenship where strategically intersect, among other fields, the media, religious and socio-cultural processes. In this context, the experiences of public religiosity, found in the potential generated by the global network, new possibilities of interaction and religious recognition, as well as new forms and spaces to share options plural religious faith and social practices that fill with meaning the existence of the netizens. The text is divided into three parts: first, critically contextualizes the global phenomenon of social networks, second, an approximation to some experiences of religious recognition networks from Latin America, third, raises some questions arising from these practices virtual.