안표지– 색지

10th ISMRC Seoul Conference, 2016

Media, Religion and Publics
August 1-4, Seoul, South Korea

Hosted by Hanyang University
Sponsored by the National Research Foundation of Korea

안표지- 후면

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Welcome to the 10thInternational Conference on Media, Religion, and Culture! I want to express my thanks to Sunny Yoon and Jin Kyu Park for serving as our conference hosts and to Mia Lövheim for planning this year's program. As anorganization, we are pleased to be able to come to Asia for the first time and are grateful for the wonderful hospitality of our Asian colleagues.

Another first for the International Society for Media, Religion, and Culture was the hosting of a doctoral colloquium preconference, and I want to express thanks to Pauline Cheong who served as the colloquium's organizer and to all of those who participated in this event.

This is an exciting time to be involved in the International Society for Media, Religion, and Culture, as our organization continues to grow and adapt in a time of political, public, and religious change. Please plan to attend our organization's annual meeting on Thursday at 1600 in the Lavender room, where you will learn of this year's awards, view a presentation on our next conference location, and give your opinions as we begin making plans for 2018.

Thank you for attending this conference and for contributing your insights to this gathering. Historically, this biennial event has been a time for new collaborations, a time of personal and scholarly inspiration, and a time to make and renew friendships. I hope you find this to be a wonderful week both personally and professionally.

Lynn Schofield Clark, Ph.D.
President
International Society for Media, Religion, and Culture

I am honored to host ISMRC Seoul Conference here at Hanyang University. I don't think that it is a coincidence that Hanyang University hosts this conference since our university put values on devotion to the society and to the world as having our motto, "Love in Deed and Truth". I personally believe that this motto is an extension of Christian spirits although we are open and inclusive to all the religions in this campus. The founder of Hanyang University built a beautiful chapel on campus and we have chapel service every week open to students and faculty members. I am hoping that you experience Hanyang's love and our warm welcome while you are visiting this campus.

Hanyang University is particularly support internationalization and global activities. We have 2300 foreign students, 200 foreign faculty members and about 20% of lectures are in English. We are one of top 5 out of 300 universities in South Korea. We play a leading role in research, particularly high tech engineering and science. So the brand name of Hanyang University is" Engine of Korea". This university is also highly evaluated by industries and society as a whole as our alumni become best workers in Korean society owing to our practical curriculum.

I believe that ISMRC Conference will benefit to us as it is one of largest and most interesting conventions in humanity and social science ever held at Hanyang University. I was impressed by diversity and theoretical levels of 130 presentations programmed in this conference. Considering frequent terrors and religious conflicts happening in the contemporary world, it is urgent to discuss problems with current conflicts and to seek religious and cultural understanding. I will support for the success of ISMRC Seoul conference and anticipate future cooperation with you and your institutions. Thank you for coming to Hanyang University and welcome again.

Young Moo Lee, PhD
President
Hanyang University

Welcome to ISMRC Seoul Conference!
We cordially welcome all of you coming from all the way from all around the world.
This 10th ISMRC conference is meaningful since this is the first time ISMRC held in Asia. Asia has been the birth place of all the religions in the world. At the same time this is currently the place of religious conflicts. Particularly Korea is an interesting place in a sense that various religions coexist each other in the context where Christianity is one of the strongest in the world.

Local organizing committee is trying to make every effort so that every one of you have valuable time here during the Seoul conference. We will have about 130 exciting presentations this year. Additionally, you will have chance to visit unique religious spots in Korea; the world largest church, Yoido Full Gospel Church, and the Unification Church as well as historical place, Myongdong Cathedral. Some of you will experience Zen training in Buddhist temple. We also offer you an glimpse of Korean art and have performance of traditional music and dance.
We are hopping that all your experiences in Korea will be good soil for your future work on media, religion and culture.
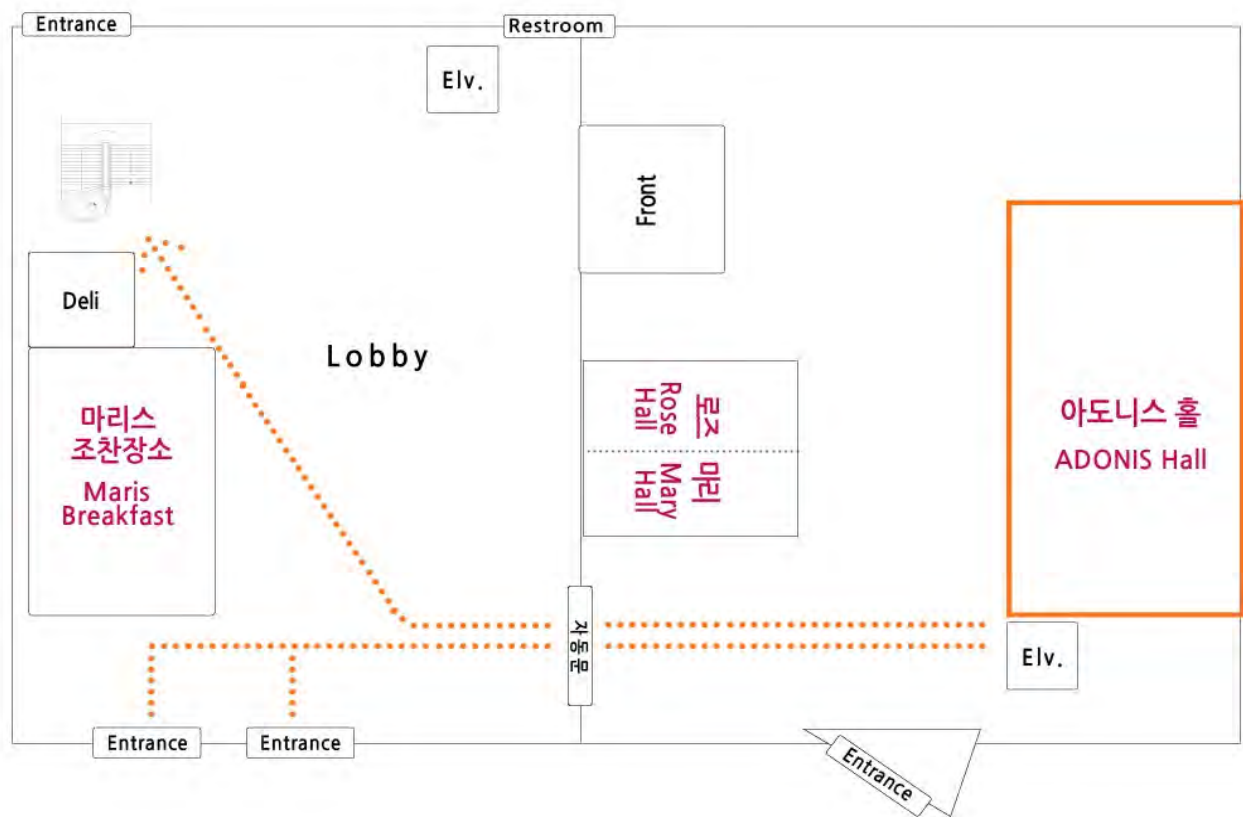Cordially,

Local Organizing Committee:
Sunny Yoon, Hanyang University
Jin Kyu Park, Seoul Womens University
Dong-Hoo Lee, Incheon National Univeristy
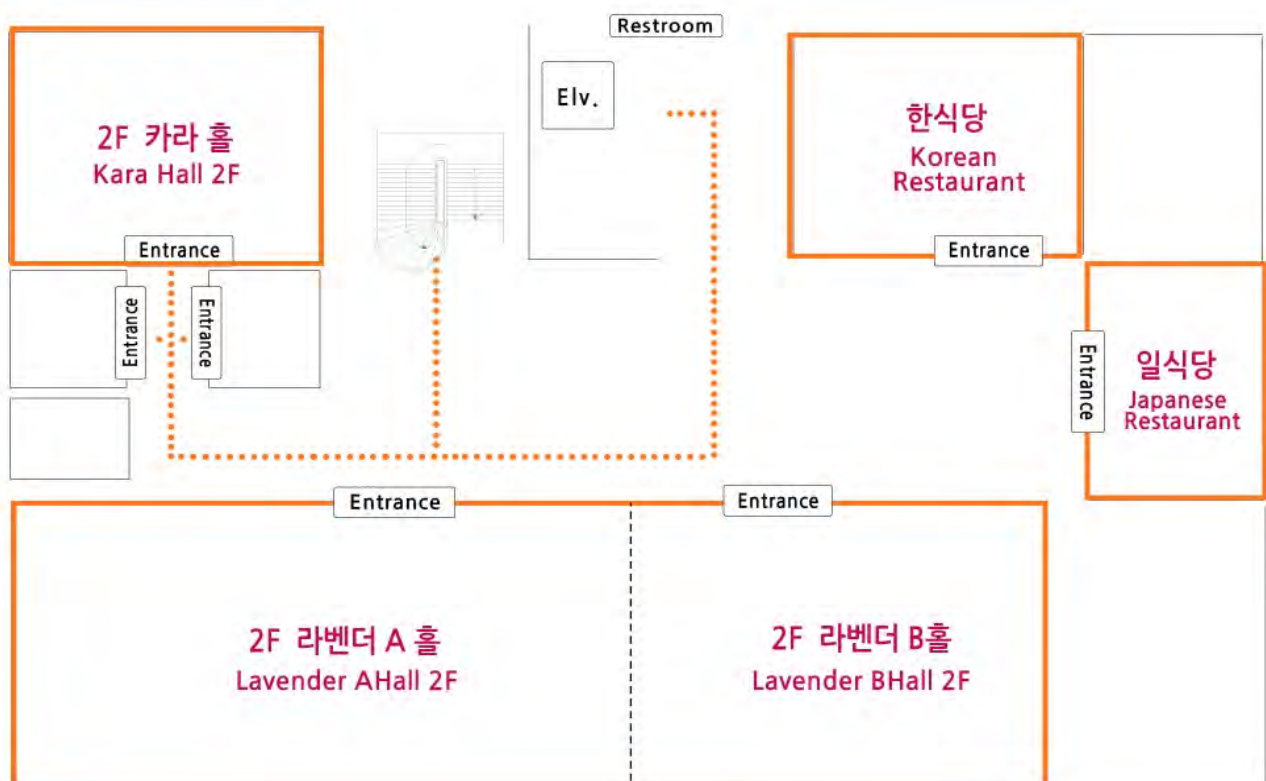Jaewon Joo, Handong Global University

Time table

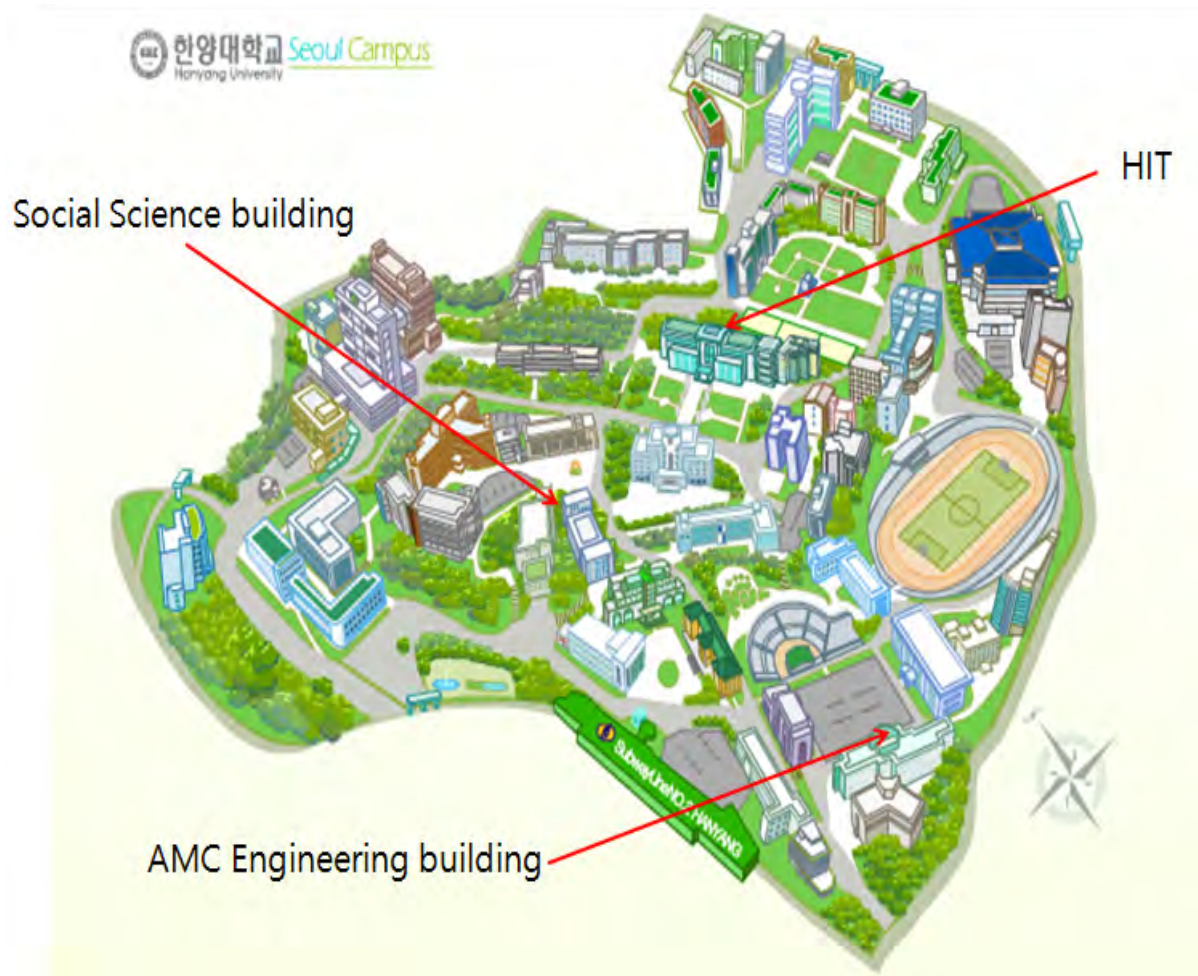|	Day 1 (Aug 1st) Hanyang University/ Hotel Samjung	Day 2 (Aug 2nd) Hotel Samjung	Day 3 (Aug 3rd)	Day 4 (Aug 4th) Hotel Samjung
9:00-10:30	Registration begins (Hotel Samjung) Doctoral colloquium/ pre-conference (Hanyang University)	SESSION 9. **Media, Conflicts and Values in Religious Education** Room: Rosemary 1	Excursions Option 1. Yoido Full Gospel Church & Buddhist Templestay at Jeondeungsa Temple Option 2. Yoido Full Gospel Church & Museum/Training Center of the Unification Church Option 3. Yoido Full Gospel Church & Myeong-dong Cathedral / Namdaemun Bazar	SESSION 21. **Islam and/in media** Room: Rosemary 1
		SESSION 10. **Religious counterpublics and communities** Room: Rosemary 2		SESSION 22. **Understanding of Korean religions on Internet** Room: Lavendar
		SESSION 11. **Religious broadcasting** Room: Lavendar		SESSION 23. **Politics, religion and media** Note-panel ends at 10:45! Room: Rosemary 2
		SESSION 12. **Making news: religion, politics and American civil society** Room: Kara		SESSION 24. **Media regulation and religion** Room: Kara
10:30-11:00		Coffee break		Coffee break
11:00-12:30		SESSION 13. **Author meets critics: From Jesus to the Internet by Peter Horsfield** Room: Rosemary 1		SESSION 25. **Theoretical approaches to studying Video gaming and religion** Room: Rosemary 1
		SESSION 14. **Religion and music** Room: Kara		SESSION 26. **Media and authority in historical religious contexts** Room: Lavendar
		SESSION 15. **Hyper-mediation of religion in the current media moment** Note-panel ends at 12:45! Room: Lavendar		SESSION 27. **Explorations of Media ambivalence** Room: Rosemary 2
		SESSION 16. **Journalism and religion** Room: Rosemary 2		SESSION 28. **Religion and Reality TV: Making the Private Public** Room: Kara
12:30-14:00	Departure to Hanyang University	Lunch		Lunch
14:00-15:30	SESSION 1. **Remembering Sewol Ferry disaster: Media Rituals for Mourning Death and Coping with Public Trauma** Room: SB 523	SESSION 17. **Representations and Interaction: Scandinavian public service** Room: Rosemary 1		
	SESSION 2. **Investigating religious publics in digital religion studies** Room: SB 415	SESSION 18. **Digital media and religious authority** Room: Lavendar		SESSION 29. **Religion, Rallies, Rituals** Room: Rosemary 1
	SESSION 3. **Religion and film** Room: SB353	SESSION 19. **Religion and popular culture: theory** Room: Rosemary 2		SESSION 30. **Post-Soviet, Postmodern, Post-secular? The Russian Orthodox Church and the Digital Media** Room: Lavendar
	SESSION 4. **Diaspora and digital activism** Room: SB 340	SESSION 20. **Korean Film Screening** Room: Kara		SESSION 31. **Gender identities and the American Evangelical body politics** Room: Rosemary 2
				SESSION 32 **Methods in Studying Video Gaming and Religion** Room: Kara
15:30-16:00	Coffee break	Coffee break		Coffee break
16:00-17:30	SESSION 5. **Korean Buddhism beyond post-modernism: Buddhist Truth, Media and Publics** Room: SB 415	Keynote Lecture 2. **Pradip Thomas, University of Queensland, Australia** Room: Lavendar		Annual Meeting
	SESSION 6. **Evangelical groups and media** Room: SB 523			
	SESSION 7. **Media, death and suffering** Room: SB 353			
	SESSION 8. **Religion, media, space** Room: SB 350			
17:30-18:00	Break	Break		Break
18:00-19:00	Keynote Lecture 1. **Chin-Hong Chung, Seoul National University, Korea** Room: HIT 6 FL Convention Room	Board meeting		Presidential Address & Dinner
19:00-21:00	Welcome Reception			

1st floor

Entrance

Elv.

Restroom

Front

Deli

Lobby

마리스
조찬장소

Maris
Breakfast

로즈
Rose
Hall

메리
Mary
Hall

아도니스 홀
ADONIS Hall

Elv.

Entrance Entrance

Entrance

2nd floor

Restroom

Elv.

2F 카라 홀
Kara Hall 2F

Entrance

Entrance Entrance

한식당
Korean
Restaurant

Entrance

일식당
Japanese
Restaurant

Entrance

Entrance Entrance

2F 라벤더 A 홀
Lavender AHall 2F

2F 라벤더 B홀
Lavender BHall 2F

Hanyang University- MAP

Program

SESSION ONE

- Date: Monday, August 01

- Time: 14:00~15:30

- Room: SB 523

- Title: ***Remembering Sewol Ferry disaster: Media Rituals for Mourning Death and Coping with Public Trauma***

- Chair: Dong Hoo Lee (Incheon National University, Korea)

- Respondent: Kee Hyung Lee (Kyung Hee University, Korea)

- Presentation:

1. Jin-Woo Park (Konkuk University, Korea), *"Media Ritual of 'Walk Together': Politics and Compassion of the March of Bereaved Families of Sewol Ferry Disaster"*

Abstract: This paper examines the mediations of disaster and the structure of compassion, from the cultural politics approaches. In this paper I shall take an approach which focuses on media rituals for mourning of the suffering of bereaved family of Sewol Ferry Disaster. I will focus on the March of bereaved families from Jin-Do to Seoul (Gwanghwamoon) in July 2014 and the construction of meanings created by media rituals. And I will investigate that the event of social sufferings mediated by media are related to the emotions of compassion and the political vitality of civil society. This paper attempts to understand new cultural-politics meanings of the media as a major factor conducting the audience's new public actions through mediating sufferings of the others.

2. Minkyu Sung (Ulsan National Institute of Science and Technology, Korea), *"The Rhetoric of "Eat-ins": The Body in Pain in Post-Sewol Ferry Liberal Democratic South Korea"*

Abstract: This paper explores the way in which rhetorical sufficiency of the body in pain is problematized. Particular attention is paid to the "eat-ins" event, in which South Korean ultra-conservatives mocked the bereaved *Sewol* family's hunger strikes at the Gwanghwamun Square asking the South Korean government to enact a special law to thoroughly investigate the *Sewol* ferry disaster, by binge-eating pizza, fried chicken, etc. under parasols installed for them at the square. This one-day binge-eating spree in public caused an intense controversy about ethics of mourning for tragedies that critics believe should be empathized among the community members. As Gerard Hauser in his book titled *Prisoners of Conscience* analyzes, the starving body of a hunger striker achieves rhetorical sufficiency by exposing a symbolic insufficiency of the body as frail and wasted and thereby placing the reigning political power into a moral dilemma. Should (or can) we merely take those binge eaters as an

opposite example of the starving body politics? What rhetorical (in-)sufficiency does the binge-eating body (fail to) achieve? What implications do we need to draw from the binge-eating body politics for liberal democracies in which citizen subjectivity hinges upon the question of the body in pain?

3. Suk Jin Chae (University of Sussex, UK), *"The Construction of Media Rituals by the Victimized Families of Sewol Ferry Disaster"*

Abstract: This paper explores how the victimized families construct media rituals in Sewol Ferry Disaster, through their use of mixed media. In particular, it focuses on how visual materials taken by the victimized students with their mobile phone on the ferry were circulated by their families, forming media rituals for mourning death and raising questions of authenticity of public media. Through this, it also explores how neoliberal changes in public media production system (such as virtual production based on temporary workforce) ensemble with the process of the families' construction of media rituals to remember death

4. Hae Won Kim (Ewha Womans Univ. Humanities, Cultural Arts, and Media, Korea) and Jaewon Lie (Ewha Womans University, Korea), *"Creating 'Digital Ritual': On the SNS Memorial of Ferry Sewol"*

Abstract: This study analyzed SNS activities conducted to commemorate disasters that caused national trauma. Since the sinking of ferry Sewol in 2014, SNS users have started numerous activities including having a yellow ribbon on the profile picture, making a web page promoting remembrance of the accident, making a rally asking for the investigation of the truth about the accident, creating an events to remember victims, and various other online and offline activities.

It was found that these SNS memorial activities played the role of 'Digital Ritual' that goes beyond the border of memory and oblivion. The algorithm of SNS that considers taste of the user and interest of friends encourages the participation to 'Digital Ritual', which then ignites the spark of the memorial movement. Thus, the trauma is no longer confined in the mire of oblivion but continues with the fire of memory

SESSION TWO

- Date: Monday, August 01

- Time: 14:00~15:30

- Room: SB 415

- Title: *Investigating religious publics in digital religion studies*

- Chair: Tim Hutchings (Stockholm University, Sweden)

- Presentation:

1. Heidi Campbell (Texas A&M University, USA), *"An Open Source Gospel? Negotiating Religious Authority & Ownership of Sacred Texts"*

Abstract: This paper investigates emergent forms of religious authority seen within digital cultures in Jon Anderson's work (1999) and tensions they create. This is seen when tech designers become unintentional religious authorities due to the prominence of their digital work challenge the position of offline religious leaders. These relationships and tensions are explored through considering the relationship between evangelical digital media entrepreneurs and designers who advocate an open source attitude towards digital religious sources, and the work of International Bible Societies who hold a more traditional position towards the control over Biblical interpretive practices and access to digital texts. Debates over who has the authority to oversee and manage copyrights of Bibles and their use in digital culture raises issues about how do we define who has the right to set standards of authorship and define readers communities for a text such as the Bible which transcends cultural, institutional and national boundaries.

2. Ruth Tsuria (Texas A&M University, USA), *"Religious Jewish Public(s) (Re)defined"*

Abstract: This paper will examine religious Jewish publics as it is constructed in what can be thought of as 'community websites'. The paper will examine two Israeli websites – Kipa.co.il and Kikar.co.il – that claim to serve a specific community: the religious national public and the ultra-Orthodox public, respectably. My analysis will highlight how the community is defined through online usage. Furthermore, I ask how these websites negotiate perceived 'problematic' publics, specifically, LGBT; liberal; left-winged individuals and groups trying to co-exist in these religious online spaces. In other words, I will be asking how online religious Jewish publics are defined and negotiated. Methodological, I would like to discus and suggest a Critical Discourse Analysis read, with a combination of RSST approach and media logics investigations. That is, looking into how the religious traditions, vis-a-vis media affordances, construct the subject and the public in a discourse.

3. Nesrine Mansour (Texas A&M University, USA), *"Studying The Ambiance Perception of Light in Virtual Sacred Architecture"*

Abstract: This research investigates the application of digital practice of religion rising from the ever-changing development in technology. Specifically, this study focuses on how the sacred is communicated through virtual spaces, as part of the interrelationship between religion and media. Since light is one of the most dramatic effects in creating that experience, the investigation will consider the effects of virtual architectural light on worshipers who practice their religions in virtual sacred spaces. The major variables identified as part of the real and virtual investigation in the sacred realm are: light and architecture. The inquiry is performed in virtual sacred spaces to determine what kind of connection exists between light and sacred architecture in virtual contexts. As such, this research combines scholarly inquiry from areas including architecture, computation, digital humanities, and psychology in order to explore how they shape individual's perceptions and connection to the spiritual in digital spheres.

4. Wendi Bellar (Texas A&M University, USA), *"Exploring Religious Mobile Application Audiences with User Experience Methods"*

Abstract: Studying religious media audiences has been approached through traditional methods, such as surveys, observations, and interviews. However, as emerging media provide new ways to experience and practice religion, researchers must utilize innovative techniques for collecting and analyzing data. Religious mobile applications (e.g. sacred text apps, prayer apps, meditation apps) are one such technological landscape offering mobile contexts within which to engage religion. This paper explicates one user-experience method, developed by Usertesting.com, which provides video (of mobile screen) and audio (from participants) data of user engagement with religious apps. Specifically, 50 participants (25 Christian and 25 Muslim) tested prayer apps to answer the following research question: How do religious users understand and engage the practice of prayer through mobile apps? Findings discuss the advantages and limitations of the method as well as provide an example of analysis that works to advance religious media audience studies through digital methods.

SESSION THREE

- Date: Monday, August 01

- Time: 14:00~15:30

- Room: SB353

- Title: *Religion and film*

- Chair: Jeffrey Mahan (Iliff School of Theology, USA)

- Presentation:

1. Yam Chi-Keung (The Chinese University of Hong-Kong, Hong Kong), *"Cinematic Dystopia, Public Discourse and Religious Subtext: The Case of Ten Years in the Context of Post-Umbrella-Movement Hong Kong"*

Abstract: In the hyper-capitalistic society of Hong Kong, it is unusual for the cinema to engage in public discourse of a political nature, while independent films rarely come under the limelight of popular attention. A year after the Umbrella Movement was cracked down, however, a low budget independent film made by a group of new filmmakers have become arguably the most talked-about film in Hong Kong in the year 2015 all the way into early 2016. Ever since its premiere in a local independent film festival, the film Ten Years immediately captured the attention of many film critics. Popular interest grew viral when the film had its limited release in a single mini-theatre and then shown in a small handful of cinemas shortly afterwards. Writings by critics and audience members alike indicate that the film is perceived to be boldly projecting a gloomy future of the society – a dystopian vision which depicts a scenario of Hong Kong losing its local language, culture, identity and political autonomy in face of the increasing pressure from China. Many in the society consider the film brutally realistic as it echoes their experience of escalating political and cultural threats imposed from what they call the 'strong country' after the crackdown of the Umbrella Movement in late 2014. While almost all discussions on the film have focused on its socio-political aspects, there is in fact a religious undertone in the project that has been overlooked by most observers and commentators. Through a multi-dimensional study of Ten Years which combines textual and contextual examination, this paper identifies the interconnectedness of film's dystopian vision, its underlying religious vision as well as the socio-political circumstances of its place of origin. As such, this particular film could represent an unusual interrelationship among religion, popular media and issues of public concern.

2. Tomas Axelson (Dalarna University College, Sweden), *"Audiovisual Storytelling and Ideological Horizons: Audiences, Cultural Contexts and Extra-textual Meaning Making"*

Abstract: In a society characterized by mediatization people are to an increasing degree dependent on mediated narratives as a primary means by which we make sense of our experience through time and our place in society (Hoover 2006, Lynch 2007, Hjarvard 2008, Hjarvard & Lövheim 2012). American media scholar Stewart Hoover points to symbols and scripts available in the media environment, what he call the "symbolic inventory" out of which individuals make religious or spiritual meaning (Hoover 2006: 55). Vernacular meaning-making embedded in everyday life among viewers' dealing with fiction narratives in films and tv-series highlight a need for a more nuanced understanding of complex audiovisual storytelling. Moving images provide individuals with stories by which reality is maintained and by which humans construct ordered micro-universes for themselves using film as a resource for moral assessment and ideological judgments about life (Plantinga 2009, Johnston 2010, Axelson 2015). Important in this theoretical context are perspectives on viewers' moral frameworks (Zillman 2005, Andersson & Andersson 2005, Frampton 2006, Avila 2007).

This paper presentation will focus on ideological contested meaning making where audiences of different cultural background engage emotionally with filmic narratives, possibly eliciting ideological and spiritual meaning-making related to viewers' personal world views. Through the example of the Homeland tv-series I want to discuss how spectators' cultural, religious, political and ideological identities could be understood playing a role in the interpretative process of encoding content. Is it possible to trace patterns of different receptions of the multilayered and ambiguous story depicted in Homeland by religiously engaged Christians and Moslems as well as non-believers, in America, Europe and Middle East? How is the fiction narrative dealt with by spectators in the audience in different cultural contexts and how is it interpreted through the process of extra-text evaluation and real world understanding in a global era preoccupied with war on terror? The presentation will also discuss methodological considerations about how to reach out to audiences anchored in different cultural context.

3. Suria Hani A.Rahman (Loughborough University, UK), *"Tales of the 'lost and found': The representation of Islam in Malaysian comedy films"*

Abstract: This paper examines how Islam is being represented in Malaysian comedy films: Syurga Cinta/Paradise of Love (Ahmad Idham, 2009) and Ngangkung/An obsession with lottery (Ismail 'Bob' Hashim, 2010). The structure of both films, as Malaysian Islamic films in general, revolves around a similar plot of a male quest for haram (forbidden) obsessions, such as fortune or women, and a return to morality (i.e. humility and true love). As these comedies attempts to illuminate the intersection between religion and comical narrative, the way they features the main characters are not simply as sinful or immoral. Rather, they are portrayed as misguided, but equally amusing in dealing with misfortune and wrongfulness. This is particularly the case of the working-class men in Ngangkung, who exercise black magic to win the lottery and hoping they could support their families. Also, the search for

true love in romcom Syurga Cinta is not merely to establish romanticism, but unfolds a male quest for spiritual recovery which in turns, the discovery of true meanings of life. Since comedy and its simplicity has the ability to both question and reconfirm prevailing ideological representations, this paper argues that the central element for both films lies in its incongruity between the traditional Islamic principle and trajectories which against morality. Besides the call for morality, this paper will also argue that Malaysian comedy is also shaped in response to the Islamisation of the public sphere, thus, underlines the 're-imagine social life' within the Malay (sian)-Muslim context.

4. Clive Marsh (University of Leicester, UK), *"Salvation in Public: The Possibility (or Lack) of Redemption in Breaking Bad"*

Abstract: Vince Gilligan, main writer of screenplays and co-producer of the TV series Breaking Bad (2008-13) is reported as affirming that: 'I want to believe there's a heaven. But I can't not believe there's a hell.' Breaking Bad may be regarded as a persuasive fictional portrayal of the banality of evil, a tale of moral complexity, but also of the apparent inevitability of addiction to wickedness within consumer-driven America, with relatively few signs of hope or hopefulness within the wealthy world on display.

This paper explores what it means for such a beautifully-constructed, compelling drama to function as a 'theological resource' in contemporary societies (West and East). Whilst primarily entering into theological dialogue using Christian theological categories, the paper will argue for the wisdom (necessity?) of use of a 'soteriological template' in human culture to enable human flourishing to occur. In critical dialogue with Breaking Bad, the paper demonstrates how articulation of what one is saved 'from, for, by and into' is an essential shape for the construction of a fully human narrative and life. Critical discussion of the series shows how elements of guilt, deceit, forgiveness, self-justification, and above all the possibility and refusal of redemption function for multiple characters in the drama. Particular attention is paid to what the characters within the drama appear to believe it is possible to achieve and the extent to which their actions are constrained and made inevitable by circumstances. It is argued that use of such a soteriological template may function as a contemporary discussion of belief in 'original sin'. The 'shape of soteriology' which emerges from the dialogue with the series, whilst Christianity-derived, is shown to be relevant to Klemm and Schweiker's construal of a 'theological humanism' (2008), demonstrating the way in which theological contributions to public discussions of key aspects of contemporary living occur en route to respecting 'the integrity of life' (Klemm and Schweiker 2008: 73-93 and passim). The paper's exploration thus contributes also more widely to discussions of the myths, metaphors, narratives or stories that we live by (McAdams 1997, Lakoff and Johnson 2003, Midgley, 2003, McAdams 2006).

SESSION FOUR

- Date: Monday, August 01

- Time: 14:00~15:30

- Room: SB 340

- Title: *Diaspora and digital activism*

- Chair: Camila Arêas (IFP and CARISM, France)

- Presentation:

1. Jasjit Singh (University of Leeds, UK), *"The emergence of British Sikh media and its impact on the Sikh public sphere"*

Abstract: The turn of the millennium has seen the emergence of a number of new types of Sikh media in Britain in the form of broadcast and online media. Although studies have explored how South Asians engage with media based in the Indian subcontinent (Gillespie 1995, Dudrah 2005) and how they are represented in mainstream British media (Malik 2001), to date there has been little focus on the impact of diasporic South Asian religious media in the lives of their audiences. Building on research on religious transmission among British Sikhs, this paper examines the emergence of the British Sikh mediascape including these recently established Sikh radio and TV stations and online channels and explores the relationship between these different types of media. Focusing on the content available on these different types of British Sikh media, the paper explores how the different types of content, aesthetics, technologies and networks promote different types of engagement in the public sphere and present different types of "publics", both in the UK and in the wider Sikh Diaspora.

2. Kimberly Casteline (Fordham University, USA), *"Afropolitan Pentecostals in Diaspora"*

Abstract: Christianity is undergoing a major transformation in membership and in practice. By the middle of this century there will be more Christians from Africa than any other continent, the impact of which will resonate beyond the geographic bounds of Africa's borders. A steady flow of African immigrants to destinations in North America and Europe has enabled the proliferation of African Pentecostal churches in immigrant-dense cities like New York, Atlanta, London, and Amsterdam. This "reverse migration" of Christians from the Global South to the Global North has far-reaching implications for the future of Christianity. Scholars of World Christianity have acknowledged this phenomenon in several recent volumes presenting case studies of African churches in Europe (Adogame, Gerloff and Hock, 2011; Sanneh and Carpenter, 2005) and the most extensive work to date, The African

Christian Diaspora: New Currents and Emerging Trends in World Christianity (Adogame, 2013), presents a comprehensive overview of the historiography and phenomenology of African diaspora churches as well as descriptions of the major African-led churches in Europe. Olupona and Gemignani produced the first major treatment of African immigrant communities in America with their edited volume, African Immigrant Religions in America (2007) and Gornik (2011) present ethnographies of three African congregations in New York.

These projects represent the first-wave of research on African immigrant congregations in the United States, answering foundational questions about the founding of the churches, their leadership structures, and the functions they fulfill for their members. Building on this important scholarship, Afropolitan Pentecostals in Diaspora, explores the experiences of second and third generation African Pentecostals, many of whome have adopted the term afropolitan to describe subject position they inhabit. Like other millennials they make extensive use of media as a tool for identity construction. In this paper I will explore the discourses around afropolitanism in order to explicate how young, urban, African Pentecostals view themselves and negotiate their identities through media.

3. Anna HALAFOFF (Deakin University, Australia), Emma Tomalin (University of Leeds, UK), Caroline Starkey(University of Leeds, UK), *"Cybersisters: Countering Gender Inequality in Global Buddhism"*

Abstract: Buddhism is one of the world's largest religions, with a high degree of popularity in so-called Western societies, yet despite its largely positive public image it continues to play a part in perpetuating cultures of direct and structural violence, including gender inequality. The issue of gender has been central to Buddhist Studies scholarship in the West since the 19th Century, and gender disparities continue to persist globally in Buddhist societies and organisations, linked to cultural and religious beliefs and practices that allocate a lower status to women. This paper investigates the ways in which the Buddhist women's social movement is publicly addressing gender injustices through digital and offline activism. Buddhist scholars, nuns and practitioners have been at the forefront of networks such as Sakyadhita (Daughters of the Buddha): International Association of Buddhist Women, the Alliance for Bhikkhunis, and the Yogini Project, which challenge gender disparities and strive for equality for women in all Buddhist traditions. These networks see it as their responsibility to improve opportunities available for Buddhist women and nuns, particularly Bhikkhuni ordination. In this paper we apply Hoover and Echchaibi's (2012) framework of digital third spaces to the digital activism of these cybersisters, arguing that the Buddhist women's social movement is advancing gender equity locally and internationally by harnessing social media to publicise and achieve their aims.

4. Miriam Diez Bosch (Blanquerna Observatory on Media, Religion and Culture, Spain), *"Immigrant women, religion & technology: A case study in Barcelona"*

Abstract: We will present findings from a survey with 238 Immigrant Women from different faith communities living in the densely populated and intercultural neighbourhood of Raval, in the city of Barcelona in Catalonia

The survey is a component within a larger project titled "Digital narratives. Gender, Immigration and Religion on the Move" that seeks to understand why there is a dearth of social contribution by female religious leaders and faithful from minorities in a socially and culturally Catholic place such as Barcelona.

The aim of the survey is to understand the degree of familiarity with new technology that immigrant religious women have. Their responses to questions about their relationship with devices and tools allowed us to develop a first report about their loss of social visibility due to the lack of expertise in the use of technology.

Characteristics such as lack of a smartphone in the case of 34% of immigrant women and no Twitter presence for 95% of them, bear directly on their presence in cyberspace as well as in their lived experiences. Their invisibility is also due to the inadequate visibility online and in the social environment. Our research shows low levels of social engagement, high level of connection with the mother country and a poor knowledge of local culture and language that makes integration difficult and intercultural dialogue as well.

Data was collected through interviews in migrant communities, a survey and face-to-face video interviews.

Digital narratives. Gender, Immigration and Religion on the Move is a project implemented by the Blanquerna Observatory on Media Religion and Culture in Barcelona together with the World Association for Christian Communication (WACC) and co-financed by Otto per Mille Valdesian Church in Italy.

SESSION FIVE

- Date: Monday, August 01

- Time: 16:00~17:30

- Room: SB 415

- Title: *Korean Buddhism beyond post-modernism: Buddhist Truth, Media and Publics*

- Chair: Kyung-Joon Park (Dongguk University, Korea)

- Presentation:

1. Doheum Lee (Hanyang University, Korea), *"Buddhist alternative for the crisis of representations"*

Abstract: Text has lost their power to represent anything. Images are no longer anchored in reality. Our real world is a global communication network which mingles the real and the fictional. We have difficulties in differentiating between two more and more. The present paper attempts to focus on the conversation between Hwajaeng buddhism of Wonhyo(617~686) and post-modern philosophy. Wonhyo is Buddhist priest and also philosopher in Silla dynasty, a kingdom of ancient Korea. Wonhyo's Hwajaeng buddhism is comparable to the post-modernism. They deconstructs logo-centrism, dichotomy, and texts. However, Wonhyo not only deconstructs it but constructs the way to Hwajaeng(harmonization). He offers a way to retain our everyday life by reaching realization through the harmonization of *Ilshim* (one and ultimate truth) and two-way. He suggests a way for which modernism and post-modernism may exist not as two but as one.

Cham(essence) is eternally unknown. We can only see a part of *cham* via *jit*(the action or movement). We analogize the nature of object via *Jit*. *Jit* creates *pum*(phenomena). *Pum* contains *cham*. And *cham* is revealed through *jit*. *Jit* makes *pum*, *Pum* is filled with *cham* and *cham* conceives *Jit* again. Thus, *cham, jit,* and *pum* form a perpetual circle.

Representing a reality, it is distorted by the power, ideology, form, image and sign. But a truth is not in text itself but in the process of interpretation. We can find the lower edge of truth through the interpretation of *cham*. We can preserve the truth through opposition of *Jit*.

2. Gil-Am Seok (Dongguk University, Korea), *"The Digital Principle and the Public in View of the Hwayen Buddhism"*

Abstract: In digital societies, every private individual has a cheap and faster means of communication. That is the digital media. Everyone has the new dynamic possibility in a society where the digital media is used as the core means of communication, because people can communicate without any existing specific organization or channel of communication.

The so-called digital utopia looks like the world of the Endless Mutual Dependance (無盡緣起). The Hwa-eom thoughts tells the triple world where we live; the first is the Physical World (器世間) of our environment, the second is the Mundane World (衆生世間) of which is seen by sentient beings, and the last is the Enlightened World (智正覺世間) by Buddhas and Bodhisattvas. The Hwa-eom's characteristic world such like the Lotus Ornamented World (華藏莊嚴世界), the World of Mutual Inter-fusion or Penetration (相卽相入), or the World of the Unimpeded Inter-penetration of Particulars (事事無碍法界), means the Enlightened World. One of main features of this world is the perfect interactive communication which is expressed as the Unimpeded Inter-penetration of Particulars (事事無碍) and "One is all, and all is One." The Hwa-eom thoughts has also characteristics of the Non-affinity or Non-discrimination (平等無差別). Every one by one in any society or any world becomes a member of one's community with completing one's value. It is called as the Completion of Principal and Subordinate (主伴具足) or the Unimpeded Inter-penetration of Principal and Subordinate (主伴無碍).

The principle of the perfect interactive communication is one of the core thoughts of the Hwayen Buddhism. And it is the digital device that has opened up more possibilities of interactive communication than any other ages. In this age, how much do people follow the principle of the interactive communication and live as the subjects who participate in actively? That is what this paper tells.

3. Byung Kee Pak (Korea National University of Education, Korea), *"Buddhist contemplation about Ethics of the press in 21st Century"*

Abstract: The press in 21st century faces the various problems resulting from communication of the quantity and quality through extensive spreading and continuous change process of SNS. The Buddhist theory of dependent origination(緣起) open up the way to establish the ethics of individuals in network. Realizing the close connection between I and others, the self-awareness and mercy arise in my heart. The thought of compassion can develop the ethics of journalist's empathy for others and the weak. Journalists search for the true meaning in the infinite network through Hwayen Buddhism.

SESSION SIX

- Date: Monday, August 01

- Time: 16:00~17:30

- Room: SB 523

- Title: *Evangelical groups and media*

- Chair: Alessandra Vitullo (University of Rome Tor Vergata, Italy)

- Presentation:

1. Alanna Miller (Fayetteville State University, USA), *"Throwing Themselves into the Arms of God in the World. How Evangelicals Navigate the Uncertainty of Everyday Life Through Media"*

Abstract: While research on the intersection between religion and media is growing, how this intersection influences people in everyday life is still unclear. Specifically, the field would benefit from careful examination of the influence of media on how people see themselves religiously and their own religion. This study, part of a larger study of evangelicals and media, uses theories of narrative identity from Holstein and Gubrium (2000), and previous work in this area, such as Hoover's (2006) symbolic inventory and Swidler's (1986) spiritual anchors to examine members of one evangelical congregation. Through qualitative interviewing and participant observation over 7 months, I found participants used media both as symbolic inventory to put different symbols in dialogue with one another and spiritual anchors to temporarily fix their religious concepts in everyday life, in which morality is increasingly gray and shifting. This dual process of questioning and fixing is a necessary identity process to continually make religion coherent and compatible with modern life. Put in the context of Giddens (1991) assertions about the uncertainty brought by modernity, this study shows that evangelicals do use media to lessen religious uncertainty, and thus studying religion as practiced in everyday life requires an understanding of how people are using media. This study clarifies the identity processes people use to construct and maintain religious identity and illustrates media's role in those processes.

2. Gavin Feller (University of Iowa, USA), *"Points of Contact: Materiality, Mediation, and Exchange in Brazilian Neo-Pentecostal Authority"*

Abstract: The Universal Church of the Kingdom of God (UCKG) has received significant scholarly attention in recent decades, most of which has focused on the church's public influence and political efforts, its polemical rhetoric, and its robust media ownership from a critical perspective. Although controversy and corruption are difficult for scholars to ignore, and rightfully so, salacious scandals too easily divert attention from the daily use of taken

for granted material artifacts and objects central to lived religion. While analyses of institutional media and discursive structures of power show how traditional religious authority can operate in modern nation states, such analyses overlook how seemingly mundane material objects, too, function as crucial mediators of religious authority. By incorporating media theory into the study of material religion, in this paper I offer a unique phenomenological approach for studying religious objects in relation to religious authority.

Paper handouts, handfuls of salt, small bottles of water, and droplets of oil—together these, alongside an array of ephemera, make up the often-overlooked material infrastructure of UCKG followers' daily religious lives. Rather than examine religious text, institution, or audience (the traditional media studies triad), I use these banal religious objects as my point of ethnographic entry. Based on initial fieldwork in São Paulo and Rio de Janeiro Brazil, I distinguish between artifacts used to cement implicit contracts between UCKG followers and their church community, which I call contractual object media, and those that followers bring to meetings to be blessed and then taken home to mediate both good and evil forces in family, work, and social life—these I call mobile object media. Both types of objects mediate religious authority in unique but complimentary ways that complicate a traditional distinction between 'public' and 'private' religion and bring questions about materiality and mediation to the fore. In short, these object media simultaneously empower their users while keeping them tied to the power of the institutional church in a multifaceted system of sacrifice, exchange, and expected prosperity. They are indeed, as described to me by their parishioners, "pontos de contacto"(points of contact), in a complex web of material, social, economic, and supernatural agency.

3. Andrew Hudson (University of Pennsylvania, USA), *"The airplane is the voice of prophecy even if doesn't speak English, Greek or Hebrew…"*

Abstract: These were not the words of an aeronautics engineer but rather a Pentecostal preacher named Grady Kent living in Southern Appalachia USA in the 1950s. My presentation analyzes the use of aeronautics and nationally-distributed 16mm films in the 1950s by a group of Pentecostal churches known as the Church of God of Prophecy. The presentation will explore the centrality and blending of media technologies and the religious messages they are meant to convey. In particular this presentation will explore how the use of visual media and the material media of airplanes functioned as the content and method of religious communication and beliefs. The ideas of Kent and the 16mm film that recorded the actual airplane fleet flying substantiate the claims of religion and media scholars such as Birgit Meyer, Jeremy Stolow, and David Chidester. Most directly, expanding the scholarly claims that religion is itself media to include earlier examples of motion picture and transportation technologies. Kent's airplane speaks and is itself the speech of prophecy, and it calls attention to the innovative use of visual medias in the earlier period of the mid-20th century.

Instead of asking how these Pentecostals have been incorporating digital, visual, and audio into their practices, this presentation aims to investigate how this religion has formed identities, beliefs, practices, and worlds through and in the visual media of film? Unlike the depictions of Pentecostals in such documentary films as "Holy Ghost People" as uneducated and impoverished, these films show a sophisticated use of media, and how the group mediated its message through the use of film to promote its religious message. This presentation will place these films in conversation with more prominent religious visual medias of the 1950s such as protestant broadcasts on network television. In addition to explicitly religious videos, this presentation will also constructively analyze the Church of God of Prophecy film by looking at contemporaneous public service announcements and advertisements regarding aeronautics in popular culture.

4. Jong In Chang (University of Iowa, USA), *"Branding a church: When a church meets the market place"*

Abstract: In this paper, I will examine the role of the church building itself as a communication medium in Korean society. Taking SaRang Community Church—one of the largest Protestant churches in Korea—as my focus of study, I scrutinize SaRang's new church construction project.

I explore how the megachurch has become "brandable" in the digital era. I will describe how megachurches use their spaces as tools of evangelism and as symbols of Christianity.

I argue that the way megachurches expand and grow in size and impact is similar to the way commercial corporations expand their market share by reaching new customers, and that the branding of a megachurch uses the same tactics as commercial and corporate branding. The issue of SaRang's new construction has raised a question of how the ideologies of capitalism have been incorporated in a megachurch. The way SaRang has developed at large, including its new temple, seems to demonstrate that megachurches adopt the ideologies of materialism and become analogous to commercial corporations. Today, almost every realm seems to function with the rhythm of consumerism. SaRang seems to show that even the religious realm, which has been regarded as opposed to capitalism, embraces the ideas of capitalism and consumerism. In this paper, therefore, I will explore how the religious realm has incorporated capitalist and consumerist ideologies with their religious mission, and why branding in the religious realm occurs within a Korean context.

I use the lens of visibility to explore three implications of how SaRang is branded in the digital era. First, placed in historical context, SaRang is an example of the kind of spectacular mega-projects undertaken in the late twentieth century wave of Korean, and more broadly Asian, modernization. Second, the branding of SaRang echoes the branding practices of corporations.

By adopting capitalist ideologies into their mission, SaRang has succeeded in growing in size, but has been criticized for its declining spiritual standards. Finally, the branding of SaRang has been paralleled by a transformation of the mentality of church members, who are increasingly driven by consumer culture.

SESSION SEVEN

- Date: Monday, August 01

- Time: 16:00~17:30

- Room: SB 353

- Title: *Media, death and suffering*

- Chair: Tomas Axelson (Dalarna University College, Sweden)

- Presentation:

1. Sam Han (Nanyang Technological University, Singapore), *"Death and the post-secular: Heroism and aura in the mourning of celebrities"*

Abstract: In modernity, the denial of death was in line with secularization. Religious rituals around death were no longer necessary, or prevalent, because the mystery of the afterlife was no longer a question that held much purchase in the wake of modern scientific culture. The sequestration of death was a parallel process of secularization. But in the contemporary era, which I view to be neoliberal, digital, biopolitical and post-secular, death seems to have staged a "comeback." Death is now seemingly everywhere in contemporary life. We see it on TV, on social media; we see it all over. Death—in its mediated form—no longer seems to be that far removed from our present.

Taking inspiration from the field of celebrity studies, this paper looks at a particularly prevalent form of mediated death—celebrity death—and the cultural and media practices that occur in their wake, including the "communities of mourning" that form around the personality of individuals. It presents the argument that these practices represent a social contradiction in the preconceived understandings of the place of death in secular modernity. To make this case, it looks closely at Walter Benjamin's theorization of "aura." Indeed, while aura, defined by distance and authenticity, may have been reduced by mechanical reproduction, as he argued, it seems that aura, in the form of what I call "heroism," has returned in a post-mechanical age in the mourning of celebrities. I treat as parallel the discourses of modernity as the decline of aura and the sequestration of death, which both now require reconsideration, I suggest, because of certain aspects of digital culture and the intimacy that it mediates. The chapter will explore these ideas with reference to the case of

the 2008 suicide of South Korean actress Choi Jin-sil, once dubbed "the nation's actress," whose death is thought to have been spurred by cyber-bullying.

2. Sangduck Kim (Edinburg University, UK), *"Photographic Representation of Suffering and Compassion: A Case of the Kwangju Massacre"*

Abstract: *In this paper, I will investigate the role of photography as representation of suffering in a violent conflict, focusing on the concept of compassion. More specifically, I will consider the use of photography by a religious institution for the sake of peace and justice in political violence. As the role of photography is ambivalent, photographic representations of suffering can vary. These representations, therefore, need to be examined carefully to determine whether they help promote peace and justice in a conflict situation. To do this, I will examine different photographic images of the Kwangju Massacre that captured the moment of suffering.1 In particular, I will focus on the O-Wol Kwangju (May Kwangju), a photobook published by the Catholic Kwangju Peace and Justice Committee in 1987. The O-Wol Kwangju contains a series of photographs of the Kwangju Massacre, including horrific images of the wounded. Alongside the photographs, a symbolic poem by Kim Jun-tae, Ah Ah, Kwangju! The Cross of the Nation, is displayed throughout several pages of the book. The rhetorical agenda of the O-Wol Kwangju will then be compared with Ernst Friedrich's War Against War (1927). I will re-evaluate the use of photography by the Catholic Kwangju Peace and Justice Committee in the O-Wol Kwangju and its effects and receptions with the concept of compassion.*

Key Words: Photography, Compassion, the Kwangju Massacre, the Korean Catholic Kwangju Peace and Justice Committee, etc.

3. Tim Hutchings (Stockholm University, Sweden), *"Death, Media and the Study of Religion: Making Sense of the New Digital Afterlife"*

Abstract: Sociologists and anthropologists have long recognised that death practices, funerary rituals and memory objects (like monuments) can reflect and reveal the structure and values of a society, while performing a crucial work of reconstruction for the bereaved. The death of a valued member of a group shatters relationships, ends a life's work and forces the survivors to find new identities, and material, ritual and symbolic resources are used to restore a shared sense of purpose and security.

In digitally-connected societies, death, bereavement and memory are undergoing rapid change. The dying now tell their stories through blogs, the bereaved find comfort in online memorials and support groups, and conversations between the living and the dead continue through social media. Boundaries between public and private communication are blurred through these new digital practices. This is a growing field of research in media and

communication studies, but has received almost no attention to date from scholars of media, religion and culture. This is a surprising and unfortunate omission, causing particular difficulties for analysis of the widely-reported practice of talking to the dead online. Without informed attention to historic understandings of the afterlife and post-mortem communication, media scholars have struggled to make sense of the new digital afterlife.

This presentation introduces findings from my work with the Existential Terrains project, a multi-disciplinary investigation of death, memory and digital media based at Stockholm University in Sweden. Using my preliminary observations, I will begin a more thorough analysis of the religious dimensions of digital death, focusing particularly on communication with the dead. I will pay particular attention to gender, another overlooked dimension in the field. Scholars have demonstrated that death and mourning are intensely gendered, both traditionally and online, and that religion is closely implicated in this gendering, but we know very little so far about how the death-religion-gender relationship is changing in digital society. I will undertake a more thorough analysis of this relationship, while also using the field of death online to challenge conventional understandings of "religion" and "non-religion".

4. Enqi Weng (RMIT University, Australia), *"Lee Kuan Yew: From Statesman to Secular Sacred Figure"*

Abstract: In the 2015 General Election, Singapore's incumbent party the People's Action Party (PAP) won by a landslide at nearly 70%. This came as a surprise in the face of growing decline in support for PAP since 2001. This decline has been attributed to the proliferation of alternative media and political discourses over the past decade with the rise of the Internet age (Adam and Lim, 2011; Lee & Kan, 2009), which may have disrupted the 'spiral of silence' within the nation's government-controlled media environment (Chang, 1999:26; Lee, 2009).

This paper argues that the political turn in favour of PAP was partially contributed by the passing of Singapore's founding father and founder of the PAP, Mr Lee Kuan Yew, earlier that year. It will draw upon earlier works on media rituals by Pantti and Sumiala (2009) and those on the death of Princess Diana (Kear and Steinberg, 1999; Walter, 1999) in studying the media rituals by Singapore's national media that dominated and defined discourses about Lee's life and achievements, and the 'collective effervescence' (Durkheim, 2001) it accomplished through media discourses. Through the application of discourse analysis on media discourses in the seven-day mourning period leading up to his memorial service on 29th March 2015, it will focus on presenting sacred discourses that transformed Mr Lee from a statesman into a 'secular sacred' figure who represented national identity and values for the young nation. The concept of the 'secular sacred' is drawn from a recent neo-Durkheimian approach towards an understanding of the sacred as a non-negotiable value

that is not necessarily religious (Anttonen, 2007; Knott, 2013).

By examining media rituals surrounding Lee's death, and how sacred discourses have positioned him as a 'secular sacred' figure and national symbol, this paper wishes to explore its immediate effects on Singapore's national identity and its political future, and to consider its long-term implications.

SESSION EIGHT

- Date: Monday, August 01

- Time: 16:00~17:30

- Room: SB 350

- Title: ***Religion, media, space***

- Chair: Xenia Zeiler (Helsinki University, Finland)

- Presentation:

1. Ann Hardy (University of Waikato, New Zealand), *"Reflecting the Stars: Museums and the Production of Culture in Aotearoa/New Zealand"*

Abstract: With the opening of Te Papa Tongarewa, the Museum of New Zealand, on the waterfront in Wellington in 1998, museum practice in that country definitively switched from the implicit to the explicit construction of culture. In particular, as Alderton (2014) has noted, Te Papa Tongarewa has supported Māori culture to the degree that this state-funded museum could be seen as a 'consecrated zone' in which official stories of nationhood', stories that often rely on the energies of Māori religiosity, are formed and transmitted .

Nowhere has that been more evident than in the project led by museum staff to revitalize the celebration of Matariki, the Māori New year, based on the winter rising of the Matariki (Pleiades) constellation.   In the newly-built Te Papa a group of staff would gather to karanga (address in a spiritual sense) to the stars, share food, and, over the succeeding month, offer a programme of seasonal activities to the general public. Over the next 15 years other communities have followed suit, until Matariki has become a part of the winter calendar: a blend of spirituality, environmentalism, humanism, and commodification.

Under the pressures of colonisation the celebration of the rising of Matariki had almost disappeared by the middle of the twentieth century, although traces of its influence remained in various forms of oral and visual communication such as waiata and moteatea (types of song), whakatauki (aphorisms), whakairo (carvings) and the other arts that decorate the communal spaces of marae. In a modernisation of this emphasis on aural/visual rather than

written modes of cultural production, the central mediation in Te Papa's drive to build a public for Matariki has been its annual 'key' images featuring symbolic elements in compositions that draw on New Age aesthetics. The images mobilize a visual language proposing a sense of the sacred while simultaneously veiling it with the commonplaces of promotional discourse and as such sit in an intriguing position in evaluations of contemporary Māori art practice (Hakaria & Urlich, 2008; Panoho, 2015)

This paper examines the tensions negotiated in the attempt to produce a shift towards the indigenous in New Zealand's public culture through the creation of a 'heterotopia' (Groys, 2008). Within a Media, Religion and Culture paradigm it also emphasizes the breadth of modes of mediation that can be considered when examining the complex interconnections of production and audience.

2. Seung Soo Kim (University of Colorado at Boulder, USA), *"Templestay, Digital Media, and Authenticity in Neo-liberal Brand Culture: Ambivalence and In-between-ness of mediated Korean Buddhism"*

Abstract: Templestay, the cultural experience program accommodating foreign and domestic visitors to Buddhist temples, has become one of the most popular tourism products of South Korea. For Korean Buddhism, the active use of digital media has been one of the most successful way of reaching out to foreigners. Noting its institutionalized practices of publicizing Templestay in transnational digital space, this paper explores how Korean Buddhism is mediated by, is inevitably entangled with and is reconstructed through neo-liberal brand culture, the rhetoric of authenticity and the technology and practice of digital mediation, despite its self-representation of pure monasticism and living museum preserving authentic Korean tradition from modern lifestyle and technology. Banet-Weiser's work on the branding of New Age Orientalism and on authenticity as a moral ideal of neo-liberal brand culture is discussed to understand how Korean Buddhism reshapes its public presence through the neo-liberal branding practices and language related to spirituality and authenticity. The content analysis on the digital mediation of Templestay shows that it endeavors to attract those believing their true selves can be found and fulfilled by practicing Eastern spirituality, seeming still not contaminated by materialist capitalism, thus authentic. Templestay authenticates itself as a genuine experience and technique to find one's true self and essentializes the inner self waiting to be found, which seems contradictory to the original Buddhist teaching of anatman (no-self). In conclusion, it is suggested that thinking of digital media as social practice and participatory ritual producing realities helps understand how the practice and technology of digital mediation affords neo-liberal branding of Korean Buddhism. Lastly, the paper argues that the active appropriation of digital media and branding practice by Korean Buddhism for sustaining its public presence in this highly mediated late-modern realities, inevitably generates the ambivalence and in-between-ness of

its mediated presence oscillating between the secular and the sacred, the global and the local, the modern and tradition, tourism and spirituality, the market and the self, and commodity and authenticity.

3. Oren Golan & Michele Martini (Haifa University, Israel), *"Re-creating Holy Spaces and Authority through Online Videos: Video Production among Monastic Catholic Activists in the Holy Land"*

Abstract: From online sermons to ISIS beheadings, well-established religious authorities and fundamentalist movements are frequently turning to video as a medium through which they communicate political, cultural, and religious ideas. However, despite video's widespread use by religious and social movements and its great impact, it remains largely untouched as a subject of scholarly investigation. This study examines the nature of online video as an emergent, popular platform, and specifically questions how religious movements and their agents, such as website operators and stakeholders, define the objectives of their video productions. To explore this subject, we conducted a case study of the Canção Nova, a Catholic monastic community. The Canção Nova is a collective appointed by the Roman Catholic Church and the Franciscan Order to operate the Christian Media Center in the Holy Land. Accordingly, the study consists of ethnographic fieldwork covering the Christian Media Center's online/video operations, discussions with key informants, and 25 in-depth interviews triangulated with a semiotic analysis of the produced religious videos. Discussion focuses on the production of seven types of videos: Christians of the Holy land, Actuality and Events, Ecumenism, Liturgies, Pilgrims, Archeology, and Culture and Other Religions. Interviewees relate that the videos address several negotiated objectives of the online religious video producers: (1) *Advocate Pilgrimage* – To promote visits to Catholic sites in the Holy Land. (2) *Monastic Visibility* – To enhance public exposure and recognition of monastic communities in the Holy Land. (3) *Dual Evangelism* – To re-affirm pan-Christian ideals and rituals to a targeted global public and also employ Canção Nova's own educational lens. These findings indicate an effort to use video imagery to re-establish the Holy Land as a center of worship and to use the videos as a channel through which the Franciscans and the Canção Nova can redefine their position and authority in the Catholic world. The study thus elucidates how religious videos re-negotiate traditional authority to a global public that continuously responds through user-generated feedback.

4. Jung Soo Jo (Handong Global University, Korea), *"When religious space becomes contentious: Myeongdong Cathedral and the representation of democracy in South Korean social movements of the 1980s"*

Abstract: The May 18 Gwangju Uprising was a watershed in the 1980s South Korean democracy movement. The uprising infused lingering contentious spirits and democratic

aspirations into the dissident movement throughout the 1980s and onward. This paper examines the spatial politics of Myeongdong Cathedral in Seoul as a space of commemoration to establish the collective social memory pertaining to the Gwangju Uprising in the context of 1980s social movements. In this process, the cathedral could symbolically represent the need for democratization and the longing of the people for realization of social justice. In particular, through the workings of media, the spatial dynamics of Myeongdong Cathedral came to add a religious and sacred dimension to the secular contentious politics of the time. The paper shows that Myeongdong Cathedral was a mediating religious space of a rare combination that had aspects of both sacred resonance and political impact when the South Korean democracy movement was going through the vicissitudes after the 1980 Gwangju Uprising.

Keynote Lecture 1

- Date: Monday, Aug 1

- Time: 18:00- 19:00

- Room: HIT 6 FL Convention Room

- Title: *A Sketch of the Religious Culture of Korea*

- Chair: Sunny Yoon (Hanyang University, Korea)

- Keynote: Chung, Chin-Hong (Seoul National University, Korea)

- Discussion: Stewart Hoover (University of Colorado, USA)
            Dong Hoo Lee (Incheon University, Korea)

SESSION NINE

- Date: Tuesday, August 02

- Time: 09:00~10:30

- Room: ROSEMARY 1

- Title: ***Media, Conflicts and Values in Religious Education***

- Chair: Mona Abdel-Fadil (University of Oslo, Norway)

- Presentation:

1. Maximilian Broberg (Uppsala University, Sweden), *"Engaging with Mediatized Representations of Religion in the Classroom"*

Abstract: Teaching religious education (RE) in contemporary Sweden can certainly be challenging. In a society which is growing more and more culturally and religiously diverse, pressure is put on teachers to promote social cohesion and tolerance in order to ensure that the pupils are sufficiently equipped to face these changes. Recent studies in Sweden point towards teachers of RE avoiding topics which can be perceived as sensitive or controversial and instead focusing on factual knowledge. At the same time, media images of religion is an ever present aspect of the pupils' lives, both in schools and elsewhere, and these media images may or may not be related to the 'facts' taught in school. Based on an ongoing study where RE teachers have been surveyed, observed and interviewed regarding their profession and their view of mediatized religion, this article tries to shed light on the various forms of, and to what extent, mediatized representations of religion are part of the day-to-day teaching of RE, and to problematize how the teachers choose to engage with these representations.

Keywords: religious education, mediatization, professionality, controversial issues

2. Audun Toft (Norwegian School of Theology, Norway), *"Islam and Media in the Classroom"*

Abstract: This paper presents findings from a study of religious education in Norwegian upper secondary public school. In the study I observed several classes through lessons on Islam in the subject of 'Religion and Ethics'. The paper explores the interplay between religious education and media in various forms, and applies and critically explores a mediatization perspective on the classroom.

Media coverage of Islam and conflicts heavily influence the classroom, making elements like terror, extremism and oppression prominent, being emphasized and discussed at the expense of other aspects of Islam. Even though the teachers aim to nuance the negative discourses around Islam, these themes come to dominate the subject.

Media also influence the classroom on a deeper level. A range of media material and genres

are brought into the classroom, blurring the lines between facts, news, entertainment and promotion. In the paper I argue that most of the teaching of Islam is done in dialogue with the media material.

Keywords: mediatization, media discourses, islam, transmedia

3. Rachel Hanemann (University of Kent, England), *"Media, Religion and Values: The Problem of Catholic Education in a Liberal Democracy"*

Abstract: The role of religion in education is hotly debated in England. Recent government policy has promoted teaching "fundamental British values" – "democracy, the rule of law, individual liberty, mutual respect, and tolerance of those of different faiths and beliefs" – but media coverage has questioned whether schools with a religious character can maintain these values without compromising their faith traditions.

This paper draws on my ethnographic study of a London Catholic school to consider the way that school communities manage the demands of a wider society that is perceived as secular and liberal. The issues that arise in national and international media debates – individual autonomy, pluralism, tolerance, community cohesion – are reflected within the school's walls. My research assesses the methods that this school employs to negotiate conflicts between the understood values of a liberal democracy, and the doctrine and values of the Church.

Keywords: faith schools, Catholicism, religious transmission

4. Grace Chiou (Gordon College, USA), *"Doubling Down on Privacy: Teens and Social Media"*

Abstract: This paper offers a counter-narrative to how young people engage in online behavior less as a mode for self- expression and a silencing over possible discordance. Following Nancy Ammerman's description of religious identity shaped by both "public narratives" and "autobiographies", college students at Gordon College were increasing abstaining from what they see as a contentious online space and closing access to their personal autobiographies. After surveying students in my Social Media course and Media & Society classes at a Christian liberal arts college, most students view online religious expression negatively.

Students generally conceive of online behavior as either more combative and divisive or as generic material to skim. To avoid arguments with others, miscommunication or feeling judgment for their religious identity, students instead limited presenting their religious identity. Acceptance among their peers for them, meant reducing posts about religious activities and religious expression. Aware of how peers viewed their profiles on Facebook and Instagram and their own judgment of others, students more often view content over generating posts themselves. In addition, one student cited that she used to frequently mention attending youth group or going to church; but has since grown out of it. For some

young people, this might indicate rejecting the need for "proving" one's religious identity and instead integrating one's faith into everyday self-presentation. One avenue of continued research would be tracing the life cycle of religious expression online.

Notably, students have interesting negotiations with communication forms. While aware that their own posts may cause "riffs" and miscommunication, many cited quoting Bible verses. Students utilize these quotes as both an appeal to authority and substitute verses instead of choosing to risk their own interpretations or meanings. Overall for them, religious expression becomes consigned as a topic for face-to-face discussion than something for online expression. Students worry that online content has become "stuff", content which allows for quick browsing or entertainment rather than a serious place for religious engagement.

SESSION TEN

- Date: Tuesday, August 02

- Time: 09:00~10:30

- Room: ROSEMARY 2

- Title: *Religious counterpublics and communities*

- Chair: Fazlul Rahman (Indonesian Consortium for Religious Studies, Indonesia)

- Presentation:

1. Ryan Bartlett (University of Colorado at Boulder, USA), *"Popular Culture and Counterpublics: An Examination of Opposition and Resistance Movements in Early and Contemporary Mormonism"*

Abstract: The online communities that have sprung up to challenge Mormon orthodoxy in recent years owe their existence, in large part, to the affordances of modern technologies, but their ability to grow and to sustain themselves is also due to their ability to effectively create their own popular culture and countercultures through the reappropriation and use of already-established meanings and discourses within the dominant structure that they are challenging, namely, the LDS Church.

In this paper, I will examine how the Mormon-themed podcast and online community, Mormon Stories, created by John Dehlin, has been one of the predominant forces in challenging and reappropriating mainstream LDS discourse through the creation of alternative discourses. These alternative discourses have, over the past decade, generated a counterpublic with its own pop culture and system of meaning. Like the communities mentioned above, Mormon Stories desires greater transparency from the Church, and would like to see the Church become more tolerant of heterodox members with diverse beliefs and lifestyles; much of Mormon Stories' creative work is aimed at achieving these ends. For the framework of

my examination of Mormon Stories, I will use Michael Warner's theory of publics and counterpublics. Warner's work will be useful in my analysis of how Mormon Stories has been effective in building support and establishing a movement that challenges the dominant culture, structures, and meanings of the LDS Church.

The paper will offer a historical overview of two movements that have utilized creative work to challenge the dominant culture of the LDS Church in the past. A brief examination of these movements will help to situate a discussion of the movement created by Dehlin. After describing these movements, I will outline Warner's seven criteria of publics and counterpublics, and describe how Mormon Stories fits within this framework. I will also provide an analysis of the Mormon Stories podcast series, focusing on the nature of the movement, and on the culture the movement has created. I will briefly describe how the LDS Church has responded to Mormon Stories, as well as similar movements, and conclude by offering my own insight on what these movements might mean for the future of Mormonism and Mormon culture.

2. Adam Copeland (Luther Seminary, USA), *"The Not-So-Simple Way: Examining the Disparate Rationale of Two Leaders in the Simplicity Movement"*

Abstract: Much of the mythic power that drives United States culture is one of progress and prosperity linked to material goods. Work leads to money. With money we can buy things and add more "goods" to our lives. Amidst this story of material wealth, a "counterpublic" has risen espousing a counter narrative with an alternative telos (Warner 2002). Called the "simplicity movement," "minimalism," and "voluntary simplicity" among other labels, these practitioners name, claim, and live out another vision of progress. Namely, members of this simplicity counterpublic live in opposition to technological, consumer-oriented culture that values consumption, materialism, and wealth accumulation. While the spirit of simple living aligns with many religious traditions, relatively few of the movements' advocates claim religious or spiritual motives. This paper examines the rhetoric of two particular simple living exemplars, one explicitly secular and one decidedly Christian. Joshua Fields Millburn and Ryan Nicodemus call themselves "The Minimalists" and operate the website theminimalists.com. Millburn and Nicodemus came to the movement seeking solace from personal discontent associated with a corporate lifestyle that led them to earn significant wealth is business. In contrast, Shane Claiborne of The Simple Way community (thesimpleway.org) advocates for simple living out of his Christian faith convictions. Using close reading and rhetorical analysis, this project analyzes the rationale for the minimalist lifestyles expressed by The Minimalists and The Simple Way websites, and in Millburn and Claiborne's memoirs. In an article describing the state of the contemporary simplicity movement, Samuel Alexander uses five practical categories to ground simplicity theory: money, housing, clothing, food, and work. Taking up Alexander's proposed categories, the

project compares the approaches of Claiborne to Millburn and Nicodemus with an emphasis on the secular or religious rationale expressed in their motivations for pursuing simple living. Further, the project argues for a new, sixth category, "Vision," to enhance Alexander's framework. Ultimately, it finds that while Claiborne, Millburn, and Nicodemus may broadly be considered part of the same simplicity movement, the telos of their simple lives are actually so different as to be at odds with one another.

Key words: simplicity movement, minimalism, counterpublics, consumer culture, new monasticism

3. Seung Min Hong (University of Iowa, USA), *"Reformation from within: Critical Christian Media in South Korea"*

Abstract: While media and religion is a small yet growing field of study, little attention has been given to mediated movements by religious groups that critique/counter dominant beliefs and practices from the critiqued traditions' insider perspectives. In this paper, I focus on some of such movements in an attempt to explore how the relationship between media and these critical insiders might modify/enrich previous scholarly observations on the interplay between media and religion.

Religious communities' use of media technologies is not a new topic. Subjects in this area range from American evangelical organizations' use of televangelism to religious counter-movements against secular states. Likewise, arguments regarding the relationship between technologies and religion also vary. Some have highlighted the limiting/shaping power of media – both in form and content – over religious ideas and practices. Others have examined how religious communities appropriate media to emphasize the religious users' "agency." I argue, however, that media-using religious communities are not monolithic entities that can be categorized simply under large labels of, for instance, Christian or Muslim communities. There are those deeply committed to particular traditions yet highly critical of the dominant ways in which their traditions are believed and practiced in certain contexts.

Among other things, these critical insider movements highlight the paradoxical aspects of possibilities and limitations of media. On the one hand, the Internet, social media, and other mobile devices enable these minor voices to be disseminated and heard by the public, which was much harder to achieve in the past. On the other hand, lack of financial/institutional capital and critical mass that are necessary for successful movements against the dominant power in Korean Christendom makes major successes extremely challenging. Such observations ask scholars to revisit/re-conceptualize the potentials and limitations of media for religious communities.

4. Dal Yong Jin (Simon Fraser University, Canada), *"The Mediatization of Uisang's Hwaom Philosophy in Contemporary Films"*

Abstract: Hwaom is the Korean name for the 'Flower Garland school of Buddhism,' best known as the Huayan school of Chinese Buddhism. Uisang (625-702) is regarded as the founder of the Hwaom tradition in Silla, and central to all things have their place within the harmony of the universal order. By employing the core elements of mediatization theory with specific reference to the mediatization of religion, this article attempts to understand how Buddhism-based contemporary films reflect religious philosophy emphasizing non-violence and meditation. It cultivates discourse in mapping out the adaption of Uisang's Hwaom Thought, which has been eloquently articulated in Haein Do. It discusses the mediatization of Buddhism in digital media, especially films in order to analyze whether the nexus of these two different areas can develop a new type of mediatization, which is termed religious-tainment, characterized as both entertaining and meditative. For this purpose, it analyzes two films digitized: 'Avatar' in Hollywood and 'The War of Arrows' in Korean Cinema. This article textually analyzes these two films in order to find the ways in which these digitally produced movies reflect Buddhist philosophies embedded in Hwaom Thought.

SESSION ELEVEN

- Date: Tuesday, August 02

- Time: 09:00~10:30

- Room: LAVENDAR

- Title: ***Religious broadcasting***

- Chair: Peter Horsfield (RMIT University, Australia)

- Presentation:

1. Nur Kareelawati Abd. Karim (Universiti Sains Islam Malaysia, Malaysia), *"Conceptualising the Production Culture of Religious Television: an Ethnographic approach to Islamic Television in London"*

Abstract: Drawing on the notion of 'production culture' developed by John. T. Caldwell (2008) for media production analyses, this paper aims to conceptualise the production culture of religious television. Ethnographic data gathered from an Islamic television channel in Central London show that the channel fosters 'the culture of caution'. Ideological, institutional and intergenerational constraints cultivate the culture of caution within the television channel. This paper argues that such constraints not only shape the production quality of a magazine talk show produced by the channel but also the quality of working lives of its television employees involved. This research seeks to contribute to the intersections of media, religion and culture by filling in the gaps in the media production studies and studies of religion and media.

2. Francis Arackal Thummy (Amity University, India), *"The Beginning, Expansion, and Impact of Shalom Religious Media: A Case Study"*

Abstract: Shalom religious media had a very small beginnings. From the size of a mustard seed it has grown to be a large tree (to use a Biblical imagery) with branches across the world. This paper would like to focus on the beginnings, expansion and impact of Shalom media. In 1989 a group of young people, in a remote village in north Kerala State of India, began to meet regularly for prayer. They wanted to share with others the peace and joy they experienced. From this desire emerged Shalom Times, a monthly, in 1991. Today it claims to have over 500,000 readers. In 1996 an English version was launched and an international edition was brought out in 2012. Shalom began its internet ministry in 1997. It took to television broadcasting and produced its first programme in 1998 under the banner Shalom Vision. In 1999 Sunday Shalom, a Malayalam weekly magazine, was launched. An initiative known as Shalom Peace Fellowship began in 2003. In the same year Shalom started 24/7 television broadcasting. Another initiative 'Peace on Wheels' was rolled out in 2006. Shalom took to book publishing (Sophia Books) in 2008. Shalom institute of Media Science opened in 2009. In 2010 Sunday Shalom US edition was launched with English and Malayalam features. Shalom media club was inaugurated in 2012. Eight production houses for Shalom World Television was set up across US in 2013. Shalom World Television was launched in 2014. It is a media house run without advertisements. When the general view is that a media house cannot survive without advertisements what keeps the Shalom media afloat? What has contributed to its apparent success in terms of expansion of operations? What has contributed to its impact among the audience? The apparent success of Shalom media house is all the more praiseworthy because it started off with hardly any institutional support. Also the key people associated with its founding belongs to the tiny minority community in India and in the State of Kerala. Shalom seems to have provided the community with an alternative vehicle of expression, albeit religious. An in-depth study of Shalom Media aims to provide answers to these questions.

3. Sungmin Lee (Korea Culture & Tourism Institute, Korea), *"History of Religious Broadcasting in Korea from a Religious Politics Standpoint: A Focus on the Period of a Protestant Broadcasting Monopoly"*

Abstract: This paper examines history of Korean Protestant broadcastings from a religious politics standpoint in order to examine the institutional context when the perception of the role of religious broadcasting was shaped in Korea. The development of as many as two Protestant broadcasting companies was possible in the 1950s. This developed from the differential support from the Rhee Syngman

administration, a "pseudo Christian state", where anti-communistic ideological features of Protestantism was promoted in the context of Cold War. It was also aided by financial and personnel support from United States mission agencies. CBS(Christian Broadcasting System) and the Far East Broadcasting Corporation (FEBC) met two separate needs of the Protestant community – their domestic and international missions. However, a discord in Protestantism in the late 1950s was a blow to CBS as a representative domestic media, and the schism led to CBS being considered the liberal media outlet and FEBC as the conservative media outlet. In the 1960s, they became gradually marginalized in broadcasting through the context of reduced mission funding, restraints by the regime, and increased competition from other private broadcasting companies. In the 1970s, CBS became increasingly characterized as a critical media organization in the eyes of the regime and the support it received from liberal protestant groups. Thus it positioned itself as a symbol of democratization since they were connected with those involved in the democratic movement of the Korea National Christian Council. Going along with the rally of conservative Protestantism, FEBC took the strategy of strengthening its character as a domestic broadcasting company and expanding its influence in the community. These changes were closely related to the religious political intervention of the military government which sought differential restrictions to a religion resistant to the regime and supported conservatives competing against the resistance. In particular, the classification of "religious broadcast" in the Korean Broadcasting Act was used as the means for religious political interventions to restrict broadcasting by CBS and support the FEBC, and resulted in excluding the possibility of social movement from discussion in the "public interest" of religious broadcasting.

4. Myung-Sahm Suh (University of Chicago, USA), *"Broadcasting the Good News through the 'Bamboo Curtain: FEBC and Its Imagined Audiences under Communist Rule"*

Abstract: The Far Eastern Broadcasting Company is an American-born, global radio ministry network originally established in the wake of the Cold War to transmit the Christian Gospel behind the 'Bamboo Curtain.' Co-founded by an evangelical radio broadcaster, Robert Bowman, and an ex-Navy intelligence officer, John C. Broger, the FEBC made it its mission to provide spiritual nourishment to hidden or anonymous Christians who were imagined to profess Christian faith in private secrecy under communist rule, as well as to ward off the advancement of communism in the broad Asian region through faith-based propaganda war. By tracing the historical development of the FEBC during the Cold War, the paper I propose to present in the upcoming ISMRC conference will explore the ways in which the lines between the private and the public spheres become faint and indistinct in the cycle of production, transmission, and reception of the politically and religiously charged messages via sound media. The enterprise of making radio stations in various parts of the

world and producing multi-language programs evidently took place in the public sphere, which involves a great deal of efforts at raising funds, negotiating with local authorities, and overcoming various technological problems and challenges. Meanwhile, the messages were sent out to penetrate the 'Bamboo Curtain,' and the intended audience was expected to listen to them in private and ultimately create what may be called the 'counter-public.'

SESSION TWELVE

- Date: Tuesday, August 02
- Time: 09:00~10:30
- Room: KARA
- Title: *Making news: religion, politics and American civil society*
- Chair/respondent: Leora Batnitzky (Princeton University, USA)
- Presentation:

1. Anthea Butler (University of Pennsylvania, USA), *"Black Twitter, Politics and Public Theology"*

Abstract: "Black Twitter" is a term used to describe African Americans who use twitter as a social and advocacy tool. The contention of this paper is that Black Twitter is replacing the black church as the voice of activism, morality, and organizing for millennials and others who are estranged from traditional religious networks but share moral frameworks. While black churches and pastors have been slow to use the platform to connect to their parishioners, Black Twitter has created a community, which has ritualized behaviors, texts, and disciplinary practices that on the one hand, borrow from the social advocacy of the traditional Black church, yet at the same time, critique that space. This paper will look at two particular incidences on Black Twitter surrounding the deaths of Trayvon Martin and Michael Brown (Ferguson) as a way to understand how digital media is re-shaping both civil and religious discourse surrounding African Americans, violence and Civil Rights.

2. Rachel Lindsey (Washington University in St. Louis, USA), *"Religion and the Birth of American Photopolitics"*

Abstract: "To see life; to see the world; to eyewitness great events ... is the mission now undertaken by [this] new publication." This 1936 proposal for Life magazine hints at a world in which photographs were transitioning from illustrations into the substance of "the news" itself. Eighty years later, the proposal becomes a parody of itself, as midcentury photojournalism gives way to the photopolitics of the digital world in which candid snaps carry a political currency unimaginable to earlier periods. And yet photojournalism was itself

born as publishers seized upon the narrative power of photographs to "see life" as it was—visual sensibilities informed by earlier social photography—and, in this sleight of informing, to define, influence, and shape public sensibilities around the day's most pressing social, legal, and political issues. Through the lens of the 1960 election, this paper explores religion and the rise of American photopolitics, both within and beyond midcentury photojournalism.

3. Diane Winston (University of Southern California, USA), *"Heartland Religion: Or How and Why the New York Times Made Possible Donald Trump's Presidential Campaign"*

Abstract: This paper explores how Pres. Ronald Reagan used mainstream news outlets to articulate an American polity that rested on a religious vision. This vision, which I call "heartland religion," affirmed the existence of good and evil, the sanctity of the individual and the exceptional nature of the American nation. While none of these values were new to the United States, they represented a break from a 40-year paradigm, set in motion by FDR, which espoused a more communitarian and less triumphalist worldview. Using events and issues that occurred in 1983—such as the war in Grenada, the fight over welfare reform and the nuclear freeze movement—the paper examines how newspapers narrativized heartland religion, thereby mainstreaming a religious perspective that facilitated the spread of conservative economics and politics. Why is economic inequality greater than ever in the US? Why do Americans feel the need to police the globe? How did Donald Trump become a viable presidential candidate? The mainstreaming of heartland religion provides an explanatory paradigm.

SESSION THIRTEEN

- Date: Tuesday, August 02
- Time: 11:00~12:30
- Room: ROSEMARY 1
- Title: *Author meets critics: From Jesus to the Internet by Peter Horsfield*
- Chair: Mia Lövheim (Uppsala University, Sweden)
- Respondent: Peter Horsfield (RMIT University, Australia)
- Panel:

1. Jin Kyu Park (Seoul Women's University, Korea)

2. Deborah Whitehead (University of Boulder, USA)

3. Kwabena Asamoah Gyadu (Trinity Theological Seminary, Ghana)

4. Gavin Feller (University of Iowa, USA)

SESSION FOURTEEN

- Date: Tuesday, August 02

- Time: 11:00~12:30

- Room: KARA

- Title: ***Religion and music***

- Chair: Nesrine Mansour (Texas A&M University, USA)

- Presentation:

1. Daniel Thornton (Alphacrucis College, Australia), *"The Rise of Global Contemporary Congregational Songs"*

Abstract: Contemporary congregational songs (CCS) emanating from western production centres, primarily the USA, UK, and Australia, are increasingly promoted to and appropriated by modern forms of Christianity around the world. This paper seeks to explore the globalisation of CCS through the analysis of five prominent transnational songs.

Using data from Christian Copyright Licensing International (CCLI), who licence over 240,000 churches across 27 countries to use CCS, this paper initially establishes five songs that have significant global profiles. "Top songs" lists from all of the regions CCLI represents are compared and contrasted revealing not only generically popular songs, but also songs that have a significant national or regional impact, but not a global one. These are identified in an attempt to establish any differences between globally popular, and only locally popular CCS.

One of the key mediums for global distribution of songs is the media streaming service, YouTube. The five identified songs are investigated through their most popular YouTube mediations, not only in their original (English) language, but also in other languages. A musicological analysis is undertaken of the songs to explore possible reasons for their pervasiveness across cultures. A media analysis of the videos examines visual, and extra-musical features that might contribute to their popularity. Finally, a lyrical analysis explores the theological and poetic messages that evidently transcend the obstacle of translation.

This paper ultimately confirms the westernisation of worldwide contemporary church worship, while at the same time reinforcing the vernacular nature of CCS. The most pervasive CCS are clearly based on western popular music; however, they are generic enough to adopt cultural nuances from the regions in which they are popularised. It also demonstrates the significant influence of certain artists, producers, and churches within various global regions to popularise CCS, raising important issues of cultural hegemony, and the commercialisation of worship music.

2. Sunny Yoon (Hanyang University, Korea), *"Youth culture and contemporary Christian music"*

Abstract: South Korea is the one of the countries that has strong Christian throughout the modern history. Korean Christianity is not only in terms of number (22.5% Protestant and 10% Catholic) but also strong fervor in Christian faith among congregation. According to statistics, 78% of Korean Christians go to church every week which is different from Europeans and American Christians who claim to be Christians but not regular church attenders. However, the South Korean Christianity is recently facing a challenge in two folds. The number of Christian population is dropping off as Korean Christians became a target of social criticism due to abuse of power among Christian leadership as well as political social power shared by Christians in the society in general. Another challenge is that Korean Christianity is gendered and generational. Majority of church members are women, and senior and middle aged groups. This may be the similar situation in other countries, but generation gap in Korean church is more radical because of its own cultural tradition. Majority of teenagers leave their churches in order to concentrate on the entrance exam to colleges because education is very important and going to college is competitive in Korea. These young people do not come back to churches after getting into colleges which make a huge generational gap in church congregations. In most churches, there are hardly youth services because of dropping number of youth Christians in Korean churches.

Korean churches make every effort to attract young people into the churches. The common strategy for youth ministry is adopting popular culture into services in order to attract young people. Contemporary Christian music (CCM) and worship dance are common practice in youth service in Korean churches. This may not be different from countries in all over the world. This study will look into the use of CCM in liturgy and its effect on youth ministry from the comparative perspectives. More importantly, this study is an attempt to examine youth ministry from the view of congregation and how young people feel about their faith and contemporary patterns of liturgy.

This study conducted empirical research on young people's evaluation of their church services and music. Survey of youth congregation in their ages of 20s was conducted in ten largest churches in South Korea. These mega churches are able to maintain viable members of young people and to practice particular services for these young people. This empirical study is useful because the assumption of youth ministry in that young people are fond of CCM, Jesus rock, praise and worship opposing to traditional church music is questioned by numerous researches. Some studies found that stereotyping of youth culture and youth ministry is in fact a stereotype of previous generation. Based on the result of its own empirical study, this paper will discuss the sentiments of youth congregation in the larger meaning of youth culture in general and self-identity and spirituality in Christian faith in particular.

Key words: Contemporary Christian music, Youth Culture, Phenomenology and religion, Liturgy, Korean Christianity.

3. Nabil Echchaibi (University of Colorado at Boulder, USA), *"Religious Digitopias and Islamopolitanism"*

Abstract: In the age of technological speed, immediacy and hypermediation, moral questions about the good life and the role of religion take on a heightened sense of urgency. For Muslims that urgency has forced an internal reflection on the place and styles of faith in secular culture. In the last decade, pious Muslims have increasingly turned to secular symbols and market logics of consumer culture to refashion a 'modern' religious identity and resist the narrow labels and reductive imagery of Islam in Western societies. Such an intimate engagement with secular entertainment values and digital culture has introduced new aesthetics of piety and an alternative space for devotional imagination. Music videos, concerts, and fashion have become a prime medium that generates the spiritual presence of the divine through a process of seeing and listening, or through the act of disciplining seeing and listening in the religious experience. Using the digital presence of Awakening, a record label company in London that promotes "modern Islamic entertainment", this paper explores the new languages, experiences and iconographies of contemporary Muslim identities. Drawing on the work of Jacques Rancière on the politics of aesthetics and Birgit Meyer on sensational formations, I reflect on how emergent digital spaces arguably expand the sensorial ecology of Muslim piety and help invent a critical stage for the imagination of a global and cosmopolitan Islam that offers a different kind of ethical practice and religious subjectivity. Specifically, I ask how our analysis of "fringe" digital spaces can reveal emergent cultures of Muslim cosmopolitanism, a cultural sensibility, a way of dwelling in the world intimately born of the complex tensions between religious universalism and particularism, cultural mixity and purity, and authentic piety and neoliberal commodification. I argue that this form of Islamopolitanism is primarily rooted in a cultural aesthetic rather than a political conviction. Its proponents call for a remix of Islamic culture that arguably resists the nativist visions in the dominant narratives of Muslim identities.

4. Bo kyung Blenda Im (University of Pennsylvania, USA), *"Dancing in the Son: Musical Mediation and Christian Counterpublics in South Korea"*

Abstract: How might Christian music performance destabilize the modernist bifurcation between secular/religious and public/private social spaces? The particular constellation of socio-cultural forces in contemporary South Korea places popular musicians who self-identify as Christian in a doubly marginalized position. On the one hand, the dominant public tends to relegate religious expressions of musicians' subjectivities to the "private" realm; on the other hand, powerful voices within the Christian establishment stigmatize popular musicians' cultural expressions as too "worldly." By considering music as a medium through which socio-religious imaginaries are materialized and made tangible (Meyer, 2009), I explore how popular musicians, doubly disavowed in the modernist binary order, mobilize musical styles to build Christian counterpublics in Seoul. Drawing from Michael Warner (2002),

ethnomusicologist Byron Dueck defines a counterpublic as "not simply one whose performances, practices, and behaviors are understood by the larger public to be problematic, but additionally a social formation that understands itself to stand in a problematized relationship to normative ones" (2013). I argue that the musicians and audiences featured in my paper articulate Christian counterpublicity by very intentionally "polluting" (Douglas, 1966) the public realm with religion, and religious spaces with public culture. In other words, they push the boundaries of Christian social formation via a medium − music − that materializes in a particularly flexible and multifaceted way. Through music analyses that examine the work of Heritage and other popular musicians, combined with ethnographic fieldwork at concerts, worship services, and gospel choir classes in Seoul, I sketch the ways in which religious actors clear space for individuation that subverts the modernist public/private binary. In the latter part of the paper I contemplate the scholarly and political implications of an emerging transnational counterpublicity that extends beyond the traditional boundaries of the nation-state.

SESSION FIFTEEN

- Date: Tuesday, August 02

- Time: 11:00~12:30

- Room: LAVENDAR

- Title: ***Hyper-mediation of religion in the current media moment***

- Chair: Lynn Schofield Clark (University of Denver, USA)

- Presentation:

1. Kristin Peterson (University of Colorado at Boulder, USA), *"#MuslimLivesMatter: Using Hyper-Mediation to Honor the Lives of Young Muslim Americans"*

Abstract: This paper focuses on the hyper-mediation around the shooting deaths of three Muslim college students in Chapel Hill, NC in February 2015. Protesters converged online to advocate that the shooting was not caused by a "parking dispute," as many mainstream media outlets reported, but was likely a hate crime against Muslims. Online activists created a Facebook page in honor of the victims and proliferated hashtags, such as #MuslimLivesMatter, #OurThreeWinners and

#ChapelHillShootings. This informal advocacy group disseminated images, tweets, vines and videos from the social media feeds of the three victims as a way to honor their legacy and to fight against dominant misrepresentations of Muslims. This event illustrates the theory of hyper- mediation because the memory of these three individuals reaches beyond digital

media to street art, music, clothing and other public memorials. Hyper-mediation theorizes the current moment in which Muslim Americans, who are often left out of public debate, blend available forms of mediation to make social meaning, to resist stereotypes and to pray for the victims of this tragedy.

2. Giulia Evolvi (University of Colorado at Boulder, USA), *"The Hyper-mediation of Italian Conservative Catholic Action against Secularism"*

The Italian Catholic group Sentinelle in Piedi (Standing Sentinels) is an example of how a religious group creates resistive spaces in-between the private and the public sphere. Even if the majority of Italians self-assess as Catholic, the group considers phenomena such as same-sax marriage as a secularist threat to the Catholic identity of the country. Therefore, Sentinelle in Piedi organizes silent protests in public squares to protect the role of religion within society.

Sentinelle in Piedi is an example of hyper-mediation because the group's actions are mediated through a variety of different physical and media spaces. The group refuses to engage with mainstream media, allegedly influenced by secular ideologies; it creates a communication model that is visually expressed through silent presences in public squares and verbally articulated on digital platforms. This hyper-mediation produces a re-thinking of religious and secular spaces, as well as of authority within the Catholic institutions.

3. Seung Soo Kim (University of Colorado at Boulder, USA), *"Hyper-mediation and the U.S. Protestant Establishment: Insights from "The New Media Project"*

Abstract: Protestantism in the United States has aspired to a public voice of morality while withdrawing to a superordinate place of cultural/political hegemony where religious/cultural diversity might be ensured, but within a Protestant framework. Encountering the public culture where various faiths/moral values are contested, Protestant authorities have been concerned with the disciplining of individual practices and means of transmission of the faith and means of its reception—that is, processes and practices of mediation between the religious and public culture.

Noting the Protestant project on mediation and moral culture, this paper examines how "The New Media Project" based at Union Theological Seminary, a longtime influential institution of Protestant theological education, reflects emergent social processes, practices and experiences in the context of what we call hyper-mediation. This paper further explores how and in what aspects "The New Media Project" reiterates or transforms the historicized Protestant discourse on, for instance, means of mediation, individual (spiritual) practice, the boundary between the Protestant and public culture, authenticity, authority and community.

4. William Ramsey (University of Colorado at Boulder, USA), *"Cosplay as a Hyper-mediation of the Fan Experience"*

Abstract: This paper examines the international performance art phenomenon of cosplay, focusing especially on Comic-Con San Diego and Comic World in Seoul. Cosplay is the art of creating your own costume derived from sci-fi or fantasy work and then wearing that costume and taking on the character's persona at comic book and sci-fi conventions.

Entertainment media become hyper-mediated events as the characters are given new lives by the cosplayers. The world of the show occurs in many places and many ways at once. The event is further mediated as these cosplayers are photographed, and their pictures are posted to cosplaying websites and magazines to be consumed by fans of both cosplay and the originating mediums. In this hyper-mediated event, which has both digital and low-tech mediations, the body itself becomes not just a consumer of media but part of the medium as it becomes central to the costume and act.

Cosplay takes on a religious role, giving mere humans the chance to dress as and momentarily become these super-human paranormal beings. Comic Con and Comic World, then, become hyper- mediated ritual spaces for pop culture religiosity.

5. Samira Rajabi (University of Colorado at Boulder, USA), *"Hyper-mediation and Memory Making: Cultivation of memories, myths and rituals in technology use" "*

Abstract: This paper examines the way, in a hypermediated, online, new media context, technology serves as a marker of memory freezing it in time as well as shifting the ways in which individuals remember, create meaning, and conceive of themselves in relation to larger social and institutional structures. Old files on old computers, posts, status updates, and images that are stored in the file explorers or through social media serve as archives of cultivated and curated forms of memory. Using the work of Benjamin, Bell and Zelizer and various others this presentation will interrogate the ways social media communication and various forms of communication online and through technology freeze individuals in a subjunctive, contingent as-if moment. Bell (2003) notes that memories are anchored in common experience" and in today's mediated world no experiences in spaces where networked communication is prolific exist outside of the media. Bell goes on to argue that collective memory is an "experientially formatted inter-subjective phenomenon" and that collective memories should be conceived of as "mythical" (p. 65). This moment could not exist outside of the context of the hypermediated space that exists and is fostered by the current media torrent. The term "hypermediation" attempts to capture the current media moment and the depths of mediation that exists in spaces that are immediate, mobile, fragmentary, heterogeneous, and fast paced. This particular project sees hypermediation as changing memory and shifting the way individuals mark memories.

Note: panel ends at 12.45!

SESSION SIXTEEN

- Date: Tuesday, August 02

- Time: 11:00~12:30

- Room: ROSEMARY 2

- Title: *Journalism and religion*

- Chair: Teemu Taira (University of Helsinki, Finland)

- Presentation:

1. Marta Axner Ims (Uppsala University, Sweden), *"Is the Journalistic Mechanism of News Value Stereotyping Minorities?"*

Abstract: This paper discusses results from an analysis of representations of Muslims in Swedish news media in the fall of 2014, and pilot interviews with editors from some of these newsrooms, where they discuss the results of the analysis and issues regarding representations of muslims in Swedish media in general. The analysis consists of a content analysis of newspaper articles and broadcast news, where the vast majority of items regard international news, often short reports and where religion most commonly is used as a title for different groups, rather than discussing religion in a more substantial sense. In the analysis, concepts from mediatization theory was used, most importantly media logic. The media analysis show a consistency with previous Swedish and international research, that media representations of Muslims generally is stereotypical and connect muslims with violence, terrorism or tensions in society.

When discussing these results with editors from major Swedish news rooms, they focused issues on news value and the process of journalism as a factor in the patterns of representations of muslims and other minorities. Religion is rarely covered as a subject as such, and religion is usually not pointed out when not relevant, risking to only portray mulisms in negative stories, according to the editors. But they also point to the process of news value and journalistic principles as a means for changing the current situation, trusting the process of publicistic quality. But is there a mechanism in the journalistic process of determining news value that itself drives stereotyping? And if so, how is this process possible to study, and what are relevant concepts to use in such a study?

This paper discusses some theoretical concepts and possible research questions studying news value and stereotyping in the light of this study.

Keywords: journalism, stereotyping, muslims, news value, Sweden

2. Yoel Cohen (Ariel University, Israel), *"Religious Holidays & Media Events: Judaism & the Israeli Press"*

Abstract: Media coverage of religious holidays in the Israeli media give expression to Jewish culture, and generate Jewish religious identity particularly for the non-strictly orthodox population.

While the synagogue fulfils an important role for the Jewish religious communities the majority of the population comprise either traditional (35%) or secular (30%) who draw their religious identity from such sources like the media. Religious holidays are a key element in the Jewish religious experience. One unresearched question of importance is the role of the media in religious holidays. This paper focuses upon editorial content and religious holidays. It is argued that religious holiday editorial matter contributes to religious identity in the contemporary era.

In the case of the historical growth of the Christmas holiday in the US, for example, the role of advertising has been considerable. Up to the seventeenth century, many branches of Christianity in the US, including Presbyterians, Quakers and most Baptists, ignored Christmas, and those branches which celebrated it did so without the commercial trappings. The religious standing of the Christmas festival changed as a result of the commercialisation as well as after different states inside the US made Christmas a legal holiday. Advertisements for Christmas gifts appeared by the 1820s, and Christmas cards by the1870s. Moreover, some church leaders used the commercialisation of the holiday to strengthen its religious base, or as Moore put it, "merchandising in the twentieth century gave Christ a more visible role in Christmas than he ever had before." (Moore,1994 p.205)

So far, no research has been done on the subject in the Israeli Jewish content (Cohen, forthcoming). Indeed, almost no research has been done on religious holidays of difference faiths and media coverage; one exception was research about Ramadan advertising in the Egyptian media (Keenan & Yeni, 2003).

To generate a picture, year-long religious content was examined by the author during the Jewish festivals.

The Jewish life-cycle − which has a richer number of different religious holidays than some other religions − offers the researcher an opportunity to see which types of religious advertising are dominant and which are not. Religious holydays fulfil an important place in contemporary Jewish identity in Israel and in the Jewish diaspora. To generate a picture, religious advertising was examined by the author during the run-up to, on the eve, and during six key Jewish festivals. These were the Jewish New Year (Rosh Hashonah), the Day of Atonement (Yom Kippur), both of which are regarded as the premier Jewish holydays, when, according to Jewish tradition, Humanity is judged by God and their fate for the next year decided upon. Also examined were three festivals of thanksgiving: Passover

(Pesach) , which celebrates the Israelite exodus from Egypt; the Feast of Weeks (Shavuot), which celebrates the Decalogue or the Giving of the Ten Commandments at Mount Sinai; and the Tabernacles holiday (Sukkot) which remembers the forty year journey by the Israelites through the Sinai desert to the Promised Land. Later in the first and second Jewish Commonwealth the three festivals became centred around the Temple in Jerusalem. They are celebrated in the first case with eating matzot (unleavened bread) for seven days; in the case, milk products; and third, by living in temporary booths for seven days. A sixth holiday, the minor − but popular − eight-day long festival of Hanuka, which marks the rededication of the Second Jewish Temple after it was liberated from the Greeks, is examined. Seven daily newspapers − the secular quality paper Haaretz and three secular popular papers, Yisrael Hayom, Yediot Aharonot and Maariv, and three religious dailies , Mekor Rishon, a nationalist paper partly identified with modern orthodox population, and two haredi or ultra-orthodox newspapers, Hamodia and Yated Neeman - were examined, as were key haredi weekly news magazines.

The research discovered differences in advertising patterns between the different holidays, between the secular and religious media, between different types of festival-related advertising. Differences were also found in the ratio of advertising before the holiday and during the holiday.

My research discovered differences in editorial patterns between the different holidays, between the secular and religious media, between different types of festival-related content. Rosh Hashanah (26%) and Passover (15%) are the biggest holidays for press content, in both the secular and religious newspaper sectors. These are followed by Tabernacles (Sukkot) (15%) and Hanuka (10%). By contrast, Yom Kippur accounted for 9%.

There was no major difference in the share of religious holiday content between the religious and the secular press

Religious holiday editorial content was broken down according to the following categories: the festival atmosphere (15%), a story about the festival holiday (11%), consumerism and the holiday (9%), religious teachings about the festival (8%), holiday recipes (7%), religious customs about the holiday (7%), social services and the holiday (6%), religious laws associated with the holiday (5%), political aspects of the holiday (5%), culture (5%), holiday outings and tours (4%); charity and the holiday (3%). Police security measures during the holiday ((3), the economy and the holiday (3%), history of the festival (2%), education and the holiday (2%), legal aspects of the holiday (2%), health (1%). The study found considerable differences here when broken down by category type between the secular and the religious media.

In summary, religious categories, "tradition", "halakha" (Jewish religious law), and "Jewish Religious inspirational talks" accounted for 27% in the religious media in contrast to 10%^ in the secular media.

The wide gap between the Jewish festival annual lifecycle as reflected in editorial patterns contrasts with the traditional status which the respective holidays hold in Jewish religious culture. While Rosh Hashanah maintains its dominant position, Yom Kippur did not have the central place in the press, as it does in Jewish religious culture. Notwithstanding the similar statuses Passover, Tabernacles and Pentecost enjoy in the traditional culture, there wide differences in the overall number of articles which the three festivals generate (notably the low number of Pentecost − slightly more than one third the number of articles in each of the other two festivals, Passover and Tabernacles). Hanukah, a minor holiday from a Jewish religious perspective, had a relatively high volume of editorial matter which echoes the popular standing that this festival enjoys today among Israeli children. The project confirms that media fulfill a role in the contemporary world of generating religious identity when formal frameworks like synagogue attendance are declining. In this sense, media coverage of festivals, contributes to the religious holiday atmosphere.

3. Oren Golan & Nakhi Mishol (Haifa University, Israel), *"Fundamentalist Knowledge Brokers: New Media Journalism in the Jewish ultra-Orthodox Community"*

Abstract: During the past two decades, most religious communities, including bounded and fundamentalist groups, have witnessed rapid growth in internet use, specifically, of news websites that confront clergy objections to new media production and consumption. In the past, fundamentalist clergy moderated the operation of a uniform public sphere. However, the current proliferation of web-based news outlets may split this sphere and threaten religious authority. Hence, the present study focuses on the Jewish ultra-Orthodox variant, posing the question: How do ultra-Orthodox web journalists view their work-mission as mediators of information in a bounded religious community?

The investigation consisted of 40 in-depth interviews of web reporters and other key informants in ultra-Orthodox communities in Israel and the US. Findings point to three facets that frame conceptions of journalism targeted at religious publics: (1) The ultra-Orthodox Facet: To fortify their social standing in the community, web journalists seek to fit their creed to the stringent moral codes of their 'imagined publics' (borrowing a term from Litt, 2012) and their religious authorities; (2) The Ethos Facet: Journalists negotiate their interpretations of the professional character of western-democratic reporters and the conflicting expectations of their readers (i.e. clergy, lay readers); (3) The Practice Facet: in addition to the ethos facet, to suit a modern, web-savvy readership, web-journalists amalgamate practices of ultra-Orthodox print media reporting and current mainstream (secular) journalism.

The study proposes that online journalists act as sources of secondary authority and as socialization agents that transmit and transform cultural norms. This study elucidates the impact of reporting to the religious community, as it fortifies an exclusive ultra-Orthodox public sphere

that caters to a wide spectrum of ultra-Orthodox sub-groups (i.e. Chabad, Litvak, Shas).

Indeed, the case of the Jewish ultra-Orthodox variant raises questions about the public platforms afforded to religious communities and their stakeholders. Religious webmasters and online journalists develop these platforms as they negotiate their goals of attracting users, digitally representing their communities, and adhering to the ethics and mores of their clergy and wider communities.

4. Henrik Christensen (Aarhus University, Denmark) *"In Denmark You Can Make Fun of Almost Everything": The Use of Christian Symbols in Magazine Advertising"*

Abstract: Most commentators describe Denmark as a secular country, and if not secular then at least a country in which religion is supposed to be a private matter. Numerous are the conflicts where religion steps into the public sphere and immediately become the target of critique especially if the religious actors make any kind of demands or criticize the secular functioning of society. The two dominant instances in which "religion" is allowed (or criticized the least) in the public sphere are in political debates on the regulation or governance of religion or in the use of religious symbols in advertising. This paper examines how people interpret and understands Christian symbols in magazine ads. The use of Christian symbols in ads has been discussed in three focus groups as a means of examining the relationship between religion and culture. The discussions touched upon a range of interesting elements. For one thing, the participating individuals considered the Christian symbols, and the biblical stories they referred to, common knowledge, and they did not interpret them as specifically religious but more a historical and traditional part of Danish culture. Second, the use of Christian symbols was seen as perfectly acceptable, and several of the participants emphasized the playfulness found in the ads and their use of humor. Some participants argued that the ads might not be acceptable in all countries, and that the capacity to make fun of religion is a very Danish trait. The acceptance of religious symbols in advertising is related to the use of religion in the other instance of accepted public religion − the political discourse on religion. Both tap into a common repertoire of meaning − or what is believed to be a common repertoire. As the case of the Danish Mohammad caricatures showed ten years ago, not all agree that it is perfectly acceptable to make fun of everything.

SESSION SEVENTEEN

- Date: Tuesday, August 02

- Time: 14:00~15:30

- Room: ROSEMARY 1

- Title: *Representations and Interaction: Scandinavian public service*

- Chair: Knut Lundby (University of Oslo, Norway)

- Presentation:

1. Knut Lundby (University of Oslo, Norway), *"Engaging with Conflicts in Public Service, Broadcasting – Survey Overviews"*

Abstract: Public service broadcasting has a strong position in the Scandinavian public sphere.

This presentation introduces the panel with quantitative data on religion and conflict related to public service radio and television in Denmark, Norway and Sweden. Material from nationwide surveys in each of these Scandinavian countries makes background for the following case studies in the panel. All four presentations refer to the project "Engaging with Conflicts in Mediatized Religious Environments – a Comparative Scandinavian Study" (CoMRel). The aim of this project is to examine how religion in public spaces, like public service broadcasting, becomes thematised and enacted through the media and further articulated in social interaction, both as objects of conflict and resources to handle tensions. The panel focuses the interplay between representations in radio and television and the interaction that follows face-to-face as well as in social media. The surveys tap into this relation between representation and interaction.

2. Mia Lövheim (Uppsala University, Sweden), *"Representing and Discussing Islam in Public Service Radio"*

Abstract: This paper analyzes public service radio programs as public spaces that enables and structures the visibility of actors, perspectives and issues related to conflicts around religion. Our case is the weekly current affairs program Manniskor och tro ("People and beliefs") in Swedish radio P1. The program aspires to represent cultural and religious diversity, counter prejudices and stereotypes and include new and "unexpected" voices. The paper focuses on how this policy is mirrored in the representation of Islam during the spring of 2015, in terms of themes and invited guests. The analysis also includes the interactive features of the program through call-in sessions and postings on the programs' Facebook group. Inspired by theories about the mediatization of conflicts we ask how the representation and discussion of Islam in these programs be seen as part of a negotiation of the place of religion in the public sphere in Swedish society.

3. Mattias Rosenfeldt (University of Copenhagen, Denmark), *"Debating religion: the role of public service media"*

Abstract: This presentation focus on the Danish public service broadcaster DR's TV-documentary "Rebellion in the Ghetto" (2015), and its influence on public discussions concerning religion. The documentary tells the stories of four ethnic minority youth and their relation to the cultural and religious norms of their parent generation. The launch generated a varied public debate across media platforms, focusing on controversial topics raised in the documentary, such as concealed love affairs and homosexuality, as well as broader, generic debates such as the role of minority religion in Danish society. The case study explores online and offline debates in order to shed light on the role of the public service broadcaster in generating and moderating debates about religion in the Danish public. Focusing on the transformative character of the debate the analysis aims to demonstrate how generic and ad-hoc framings of religion enter and influence the discussion.

4. Mona Abdel-Fadil (University of Oslo, Norway), *"Facebook-Campaigning for Christianity on Norwegian TV"*

Abstract: The Facebook page, Yes to wearing the cross whenever and wherever I choose was initially created to protest the prohibition of the cross for Norwegian Public Broadcasting Service news anchors. Yet, many of the discussions and audience interactions transpired into heated religio-political debates with strong elements of anti-Muslim, xenophobic, anti-secular and anti-atheist sentiments. The paper discusses the variety of ways in which social media audience engage with mediatized conflicts about religion. The aim is to provide new insights on the multiple ways in which media audiences may 'add a series of dynamics to conflicts', - ultimately leading to either the reduction - or - the magnification of conflict(s) (Hjarvard et al. 2015). Drawing on the ethnographic study of Yes to wearing the cross whenever and wherever I choose, this paper will provide thick descriptions and analyse the debates and the internal dynamics in this online milieu.

SESSION EIGHTEEN

- Date: Tuesday, August 02
- Time: 14:00~15:30
- Room: LAVENDAR
- Title: *Digital media and religious authority*
- Chair: Pauline Cheong (Arizona State University, USA)

● Presentation:

1. Fazlul Rahman (Indonesian Consortium for Religious Studies, Indonesia), *"Digital Media Literacy And The Problem of Authority: The Case of Santris And Kiai In Traditional Pesantren In Indonesia"*

Abstract: Santris (students) in traditional Pesantren (Islamic boarding school) had always been blamed for their incapability to handle the negative impacts of the digital media (particularly the Internet). In consequence, there have to be strict rule to limit even to strongly forbid the usage of Internet for the santris in that kind of Pesantren. At this point, I agree with those who argue that from a larger perspective, it is an issue of the lacking of digital literacy of the digital natives. However, the literacy work for this particular case might goes contradictory with a the structure of the established authority of the Kiais (religious leaders) who felt threaten with the emergence of those 'pseudo-ulama' as the inevitable corollary of the liberation of religious information caused by the Internet.

Arguing for the potential power of the Internet for developing capacities of the santris (intellectually, religiously, and mentally) in traditional pesantren, this paper proposes a formula of digital media literacy for those particular people in that particular environment. Based on an in-depth interview with some Kiais in East Java, Indonesia, this paper will further analyze the problem from a bigger perspective of digital media literacy vis a vis authority of religious leaders. Here, theories on religious authority and mediatization will be used as theoretical foundation.

Keywords: Santri, Kiai, digital media literacy, religious authority, and mediatization.

2. Rita Marchetti (University of Perugia, Italy), *"Facebook and the Church: The Case of Italian Catholic Church ministers"*

Abstract: By analyzing the ways in which clerics use social networks, this paper focuses on how Facebook changes social relationships and may facilitate challenges to, and (re)negotiations of, religious authority. Despite considerable attention among scholars interested in the impacts of social media with religion, very few specific and applied studies have been conducted about the case of Italy, and in particular about the implications derived by the Catholic Church's use of one of the most widespread social network which is Facebook. Also, more generally, there has been a lack of studies that explicitly examine ego-centric measures of network structure on Facebook.

Considering this background, the paper firstly presents general data on the amount of presence on Facebook by Italian Catholic Church ministers. Differences emerge according to type of ministers, age and role: 17,9% priests, 20,4% monks, 9,3% nuns and 59,7% seminarians. The data on monks and nuns refer exclusively to Salesian and Saint Paul religious orders. Secondly, the paper analyses in-depth 48 Facebook personal profiles of

Catholic Church ministers and study their friendship networks: who is friend with whom and how friends create clusters. The data collection (May 2012) combined an online Facebook API network generator (NameGenWeb) with partnership of owners of Facebook profiles analyzed.

Results show that, firstly, Facebook reconstructs and reinforces networks already existing offline (within the parish or religious community). Secondly, there is no distinction between the professional and private use of Facebook. Finally, the processing of data collected enabled us to construct a typology containing four different uses of Facebook: reinforcement of current relationships; maintenance of relationships; tightening of second hand relationships, opportunity to create new relationships. These range from a more 'traditional' type of relationship to one that is decidedly more "innovative", which, in turn, reflects the changes and new ways to exercise religious authority in a de-institutional space, such as online platforms.

3. Stefan Gelfgren (Umeå University, Sweden), *"Negotiation of religious authority and the duality of internet"*

Abstract: Internet is claimed to alter the power relations in terms of religious authority. Simultaneously religion has caught the public eye (at least in the Western world), and religious institutions and related practices have become visible. Authority is one main issue within the growing field of "digital religion". The culture of internet, with its alleged participatory culture, challenge traditional hierarchies. Authority is thereby publicly negotiated.

This paper will discuss the double nature of internet in relation to religious authority. Internet has indeed a double-edged nature, present in every day practices. Here this will be dealt with through a synthesis of four different case studies related to the negotiating of authority within Christian institutions. All four cases are based upon published or ongoing research projects:

- A live streamed American televangelist scrutinized on Twitter by a Swedish online audience.

- The twitter account of the (fake) Archbishop of Sweden and the related discussion.

- The aim and construction of virtual churches in Second Life.

- The use of internet within a technology aware/skeptical conservative Swedish Christian revivalist denomination.

On one hand internet can be seen for its egalitarian and liberating values, but on the other hand it is blamed for being a tool in the hands of the capitalist market and as a means for mass surveillance. This dualism goes back to the origin of internet with roots in both the 1960s American West coast counterculture and the cold war militarism. The discussion on religious authority highlights this tension.

New groups of actors rise in prominence and given interpretative prerogative. Through, for example, being skilled within technology and information, rather than theology, information officers, computer aficionados and webmasters become more important from within, and thereby undermine, established structures. On the other hand representatives for the institutional power can counteract such subversive powers. Hence there is a negotiating process.

These four cases together show the double and non-determinative nature of internet. Internet does neither undermine nor strengthen the institutional power of religious authority. It can be either or, or both at the same time, depending on preconceived opinions regarding for example history, faith and contextual factors.

4. Ruth Tsuria (Texas A&M University, USA) *""I go Online to ask if I can Masturbate" How Orthodox Jewish Online Websites act as spaces for the negotiation of sexual norms"*

Abstract: This paper discusses how heterosexual gender and sexuality is constructed and negotiated in Jewish Orthodox online discourse. Mainstream Modern and Hassidic Orthodox communities, both in Israel and in the USA, have embraced the internet and created websites that serve as a communal spaces (Campbell and Golan, 2013). In these public agora, we can find discussions about politics, faith, education, daily religious practices and gender and sexual norms. I suggest to use this material to explore how sexual and gender norms are openly discussed (thanks to the anonymity provided by the medium), negotiated and regulated.

The paper will analyze material from five leading websites in the Jewish world: Chabad.com, Aish.org, OU.org, Kipa.co.il, and Kikar.co.il. From these websites, textual material will be sampled which deals with problematic heterosexual actions: masturbation, pre-martial intercourse, Niddah, and adultery. An analysis of a variety of the online material: Q&A, articles, advice columns, forums, etc. will be conducted. In this analysis, I will try to illuminate how users talk about their sexual relations, how they define Man/Woman, what is considered an ideal Jewish Home, what is allowed, normalized, resisted, regulated and problematized. This paper will examine how these perspectives are presented: are these issues of religious or secular importance? Is regulation of the norms external or internalized? The paper will illuminate the ways in which these topics are discussed in online spaces, and how that discussion rejects or enacts traditional views and behaviors.

SESSION NINETEEN

- Date: Tuesday, August 02

- Time: 14:00~15:30

- Room: ROSEMARY 2

- Title: ***Religion and popular culture: theory***

- Chair: Christopher Helland (Dalhousie University, Canada)

- Presentation:

1. Jeffrey Mahan (Iliff School of Theology, USA), *"What do we mean by "popular" in the study of Religion, Media and Popular Culture?"*

Abstract: Recognizing popular culture as one primary location for the mediation of religion and media scholars argue that we understand religion more fully by attending to how it interacts with popular culture. But we mean a wide range of things by the term "popular." In an often cited essay David Chidester points to this range and the definitional questions it raises. Chidester's primary focus is on problematizing the definition of religion, asking what phenomena counts as "religion" in the religion and popular culture equation. Rather than arguing for the adequacy of any singe definition of religion Chidester asks for clarity about what is meant by religion in particular cases.

Implicitly Chidester's essay asks a similar questions about the popular which this presentation explores more directly. The presenter argues that the term carries complex freight requiring that we interrogate what individual scholars mean by popular. Is popular a matter of the size or percentage of the audience? Is it a matter of particular kinds of narrative form? Should our focus be on interpreting popular "texts" or should we focus on the activity of those who consume those texts? Does the popular reveal something about underlying social structure or is it about more ephemeral interests and concerns? Does it primarily reveal the hegemonic structures of society, or can it also be a location for working out changing social attitudes and a space for resistance? The author concludes that definitions that oversimply confuse rather than clarify our understanding of religion, media and culture and encourages attention to a range of potential means of the popular. These definitions must think about the popular in relationship to dominant and sub-cultures, to popular texts, images, material, and performances, and to what people do with and in response to these texts, images, materials and performances.

2. Peter Horsfield (RMIT University, Australia) *"Just before I go, could we have a conversation, not about religion or religious-like practices, but about the transcendent nature*

of human existence and how people are using media to give new expressions to it?"

Abstract: : The interdisciplinary approaches being taken in the expanding field of the cultural study of media and religion have lead to questioning of the previous social scientific definitions of religion to include other what is being called "religion-like" phenomena demonstrated by people in the beliefs and practices of their daily lives (see for example, Hoover 2002, Lynch 2009, Woodhead 2011).

This has included playing with the previously useful binary of sacred and secular in boundarycrossing concepts such as sacralisation or the secular sacred, or less defined concepts such as the virtually religious or "religion-like."

While this openness to a widening of the previous social-scientific framework has been very productive in exploring a wider variety of social phenomena emerging in people's media uses, it also creates a number of theoretical problems. On the one hand, as Schilbrack has noted (Schilbrack 2013) it makes it difficult now to know what phenomena qualify (or don't qualify) to be included in this field of study, or how what is being called religious or religion-like has any substantial difference from what cultural studies, for example, might simply call culture, meaningmaking, or ritual. It also has the potential of distorting what is happening by relating them to specific characteristics of one of its expressions, "religion."

In this paper, I will explore a possible alternative approach to the issue, by focusing not on the social expressions that have a religion or religion-like quality, but on the immanently transcendental dimensions of human existence that are expressed or addressed in specifically religious beliefs and behaviours, but may also be being expressed in other social behaviors that are not identifiably religious in character yet share similar qualities.

In the processes of secular empiricism and consumerism these dimensions of human existence have largely been dismissed or subordinated in the emphasis on empirical reality and reasoning, human initiative and action, or by being relegated to the subjective religious (or psychiatric) sphere.

In a post-secularist framework, these dimensions may more productively be recognized (and studied) as an integral part of the materialist, relational and autonomous nature of being human, and addressed as such, rather than diminished by being relegated as esoteric, immaterial or aberrant. The defining characteristics of these immanent-transcendent characteristics of human existence will be considered. Characteristics to be investigated (at this stage) will include: a sense of giftedness, expansion, obligation, threat, the push to integrate or make sense.

3. James Thrall (Knox College, USA), *"Histories, Publics, and Mediated Sacred Texts in The Man in the High Castle"*

Abstract: Amazon Prime's critically acclaimed television series The Man in the High Castle expands on the premise of Philip K. Dick's 1962 novel of the same name, exploring the alternative history "what if" of a different outcome to the Second World War. What if, the book and series ask, the Allies did not win the war, and the United States was divided into German and Japanese zones of occupation? Central to the narrative of each is the more familiar story of Allied victory, the "real" history as readers or audiences would know it, recounted by The Grasshopper Lies Heavy, a novel-in-a-novel in Dick's book, and a newsreel film in the series.

This paper explores the complex investigations conducted by the series and novel into the nature and power of texts that might be considered sacred for a range of reasons, including their abilities to shape at least perceptions of reality. These sacred texts include familiar forms. Dick relied on the I Ching for plot advice in writing his novel, for example, as does the fictional author of Grasshopper. Similarly, in Dick's novel the character Nobosuke Tagomi defends his reliance on the I Ching for guidance in daily living: "We are absurd . . . because we live by a five-thousand-year-old book. We ask it questions as if it were alive. It is alive. As is the Christian Bible; many books are actually alive." Yet an inter-related and multi-leveled network of other forms of media—other scripture, the Grasshopper novel/film, Dick's own writing, the television series—highlight the influence of cultural texts in shaping public understanding, public identity, and even public history. Questions considered by this paper include: In what ways do the novel and series explore the significance of differences in media forms in establishing shared conceptions of public realities? How do themes of military domination and control in the novel and series intersect with consideration of the liberating or oppressive forces of mediated narrative? And how might the speculative function of science fiction in general, and of alternatives histories in particular, work to inspire the shaping of alternative futures?

4. Joonseong Lee (California State University, San Marcos, USA), *"Construction of digirit in the abstract machines of control: the example of anal breathing practices as digital meditation practice"*

Abstract: In an interdisciplinary approach combining media studies, religious studies, and cultural studies, this article seeks to propose anal sphincter exercise (anal breathing) as a meditation practice in the digital age, and to explore why anal breathing practice can be a necessary meditation practice in the digital age and how it can guide us in a new direction of spiritual construction: digirit.

Anal breathing has its origins in ancient India, and in this paper the concept is also expanded to encompass the practice of squeezing and releasing the root with breathing. With diligent and consistent anal breathing practices, breathing in the digital realm reaches the point where de-territorializing and re-territorializing processes of mind and body can

harmonize with that of the universe, called digirit. Digirit refers to a state of equilibrium in which energy flows between the universal energy field and the human energy field inside and outside cyberspace. The term digirit is coined as a combination of the words digital and spirit and is conceptualized with the Deleuzian perspective of desire. The term spirit can be traced back to the Latin word spiritus, meaning "to breathe," which provides a theoretical background for deciphering the term digirit in relation to the immanent existence of living forces.

This paper expands its discussion in the second section, which focuses on the delineation of how anal breathing practices can be a possible countermeasure from a Deleuzian perspective corresponding to the influence of machines on humans in societies of control. William Bogard (2009) points out that the societies of control are run by the abstract machines of control, which "is actualised in a multiplicity of concrete assemblages that are simultaneously social, political, aesthetic, economic, linguistic, technical and diagrammatic" (p. 28). For this reason, Bogard suggests, resistance in the societies of control needs to be "always specific and immanent within a concrete assemblage" (p. 28) and it should come from the experiments with the abstract machines of control.

Bogard's argument of experiments with the abstract machines of control is noteworthy, especially in the discussion of the influence of machines on human in societies of control, but still leaves a lot of room for further development. With articulating the concepts of 'experiment', 'abstract machine', 'dividual,' and 'anal breathing practices' in the context of the emergence of machinic life, the Eastern philosophy of Tao, and Deleuzian view of control, this article attempts to explain how anal breathing practices can be an abstract machine of 'dividuals' and how the practices can be a possible experiment in resistance to the abstract machines of control.

In the abstract machines of control, where corporations possess the soul of marketing (Deleuze, 1992), people's basic desires, which are territorialized from attachment to the objects of eyes, ears, nose, tongue, and body, are easily manipulated and distracted, which is further enhanced with the emergence of machinic life. Desires, eventually, become reterritorialized to lust with obsession. This is the reason that the more life becomes machine-oriented, the more people become enslaved to abstract machines of control. With diligent and consistent anal breathing practices, 'dividuals' are not confined as "the abstract digital products of data-mining technologies and search engines and computer profiling" (Bogard, 2009, p. 22,) but can have the capacity to realize the territorializing process of the abstract machine, thereby producing a positive experiment in resistance to abstract machines of control.

SESSION TWENTY

- Date: Tuesday, August 02
- Time: 14:00~15:30
- Room: KARA
- Korean Film Screening
- *THIRST* (directed by Chan-wook Park 2009)

  THIRST is a 2009 South Korean horror film written, produced and directed by Chan-wook Park. The film tells the story of a Catholic priest – who is in love with his friend's wife – turning into a vampire through a filed medical experiment. Park has stated, "This film was originally called 'The Bat' to convey a sense of horror. After all, it is about vampires. But it is also more than that. It is about passion and a love triangle. I feel that it is unique because it is not just a thriller, and not merely a horror film, but an illicit love story as well." The film won the Jury Prize at the 2009 Cannes Film Festival.

Keynote Lecture 2

- Date: Tuesday, August 2
- Time: 16:00-17:30
- Room: LAVENDAR
- Title: *Popular Hinduism, Religious Nationalism and the Makings of Publics in India*
- Chair: Mia Lövheim (Uppsala University, Sweden),
- Keynote: Pradip Thomas (University of Queensland, Australia)
- Abstract: The making of religious publics in India is shaped by both dominant and subaltern 'tactics' and 'strategies'. Using the example of pavement shrines on the one hand and the attempts to reshape the many publics in Hinduism into a single public on the other, this presentation will problematise the notion of the public in India, its many avatars, and its many sources of legitimacy inclusive of globalisation, consumerism, mediations and remediations of the traditional and the role played by 'Internet Hindus'.

SESSION TWENTY ONE

- Date: Thursday, August 04

- Time: 09:00~10:30

- Room: ROSEMARY 1

- Title: *Islam and/in media*

- Chair: Mattias Rosenfeldt (University of Copenhagen, Denmark)

- Presentation:

1. Louise Lund Liebmann (University of Agder, Norway), *"Ethnicity as a '(dis)privileged speaking position'. Public discourses on Scandinavian Muslims"*

Abstract: While ethnic, especially Muslim, minorities are often essentialized in Scandinavian public discourses, i.e. in mainstream national media and at public interfaith meetings, a process of distinction, as pointed out by Eide & Nikunen (2011), is simultaneously occurring, making room for individuality and variety. Based on empirical material from Denmark and Norway on public positions of Scandinavian Muslims and through analytically combining recent studies on the dynamics of mediatized conflicts (Eskjær et al. 2015) with studies on how race are affectively circulated in public life (Andreassen & Vitus 2015) this paper critically engages with ways in which mediatized ethno-religious conflicts contribute to regimes of national inclusion and exclusion. Expanding on media researcher Elisabeth Eide's concept of media stereotypes in Scandinavia, by which she defines 'Victim Hero', 'Villain Other' and 'Dialogic Other' etc. (2011: 9-11), this paper explores how the stereotypical categories work and what work they do in minority-majority relations: the paper focuses on public positions of Muslim minorities in Denmark and Norway and it suggests that ethnicity constitutes what I call 'a (dis)privileged speaking position' (Liebmann 2013). The term points to ambivalent mechanisms by which ethnic minority agents, as both public speakers, authors and media sources, speak from positions of ethnic based authenticity, which, in the discourses, essentially is linked to authority: as cultural and religious 'insiders' minority agents are repeatedly ascribed ethnically funded and subjectively experienced expert roles on affairs pertaining to 'their' particular minority culture but with the perspective of the distanced 'outsider'. Consequently, the position from which minority agents (are made to) speak is ethnically (dis)privileged since the authority that undergirds their voices depends upon their relation to, and thus status in, the ethnic majority society in question (c.f. Liebmann 2015; van Es 2015). As such, this ambivalence indicates that minority perspectives are in fact, albeit often in subtle ways, characterized by distance to the ascribed minority culture in time, place and space. As such, the paper raises questions as to who are actually doing the speaking on behalf of Scandinavian Muslim minorities.

2. Kristin Petersen & Nabil Echchaibi (University of Colorado at Boulder, USA) *""Mipsterz:" Hip, American and Muslim"*

Abstract: In 2013, a group of young Muslims in New York released Mipsterz, a popular video featuring veiled women dressed in stylish clothing taking selfies, skateboarding, and walking in the streets of New York and Los Angeles to the tune of Jay-Z's song, "Somewhere in America". The well-produced video raised controversial questions about the place and terms of participation of Muslim women in American culture. Drawing heavily on popular culture iconography and tastes, the video arguably challenges the uni-dimensional imagery and narratives about Muslim women by associating them with transgressive urban lifestyles, hipster fashion, and rap music.

This presentation explores how a group of young American Muslims calls on the symbolic capital of popular culture to articulate their religious identity and contest the boundaries of their performativity as religious and gendered subjects. In our analysis of this cultural group and the media they produce, we ask how Muslim women combine the transgressive potential of fashion, the subversive styles of the urban underground, and the logic of neoliberal commodification to negotiate their visibility in a hypervisual public landscape.

3. Susanne Stadlbauer (University of Colorado at Boulder, USA), *"Becoming "Real" Men: Masculinization and Digital Immediacy in Recruiting" IS-Fighters on German Social Media"*

Abstract: This paper explores the topic of media, Islam, and masculinities by focusing on visual and discursive recruitment strategies for the self-proclaimed Islamic State (IS) in German social media. In face of steadily increasing numbers of young German men being recruited as "ISKämpfer" (IS- Fighters) for Syria, this paper argues that masculinization strategies, digital and theological immediacies, and theocratic interpretations of Islam are crucial elements in these recruitment strategies. Theocratic interpretations of Islam, as argued by De Sondy (2014) in The Crisis of Islamic Masculinities, result in increasingly publicized Islamic masculinities defined through dominant shows of power and legitimized through claims to God's immediacy, moral superiority over Western and Arab policies in Muslim-majority countries, and to Muslims' duty to fight in Syria. These arguments, in turn, have become the rhetorical grounds for establishing a masculine worldview in the name of Islam.

In line with critiques of associating dominant masculinities with certain social types – such as linking a global hegemonic masculinity with white, Christian, and heterosexual males or orthodox religious masculinity with men as protectors, breadwinners, and spiritual heads of households – this paper does not argue for general characteristics of an "Islamist" masculinity.

Instead, it conceptualizes dominant Islamic masculinities through Connell & Messerschmidt's

(2005) rethinking of the concept of hegemonic masculinity as "neither reified nor essentialist" (p.829). Islamic masculinities are not fixed bodily or personality traits of individuals, but are repetitive processes and practices that draw on normativizing, often obscured, hegemonic discourses (Butler, 1990; De Sondy, 2014). The masculinity projected by these German movements for recruitment purposes is accomplished through digital action in the aftermath of the 2011 Arab Spring and the resulting historical, religious, and political changes. This paper follows Meyer's (2011) conception that religion and media, as well as gender, are not separate categories: they merge together under the concepts of mediation and immediacy, where immediacy is "not prior to but an effect of mediation".

4. Camila Arêas (IFP and CARISM, France), *"Media construction of Islamic visibility and redefinition of public spaces: the case of French "veil affairs" "*

Abstract: This paper proposes to examine the interplay of media, religion and public in the case of two French public debates about Islamic headscarf named "scarf affair" (1989-2004) and "burqa affair" (2009-2010). Relying on three axes suggested by this call for papers (Religion, media and politics; Mediatization and religion; Theoretical and methodological approaches to the study of religion and media), our main problematic of study consists in observing how the senses of "public" − precisely the concept of "public space" − is re-signified in and by these two media debates concerning Islamic increasing visibility in French public sphere. Our main line of inquiring is the interaction between media and religion in the construction of an Islamic public visibility that puts into question the senses of "public" and "private" spheres in French current events.

How do technical and symbolical media supports configure a certain Islamic public visibility in contemporary France? How does this Islamic media visibility participate in social, political and juridical definition of public spaces? In other words, how do recent public debates about Islamic headscarf stimulate a critical and deep thinking on definitions, senses and uses of the concept of "public space"? Finally, how do these media debates spur on a redefinition of boundaries between private and public spheres? To answer these questions we assume the hypothesis that increasing public Islamic visibility in France is less do to return of a religiosity pressed down by modern secularism than to a new visibility construction/spectrum, transformed and empowered by media devices. A clue to grasp these problematic emerge from the analysis of humanities and social scientific production (academic journals) about these public debates, demonstrating that Islamic visibility covers a spatial problematic that remains as a blind spot or an unsaid aspect of these debates.

Based on this findings and by means of a social-semiotic approach, centered on symbolical and social-political dimensions of media meanings process, this study intends to understand how press coverage and scientific problematization of scarf affaire" and "burqa affair" materialize social, political, normative and affective dimensions of French "public spaces".

We are interested in observing how sacred public spaces are signified by the actors (journalist, politician, social and scientific actors) that integrate these debates according to different interests, strategies and political projects. We focus on the spatial dimension of media and scientific work in order to analyze the social-political issues underlying these public debates bringing into discussion the "secular" signature and the "neutrality" principle of French public spaces.

SESSION TWENTY TWO

- Date: Thursday, August 04
- Time: 09:00~10:30
- Room: LAVENDAR
- Title: *Understanding of Korean religions on Internet*
- Chair: Sung Gun Kim (Seowon University, Korea)
- Presentation:

1. Hairan Woo (Cathollic University of Korea, Korea), *"Internet Mediated Religious Practices: Focused on South Korean Buddhism and Protestantism"*

Abstract: A conceptual distinction between "online religion" (where the religious activity actually performed in the online environment) and "religion online" (where internet was used rather as a tool to facilitate/assist religious activity in the "offline") is still useful to give a general overview of how differently each religious tradition make use of cyberspace. As a case study, "Cyber Buddha Hall", an interactive web content which is integrated in homepages of many S. Korean temples, is analyzed to show the way how traditional Korean temple-ritual was transferred and restructured in cyberspace. As for Protestantism, the role of (real-time) internet broadcast, among others, is examined, which makes a significant part of homepages of S. Korean mega churches. And finally, it is discussed which factors made these two religious traditions adopt radically different approaches to new media, especially in the aspect of religious practice.

2. Kwang Suk Yoo (Kyung Hee University, Korea), *"Korean Religious Cultural Digital Map Based on Geographic Information System of Ersi "*

Abstract: A group of scholars of religious studies began to expand a new field of religious studies through applying geographic information system(GIS) to the sociology, typology, geography, or topology of religion. The rapidly developing information technologies enable

all people across the world to access a more exact and prompt information on different religions. The ARDA and the global religious landscape of Pew research center are major products of these multidisciplinary approaches between religious studies and science of information. Unlike paper maps, these digital maps have the huge potentiality in terms of their dispersion and usage, especially through web and application. However, current digital maps made by them involve certain religious, cultural, or geographical biases because of their Christian-oriented and Western-oriented tendency. Given that religious cultural diversity and autonomy is accepted empirically and theoretically, Korean digital maps of religious culture should also be made in different way from ARDA or Pew Research. This article tries to show how and why Korean digital maps should be different from them, even though all of them are based on the same GIS frame of Ersi.

3. Kwangdeok Cho (Kyung Hee University, Korea), *"Discourse Analysis about Religious Participation in the Media: Kyunghyang Daily News, Hankyoreh Newspaper, Chosun Ilbo, and Dong-A Daily News"*

Abstract: This study analyzes the participation in religion in the media regarding April 16 ferry disaster. April 16 ferry disaster is one of the event which shows Korean government's political incompetence. This event was encouraged the public to participate in political society campaign and each religious group was performed a role of social participant as part of the member in social organization. In this process, we review how the media re-shares the positive or negative discourses which spread in the society by religion with the readers according to the political tendency. In other words, we need to understand how the media builds up their political posture by analyzing the discourses which show their way to interpret the participation in religion. For analysis, we performed discourses analysis by collecting articles of Chosun Ilbo and Dong-A Daily News which represent conservation tendency and Kyunghyang Daily News and Hangyoreh Newspaper which represent progressive tendency.

4. Suho Park (Joong-Ang Sangha University, Korea) & Hae Young Min (Korea University, Korea), *"Changes in Religious Groups and Inter-religious Conflicts caused by the Religious Use of Digital Media"*

Abstract: The spread of social network services through the medium of the Internet and Smartphone result in qualitative changes in social networks and interpersonal relationships. Such digital media plays significant role to link individuals into groups by deepening and maintaining relationships. This means that the interaction through the digital media is changing 'weak ties' into 'strong ties.' Therefore, this study is to empirically examine the changes in religious life and interpersonal relationships in religious groups due to the use of

digital media and discuss the effect of such changes on the formation process of religious identity and conflict structure of Korea Society. In this regard, our study will conduct a survey targeting those who have used digital media for a religious purpose for more than 6 months. The main findings can be divided into four groups as follows: The first group is related to the use of digital media and religious life. The second group is associated with interpersonal relationship in the online community. The third group is about the conflict structure of Korea Society and inter-religious conflict. The fourth group is for a individual's religiosity.

Conclusively, this study is to specifically identify how digital media change interpersonal relationships among members of religious groups and how they are involved in the formation and strengthening of the religious identity. It can also contribute to provide meaningful information on which results the expression of religious identity through digital media in the multiple religious situations.

SESSION TWENTY THREE

- Date: Thursday, August 04

- Time: 09:00~10:30

- Room: ROSEMARY 2

- Title: *Politics, religion and media*

- Chair: Marta Axner Ims (Uppsala University, Sweden)

- Presentation:

1. Sandra Veinberg (Liepāja University, Latvia), *"Refugees in Swedish and Latvian media"*

Abstract: According to a new report from the UN Refugee Agency (UNHCR), further one million refugees and migrants will be coming to Europe by boat from Turkey during 2016. Still, most of them are coming from Syria, Afghanistan and Iraq, but UNHCR notes, that there is also an increase of people fleeing from other countries, mostly North Africa. This process has caused many problems. One of them is the dramatic development of cultural and religious conflicts in the countries which receive these refugees. The purpose of the study is to explore the problems through analysis of news from the Swedish and Latvian media during the period from August 2015 to February 2016 and by analysis of the public opinion in Latvia. While Latvians are beginners as refugee recipients, the Swedes are experienced and congested with these problems.

Research question: 1) could it be possible to avoid confrontation and 2) what part in this scenario is played by the media what part by the government PR.

Keywords: media, religion, culture, refugees, migrants

Methodology: To develop the understanding what risks are accelerated by globalization in young people and what risks − because of the fear of foreign religion, a non-proportional stratified sample of the population of young adults was used. This being the 220 students who were involved in the study that formed the basis of the survey. All of them were given questionnaires. The age of the participants ranged from mid-twenties to thirty-three. The validity of the content was high.

To develop the understanding what risks are accelerated by globalization in the population of Latvia and Sweden and what risks − because of the fear of foreign religion, analysis of the news in the Swedish and Latvian media during the period from August 2015 to February 2016 was used. For gathering data, including the sample site, I used students of the Liepaja University and RISEBA in Riga. In order to analyse and systematise the reporting of the Latvian and Swedish news the method I used was the dialogism by Mikhail Bakhtin.

Results and conclusions will be demonstrated at the 10th International Conference on Media, Religion and Culture (ISMRC) in Seoul and I hope that the results of my work will serve as a practical tool for the elimination of this problem and the mutual suspicion.

For centuries the West has had a bad relationship with Islam as a religion and its believers. Currently, further suspicion and antipathy on both sides is accelerating. Especially now when the West is heavily involved in the Middle East governance through conflicts and restrictions. The ISIS gives scary signals from the East and we can see the activity of Muslim terrorists who claim to act in the name of God.

Samuel P. Huntington, the author of the book "The Clash of Civilizations" (1993), describes how a stronger China is the biggest threat to the balance in the Western world. He feels that the Islamist mindset, ideals and governance does agree more with China than the West or the USA and can be seen as a potential just in China. He states that the Middle East and the West will achieve further conflicts. He writes that Christianity and Islam are based on the concept of evangelism and raises strong feelings on both sides.

In my case, we do not study the relations between countries anymore, but we study the relations between ordinary people who have different faith in God. Ideals and cultures will be challenged, thinking will be forced to change.

2. Maria K Hardman (Center for International Learning, Oman), *"Images of sectarianism. Al Manar and political division in the Gulf"*

Abstract: Sectarian rhetoric is escalating across the Middle East region in the wake of

the US invasion of Iraq, the Arab Spring moment of 2011, the recent Iran nuclear deal, as well as the Saudi--lead campaign in Yemen intended to curb Iranian influence in the region.

This sectarian tone has colored not just the region's politics, but also its media, most evident in satellite television broadcasting. Hezbollah's Al Manar (the Beacon) is widely watched by the region's Shi'a, many of whom live in the Gulf, and the channel often conflates religious and political content. Saudi Arabia and their Sunni allies have worked, hitherto unsuccessfully, to remove overtly Shi'a channels (such as Al Manar and the Iranian Arabic-language Al Alam) from the region's satellites, while military personalities in the region have singled out Al Manar as a threat to regional security. These disputes over satellite broadcast content even prompted some to brand this as the new "Middle Eastern War of the Airwaves."

Spanning the issues of media, religion, and politics, this paper focuses on the predominance of sectarian politics in satellite television in the Gulf sub-region using Al Manar as a case study.

While censorship of channels and content based on rationales other than sectarianism does exist, this paper focuses on the specific impact of sectarianism and Shi'a religious and political content in satellite television within the contemporary political environment. This paper explores how Al Manar, as the most prominent Shi'a religious and political outlet in the Gulf, has been targeted by Sunni powers for censorship, and how the channel's content, as both religious and political, is perceived as threatening by Sunni rulers in the Gulf. These themes are explored in the context of fierce Saudi-Iranian geopolitical and regional competition that has transcended the political realm and become intricately infused in the region's media.

3. Teemu Taira (University of Helsinki, Finland), *"Are the Mainstream Media as Antireligious as Many of Us Think?: Qualifying the Common Conception"*

Abstract: One of the most unchallenged ideas in the public discussion (and partly in scholarly debates) concerning the relationship between religion and the mainstream media is that the media are antireligious. This is also implicit in debates on the mediatisation of religion insofar as it focuses on the journalism (e.g., Hjarvard). This paper examines whether the mainstream media are as antireligious as many of us think and argues that despite the fact that the media are often critical of religion and lack knowledge of the practices and communities they deal with in their coverage, the discourse on antireligious media is overgeneralizing and therefore unhelpful in our attempts to understand media debates. The mainstream media is rather supportive of liberal mainstream religiosity and critical of various organized antireligious movements (e.g., atheists, secularists, Humanists, Freethinkers), while also being critical of value-conservative and/or violent religious communities. This has become more obvious after atheism gained more presence in the public sphere in the twenty first century. Furthermore, the development of various atheist and antireligious 'micropublics' (selected websites, YouTube channels, Facebook pages, Twitter accounts) highlights the

contrast between mainstream coverage and self-descriptions of antireligious activists. The argument of this paper is based on the findings of four research projects focusing on relatively secular European countries where antireligious activity has become more visible in the media: 1) Media portrayals of religion in Britain (Knott, Poole & Taira 2013); 2) A longitudinal study of religion in the Finnish media; 3) A study of religion on an "ordinary day" in the print media (covering four countries); and 4) Atheism in Finnish public discourse (Taira 2012; 2015). While the argument is limited by the material, it can − and should − be tested in other locations.

4. Laurens de Rooij (Durham University, England), *"Religion and Belonging. In what ways do depictions of Muslims and Islam in the News inform the thoughts and actions of non-Muslims in England? "*

Abstract: This paper presents the results of my doctoral thesis and was inspired by the apparent overtly negative coverage of Islam and Muslims by the mainstream press. With the media taking an increasingly central role in society, the analysis of the influences of the media on a person's ideas and conceptualisations, of people of another religious persuasion is an important social issue. News reports about Islam and Muslims commonly relate stories that discuss terrorism, violence and unwelcome/irrational behaviour or the integration and compatibility of Muslims and Islam with western values and society. Yet there is little research on how non-Muslims in England engage with and are affected by media reports about Islam and Muslims. In order to fill this gap of knowledge, firstly a content and discourse analysis of news stories was undertaken and then verbal narratives or thoughts and actions were acquired through fieldwork using focus groups.

The data reveals accounts that point towards the normativity of news stories and their negotiated reception patterns. Individual orientations towards the media as information source, proved to be a driving force behind the importance of news reports. With individually negotiated personal encounters with Muslims or Islam further affecting the meaning making process. Participants negotiate media reports to fit their existing outlook of Islam and Muslims. This outlook is constructed through, and simultaneously supported by, news reports about Muslims and Islam. The findings suggest a co-dependency and co-productivity between news reports about Islam and Muslims and participant responses.

5. Angela Nwammuo, Ijeoma Obi and Walter Ihejrika, (Anambra State University, Nigeria, and University of Port Harcourt, Nigeria), *"Framing 'political religious leaders' in the Nigerian digital public sphere"*

Abstract: In the social world, the spheres of responsibility of religious and political leaders are fairly defined − political leaders cater to the social and material well-being of the

citizens while religious leaders carter to their spiritual well-being. Some religious leaders often move outside their sphere of primary responsibility to engage in what some scholars have termed 'political spirituality', which entails either critiquing the socio-political status quo or promoting their own pathways towards achieving social well-being. Currently in Nigeria, there are some religious leaders who are very notable for their political posturing. These include, Rev Fr Mbaka of the Adoration Ministry Enugu Nigeria, Pastor Ayo Oritsejeafor , the President of the Christian Association of Nigeria, Pastor Tunde Bakare, Pastor Chris Okotie and Shiek El Zakky Zakky, the leader of the Shia movement in Nigeria. These leaders are often in the news because of their engagements with the political governance of the country. Through the mass media, especially the new media, the views of these leaders are disseminated also through online pages of conventional newspapers and magazines, social network chat rooms and individual weblogs. One of the innovative gains of the digital media is the possibility of audience reaction and contribution to news stories. News reports in the online platform are no longer the special preserve of journalists, but the audience brings in their contributions with their comments, and can reshape the storyline in a different direction from the original news report. This gives rise to what could be called − audience framing or reframing of news. The question which this paper seeks to address is; how do Nigerian digital publics, that is, readers and commentators of online news stories, view 'political religious leaders'? From the comments of these readers, we hope to articulate possible optical frames through which this public views the political spirituality of these religious leaders. The results of the study will be derived from a qualitative content analysis of the online versions of two national newspapers − Vanguard and Nation and one online news site − Sahara Reporters. The analysis is conducted over a period of one year − From February 2015 to February 2016. This period is significant because of the Presidential elections and power change over. The analysis will be based on a sample of 60 days comprising of one constructed month and one calendar month. Appropriate content categories and their units of analysis have been articulated for drawing relevant data from the comments. This study will shed academic light on how the a section of the Nigerian section evaluates religious leaders who engage in political spirituality.

Key Words: Political Spirituality; online news; digital public sphere; Audience framing of news; Qualitative content analysis.

Note − panel ends at 10.45!

SESSION TWENTY FOUR

- Date: Thursday, August 04

- Time: 09:00~10:30

- Room: KARA

- Title: ***Media regulation and religion***

- Chair: Henrik Christensen (University of Aarhus, Denmark)

- Presentation:

1. Tim Karis (Ruhr-University Bochum, Germany), *"Churches still going strong: The case of public broadcasting in Germany."*

Abstract: Drawing from an ongoing research project, this paper presents initial findings related to the German case. In particular, it will point at the complexity of the legal situation and the inconsistencies in German media policy reactions to religious pluralization. Examples include (1) an unsuccessful attempt by the Ahmadiyya community to be provided with air time on a regional Public broadcaster, notwithstanding their recently gained legal status as an acknowledged religious community, (2) a recently revised regional broadcasting law, which for the first time ever provides representation for Muslims in the broadcasting councils, but has done so at the expense of the Christian free churches. Taking such examples as points of departure, it will be demonstrated how actors arguing for or against changes in the regulation base their arguments on particular notions of the religious identity of society and how they evoke particular ideas of whether or not religion (or particular religions) are entitled to enter the public space.

2. Adriaan J. Overbeeke (Free University Amsterdam, The Netherlands), *"Too much or too little diversity? The fate of religious programmes on Dutch public television"*

Abstract: The Netherlands, historically, has a strong societal tradition of 'pillarization', which offered religious groups the opportunity of being present in important sectors of society, including in education, medical care, and the media. Increasingly, however, the country developed a range of policies to limit (or even to exclude) access of religious groups from public television and radio networks. These recent policy changes (2016) are remarkable in the light of the fact that Islam, in demographic terms the second religion in the Netherlands, compared with Christian and Jewish traditions, only recently entered the system of religious broadcasting. Managing the presence of newcomers proved to be problematic. This paper presents the context of the Dutch case and will attempt to explain its backgrounds and intricacies, as well as providing a critical perspective, with a focus on the legal framework

(media law in particular, religion law in general).

3. Richard Wallis (Bournemouth University, UK), *" 'Keeping alive the rumour of God'? The changing purpose of religious broadcasting in the UK."*

Abstract: This paper provides an analysis of the changing fortunes of religious broadcasting in the UK since the early days of the BBC. It is argued that at its birth, religious broadcasting was privileged and protected to a degree that, even given the less secularised society of the UK at the time, was far from inevitable, and was ultimately unsustainable. Its primary purpose was unashamedly Christian and evangelistic, and this was positioned as entirely compatible with the BBC's public service remit and educational agenda, based on the justification that, historically, British society was Christian. However, from the war years onwards, this position began to alter. Key features of these changes include: a shifting idea of what the aims of religious broadcasting ought to be; growing commercial pressure and the need to attract bigger audiences, particularly on television; and the rise of a new generation of programme makers, who crucially, had little affinity with, or understanding of, religious practice. Throughout the later decades of the twentieth century, as globalization and migration led to a significant growth in minority religious communities, and at the same time, the inexorable march of secularization was being generally presumed, the nation's media organisations seemed progressively less certain of the purpose of their religious output. Initially, this was reflected in a decline in more exegetical and devotional programmes, and the rise (particularly from the late 1970s) of the documentary genre − a more questioning, interrogating, and sceptical approach to the subject. By the turn of the new century, however, there had been a further general decline in religious-themed programmes of any kind, and an ongoing distancing from the Christian churches. The new millennium, however, has brought with it a realisation that Western secularisation has faltered - a turn of events that has caught traditional media organisations by surprise. This presents a new challenge: at the very moment when the language and conceptual tools necessary to talk about religion has never been more pressing, media organisations have found themselves ill-equipped and wholly unprepared to engage with the emerging religious landscape of the second decade of the twenty-first century.

4. Kyuhoon Cho (Nanyang Technological University, Singapore), *"The Discursive Construction of Religion in the South Korean Media"*

Abstract: Drawing on the systems theory of Niklas Luhmann, the German social theorist, this presentation examines ways in which religion is defined in the Korean mass media. By means of mass media, according to Luhmann, people today come to know society, nature, and/or the world. Based on its own code and medium, the modern system of mass media

differentiates itself from other functional systems. It operates a distinctive communication process that is self-referentially closed. At the same time, being coupled with other differentiated communication systems, the mass media can be influenced by the environment such as political, economic, and technological systems. How do mass media operate in constructing the notion of religion in modern Korea? The system of mass media observes religion and religions and produces texts and images about them. In order to examine the mediated constellation of religion, I focus on such media as newspapers, broadcasting, and magazines. The discursive construction of religion is reiteratively produced by a recursive operation of these media. Korean newspapers and broadcasters, especially their media workers, have kept specific 'journalistic' views of what role the public media should play to make Korean society more democratic, transparent, and impartial. In that ideological framework, mainstream media have not only recognized that religion is a critical issue, but also produced significant content about religions, in particular on the so-called World Religions, i.e., Buddhism, Catholicism, and Protestantism. The post-80s development of Korean media industry triggered by the transformation of the global political economy has changed the place of religious media institutions in the Korean media landscape. The secular media industry has been largely liberalized from the power of the authoritative state since the late 1980s, and this is a principal factor that defines the current condition of the Korean mass media, in particular its manufacturing of the consent of religion and religions. Now that many media workers have internalized the standards of liberal or progressive journalism in democratized South Korea, they have increasingly produced religion-related information in the form of religious articles or documentaries, which is focused upon the anti-social, fundamentalist, and/or 'negative' aspects of religious activities, especially those of Protestantism and New Religious Movements (NRMs).

SESSION TWENTY FIVE

- Date: Thursday, August 04

- Time: 11:00~12:30

- Room: ROSEMARY 1

- Title: *Theoretical approaches to studying Video gaming and religion*

- Chair: Gregory Grieve (University of North Carolina, Greensboro, USA)

- Presentation:

1. Kathrin Trattner (University of Graz, Austria), *"Religion, Games, and Intersectionality"*

Abstract: Despite being a medium of practically endless technical possibilities of

representation nowadays, video games still frequently resort to simplistic, ideologized and stereotypical portrayals of characters as well as virtual environments. Binary othering constructions of race, gender, national, cultural or religious identities are common modes of representation in any genre. The planned presentation explores how religion can appear as a category of othering in video games. As we observe, in many instances religious identity as an excluding and marginalizing element only becomes visible in all its complexity when examined intersectionally, meaning in its relation to other categories of difference, such as race, gender, nationality, political convictions, etc. Therefore, we want to discuss intersectional theory as a practical approach towards analyzing representations within video games as well as their perception. Particular attention is paid to selected examples to illustrate the relation between multiple categories of othering.

2. Christopher Helland (Dalhousie University, Canada), *"Never Alone? From Sacred Myth to Secular Play: Transferring Ancient Traditions to Digital Games"*

Abstract: Through a detailed analysis of the production of "Never Alone", Helland will examine the methods used by the game creators to transfer ancient indigenous myths and rituals to a digital gaming platform. In a concerted effort between the game's developers and story tellers and elders of the Iñupiat Community (Native Alaskan people), Never Alone attempts to create a game that looks and "plays" like a traditional mythic/sacred story. Through a "Crafted in Partnership" approach, the game developers have tried to be as authentic to tradition as possible when they created the video game and its recent expansion set "Foxtales." However, can a video game platform become the contemporary equivalent of ancient storyteller and ritual expert? Can secular game play be harnessed for sacred communication? Through the utilization of the ritual transfer theory, Helland will explore these questions and argue that the medium is not the message and secular games can become an avenue for sacred communication.

3. John William Borchert (Syracuse University, USA), *"Modeling Religion and Digital Gaming through Posthuman and Ritual Theories:"*

Abstract: How can the study of digital religious practice more productively engage entanglements of religious bodies and emerging technologies through structural models of both? Borchert looks to posthuman and ritual theory to elaborate a material model of religion and digital gaming that recognizes interactions that are shaped by human performance and practice. Posthuman theory incorporates the technological, the natural, and the human into an ecology that recognizes human beings as fluid, emergent, and fragile. Ritual theory pays attention to performance, practice, and behavior prior to belief or ideology. These dual emphases on bodily and performative structures lend themselves to

investigating the systems inherent in and derived from technological apparatus and human interactions with them. Concerned with how we can think about religious practice beyond a sense of mediation through gaming, this approach incorporates concepts that ground technology in a history of thinking about and from the body.

SESSION TWENTY SIX

- Date: Thursday, August 04
- Time: 11:00~12:30
- Room: LAVENDAR
- Title: *Media and authority in historical religious contexts*
- Chair: Tim Karis (Ruhr-University Bochum, Germany)
- Presentation:

1. Jessie Pons and Erika Forte (Käte Hamburger Kolleg and Ruhr Universität Bochum, Germany), *"Building the authority of Buddhist images: between the Ganges and Khotan rivers"*.

Abstract: While the earliest images of Hindu and Buddhist gods can be attributed to the first century immediately preceding or following the turn of the Common Era, the first direct or indirect references to the use of images postdate their production by at least two centuries. This curious discrepancy between visual and textual evidences of image-making and worshipping within early Hinduism and Buddhism has fulsomely been discussed by scholars of the respective disciplines. This paper offers a new contribution to the topic by providing a comparative study of narratives purporting to explain the origins of icons in order understand how these traditions reflected upon and authorised the use of this new media. Primarily focussing on Hindu and Buddhist etiological accounts as well as narratives of discontent, I propose to highlight common or distinctive narrative patterns and theological arguments made in support of or against visual representations of gods.

2. Licia Di Giacinto (Käte Hamburger Kolleg and Ruhr Universität Bochum, Germany), *"The construction of orality in written texts: notes from early imperial China"*

Abstract: The paper reflects on the relationship between orality and scripturality during the Han period (206 BC-220 AD). From the perspective of history of media, the Han dynasty is a key phase in Chinese culture above all because it is under the Han that scripturality becomes increasingly important. At the same time, it would be incautious to consider the written word as the normative medium under the Han. Several texts authorize themselves by

means of orality. They are in dialogical form and may even claim to report historical conversations. The analysis of structure and logic of the dialogues unveils, however, their fictional character. The paper shall underline this point by primarily drawing from two sources: the Da Dai Liji, a Confucian ritual text compiled in the last centuries BC, and sections of the Taiping jing, a proto-Daoist text that began to take shape in the second century AD.

3. Eduard Iricinschi (Käte Hamburger Kolleg and Ruhr Universität Bochum, Germany),
" Religious Innovation in Manichaeism: Mani's Books as Authorizing Media in Religious Propaganda"

Abstract: An intensely missionary religion, Manichaeism was also extremely adaptive. Mani insisted on the connection between his books and his religious message but also encouraged the hybridization of his message and its modification according to the religious vocabulary and norms of the target cultures. As a result, Manichaeism spread by adopting preexisting religious ideas, rituals, and modes of socializations. This paper suggests that Manichaeans missionaries operated with a "reversed mechanism": They started with a fix tradition, apparently closed to innovation, and insisted on spreading the message authorized by Mani himself as a superseding religion based on the closed canon composed of Mani's own books. Using Mani's books as authorizing media, second-generation Manichaean made room for hermeneutic innovation, adaptation and hybridization. Their definition of religion was different: if monotheist traditions employed theological differentiation as an identity marker, those who spread Manichaean ideas chose to present them as similar to preexisting religious notions.

SESSION TWENTY SEVEN

- Date: Thursday, August 04

- Time: 11:00~12:30

- Room: ROSEMARY 2

- Title: ***Explorations of Media Ambivalence***

- Chair/respondent: Stewart Hoover (University of Colorado, Boulder, USA)

- Presentation:

1. Art Bamford (University of Colorado, USA), *""I failed totally": Christian parenting discourse on mediation and family media practices"*

Abstract: This paper explores media ambivalence in relation to how protestant and

evangelical parents manage and regulate their children's experiences with digital media, as well as how these mediation practices are framed and interpreted. It analyzes interviews, focus groups, and observations with roughly fifty parents of children ranging in age from six months to twenty-four years old using Lynn Clark's (2013) four strategies of parental mediation: active, restrictive, co-viewing, and participatory learning, and suggests that today's Christian parents feel both ill-equipped and ill-at-ease when it comes to their children and digital media. Ultimately, this paper will address how social media platforms (e.g. Facebook and Instagram) have become competitive arena-like spaces in which parents negotiate between performing a kind of authenticity versus curating a "Sunday Best" representation of themselves and their families.

2. Susanne Stadlbauer (University of Colorado, USA), *"Conch Shells, Sacred Pipes, and Facebook: The Role Media Ambivalence and Affect in Shaping Contemporary Native American spiritualities"*

Abstract: This case study explores media ambivalence as a practice of mediation that shapes religious experience through affect (Ahmed, 2004). This case looks at how media are incorporated into Indigenous American spiritualities using interview data elicited from families who identify as curandera (Native healer)/Aztec dancers. Media is embraced when it is conceptualized through "connection" and "belonging." Facebook, for instance, connects family and community members, but is also a religious medium for outreach. Entertainment choices, such as Pow-Wow music, medicine songs, and Native American movies function to strengthen connections to spiritual worlds. However, media also has to be warded off when it is conceptualized as hurting and manipulating those who are not strong, such as children. In both cases, media have to be looked at as generators of spiritual experience and emotional belonging, and not as mere vehicles (Meyer, 2014), shaping a spiritual worldview according to their own qualities, engagements, and affordances.

3. Samira Rajabi (University of Colorado, USA), *"From Mindful to Mindless: Conflicts in self-representation and articulation of media use"*

Abstract: This project examines how individuals display ambivalence towards media use by positioning domestic consumption between various socially constructed extremes. This presentation considers competing values in media practice, and the way individuals interpolate their own media use in relation to these poles. In analyzing empirical data from audience studies, multiple contradictory, complex poles media consumers inhabit came to the fore. Media users inhabit media spaces in their homes as unstable and shifting spaces of consumption, production, and practice. Examples of the poles used in analysis include: moral/immoral, content/medium, good parent/bad parent, expectation/reality, passivity/activity,

values/distraction all of which will be explored through notions of mindfulness. This case highlights how and why people resist and consume simultaneously, and the way attraction to pleasure of media often feels contrary to moral frameworks. This case elaborates on the way families interpolate competing values in their everyday practices of media consumption and religious observance.

4. Evelina Lundmark (Uppsala University, Sweden), *""Coming Out as an Atheist - Stitching Social Locations Through YouTube""*

Abstract: My research will examine the new visibility of atheism and non-religion in a sphere that blurs private and public, namely YouTube. As the foremost site for video sharing, YouTube has long boasted the slogan "broadcast yourself" urging private persons to perform themselves publicly. In this paper I will begin to examine the fertile terrain of American de-conversion stories as a YouTube tag by looking at how non-religious women (a minority within a minority) perform selves, using two videos as a case. Using Actor Network Theory I will be looking at these performances as relational and embedded in a particular nexus of technology, associative logic, templates of behavior, as well as material affordances and objects. The purpose is to look at lived non-religion, not in order to categorize or make sense of the non-religious but to begin explore what it is to live as a non-religious person and perform non-religious identity.

SESSION TWENTY EIGHT

- Date: Thursday, August 04

- Time: 11:00~12:30

- Room: KARA

- Title: ***Religion and Reality TV: Making the Private Public***

- Chair/respondent: Nabil Echchaibi (University of Colorado, Boulder, USA)

- Presentation:

1. Diane Winston (University of Southern California, USA), *"Chrisley Knows Best: Queering the Southern Christian Patriarch"*

Abstract: Chrisley Knows Best, a USA Network reality show, debuted in March 2014. Going into its fifth season, Chrisley is a "breakout hit" and among "the top 10 new unscripted shows in all key demos and total viewers." (Deadline Hollywood, 7/7/15) Todd Chrisley, a self-styled "patriarch of perfection," rules his Atlanta family and a million-dollar real estate

business with an iron fist in a velvet glove. In Chrisley's case, the velvet glove is an apt metaphor: Since the show's launch the online world has buzzed with speculation about Chrisley's sexuality. According to some observers, the show purposely plays the father-of-five's flamboyance for laughs, a not-so-hidden subtext that queers notions of white Southern, Christian manhood. This paper uses queer theory to probe how reality television subverts hegemonic constructions of gender, race, and religion. It also explores changing dynamics in and among religion, media and patriarchy by contrasting Chrisley Knows Best with the archetypal 1950s series, Father Knows Best.

2. Mara Einstein (Queens College, USA), *"Preachers of LA⋯and Detroit⋯and Atlanta: A political economy of religion and reality TV"*

Abstract: In October 2003, the Oxygen network launched the Preachers of LA, the first reality show based on the lives of religious leaders. It claims to show the "human side" of six high-profile, primarily African American controversial preachers as they go about their work in the celebrity capital of the world. Reflecting other successful franchise programming, this show has generated two spinoffs, each becoming increasingly contested reflecting the prevailing tropes in the genre. While on the one hand the Preachers of LA and its progeny may be considered a new form of televangelism embedded in an entertainment format, it succeeds best as a marketing and branding tool for faith (and for its producers). These shows insert religion into public conversation, both on and offline. Using a political economy frame, this paper will examine the appeal of religion as a topic for reality programming, with particular attention paid to its appeal for young and ethnic audiences.

3. Brenda Weber (Indiana University, USA), *"Follow the Prophet: Gender Progressivism and Mediated Fundamentalist Polygamy"*

Abstract: In Gaga Feminism, J. Jack Halberstam lays out the rather startling claim that "American audiences can more easily accommodate narratives of Mormon polygamy than they can conceive of a continuum of artificial-reproduction narratives that include pregnant men and lesbian mums" (51). But we should be careful about what such easy accommodation looks like. While modern Mormon polygamy stories like Big Love operate under a code in which faith-based polygamy functions mostly as a benevolent democratic order of caring, the mediascape is equally rife with "sinister" and "queer" versions of polygamy in such television fare as Polygamy USA and Breaking the Faith, in documentaries such as Sons of Perdition (2010) and Follow the Prophet (2009), or in feature films such as September Dawn (2009). Rather than engage with the politics of good/bad representation, this paper argues that it is precisely the contestation within these typologies that functions as a rich political ground that must be mined by gender, media, and religion

scholars intent on understanding the workings of faith, power, desire, and hegemony.

SESSION TWENTY NINE

- Date: Thursday, August 04

- Time: 14:00~15:30

- Room: ROSEMARY 1

- Title: ***Religion, Rallies, Rituals***

- Chair: Miriam Diez Bosch (Blanquerna Observatory, Spain)

- Presentation:

1. Seokhun Choi (Yonsei University, Korea), *"Theatre as a Ritual of Redemption: The Spiritual Communitas in The Last Days of Judas Iscariot"*

Abstract: The paper focuses on the co-presence of the sacred and the profane in the American playwright Stephen Adly Guirgis's critically-acclaimed play The Last Days of Judas Iscariot (2005), a courtroom comedy reimagining the fate of one of the most notorious villains in the history of the world. While the French sociologist Émile Durkeheim saw the sacred-profane dichotomy as the central characteristic of religion, the play blurs the boundary between the two in its seriocomic approach to the spiritual issues of forgiveness and redemption with satirical and irreverent representations of holy figures such as Jesus, apostles, and saints as well as foul language and subject matters. In fact, the medium of theatre in itself evokes the heterogeneity, as theatre employs human body to explore invisible, spiritual themes on stage. The 'blasphemous' handling of the sacred in the play ultimately shows that we are all fallible but it is the universal fallibility that makes true grace possible. In this sense, the sacred and the profane are inseparable and that is the central tenet of postmodern spirituality that Guirgis promotes. The Last Days of Judas Iscariot showcases a ritual of spiritual communitas where even the difference between good and evil is dissolved by unbounded love and mercy.

2. Patrick Gnanapragasam (University of Madras, India), *"Digital Religion: Opening of Closures or Closing of Open Spaces?"*

Abstract: Penetration of internet in matters religious has gone on to a great extent. It has provided platform for 'religion online' (information on religious resources and authorities) and opportunities for 'online religion' (practice of religion through the cyberspace). Both these ways of 'presencing' religion in the cyberspace has considerably impacted upon the

ways in which religion functions and performs in individual and collective lives of human beings everywhere. One important aspect of this impact is providing humans with the virtual religious space in addition to the actual. The virtual space of religion virtualizes religion in subtle ways. It is being argued that virtuality, as a phenomenon, shares the character of religion in that virtuality 'makes a transfer' of the real into the ethereal virtual world, akin to the role of religion which makes a 'transfer' of human beings to spiritual worlds. Cf. Saied Reza Ameli, "Virtual Religion and Duality of Religious Spaces," Asian Journal of Social Science, Vol. 37, No. 2, (2009).

Working on such commonalities, internet religion 'drowns' the netizen into the virtual space, almost collapsing the borders between actual and virtual religion, to the extent even of collapsing the border between the mundane temporality and supernaturality. One such site whose border collapses at the onset of virtual religion is the experience and understanding of religious communities. Virtual religious communities, forming virtual publics, are on the increase today. They claim to provide an alternative sense of community and public. They seem to exhibit greater freedom in transcending some of the traditional boundaries of the mundane world. Thus one imagines that the virtual religious communities are beyond caste, colour, creed, gender, race, etc., which generally work as exclusionary closures in actual religious publics. But, what is the reality in the virtual religious space? Does it go beyond these exclusionary closures, or still remain embedded within the temporal religious communitarian publics so as to reproduce them virtually? What are the continuities and discontinuities between the actual and virtual religious communities and public spaces that they nurture? Do they confirm one another in a manner of conserving the traditional publics or succeed in creating newer publics which are more open, relational, conversational, and even freer than actual public? – are some of the questions my paper wishes to explore.

Key-words: Virtual religion, virtual religious communities and publics, dynamics of closures and openings

3. Anthea Butler & Gabriel Raeburn (University of Pennsylvania, USA), *"Sacred Meetings and Monuments: Media and outdoor religious rallies in America 1952-2010."*

Abstract: Major political and or religious rallies in America have been used in the 20th and 21st century to construct public meanings about America as a sacred nation, and its connection to the founding fathers and the bible. These meetings, which either challenge the nation or exalt religious nationalism, tell us how particular types of publics receive religious messages, and how the aesthetics of presenting these religiously mediated messages impact the broader social culture. This multi-media presentation will cover a 48-year arc from Billy Graham's prayer on the US Capital Steps in 1952, to the March on Washington in 1963, ending with The Restoring America Rally in 2010.

Our premise in this presentation is that religion and patriotism are inscribed not simply in words, but in relationship to how the aesthetics of place, media, and space come together to build a particular kind of religious and political message. In the three events listed that span from the 20th to the 21st century, each of these have played an important role in shaping civil religion, hold a particular narrative of religious citizenship, and used media techniques that helped to enhance the message of the particular religious/political rally. Our presentation wishes to show how particular kinds of religious media aesthetics are constructed, how they affect participants and viewers, and how messages mediated by these particular rallies in question, both contemporaneously and historically. While all of these "public" rallies shaped America's public understanding of religion, they also shaped personal understandings about American religion and its attendant practices, with social, religious, and political implications.

4. Jean-Baptiste Sourou (CeDReS, Rep. of Benin), *"Ritual Celebration and Community Communication in Contemporary Africa"*

Abstract: In the debate as to whether African traditional culture is disappearing, the present study shoes that a process of "hybridization" is occurring. The paper reports the author's field research in Benin over a period of ten years. The focal points of this hybridization process are the community rituals of funerals, weddings and other festivities in which young and old, rural and urban, people of various religious and social status backgrounds are drawn together. In these deeply emotional events the ritual master of ceremonies weaves symbols of music, oratory, dance and gift giving that all can identify with. The success of the celebrations depends on the ability of masters and ministries to keep the lines of communication and the mechanisms of continual identification continually functioning. Community is central in Africa, but communication is what makes community.

The paper shows the importance of community values in Africa and the communication mechanisms in use to keep alive antiques rituals meanings and to strengthen familial, and community ties for the survival of Benin and African societies. The communicative meaning of these rituals is explained by theories of ritual communication of James Carey and Victor Turner; theories of symbolic interaction of Blumer and Garfinkel; and theories of African popular communication of Karen, Waterman, Nkafu, and Bourgault.

SESSION THIRTY

● Title: *Post-Soviet, Postmodern, Post-secular? The Russian Orthodox Church and the Digital Media*

● Chair: Heidi Campbell (Texas A&M University, USA)

● Presentation:

1. Mikhail Suslov (Uppsala University, Sweden), *"Staging the Self or Doing the Missionary Work: Orthodox Blogosphere in the Russian-Language Internet"*

Abstract: This paper discusses multifarious strategies of the self-presentation in 'Ortho-blogging'. The analysis is grounded on the study of the Russian-language blogs on LiveJournal.com, conducted by priests and lay activists belonging to the Orthodox Church (of different denominations but with the focus on the canonical Moscow Patriarchy). The paper weaves together digital possibilities of this channel of communication and self-description (e.g. interactivity, anonymity, performativity) with the cultural background of the bloggers. The special attention is paid to the theological concept of kenosis ('self-belitting') and the literary tradition of writing diaries in the Russian context. My argument is that in spite of the admonitions by the highest clerics to consider blogs as instruments for the Church mission, the majority of the blogging priests use this technology to create the narrative of the Self, drawing on such rhetorical devices as (self-)irony and litany.

2. Hanna Staehle (University of Passau, Germany), *"Mediating Conflict: the Russian Orthodox Church from the Perspective of Church Critics and their Narratives on the Russian Internet."*

Abstract: My presentation will focus on the increased number of clashes and digitally mediated conflicts between secular and Russian-Orthodox groups in post-Soviet Russia. In recent years, the Russian-Orthodox Church has been facing criticism by public figures, scholars and activists that undermines its overwhelmingly positive perception in the Russian society. Particularly in the era of new technologies and Web 2.0, the Church became a constant object of intense discussions and swingeing attacks. What are the reasons for this criticism? How do the Church hierarchs and Orthodox believers respond? My study seeks to represent and analyse this segment of the Russian Internet that has become visible to large online audiences, but that has been insufficiently studied and accessed so far. With its experience of 'forced' secularization under the Communist regime and an unexpected return

to the public sphere in the last two decades, the Russian Orthodox Church represents an important field of inquiry for religious and media studies.

3. Irina Kotkina (CBEES, Södertörn University, Sweden), *"It is the continuation of the 'punk-mass': Establishment of the new cultural canon of the Russian Orthodox Church and scandal around Tannhäuser premiere in Novosibirsk."*

Abstract: This presentation is dedicated to the Church-inspired scandal about opera performance of Wagner's Tannhäuser opera in Novosibirsk. It is now fashionable in Russia to get insulted in religious feelings. There are quite a few scandals (Pussy Riot − 2012, Vadim Sidur exhibition in Manez, Moscow − 2015, and Tannhäuser affair in Novosibirsk − 2015, to name just a few) and processes that were initiated by those who call themselves believers and who try to legally defend their feelings from what they consider public insult. What stands behind such legal claims and what it the ultimate aim of their initiators? Applying the concept of the 'moral panic', the paper will inquire into the processes of reinforcement of the Russian Orthodox Church's cultural hegemony in the Russian society by means of constructing threats and securitizing society's basic values. Moreover, the desire to create the new cultural canon, more traditional one and based on religious values, and to dominate the secular Russian society, is going to be discussed. The paper will identify key actors in staging moral panics such as victims and 'perpetrators', and discuss specificities of 'panicking' in new media, paying special attention to the internet memes. Particularly big role of the internet discussions and blogging in the social media is noted and analysed in this presentation. Having this stated, the presentation will address the central problems of how the social ethics of the Russian Orthodox Church is being developed today in relation to social ethics of the secular society, how it is being negotiated in the public sphere and imposed on the grassroots, and finally we will arrive to a kind of understanding of the status of the Church vis-à-vis (post)secular Russian society.

SESSION THIRTY ONE

- Date: Thursday, August 04

- Time: 14:00~15:30

- Room: ROSEMARY 2

- Title: *Gender identities and the American Evangelical body politics*

- Chair: Diane Winston (University of Southern California, USA)

- Presentation:

1. Deborah Whitehead (University of Colorado at Boulder, USA), *"Evangelical Modesty Culture and Digital Media,"*

Abstract: Drawing from her forthcoming book, Christian Evangelicals and Digital Media, Whitehead will discuss how evangelical bodies are formed and disciplined in an era of tweets, smart phones, bloggers, 24-hour news, and sermons on Netflix. She focuses on a new generation of tech-savvy and pop-culture-suffused U.S. evangelicals who share the same generally utilitarian understanding of media, but tend to be less focused on single-issue personal morality and more attuned to social justice issues than their forbears. Negotiation with non-traditional or progressive notions of gender, sexuality and marriage remains a vibrant and much-debated topic in evangelical digital media sites, particularly in recent years. This presentation will explore how discourses of "godly womanhood" in these spaces shape the parameters of bodily and affective gender expression.

2. Stewart Hoover (University of Colorado at Boulder, USA), *"Does God Make the Man?: Media, Religion and the Crisis of Masculinity"*

Abstract: Hoover and Coats will draw on their recently published book, Does God Make the Man?: Media, Religion and the Crisis of Masculinity (NYU, 2015) to discuss what they call the "domestic ideal" and "elemental masculinity." They will explore in detail the ways in which particular media—whether Braveheart, the Simpsons, or Christian media like Wild at Heart—provide resources for masculine narratives of self and a vocation for the domestic. Building on ideas from their book, they will explore how these identities and narratives, centered as they are on domestic ideals, influence civic and community engagement.

3. Annie Blazer (The College of William and Mary, USA), *"Playing for God: Evangelical Women and the Unintended Consequences of Sports Ministry"*

Abstract: Drawing on her recently published book, Playing for God: Evangelical Women and the Unintended Consequences of Sports Ministry (NYU, 2015), Blazer explores the role of sport in gender identities. She will explore the history and religious lives of Christian athletes, showing that evangelical engagement with popular culture can carry unintended consequences. When sport became an avenue for embodied worship, it forced a reckoning with evangelical teachings about the body. Female Christian athletes increasingly turned to their own bodies to understand their religious identity, and in so doing, came to question evangelical mainstays on gender and sexuality. Originally a male-dominated project using media coverage to promote Christian masculinity, sports ministry became a female-dominated movement that challenged evangelical ideas on femininity, marriage hierarchy, and the sinfulness of homosexuality. Though evangelicalism has not changed sporting culture, for those involved in sports ministry, sport changed evangelicalism.

SESSION THIRTY TWO

- Date: Thursday, August 04

- Time: 14:00~15:30

- Room: KARA

- Title: ***Methods in Studying Video Gaming and Religion***

- Chair: Kerstin Radde-Antweiler (University of Bremen, Germany)

- Presentation:

1. Kerstin Radde-Antweiler (University of Bremen, Germany), *"Gamevironments: Analyzing Religion in Gametized Worlds"*

Abstract: Most of previous analyses focused on game-immanent religious narratives and applied respective methods. This paper aims at transcending this media-centered logic and includes methods for research that focus on the gamer in his/her gametized worlds. The paper is based on the theoretical and analytical concept of gamevironments which integrates the analysis of video games as digital artifacts with the broader cultural and social context in which these games are consumed and produced (Radde-Antweiler, Waltemathe and Zeiler 2014). Gameviroments consist of two levels: first, the technical environment of video games and gamers and second, the cultural environments of video games and gaming. By applying and triangulating game-centered (classical film and video analysis) as well as actor-centered methods (interviews, fieldwork), this paper tries to discuss the benefits and the limits of such a concept

2. Xenia Zeiler (University of Helsinki, Finland), *"Analyzing Comments on Let's Play Gaming Videos: Coding Methods and Asian Religious Contents in 'Asura's Wrath'"*

Abstract: This paper discusses peculiarities and difficulties of content analysis for comments on YouTube gaming videos, specifically Let's Plays. In particular, it proposes content analysis based on the Grounded Theory approach (Glaser and Strauss 1967) as one possible methodical approach to study the huge pool of data available in the comments section. The paper starts with remarks on specific challenges in the data collecting, archiving, and contextualizing of comments on YouTube, as these form the necessary preliminary steps of content analysis. It will then discuss how and why the Grounded Theory approach and specifically, its threefold approach of in vivo coding, axial coding, and selected coding is significant to the study of Let's Play comments, by applying the different methodical coding steps to one case study of comments on YouTube Let's Plays on Asura's Wrath (Japan 2012, Capcom).

3. Gregory Grieve (University of North Carolina, Greensboro, USA), *"Ludagraphy"*

Abstract: Grieve's paper argues for the Ludagraphic method. Based on an ethnography of play, Ludagraphy aims not to prove a hypothesis, but rather allow an investigator's collection of data to emerge from the material under study. A qualitative method working from the ground up, Ludagraphy is an arena of discovery, not only for investigating unknowns but revealing unknown unknowns. Ludagraphers collect everything they can get their hands on, and it is only in the final process of creating a scholarly product that they know what they will use. Ludagraphy has close affiliation with New Game Journalism and auto-ethnography but differs from these approaches because of the use of thick description and participant observation.

Pre-Conference
Doctoral Student Colloquium

Doctoral Colloquium

The International Association of Media, Religion & Culture

Date: August 1st, Monday, 2016

Venue: Hanyang University

Room 415, Social Science Building

Chair & Organizer: Pauline Hope Cheong (Arizona State University, USA)

This preconference is the inaugural doctoral colloquium of ISMRC and will provide a half day mentoring experience for graduate students working on their dissertations. Senior faculty and doctoral students will be matched to discuss students' research interests and projects. A roundtable discussion will provide information on issues related to teaching, publication and professional development

Preconference Program

9:45 – 10:00am :   Welcome and Introductions

10:00 – 10:45am :   Mentor-Mentee Match session

- Research and Dissertation coaching

10:45 – 11:00am :   Break

11:00 – 11:45am :   Roundtable discussion

- Teaching, Publication and Professional Development

11:45 – 12:00pm :   Interactive activity and Closing remarks

12:00 – 13:00pm :   Lunch

Discussion continued

Preconference Mentors: Heidi Campbell, Pauline Hope Cheong, Nabil Echchaibi, Stefan Gelfgren, Oren Golan, Sam Han, Stewart Hoover, Peter Horsfield, & Knut Lundby

Local Organizers: Sunny Yoon & Jin Kyu Park

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