REPRESENTATION OF RELIGION IN THE PRINT MEDIA OF GREAT BRITAIN AND JAMAICA AND CULTURAL BARRIERS TO COMMUNICATION: A COMPARATIVE STUDY

[ARTIGO]

Alton Grizzle
United Nations Educational, Scientific and Cultural Organization
Communication and Information Sector

Felipe Chibás Ortiz
Universidade de São Paulo
Escola de Comunicações e Artes

[RESUMO ABSTRACT RESUMEN]

This research is an investigation of the representation of six religions and secular groups in four newspapers from the UK and one from Jamaica made in 2013. Through content analysis, authors aimed to ascertain, inter alia, which religion was more prominent in the news, which were the sources used and the main discourse or subject about these religions. They conclude that no major differences were found in the representation of religion across these media systems and countries with similar culture and socio-political context. Islam and Christianity received the most 'negative' representation but also 'positive' framing for Christianity and others, while some religions are not represented at all. Freedom of religion and inter-religious dialogue is relative absent from the public and journalistic discourse. This article also analyzes the possible Cultural Barriers to Communication that may be present in the information on religions.

Keywords: Communicative Citizenship. Socio-Cultural Competence. Multicultural Education. Cross-Cultural Study. Religious Communication. Cultural Barriers to Communication.

O presente trabalho reúne uma investigação sobre a representação nos meios de comunicação de massa de seis religiões e grupos seculares em quatro jornais do Reino Unido e Jamaica realizados em 2013. Através da análise de conteúdo, os autores tentam determinar, entre outras coisas, o que era o elemento mais importante nas notícias sobre a religião, se as fontes usadas ou o discurso ou tema principal de cada uma dessas religiões. Conclui-se que não parece haver grandes diferenças na representação da religião por meio desses sistemas de mídia e países com culturas e contextos sociopolíticos semelhantes. O islamismo e o cristianismo receberam a representação mais "negativa", mas também um enquadramento "positivo" para o cristianismo, enquanto algumas religiões não são representadas de forma alguma. Este artigo também analisa as possíveis barreiras culturais à comunicação que podem estar presentes nas informações sobre religiões.

Palavras-chave: Cidadania Comunicativa. Competência Sociocultural. Educação Multicultural. Comunicação Religiosa. Barreiras Culturais à Comunicação.

Este documento reúne una investigación sobre la representación en los medios de comunicación de seis religiones y grupos seculares en cuatro periódicos del Reino Unido y Jamaica realizada en 2013. A través del análisis de contenido, los autores intentan determinar, entre otras cosas, qué fue el elemento más importante en las noticias sobre religión, ya sea las fuentes utilizadas o el discurso o tema principal de cada una de estas religiones. De ello se deduce que no parece haber grandes diferencias en la representación de la religión a través de estos sistemas de medios y países con culturas y contextos sociopolíticos similares. El Islam y el cristianismo recibieron la representación más "negativa", pero también un marco "positivo" para el cristianismo, mientras que algunas religiones no están representadas en absoluto. Este artículo también analiza posibles barreras culturales a la comunicación que pueden estar presentes en la información sobre religiones.

Palabras clave: Ciudadanía Comunicativa. Competencia Sociocultural. Educación Multicultural. Comunicación Religiosa. Barreras Culturales a la Comunicación.

Introduction

The concepts of media and religion combine and collide in the cultural experience of the public (GRIZZLE, 2018), as religion itself has become an object of journalistic examination, for example, by the recent street protests, terrorist attacks or scandals inside Orthodox and Catholic churches, with religious institutions and individuals highlighted in current political and social life (SUTU, 2018). Public discussions of the recent rise in the number of refugees and asylum seekers, commonly referred to as "the refugee crisis," employ recurrent references to religion (VINCZE, 2018). It is fundamental to study and explore the use of media by minority groups for purposes of self-representation and community-building; and perceptions of social media use among members, for minority communities, such as Muslim, Hinduism, Confucianism and Judaism (BAHFEN, 2018). Clarifying the relationship between media and religion is essential to build democracy, citizenship and wider the role of religion in public discussions (CHUN, 2018; UNESCO, 2017).

Major efforts have been made to approach religion and media, or to break down the traditional boundaries between the "religious" and the "media." Considering such efforts and many research projects, some have tried to show the necessity of building new bridges between religion and media. These attempts have even made scholars believe that in the "media age," the

secular is sacred and the sacred is secular (HOSSEINI, 2008). This endeavor aimed to unify two important elements of contemporary human life: religion and media (OBERIRI; ELIF, 2019; O'MAHONY, 2019).

This study explores how major religious faiths and secular groups are generally represented by the print media in Great Britain and Jamaica. This study aims to critically assess the print media, over selected intervals through content analysis, to determine how religions are framed or represented or if they are presented at all. The implications of these results are contextualized drawing on cultural, social, and economic perspectives.

Authors like Ozoliņš (2016) and Figueiras (2017), suggest the need for dialogue between religion and culture, as there is a relationship between religion, culture, media and power, as well as a need to transcend cultural barriers (2016). Those aspects increase with the appearance of digital social networks (ÉLMANO, 2017; PACE, 2017), through the possibility of getting in digital contact with people who was not physically near. Therefore, new rules and norms of communication are being created, especially by young people (JOLLS, 2019) and religious communication systems in both print and digital media. This is becoming increasingly important in the future construction of smart cities worldwide (LEE, 2019). How to build new cities, even using the new communication technologies and print media, do the old cultural barriers remain without religious diversity? That critical appreciation of the

ways media depicts religion is especially relevant to form responsible and educated citizens (HORRELL; O'DONNELL; TOLLERTON, 2018).

Historically, media have always played a key role in national and international social, political and cultural affairs. Media are considered by many as a primary and indispensable social institution that contributes to social order and social change.

This study explores whether some religions may be more prominent in the press for they are more closely related to local cultures. Conversely, others may be omitted because they are not widely practiced in a particular country or region. Yet others may receive much 'negative' or 'positive' media coverage because of controversies surrounding them or major historical events occurring at a particular time.

The relevance of this research project lies on the importance that both media and religion, as they are embedded in cultures and as institutions, transmit cultural practices and contribute to globalizing cultures. As pointed out by Hoover above, we live in a plural world; a pluralism that cannot be escaped. Furthermore, "germane and central to media development is the recognition that if the media are to accomplish their democratic potential, then they should reflect diversity in society" (GRIZZLE, 2012, p. 15). This diversity, which encompasses dimensions of inter-religious and media products, is crucial to peace and human development, as it is embodied in

the Convention on the Protection and Promotion of the Diversity of Cultural Expressions. Over 148 countries signed as parties to this legally binding international agreement in 2005.

The association of religion with conflicts in past and present times is relevant. As Silk (2000) posits, "At the turn of the millennium there is, indeed, little question that religion or if one wants to be nice about it, the name of religion, has been increasing associated with conflict around the globe. From Kosovo to Khartoum, from Jerusalem to Jakarta, the struggle for power and pelf both within and between countries can often now be cast in religious terms" (SILK, 2000, p.1). Sharing the same public space with different religions can be a source of conflicts and cultural barriers to communication (GRIERA; BURCHARDT 2016). Therefore, an understanding of religions and the promotion of religious dialogue in societies, in and through media, is necessary for peace.

This fact is corroborated by the approach and methodology of the 20 Cultural Barriers to Communication, in which one of these barriers is a Religiocentrism. Cultural Barriers to Communication are understood as a set of factors, symbolic or concrete, which go further idiomatic differences and hampers communication for people or organizations from different ethnicities, values, countries, regions, religions or cultures (CHIBÁS ORTIZ, 2017). Conceptualizing those factors has helped us understand, prevent, and deal with conflicts

(RAJABI, 2015). According to a research carried out in 11 countries by Chibás Ortiz, religion is the second Cultural Barrier to Communication regarding frequency and importance (2017).

Therefore, this study will contribute to the question whether the media is sufficiently diverse regarding religious content and representation. The main objective of this article is to diagnose what are the similarities and differences observed in the manifestation and communicative representation of religions studied in Jamaica and the United Kingdom through a content analysis of some of the main newspapers of both countries.

Materials and methods

Methodologically, the study uses quantitative content analysis to analyze the manifest features of religious representations in so-called 'Quality' and 'Popular' newspaper in the countries studied with 'high' and 'medium circulation.' These cardinals are defined later in the article. The focus on print newspaper is to facilitate a deeper analysis over a longer period (past to modern era) and across two countries to detect important trends. The decision to focus on two countries is aimed at a comparative analysis of certain media systems in countries with similar historical, cultural and social comets of media representation.

The study seeks to answer the following question: How are major religions represented in the press in Britain and Jamaica? To answer this question, the main thrust of the study was done primarily through content analysis of national press in UK and Jamaica. The study includes an analysis of six major religions (Buddhism, Christianity, Confucianism, Hinduism, Islam, and Judaism) of the world and secular groups. The top five religions and the secular groups were chosen on the basis of "followers." Judaism was chosen over Sikhism as the sixth religion, though the number of adherents for the latter is greater than the former, for the relevance that the Jews have on global geopolitics (DODDS; ATKINSON, 1998). Religion of the World Ranked by Adherents are shown in Chart 1 and Table 1, which show some interesting data about this.

[Chart 1]
Religions/keywords used for searching

1.	Christianity (Protestantism and Catholicism); Christian; catholic; pope; priest; protestant; bible
2.	Islam; Muslim; Islamic; Quran or Koran
3.	Secular/Nonreligious/ Agnostic/Atheist
4.	Hinduism, Hindu
5.	Confucianism (Confucius), Confucian
6.	Buddhism, Buddhist
General keywords	Religion, religious, fundamentalist, fundamentalism (monk, god, temple, church, mosque)

[Table 1]
Religion of the world
ranked by adherents

Number	Religion	Adherents
1.	Christianity (Protestantism and Catholicism)	2.1 billion
2.	Islam	1.5 billion
3.	Secular/ Nonreligious/ Agnostic/Atheist	1.1 billion
4.	Hinduism	900 million
5.	Confucianism	394 million
6.	Buddhism	376 million
7.	Judaism	15 million

Source: Major (2010).

There are many definitions for religion. For this study, Dobbelaere's definition is used, religion is "a unified system of beliefs and practices relative to a supra-empirical, transcendent reality that unites all those who adhere to it into a single moral community (SILK, 2000, p. 48)." Each of the religions and secular groups considered are a classification of multiple distinct movements, sects, divisions, denominations etc (Major, 2010).

The study explores how religions are represented in print media in the referenced countries. The decision to focus on print media is to facilitate deeper analysis over a longer period and across two countries to detect important trends including relationship with reporting religion and major historical events. Secondly, the large majority of television stories emanate out of print stories, particularly wireless services (SCHUDSON, 2005, p. 153). According to Schudson (2005), news outlets, television equally to print depend overwhelmingly on services such as *Agence France-Presse*, Associated Press and Reuters. Finally, as this is a study of limited period and the lead researcher was living outside the countries approached in the research, the decisions were also based on ensuring the highest accessibility and availability to the research material needed.

Procedures

Through a multistage sampling, newspaper titles were chosen according to two key dimensions, so called "quality" and "popular." Popularity is further divided into high and medium circulation (SEYMOUR-URE, 1996). This supported the organization in codes and analytical categories to facilitate the analysis and compare different types of newspapers. Four newspaper titles (*The Gleaner*, *The Guardian*, *The Times*, and *Daily Mail*) were analyzed to obtain a representative sample of newspaper coverage of religion in these countries. Table 2 summarizes the titles, sample issues and their classification. Table 2 shows the synthesis of these procedures.

[Table 2]

Sample titles and their classification: issues and periods considered

Number	Newspaper titles	Life of newspaper	Country	Classification	Years considered	Number of issues per year
1.	*The Guardian*	1821-Present	UK	Quality with low circulation (358,844)	1989, 1993, 1997, 2001, and 2011	60 (12 per year)
2.	*The Daily Mail*	1896-Present	UK	High circulation (2,400,143)	"	60
3.	*The Times*	1785-Present	UK	Quality with medium circulation (617,483)	"	60
4.	*The Gleaner*	1834-Present	Jamaica		"	60
Total						240

Sources: Various

For the selection of issues/dates, a composite week sampling procedure was used, following four-year time intervals (plus the year 2011): 1989, 1993, 1997, 2001 and 2011. The year 1989 was used as a starting date to ensure that the fourth period coincides with the year 2001 (9/11). The leap from 2001 to 2011 was necessary to track trends in the aftermath of the Arab Spring while limiting the sample for greater focus. Tables 2 and 3 show time periods and dates of issues for each title reviewed. Twelve issues were selected per year. A total of 629 articles were reviewed: 116 in the *Gleaner*; 200 in the *Guardian*; 210 in the *Times*; and 103 in the *Daily Mail*.

Chart 2 and Table 3 complement this information.

[Chart 2]

Dates of issues for each period and titles considered

	Day	Dates
1989	Sunday	January 1st; August 13th
	Monday	February 6th; September 11th
	Tuesday	March 7th; October 10th
	Wednesday	April 5th; November 8th
	Thursday	May 4th; December 14th
	Friday	June 2nd
	Saturday	July 1st
1993	Sunday	January 17th; August 22nd
	Monday	February 15th; September 27th
	Tuesday	March 16th; October 26th
	Wednesday	April 21st; November 24th
	Thursday	May 20th; December 23rd
	Friday	June 16th
	Saturday	July 17th

[Table 3]
Number of articles considered per year for each newspaper

Newspapers	Years Considered					Total
	1989	1993	1997	2001	2011	
The Gleaner, Jamaica (quality)	11	19	26	33	27	116
The Guardian, UK (quality)	31	45	37	47	40	200
The Times, UK (medium circulation)	37	42	45	44	42	210
The Daily Mail, UK (high circulation)	-	14	17	31	41	103
Total	78	120	125	155	150	**629**

Newspaper content relating to the following categories/genres were measured: hard news reports, headlines, editorials, letters to the editor, feature articles and religious sections of these newspapers, when present. Articles included in the sample satisfied the following requirements: 1) the primary, secondary or "passing" subject of the article would be about one of the religions analyzed and not just religion in general; 2) if the article was about economic, social or cultural issues but frequently referred to at least three occurrences or if it dedicated at least a quarter of its content to the relationship of a particular religion with the issue discussed. Such articles were included in the sample; 3) if the article is about an event organized or to be organized by a specific religion and any form of subjective description or opinionated statement is made, it was analyzed; 4) all articles that fit these criteria were used regardless of size.

These included: 1) Articles satisfying the content description outlined above; 2) Adjectival descriptors and descriptive phrases; 3) type of sources of these articles when available; 4) each article genre 5) subject of the articles.

Analytical categories used to address the main themes of the study

These categories composed the basis of the coding used, and it is based on literature review and our own interest in global development priorities, such as intercultural dialogue and (encompassing inter-religious dialogue and its necessity for peace), freedom of speech (including freedom of religion).

- Type of newspapers in which relevant text about religions appear.
- Day, month and year the article appears.
- Type of article/item.

- Which religion is approached by the article?
- Who or what are the sources of the article presented?
- Who and/or what is the subject of articles about religion?
- dominantly about individuals or the institutions;
- What is the prominence of the religion in the article?
- Is the article about a negative or positive event, occurrence or situation?
- Is the article a direct report of an event, occurrence etc or does it present a negative, positive, neutral or balanced/fair (mixed) context? An article is neutral if it is about a release of official religious documents or press releases, typically describing an announcement or event without any particular direction. It is positive if it proposes arguments for a particular religion or religious situation. It is negative if it argues against a religion. It is balanced/fair if it has arguments both for and against.
- Descriptive words or statements. How are these persons or situations framed/defined by media?
- Does the article encourage or promote interreligious dialogue? By this I mean any form of discourse about religious tolerance, intercultural dialogue respect, freedom of religion etc.
- What signs or symbols are evident in these articles or what signs or symbols accompany them?

- Major national, regional or international events linked to the report in the article.

The main statistical method used in our analysis are percentages and difference in proportions as comparisons between type of newspapers and countries were drawn. The entire methodology was tested with a sample of representative content to identify problems and to refine certain elements when necessary.

The subject of the articles studied was a crucial cardinal used in this study. It served as a pointer to general framing of religion in the newspapers assessed and associated with the category Tone of the Articles and actual quotes taken from selected articles helped to find out what was said about these religions, what they were associated or whether a particular religion was endorsed or rejected – their representation. The comparison offered below between newspapers and countries focuses on the main subject of news articles concerned with religion. The findings described below in association with this category are based on the main subject of the articles reviewed. In other successive articles, we will explore further the other variables studied in this research.

Results

In this article, we present the results of the *Daily Mail* (UK), which has the most

representative and important information about the main topic of our research.

Religious officials, adherents of religions and document or official statement of non-religious bodies were predominant sources used by *Daily Mail* in the articles reviewed – 25%, 41% and 47%, respectively. Table 4 shows these findings.

[Table 4]

Subject of the article: *The Daily Mail* (UK) – out of 103 articles reviewed

Subject of the article	Main	Secondary	Passing
Action of the official of a particular religion	19	3	1
Action of religious scholar	1	0	0
Content in official statement or documents for a religious body	7	2	0
Action of 'adherents' of the religion being reported	43	18	1
Victim of an action carried out by a particular individual or institutions of the religion	9	7	2
Benefits adherents claim to receive from being a member of a particular religion	1	0	0
Positive influence of a particular religion or religions on politics, economics, cultural practices or other social issues	0	2	1
Negative influence of a particular religion or religions on politics, economics, cultural practices or other social issues	1	4	2
Interreligious dialogue	0	2	3
Intrareligious dialogue	1	0	1
Freedom of Religion	0	0	2
Interreligious conflict	4	2	1
Intrareligious conflict	1	6	1
Other (If the main subject is other and = war: X)	7		

The actions of adherent of religions occurred most frequently as the main subject in 42% of the articles. This was followed by the action of religious officials in 18% of the articles considered. No article highlighted the positive influence of a particular religion and less than 1% presented positive influence as the main subject. Subjects relating to inter/intra religious dialogue, and freedom of religion were between 0 and 1% of articles as main subjects. Interreligious conflict occurred as main subject in 4%.

Actions of officials or adherents of religions were common subjects relating

to religion in all four papers with little difference across country and type of newspapers. The former occurred in 24% of the articles in the *Gleaner*, Jamaica; 24% in the *Guardian*, UK; and 18% in the *Daily Mail*, UK. *The Times,* which is a medium circulation paper, stood out with action of religious officials occurring in 35% of the articles – one and half to twice the others. These findings are not surprising as many studies show that news about political elites, public figures, rich and famous people, and heads of powerful economic and social organizations receive much coverage in news despite the medium (HANSEN; COTTLE; NEGRINE; NEWBOLD, 1998; PALOUTIZIAN, 2017; SCHUDSON, 2005; ZELIZER, 2005). At the time of writing these articles, Pope Benedict XVI announced his resignation as head of the Catholic Church, the first occurrence in the last 600 years. This fact made cover story, editorial or feature story in almost every major newspapers around the globe (WORLD, 2013).

Actions of members of religious groups were also recurrent as subjects occurring in 35% of the articles in the *Guardian*; 26% in the *Times*; and a extraordinary 42% in the *Daily Mail* which is a high circulation paper. Whereas this subject was the lowest in the *Gleaner* at 17%, this newspaper was the only covering the positive effects of a religion as a subject – in 26% of the articles. The research showed that in 99% of these cases the articles were about the commendable contribution of Christianity (including Protestantism and Catholicism)

to social and economic development in Jamaica as mentioned earlier. For the three UK newspapers, the positive effect of a religion ranged between 0 and 4% of articles with this as subject.

The total of 14% of the articles in the *Gleaner* were concerned with the negative influence of religions. This was significantly high in comparison to the 4% in the *Guardian*, 0% *Times* and 1% *Daily Mail*. Once more, most articles in the *Gleaner* were about negative effects of Islam. However, Catholicism, was not far behind regarding negative criticism or discourse.

Jamaica and UK encompass the necessity for intercultural dialogue, mutual understanding and respect of cultures. As religion is a cultural meme,[1] it is also relevant to this important agreement. However, this research showed a recurrent absence of inter-religious dialogue and freedom of religion in the four newspapers. Whether this can be extended to the public sphere, as a whole, requires further research. Freedom of religion and interreligious dialogue was among the least covered subject in all four newspapers: 0% and 3% respectively for the *Gleaner*; 0% and less than 4% for the *Guardian*, respectively; less than 2% for both in the times yet inter-religious conflict was 6%; and 0% and 1% for the *Daily Mail*, respectively.

1 Dawkins defines meme as a basic unit of cultural transmission or imitation. See Brodie (2011).

Discussion and conclusions

This study has confirmed that the two largest religions, Islam and Christianity, received more coverage in the four newspapers reviewed. Both were subjected to 'negative' reports albeit more articles underscored some positive aspects of Christianity, especially in Jamaica, comparing with Islam. Islam was almost never presented positively. These religions were followed by Judaism. Confucianism received zero coverage with the other religions following somewhere between the two. This may reflect cultural barriers to communication regarding the approach of these religions through the press printed in both countries.

The study also confirmed that the news sources are usually the same, despite the topics covered; in the case of religion, it is religious officials. Religious stories are also largely about the actions of religious officials though adherents of religions are frequently used as sources and they are subject of religious news. The results show that no significant differences occurred in the representation of religion across the two countries with similar histories and cultures. No major differences were found across the two countries in the so-called Quality and Popular newspapers. Scholarships were used to theorize and validate some findings. However, audience research and news production studies are necessary to enhance empirical insights in

the influences and potential effect the representation has on religions in these countries.

The similarities across both media systems and countries need to be highlighted. As pointed out earlier, both countries have interrelated histories as Jamaica was colonized by Britain. The development of press in Jamaica emanated in such colonization. Both countries have similar political system; both connected strongly to the Christian Church. While the two countries differ regarding state influence with the media, like in Britain, the print media in Jamaica tend to be politically aligned – although this alignment can and often changes. All these factors coupled with the fact that the four newspapers are also similar, might contribute to the largely similar representation of religion in them (HALLIN; MANCINI, 2005).

Media and religion have a lot in common. Since one may love them, other may hate them for what they are, stand for and represent. And we do not intend to make wordplay by using 'represent.' Concerning representation in media, many may argue that religions also 're-present' reality. Both have a form of 'sanctity'. For media, both freedom of the press (FOP) and freedom of expression (FOE) are sanctity. And it is from the very same FOE and FOP that the sanctity of freedom of religion (FOR) flows. It is ironic, however, that this study has found that there is not much public discourse on FOR. Freedom of religion unifies both the religious and the non-religious making

it, to some, more important that the inherent metaphysical sanctity with which adherents hold religion. On one hand, there are authors like Hansen et al. (1998) who posit, "The romanticised image on news workers as independent watchdogs challenging government and powerful vested interests may say more about a self-projected image than what remains a highly bureaucratic and less than critical professional practice" (HANSEN; COTTLE; NEGRINE; NEWBOLD, 1998). This is quite pointed and might be more of a generalization; on the other hand, it was the renowned economist, Amartya Sen who famously argued that there has never been mass famine where free media exist (GRIZZLE, 2018).

Therefore, in the end, it may not be about the media or religions by themselves that make representation of religion in media relevant or that has led to so many studies in this area. Certainly, for some adherents it is about their sacred religion. But perhaps it is also about the diversity, ethic, fairness, objectivity, balance, truth and professionalism (all ideals?) that are expected to emanate from the privileged and protected Fourth Estate, the media. If the media upholds these ideals, then fair representation of religion is a fair demand. The polemic lies in where this demand contravenes FOP. Public policy on cultural diversity and more specifically policies on pluralism and diversity in media must toe this line carefully.

The discussion about whether religions are promoted when others are

relegated or censored by mass media should be further studied. Another necessary discussion is whether religion and its communication by the mass media contributes to the emergence of barriers to communication. In this sense, this study is only a starting point. No closed conclusions are offered regarding whether one religion censures or forbids another. But there are questions and points of reflection, leaving the debate open.

Nowadays, for peace, it is necessary a religious pluralism with an appropriate balance between the elements of religion, culture, politics, globalization, technology and media, without or with fewer cultural barriers to communication. It is necessary to diagnose the cultural Barriers to Communication faced by different religions and in the media. The quick diagnosis of Cultural Barriers to Communication helps prevent conflicts as well as the implementation of policies, innovative communication strategies, as well as in conflict management and acceptance of multiple diversities (CHIBÁS ORTIZ; YANAZE; FLORES, 2019).

In general, even though it was not the main focus of this research, both countries presented similar Religious Cultural Barriers. The similarities between media systems and countries need to be highlighted. As we pointed out, both countries have interrelated histories, as Jamaica was colonized by Britain. The development of press in Jamaica emanated from this colonization. Both countries have similar political system; both connected strongly to the Christian Church.

Much of what we have today on religious representation in the press is constructed by and has behind it several cultural barriers, which can be re-evaluated. In any case, we recommend repeating comparative research such as ours in other countries, using qualitative-quantitative methodologies and diagnosing the Cultural Barriers to Communication that may be affecting the inter-religious and intercultural dialogue of the various media with its different audiences. This is necessary to build new, more culturally diverse cities and to provide the critical thinking and creativity of their citizens through the print press and digital media in a sustainable way. ■

[ALTON GRIZZLE]

Alton Grizzle is a programme specialist in the Media Information Literacy Sector (MIL) at the Communication and Information Sector of the United Nations for Education, Science and Culture (UNESCO). He has conceptualized and spearheaded many international initiatives connected to MIL and has published in this area. This article does not necessarily reflect the views of UNESCO.
E-mail: altongrizzle@gmail.com

[FELIPE CHIBÁS ORTIZ]

Associate professor of the Universidade de São Paulo (2015). Researcher of the Escola de Comunicações e Artes da Universidade de São Paulo. Doctoral degree in Communication Studies. Universidade de São Paulo (USP). Coordinator of the study group Toth-Criarcom (Creativity, Innovation, Communication and Marketing) and Representative for Latin America at Global Alliance for Partnerships on Media and Information Literacy (GAPMIL) of UNESCO.
E-mail: chibas_f@yahoo.es

References

BAHFEN, Nasya. The individual and the ummah: the use of social media by Muslim minority communities in Australia and the United States. **Journal of Muslim Minority Affairs**, London, v. 38, n. 1, p. 119-131, 2018.

BRODIE, Richard. "Memes" and "cultural viruses". *In*: VACKER, Barry (ed.). **Media environments**. San Diego: Cognella, 2011. p. 39-47.

CHIBÁS ORTIZ, Felipe. Media and Information Literacy (MIL) approach for sociocultural projects: a research on Cultural Barriers to Communication and Creativity in Brazil and Cuba and another countries. *In*: GLOBAL MEDIA AND INFORMATION LITERACY WEEK, 2017, Kingston. **Proceedings** [...]. Paris: Unesco, 2017.

CHIBÁS ORTIZ, Felipe; YANAZE, Mitsuru; FLORES, Valeria. Construindo cidades MIL com a metodologia das Barreiras Culturais à Comunicação e Criatividade: um estudo na Educação com jovens do Brasil e de Cuba (2019). *In*: YANAZE, Mitsuru; CHIBÁS ORTIZ, Felipe (org.). **Marketing, comunicação, tecnologia e inovação nas cidades MIL**. São Paulo: ECA-USP, 2019. p. 197-220.

CHUN, Christian W. EAP students co-constructing alternative narratives: classroom discursive representations of Islam and democracy. **TESOL Quarterly**, Alexandria, v. 53, n. 1, p. 158-179, 2018.

DODDS, Klaus; ATKINSON, David (ed.). **Geopolitical traditions**: critical histories of a century of geopolitical thought. London: Routledge, 1998.

ÉLMANO, Ricarte. The undeniable and growing. **Matrizes**, São Paulo, v. 11, n. 2, p. 289-294, 2017.

FIGUEIRAS, Rita. **A mediatização da política na era das redes sociais**. Lisboa: Alêtheia, 2017.

GRIERA, Mar; BURCHARDT, Marian. Religión y espacio público: el conflicto en torno a la regulación del velo integral islámico. **Papeles del CEIC**, Leioa, n. 2, p. 1-28, 2016.

GRIZZLE, Alton (ed.). **Gender-sensitive indicators for media**: framework of indicators to gauge gender sensitivity in media operations and content. Paris: Unesco, 2012.

GRIZZLE, Alton. **Assessing citizens' responses to media and information literacy competencies through an online course**: an empirical study and critical comparative

analysis of experts' views. 2018. Tese (Doutorado) – Universitat Autònoma de Barcelona, Barcelona, 2018.

HALLIN, Daniel C.; MANCINI, Paolo. Comparing media systems. *In*: CURRAN, James; GUREVITCH, Michael (ed.). **Mass media and society**. London: Hodder Arnold, 2005.

HANSEN, Anders; COTTLE, Simon; NEGRINE, Ralph; NEWBOLD, Chris. **Mass communication research methods**. London: Palgrave Macmillan, 1998.

HORRELL, David G.; O'DONNELL, Karen; TOLLERTON, David. Religion and the media in GCSE and A-level syllabuses: a regrettable gap and proposals to fill it. **British Journal of Religious Education**, Abingdon-on-Thames, v. 40, n. 2, p. 114-123, 2018.

HOSSEINI, S. H. Religion and media, religious media, or media religion: theoretical studies. **Journal of Media and Religion**, Abingdon-on-Thames, v. 7, n. 1-2, p. 56-59, 2008.

JOLLS, Tessa. Censura e adequação: um chamado de negociação para a alfabetização midiática. *In*: YANAZE, Mitsuru; CHIBÁS ORTIZ, Felipe (org.). **Marketing, comunicação, tecnologia e inovação nas cidades MIL**. São Paulo: ECA-USP, 2019. p. 361-373.

LEE, Alice. Uma estrutura MIL para notícias construtivas e o uso de informações para a construção de cidades MIL na Ásia, *In*: YANAZE, Mitsuru; CHIBÁS ORTIZ, Felipe (org.). **Marketing, comunicação, tecnologia e inovação nas cidades MIL**. São Paulo: ECA-USP, 2019. p. 243-255.

MAJOR religions of the world ranked by number of adherents. **Adherents.com**, [*S. l.*], 2007. Available from: https://bit.ly/39Zfzkr. Access on: May 25, 2010.

MURDOCK, Graham, GOLDING, Peter. Culture, communications and political economy. *In*: CURRAN, James; GUREVITCH, Michael (ed.). **Mass media and society**. London: Hodder Arnold, 2005. p. 60-83.

NEWBOLD, Chris. Approaches to cultural hegemony within cultural studies. *In*: NEWBOLD, Chris; Boyd-Barrett, Oliver. **Approaches to media**: a reader. London: Arnold, 2007. p. 21-43.

OBERIRI, Destiny Apukea; ELIF, Asude Tunca. A comparative content analysis of television and blog coverage of internally displaced persons in Nigeria. **The Social Science Journal**, Amsterdam, v. 56, n. 2, p. 168-182, 2019.

OZOLIŅŠ, Jānis Tālivaldis. **Religion and culture in dialogue**: East and West perspectives. Basel: Springer, 2016.

O'MAHONY, Eoin. Connecting the local and the global in post-secular urban settings. **Geographical Review**, New York, v. 109, n. 1, p. 3-26, 2019.

PACE, Enzo. System theory and religion. **Civitas**, Porto Alegre, v. 17, n. 2, p. 345-359, 2017.

PALOUTIZIAN, Raymond F. Psychology of religion in the world. **Pistis & Praxis**, Curitiba, v. 9, n. 1, p. 15-30, 2017.

RAJABI, Samira. Media portrayals of religion and the secular sacred: representation and change. **European Journal of Communication**, Thousand Oaks, v. 30, n. 2, p. 230-233, 2015.

SCHUDSON. Michael. Four approaches to the sociology of news. *In*: CURRAN, James; GUREVITCH, Michael (ed.). **Mass media and society**. London: Hodder Arnold, 2005. p. 172-191.

SEYMOUR-URE, Colin. **The British press and broadcasting since 1945**. Oxford: Blackwell, 1996.

SILK, Mark (ed.). **Religion on the international news agenda**. Hartford: Trinity College, 2000.

SUTU, Rodica Melinda. Religion and political system: representation of the Romanian orthodox church in the media coverage of the "colectiv" incident. **Journal for the Study of Religions and Ideologies**, Cluj Napoca, v. 17, n. 51, p. 100-114, 2018.

UNESCO. **Global Media and Information Literacy (MIL) Week 2017**: Unesco calls for papers and presentations. Paris: Unesco, 2017. Available from: https://bit.ly/2IQ2TjX. Access on: Aug. 29, 2017.

VINCZE, Hanna Orsolya. Religious references in Romanian and Hungarian news and comments on the refugee crisis. **Journal for the Study of Religions and Ideologies**, Cluj Napoca, v. 17, n. 51, p. 85-99, 2018.

VREESE, Claes H.; BANDUCCI, Susan A.; SEMETKO, Holli A.; BOOMGAARDEN, Hajo G. The news coverage of the 2004 European parliamentary election campaign in 25 countries. **European Union Politics**, Thousand Oaks, v. 7, n. 4, p. 477-504, 2006.

WHITE, Aidan. **To tell you the truth**: the ethical journalism initiative. Brussels: IFJ, 2008.

WILSON, Mark; WARNOCK, Kitty. **At the heart of change**: the role of communication in sustainable development. London: Panos London, 2007.

WIMMER, Roger D.; DOMINICK, Joseph R. **Mass media research**: an introduction. Boston: Wadsworth, 2006.

WORLD media speculates over pope's successor. **Daily Nation**, Nairobi, 12 fev. 2013. Available from: https://bit.ly/2x6PMYJ. Access on: Mar. 17, 2020.

ZELIZER, Barbie. The culture of journalism. *In*: CURRAN, James; GUREVITCH, Michael (ed.). **Mass media and society**. London: Hodder Arnold, 2005. p. 198-210.