



RELIGION AND SOCIAL --- COMMUNICATION

**Journal of the Asian Research Center
for Religion and Social Communication**

Vol. 1 No. 1 2003

- The Asian Research Center for Religion and Social Communication
James Kofski, mm

- The Role of Social Communication in the Protection of Cultural
Values and Religion of Indigenous Peoples
Franz-Josef Eilers, svd

- The Public Interest in Religious Broadcasting: A Case
Study of Korean Religious Cable TV
Rev. Kim Min-Soo

- Spirituality in the Indian Media
Keval J. Kumar

- Church Communication as a Research Concern of the
UPLB College of Development Communication
Ely D. Gomez & Ma. Stella C. Tirol

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INTRODUCTION

The purpose of the Asian research Center for Religion and Social Communication (ARC) is to stimulate and facilitate research and studies in the field of religion and communication in Asia. The center is supposed to be a facilitator and of help to all those working or intending to work in this field. For this, the center opened a specialized library with initially some 3,000 books and also produced a website <www.stjohn.act.th/arc> together with a newsletter. Scholars will find relevant information in these productions. The center is housed in Saint John's University (Bangkok).

The present yearbook is another attempt to develop this field of study. It contains some articles related to the center's concerns and gives further information on related books and publications. Also included are abstracts of papers either already presented in professional meetings, or in progress at the University of Los Banos College of Development Communication.

The yearbook is a simple beginning and we would be grateful for any proposal and contributions for later editions. We thank in a special way, the first ARC Director James Kofski who was called to another responsibility to his native US. He developed the ARC website and newsletter. We are looking forward to more scholars and interested students to contribute their studies on religion and social communication in Asia. In a world more and more determined by modern communications, the interface between these means and religion needs to be studied in greater depth. We should try to contribute this in any way possible.

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MESSAGE FROM THE NEW DIRECTORATE

I continue the work of Rev. James W. Kofski, the former director of ARC. Thanks to his effort and accomplishments the ARC is well established at St. John's university, Thailand. I am proud of this honor and feel easy to keep his office and ideal flow on.

I am the Founder Dean of St. John's Graduate School of Philosophy and Religion. It has so far only one program of study – the Ph.D. Program of Philosophy and Religion – which started formally on January 1st, 2003 We accept students with Master Degree from any field to continue the study of their subjects of Master Degree in the Philosophical and/or Religious prospective. That will be the themes of their Doctorate Dissertations. As now I add the responsibility of the ARC to that of my deanery, I would like to invite those who have already Master Degree of Mass Media or Communication of any kind to reflect over it philosophically and/or religiously, then write a Dissertation to earn Ph.D. Degree of St. John's, which is accredited by the Thai Government, thence by all governments of the World. The students may be anywhere in the World and their advisor(s) can be anywhere: we communicate through E-mail. Students and advisors have to come to the University only for the Dissertation Oral Defense. We need your interest and collaboration to enhance the researches on Religious Communication.

We are trying our best to facilitate your researches with books and advises. Please feel free to contact us and enjoy our services.

I would like to ask Rev. James W. Kofski to be the official advisor of our office and to continue his support to our works. Anyone of you who have interest in our ideal, please lend a hand.

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THE ASIAN RESEARCH CENTER FOR RELIGION AND SOCIAL COMMUNICATION

*James Kofski, mm**

Introduction

The Church needs new responses to address the “new culture” created by modern communications, Pope John Paul II said in his encyclical Redemptoris Missio (n. 37).

In the ensuing years the study of social communication, whose chief aims are no less than “the unity and advancement of (people) living in society,” has assumed growing importance in the Church. (*cf Communio et Progressio*, n. 1)

Anticipating the Pope's 1990 encyclical, the Church called for a “rigorous program of scientific research” to determine her effectiveness in social communication so she can best “deploy her resources so that they suit the importance of the tasks she faces throughout the world.” (*CP*, nn. 184, 185)

In response, Asian specialists meeting in Bangkok, Thailand, in a Roundtable on Church/Religion and Social Communication Research in Asia recommended setting up the Asian Research Center for Religion and Social Communication (ARC).

The ARC was launched in October 1999 under the Office of Social Communication of the Federation of Asian Bishops' Conferences (FABC). Hosted by Saint John's University in Bangkok, the ARC was funded by the Italian Bishops' Conference for its first year.

The ARC has set a challenging agenda of research into communication within the Church, with the larger society, and with other religions and cultures. These priorities are to be addressed in partnership with communicators throughout Asia.

New Research for a “New Culture”

There is no substitute for grassroots research, whose promotion lies at the heart of the Asian Research Center's task. One aspect of the ARC's agenda – disseminating the findings of new research – not only encourages individual researchers. It also helps partner research programs and institutions fulfil their particular aims and responsibilities.

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It is local Church members and other local researchers who are in the best position to research the “facts on the ground.” What are the people’s needs in a given parish, diocese or country? How can research help guide the Church and other institutions in setting priorities, planning appropriate responses and assessing how effective those responses have been?

Roundtable participants cited urgent reasons for the Church to engage in communication research. These include helping the Church to discover new expressions of faith, to promote peace and understanding among cultures and religions, and to improve the human condition by promoting social justice, equality and human rights.

For her part, the Church has acknowledged her wish “to let researchers know how eager she is to learn from their work ... (that) she herself may the better serve the process of social communication and use its means to the best advantage of all.” (CP, n. 184)

The ARC’s mandate for research falls within three priority areas, whose descriptions follow.

Communication within the Church

“Catholics should be fully aware of the real freedom to speak their minds which stems from a ‘feeling for the faith’ and from love.” (CP, n. 116).

Roundtable participants urged research into “Communication within the Church” as one of three priorities. Formation and basic skills training – e.g., using e-mail or surfing the World Wide Web – were seen as essential.

Participants also recommended research into communication patterns in the Church, leadership styles, and ways to foster awareness of Church documents and to implement their recommendations.

Leadership styles and priorities of Church leaders vary among individuals and countries in Asia. What are the advantages or disadvantages of each? How are the Church’s priorities and responses to local, national or international issues determined, and how are these communicated?

Given the Church’s personnel or the state of technology in a particular country, what training would be most appropriate, and for whom? How might this training be followed up? Which Church documents and teachings are most familiar? Controversial? In need of explanation?

Church, Communication and Society

“The total output of the media in any given area should be judged by the contribution it makes to the common good.” (CP, n. 16)

A second research priority is “Church, Communication and Society.” What communication roles in society seem most appropriate for the Church? What is the influence of charismatic groups?

How fully do lay people participate in the Church and in society? What are the Church’s responsibilities and responses toward local, national and regional issues?

The Church expresses special concern for the youth – their problems, vulnerabilities and hopes. How do these vary among socio-economic classes? From city to countryside? From one nation to another? How do young people view the Church?

What is the impact of music video channels and other new technologies on the values and lifestyles of the youth? On family structures? How persuasive are the mass media in general? What effort is the Church making in media education toward promoting a critical media audience and safeguarding Christian values in society?

Religion, Culture and Communication

“(The media) bring artistic and cultural achievements within the orbit of a great part of the human race. ... This is as authentic a mark of social progress as is the removal of economic and social inequality.” (CP, n. 49)

Since the Second Vatican Council the Church has shown greater interest in the many different cultures, philosophies and faith traditions found in the world. Roundtable participants’ third research priority, “Religion, Culture and Communication,” focuses on the role of religion and its modes of communication in the various cultures.

How can social communication help to promote interreligious dialogue? How can the media foster greater religious understanding? What is the relationship or mutual influence between religion and communication – interpersonal, mediated, folk or traditional? What is the role of religion and religious expression in culture and communication?

How are houses of worship and religious institutions used or shared to foster religious harmony? How well do adherents of different traditions understand one another’s faith and popular festivals?

When disharmony erupts between groups along ethnic, secular or even religious lines, how can common religious values provide an impetus for reconciliation rather than division?

A “Microcosm” of the Research Center

The Asian Research Center’s website sets out a microcosm of its programs and services. To help stimulate new research into issues involving social communication, the site, at <http://www.stjohn.ac.th/arc/>, presents research from more than 30 Asian countries on some 40 topics. Sites include links to nearly a dozen Catholic universities in Asia.

The page also includes links to significant Church documents, especially those on communication, and to the FABC and other Asian Church web sites.

The site also features a “Researcher’s toolbox” with tips on how to begin a research project, “Other useful sites” such as United Nations agencies for background information and overviews, a look at “What’s new” at the ARC, and a guest book.

The ARC publishes a quarterly bulletin, *Media, Religion and Culture*. The bulletin calls attention to research presented at greater length on the ARC web site on such themes as refugees and the displaced, persons with HIV/AIDS, peace studies, globalization, the environment and human rights. The bulletin also reports on just-completed research and new acquisitions for the ARC library.

The Asian Research Center maintains and updates a specialized library of more than 3,000 volumes on religion and social communication, many perhaps one of a kind in Asia. The collection aids scholars seeking to do background research before beginning their fieldwork.

The ARC continues to expand its contacts and explore new avenues to help stimulate original research on religion and social communication in Asia. The center promotes links among researchers in the field and seeks new opportunities to collaborate with other research institutions. It also encourages educators to guide students toward appropriate research topics.

The ARC also tries to identify groups that could help to develop concrete research proposals and could provide funding to conduct research and publish the findings.

Look to the Future

Suggestions and examples of how to plan and execute a research study (cf “Researcher’s toolbox” on the ARC web page) might appear oversimplified to some prospective researchers. The ARC is studying possibilities to help provide a more comprehensive introduction to research. The latest innovation in Information Technology might look exciting, but it will be available to only a few. Basic skills training might be more beneficial in many cases. Possibilities include joint training programs in Bangkok or scholarships elsewhere for promising new researchers.

The Asian Research Center could also sponsor symposia on timely issues involving religion and social communication. Acknowledged experts and others could be invited to submit papers, with conference proceedings to be published afterward. A meeting to study how interreligious dialogue could help to bring Asia’s faith traditions together to foster peace and mutual understanding, for example, might provide valuable insights. In another example, researchers studying popular images could assess aspects of the Church’s image in the mass media.

Conclusion

The Second Vatican Council declared that “Wherever men are to be found who are in want of food and drink, of clothing, housing, medicine, work, education, the means necessary for leading a truly human life, wherever there are men racked by misfortune or illness, men suffering exile or imprisonment, Christian charity should go in search of them and find them out, comfort them with devoted care and give them the helps that will relieve their needs.” (*Apostolicam actuositatem*, n. 8) Such an outreach would deliver a resounding message in promoting the chief aims of social communication – “the unity and advancement of (people) living in society.” (*CP*, n. 1) Good research is like a good homily: it not only informs, it also urges to action. It is to be hoped that the efforts of the ARC will aid the Asian Church in “urging all (people) to use the media to serve both the progress of (people) and the glory of God.” (*CP*, n. 186)

THE ROLE OF SOCIAL COMMUNICATION IN THE PROTECTION OF CULTURAL VALUES AND RELIGION OF INDIGENOUS PEOPLES

*Franz-Josef Eilers, svd**

The title given to this paper – “The Role of Social Communication in the Protection of Cultural Values and Religion of Indigenous Peoples” – seems to have a negative connotation: cultural values of indigenous people are assumed to be threatened, to be in danger of being lost one way or another. Such an approach is understandable if, e.g., one considers the suppression and treatment of at least 200 million Dalits in South Asia. The media also play a role in such a negative scenario, but the fact that they might contribute to the threat should not sideline the fact that they also afford benefits to indigenous cultures such as:

- a) documentation for younger generations and people outside geographical boundaries to appreciate and learn about them;
- b) tourism promotion, benefiting commerce and employment, and
- c) spread of knowledge, thus widening horizons and appreciation for different cultures.

The expression “indigenous peoples” needs further clarification. According to dictionaries, it means: *originating in a particular region, aboriginal, native in a certain place which might be and in many cases is a minority to be defended and protected*. This places them in many ways on a level with “ethnic minorities,” although there is an important difference. Whereas indigenous people are assumed to be geographically on their “own soil” and ground, ethnic minorities very often have been placed from outside into already existing societies or societal systems. Being different from the dominant population, they are in danger of being marginalized or easily suppressed.

Need for analysis

In a time of rapid globalization dominated and moved by modern mass media, both ethnic and indigenous minorities and their cultures, values and religions are in fact easily challenged. Already in the words and language used by the media in describing such groups negative feelings and beliefs surface, as Teun A. van Dijk has convincingly shown for ethnic minorities:

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“Beyond a superficial content analysis of isolated words, a detailed discourse analysis may provide insight into the underlying mechanisms of how discourse embodies ethnic stereotypes and attitudes, and at the same time, how the minds of recipients are ‘managed’ by such discourse structures. Overall we have found that both the meanings and the formal structures of text and talk in general, and of news in particular, tend to favor the in-group and often derogates or problematizes the out-group.” (2000, 41 f)

It thus becomes clear that one must first analyze how the media in a given situation reflect and present indigenous people, especially their values and religion. In addition, one must clarify what we mean by “cultural values” of an indigenous society. Are all values to be equally protected or to be considered equally endangered? How are the religion and religious practices of indigenous people described and possibly valued? How is their worldview seen and presented?

Values are not museum pieces that have to be preserved by all means. There are certainly some that are essential and specific for the functioning and growth of indigenous people. But who determines what has to be protected or what has to be merged or renewed in the light of new developments or other cultures or so-called “cultures” that are trying to dominate? Religion or relation to a higher being is deeply rooted in any culture. How are religious convictions flowing from the overall worldview lived out? How do religious convictions flowing from the great religious traditions such as Christianity relate to and influence or even incorporate already existing “traditional” beliefs?

Compared with ethnic minorities, indigenous peoples seem to be in a different situation for “defense” and protection as they are assumed to be the original inhabitants of a given place. They might trace their own presence back centuries or even further in history. This alone makes them different from ethnic minorities such as migrants, immigrants, contract workers or others coming from different cultures or lifestyles as “newcomers” who seem to sometimes “disturb” or even threaten a given culture and society. Are their values to be protected, or do they have to adapt themselves to the society they are entering? Do indigenous peoples have more rights or even an obligation to defend their values since they have been “at home” for centuries?

Communication as lifeline of society

In further reflecting on the relation between social communication and indigenous peoples, it will be helpful to go deeper and to address the issue in a general way before coming to more concrete considerations on how to protect or rather promote cultural and religious values of indigenous peoples in a mass media-dominated global world.

It is to the credit of the preparatory commission for the Council document "Inter Mirifica" of Vatican II that it coined and promoted the expression "social communication." In a footnote to the proposed Council text it said that expressions such as mass media, media of diffusion or audio-visual media are not sufficient to express what the Church is concerned about. Therefore they proposed the new expression *social communication*, which refers in a special way to the societal role of communication.

Social communication is concerned about communicative processes within any human society, about communication in and of human society with all its means and ways to share information, feelings and concerns. No society can exist without the binding and formative elements of communication. People talk and share with each other; political, legal, economic and cultural structures live and are based on communication. Politicians talk and try to convince others, but they are also influenced by the will and needs expressed by "their" people communicating with them. The same holds true for creating rules and regulations leading to legal structures and for dealing with economic affairs.

Culture promotes the expression of human communication in many ways. All people, especially artists, express insights, feelings, emotions and expectations by communicating in word and deed. Traditions and ways of living develop by people communicating with each other in many ways and on many levels. At the same time, however, ways of communicating are shaped and determined by the technical and cultural means available to a given group. If communication within a culture is attacked, the whole of society is in danger – which is often the case in the world today.

Undoubtedly there are many values in any culture. Anthropologists try to study and describe these values and their respective expressions. One important way in which they are expressed in Asia is through the arts – stories, plays, songs and dances – which the Pastoral Instruction *Communio et Progressio* (1971) calls "traditional folk arts" and an expression of "an ancient national inheritance"

(no. 51).

Along the same lines, the Apostolic Exhortation *Ecclesia in Asia* says that "narrative methods akin to Asian cultural forms are to be preferred" since "the proclamation of Jesus Christ can most effectively be made by narrating his story as the gospels do." The Church should "be open to new and surprising ways in which the face of Jesus might be presented in Asia." This is especially recommended for the initial stage of the evangelization process. For catechetical instruction, too, an "evocative pedagogy, using stories, parables and symbols so characteristic in Asian methodology in teaching" is recommended (no. 20). In a time of globalization, however, such an inheritance is often endangered. As Pope Paul II writes in his message for World Peace Day 2001:

"The flow of images and speech on a global scale is transforming not only political and economic relations between peoples, but even our understanding of the world. It opens up a range of hitherto unthinkable possibilities, but it also has certain negative and dangerous aspects."

The Pope states that "ours is an era of global communication, which is shaping society along the lines of new cultural models which more or less break with past models..." For Asia, he states in *Ecclesia in Asia* (no. 39) that "a cultural globalization, made possible by the modern communications media, ... is quickly drawing Asian societies into a global consumer culture that is both secularist and materialistic. The result is an eroding of traditional family and social values which until now had sustained peoples and societies." (no. 11)

But can and must social communication, and especially the modern mass media, not only protect but also promote cultural values of indigenous people? Looking at the whole spectrum and all the means of *social communication*, there are numerous ways to protect and even develop cultural values of indigenous people without denying the fact that throughout the history of humankind cultures have influenced and sometimes dominated each other and thus have grown into new expressions of their identity.

Strengthening cultural and religious values

1. The Pastoral Instruction *Communio et Progressio* refers to the "cultural potential of the media" in their "service to the traditional folk arts of countries where stories, plays, song and dance still express an ancient national inheritance" (no. 51). If communication is in the very fiber of society, one way to protect and develop cultural values is to strengthen traditional ways of communicating and their artistic expression. Interpersonal communication is one important means. Talking to each other and telling stories, including rumors, are at the heart of daily life, especially of simple people. Song, ritual and drama are other forms of traditional communication. If the value of such "grass root" communication is recognized, promoted and developed, people will become more conscious of their own heritage and will not be easily swayed from it. They will also learn to incorporate positive values and religious convictions and practices from other cultures for their own enrichment.

This approach is also consistent with social communication theory supported by James Carey's distinction between transmission models and the ritual model of communication. The latter holds that beyond mere transmission of information, communication has a ritual function in strengthening and confirming societies in their day-to-day living and the rituals related to it. In the ritual model, communicating with each other does not just transmit information and data but rather confirms and accompanies ways of living and thinking of people and societies. The role of ritual communication is to strengthen and maintain the fiber of society. Rituals are part of human life and are essential expressions of religious convictions and practices.

Despite the rapidly developing field of "intercultural communication," concerned about communicating *between* cultures, there are hardly any studies in the related field of "ethnocommunication," or communication *in* culture, where the role of communication within a given cultural group is studied and described. It should be our responsibility to first strengthen the existing bonds and ways of social communication within a minority or tribal group. This way people could in the spirit of Paolo Freire become more "conscientized," i.e. become more aware of their own dignity and their own capability. They become more confident to stand their ground, more confident of their own values and experiences. They also become more aware of the value of their own artistic heritage and potential and become more willing to "fight" for it.

One example of such an approach was the celebration of "Indigenous Peoples' Sunday" on Oct. 14, 2001, in the Philippines with the theme "Renewal of Philippine Society Through the Strengthening of Indigenous Peoples' Communities." The *CBCP Monitor* (Vol. V: No. 20, Oct. 7, 2001), official publication of the national Bishops' Conference, wrote on this occasion: "*If the indigenous peoples of the Philippines have not been treated as well as other more established groups of the country and the government is slow in responding to their needs, they are now beginning to wake up to the fact that they will be listened to only when they themselves are strengthened and act as communities. Hence the theme of this year's celebration. They will contribute much to the renewal of Philippine society only when they become strong as communities, very much like what is happening today in dioceses where the BECs ('Basic Ecclesial Communities') are asserting themselves precisely as communities.*"

This strengthening of the self-confidence of indigenous peoples includes especially the strengthening of traditional ways of communicating and their artistic expression. More precisely this could include:

- a. promoting and encouraging traditional rituals and cultural shows, especially involving the young;
 - b. encouraging religious celebrations incorporating traditional forms, and
 - c. promoting cultural expression in small media such as posters, newsletters and community radio on the local but also regional and national levels.
2. *Communio et Progressio* indicates a further way to help indigenous people not only preserve and protect their cultural heritage but even spread it and make it more known to the outside world by using modern media to make their "achievements known more widely. They can record them so that they can be seen and heard again and again and make them accessible even in districts where the old traditions have vanished. In this way, the media help to impress on a nation" – a cultural group – "a proper sense of its cultural identity and, by expressing this, delight and enrich other cultures and countries as well." (no. 51) Concrete steps in such a direction could include:
- a. establishing contacts with or befriending the mainstream media to ensure coverage of indigenous productions;
 - b. striving for coverage by the mainstream media;
 - c. training for media relations;
 - d. seeking to dialogue with media professionals, and
 - e. extending, wherever possible, pastoral care for Christians working in the media.

3. The rapid development of modern communication and information technology (IT) will also affect indigenous people. Yes, there is still the frequently mentioned "digital divide" between those who have IT and those who have not – yet. Despite this, however, the "intrusion" of modern means of communication into indigenous and tribal societies cannot be avoided. Maybe it should not be seen only as a threat, but rather as a challenge to encourage young people to learn these techniques and at the same time to strengthen their traditional values and religious convictions.

Despite the tensions, this could also be a chance for the "many" to combine the old and the new in a responsible and creative way. The Asian communication bishops at their annual meeting in 1999 on Megatrends Asia listed, besides the eight trends of John Naisbitt, an additional trend: "from traditions to options." Young people today no longer grow up with traditions but with options. From this the bishops formulated the following challenges:

- “1. Christian communication should show the value of traditions but at the same time also help to discern new developments.
2. Especially young people need guidance in a more and more diversified society. Christian communicators should be their companions and guides, and not interested only in material or financial gain from their operations.
3. In the modern communication situation, where the news is available to everybody at an instance, journalists and Church leaders are not anymore just ‘gatekeepers’ who determine what reaches the audience. They must be ‘guides’ through the jungle of options, inspired by the principles and visions of Christian faith.”

Ways to bridge the “digital divide” and take up the challenge of modern technologies could include:

- a. religious institutions setting up cyber cafes, Internet cafes for individuals and families who have no personal on-line access;
- b. developing computer terminals in strategic locations that are easily accessible to the public;
- c. donating computer terminals to schools, and
- d. providing affordable Internet access cards as, for example, in the Philippines for the Church-owned CBCPNet.

4. Modern mass media in their all-pervasive way can and do contribute to “new forms of behavior,” as *Ecclesia in Asia* notes. This also means that “their beneficial effects can any time be outweighed by the way in which they are controlled and used by questionable political, economic and ideological interests. As a result, the negative aspects of the media and entertainment industries are threatening traditional values, and in particular the sacredness of marriage and the stability of the family. The effect of images of violence, hedonism, unbridled individualism and materialism is striking at the heart of Asian cultures, at the religious character of the people, families and whole societies. This is a great challenge to the Church and to the proclamation of her message”(no. 7). There are two ways to react to such a situation:

A. If in a given situation indigenous people are marginalized, misrepresented or even offended, it is not enough to react through only one medium. There should be rather a concerted effort using a combination of approaches such as:

- making a clear and authoritative statement to clarify the situation;
- trying to convince journalists about the real concern, or
- developing a publicity campaign with actions, posters or other alternative means to convey the message.

Sometimes a public relations campaign is needed over an extended period of time to change opinions, attitudes and approaches. Much has been done in some places to create greater awareness of indigenous people and to improve their image and situation in their own country, for example the aborigines in Australia and the Maori in New Zealand.

B. In a more confident and less defensive way we should also see the possibility of making the values of indigenous people known beyond their own cultural group and environment. The mass media can help spread knowledge about indigenous cultures so that they can be appreciated by more people besides tourists, who might only nourish their curiosity. The mass media not only endanger indigenous values; they can also help make them known to a wider audience so that more people can appreciate them. Thus they can also become an inspiration for the dominant culture. They can even play an integral part for the majority and help unite, enrich and strengthen a divided world that is desperately looking for meaning and genuine values.

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**THE PUBLIC INTEREST IN RELIGIOUS BROADCASTING:
A CASE STUDY OF KOREAN RELIGIOUS CABLE TV**

*Rev. Kim Min-Soo**

The globalization of media in the West since the late 1980s has had a considerable impact on the media sectors of other countries. Media globalization has been facilitated by factors such as global democratization¹, ongoing deregulation and an unprecedented advance in communications technology. A neoliberal economy accompanied by the end of the Cold War has engineered greater mobility of capital, technology, information and so on in a borderless world, forming a global marketplace. Media deregulation as a global trend has accelerated media concentration, resulting in a global media monopoly in the few hands of a few. The convergence of broadcasting, telecommunications and computer has promoted the trend toward deregulation and has reinforced global networks through which various media content can be traded within the compression of time and space. These global phenomena have allowed transnational media corporations (TNMCs) to expand their influence on a global scale.

The global expansion of TNMCs has resulted in radical changes in the patterns of global communication and global culture to open up new markets. Since the early 1990s, Korea has implemented not only the liberalization of its advertising market but also the deregulation of broadcasting and telecommunications. The new Unified Broadcasting Law (UBL) allows foreign media companies to invest up to one-third in Korean cable and satellite industries.

The restructuring of the Korean media environment due to media globalization has also encouraged Korean religious organizations to establish their own broadcasting systems to further their religious interests. Three religions in Korea – Catholicism, Buddhism, and Protestantism – have invested in radio, Cable TV, satellite and Internet broadcasting systems. It is worth noting that Korean religious broadcasting plays a significant role as an alternative to mainstream broadcasting, which seems reluctant to portray the marginalized such as the disabled and the senior citizen or to offer much programming in the public interest. Nevertheless, most Korean media policy decision-makers and media practitioners are willing to apply market logic to religious broadcasting to compete with general programming.

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In reality, Korean religious cable broadcasting is still in its infancy. The Korean cable TV industry itself has been suffering from accumulated debts since the economic crisis in Asia began in late 1997. Korean religious cable systems are no exception. Advertising revenues and donations are both limited, not only because the custom of making donations in Korea is little developed, but also because conglomerates are reluctant to advertise. Religious cable systems also have the added disadvantage of having to share their cable reception fees due to smaller audiences than other cable systems.

This paper aims at emphasizing the public interest in Korean religious broadcasting to help media decision-makers and media practitioners recognize that, for religious broadcasting, social responsibility is more appropriate than market or competition logic. It sheds light on the public interest, which has been exercised in Korean society through the ideologies and programs that religious broadcasting systems provide. To do this, the paper first examines the way in which media globalization in the West has affected the Korean media industry, especially the development of Korean religious broadcasting. Secondly, it explores the characteristics of Korean religious cable TV from three perspectives: type, regulation and function. Finally it proves, through an analysis of ideologies, programming and program content of Korean religious Cable TV systems, that the public interest is constantly served by them.

I. Media Globalization of Korea and the Development of Religious Broadcasting

The globalization of Asia is heavily owed to two key factors: political reform and innovations in communications technology². Political transition in an Asian context is very sophisticated because it not only implies political democratization, it also connotes geopolitical change due to the incessant ideological conflict between China and Taiwan or between South Korea and North Korea. This change has had a massive impact on the mass media systems of Asia, inducing a close relationship between foreign media transnational corporations (TNCs) and Asian media markets. The introduction of new communication technologies, such as cable and satellite television and computers, has also fostered globalization of the mass media in Asia. The rise of satellite television is part of the general process of globalization of the mass media, which includes program trades, diffusion of program formats and joint ventures (Chan, 1994; Negrine and Papathanassopoulos, 1990).

In the case of South Korea, political democratization and the resultant media privatization were initiated in 1987 by then-President Ro Tae-Woo (1988-1991). Since then South Korea has entered an era of globalization in which Korean broadcasting systems have been restructured by opening diverse channels of public, commercial and religious broadcasting. First of all, the privatization of the broadcasting system resulted in the 1991 licensing of the Seoul Broadcasting System (SBS), a privately owned commercial network. This means "a full-scale return to commercial broadcasting after a decade of duopoly by two public broadcasting organizations, the Korean Broadcasting System (KBS) and the Munhwa Broadcasting Corporation (MBC)" (Kim, 1996, p. 92). Secondly, the liberalization of broadcasting led to an era of the specialization of radio formats (Kang and Kim, 1994). The trend toward the specialization of radio systems established several new radio stations in the early 1990s, including the Pyonghwa Broadcasting Corporation (PBC), the FM radio station operated by the Catholic Church, and the FM radio station of the Buddhist Broadcasting System (BBS) (Kang and Kim, 1994). Thus, Korea has constructed pluralist-religious radio broadcasting systems with the Christian Broadcasting Systems (CBS)³. All three religious radio systems are operated as nation-wide networks that broadcast both religious and commercial programs, relying on revenues from advertising and donations.

In addition, the liberalization and privatization of mass media facilitated by the Kim Young-Sam government (1992-1997) brought about the introduction of new media. The Kim government initiated a campaign of "segzehwa" (the Korean term for globalization) to cope with global trends (Korea Central Daily, Mar. 7, 1995). With regard to mass media, in 1995 the government introduced local private television broadcasting as well as new media such as multi-channel cable television and DBS (Direct Broadcasting Satellite) as a "segzehwa" strategy of broadcasting. The initiation of these new media services in Korea stemmed from three major sources: the sophisticated and fragmented information needs of the people, the introduction of recent technological developments, and the curbing of cultural dependence caused by the spill-over of DBS from Japan and Hong Kong (Kim and Kim, 1994).

A cable television system in Korea was launched under "a government-driven tripartite system" dividing the cable TV industry into three distinct business sectors: program providers, system operators and network operators (Lee, 1998, p. 4). Under this system, 20 cable TV program providers, 54 cable system operators and six network providers were chosen, and 29 cable TV channels were provided. The following 11 fields of programming were allocated among program providers: news, movies, sports, culture, entertainment, education, music, children, women, transportation and tourism, and religion. The existing religious organizations, which had already invested in radio broadcasting, expanded their media ownership

to become program providers. Thus, they occupied three of the 29 Cable TV channels: PBC TV (Channel 33), BTN (the Buddhist Television Network, Channel 32) and KCTS (the Korean Christian Television Network, Channel 42).

Most recently, religious services through Internet and satellite broadcasting have been rapidly emerging. PBC TV and BTN plan to establish this new media. KCTS is operating an Internet broadcasting service (Jesus Internet TV: www.jesus.or.kr). Furthermore, the Protestant Church not only is considerably interested in Internet broadcasting⁴ but also has two satellite broadcasting systems, Oriental Satellite Christian TV (CTV) and Christian Satellite Broadcasting (C3TV). Especially, religious broadcast practitioners are stimulated to (re)invest in both Cable TV and satellite TV broadcasting services because the Unified Broadcasting Law (UBL) approved in December 1999 mandates that cable system and satellite operators provide channels for religion. This mandate suggests that cable system and satellite operators make at least three channels available for religious use (Article 5, 70, 3). The following table demonstrates the scope of religious broadcasting systems in Korea, including both radio and Cable TV.

Representative Religious Broadcasting Systems of Korea

Religion	Radio (FM)	Cable TV
Catholicism	PBC	PBC TV (Ch 33)
Buddhism	BBS	BTN (Ch 32)
Protestantism	CBS	KCTN (Ch 42)

Consequently, the rise of Korean religious broadcasting systems using multi-media and multi-channels has stemmed from the impact of media globalization on existing religious institutions. This development, in a sense, is related to the sophisticated religious situation of Korea: rapid proliferation of the religious population during the compressed modernization and industrialization of the 1970s and 1980s, and religious pluralism tolerating the coexistence of different religions. Therefore, diversified media ownership by different religious organizations is not unusual in Korea. As stated by Heuvel and Dennis (1993), this environment of pluralist-religious broadcasting is not found in other Asian countries.

II. The Characteristics of Korean Religious Cable TV

The rise of the Korean Cable TV industry has allowed more alternative organizations access to television channels as suppliers of information and culture, and at the same time has increased choices for receivers. Religious bodies participate positively in the Cable TV broadcasting industry as program providers. Their ownership of Cable TV reflects not only their religious interests such as evangelism, mission or enlightenment, but also the social accountability of religion toward universal human redemption through broadcasting as an open public

sphere. Korean religious Cable TV plays a particularly important role in restoring and sustaining the public sphere, which has deteriorated with the accelerated commercialization of mainstream broadcasting. This function of religious Cable TV appears to be particular to Korea compared with other countries. The following sections illustrate several characteristics of Korean religious cable broadcasting. These characteristics, moreover, help to account for how Korean religious Cable TV serves to heal and uplift the public interest.

1. Korean Religious Broadcasting Controlled by Institutional Religions

Religious broadcasting has been institutionalized in many different ways since 1921 when KDKA invited Pittsburgh's prestigious Calvary Episcopal Church to use the new technology of radio.⁵

White (1994) singles out four dominant models of religious broadcasting:

1. Religious broadcasting as part of the public service system.
2. Religious broadcasting of revivalist evangelical movements.
3. Religious broadcasting controlled by, and serving the needs of, an institutional church.
4. Religious broadcasting as "alternative" media and protagonist of social change.

Although introducing four approaches to religious broadcasting, he argues that "no particular religious broadcast operation incorporates a specific model in all its details" and that "in reality, there is often a fusion of some aspects of the models" (ibid., p. 3). According to his models, Korean religious broadcasting might fall within models 3 and 4, but showing a hybrid model that mixes the two.

First of all, three representative institutional religions of Korea – Catholicism, Buddhism and Protestantism – have established their own Cable TV systems. One reason for religions establishing their own systems might be the scarcity of religious presentations in mainstream broadcasting. It is generally known that broadcasting should not advocate any particular group or thought out of respect for fairness and the public. Thus, the primary audience for religious broadcasting consists of the faithful who maintain membership in religious organizations. Some programming, however, is aimed at marginal or lapsed members. "A further objective is to foster a sense of public solidarity among church members and promote horizontal communication among local congregations and church organizations" (ibid., p. 5).

The other model of Korean religious Cable TV is alternative media, but not as protagonist of social change. White's fourth model is based in part on a critique of the broadcasting model of the institutional church as well as the dominant structure of the mass media. This model is rooted in Latin America, where alternative broadcasting stations take a holistic approach to evangelization. Here, evangelization means "not just the conversion of individuals or the expansion of an institutional church, but the transformation of culture and society according to the demands of the Gospel" (ibid., p. 6). In the Korean case, however, religious broadcasting does not object to, but advocates and maintains, existing institutional religions. Instead, Korean religious Cable TV plays a role as an alternative for the marginalized whose voices may be excluded from mainstream broadcasting. For instance, it includes a variety of programs focusing on children, the sick, the disabled, the elderly, the poor and so on.

As noted above, Korean religious Cable TV is sponsored by institutional religions and at the same time performs as alternative media. In this regard, it is different from European religious broadcasting systems that have been accepted as part of the public service system. For instance, British evangelicals are obliged to submit their programs to Public Service Broadcasting (PSB) of the BBC. In addition, Korean religious Cable TV is distinguished from evangelical broadcasting controlled and financed by religious revivalist movements that are relatively independent of institutional churches. For example, the electronic churches of evangelists in the U.S. have profoundly influenced both the Christian community and the secular public, syncretizing religious faith with technological optimism (Schultze, 1991). As another example, EWTN (Eternal World Television Network) – founded by Mother Angelica, a determined Poor Clare nun from Alabama in the U.S. – narrowcasts only to Catholics with direct missionary programs of a conservative religious nature.

Unlike these American electronic churches, however, Korean religious Cable TV systems provide not only direct evangelization programs for religious members but also indirect missionary programs for the general public, for example for the marginalized.

2. The Regulatory Aspect of Korean Religious Cable TV

According to UBL, the new broadcasting law of Korea, "broadcasting should not make any differences in programming in terms of gender, age, occupation, belief, religion, class, region, race, and so on." (Article 1, 6, 2). However, "there is an exemption for broadcasters who air programs for the purpose of evangelization or missionary works" (ibid.). With regard to media ownership, "broadcasters should own within 30% of the whole stocks" (Article 2, 8, 2), and "it is available for broadcasters who invest for the purpose of evangelization or missionary works" (Article 2, 8, 2, 3).

Furthermore, UBL mandates that “both cable system and satellite operators should provide channels for religious broadcasting in the purpose of evangelization or missionary works” (Article 5, 70, 3). It is obvious that these articles related to religious broadcasting give religious institutions good reason to participate in broadcasting. For example, the obligation to provide religious channels on cable and satellite TV is one of the epochal measures for the growth of the religious broadcasting industry.

A closer look at the articles, however, reveals a certain premise in religious broadcasting. The articles repeat the idiom, “for the purpose of evangelization or missionary works.” This means that UBL, along with broadcasting policy decision-makers and most broadcasters, conceives of religion in a limited sense. That is to say, for UBL the purpose of religion appears to be understood as individual redemption in which the social dimension is excluded.

This narrow meaning of religion is still common in Korean society. Whatever UBL mandates in religious broadcasting, however, current Korean religious Cable TV systems pursue the public interest through indirect missionary programming for the marginalized beyond individual salvation. In this sense, Korean religious broadcasters conceive of religion more broadly as an important public value and thus part of its public mandate.

3. The Role of Korean Religious Cable TV in the Public Interest

3.1 The Public Interest in Broadcasting

Broadcasting is both a privilege and a responsibility due to its massive social influence. It thus is mandated to serve the public interest. The problem, however, is that the “public interest” has never been adequately defined and spelled out because of factors such as class interest and the explosion of new media. For the ruling class and the wealthy, for instance, the public interest involves maintaining law and order and affluence. For the poor and oppressed, by contrast, the public interest involves social restructuring and a redistribution of wealth and power. Yet it is possible to articulate a concept of the public interest in this context if one assumes that the public interest is to further democracy under social responsibility. To further the democratic public interest, “each individual would have to be provided with an equal opportunity to participate in the political process and to advance economically and socially” (Kellner, 1990, p. 185). This version of the public interest requires equal access to education, information and the media of public debate. To advance social responsibility, the broadcast media should be an instrument not for private interests but for the good of the whole society.

Another difficulty in articulating the public interest derives from the rapid proliferation of cable, satellite television and the Internet, with a convergence of broadcasting and telecommunications. Nevertheless, the last thing to change is a maximization of audience interest. In an age of multi-media and multi-channels, the concept of the public interest is not based on universal services and non-violent and non-sexual content but on balanced distribution, approachability, uniqueness, autonomy, minority rights and so on (Yu, 1997). The advances of communications media, therefore, will increasingly emphasize the sovereignty and interests of its audience.

As a result, the field of the public interest must embrace marginalized persons such as the disabled and the elderly because, while they are a social minority, they still have the right of access to and participation in broadcasting. Thus, religious broadcasting can serve the public interest by playing a social role for the marginalized.

3.2 Korean Religious Cable TV and the Public Interest

Korean religious cable broadcasting differs from that in other countries. It plays an important role in serving the public interest of Korean society by offering indirect missionary programs for the general public. This function is profoundly required, for Korean society is exposed to unlimited competition brought about by media globalization. UBL, the new broadcasting law, is oriented toward deregulation policies that empower the Korean broadcasting industry to reinforce competition against other countries' TNMCs on a global scale as well as among domestic media industries. Under UBL, foreign ownership allowed in Korean Cable TV and satellite broadcasting industries has risen from 15% to 33% (Article 2, 14, 2). Thanks to this change, American Cable systems such as HBO, Discovery and CNBC, AXN, a Japanese Cable TV channel, and American transnational film corporations such as Walt Disney and Fox are reportedly planning to rush into the Korean broadcasting market soon. UBL also permits cross-ownership as well as vertical and horizontal integration in cable and satellite broadcasting system ownership by press companies and conglomerates (Article 2, 8). Multiple ownership of cable TV industries like MSO (multiple system operator) and MPP (multiple program provider) is emerging along with an expectation of synergy effects in terms of economy of scope.

As a result, these changes in Korean broadcasting might raise concerns of both global and local dimensions. One concern is a monopoly of media ownership. Another is dependence of the domestic media market on foreign capital. These concerns might be realized through excessive competition among media industries while trying to implement an incessant privatization policy of the public sphere in which the public and the public interest can be guaranteed. Therefore, the existence of religious broadcasting in Korea is expected to restore the public sphere and then vitalize the public interest.

Serious competition among broadcasting industries since the recent new broadcasting status has brought about unadulterated commercialism. The three terrestrial TV channels, KBS, MBC, and SBS, focus on teenagers and young adults rather than all age groups. They have too many entertainment programs, and their dramas tend toward the immoral. The quality of their programs is excessively low. They have thrown away public morality and social responsibility for sensationalism, tainting all the programs with immoral and low-grade content only to raise viewer ratings.

Audiences appear more like hostages to TV ratings and are systematically deprived of choice. In the case of Cable TV, music TV channels such as m.net (MUSIC NETWORK INC: Channel 27) and KMTV (Korea Music TV: Channel 43) tend to introduce music videos containing violent and sexual content to attract the youth. Movie channels such as OCN (Oriental Cinema Network: Channel 22) and Catch One (Orion Cinema Network: Channel 31) air more provocative and sexual movies than other channels. It is obvious that the recently restructured broadcasting environment has led the Korean broadcast media further into commercialization and to a decline in the public sphere. In addition, the increasingly market-led orientation of the Korean broadcasting system has facilitated an increase in sexual and violent content and has perpetuated the gap between the rich and the poor.

UBL obviously seeks to mandate fairness and the public interest in broadcasting. "Broadcasting should not make any differences in programming in terms of gender, age, occupation, belief, religion, class, region, race, and so on" (Article 1, 6, 2). Furthermore, it places emphasis on the minority and the weak. "Broadcasting should make an attempt at reflecting the minority, the group, or the class who take disadvantages of pursuing their interest" (Article 1, 6, 5). In terms of these mandates of UBL, broadcasting is obliged to represent the marginalized through its exercise of the public interest.

However, the current Korean market-dominated broadcast media seek large audiences through entertainment containing violence and sex at the expense of the public sphere. Therefore there is a need for alternative media that can recover the public interest and monitor the market-dominated media. This paper will demonstrate in the following section that Korean religious cable TV systems composed of PBC TV, BTN and KCTS play a role as an alternative to help exercise the public interest through their ideology and programming for the marginalized.

II. An Analysis of Korean Religious Cable TV Ideologies, Programming and Programs

1. An Analysis of the Public Interest in Ideologies

It is interesting that all of Korean religious Cable TV systems show concern for the public interest in their own ideologies. An analysis of those ideologies proves that the Korean religious Cable TV systems contribute to realizing the public interest for the general public.

1.1 The Ideology of PBC TV

"To disseminate the Gospel of Christ, develop a democratic society, and pursue human welfare based on freedom, justice, and love."

According to this ideology, PBC TV aims to spread the Good News to everybody and cultivate the peace of Christ on earth through the incarnation of Christ as a communicator between God and human beings and between human beings themselves. Based on this ideology, PBC TV has several fundamental missions to achieve: first, it serves to promote human dignity and the social common good; secondly, it contributes to the purging of social injustice through an emphasis on morality and ethics; lastly, it produces and broadcasts all programs based on truth and honesty.

1.2 The Ideology of BTN

"To disseminate Buddha's word through TV images, prepare for the informationization of the Buddhist field, and practice proper guidance of visual culture."

This broadcasting ideology is concretized through the following three guidelines: First, it disseminates the Buddhist law to the world and enlightens the spirit of the times so that it can realize the promised Holy Land. Secondly, it keeps human beings warm by leading them to enlightenment. Thirdly, it makes a society healthy through sharing and living peacefully with one's neighbors, especially the marginalized. Finally, it cultivates fine culture. To recognize Buddhist culture as one of the fundamental sources of national thought is to recover and sustain the sovereignty and autonomy of national culture.

1.3 The Ideology of KCTS

"To spread the resurrection of Christ and the grace of redemption as the prophetic media for evangelization toward an age of advanced informationization, and to be a company of the Korean Church to guide justice and preservation of peace creation order."

This ideology entails three specific directions: First, it spreads the Good News to the world through visual media; second, it serves to realize the ideal of human mutual prosperity; and third, it contributes to pursuing reconciliation and unity among Korean churches. With these broadcasting directions, KCTS delivers messages of the Church for the sake of the evangelization of the world and the dissemination of the Gospel.

As stated above, an analysis of the ideologies of three Korean religious Cable TV systems reveals that all of them have the same purpose: to pursue the public good. They do not restrict their broadcasting scope only to their religious interests. PBC TV, based on Catholic teaching, stresses the social common good and social welfare of a democratic society. The ideology and guidelines of BTN embrace leadership for a healthy society through sharing with neighbors, especially the marginalized. KCTS is also considerably interested in ideal human mutual prosperity, justice, and creation of an order of peace. According to their ideologies, all three systems fulfill public and social functions to influence Korean society. The basis for these functions stems from the fact that all of the ideologies give the broad concept of religion or salvation a social dimension. These ideologies are reflected in a variety of programs that three Korean religious Cable TV systems produce and air.

2. An Analysis of Public Interest in Programming

All of the Korean religious Cable TV systems tend toward synthetic programming since their target audience includes both the religious and the non-religious. They also provide cultural programs for the general public, including religious doctrine and evangelization programs for the religious. Programming genre rates for each religious Cable TV system are as follows:

Programming Rates According to Genres of the Three Religious Cable TV Channels

PBC TV	BTN	KCTS
Catholic culture (31.8%)	Doctrine (32.7%)	Evangelization & Education (55.6%)
Doctrine, Ritual, Music (30.5%)	Culture (32.5%)	Life information (20%)
Culture (29.1%)	Ritual (21.5%)	Culture & Arts (19.3%)
Catholic news (8.6%)	Buddhist news (7.5%)	Christian news (5.1%)
	Arts & Literature (5.8%)	

(The Broadcasting Commission Report, 1999)

As the above table demonstrates, all three religious Cable TV channels contain diverse program genres, whether religious or non-religious. In the case of BTN, most of its programs consist of religious doctrine and ritual (54.2%). Its cultural programs exceed the other channels' (BTN 32.5% > PBC TV 29.1% > KCTS 19.3%). PBC TV's Catholic culture programs, which introduce Catholics' everyday life and life information, exceed the other channels' (PBC TV 31.8% > KCTS 20% > BTN 5.8%). This reveals that there are more programs for the general public than specifically for Catholics. In the case of KCTS, like BTN, most of its programs fall into evangelization and education (55.6%). KCTS' programming is particularly varied in terms of genre, form, content and subject matter. Thus, all three religious channels include both dogma programs for religious members and non-religious programs for the general public.

It is necessary to examine what kinds of non-religious programs each of the three religious channels has for the general public. Above all, PBC TV airs non-religious cultural programs 29.1% of the time. Two of the programs appear to perform a public interest for the marginalized. One is "TV school for senior citizens," a program like a loving offspring for all senior citizens. This is a school for lifetime learning and promotes health during old age. Through various aspects of the program, the present generation of senior citizens is portrayed. "TV school for senior citizens" lovingly accompanies and honors the elderly and shows the beauty and dignity of the elders' place in the family. The other program is "The Way Along Together," a program for the disabled. It provides valuable information not only to help the disabled live but also to highlight the way in which the non-disabled live with the disabled. These two programs have been produced and broadcast once a week since the beginning of PBC TV.

KCTS offers life information programs as 20 % of its programming. Among these, two programs are considered as indirect missionary and less religious, including the public interest of the marginalized. One is "The World to Open through Love," a program for the disabled like PBC TV's "The Way Along Together." It shows audiences how a disabled person has overcome his/her disability, visiting the disabled who might be invisible to people. The other is "Here is Jesus' Love," a live program to help the poor, the sick in particular, with warm loving hands. With this program KCTS collects donations for the sick through fund-raising.

Unlike PBC TV and KCTS, BTN has few social welfare programs except for a guidance program of sitting in Buddhist meditation for university entrance examination students, and a children's program. The first is to introduce audiences to one of the Buddhist ways of meditation, especially students preparing for university entrance exams. The second is a children's program in which BTN visits kindergartens belonging to Buddhist temples. In fact, BTN appears to be short of programs related to society. It instead shows the status quo of Buddhism in different ways. Buddhism is intimately known to Koreans due to its long history in the country. However, it has not yet become sufficiently rooted in spite of its effort to incarnate among the masses. Reflecting this social situation, BTN programming allocates excessive time slots to teaching Buddhist doctrine. Therefore, it has fewer programs than the other religious channels concerning the public interest of the marginalized.

Finally, present programming in terms of audiences measures the extent to which the three religious Cable TV channels contribute to the public interest. The following table illustrates programming time and rates in terms of audiences.

Religious Programming Time and Rates in Terms of Audiences

	BTN	PBC TV	KCTS	Total
The elderly	-	1,106 (4.0%)	600 (1.9%)	1,706 (2.0%)
The general public	10,450 (38.7%)	16,628 (60.5%)	11,972 (38.3%)	39,050 (45.5%)
The faithful	15,375 (56.9%)	9,759 (35.5%)	16,266 (52.1%)	41,400 (48.3%)
Children	120 (4.4%)	-	1,560 (5.0%)	2,760 (3.2%)
Youth	-	-	832 (2.7%)	832 (1.0%)
Total	27,025 (100%)	27,493 (100%)	31,230 (100%)	85,748 (100%)

(The Broadcasting Commission Report, 1999)

(Unit: minute)

On the whole, programs for the faithful occupy 48.3% while programs for the general public fill 45.5% of all programming. Notably BTN and KCTS, respectively, allocate 56.9% and 52.1% of their programming for the faithful. On the other hand, in the case of PBC TV the programming rate for the general public (60.5%) is higher than for Catholics (35.5%). As a result, all Korean religious Cable TV systems allocate a large proportion of their total programming to the general public. Although there is a difference in programming rates for the general public among the three religious channels, it is unquestionable that they at large play a significant role in contributing to the public interest through programs for the general public.

3. An Analysis of Programs for the Marginalized

The analysis of religious Cable TV programming shown above points out that PBC TV and KCTS are more interested than BTN in programming for the marginalized. PBC TV and KCTS each has one program for the disabled: "The Way Along Together" of PBC TV and "The World to Open through Love" of KCTS. Thus, it seems reasonable to analyze the two programs to compare them. This section shall investigate how the two programs realize the value of the public interest.

"The Way Along Together" of PBC TV offers an opportunity not only for the disabled to improve their quality of life but also for the non-disabled to understand the disabled through comprehensive and practical news concerning disability. It is a synthetic program composed of various items. The first item is "Information of News" that gives the disabled, who have many difficulties in information access, a variety of news related to disability, for example a variety of serious problems related to the welfare of the disabled. The second item is "Spot Report" in which a reporter visits and introduces various events and facilities concerning disability including social, legal, medical and administrative matters. The third item is "Invitation Corner," which invites guests and discusses information related to disability. The last item is "Understanding of Disability," an educational program leading to a good understanding of disability.

"The World to Open through Love" of KCTS, like the PBC TV program, serves the disabled. It is composed of two items: "The Story of Our Neighbors" and "A Reporter Goes to Spots." "The Story of Our Neighbors" is a talk show at the KCTS studio that invites disabled guests who have overcome their disabilities. In "A Reporter Goes to Spots," a reporter visits places where the disabled live and interviews them. This program appears simpler than the PBC TV program. Nevertheless, it is considered helpful for both the disabled and the non-disabled.

The following table compares PBC TV and KCTS program content for the disabled. Although both programs deal with the same object and target audience for both the disabled and non-disabled, PBC TV seems to provide more abundant information for the disabled than KCTS.

A Comparison of Programs for the Disabled between PBC TV and KCTS

	PBC TV	KCTS
Program >	"The Way Along Together"	"The World to Open through Love"
Composition & Similarity	A program providing news and information for the Disabled 1. Information of News 2. Spot Report 3. Invitation Corner 4. Understanding of Disability	A program for the Disabled 1. The Story of Our Neighbors 2. A Reporter Goes to Spots
Strength	It offers very necessary information and has various formats that may induce a funny atmosphere.	--
Weakness	--	It has a monotonous composition. It also should create items that provide news and information for the disabled whose circumstances restrict their access to information.
Evaluation	It produces stories of the disabled with various items. Especially, it is very helpful for introducing welfare facilities for the disabled.	--

The analysis of programs for the disabled reveals that they contribute to cultivating the public interest because they offer an opportunity to provide information and express support for the disabled.

What should be noticed is that the two programs for the disabled are very different from those of mainstream broadcasting. Mainstream broadcasting deals with programs for the disabled as occasional or one-time events or perceives the disabled as an object of the programs. On the other hand, the two programs for the disabled of PBC TV and KCTS are filled with culture, entertainment and information on the disabled. That is to say, such a program thinks of the disabled as a subject.

III. Conclusion

The accelerated global expansion of TNMCs and the enhancement of competition among domestic media industries threaten the public sphere, in which the marginalized demand the right to information and self expression. Especially, the spread and intensification of commercialization in the current Korean media environment have made both public and commercial broadcast media structurally incapable of serving the broader cultural, informational and educational functions of a democratic mass communication system (Hoynes, 1994). Herman and McChesney (1997) also argue that commercialization, as one of the central features of media globalization, tends to erode the public sphere and to create a "culture of entertainment" that is incompatible with a democratic order. In the case of Korea, increased commercialization in terms of market logic has lessened programming diversity, excluding minority programming (Lee & Youn, 1995). "The worst situation for programming diversity was when TV networks pursued purely commercial interest by severely competing fiercely with each other, with a few program categories which would bring secured successes in the ratings game" (Lee and Youn, 1995, p. 68).

In this situation Korean mainstream broadcast media, whether public or private, are reluctant to produce and broadcast programs for the marginalized such as the disabled and the elderly that realize the public interest. Therefore, religious Cable TV systems play a significant role in restoring and sustaining the public interest through programming for the marginalized. As demonstrated above, three Korean religious Cable TV channels – PBC TV (Ch 33), BTN (Ch 32) and KCTS (Ch 42) – serve the public interest. Furthermore, it is worth noting that programs for the marginalized, the disabled in particular, present the disabled as a subject while portraying their everyday life. For example, two programs, "The Way Along Together" of PBC TV and "The World to Open through Love" of KCTS, are very useful for both the disabled and the non-disabled as target audiences as well as active participants.

Although this paper has attempted to argue that Korean religious Cable TV systems contribute to the public interest as seen through analysis of their ideologies, programming and program content, it has some limitations. First, it is necessary to more exactly define "public interest" in terms of various characteristics of the new media; secondly, a more concrete analysis of programs is needed in both quantitative and qualitative terms; lastly, a broader study is needed dealing with more programs for the elderly and other marginalized besides the disabled.

Notes:

1. According to Huntington (1993), the first wave of democratization began in the 1820s, with the widening of the suffrage to a large proportion of the male population in the U.S., and continued for almost a century until 1926, bringing into being some 29 democracies. The second wave of democratization reached its zenith in 1962 with 36 countries governed democratically. The third wave of democracy is the current era in which, between 1974 and 1990, at least 30 countries made transitions to democracy.

2. See Ayish, Muhammad I. (1992). "International Communication in 1990s: implications for the Third World," *International Affairs*, Vol. 68, No. 3, pp. 487-510. Ayish identifies two global trends: first, the widespread proliferation of new information/communication technologies; second, the growing democratization of sociopolitical systems around the world in the aftermath of the breakup of the Soviet Union.

3. CBS (the Christian Broadcasting Systems) was begun as the first Korean religious broadcasting as well as the first privately-owned-and-operated radio station in Korea in 1954. It operates under the supervision of the Korean National Christian Council, which represents most of the Protestant churches and missions in Korea. Its purpose is evangelism and Christian education, with integrated programming composed of non-religious programs, such as current affairs, commentaries, culture, music, and entertainment, as well as religious programs.

4. The following eight Protestant internet broadcasting services can be found through Yahoo Portal Site (<http://kr.yahoo.com>): Christian Portal Chris (<http://chris.co.kr>), Full Gospel Television (www.fgtv.com), Adelphos (www.greek.or.kr/adelphos.htm), We love (www.welove.co.kr), Christian TV (www.chtv.org), BUKIN (www.pohangbookbu.org), C3TV (www.c3tv.co.kr), and Jesus Internet TV (www.jesus.or.kr).

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SPIRITUALITY IN THE INDIAN MEDIA

Keval J. Kumar*

The mass media in India reflect the interests of the middle class in religion and spirituality. This class is, after all, the main consumer of the media. It is also the selfsame class that comprises most of the media professionals in the print, electronic and digital media. Religion is a way of life with them: they regularly perform puja (worship) at home and in the temple; go on pilgrimages to Varanasi, Rishikesh, Tirupathi and other holy places where shrines of gods and goddesses have been in existence for centuries, and travel endless miles to get a darshan (sacred vision) of those who have been blessed with divine powers: the powers of healing and the powers of granting boons asked for.

This is the practice of popular religion, not only among Hindus but also among Muslims, Christians, Jains, Sikhs and people of other faiths. Hindus visit Muslim shrines, and Muslims and Christians visit Hindu shrines and holy men, and Hindus, Muslims and Parsis are regular visitors to Christian churches known to be dedicated to the Blessed Virgin. This is a pattern one comes across throughout the length and breadth of the land. Call it 'syncretism' or what you will, the religiosity of Indians is an integral part of their environment. I have travelled up and down the land, to Varanasi and Kanyakumari, to Konarak and Madurai, Sardhana and Velankanni, and the simple faith and religiosity of the millions of our people have not ceased to move my urban and secular upbringing.

The Indian Press and Spirituality

The men and women who make up the professionals of the various mass media are part of this praying, worshipping and believing mass. While they may be educated and well off by Indian standards, they are indeed 'secular' (in the best sense of the word, that is open to the experience of different religions). They come largely from the upper castes: a good majority of them have been to 'convent' (Christian) schools and colleges (Cf. Jeffrey: 2000 for the status of journalists in the Indian language press). In fact, only a tiny minority of students in Christian schools and colleges are from Christian families; the majority are from Hindu families who make up more than 85% of the total population of over a billion people; the next majority is from Islam: around 10-12%; Christians make up less than two percent of the population but run the most reputed schools and colleges. Every Christian school would also have a sprinkling of Sikhs, Zoroastrians, Buddhists and other minority religious groups. There have been hardly any

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surveys of the demographic structure of the professionals in the various mass media, but it would be safe to conclude that upper caste Hindus dominate in all the media professions, followed by Christians and Muslims. The neo-Buddhists or *dalits* hardly figure among the media professionals except perhaps as menial workers.

The mass media in India today are a thriving business. With more than 49,000 'registered' publications (the actual number is about half this!) in over a hundred languages, the Indian press, especially the daily press, has come to stand for the freedom of speech and expression on which India's democracy prides itself. The daily press is entirely owned and run by private enterprise. Competition is fierce among the large national newspapers such as the Times of India, the Indian Express, the Hindustan Times, the Hindu and the Asian Age, but rarely does this descend to the 'dog-eat-dog' level. There is near unanimity among them where the reporting of religion and spirituality is concerned. Communal conflicts are invariably reported from a 'secular' perspective; they give no quarter to religious fundamentalism, whether it involves groups of Hindus, Muslims or Christians – the three largest religious groups in the country. Violent clashes between groups are roundly exposed and condemned. The convention, until the time of the communal riots in Gujarat, was to refrain from naming the community involved: Hindu groups were termed 'the majority community' while Muslim groups were termed 'the minority community'. When round-the-clock television news channels began to name the communities in their extensive coverage of the pogrom in Gujarat, the national press gave the convention pleading that it made little sense to use the euphemistic terms.

Besides covering religious clashes and also religious celebrations, the major national newspapers carry regular columns on spirituality. For instance, the Times of India carries a daily column on its editorial page entitled 'The Speaking Tree', alongside which runs a single column entitled 'Sacred Space' (cf. <http://spirituality.times.com>). The first column carries articles on various aspects of religious scriptures, beliefs and practices. Though the majority of articles relate to Hinduism, a good number of analytical articles on the beliefs and practices of other religious groups such as the Muslims, the Christians, the Sikhs, the Jains and the Zoroastrians. A third set of articles discuss humanistic concepts such as freedom, commitment, love and hope.

The daily column, *Sacred Space*, takes up a theme for the day and then offers quotations relevant to the theme, drawn from the scriptures of the world's religions, and also from world literature. The attempt is to inspire, motivate and underscore general principles of humanity which are to be found in sacred writings across the globe.

Both columns have been published for more than a decade now on the editorial page. The only change that has been brought about in the recent past is the shifting of the position of the two columns from above the fold to below the fold. The Times of India publishes editions from eight cities, and has a daily circulation of over a million copies. It is perhaps the largest read English daily in the country, closely followed by the Indian Express, which publishes from 18 cities. The Indian Express, however, does not publish a regular column on 'spirituality'.

Another national daily which devotes generous space to discussions of spirituality is the Hindu, with its headquarters in Chennai, but which publishes editions from ten cities, mostly in South India. The Hindu, despite the name, is widely acclaimed to be India's most 'secular' newspaper. It is openly hostile to the emergence of the Hindu fundamentalist groups such as the Vishwa Hindu Parishad, the Bajrang Dal, the Rashtriya Sevak Sangh and the Shiv Sena, especially their attempts to pull down mosques and to replace them with Hindu temples.. It is also critical of the political wing of these fundamentalist groups, the Bharatiya Janata Party (which currently leads the national coalition, the National Democratic Alliance) in New Delhi, the federal capital. And yet, the Hindu's secular stance does not come in the way of providing space to 'religious discourses' and to reports of such discourses given by swamis and other religious leaders. These discourses are published with great frequency in the columns of the eleven editions of the daily newspaper. Besides, newly released books on religion and spirituality are reviewed regularly in its Book Review pages.

Most newspapers and magazines in English and Indian languages use the occasion of a religious festival to publish four-to-eight page supplements which usually carry a few articles on the meaning of the festival, but the real reason for bringing out such supplements is the prospect of attracting advertisers, especially local and retail advertisers. Religion and commerce mix quite easily in the Indian context since the goddess of wealth and prosperity, Lakshmi, is an object of worship among business communities.

Religion on Television Channels

Indian television channels appear to understand the interests of their audiences much more than newspapers and magazines. The first soap operas on Indian television were based on the Mahabharata and the Ramayana, ancient religious epics. These proved to be extremely popular across the length and breadth of the nation; the arrival of cable and satellite television channels in the early 1990s increased the number of soaps/narratives in the mythological genre. Currently, there are on average at least half a dozen mythologicals serialized every week on the 60-odd channels that urban Indians can access via cable. In May and June this

year, a six-episode serial on the life of the emperor Ashoka was screened; the highlight of the serial was the conversion of the emperor to Buddhism after the violent Battle of Kalinga. Further, two round-the-clock religious satellite channels have been on air for the last few years: one called 'Samskara' screens spiritual discourses by Indian and foreign preachers on Hinduism; the other, a Panjabi channel, offers the chanting of the 'gurbani' from the Golden Temple at Amritsar. The Jain Channel has a regular policy of inviting different religious groups to air programmes produced by them; of course, they are required to get sponsors and advertisers on their own, and to pay a transmission fee for the facility. From June this year, this Channel has begun showing a series of programmes entitled 'Voice of Christianity'; it is produced by the Communications Unit of the Catholic Bishop's Conference of India. The Catholic Church in Kerala plans to launch a Christian satellite channel in collaboration with other churches in the State.

Other religious groups too have produced their own religious films, and these have been offered time on the national networks; unfortunately these have not been successful with the advertising community. For instance, the Life of Christ, produced by a Christian group in South India, has been screened on more than one channel, but did not draw a big response.

The rise of the Hindutva fundamentalist movement is sometimes attributed to the rising popularity of the narratives of the Hindu religious epics (cf. Rajagopal:2001). But this can be contested, since the what television was doing was only a continuation of the tradition of Indian cinema where the mythological genre had proved successful at the box-office, right from the early days of the Indian cinema. Indeed, the first fiction films made by Dadasaheb Phalke, the father of Indian cinema, were all based on stories from the epics. Of the more than a thousand 'silent' films made, a good number were in the mythological genre. This tradition of the mythologicals in the cinema, in turn, is traceable to the popularity of plays in the Indian proscenium theatre, and earlier, in the folk theatre forms of the many cultural communities in the country.

Indian Cinema and Religious Mythology

Indian cinema continues to be obsessed with religious themes. From Raja Harishchandra (1913) to Ashoka (2001), the mythological and the historical have reigned supreme.

Radio had its beginnings in the 1920s when private entrepreneurs established studios and transmitters in Bombay, Calcutta and Madras in the hope of reaping in quick profits. With expensive radio sets having to be imported, and therefore far beyond the reach of the middle classes, the kind of programmes on offer related largely to entertainment and news. But the British regime soon took over the private stations and turned the whole network into All India Radio, and a weapon for war propaganda. It was only after Independence that the stations of All India

Radio began cater to the interests of the Indian population. The expansion of the network was rapid; by the 1960s AIR had turned 'national' (Kumar:2001). Radio programmes began every morning with religious chants and hymns, based largely on Hindu traditions. Special programmes were aired on the religious festivals of minority religious groups. Carol-singing by choirs from different parts of the country, and occasionally even live religious services were transmitted on national and regional channels. This practice continues, despite complaints by religious minorities of the dominance of Hindu religious hymns and discourses.

The arrival of audiocassette technology in the 1970s revolutioned the music industry in India (Manuel:1993). It broke the monopoly of a small coterie of media companies, and gave rise to a host of small players. Most importantly, it afforded a new opportunity to regional music, and in particular to the music of minority cultural groups. This was the beginning of the rapid growth of the religious music of minority groups such as the Sikhs, the Christians and others. Earlier, Christians had to rely on imported cassettes; now they made their own music and received an overwhelming response from their congregations across the nation. Christmas carols and Christian hymns for different occasions were now produced by Indians for fellow-Indians. So, while All India Radio and Vividh Bharati were largely closed to religious minority groups, the new music industry capitalised on the availability of the variety of religious music traditions in the country.

Religious groups in India have now inundated the newest 'mass media', the Internet, with their history and literature in the form of text, graphics, audio and video. While most of the 'pages' of religious sites attempt to inspire and to elevate the human spirit, a small number disseminate suspicion and hate about other religions. Such are the sites of the fundamentalist groups. It appears that they are beyond the law of the country. Even though a set of cyber laws have been enacted there is hardly any attempt to prohibit or ban hate-speech against minority communities. The freedom of speech and expression are enshrined in the Indian Constitution, but the exercise of such freedom is a threat to the larger community when hate-speech in the print, electronic and digital media is not regulated. All kinds of wild assertions are made, especially in the new digital media where hardly any monitoring takes place, and where legal safeguards have yet to be put in place. Human rights and other non-governmental groups, both national and international, will need to lobby hard for the monitoring and regulation of such hate-speech; We cannot wait for another Gujarat to happen. The communal pogrom was the climax of the hate-campaigns by the fundamentalist groups in that State; they were not a 'spontaneous reaction' to the carnage at the Godhra railway station, but rather a deliberate pre-planned well-orchestrated pogrom perpetrated in cahoots with the police and the state authorities. Report after report by civil and human rights groups, women's groups and the Minorities Commission clearly points to such a conclusion.

However, the national print and television media were the first to investigate and expose such perfidy in the name of religion. True humanity and spirituality asserted themselves when the values of communal harmony, pluralism and secularism were upheld and proclaimed. That was an achievement the democratic media of the nation could well be proud of for decades to come. The Indian press played an invaluable role in the nationwide freedom movement against imperialist rule; that spirit revealed itself in the vital role that the news media played during the recent pogrom against a minority religious community in Gujarat.

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CHURCH COMMUNICATION AS A RESEARCH CONCERN OF THE UPLB COLLEGE OF DEVELOPMENT COMMUNICATION*

*Ely D. Gomez & Ma. Stella C. Tirol**

Abstract

A simple study was carried out to determine people's perceptions of the church/religion and social communication as a research area of concern.

Specifically, this paper describes the research studies done on church communication in the UPLB College of Development Communication (UPLB-CDC). It discusses the views of UPLB-CDC graduate students toward church communication. It also proposes a framework for church communication research.

Data were gathered through a combination of methods. A review of 20 UPLB-CDC research studies on church communication was done. Next, a mini-survey was conducted among 37 UPLB-CDC graduate students to elicit their views on church communication as a research concern. Finally, a focus group discussion among four UPLB-CDC graduate students was held to probe possible areas for research on church communication, factors that hamper church communication research, and perceived needs in undertaking church communication research.

Based on the review of research studies, the researchers in church communication studies were mostly male priests, Roman Catholic, Asian, between 31 and 40 years old and with communication experience. The research studies were mostly graduate theses undertaken between 1991 and 1998. The most commonly researched topic was the perception and use of communication media in the church. Other topics investigated were communication roles of the church, the church as medium of development communication, the church communication paradigm, mass media habits, attitude and information-seeking behavior of church people, and communication networking and modes of evangelizing.

The respondents in the survey were mostly female, Filipino, Roman Catholic, from 21 to 40 years old and employed as a teacher, extension worker or researcher. All of the respondents perceived value in doing research on church communication because it has consequences in people's lives. However, more than half of them were not aware of any research study on church communication.

A majority of the respondents were interested in doing research on church communication particularly on the following research topics: (1) communication structure and information flow within the church; (2) communication strategy/style

* Presented at the FABC-OSC Roundtable on "Church/Religion and Social Communication Research in Asia," Assumption University, Bangkok (Thailand) 19-23 April 1999.

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of church/religious leaders; (3) the extent to which church communication influences decision- and policy-making, and (4) modes of communicating Christian values. In order to be able to do research on church communication, they would need assistance in the form of funding, cooperation of church/religious leaders and availability of church experts for consultation, and access to church/religious documents and records.

Of the eight respondents who were not interested in doing research on the church, their reasons were: (1) not yet ready to do research; (2) church communication is complicated; (3) already involved in another research project, and (4) have no idea about church since I am Buddhist.

Several factors were found to hamper research on church communication, namely (1) not knowledgeable about the church; (2) afraid to study the church since don't know if priests are willing to be researched; (3) difficult topic to research since issues can be steeped in controversy; (4) has not been our practice to do research about church because it is "untouchable"; (5) no encouragement and no support, and (6) apprehensive that findings may be "unfavorable" or "damaging" to the church.

According to the respondents, research on church communication is so limited because "very little is known about the church," and "it is difficult to do research about the church since issues may be controversial and sensitive ... we're afraid to tread on hallowed ground."

Ten possible research areas or units of study about the church/religion and church communication were identified: (1) church/religious leaders; (2) church parishioners; (3) church media, channel and messages; (4) church communication approaches/strategies, (5) church organizational media, (6) church influence in decision- and policy-making; (7) church community development projects; (8) church communication databases; (9) church history, evolution, and meaning, and (10) church/religious culture.

Most of the respondents perceived development communication and church communication as related because both aim for planned change and the development of the human potential. Besides, spiritual development is also one of the concerns of development communication. Furthermore, the church uses development communication strategies in its spiritual work.

The study reached several conclusions. There is a concern for church communication as an area for communication research. There is perceived value and interest in doing church communication research. There is a need to explore other areas of church communication. Likewise, there is a need to find an effective information-dissemination strategy to make material about the church/religion and social communication widely available.

The proposed framework for church communication research contains four basic components: (1) goal; (2) level; (3) direction or context, and (4) research area

or unit of study. The goal is flexible and can be set depending on the current need. As regards level, church communication research can be done at the community, country or Asia-wide level. This will provide a wider perspective on church communication. Church communication research can be directed into any of three contexts: (1) research on church communication for development; (2) research on church communication for evangelization, or (3) a combination of research on church communication for development and evangelization. The research topics can cover any of the ten research areas or units of study cited above.

The proposed framework serves as a guide in determining a particular research problem to be investigated. The framework is intended to be flexible, systematic and practical.

I. Introduction

How does a state university in the Philippines look at the church/religion and social communication as a research concern?

As a secular state university, one would not expect church communication to be an area of research concern in the University of the Philippines Los Banos (UPLB). But surprisingly, the UPLB College of Development Communication (UPLB-CDC) has generated a number of research studies related to church communication. Admittedly, though, the number is relatively small when compared with that of studies done in other research areas of development communication.

How did the UPLB-CDC get involved in church communication research? Fr. Franz-Josef Eilers, SVD, has been instrumental in the process. Since the late 1980s he has been sending seminarians to UPLB-CDC for training in community broadcasting. He has also encouraged priests to study at CDC. These priest students started to work on church communication as a research problem area for their master's theses. Their research studies on church communication now fill a small space in the UPLB-CDC library. These studies have greatly contributed to the growing body of knowledge on church communication at the CDC.

Fr. Eilers also made funds available for two CDC graduate students to research the communication role of the Roman Catholic Church in the February 1986 EDSA revolution.

In addition, since 1996 one of the faculty staff of UPLB-CDC has been involved in the judging of church communication research studies for the ongoing Federation of Asian Bishops' Conferences-Office of Social Communication (FABC-OSC) Communication Research Award.

Three years after the FABC-OSC Communication Research Award was instituted, the organizers observed that only a few research studies had been submitted for nomination. Why are only a handful of researchers doing research on the church? Does this reflect a lack of concern for research on church communication?

Notably in the case of UPLB-CDC, graduate students have initiated research in the area of church communication. But again, only a handful of research studies on church communication have been carried out in the last three decades. Why?

This paper addresses itself to three other questions. So far, what research studies on church communication are available in the UPLB-CDC? How do UPLB-CDC students view church communication as a research concern? What is a possible framework for church communication research?

This paper is a modest attempt to share information about completed research studies on church communication in the UPLB-CDC and to present UPLB-CDC graduate students' views toward church communication as a research concern. Based on the data gathered, the paper will also try to propose a general framework for church communication research.

Objectives

This paper sought to:

1. Describe the research studies done on church communication at the UPLB-CDC;
2. Discuss the views of UPLB-CDC graduate students toward church communication research, and
3. Present a framework for church communication research.

Methodology

A review was made of 20 completed research studies at the UPLB-CDC related to church communication. The research studies were analyzed in terms of background characteristics of the researchers and the characteristics of the research studies.

A mini-survey using a three-page questionnaire in English was conducted among 37 selected graduate students of the UPLB-CDC. The questionnaire included questions designed to elicit graduate students' views toward church communication research. Specifically, the questions dealt with the students' perception of the value of doing research on church communication, their awareness of research on church communication, their perception of the relationship between development communication and church communication, and their perceived needs in undertaking research on church communication. Survey data were analyzed descriptively using frequency counts and percentages.

A focus group discussion (FGD) was organized to probe factors that hinder church communication research, possible areas for church communication research, and their perceived needs in undertaking research on church communication. The participants were four purposively selected UPLB-CDC graduate students. The FGD took approximately two hours. A mix of English and Filipino language was used in the discussion, which was tape recorded and transcribed. FGD results were used to validate the results of the research review and the survey.

II. Review of Research Studies on Church Communication

The UPLB-CDC library houses 20 completed research studies related to church communication (see Appendix A. List of Research Studies on Church Communication in the UPLB College of Development Communication).

This section describes these research studies in detail.

1. Characteristics of Researchers on Church Communication

What are the characteristics of the 20 researchers who conducted studies on church communication? Table 1 presents their background characteristics.

With three exceptions, the researchers were graduate students of UPLB-CDC. They were mostly male (75%), and half were between 31 and 40 years old. They were mainly Asians (80%) with Filipino, Indian, Indonesian and Malaysian nationality. The other researchers were non-Asians from Latin America and Africa. A large majority (90%) were Roman Catholics. One researcher embraced Islam, and another belonged to the Seventh Day Adventist Church.

Half of the researchers were priests. The rest were teachers, nuns, students and a pastor, in that order. Over all, 70 per cent of the researchers were church-affiliated (e.g., a priest, nun or pastor), and the rest were non-church affiliated (e.g., a teacher or student).

Except for one, all of the researchers had communication experience.

Table 1. Background characteristics of researchers (n = 20).

Characteristic	F / P
<i>Sex</i>	
Male	15 (75%)
Female	5 (25%)
Total	20 (100%)
<i>Age (in years)</i>	
21—30	1 (5%)
31—40	10 (50%)
41—50	8 (40%)
51 and above	1 (5%)
Total	20 (100%)
<i>Nationality</i>	
Asian	16 (80%)
Non-Asian	4 (20%)
Total	20 (100%)
<i>Religion</i>	
Roman Catholic	18 (90%)
Seventh Day Adventist	1 (5%)
Muslim	1 (5%)
Total	20 (100%)

Table 1 (contd.). Background characteristics of researchers (n = 20).

Characteristic	F / P
<i>Occupation</i>	
Priest	10 (50%)
Teacher	4 (20%)
Nun	3 (15%)
Student	2 (10%)
Pastor	1 (5%)
Total	20 (100%)
<i>Type of Researcher</i>	
Church-affiliated	14 (70%)
Non-church-affiliated	6 (30%)
Total	20 (100%)
<i>Communication Experience</i>	
Has communication experience	19 (95%)
Has no communication experience	1 (5%)
Total	20 (100%)

2. Characteristics of Research Studies on Church Communication

The research studies were analyzed in terms of year completed, type of student research, type of church communication research and research topic investigated. Table 2 shows the data on the UPLB-CDC research studies on church communication.

Looking at Table 2 alone, there appears to be an increasing trend in the number of church communication research studies in the UPLB-CDC. Starting with only one study completed during the period 1971 to 1980, this number increased to six studies between 1981 and 1990. From 1991 to 1998, 13 studies were completed. Although the trend was increasing, the total of 20 research studies completed on church communication over a span of almost three decades is still very small compared with the number of development communication studies that are non-church-related. This finding confirms the observation of the FABC (Federation of Asian Bishops' Conferences) that there is very little research done on church/religion and social communication.

Year Completed. Most of the research studies (65%) were carried out between 1991 and 1998. This could be attributed to the increasing number of priests and nuns who enrolled in the UPLB-CDC graduate curriculum. These priests and nuns constituted more than half of the researchers. They were probably doing research on church communication because it was their personal choice/interest or because they were inspired by previous research studies (Table 2).

Type of Student Research. The majority (85%) of research studies comprised graduate theses of students enrolled in the Master of Science in Development Communication program. Only three studies were classified as undergraduate research. This implies that a graduate student rather than an undergraduate student is more likely to do research on church communication (Table 2).

Type of Communication Research. Many (75%) of the research studies were directly related to church communication. These studies dealt broadly with church media exposure among Catholics, use of church media for Gospel teaching and catechism and perception of church communication media as a disseminator of development information.

Only five studies were indirectly related to church communication. These studies explored nonverbal communication, oramedia and folk media utilization, facilitative communication and communication networking among cultural minorities or among non-government organizations in order to find out what communication techniques used in these non-church situations could be applied later in the context of church communication (Table 2).

Research Topic Investigated. Among the research studies directly related to church communication, the most commonly investigated research topic (30%) was the perception and use of communication media in the church (Table 2). Under this research topic, specific research studies investigated the following:

1. Use of illustrated line drawings/visuals to communicate Gospel parables;
2. Use of radio drama to teach the sacrament of the Holy Eucharist;
3. Use of Christian media among Catholics and their exposure to Christian messages;
4. Use of feedback channels in a Catholic diocese, and
5. Perception of communication media in disseminating developmental messages among missionary sisters.

Five other research topics were studied in the CDC researches that were directly related to church communication. These topics, in order of descending frequency, were:

1. Communication roles of the church;
2. Church as a medium of development communication;
3. Mass media habits, attitudes and information-seeking behavior of church people;
4. Church communication paradigm, and
5. Communication networking among church people and modes of evangelism.

Meanwhile, the research studies that were indirectly related to church communication dealt with the following specific topics:

1. Use of oramedia among the Mandayas;
2. Use of folk media in enhancing a positive self-image;
3. Nonverbal communication patterns among Hanunoo-Mangyans;
4. Dynamics of facilitative communication in a Filipino village, and
5. Values as cultural determinants of communication behavior among Hanunoo-Mangyans.

Table 2. Characteristics of UPLB-CDC research studies done on church communication (n=20).

Characteristic	F / P
<i>Year completed</i>	
1971—1980	1 (5%)
1981—1990	6 (30%)
1991—1998	13 (65%)
Total	20 (100%)
<i>Type of student research</i>	
Undergraduate research	3 (15%)
Graduate research	17 (85%)
Total	20 (100%)
<i>Type of communication research</i>	
Research directly related to church-communication	15 (75%)
Research indirectly related to church-communication	5 (25%)
Total	20 (100%)
<i>Research topic investigated – Topics directly related to church-communication</i>	
Perception/Use of communication media in church	6 (30%)
Communication roles of church	3 (15%)
Church as medium of development	
Communication	2 (10%)
Mass media habits, attitudes and information-seeking behavior of church people	2 (10%)
Communication paradigm for church	1 (5%)
Communication networking among church	
People and modes of evangelism	1 (5%)
<i>Topics indirectly related to church communication</i>	
Oramedia and folk media	2 (10%)
Nonverbal communication	1 (5%)
Facilitative communication	1 (5%)
Values and communication behavior	1 (5%)
Total	20 (100%)

It can be noted that most of the research studies that were indirectly related to church communication focused on Filipino cultural minorities. The cultural minorities constitute an intended audience of the church for its mission of evangelization.

3. Cross Tabulation between Type of Researcher and Type of Communication Research

A cross tabulation between type of researcher and type of church communication research was done to find out what type of church communication research was done by a particular researcher. Tables 3 and 4 present the cross tabulations.

Looking at Table 3, it seems that more church affiliated researchers (priests, nuns and pastor) than non-church affiliated researchers (teachers and students) do research directly related to church communication. However, there were also church affiliated researchers who did research indirectly related to church communication.

More church affiliated researchers (9) did research directly related to church communication than those (5) who did research indirectly related to church communication. Thus, it can be said that among church affiliated researchers, there is an interest to do research on church communication.

Table 3. Cross tabulation between type of researcher and type of communication research (n=20).

Type of Researcher	Type of Communication Research		Total
	Directly related to church communication	Indirectly related to church communication	
Church affiliated	F 9	F 5	14
Non-church affiliated	6	0	6
Total	15	5	20

Meanwhile, Table 4 shows that more Asians than non-Asians do research directly related to church communication. This is probably because Asian students are nearer to the Philippines where UPLB-CDC is located. The relatively high number of Asian students doing research on church communication underscores the significance and relevance of church/religion and social communication research in Asia.

Table 4. Cross tabulation between nationality of researcher and type of communication research (n=20).

Type of Researcher	Type of Communication Research		Total
	Directly related to church communication	Indirectly related to church communication	
	F	F	
Asian	12	4	16
Non-Asian	3	1	4
Total	15	5	20

III. Results of Survey and Focus Group Discussion

1. Respondents' Profile

Survey respondents. The respondents were mostly female (67.6%) graduate students in the College of Development Communication at UP Los Banos. Most were Filipinos (83.8%) whose ages mostly ranged from 21 to 40. The rest were Indians, Burmese, Cambodians, Indonesians and Thais.

Most (75.7%) of the respondents were Catholic, while the others were Protestants, Buddhists, Baptists, Seventh Day Adventists and Born Again Christians. One respondent belonged to the United Church of Christ in the Philippines. The respondents were mainly teachers (27.1%), researchers and extension workers (21.6% each). The others were government employees, priests and full-time students (Table 5)..

Table 5. Respondents' demographic characteristics (n=37).

Characteristic	F / P
<i>Sex</i>	
Male	12 (32.4%)
Female	25 (67.6%)
Total	37 (100%)
<i>Age (in years)</i>	
21—30	14 (37.8%)
31—40	14 (37.8%)
41—50	8 (21.6%)
51 and above	1 (2.8%)
Total	37 (100%)
<i>Nationality</i>	
Filipino	31 (83.8%)
Non-Filipino	6 (16.2%)
Total	37 (100%)
<i>Church Affiliation</i>	
Catholic	28 (75.7%)
Non-Catholic	9 (24.3%)
Total	37 (100%)
<i>Occupation</i>	
Teacher	10 (27.1%)
Researcher	8 (21.6%)
Extension worker	8 (21.6%)
Government employee	4 (10.8%)
Student	3 (8.1%)
Priest	2 (5.4%)
No answer	2 (5.4%)
Total	37 (100%)

FGD participants. Four female graduate students comprised the participants for the focus group discussion (FGD). They were purposively selected from the sample of survey respondents based on their age, willingness to participate, availability and interest in church communication research.

The FGD participants were Filipinos in their early 30s and 40s whose occupations included government and extension work and teaching. Three participants were Roman Catholics, and one was a member of the Seventh Day Adventist Church. One was earning her master's degree, while three were doctoral students in development communication.

2. Respondents' Perception of the Value of Doing Research on Church Communication

Value of doing research about the church. All of the respondents acknowledged that the church/religion is worth investigating as a communication research area (Table 6). This implies that UPLB-CDC graduate students are potential researchers for studies in church/religion and social communication. They could also be tapped as research collaborators for future research projects in church/religion and social communication.

Table 6. Respondents' perceptions on whether church/religion is worth investigating as a communication research area (n=37).

Perception	F/ P
Church/religion is worth investigating as a communication research area	37 (100%)
Church/religion is not worth investigating as a communication research area	0 (0%)
Total	37 (100%)

Reasons for importance of doing research about the church. The respondents gave four reasons why the church/religion is worth investigating as a communication research area (Table 7). Their most frequently mentioned reason (32.4%) was because the church influences people's lives. If research were done on church communication, the results would have an impact on people's lives.

Another major reason (27.1%) was that the church is composed of people who are always engaged in communication. Communicative acts can be observed among church people of different cultures. It would be valuable to investigate the flow of communication among these different people in the church. According to the respondents, such research would yield valuable data on communication strategies.

The third reason (21.6%) was that the church embraces and communicates values and beliefs that affect people's attitudes toward change and development. The respondents seem to appreciate the beliefs and values of the church that they think are relevant to developing people's way of life. Any research on the communication of church beliefs and values related to development would, therefore, contribute toward motivating people to change for the better.

Finally, the respondents reasoned that it was valuable to do research on the church/religion because the church as an organization uses communication as a tool to mobilize people for collective action.

In the focus group discussion, one participant explained why the church/religion is worthy of investigation as an area in communication research. According to her, "*Religion is being used for communication purposes. As we can see on the TV, hear over the radio or read in the newspaper, the Catholic Church as a religion is now being used as a very powerful channel in organizing people, in changing the lives of people, and in changing the way people think.*"

Table 7. Respondents' reasons why church/religion is worth investigating as a communication research area (n=37).

Reason	F / P
The church is a powerful institution that influences the lives of people.	12 (32.4%)
The church is composed of a group of people where communication always exists. Communicative acts can be observed among church people of different cultures. As such, information flow is worth investigating. Research about it would yield valuable data on communication strategies.	10 (27.1%)
The church embraces beliefs and values that affect people's attitudes toward change and development. It has great impact in communicating and forming Christian values among its people.	8 (21.6%)
The church, as an organization, uses communication tools to mobilize people for collective action.	5 (13.5%)
No response.	2 (5.4%)
Total	37 (100%)

3. Respondents' Awareness of Research Studies on Church Communication

Awareness of research about the church. While all of the respondents said it is important to investigate the church/religion as a communication research area, more than half (21, or 56.8%) of them were not aware of any research study done on church communication (Table 8). This could be because they knew little about church communication since most were lay people and not priests or religious.

Table 8. Respondents' awareness of research studies done on church communication (n=37).

Awareness	F / P
Aware of research studies done on Church communication	15 (40.5%)
Not aware of research studies Done on church communication	21 (56.8%)
No response	1 (2.7%)
Total	37 (100%)

Research about the church that respondents were aware of. Among the 15 (40.5%) out of 37 respondents who were aware of research studies on church communication, five of them cited the study done on the communication roles of the Roman Catholic Church in the 1986 EDSA revolution (Table 9).

Three respondents mentioned a research study done on church utilization of feedback channels. One respondent each was aware of research studies done on: (1) use of mass media for church purposes; (2) analysis of church homilies; (3) modes of church evangelization; (4) effects of religion on family planning, and (5) symbolic meanings of church artifacts (Table 9).

One respondent each was aware of a study on people's perception about the church and the role of the church in society.

In general, the findings indicate that few respondents were aware of research studies on church communication. This points out the need for wider dissemination and availability of research studies on church communication.

However, the findings show that most respondents were aware of research studies on the communication roles of the church and on the use of mass media channels by the church.

As expected, the research studies that the respondents were aware of were the studies found in the UPLB-CDC library. The respondents might have come across and read these research studies while preparing for a class report or while gathering information for their research proposal.

Table 9. Research studies done on church communication that the respondents were aware of (n=37).

Research Study	F / P
Communication roles of the Roman Catholic Church in the 1986 EDSA revolution	5 (13.5%)
Church utilization of feedback channels	3 (8.1%)
Use of mass media for church purposes	1 (2.7%)
Discourse analysis of homilies of church pastors from different sects	1 (2.7%)
Modes of evangelization of Seventh Day Adventists	1 (2.7%)
Effects of religion on family planning	1 (2.7%)
Symbolic meanings of church artifacts	1 (2.7%)
Perception of people about the church	1 (2.7%)
Role of church in society	1 (2.7%)
Not applicable	22 (59.5%)
Total	37 (100%)

4. Respondents' Interest in Doing Research on Church Communication

Interest in church communication research. A majority (29, or 78.4%) of the respondents were interested in doing research about church communication (Table 10). Again this implies that they might be potential student researchers or research project collaborators for future studies on church/religion and social communication. This finding also proves that there are indeed people in the UPLB-CDC who are interested in church communication as a research concern.

Table 10. Respondents' interest in doing research on church communication (n=37).

Interest in Doing Research	F / P
Interested in doing research on church communication	29 (78.4%)
Not interested in doing research on church communication	8 (21.6%)
Total	37 (100%)

Specific topics for church communication research generated from the survey. The results showed that the respondents were most interested in doing research on four topics: (1) communication structure and information flow within the church (27.1%); (2) communication strategy or style of church leaders (24.3%); (3) extent to which church communication influences decision making or policy making at local and national levels (13.5%), and (4) modes of communicating Christian values (5.4%) (Table 11).

One respondent each was interested in doing research on: (1) communication roles and functions of church leaders; (2) the church as a vehicle for developmental messages; (3) development content of church communication materials; (4) churchgoers' preferences for and attitudes toward sermons, and (5) the impact of religious messages on churchgoers (Table 11).

Table 11. Specific topics on church communication that respondents were interested in researching (n=37)*.

Specific Topic to be Researched	F / P
Communication structure and information flow within the church	10 (27.1%)
Communication strategy/style of church leaders	9 (24.3%)
Extent of church communication in influencing decision making or policy making at local and national levels	5 (13.5%)
Modes of communication Christian values	2 (5.4%)
Communication roles and functions of church leaders	1 (2.7%)
Church as a vehicle for developmental messages	1 (2.7%)
Development content of church communication materials	1 (2.7%)
Churchgoers' preferences for and attitudes toward sermons	1 (2.7%)
Impact of religious messages on churchgoers	1 (2.7%)
Not applicable	8 (21.6%)

*Multiple response

Specific topics for church communication research generated from the FGD. The FGD generated a total of eight research topics for investigation about the church. These research topics were similar to the research topics that survey respondents were interested in researching (see Appendix B. Possible Areas for Research on the Church/Religion and Social Communication). Box 1 lists the various research topics and the corresponding research questions for each of the topics suggested by the FGD participants.

Box 1. Research topics and research questions for investigation on church communication, as elicited from the FGD.

Research Topic	Research Question
1. Church and Development	<ol style="list-style-type: none"> 1. How can the church as a channel help attain the development goals of society? 2. Do all churches have development projects? How do these development projects compare with other projects? 3. Is the church really able to develop or make a change in the lives of people? Did the quality of life of the parishioners really improve as a result of the church's roles? 4. What is the impact of the church on the lives of the people (e.g., reduced number of cases of adultery)? 5. What are measurable indicators that the church has developed the quality of life of its parishioners? 6. Why is the church said to "touch" and not to "alleviate" the lives of people? 7. What are the collaborative activities of the church, NGOs and state in society?
2. Church/Religious leaders as communicators <ul style="list-style-type: none"> ■ Roles ■ Leadership ■ Communicative performance ■ Effectiveness 	<ol style="list-style-type: none"> 1. What are the changing communication roles of church/religious leaders? To what extent are church/religious leaders involved in society? 2. How do church/religious leaders communicate? As communicators, what are their values and attitudes, communicative performances and competencies? 3. How effective are church/religious leaders as sources of homily messages? 4. What are the qualities or characteristics of church/religious leaders as communicators? What makes one an effective communicator? 5. What are the parishioners' personal constructs of church/religious leaders as communicators? How do such constructs compare among religious sects? 6. What elements comprise the ethical and logical persuasive powers of church/religious leaders as communication sources?

Research Topic	Research Question
3. Influence of the church as a communication channel	<ol style="list-style-type: none"> 1. What are the churches in the Philippines doing to influence government and policymakers on the issues and problems of society (e.g., abortion, divorce, high population growth, health problems, judicial problems such as the death penalty, etc.)? 2. Why is the church or the religious sect an influential channel in making policies? 3. Is the church acting as a pressure group that lobbies against divorce, abortion or the death penalty? Why does it do so? 4. What are the consequences of such communicative action? Will the church lose members if bills on divorce and abortion are passed? 5. If there is a separation between the church and state powers, how can the church be influential at least over government policies, even if it has no power to legislate? 6. To what extent can church communication influence decision- and policy-making in the government?
4. Organizational communication/ Communication flow in the church	<ol style="list-style-type: none"> 1. Within the Catholic Church, for example in annulling a marriage, what is the nature of communication from the Vatican to the parish? Is there any communication noise in the process? What are these kinds of noises? Among priests, what is happening prior to their assignment to a certain parish? 2. Is church communication bureaucratic? What types of communication does the church engage in? 3. What activities do the different religious sects have as an organization? Do these church organizational activities contribute to make them effective? 4. What is the nature of communication flow in the church? Is it top-down, bottom-up or participatory?
5. Communication strategies to unify the church	<ol style="list-style-type: none"> 1. Is it possible to have only one church? 2. How can the different churches unite? What communication strategies will link the various churches?

Research Topic	Research Question
6. Databases on church/ religion	<ol style="list-style-type: none"> 1. Does the church have a database? If so, what are these databases? 2. Is there any informational material about the church and its parishioners? What are these informational materials? 3. Does the Catholic Church have a file on its parishioners? How many parishioners does it have? 4. What is the system of information documentation among the various churches?
7. History, evolution, meaning of church/ church communication	<ol style="list-style-type: none"> 1. How did the concept of church evolve? 2. What is the meaning of church to a particular group in society? For instance, what do women think of the church? Do women know exactly what a Protestant or a Catholic Church means? 3. What do people know about their respective churches? How much do people know about their church? 4. How do people view their respective churches? What are these views across religious sects?
8. Analysis of church/ religious culture	<ol style="list-style-type: none"> 1. What is the prevailing culture in the church/religious sect? What are the religious rites, rituals or language of a particular church/religious sect? 2. How does church/religious culture compare among different religious sects?

Data on research topics for church communication gathered from survey respondents and from FGD participants showed a wide array of researchable topics. The variety of topics suggested for church communication research indicates that the survey respondents and FGD participants view church communication as a genuine research concern. Furthermore, the wide range of research topics confirms that church communication is a rich area for research.

Analyzing the data on possible research topics for church communication research, two directions or contexts for church communication research can be deduced. These research directions or contexts include (1) research on church communication for development, and (2) research on church communication for evangelization. This means that a researcher could study a particular research topic within the context of church communication for development or church communication for evangelization, or possibly even both.

Combining all the research topics of the survey respondents and FGD participants, several general research topics or units of study were identified for church communication research.

Box 2 lists 10 possible research areas or units of study on church communication.

Box 2. General research topics or units of study for church communication research.

1. Church/religious leaders
2. Church parishioners
3. Church media, channel and messages
4. Church communication approaches/strategies
5. Church organizational media
6. Church influence in decision- or policy-making
7. Church community development projects
8. Church communication databases
9. Church/church communication history, evolution, meaning
10. Church/religious culture

Appendix C provides a sample list of research topics or units of study and corresponding specific sample topics for undertaking research on church communication for development. Appendix D lists examples of research topics for doing research on church communication for evangelization.

The FGD participants pointed out that *“As academicians, we should begin to raise the level of awareness and information about the church and church communication.”* They said that the results of research on church communication would be very informative and would generate knowledge about the church.

Based on the results, it can be seen that church communication is a possible research concern that can be addressed in academic institutions or state universities.

Form of research assistance. A majority (64.9%) of the respondents and FGD participants said they would primarily need a source of funding to be able to carry out research on church communication. Many respondents (24.3%) also indicated they would need the cooperation of church and religious leaders especially during the data-gathering phase of their research.

In the focus group discussion, the participants stated: *“We need the church’s willingness and commitment in undertaking the proposed research. We might be probing into the church and then suddenly it might close its doors to the research investigation. The church may decide not to provide the researcher access to information.”* The FGD participants hinted that they would like the church to *“reveal the truth”* throughout the data-gathering phase.

An equal percentage (13.5%) of the respondents said they would like assistance in terms of access to church/religious documents and records, availability of church experts for consultation, and manpower in order to do the research. Three respondents cited the need for adequate time, and one respondent each wanted a guarantee of personal safety and legal support to do research on church communication (Table 12).

Table 12. Kind of assistance that respondents would need to do research on church communication (n=37).*

Assistance Needed	F / P
Funding	24 (64.9%)
Cooperation of church/religious leaders	9 (24.3%)
Access to church/religious documents and records	5 (13.5%)
Availability of church experts	5 (13.5%)
Manpower	5 (13.5%)
Time	3 (8.1%)
Guarantee of personal safety	1 (2.7%)
Legal support	1 (2.7%)
Not applicable	8 (21.6%)

*Multiple response

Another need that was raised in the FGD was establishing linkage with the church. As researchers on church communication, the participants said they would like to network with regional or community church organizations. They explained that they would not be able to carry out the research on their own. In addition, linkage or networking with the church would facilitate their data-gathering. The respondents admitted that, at present, they had no idea how to go about establishing linkage with the church since many church/religious organizations already exist.

5. Respondents' Reasons for Non-Interest in Church Communication as a Research Concern

Only eight of 37 respondents were not interested in doing research on church communication (Table 10). Of the eight, two were not interested in church communication research because they had insufficient background about the church and lacked the capability to do the research. The rest gave varied reasons for their non-interest (Table 13).

One respondent explained, "I am not ready to do research since I still need to settle within myself certain issues about my church/religion." This respondent seemed confused about the church/religion, so he was not ready to do research about it.

Another said that "church communication is complicated." Apparently this respondent did not want to be involved in research that might be controversial. Still another respondent was already "involved in a research project that is far

from church communication." This respondent seemed to be able to handle only one research project at a time.

One respondent was a Buddhist who had no idea about the church, and thus was inclined not to do research about the church.

Table 13. Respondents' reasons why they were not interested in doing research on church communication (n=37).

Reason	F / P
I would not be a very effective researcher about the church because I do not have sufficient church background and research capability.	2 (5.4%)
I am not ready because I still need to settle within myself issues about the church/religion.	1 (2.7%)
Church communication is complicated.	1 (2.7%)
I am already involved in another topic, which is far from church communication.	1 (2.7%)
I am a Buddhist; I have no idea about the church.	1 (2.7%)
No response.	2 (5.4%)
Not applicable.	29 (78.4%)
Total	37 (100%)

6. Respondents' Reasons Why Research on Church Communication is so Limited

The respondents cited two major reasons why only a few researchers are doing research on church communication. One was that *very little is known about the church*. Except in Catholic schools, theology or religion is not a required course at secondary or tertiary educational institutions in the country. Hence, knowledge about the church tends to be limited. If a researcher who has little knowledge about church communication decided to do a research study on the topic, he/she would have to spend a lot of time getting familiar with the topic and defining the problem.

Another reason was that *it is difficult to do research about the church because it is steeped in beliefs*. The respondents seemed to be wary about doing research on the church because they were *afraid to tread on hallowed ground*.

7. Factors that Hamper Research on Church Communication

The FGD participants discussed why they did not do a study about the church as well as factors that would most likely hamper any research on church communication.

"We do not study the church because we are not knowledgeable about it. We do not exactly know the personality of the church. We only know that the church is composed of people who meet at a certain time at a certain date to worship God — that's all. What is a church is not really very clear to us."

One FGD participant identified a problem in doing research on church communication. "We're not used to studying churches or church communication. We are afraid to study the church, especially the priests. We don't know if they are willing to be researched on. The priests may not be open to us."

Another participant felt that "the church or religion seems to be a difficult topic to research because the issues can be steeped in controversy and can be very sensitive." This participant raised the question, "Shall we be putting ourselves in hot water by doing research about the church?"

Another question that was raised was, "Can we break into Iglesia ni Kristo and other religious sects?" Apparently this participant worried about accessibility to churches and church documents.

Other reasons for possibly not doing research on church communication were quite interesting.

"Perhaps it has not been our practice to study about the church because it is 'untouchable.'"

"Perhaps the reason why we don't conduct church communication research studies is because we belong to institutions. And our institutions prod us to do research that it would need."

“Before, there was no encouragement and no support for doing research about the church. The prevailing notion was that you would be ‘insane’ or ‘crazy’ to do research about the church.”

“One limitation of doing a study about the church is that the results of the study will only be useful to the members of that church. If the study were about the Seventh Day Adventist Church, then only Seventh Day Adventists would consume the results. If the study were about Iglesia ni Kristo, then only members of Iglesia ni Kristo would find the results useful. In the case of Catholics, the results would be useful to a larger number because there are many Catholics as compared with other religious sects. Other than church members, only academicians would be very much interested in research studies about the church.”

Finally, the FGD participants also expressed wariness about possible outcomes of research on church communication. According to them, there might be apprehension on the part of the church to be researched because the findings might be “unfavorable” or even “damaging” to the church.

8. Respondents’ Perception of Development Communication and Church Communication

The respondents were asked, “Do you see any relationship between development communication and church communication?” Out of 37 respondents, 33 (89.2%) answered yes (Table 14). The respondents perceived that development communication and church communication are related.

Table 14. Respondents’ perception about development communication and church communication (n=37).

Relationship between Development Communication and Church Communication	F / P
Development communication and church communication are related.	33 (89.2%)
Development communication and church communication are not related.	2 (5.4%)
No response.	2 (5.4%)
Total	37 (100%)

In what way is development communication related to church communication? Thirty out of 33 respondents gave their explanations on how the two concepts are related (Table 15).

Seven (18.9%) respondents explained that development communication and church communication are related because they both aim to develop and uplift the human potential. The same number of respondents said spiritual development was also one of the concerns in development communication. Meanwhile, five respondents (13.5%) saw that development communication and church communication both aimed for planned change in society (Table 15).

An equal percentage (8.1%) said that development communication and church communication are similar because both are processes that mobilize people to positive action and because the church also uses the strategies of development communication in promoting spiritual growth (Table 15).

The remaining respondents saw the relationship between development communication and church communication in terms of the church being a channel for development messages, church leaders being development communicators, too, and in terms of promoting values for development (Table 15).

From the respondents’ views on development communication and church communication, it can be deduced that church communication, whether it is for evangelization or for people’s development, applies the strategies and techniques of development communication. As mentioned earlier, church communication for evangelization and church communication for development are two directions that would provide the researcher with a context for looking into church communication as a research concern.

Table 15. Respondents’ explanation about the relation between development communication and church communication (n=37).

Explanation	F / P
Both aim to develop the human potential and uplift the people.	7 (18.9%)
Spiritual development is related to other areas of development, which are the concerns of development communication.	7 (18.9%)
Both aim for planned change.	5 (13.5%)
Both mobilize people to a certain positive action.	3 (8.1%)
The church also uses development communication strategies in its spiritual work.	3 (8.1%)
Communication of developmental messages can be channeled through the church.	2 (5.4%)
Church leaders are development communicators.	2 (5.4%)
Both focus on values that are motivating and sustaining factors to make people hold on to a movement or cause.	1 (2.7%)
No response.	3 (8.1%)
Not applicable.	4 (10.9%)
Total	37 (100%)

IV. Summary and Conclusion

This paper described the research studies done on church communication in the UPLB-CDC, discussed the views of UPLB-CDC graduate students toward church communication research, and presented a framework for church communication research

Data were gathered through a combination of research methods. A review of 20 completed research studies on church communication was done first. Next, a mini-survey was conducted among 37 selected CDC graduate students to elicit their views on church communication as a research concern. Finally, a focus group discussion (FGD) was held among four purposively selected CDC graduate students. The FGD probed factors that hamper church communication research, possible areas for church communication research, and other needs for undertaking church communication research.

Findings of Research Studies Reviewed

Characteristics of researchers. The researchers were mainly graduate students of UPLB-CDC. They were mostly male priests, Roman Catholic, aged 31 to 40, with communication experience. They were Asians with Filipino, Indian, Indonesian and Malaysian nationality. More church-affiliated researchers (priest, nun, pastor) than non-church-affiliated researchers (teacher, student) did studies on church communication

Characteristics of research studies. Most of the studies (65%) were done between 1991 and 1998. They comprised largely (85%) graduate theses of MS students in development communication. About 75 percent of the research studies dealt with topics directly related to church communication. The most commonly investigated topic was the perception and use of communication media in the church. Other topics focused on were: (1) communication roles of the church; (2) the church as a medium of development communication; (3) church communication paradigm; (4) mass media habits, attitudes and information-seeking behavior of church people, and (5) communication networking and modes of evangelism.

Meanwhile, the research studies indirectly related to church communication investigated oramedia and folk media as well as nonverbal communication patterns of Filipino cultural minorities, the dynamics of facilitative communication in a Filipino village, and values as cultural determinants of communication behavior among HanunooMangyans.

Findings of Mini-Survey

The Respondents. Thirty-seven CDC graduate students enrolled in the development communication program in the second semester of 1998-1999 comprised the survey respondents. They were mostly female (67.6%), Filipino (83.8%) and Roman Catholic (75.7%) whose ages ranged between 21 and 40. They were mainly teachers, researchers and extension workers.

Value of doing research about the church. All of the respondents perceived that it is valuable to do research on church/religion as a communication research area. Their most common reason was that research on church communication would have consequences on their lives since the church greatly influences them. One FGD participant further explained that "*church or religion is now being used as a very powerful channel in organizing people, in changing the lives of people, and in changing the way people think.*"

Awareness of research about the church. More than half (56.8%) of the respondents were not aware of any research done on church communication. Among the respondents (40.5%) who were aware of research studies done on church communication, they were mostly aware of the study on communication roles of the Roman Catholic Church in the 1986 EDSA revolution. Others were aware of research studies on church utilization of feedback channels, use of mass media for church purposes, analysis of church homilies, modes of church evangelization, effects of religion on family planning, and symbolic meanings of church artifacts.

Interest in church communication research. A majority (78.4%) of the respondents expressed interest in doing research on church communication. They wanted to research the following topics: (1) communication structure and information flow within the church; (2) communication strategy/style of church leaders; (3) the extent to which church communication influences decision-making or policy-making at the local and national levels, and (4) modes of communicating Christian values.

Form of research assistance. Most (64.9%) of the respondents indicated they would primarily need a source of funding to be able to undertake research on church communication. Next, they would need the cooperation of church/religious leaders in data gathering as well as access to church/religious documents and records. They also mentioned availability of church experts for consultation, manpower, time to do research, guarantee of personal safety and legal support.

Reasons for non-interest in church communication research. Only eight of 37 respondents were not interested in doing research on church communication. Their reasons were quite varied: (1) *"I'm not yet ready to do research since I lack sufficient church background and research skills"*; (2) *"Church communication is complicated"*; (3) *"I'm already involved in another project,"* and (4) *"I'm a Buddhist so I have no idea about the church."*

Reasons why research on church communication is so limited. One reason was that *"very little is known about the church."* Another was that *"it is difficult to do research about the church because it is steeped in beliefs. The researchers are afraid to tread on hallowed ground."*

Relation between development communication and church communication. Of 37 respondents, 33 (89.2%) perceived that development communication and church communication are related. They said that both aim for planned change and human development. In addition, both mobilize people to positive action. The church also uses the strategies of development communication in promoting spiritual growth. They considered spiritual or moral development, which the church cultivates, as one of the concerns in development communication.

Possible areas for research on church communication. The respondents mentioned the possibility of doing research on the following areas:

1. Qualities of effective church leaders – How do church leaders communicate? How effective are they as communicators? How credible are they as sources of information? What are the people's constructs of effective church leaders?
2. Changing communication roles of church leaders – Should the church influence decision-making of the state? What should be the role of the church in policy-making?
3. The church as a channel for attaining development goals – How can the church be used to attain development goals?
4. Organizational communication – How is information communicated among the church hierarchy?
5. Communication networking with home, church and school – Do home, church and school communicate the same values and beliefs? Do home, church and school establish a communication network with one other?
6. Comparative cultural analysis among religious sects – How do we compare the religious culture among Iglesia ni Kristo, El Shaddai, etc?
7. Knowledge gaps about the church – How much do people know about their church?

Findings of the Focus Group Discussion

FGD participants. Four female CDC graduate students participated in the focus group discussion (FGD). They were purposively selected from the same sample of survey respondents. One was a master's student and three were doctoral students enrolled in the second semester of 1998-1999 in the development communication graduate program. The FGD participants were Filipino, Roman Catholic, in their early 30s and 40s, and were employed in teaching and extension and government work.

Factors that hamper research on church communication. The FGD participants pointed out several reasons why graduate students do not often do research on the church or church communication. One was that they lacked sufficient knowledge about the church to do the research. They were *"afraid"* to study the church because they did not know if the priests would be willing research subjects or if they would be open to student researchers. The church or religion is also a difficult topic to research because the issues may be *"controversial"* or *"sensitive,"* possibly landing the researcher in *"hot water."*

Likewise the FGD participants were worried about accessibility to churches and church documents. It has been their practice not to study the church because it is *"untouchable."* They also don't conduct research about the church because they are prodded to do research needed by their institution.

There was no encouragement or support to do research about the church or church communication. The prevailing notion was that you would be *"insane"* or *"crazy"* to study the church. One limitation of a study about the church is that its results might be useful only to the church. Finally, the FGD participants were wary about possible outcomes of the research that might be *"unfavourable"* or *"damaging"* to the church.

Possible areas for research on church communication. The FGD participants suggested 10 possible research areas on church communication. These research areas were similar to those mentioned in the survey, but the categories were found to be much broader. The researchable areas were identified as follows:

1. Church/religious leaders
2. Church parishioners
3. Church media, channel, and messages
4. Church communication approaches/strategies
5. Church organizational media
6. Church influence in decision- or policy-making
7. Church community development projects
8. Church communication databases
9. Church/church communication history, evolution, meaning
10. Church/religious culture

These 10 possible areas for church communication research might be studied in the context of church communication for development and church communication for evangelization, or perhaps a combination of the two. These research areas are not mutually exclusive. They could be combined with other research areas.

Conclusions and Implications

Several conclusions and implications can be derived from the findings of the research review, mini-survey and focus group discussion:

1. Research studies on church communication are available at the UPLB-CDC library, albeit the number is small. Since the studies deal mostly with perception and use of communication media in the church, there is a need to explore other areas for church communication research.
2. UPLB-CDC graduate students find it valuable to do research on church communication because the results will have an impact on their way of life. This provides a rationale for building up church communication as a research concern.
3. Most UPLB-CDC graduate students are not yet aware of research studies on church communication. There is a need to find an effective information-dissemination strategy to make such materials easily accessible and available.
4. UPLB-CDC graduate students are interested in doing research on church communication. They view church communication as an emerging research concern for the UPLB-CDC since development communication and church communication are related.
5. The UPLB-CDC graduate students who are interested in church communication research can be tapped as potential researchers or research collaborators for future studies on church communication.
6. The possible areas for research on church communication include church/religious leaders; church parishioners; church media, channel and messages; church communication approaches and strategies; church organizational media; church influence in decision- or policy-making; church communication databases; church community development projects; church history, evolution and meaning; and church/religious culture. These research areas are not mutually exclusive.
7. Three types of research directions or contexts for research on church communication may be investigated: (a) research on church communication for development; (b) research on church communication for evangelization, and (c) research on church communication for both development and evangelization.

8. To undertake research on church communication would require assistance in the form of funding, cooperation of church/religious officials and their availability for consultation, and access to church/religious documents and records.
9. Development communication and church communication are related concepts because they aim to bolster human development, seek to mobilize people to action, and use similar communication strategies to achieve their purpose.
10. There is relatively little research on church communication because of several factors. One is limited knowledge about the church. There is also apprehension that findings might be unfavorable to the church. The perception of the church as "untouchable" also impinges upon research on church communication. Other factors include lack of encouragement and financial support, complexity of church issues, prevailing doubt over willingness/openness of the church to be researched, and accessibility to church documents.

V. Proposed Framework for Research on Church Communication

Data gathered from the research review, mini-survey and focus group discussion were used as bases for developing a proposed framework for church communication research.

The framework was designed based on the following assumptions:

1. Church/religion and social communication is a significant area of research concern in the Philippines and elsewhere in Asia.
2. Because of its significance, there is a need to build up a body of knowledge on the church/religion and social communication.
3. Research results on the church/religion and social communication have consequences and applications in the development of humans and society.
4. Research on the church/religion and social communication is flexible, systematic and practical.
5. Research on the church/religion and social communication is situated within the context of society.

The framework contains four basic components for research on church communication: goal, level, direction or context, and possible research area or unit of study.

What is the goal for doing research on the church/religion and social communication? The research problem must always meet this goal. This goal may change over time, depending on the need for church communication research.

For instance, the goals for doing research on the church/religion and social communication might be: (1) to bridge the gap and build up knowledge about the church/religion and social communication; (2) to promote church participation in the development of humans and society; (3) to promote church-state partnership in the attainment of development goals, or (4) to bring the church closer to the people.

At what level should research on the church/religion and social communication be carried out? Research can be done at any of three levels: (1) community or society level, (2) country level or (3) regional or Asian level. Doing research at any of these levels will provide a varied, cross-sectional perspective on the church/religion and social communication.

In what direction or context should the research be undertaken? A researcher may choose between two contexts or a combination of these. In this case, research could be directed or put in the context of (1) church communication for development, (2) church communication for evangelization, or (3) church communication for development and evangelization.

What are the possible research areas or units of study for research on the church/religion and social communication? Ten possible broad research areas or units of study have been identified: (1) church/religious leaders; (2) church parishioners; (3) church media, channel and messages; (4) church communication approaches/strategies; (5) church organizational media; (6) church influence in decision- and policy-making; (7) church community development projects; (8) church communication databases; (9) church/church communication history, evolution, and meaning, and (10) church/religious culture.

The proposed framework provides only a starting point for thinking about and looking for a potential research problem area on the church/religion and social communication. It gives the researcher a choice of research problems to investigate and on which to build up knowledge.

The framework can serve as a guide for identifying a research problem and putting it into a particular context or direction, at a certain level, in order to achieve a goal.

The identified research areas are not mutually exclusive. It is possible to combine two or more related areas in a research study. Whenever a research study is planned, the researcher must bear in mind that there are ongoing processes in each possible research area, and these processes are subject to research study.

List of Research Studies on Church Communication in the UPLB College of Development Communication

Undergraduate Research Studies:

1. Conui, Bernadette. 1990. Local churches: media of development communication in a Philippine barangay.
2. Hippler, Sonia, SSpS. 1997. Communicating the Gospel parables through visuals to Aeta non-readers in Kalangitan Resettlement, Capas, Tarlac.
3. Magimay, Canute. 1992. Use of Christian media and exposure to Christian messages: A survey of Catholics in three parishes of the Archdiocese of Kuala Lumpur, Malaysia.

Graduate Research Studies:

1. Afagbegee, Gabriel Lionel, SVD. 1994. Values as cultural determinants of interpersonal communication behavior among the Hanunoo-Mangyans: an ethnocommunication approach.
2. Arul, Ambrose. 1997. Utilization of feedback channels in a Catholic diocese in India.
3. Arul Rajan, Peter Fernando. 1993. Dynamics of facilitative communication: A case study in a Filipino village.
4. Casal, Ma. Stella. 1987. People's perceptions of the communication roles of the Roman Catholic Church in the February 1986 Philippine Revolution.
5. Centurion, Diosnel, SVD. 1987. Communication roles of the Roman Catholic Church in the February 1986 Philippine Revolution as perceived by church representatives.
6. De Rivera, Crescente, SVD. 1989. Nonverbal communication patterns among the Hanunoo-Mangyans.
7. Ebisa, Roberto, SVD. 1996. Radio drama as support medium for teaching the sacrament of the Holy Eucharist in the Archdiocese of Cebu.
8. Hassan, Mohd. Salleh. 1979. The mosque as a medium of development communication in a Malaysian mukim.
9. Kristijanto, Emanuel. 1997. Electronic media utilization by Catechists in the Diocese of Surabaya, East Java Province, Indonesia.
10. Kuhn, Cireneu, SVD. 1993. The elements of a liberatory communication paradigm: An ecclesiological perspective.
11. Lariosa, Carlos, SVD. 1997. Ora media as an indigenous communication of the Mandaya of Davao Oriental.

12. Nago, Santan. 1991. Mass media habits and attitudes of the Fatima sisters in India.
13. Poovanpuzha, Matthew, SVD. 1984. Perception of the role of a Catholic parish as a channel of development communication in Oriental Mindoro.
14. Reddy, Yeruva Lourdu. 1998. The role of folk media in enhancing positive self-image among the poor and the oppressed: The APSSS venture.
15. Seran, Ma. Florentina, SSpS. 1989. Missionary sisters' perception of communication media in disseminating developmental information in Timor, Indonesia.
16. Tio, Geoffrey. 1997. Communication network influence on the Seventh Day Adventist members' perception of three modes of evangelism.
17. Yap, Arlo Bernardo, SVD. 1993. Information-seeking behavior of SVD priests and brothers in Philippine SVD central province.

Appendix B

Possible Areas for Research on Church/Religion and Social Communication

The list below contains possible areas for research investigation about the church/religion and social communication as derived from results of the focus group discussion with purposively selected UPLB-CDC graduate students.

Church and Development

1. Regardless of religion, how can the church be harnessed in promoting the development of society? How can the church as a channel help attain the development goals of society?
2. Do all churches have development projects? Does Iglesia ni Kristo carry out development projects? We don't know. Let's investigate. Our church (Seventh Day Adventist) has several outreach projects, even worldwide. We can study these development projects the various churches are undertaking
4. Is the church really able to develop the lives of people? Did the lives of their parishioners really improve as a result of the church's roles? The church is said to "touch the lives of people." The word "touched" is so abstract. Why does the church not bring it to the level of "alleviation of the lives of people"? Development is a holistic process – moral development, spiritual development, social development and economic development. Perhaps the church will not be able to address or help very much in economic development.

4. Is the church really able to make a change in the quality of life of its parishioners? Do church homilies help improve the quality of life of the parishioners? We're looking not only at the influence of the church but its impact on the lives of people (e.g., reduced number of cases of adultery).
5. There are no measurable indicators of how the church has developed the lives of people. We can develop indicators or measures of how the church has affected the quality of life of its parishioners We can start with simple indicators like the use of family planning methods to control population growth.
6. We can investigate the collaborative activities of the church and state in society. How can the church help in development projects? Can they come in? Aren't there development projects being undertaken by church-related non-government organizations (NGOs)? In fact it is said that church-run NGOs are more effective.

Roles, Leadership, Communicative Performance and Effectiveness of Church/Religious Leaders as Communicators

1. How much are religious leaders involved in society? We can look at the changing communication roles of religious leaders.
2. We can study church leadership and study how religious leaders communicate. We can look into their values and attitudes, their communicative performances and their competencies.
3. We can work on source credibility – the religious leaders being the source of messages. They deliver homilies, don't they? How effective are they as the sources of these messages? We can probably do a repertory grid analysis here.
4. We can do a profile of church/religious leaders as communicators (homily givers). What are the qualities or characteristics of religious leaders as communicators? What makes a church/religious leader an effective communicator? Why, in some cases, does one fall asleep when a church/religious leader gives the homily?
5. We can do a survey on parishioners' personal constructs of church/religious leaders as communicators. Catholics will have their own constructs of how and who their religious leaders are. So do Protestants and religious sects. We can make a comparison among these different religious sects. Then we can come up with a model underlying the qualities of religious leaders as communicators. From this we can make recommendations on appropriate or good qualities of a church/religious leader. We can derive such qualities from the Protestant Church, from the Catholic Church and from other churches, and integrate the findings in a model

6. As communicators we can study the persuasive powers and the credibility of church/religious leaders as a communication source. We can do research on the ethics of their persuasive power, their own self-ethos, the lives they lead ("ethical persuasion"). We can study their logical powers, which can be manifested or reflected in the messages that they deliver ("logical persuasion"). A subsidiary study could be a content analysis of the messages that they deliver. We'll check on what messages they are delivering.

Influence of Church as Communication Channel

1. Religion is being used for communication purposes. As we can see on TV, hear over the radio or read in the newspaper, the Catholic Church as a religion is now being used as a very powerful channel in organizing people, in changing the lives of people and in changing the way people think.
2. The El Shaddai group is becoming a very powerful channel in influencing policy-making. If there are issues in the government, this group always comes to the fore. This El Shaddai group held a rally at the Rizal grandstand, and they had doves flying to make people aware of the peace talks with the Moro National Liberation Front that Erap (President Joseph Estrada) is now working on. Why is the church or the religious sect so influential?
3. Religion is one of the unofficial stakeholders in policy-making. For example, the church says many things about family planning. The church is bringing out pamphlets every Sunday. The Catholic Bishops' Conference also issues pastoral letters. The church conducts peaceful rallies. It appears to be doing a lot. What are the churches in the Philippines doing to influence government policy makers/policies on the issues and problems of society (e.g., abortion, divorce, high population growth, institution of the death penalty, etc.)? Is the church acting as a pressure group that lobbies against divorce and abortion? Why does it do so? What are the consequences of such communicative action? Will the church lose its members if bills on divorce and abortion are passed?
4. We could look at the influence of the churches over government and over policies. If there is separation between church and state, how can the church be influential at least over policies, even if its powers are separated from the powers of the state? The church cannot legislate. It is not even given seats in Congress or the Senate. Therefore the churches are helpless in terms of real power. They can only influence up to a certain extent. For example, the churches can act as pressure groups. As communicators, they can influence a lot – they have persuasive powers as communicators.

5. Besides the communication roles of the church in the February 1986 revolution, we can further study the influence or role of the church in political, judicial or health issues in society. For instance, in the Echegaray case, why did the church hold an anti-death stand? Why did it flip-flop in its stand?

Organizational Communication / Communication Flow in the Church

1. We can also do an organizational communication study on the church because the churches have a hierarchy of positions. Within the Catholic Church, for example, in annulling a marriage, what is the communication from the Vatican down the line? Is there any communication noise in the process? What are these kinds of noises? Also, for example, among the priests what is happening prior to their assignment to a certain parish?
2. The Catholic Church has a very fat bureaucracy. Even my own church has a fat bureaucracy. But these are just our assumptions about church bureaucracy. We need to investigate whether church communication is bureaucratic, too.
3. What activities do the different churches and religious sects engage in as an organization? Do these activities contribute to making the churches and sects effective? For example, the Catholic church does not stress fellowship very much, but other churches and sects put emphasis on this.
4. We can also study the flow of communication in the church – whether it is top-down or bottom-up or whether it involves participatory decision-making.
5. We can also study women's religious organizations like the CWL or the Legion of Mary.

Communication Strategies to Unify the Church

1. How can the different churches unite? Is it possible to have only one church? Let's outline communication strategies on how we could do it. With whom should we link? With whom should we network or coordinate? It depends on the church. For instance, in the Catholic Church we can link with the parishes and dioceses. We can also link with its religious organizations. In the case of Seventh Day Adventists, we have our church pastors, who are equivalent to parish priests. We also have the church, the mission, the union, the division and the general conference.

Databases on Church/Religion

1. Does the church have a database? As far as our church is concerned (Seventh Day Adventist), we have the minutes of the meeting of our church board. We have a church manual and several collections of books that we call *Spirit of Prophecy*. We can gather all the data from these documents. On the other

2. hand, Iglesia ni Kristo is sometimes featured on TV and has complete media materials ranging from computers to audiovisual media.
3. Are there information materials about the church itself and about its parishioners? The Seventh Day Adventist Church has its U.S.-based General Conference that contains its by-laws and constitution. It also has an official publication called *Review and Herald*. The proceedings of the Seventh Day Adventist Church are well documented, so we can gather a lot of data.
4. Does the Catholic Church have a file on its parishioners? How many parishioners does it have? In the case of the Catholic Church, since it is so big, perhaps each parish or diocese has its own system of documentation. Maybe it is the diocese that keeps all the records. In the Seventh Day Adventist Church we have a church clerk who keeps all the records on membership.

History, Evolution and Meaning of Church/Church Communication

1. There is a need to investigate the history of the concept of church. How did the concept of church come about? What is the meaning of church to a particular group in society? For instance, what do women think of the church? Do they know exactly what a Protestant or a Catholic Church means? Let us make a profile of the views of different groups in society on church and church/religious communication. As academicians, we should begin to raise the level of awareness and information about the church. We should trace the history and evolution of these concepts and ideas of church. We could even do a comparative historical analysis among different churches.
2. The knowledge gap is one of the researchable areas in church communication. We can do a survey on what and how much people know about their respective churches. When you ask me, I can tell you many things about my own church. We are taught to know about our church so that we can have faith in the church. As a matter of fact, to have faith in a church, we have to know about that church

Analysis of Church/Religious Culture

1. We can describe and analyze the prevailing culture in a church/religious sect. What are the religious rites, rituals or language of the church/religious sect? We can do a comparative cultural analysis among churches or religious sects.

Sample Units of Study and Specific Topics for Research on Church Communication for Development

The table below lists possible units of study that can be investigated for research on church communication for development. Opposite the units of study there are examples of specific research topics. The information presented in the table was obtained from survey results and from the focus group discussion.

Unit of Study	Specific Topic for Research
Church media, channel and messages	<ul style="list-style-type: none"> • Development messages in church media, including homilies • Use of church as channel for development • Use of church media for development
Church members/ parishioners	<ul style="list-style-type: none"> • Church members' or parishioners' personal constructs of church leaders as communicators for development • Church members' / parishioners' quality of life • Measurable indicators of church effects or impact on members' / parishioners' quality of life • Understanding of meaning of church concept, values, beliefs, attitudes for development
Church/ religious leaders	<ul style="list-style-type: none"> • Changing roles and functions in society • Extent of involvement in communication for development • Ethical and logical persuasive powers of communication for development • Values and attitudes, communicative performances, competencies affecting communication for development
Church community development projects	<ul style="list-style-type: none"> • Nature of development projects • Collaborative development projects between church and state
Church influence in decision-/policy-making	<ul style="list-style-type: none"> • Church communication activities that influence decision- or policy-making • Extent of church influence in decision- or policy-making • Factors making church influential in decision- or policy-making

Appendix D

Sample Units of Study and Specific Topics for Research on Church Communication for Evangelization

The table below lists possible units of study that can be investigated for research on church communication for evangelization. Opposite the units of study there are examples of specific research topics. The information presented in this table was obtained from survey results and from the focus group discussion.

Unit of Study	Specific Topic for Research
Church databases	<ul style="list-style-type: none"> • Information materials on church and parishioners • System of documentation of church and parishioner information
Church organizational communication	<ul style="list-style-type: none"> • Structure and flow of information • Types of communication noise • Type of communication – bureaucratic or democratic, bottom-up, top-down or participatory • Decision-making about church leaders' assignment to a parish
Church/religious leaders	<ul style="list-style-type: none"> • Communication styles for evangelization • Qualities as effective communicators for evangelization
Church/religious culture	<ul style="list-style-type: none"> • Church/religious rites, rituals, language, etc.
Church/ church communication history, evolution and meaning	<ul style="list-style-type: none"> • Meaning or concept of church communication • History of church and church communication • Evolution of different church sects

BOOK REVIEWS

Babin, Pierre and Zukowski, Angela Ann. *The Gospel in Cyberspace, Nurturing Faith in the Internet Age.* Chicago, IL: Loyola Press, 2002. Pp. v, 199. ISBN 0-8294-1740-0.

This book reflects on the Church's mission and ministry in the new media age. The authors draw from decades of experience in Catholic education using a variety of communication tools – from radio and television to Internet and cyberspace. Oblate Father Pierre Babin, a pioneer in catechesis, evangelization and the media since the 1960s, is founder/director of CREC-AVEX (Center for Research and Social Communication) in Lyon, France. Sacred Heart Missionary Sister Angela Ann Zukowski, pioneer in cable TV and adult religious education in the US, is past president of Unda, world Catholic organization for TV and radio. She is associate professor in the Department of Religious Studies and director of the Institute for Pastoral Initiatives of the University of Dayton (Catholic/Marianist University).

The book consists of three parts. In part one, Zukowski discusses the influences of *infomedia* (the convergence of information and media) on evangelization: (1) growing secularism; (2) the rejection of mystery; (3) individualism; (4) religious syncretism; (5) the emergence of spiritual seekers; (6) fundamentalism; and (7) the growing influence of spiritual and religious exercises on the evolution of society, politics, culture and the media (pp. 3-20). In part two, Babin discloses the workings of media, how they influence behavior, lifestyle, choices and language of audiences (pp. 25-67). A chapter on new media and mission calls upon pastors to adapt the preaching style of the Apostle Paul, preacher to the Gentiles (pp.99-113). A chapter on new media and ministry looks at "spirituality" as the way to survive in the new media age. A deep rooted-ness in Christ safeguards against being blown by the wind of misinformation and information overload (pp. 115-122). In part three, Zukowski explains the concept of *mission-based marketing* for effective evangelization (pp. 147-172). Employing the right techniques and tools will project a Church image that is true to her nature. Marketing carries a lot of "baggage." Therefore, there is a need to purify the concept and draw positive elements useful for ministry.

The message of the Gospel remains relevant in the infomedia age but it must be packaged and delivered effectively (pp. 69-85; 147-172). The linear approach employed by secular enterprises proves ineffectual. A *dialogic* approach will instead facilitate meaningful exchange, and build *commonality* with audiences. Commonality, Babin says, is the degree by which bodies become one (pp. 96-97).

The Church now finds herself in a situation similar to the Reformation age, when established lines of communication are challenged with something new, pervasive and overwhelming. Her position as repository of truth is shaken anew.

The communication systems today, however, are not in their final form yet. Therefore, the authors do not propose anything absolute. Rather, they urge critical reflection, planning and imagination in the use of new technologies. Faced with new languages, new psychology and new techniques, the Church must also employ new languages, new psychology and new techniques to communicate and radiate Christ. Evangelization in the new frontier – the Internet and its related technologies – needs a paradigm shift.

Marketing the Gospel in a Christian way needs solid knowledge of the audience. Exposed to vast media messages, they are now able to look beyond words and text. They can discern if messages are simply an intervening noise or truly reflecting the Divine. *Witness of life* is, thus, important because it is Christ himself who must be communicated.

The book is insightful for Church leaders, religious formators and students of Church and social communications. An interview of the authors by Benedictine Brother Ferdinand Poswick makes up the epilogue (pp. 175-194). The notes provide a sizeable bibliography (pp. 195-199). (*A. Roman*)

Babb, Lawrence A. and Wadley, Susan S. (eds.). *Media and the Transformation of Religion in South Asia*. Delhi: Motilal Banarsidass Publishers, 1997. Pp. vi, 298. ISBN 81-208-1448-7.

This volume of nine essays examines the effects of modern media on religious beliefs and practices in India and its neighbors in the sub-region. It is divided into three sections: (1) printed images, with focus on poster art and religious comic books; (2) audio recordings, with a description of India's audio-cassette revolution and the cultural impact of recorded *qawwali* (the group song emanating from the ritual practice of Islamic mysticism); and (3) moving images, with emphasis on film and the impact of the televised serialization of *Ramayana* (Sanskrit epic of India composed c. 300 BC).

Overall, the studies suggest that modern media have had multiple, and in some respects, contradictory effects on religious beliefs and practices in South Asia. "Modern media have dramatically increased the spatial and social mobility of religious symbols, although to different degrees and in different ways" (p. 3).

Poster art, for example, contributed to the growth of a new "omnipraxy" (populist version of tradition). It has permitted iconic experimentation, which in turn generated new syncretisms or the combination of different beliefs and practices (pp. 6-8; 24-75). Audio recording, meanwhile, had a "powerfully decontextualizing effect where a community no longer shares the listening experience of *qawwali* as a ritual event" (pp.10-12; 139-166).

The modern media considered here have lifted religious belief and practice out of older, parochial contexts and to the degree that this has happened, religious symbols increasingly became *for* everyone in general rather than someone(s) in particular ("social disembedding" effect of modern media). "They have begun to render problematic the role of the traditional specialist in symbol transmission like the priest or mullah but have nonetheless made these specialists redundant" (p. 4).

The range of effects of modern media – specifically pressed records, film and television – falls more or less under the labels of standardization and homogenization. However, some like audiocassettes and videotapes, which are "produced at relatively low cost have allowed the expansion of India's religious audio and video industry to reflect its cultural and religious variety." "Some of the newer media have also brought new forms of religious expression into being, adding to the diversity of the South Asian religious scene" (p. 16).

The materials in this volume should give comfort to those who fear that new media will reduce South Asia's religious heritage to a "plastic homogeneity." "If there is a tide in the direction of uniformity, the studies show that there is also a strong counter tide" (p. 17).

Other notable findings are as follows:

(1) The famed and ubiquitous *Amar Chitra Katha* comic book series has largely been an expression of the outlook of its founder, Anant Pai. "The presentation of a highly selective version of India's cultural heritage e.g., the accent on inclusiveness and cultural harmony between Hindus and Muslims, can thus be considered a distortion of reality" (pp. 8-10).

(2) The impact of recorded music is pronounced especially among urban people in India but "between the creator of music and listener, market relations obtain." "The music is depersonalized, standardized and altered in response to the mechanical and electronic requirements of recording technology" (pp. 10-12).

(3) "Religious film is very much on the wane and audiences are not likely to view film as an authoritative guide on how they should behave or what they should believe. Religion, however, has a momentous influence in Indian film. Entertainment films are shaped by the conventions of folk drama. Well-known features of Hindi cinema are derived from various traditional dramatic genres. Characterization in secular films also draws heavily from Hindu-mythical stereotypes" (pp. 12-13).

(4) "Television has been regarded as a medium that can powerfully debase tradition but the televised *Ramayana* serial, viewed by many as a culturally authentic retelling, proved its potential for utilization in highly distinctive ways." (p.15)

(5) The video cassette recorder (VCR) used largely by the religious movement *Athavale* for proselytizing had its real significance in maintaining the movement's "spiritual cohesion." While books, in the "first wave" of media change, was regarded as vehicles for the transmission of sacred power as well as information, the modern VCR and its components – copper, silicon and magnetized tape – is found to also retain and convey sacred power (pp. 15-16).

This book derives from a conference on religious change and the media held in Monterey, California in 1989. The conference was part of a series of conferences on the subject planned by the Joint Committee on South Asia of the Social Science Research Council and the American Council of Learned Societies in the mid-1980s.

The time frame for the studies is the 20th century, covering the "second wave" of modern change in media through which religious culture has been transmitted in South Asia (p. 5). Digitalization, convergence and the Internet, which entered the public arena towards the close of the millennium, were not included. The contribution to the body of knowledge about mass media and religion, however, remains immense and deeply appreciated.

Contributing scholars are Lawrence A. Babb, Steve Derne, John Stratton Hawley, Stephen Inglis, John T. Little, Philip Lutgedorf, Scott L. Marcus, Frances W. Pritchett, Regula Burckhardt Qureshi, H. Daniel Smith, and Susan S. Wadley. References end all the essays. A subject index is also included (pp. 287-298). (*A. Roman*)

Gunaratne, Shelton A. (ed.). *Handbook of the Media in Asia*. New Delhi/Thousand Oaks/London: Sage, 2000. Pp. viii, 722. ISBN 0-7619-9427-0 (US-HB); 81-7036-901-0 (India-HB).

This volume is about the state of mass communication in Asia at last century's close. Twenty-five states - seven from south Asia, ten from southeast, and eight from East Asia - were examined by thirty-six contributors from the region. It is a "country-specific handbook" devoting one chapter per nation-state (p. 1). Each chapter describes the national profile, development of press and broadcasting, the press, broadcasting, new electronic media, policy trends for press and broadcasting, and main issues. Useful statistics on mass media penetration, a directory of media institutions in the country, and references to the discussion complement the chapters. The countries are clustered according to the three sub-regions of Asia. The clusters make up the main parts of the book. An introduction to the different parts summarizes the contributors' significant findings.

Gunaratne's Overview, synthesizes and affords an interpretation of the data researched by the contributors (pp. 1-29). He defines the geographic boundaries of Asia as excluding Oceania, the Middle East and the Asian part of the Soviet Union. He also quotes the Freedom House survey (1999), which categorizes the different Asian countries as free, partly free, and not free:

"South Asia has no nation within the 'free' category; Southeast Asia has two - Philippines and Thailand; and East Asia has four - Japan, Taiwan, South Korea and Mongolia. (Freedom House has not rated Hong Kong and Macau, both of which now belong to China.) Five countries in South Asia - India, Sri Lanka, Bangladesh, Nepal and pre-Musharraf Pakistan - fall into the 'partly free' category, together with one country - Indonesia - in Southeast Asia. The 'not free' category includes two countries in South Asia - the Maldives and Bhutan, as well as post-coup Pakistan; seven in Southeast Asia - Cambodia, Malaysia, Laos, Singapore, Vietnam, Brunei, and Myanmar; and two in East Asia - China and North Korea" (pp. 3-4).

Here are some trends in media development drawn from the detailed country profiles (quoted without attribution from pp. 17-19):

(1) The main proponents of the 'Asian values thesis' - Singapore, Malaysia and Indonesia - are conceding greater media freedom because of the power of the Information Superhighway. Singapore, which aims to become Asia's information hub, will have to gradually yield to the cyberspatial forces that that making a mockery of domestic censorship. Despite, its all-encompassing *Rukunegara* philosophy, Malaysia has agreed to let cyberspace operate freely in the interest of making its Multimedia Super Corridor a success. And Indonesia is de-linking itself from the all-encompassing *Pancasila* philosophy to build its vast Nusantara information highway.

(2) The communist or former communist countries in Asia are making concessions to media freedom in varying degrees. North Korea is sticking out to the Leninist model of the press and the media propagate Kim Il Sung's *Jucheism* (self-help) as a national philosophy. Former communist Mongolia has taken giant strides to establish media freedom. China is in the process of redefining the role of the media. More journalists enjoy more freedom with the commercialized media while requiring a legally guaranteed freedom. In Vietnam, government-owned or affiliated newspapers are now 'aggressively competing for advertisers and readers.' In Laos, central censorship is no longer imposed on the press but 'ambiguity and caution (among journalists) prevail.'

(3) The press in Asia's authoritarian countries also show varying characteristics ranging from post-democratic ambivalence in Musharraf-led Pakistan to dictatorial determination in Myanmar. In Cambodia, even though government and party ownership of the press has declined rapidly, politics and violence have caused the erosion of press freedom. In Bhutan, the government has consistently considered the media as tools for promoting development; and dissent and the reporting of dissent are difficult. In the Maldives, the conventional wisdom among journalists and the governing elite is that any discussion on press freedom and press regulation should take into account Maldivian society. In Brunei, the press operates within the framework of the Malay Islamic Monarchy concept: The government controls 'the media not primarily to keep them from harming the ruling elite, but to channel the power of the media into what the state sees as constructive, educational, developmental and political goals.' In Myanmar, strict censorship rules are the norm: 'Editors and publishers tend to avoid potentially objectionable writing and select only such materials that are likely to please the Press Scrutiny Board.'

(4) The majority of the sub-continental bloc of countries in the SAARC group (South Asian Association for Regional Cooperation) are making more concessions to accommodate a freer press. Nepal, Pakistan and Bangladesh reverted from authoritarianism to democracy. (Pakistan, however, returned to military rule late in 1999.) Bangladesh and Pakistan have dissolved the government-owned press. Sri Lanka has taken little action to dismantle the government ownership of the country's largest newspaper group despite the ruling party's 1994-election pledge to do so. India carries the honors for steadily following a press freedom policy marred only briefly during Indira Gandhi's 1975-1977 Emergency. Hong Kong, which also straddles in the middle, is continuing to enjoy a high degree of press freedom as a SAR under China, despite widely held predictions to the contrary. However, the media have lowered their standards under market-driven journalism, leading to ethical concerns.

(5) Japan - along with Taiwan, South Korea, Philippines, and Thailand - has a freer press than in the rest of Asia. Japan is concerned with issues such as the resale price maintenance system of the newspapers and digitization of broadcasting rather than censorship issues. The major concern of media critics in Taiwan 'is no longer the lack of press freedom but the lack of respect for it and increasingly confused ethical principles.' There is intense competition among the media in South Korea, where the democratization process set off in 1987 has enabled the media to be freer than ever to criticize the government and to cover issues. The Philippines has a constitutional guarantee that is very similar to the US First Amendment.

However, ethics has become a major concern with the deteriorating standards of media content and the active intrusion of politicians, including the president, into journalistic roles. In Thailand, the 1997 Constitution has brought a breath of fresh air to create an environment conducive to greater media freedom.

The work on this volume started in late 1997. The editor notes the difficulty of getting the latest reliable data on the traditional media – newspapers, radio and television. Sources of data include the Freedom House Survey Team, UNDP, UNESCO, World Bank, the International Telecommunication Union, and the World Trade Organization. Therefore, readers are advised to check the original source of data in the event that inconsistencies are detected. Meanwhile, "latest data on the new electronic media are more readily available because of the current emphasis on achieving faster development through telecommunications" (p. 19).

A description of the editor and contributors is included (pp. 683-692), and a subject index (pp. 693-722). (*A. Roman*)

BOOKS AND PUBLICATIONS

Here are some books and articles related to the concerns of the Asian Research Center for Religion and Social Communication. Any further information for this section is appreciated.

Books

- Akhtar, Rai Shakil. *Media, Religion & Politics in Pakistan*. Karachi: Aameena Saiyid, Oxford University Press, 2000.
- Babin, Pierre and Zukowski, Angela Ann. *The Gospel in Cyberspace, Nurturing Faith in the Internet Age*. Chicago, IL: Loyola Press, 2002.
- Buddenbaum, Judith. *Reporting News About Religion. An Introduction for Journalists*. Ames: Iowa State University Press, 1998.
- Dike, Eugene. *The Role of Mass Media for the Pastoral Development of the Catholic Church in Nigeria*. Muenster (Germany): Lit Verlag, 2001.
- Eilers, Franz-Josef (ed.). *Church and Social Communication in Asia. Documents, Analysis, Experiences. FABC-OSC Books No. 1*. Manila: Logos Publications, 2002.
- Eilers, Franz-Josef (ed.). *Social Communication Formation in Priestly Ministry. FABC-OSC Books No. 2*. Manila: Logos Publications, 2002.
- Jonscher, Charles. *The evolution of wired life: From the alphabet to the soul-catcher chip – how information technologies change our world*. New York: John Wiley & Sons, Inc., 1999.
- Melady, Margaret B. *The Rhetoric of Pope John Paul II. The Papal Visit as a New Vocabulary of the Sacred*. Wesport, CA: Praeger Publishers, 1999.

Periodicals

- Journal of Media and Religion*. Editors: Daniel A. Stout and Judith M. Buddenbaum. Vol. 1, 2002. ISSN 1534-8423. Lawrence Erlbaum Publishers, Mahwah, NJ.
- Communicatio Socialis. Internationale Zeitschrift Fuer Kommunikation in Religion, Kirche und Gesellschaft*. Published by Franz-Josef Eilers, Michael Schmolke and Karl Hoeller. Vol. 35, 2002. ISSN 0010-3497. Matthias Gruenewald Verlag, Mainz (Germany).

Articles

- Kerr, Peter A. and May, Patricia. "Newspaper Coverage of Fundamentalist Christians, 1980-2000" In *Journalism and Mass Communication Quarterly*. Vol. 79, No. 1, Spring 2002. Pp. 54-72. AEJMC Columbia, SC.
- Waters, Ken. "Vibrant, but Invisible: A Study of Contemporary Religious Periodicals" In *Journalism and Mass Communication Quarterly*. Vol. 78, No. 2, Summer 2001. Pp. 307-320. AEJMC Columbia, SC.
- Underwood, Doug and Stamm, Keith. "Are Journalists Really Irreligious? A Multidimensional Analysis" In *Journalism and Mass Communication Quarterly*. Vol. 78, No. 4, Winter 2001. Pp. 771-786. AEJMC Columbia, SC.

ABSTRACTS

Here are abstracts of selected graduate theses related to religion and social communication.

De Guia, Ma. Czarina C. *Immediate Effects of an Evangelical Radio Program on Members of an Adventist and a Catholic Organization in UPLB.* University of the Philippines Los Banos. April 2002.

The study was conducted to determine the immediate effects of an Evangelical radio program on Adventist and Catholic respondents. Specifically, it sought to: 1.) identify the respondents' present beliefs on Jesus and predisposition toward Evangelical radio programs and Evangelical Christians; 2) find out what are the immediate cognitive, incidental, and emotional effects of the Evangelical radio programs; 3) find out how the program affected the respondent's belief on Jesus; 4) find out the possible behavioral effects of the Evangelical radio program; and 5) find out the characteristics of the program that may have caused the effects.

A quasi-experimental design was employed in the study. There were 16 respondents from the Adventist Ministry to College and University Students (AMICUS) and 17 respondents from Youth For Christ (YFC). Complete enumeration was utilized. A pretest was first administered to the respondents who later listened to one taped broadcast of Insights For Living. After listening to the taped broadcast, the respondents answered the posttest questionnaire. Both questionnaires utilized projective techniques. A separated session was held for each group. The data were categorized and analyzed descriptively.

The Adventist believed that Jesus is their Savior, Friend, and God. They generally had a positive predisposition toward Evangelical radio programs and Evangelical Christians. For cognitive effects, they learned from the taped broadcast that Jesus is the healer of troubled hearts. They were generally expressionless (incidental effects) as they listened to the program. Most were just being attentive, while some already wanted to leave due to their hunger and their need to relieve themselves. Some were also smiling as they listened to the program because the message was inspiring. The Adventists respondents were glad and surprised (emotional effects) because they shared the same beliefs with the host of the program. They found the message inspiring and comforting.

The program had no effect on the Adventists' beliefs on Jesus. But, listening to the Evangelical radio program further reinforced their positive predisposition toward Evangelical radio programs and toward Evangelical Christians. Some of them may already have a leaning toward being converted; but the stimulus (taped broadcast) was not enough to impact behavioral shift.

The Adventist respondents attributed the immediate effects to the good, inspiring message and credible and strong speaker of Insights For Living.

For Catholic respondents, they believed that Jesus is Savior, Friend, and Love. They had a very accommodating predisposition toward Evangelical radio programs and Evangelical Christians. Listening to *Insights For Living* did not produce any cognitive effect on them. Meanwhile, the Catholic respondents had projected a happy face (incidental effects) while listening because the message agreed on their beliefs. They felt confused (emotional) about the message because of the interfering noise in the vicinity. But, they felt glad to know from the program that Christians were united in their beliefs in Jesus.

The Evangelical radio program did not cause any effect on the Catholic respondents' beliefs on Jesus. As for behavioral effects, minor change was observed among them. They manifested a willingness to join a Evangelical Bible study. However, most wanted to remain in their denomination.

The Catholic respondents attributed the immediate effects to the trueness and applicability of the message as well as the good and convincing speaker of *Insights For Living*.

The study recommended that a religious radio should adopt a gentle tone in stressing its points, add humor, and try different treatments to maintain listeners' interest.

Roman, Anthony G. *Catholic Church & IT: Infrastructure, Competence and Practices in the Philippines.* Asian Institute of Journalism & Communication. May 2001.

This descriptive study examines the information technology (IT) infrastructure, competence and practices of chanceries or offices of ecclesiastical territories in the Philippines. It identified computer installations in the chanceries and capabilities for online connection. The study also examined software skills of chancery staff. With regard to practices, it analyzed IT functions being done, how the staff strive for computer literacy, consequences of IT use and IT planning.

A survey was conducted among the 79 ecclesiastical territories comprising the Catholic Bishops' Conference of the Philippines (CBCP). The 40 respondents included ecclesiastical heads, officials and key personnel of the chanceries. The results show three levels of office operations. Computer applications are done in 98 percent of the chanceries. Those with on-line capabilities make up 67 percent. Two percent are without computers.

The models of computer processors are relatively outdated. About 60 percent use Intel 486, while only 20 percent use Pentium III, the latest Pentium model at the time of the survey. The staff have good skills in word processing, and average skills in spreadsheets, graphics and page layout. They have poor skills in database management, presentations, photo/image alteration and webpage design. They are heavy users of pre-packaged software. Programming is generally not done. IT skills are acquired through the staff's own initiative because no budget is allocated for IT-related training.

The intent to integrate into the information society is, however, evident. But the Church still contends with pressures from within and outside. External pressures include the lack of infrastructure, and hardware and software suppliers. Internal pressures include the lack of budget for IT-related investments and in few instances, the negative attitude of the ecclesiastical head.

The results of this study are framed within the effort of the CBCP to "wire" the dioceses through its own Internet Service Provider (ISP), cbcpNet. The project envisions the chanceries to become ISP's in their areas. The findings can thus, help CBCP to plan for cbcpNet's sustainability. They also serve to build the body of knowledge about IT and the Catholic Church in the Philippines.

De Jesus, Jehnellyn M. *Environmental Consciousness and Involvement in Environmental Activities of Catholic Priests*. University of the Philippines Los Banos. October 2000.

This study determined the Catholic priests' knowledge of the attitude toward environmental issues and examined the relationship of their knowledge and attitude with their participation in environment-related activities.

A total of 141 Catholic priests were randomly chosen from selected Catholic parishes in Quezon City and Laguna as respondents of the study. They answered a two-part questionnaire that included questions about their participation in environment-related activities and communication of environmental issues as well as knowledge and attitude tests on environmental issues. Data were analyzed using frequency counts, percentages, mean scores, and Spearman's Rank Correlation Coefficient.

The respondents were mostly parish priests or assistant to the parish priests for 3-4 year, aged between 31 and 35 years old with a bachelor's degree. Their parishes had a population of more than 25,000 parishioners. The most common religious organizations of their parishes were the Catholic Women's League, Knights of the Altar, and Apostolado ng Panalagin. Their parishes conducted mostly activities and services such as retreat or recollection, pre-sacramental seminar, newsletter production, and choir or music ministry.

The respondent's knowledge of environmental issues ranged from high to moderate. They were familiar with environmental laws on logging, clean air, illegal fishing, and forest favorable, neutral/undecided or unfavorable.

Most of the respondents were moderately involved in environment-related activities such as symposia, seminars, and clean-up drives since they also had to attend to their spiritual duties.

All of them were communicating environmental issues to others and perceived that priests should be doing so because it is every individual's concern as caretaker or steward of the environment and because it their God-given duty. They communicated environmental issues mostly through their homilies or sermons during mass and also through seminar, symposium, rally, or open forum. Their perceived communication roles were increasing people's awareness about environmental issues, supporting environmental activities of other institution, disseminating environmental information, and organizing environmental projects and activities. According to most of them, priests should be moderately involved in communicating environmental issues because it is only one of the Church's concerns and because they need to attend to people's spiritual needs first.

The respondent's main source of environmental information was television. They also obtained information from church media such as homilies, publication of religious organizations, and encyclicals. They sought information on the current environmental situation, general information on the environment, and efforts of people or organizations to solve environmental problems.

There was a very weak to moderate relationship between respondent's knowledge of environmental issues and their participation in environment-related activities. Meanwhile, there was very weak or no relationship between their attitude and participation in environment-related activities.

Based on the result of the study, the Catholic priests can be tapped as potential communicators for advocacy and mobilization campaigns and programs of environmental government and non-government organization. They should be provided and updated regularly with environmental information that they can use in their communication.

Gutierrez, Sheryl P. *Using Maletzke's Communication Model to Analyze Components of a Local Catholic Radio Program: The Case of DWAM's Mabuting Balita (Good News)*. University of the Philippines Los Banos. March 2000.

The choice of media used by development communication largely depends on audience and situation in the field. Thus, community radio has often been resorted to by Catholic priests who are interested in using the community medium to transmit value-laden, issue-oriented messages to identified communities such as parishioners within a given geographic area.

While Maletzke's communication model was originally used in the context of mass communication, the researcher attempted to use it as a framework for analysis of an community communication media. She used the model to analyze the components of a local Catholic radio program, DWAM's Mabuting Balita (Good News). Specifically, the study sought to (1) describe who comprised the program's communicators and receivers; (2) analyze the programs content and structure; (3) determine how listeners responded to the messages broadcast through the program; and (4) determine how program components affected communication of the Gospel message.

Triangulation of methods was used to gather and validate information from a content analysis of program content over a one-month period, four focus group discussions with program listeners, and key informant interviews with priests who hosted the program.

Results of the study revealed that the six priests of the Archdiocese of Lipa had hosted Mabuting Balita (MB) for a period ranging from one to six years. Moreover, they had been in the ministry for a period of one to 28 years. These priests had work orientations because of the difference in their self-image and personality structures.

The program's structure comprised: (1) Introductory Music; (2) Host's Introduction; (3) Greetings; (4) Gospel Reading; (5) Opening Prayer; (6) Reflection Proper; (7) Closing Prayer; (8) Ending Message; and (9) Closing Music. Each component was analyzed and the reflection proper was observed to be lengthier in time allotted compared with the others. This was because of the nature of the program – to spread the Word of God through the priests' reflections. However, when priests allotted more time to the other program parts, length of time for communication of the Gospel message was reduced. It was also noted that more behavioral values and social-oriented episodes broadcast.

The listeners of the program were all parishioners of the Archdiocese of Lipa who were early-risers since the program was aired at 5:30 in the morning. The program's components and/or the broadcasting styles used by the priests did not effect their receptivity to the Gospel message. What most affected their receptivity of message was how these messages confirmed respondents' existing values and convictions. Furthermore, messages perceived as being significant and relevant to their lives most appreciated.

Thus, it is recommended that strategic presentations of the Gospel messages (dramatization, guests hosting, and use of other broadcasting styles and radio techniques) be employed so as to keep the program part of the daily listening fare of the respondents and others. The priest hosts as communicators were also expected to be sensitive to their parishioners' needs and preferences, and to live lives consistent with the message they broadcast. Also, it is recommended that they keep abreast with the fast changing world of radio broadcasting by attending trainings, seminars, and workshops.

Ambrose, Arul. *Utilization Feedback Channels in a Catholic Diocese in India*. University of the Philippines Los Banos. October 1997.

The general objective of the study was to determine the utilization of feedback channels in a Catholic diocese in India. Specifically, the study aimed to determine: (1) the socio-demographic characteristics of the parishioners; (2) the perception of parishioners regarding information and feedback channels in the parishes; (3) the attitude of parishioners about information-seeking and feedback; (4) the use of information-seeking and feedback channels in the parishes; and (5) possible ways of improving the feedback communication of the parishioners.

The study was conducted in six randomly selected parishes. The parishioners' respondents of 316 were selected through random sampling representing 10 percent of the 3,166 of households found in the six parishes. Three focus group discussions (FGD) were also conducted to solicit suggestions and recommendations and validate the results of the study. One group was composed of priests and the other two groups were composed of parishioners of different parishes.

Results revealed that majority of the respondents were male, aged between 18 and 30, had attended high school, were just members of a parish, attended celebrations and had rated their communication skills as moderate.

Most of the parishioners felt that feedback and information-seeking channels were available, accessible and easy to use. Respondents held a positive attitude toward and agreed with statements about information-seeking and feedback. Majority of the parishioners used information-seeking channels "every now and then." The channels or structures of the Church used by most respondents for information-seeking were homilies, sacraments and retreats. Nearly one-third of the total respondents sought more information about the celebration of sacraments, about the Bible, parish information and about theology in the channels they used.

On the frequency of using feedback channels, a little less that half of the respondents allowed their feedback to be known, but, only "now and then." Retreats, seminars, and sacraments were the feedback channels used by most parishioners and most widely accepted by them. Their feedback were about sacraments, parish activities, school matters, and biblical information.

Parishioners' sex, age, income, role in the parish, and attendance in liturgical celebrations were not significantly related to their perception and use of channels, and attitudes toward information-seeking and feedback. Caste was significantly related to parishioners' perception of both information-seeking and feedback channels. This indicates that those who belonged to higher castes were closer to the Church and priests. Likewise, parishioners' educational attainment was significantly related to perception of information-seeking and feedback channels.

Parishioners' self-rating in all the communication skills like ability to listen, express, read and write had highly significant relationship with perception of channels, attitude of the parishioners, and frequency of the use of channels. Results further indicate that the feedback from the people were not encouraged and utilized. The feedback channels must be improved and utilized in the Church. The Church leaders or priests need to promote feedback for the people's grater involvement and participation in the Church.

The FGD further confirmed that no systematic utilization of feedback was promoted and encouraged in the parishes. Additional channels toward enhancing communication in the parishes were suggested, including shrine and pilgrim centers, various commission activities, parish councils where these were absent, pious organization and movements, mass media, audio and video cassettes, narrow casting through public addresses systems and printed media.

Tio, Geoffrey M. *Communication Network Influence on the Seventh-Day Adventist Members' Perception of the Three Modes of Approaches Used in Evangelism*. University of the Philippines Los Banos. May 1997.

The research analyzed the communication networks among members of San Pablo City Seventh-Day Adventist Church. It also determined their perceptions of the three modes of approaches used in evangelism. The study was premised on critical mass theory, social influence theory and recursive model of media perception. The study used social relations as the units of analysis. Hence, diverging from the traditional theories, the effects of networks and communication exchange on relations in perception and choice processing "contextualized" respondents in a social structure.

A total of 100 SDA Church members were selected using random sampling. They were interviewed using an interview schedule composed of three parts: (1) questions on non-network variables (demographic, church-related and mode characteristics); (2) questions on network variables using who-to-whom sociometric network analysis; and (3) questions on dependent variables (perception of the three modes of approaches used in evangelism).

The network analysis was accomplished with the UCINET5 program while descriptive statistics, factor analysis and hypothesis testing used Statistical Analysis System (SAS) and Microsoft Excel programs. The Spearman Coefficient Correlation was applied to detect any linear associations between the network and non-network independent variables and between the independent and dependent variables.

The factor analysis on perception of modes of approaches showed that Seventh-day Adventist Church members of San Pablo City agreed that Friendship Evangelism is easy and personal but preferred to utilize hierarchical approaches (public evangelism and Bible study) over this participatory approach. In general, members perceived the modes used in evangelism from hierarchical point of view.

Data revealed that the Church was averaging a relatively large connectedness of seven links per member. There was also a high (44%) sociometric influence among members. However, the Church's communications were lowly reciprocated (33%).

The correlation analysis of communication network indices, non-network variables and perception of the modes of approaches used in evangelism showed that members whose communications were largely reciprocated, who were more central, influential and participative dissented the general inference that Information Transmission is non-personal. Members who were in position and who always use Friendship Evangelism approach said both hierarchical and participatory approaches are important.

Ebisa, Roberto M. *Radio Drama as Support Medium for Teaching the Sacrament of the Holy Eucharist in the Archdiocese of Cebu*. University of the Philippines Los Banos. October 1996.

The experimental research was conducted to evaluate the effectiveness of radio drama as support medium to lecture to increase the level of knowledge of the Sacrament of the Holy Eucharist for Grade V pupils in the Archdiocese of Cebu. A total of 114 pupils from Sogod Central Elementary School (SCES) and Oslob Elementary School (OCES) participated as respondents to the study. Fifty-five pupils from SCES were designated as control group, and fifty-nine pupils from OCES as experimental group.

All the respondents were given pre-test questionnaires to determine and compare their level of knowledge. The respondents' sources of information about the Sacrament of the Holy Eucharist were also identified. A lecture about the Sacrament of the Holy Eucharist was delivered to SCES respondents. The same lecture was delivered to OCES respondents plus a taped 30-minute radio drama on the same sacrament.

An inquiry into the relationships between socio-demographic, mass media habits, previous knowledge of the Sacrament of the Holy Eucharist and knowledge gain was also undertaken using descriptive and quantitative statistics.

Results of the study showed that all the respondents had previous knowledge of the Sacrament of the Holy Eucharist. And they identified catechists (87.72%) and priests (87.72%) as major sources of information about the sacrament. There was very little difference in terms of level of knowledge between OCES and SCES respondents based on their performance on the 26-item pre-test. OCES had an average score of 8.58 while SCES had an average score of 9.64.

Chi-square test revealed no significant relationship between the respondents' socio-demographic characteristics and knowledge of the sacrament. An

independent 2-sample t-test was applied to test the difference in knowledge gain about the Sacrament of the Holy Eucharist between OCES and SCES respondents. It showed that the 9.17 knowledge gain of OCES respondents is highly significant compared to 6.65 knowledge gain of SCES at one percent level of significance. OCES had an average raw score of 18 from 9 while SCES had 16 from 10.

It appears that after the lecture plus the radio drama, OCES pupils performed relatively well. It is presumed that the only reason for the highly significant increase of knowledge OCES pupils is the addition of the radio drama format as support medium.

AEJMC 2002 Research Papers.

The following research papers of the Religion and Media Interest Group were presented at the Association for Education in Journalism and Mass Communication (AEJMC) convention in Miami Beach August 2002.

The President and the Marketing of American Civil Religion. Andrea Allen, Austin, Texas. Since 9/11, the President, like other presidents before him, has used religious rhetoric when publicly addressing the American people. This paper examines Bush's use of civil religion, as described by Robert Bellah, through the frame of the seven devices of prapaganda outlined in the 1939 book, *The Fine Art of Propaganda*. Content analysis of major newspapers two months before and after September 11 supports the increasing prominence of the presidential religious rhetoric.

"Molympics"? Journalistic Discourse of Mormons in Relations to the 2002 Winter Olympic Games. Chiang Hwang Chen, Brigham Young University. During the 2002 Winter Olympics, many made the argument that attention on Salt Lake City provided an opportunity to reshape the Mormon image. Using discourse analysis of newsmagazines and newspaper articles, this paper assesses whether media portrayals of Mormons shifted during the Olympics. It argues that a model morality discourse used by journalists in the past decades to describe Mormons persisted in most fundamental respects. Some details changed, but larger stereotypical images were not challenged

Inventing a Nation: Political Consequences of Quaker Missionary Education, Literacy and Publishing in Colonial Kenya. David N. Dixon, Azusa Pacific University. Among almost every group in Africa, missionaries wrote down the language, then taught people to read and write. To accomplish this they created schools and churches in which self-governance was taught, practiced and eventually demanded. These became key sites where national identity was forged. Using the Friends Africa Mission in colonial Kenya as a case study, this paper examines how institutions play a part in Benedict Anderson's model of creating nations by imagining communities.

Portrayal of Religion in Reality TV Programming: Hegemony and Contemporary American Wedding. Erika Engstrom and Beth Semic, Nevada, Las Vegas. The authors examined the treatment of religion in reality TV programming, namely, The Learning Channel's "A Wedding Story," by conducting a content analysis of 85 recently aired episodes. Results support hegemonic portrayal regarding religion: most weddings were somewhat religious, Christian, held in a church, involved traditionally worded vows and few religious rituals, and included mention of the word "God." The authors discuss the program's potential to provide viewers with more diverse religious portrayals.

Ramadan Advertising in Egypt: A Content Analysis With Elaboration on Select Items. Kevin L. Keenan and Sultana Yeni, The American University in Cairo. Factors related to the Islamic holy month of Ramadan are discussed. A content analysis of 508 Egyptian television commercials is described. Comparisons of ads run during Ramadan and those run during non-Ramadan period are made. Findings show fewer ads during Ramadan, more emphasis on charity messages during Ramadan, and more conservatively dressed characters in ads during Ramadan. The content analysis is supplemented with details elaborating on individual advertisements.

A Slow Death of the Self: A Trend Reflected by the National Advertising Campaign for "Religion in American Life" During 1949-1970. Annisa Lee, Nothe Carolina at Chapel Hill. By analyzing 80 ads launched in a national advertising campaign, Religion in American Life, during 1949-197-, this paper explores the effect of changing landscape in aspects of religion, family and authorities on the identity or self for individuals and society as a whole. Results show marled disintegrations in all three aspects of life and a threat posed to redefine the self amidst chaos.

Children's Media Coverage Of Critical Events: The Case Of The Aftermath Of The Assassination of Yitzhak Rabin. Edith Manosevitch, Washington. The study explores the role of children's news media in establishing meaning of critical situations and promoting notions of active citizenship. A content analysis of three Israeli children's magazines coverage of the assassination of Yitzhak Rabin is conducted. Findings suggest differences between religious media and secular media in terms of coverage of values related to democracy. Findings also reveal a variety of ways by which democratic practices of giving voice and notions of empowerment can manifest themselves within children's media.

Uncivil Religion and Uncivil Science: A Case Study in News Framing and Sociology of Knowledge. Rick Clifton Moore, Boise State University. As part of his overall argument in the book Unsecular Media, Mark Silk claims that acts of "uncivil" religion-when one religious body openly disparages another-are consistently condemned by the media, but in a way that affirms religion. Herein, I investigate whether Silk's perspective is able to theoretically distinguish religious incivility from other forms. I propose that Peter Berger's work on Sociology of knowledge can offer insights that Silk's more narrow approach cannot. To investigate this possibility I engage in a case study of two new stories that occurred in at approximately the same time and place.

Using My Religion: An Analysis of Religiosity Manifest in the Profiles of Mormon Singles Seeking Relationships Online. David W. Scott, South Carolina. This study represent a seminal analysis of the convergence of religious culture and technology (Internet culture) from the perspective of religious individuals, adding Zaleski's (1977) finding by demonstrating how one particular religious community is fostered and sustained on the Internet-not by doctrinal tenets, but rather by a common search for relationships with others.

The Modern Media As Surrogate Shaman. Gregory M. Selber, and Salma I. Ghanem, Texas-Pan American. In times of severe crisis, when societal foundations are shaken along with confidence of the people, the collective society searches for its bearings, seeking to regain its composure and strength. Traditional socialization devices such as family, school and church were once the institutions which individuals and segmented collectives turned to for explanations, reassurance and hope. In today's secular, fragmented, diverse American society, these formerly vital institutions have become outmoded.

Removing Epistemological Blind Spots: Interdisciplinary Foundations for the Study of Media and Religion. Daniel A. Stout, Brigham Young University and Judith Buddenbaum, Colorado State University. While religion is an established focus of research in the social sciences and the humanities, it is only beginning to emerge in the field of mass communication. The study of media and religion has been hindered by the misconception that there is little or no foundational literature to build upon. This paper removes such epistemological "blind spots" by identifying fields where religion is conceptually developed as a credible means of studying society. The paper ends with a discussion of opportunities and challenges of interdisciplinary studies.

Media Framing of Islam and Terrorism: A Method of Analyzing Perceptions of Religious Portrayals in News Reporting. Robert H. Wicks, Jan L. Wicks, Ron Warren and Todd Shields, Arkansas. Religion, like politics and economics, has an enormous impact on the evolution of peoples, societies and nations. News reports, societies and nations. News reports, however, often fail to adequately or accurately frame the religious dimensions of information that involves conflict. This report urges mass communication scholars to consider religion as an important explanatory sociological variable that is often neglected or misrepresented in the course of reporting on geo-political conflict.

ABSTRACTS

Susaiappan, M. C.P.P.S. *The Communication Dimension of Inter-religious Dialogue for Mission*. Department of Missiology, St. Peter's Pontifical Institute, Bangalore. 2002.

The media are the new dimension of communication to our Church mission. Today, one of the communication dimensions is the inter-religious dialogue for mission. Communication plays an important role in society. It started from the Holy Trinity, so today, the same communication should reach the people through us or by our media.

Because of threatening conditions in the interactive and national arena, society does not have much communication with people. There is also an unhealthy tension between various religions resulting in religious fundamentalism and fanaticism, in India particularly. The communication dimension of inter-religious dialogue for mission is one of the ways where we learn about humanity. So we have to communicate to express our relationship with one another. To carry out our mission, we need to dialogue with other religions and help them grow within society.

This study was mainly carried out through library research. It traces and analyzes the understanding of the communication dimension of inter-religious dialogue for mission. Chapter one explains communication, its relevance to mission and some obstacles for inter-religious dialogue. Chapter two discusses the Church's thoughts on the need for inter-religious dialogue, taking post-conciliar documents related to the topic. Chapter three discusses folk media, the mass media and Internet, and how these means can be placed at the service of inter-religious dialogue. Chapter four deals with the implications for mission, with some insights on the missionary's role in a particular mission station. Practical ways for inter-religious dialogue are also included.

As conclusion, the study reiterates the need for dialogue especially in today's new media landscape.

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