

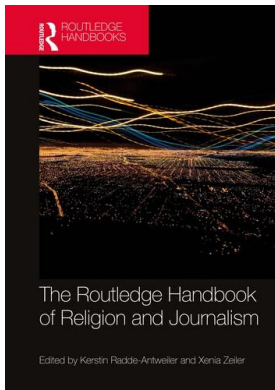
This article was downloaded by: 10.3.97.143

On: 31 May 2023

Access details: *subscription number*

Publisher: *Routledge*

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: 5 Howick Place, London SW1P 1WG, UK



The Routledge Handbook of Religion and Journalism

Kerstin Radde-Antweiler, Xenia Zeiler

Religion and journalism

Publication details

<https://www.routledgehandbooks.com/doi/10.4324/9780203731420-2>

Xenia Zeiler, Kerstin Radde-Antweiler

Published online on: 30 Oct 2020

How to cite :- Xenia Zeiler, Kerstin Radde-Antweiler. 30 Oct 2020, *Religion and journalism from:* The Routledge Handbook of Religion and Journalism Routledge

Accessed on: 31 May 2023

<https://www.routledgehandbooks.com/doi/10.4324/9780203731420-2>

PLEASE SCROLL DOWN FOR DOCUMENT

Full terms and conditions of use: <https://www.routledgehandbooks.com/legal-notices/terms>

This Document PDF may be used for research, teaching and private study purposes. Any substantial or systematic reproductions, re-distribution, re-selling, loan or sub-licensing, systematic supply or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The publisher shall not be liable for an loss, actions, claims, proceedings, demand or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

1

RELIGION AND JOURNALISM

A global view

Xenia Zeiler and Kerstin Radde-Antweiler

Religious topics and events are omnipresent today, not least due to media and media communication. However, this has been the case throughout the history of news media, as topics related to religion have always been part of journalistic discourses. Currently, they are extensively addressed in journalism worldwide and are integral parts of all existing journalistic genres, e.g., print newspapers, radio, television and Internet news. The prominence of religion in journalism, on both local and global levels, goes as far as themes related to religion dominating the news media reports at specific times: “By reporting, interpreting, commenting, judging, and relativizing, the media treat religion as one subject of many, and thus also contribute to the transformation of religion” (Gärtner, Gabriel and Reuter 2012, 16). For example, during the time of the coronavirus (SARS-CoV-2), newsmagazines and television news reported on the exceptional prayer *Urbi et Orbi* by the pope to a deserted St. Peter’s Square in Rome. The status of his health remains one of the important issues in journalistic media as well. We can observe that by reporting on specific religious figures, the journalistic press “unconsciously or not – reproduced the pope’s authority and the existing structure in the Roman Catholic Church” in the public discourse (Radde-Antweiler 2018b, 417). Furthermore, religious figures themselves are part of journalistic media, e.g., by producing press releases and using them for gaining influence in the public discourse (e.g., Zeiler 2018). Some religious traditions are taken up much more negatively than others; for example, Islam is very often connected to terrorism, violence and conflicts (e.g., Lundby et al. 2017, Seib 2017, Golan 2018). And in relation to rituals, we can observe that through extensive television broadcasts, people worldwide took part in religious rituals such as the funeral service of the death of Nelson Mandela or the wedding of Prince Harry and Meghan Markle (as well as their leaving Britain). The public controversy in newspapers, on television and on the Internet after political events such as the attacks of 11 September 2001 or the cartoon controversy in Denmark, gives reason to think about the importance of religion in society.

While it is instantly visible that journalistic media do intensively report on religious traditions, it is important to note that these are presented and discussed in differing ways. While some religious traditions remain on the periphery of reporting in most parts of the news

media, others figure not only prominently but are also discussed in specific ways. As Zeiler and Radde-Antweiler (2018, 262) stressed,

[i]n some cases, these presentations become the basis for the image of entire national cultures, such as when certain arguments in the news media describe a “Christian West” which is allegedly being conquered by dangerous foreign religions such as Islam.

In such instances, journalism actively contributes to the construction of mainstream perceptions of religious traditions.

The research field of religion and media is quite a broad one, and the field of religion and journalism is a subfield with a focus on religion in and as related to journalistic media – and thus it must be understood differently from religion as media or media as religion. Whereas in the field of religion the media usage and production of all actors play an important role, in the journalistic field the focus is on selected persons such as journalists who report on religion or on religion as a topic in news coverage. However, in contrast to popular belief, journalists do not necessarily have an objective or a non-religious perspective. Journalists have their own biographical background and do not necessarily have to be non-religious persons (e.g., Gärtner, Gabriel and Reuter 2012, Underwood and Stamm 2001). Furthermore, in countries with laws having a strong base in religion the press can be heavily intertwined with religious elements (e.g., Mellor 2018, Steele 2011).

In journalistic reporting, religion is a social and political issue that journalists often discuss from a certain perspective, e.g., in relation to politics, economy, society. Also, because of their often-commercial nature – that is, news has to be sold – religious topics, just like any other topic, are given most attention when they are connected to scandals, conflict and negativity. In addition, they have to compete with other news. One consequence of this is that the majority of news, in which religious topics play a role, presents religion in a specific way, often negative (e.g., Schielicke 2014). The representations of religious traditions, events or persons are thus usually closely linked to the cultural and religious-ideological conflicts of the respective time – see, e.g., the current pejorative representations of Islam.

Additionally, journalism in times of deep mediatisation (Hepp and “Communicative Figurations” research network 2017), in which everyday practices are deeply entangled with media, is changing dramatically. Digitalization and, connected to this, changing media environments especially influence journalistic organizations as well as individual journalists. A differentiation of media channels and platforms, which is a simultaneous consequence, fosters individualized media use. Today, journalistic content is produced, used and distributed via multiple platforms, and social media increasingly complement traditional mass media, thus expanding the communicative options between journalists and their audiences. These developments stimulate increased connectivity between journalists and their audiences and a seemingly omnipresence of recipients’ feedback and other audience contributions. At the same time, the changing media environments motivate the formation of new media organizations with newsroom(-like) structures and novel organizational models for journalistic production processes, in the shape of networks, collaborative projects, etc. Today, we are confronted with blurring boundaries in journalism.

The research on religion and journalism so far has produced some important monographs and studies, most of which necessarily focus on case studies by highlighting certain topics or a specific religious tradition. Many of these discuss Christianity in regional contexts (e.g., Hoover 1998, Horsfield, Hess and Medrano 2004, Winston 2012, Knott, Poole and Taira 2014). Volumes with a broader and more global approach include Hoover and

Emerich (2010), which maps emergent global practices and discourses of mediated, spiritualized social change, and Cohen (2018), which focuses on news reporting on religion in different countries. Also, research on journalism and religion so far has often been published in volumes centering more broadly on the intersection of media and religion (e.g., Stout and Buddenbaum 1996, Hoover and Lundby 1997, Hoover and Schofield Clark 2002, Mitchell and Marriage 2003, Meyer and Moors 2005, Geybels, Mels and Walrave 2009, Stout 2010, Lynch and Mitchell 2012, Stolow 2012, Campbell 2013, Hjelm 2015). Research with a specific focus on journalism and religion include, e.g., Sumiala-Seppänen, Lundby and Salokangas (2006) and, more recently, Radde-Antweiler and Zeiler (2018) and Sumiala and Harju (2019) (for a general and more detailed research overview on religion and journalism, see Zeiler and Radde-Antweiler 2018, 262–264).

In contrast to the existing studies, this handbook takes a far more inclusive approach, highlighting two new objectives in the study of religion and journalism above all: First, it clearly highlights the international, global developments, and second, it will include the practitioners' (journalists') perspectives. Cohen (2018) already stressed the necessity of including different geographical contexts. Consequently, in this handbook, we present the major geographical and cultural settings in each section (North America, Europe, Latin and South America, Asia and Africa), so that each theme is discussed in case studies from the major world regions in order to present a truly global perspective. This handbook's leading idea and approach is thus not only to provide a coherent and comprehensive overview of the currently existing research on religion and journalism but also to do so by applying an innovative structure which simultaneously emphasizes the current global developments in the field.

The structure and content of this handbook

Chapters in this book follow a similar structure. In their opening parts, the individual chapters include definitions of the concepts used (such as religion, journalism and concepts or theories on the respective chapter's topic) and overviews of the existing research discourse on religion, journalism and the specific topic. Journalism and religion are not ahistorical entities as such, but they are defined in quite different ways in different disciplines; hence it is necessary to discuss the exact definitions and approaches. Then, the chapters present one or two concrete case studies from an exemplifying world region. The chapters conclude with reflections on what the specifically discussed case studies may contribute to the broader study of the field of religion and journalism and with estimations of how the field will develop in the future and what challenges can be seen. They also provide three to five recommended readings for further reference.

This handbook is organized into three sections. It begins with a section on inclusive themes relevant to all research on religion and journalism (such as theories and gender issues), proceeds to the main section which discusses major themes in global perspectives (such as power and authority and dialogue and peacebuilding) and concludes with a section highlighting meta processes and trends (such as globalization and digitalization), which are discussed from the perspective of one researcher and one journalist each. The volume opens with an introductory chapter contextualizing the theme of religion and journalism, introducing already-existing literature on the theme, and providing information on the handbook's aim, structure and content.

The first part, *Theoretical reflections*, deals with overarching issues and reflections that are valid for all research on religion and journalism, as well as for journalistic reporting.

It contains four chapters from academics and journalists. Jolyon Mitchell and Sara Afshari in *Reporting refugees: the theory and practice of developing journalistic religious literacy* consider the importance of journalists becoming more religiously literate while also reflecting on how this could improve coverage of the refugee crisis. The authors elaborate a case for developing literacy among journalists, consider the obstacles to religious literacy and ways of overcoming these and conclude with discussing the implications not only for digital journalists but also for digital audiences. Henrik Reintoft Christensen in *Religion and journalism under secularization* draws on Robert Bellah's theory of religion in human evolution to compare the features of modern post-enlightenment religion to the development of journalism. The author argues that today both traditional religion and traditional mainstream media have witnessed increasing competition and pluralization and that various religious and journalistic elites are working on appropriate ways to remain relevant and reclaim authority. The chapter examines *mindful journalism* as such an attempt. In this part's third chapter on *The role and function of journalism for religious organizations*, Tim Hutchings seeks to attract new attention to the work done by religious organizations and entrepreneurs to find space in the news for positive representation of their messages and themselves. Common tactics include issuing press releases; building personal networks with media professionals; studying the needs, expectations and working patterns of journalists and raising objections to perceived media bias and misconduct. The author proposes a typology of six visions of journalism: three classic ideas from journalism studies (the watchdog, the lapdog and the guard dog) and three new ones of particular relevance to religion news (the puppy dog, the working dog and the hunting dog). To explore these six visions in practice, the chapter discusses three case studies of religious communicators based in the UK: a Christian press officer, a Christian bishop active on social media and a Muslim media monitor. Mia Lövheim, in *Gender, religion and the press in Scandinavia*, discusses gender as a theme in the coverage of religion in Scandinavian, particularly Swedish, newspapers. Freedom of the press has strong support in Scandinavian societies along with widespread recognition of the significant role of the media in democratic deliberation. At the same time, tensions between freedom of speech, freedom of religion and gender equality are salient in political and media debates. The chapter employs theories of representation, framing and mediatization to highlight dominant patterns and complexities that emerge in newspaper articles and to discuss why newspapers combine and contrast gender and religion in dealing with social, religious and political changes that have taken place over recent decades.

The handbook's main and largest section focuses on themes in global perspectives, discussing three key themes in religion and journalism: *power and authority*; *conflict, radicalization and populism*; and *dialogue and peacebuilding*. These themes and the chapters discussing them include topics that have already dominated the journalistic discourse on religion for a long time as well as topics that have more recently become increasingly relevant and covered. The three themes, arranged in three designated parts, are again presented and discussed in a standardized structure: They include global perspectives, explicitly also highlighting world regions which so far have been underrepresented in the study of religion and journalism. Each theme is analyzed in detail by applying selected case studies from the major world regions, generally in this order: North America with a focus on the USA, Europe, Latin and South America, Asia and Africa.

Opening the part *Power and authority*, Diane Winston in *Race, religion and the news: the Reagan administration and the fairness issue* relies on US newspaper articles to examine the Reagan administration's attitudes and policies on hunger and poverty. This lens provides the method and means to look at the relationship between religion, journalism and power in the late-twentieth-century USA. This particular case study highlights the political,

economic and moral nexus of President Ronald Reagan's ideology and its depiction in the news media. Teemu Taira in *The negotiation of religious authorities in European journalism* examines religion in European journalism, introduces three main theoretical approaches – mediatization of religion, publicization of religion and mediation of religion – and outlines their main differences relating to religious authorities and/in journalism. These theories and their various implications for thinking about authority in religion-related journalism are discussed in relation to case studies focusing on Great Britain and the Nordic Countries, particularly Finland. *From good press to fake news: who's got the word? Religion, authority and journalism in Brazil* by Karina Kosicki Bellotti explores three aspects of the Brazilian religious scenario: the relationship between journalism, religion and authority; the impact of news coverage on religious dynamics; and the ways the mediatization of religion has influenced negotiations of religious authority and power. Brazil, the largest country in South America, is characterized by a pronounced religious diversity, deepened by the Evangelical increase in the past 40 years after three centuries of Catholic hegemony and the growth of religious minorities like Afro-Brazilian religions. The chapter provides two interconnected case studies: the news coverage of Evangelicals by the mainstream press in the 1990s, which instigated religious prejudice against Evangelicals, and the use of the press by Evangelical groups in the 2010s, during which their political engagement rose, fomenting intolerance against Afro-Brazilian religions and LGBTQ+ and feminist groups. Yoel Cohen in *Asian mass media: a pillar of religious authority?* discusses the extent to which the media in Asia legitimize or delegitimize religious leaders. The author argues that when compared to other non-religious sources of authority such as governmental officials and politicians in Asian countries, the level of trust in religious leaders is significantly higher. The chapter compares three contrasting cases: Islamic countries, where religious authority is given the most importance; India as one of the countries where it is given the least importance and Israel, an example of a country with a clear Jewish character, yet one that aspires to be mostly secular in orientation. The chapter concludes that in many Asian countries – notably Islamic ones – journalistic media, rather than challenging religious authority, have become a pillar strengthening it. *Religion and journalism in Ghanaian news media* by J. Kwabena Asamoah-Gyadu discusses Ghana's religious landscape and her media terrain where religion and politics compete fiercely for journalistic attention. Archbishop Duncan-Williams' (Action Chapel International) public prayer for resuscitating the dwindling fortunes of the country's currency and Pastor Otabil's (International Central Gospel Church) sermon to support an opposition stance on free higher education constitute two examples of the intersection between religion and the public sphere in Ghana that attracted the interest of journalists. The two developments serve as case studies illustrating the critical importance of the relationship between religious authority and journalism in a developing African economy such as Ghana. In the concluding chapter of this part, Katrien Pype in *Religion, gender and news media in Africa* addresses key themes in the study of gender, religion and news media in sub-Saharan Africa in relation to authority. The main argument is that women actively participate in the production and circulation of information, but we can only appreciate their contribution by taking a broader stance toward journalism. Understanding journalism as the collection of data and their contribution in narrative form to a public allows the integration of categories such as *griottes* (West Africa) and *animatrices* (Kinshasa's digital sphere) as information brokers. Based on literature reviews and original ethnographic research, this chapter approaches these categories as female reporters, i.e., public figures, who disseminate newsworthy information. The analysis shows how these women mobilize religious beliefs, discourse and content in order to carry out their work, attract audiences and gain more authority.

The third part, on *Conflict, radicalization and populism*, begins with the chapter *Reporting the divided soul of the nation: religion and politics in American news media* by D. Ashley Campbell. This chapter examines the relationship between religion and politics in the US news media and its participation in fueling and sustaining conflict. Building on past studies about religion, politics and journalism and using two case studies – the Evangelical vote in the 2016 election and the National Football League’s (NFL) #TakeAKnee protest – this chapter illuminates how some misconceptions about religion in the news media and the media’s overlooking of a particular marriage of religion and politics – *American civil religion* – lead to a lack of nuance in public discussions of socio-political issues in the USA. Ultimately, this chapter aims to demonstrate how a more historically contextualized and nuanced approach to reporting on religion within and beyond the *God beat* ensures that news media live up to their role in educating civic society for the benefit of democracy. Tanja Maier in *Media visibility of religion and conflict in the digital age* uses the European, and specifically the German, context to examine visual journalism, religion and conflict in the digital age. The chapter’s theoretical framework is based on media studies, visual communication, cultural studies and digital studies. Through a qualitative analysis of print magazines, the case study examines the changing conventions of visibility in religious conflicts within the context of digitalization and media. The chapter argues that the visibility of religious conflicts in the digital age requires new modes of visual media analysis that account for the aesthetics and form of (digitalized) images and discusses the changing relationship between visual journalism, religion and social reality. In *Gender, religion and new medias in Latin America*, Kelber Pereira Gonçalves discusses how new social movements such as the feminist and LGBTI movements have been breaking out and gaining visibility in public space in recent years, particularly in the journalistic media, thanks in part to social media in Latin America. The chapter analyzes how this visibility has led to major changes in public policies on gender equality and reproductive and sexual rights, drastically changing the relationships between genders and the family model inherited from Catholicism and founded on the *Sagrada Família* in the region. In some Latin American countries, these changes have prompted a response from conservative political and religious groups, creating moral panic in public and media space around the implantation of a gender ideology. Using the Brazilian context as a case study, the chapter maps out how gender is represented in the journalistic agenda and the role of mainstream media in creating moral panic. Priscila Vieira-Souza and Andréia Coutinho Louback in *Shukura: gratitude, faith and the unlikely relationship between gender, religion and journalism in Brazil* present a case study to address the intersection between religion, journalism, race and gender in Latin America. The authors discuss the narrative of a black, Brazilian and Catholic woman journalist who found in the feeling of gratitude a lifestyle and catalyst for her accomplishments. The chapter suggests the intersection between religion and journalism in Latin America as a fertile field for researchers when a conservative turn has jeopardized progressive policies on gender and race issues. Pradip Thomas in *Journalism and the rise of Hindu extremism: reporting religion in a post-truth era* explores the contexts of contemporary journalism in India that include threats to the very idea of secularism, the rise of majoritarian Hindu forces and the commodification of news. The chapter deals with the silences and the impunity that characterize contemporary attacks on journalists and journalism as a profession and highlights the systematic nature of online sectarianism against the background of rising intolerance. Using the example of the murder of journalist Gauri Lankesh, it highlights the systematic ways in which the Hindu Right has been able to construct both offline and online a manufactured majoritarian identity that is based on selective interpretations of history. This turn toward insularity is, however, not found just in the majority religion but also in minority religions such as Christianity. The

chapter also points toward critical media outlets that perform an invaluable role in exposing sectarian thinking and its consequences and putting forward democratic alternatives. In the section's last chapter on *Radical others and ethical selves: religion in African journalism*, Jennifer Hasty discusses religion as a pervasive element of news media in African societies. Religious issues are constant topics of news coverage and commentary while religious values shape the professional practices of news gathering and news writing. The chapter gives an overview of African journalism, highlighting its religious aspects, and pursues two case studies on the intersection of religion and journalism: the representation of Boko Haram in Nigeria and the representation of Islamic communities in Ghana.

The fourth part, *Dialogue and peacebuilding*, opens with the chapter *Ethics, religion and journalism in the USA: their roles within political dialogue and the peacemaking process* by Doug Underwood. This chapter examines the historical fusion – and modern separation – of religious belief and ethical values and its impact upon US journalists' participation in the global dialogue and peacemaking process. Research shows that young people have contributed to a rapid rise of US Americans with no religious affiliation; that US American journalists – while more open to religion than their critics believe – are substantially less religious than their audience; and that journalists draw from secular more than religious values in their ethical and professional practices. Anna Piela in *Peace- versus conflict-journalism in Poland: representation of Islam, Muslims and refugees by progressive and right-wing Polish media* illustrates how different Polish media organizations report on Islamophobic and xenophobic incidents in Poland. With a gradual takeover of state media by members of the ruling Law and Justice party, the coverage of Muslims, members of other minority religions and refugees has become prejudiced. It is fueled by stereotypes adapted from Western European countries with larger Muslim populations; as Poland has only a small Muslim minority, these attitudes have been described in the literature as *platonic Islamophobia*. The chapter argues that this approach is imbued with many qualities of *conflict journalism*. Taking the 2017 Independence March in Warsaw as a case study, it demonstrates how the supposedly neutral state media failed to cover widespread xenophobic behavior of some participants, while focusing on praise for the organizers issued by Law and Justice dignitaries. The chapter also analyzes positive coverage of Muslims and/or refugees, as well as people who welcome them in Poland, as an example of peace journalism. In *Journalism, religious intolerance and violence in Brazil*, Magali do Nascimento Cunha offers a study on the relationship between media, intolerance and religious violence. The chapter takes a report that is the result of a survey promoted by the Human Rights Ministry of the Brazilian Government including data of national scope from October 2011 to December 2015 as a case study. The chapter analyzes elements contained in the report, with attention to two elements directly related to journalism: (1) the low incidence of news about religious intolerance and violence; and (2) trends in news production (editorial line). Wai-Yip Ho in *Reporting religions with Chinese characteristics: sinicizing religious faith, securitizing news media* argues that China has launched a campaign of Sinicization of religion and tightened the security measures on the usage of social media in the domain of religious dissemination and activity. In particular, Islam and Christianity are targeted as foreign threats to the sovereign power of the People's Republic of China (PRC). This chapter argues that the contrast between the foreign journalists and state-run media covering religion in China indicates that the global rise of China does not lead to a path of Western liberalism, secularization and a free press. It concludes that China's emerging trend of securitizing media and co-opting religion are the consequence of a state-led national campaign of Sinicization and that the deprivation of a free press and lack of citizen journalism explains why journalism could not play a strong mediating role in dialogue

and peacebuilding regarding religion in China. This section of the handbook ends with the chapter by Joram Tarusarira and Admire Mare, *Religious peacebuilding in Zimbabwe: the role of the printing press*, which focuses on how a specific religious organization, the Zimbabwe Christian Alliance, whose interest is in pursuing broader political objectives, has used the print media in pursuing peacebuilding. The chapter describes and analyzes the differences and alliances built or broken between the different religious groups and political actors in Zimbabwe with respect to peacebuilding. As Zimbabwe is not religiously monolithic, regarding peacebuilding different religious actors have promoted or undermined peace and reconciliation via various media including print media. This is influenced by socioeconomic and political objectives at a particular given time.

The last part of the handbook, part 5, *Trends*, builds on the understanding that especially in recent times and with changing media environments, the relation between religion and journalism has changed extensively. The different articles in this section refer specifically to these increasingly significant aspects, namely to differentiation, globalization and datafication. Today, in times of deep mediatization, journalism (as well as other fields in society) is confronted with media-related changes such as an increasing interconnectivity, a growing omnipresence and a rapid pace of innovation (Hepp and Hasebrink 2017). “Furthermore, in times of deep mediatization, actors and society as such are confronted with specific trends such as differentiation, increasing connectivity, media’s growing omnipresence, rapid pace of innovation and datafication” (Radde-Antweiler 2018a, 216; for the trends and consequences in general, see Hepp and “Communicative Figurations” research network 2017, 12–14). As this section deals with trends, which are not mere theoretical concepts but which also have practical consequences especially for journalists, each trend will be discussed by both, a researcher and a journalist.

On *differentiation*, Johanna M. Sumiala provides her academic perspective on *(De-)Differentiation and religion in digital news*. The chapter explains how differentiation impacts religion by undermining its significance as a news topic and how it also affects reporting on religion by placing emphasis on the type of religion that fits the news criteria, resulting, for example, in an increase in reporting on Islam, which can be called the Islamification of religion in the news. The chapter applies an empirical study of the Charlie Hebdo attacks and the coverage of Islam in digital news to complement theoretical analysis of differentiation. In conclusion, the chapter argues for a process of dedifferentiation of digital news on religion, and consequently, a hybridization of the public presence of religion in today’s digitally saturated public sphere. Complementing the academic perspective with her journalistic perspective, Joyce Smith in *Differentiation: when more sometimes means less* argues that while audiences have never had so many ways in which to access news about religion, this range of platforms and technologies does not necessarily result in a commensurate increase in coverage. With special attention to the Canadian experience, this chapter examines the challenges to good reporting on religion in a differentiated market at a time when religion itself continues to evolve as a concept. The potential for news reporting to interact with and in part to influence religious behaviors and groups in an age of technological differentiation is posited.

The theme *globalization* opens with the chapter *Globalization as a trend for journalism: researchers’ perspectives* by Liane Rothenberger and Cornelius B. Pratt. It avers that the coexistence of journalism and religious practices and institutions on a global landscape can best be understood by discerning three societal levels: micro, that is, the journalist as an individual key player in the global realm; meso, that is, the news media as institutional and organizational influencers and macro, that is, political, economic, cultural and scientific systems.

In presenting two case studies that deal with the mutual interactions of religion and journalism, this chapter argues that both are converging and are constructing and shaping the identities of individuals, societies and institutions as interrelated, transnational and global agencies. It notes that journalism's influence has been paradoxical, whereas religious media are a force for building congregations and for projecting a culture of religious adherences. Paul Chaffee in *Religion and journalism in a globalized world: a journalist's perspective* asks: What does it mean to be a religion journalist in an increasingly globalized world? What constitutes religious or spiritual news, how is it packaged and circulated, and for whom? How have interfaith and intrafaith issues been changing religion and news about religion in the world? These questions, so the author argues, should tantalize anyone who writes about religion or wants to. The chapter considers the global influence of two new tools, the computer and the World Wide Web, and profiles two interfaith projects and how they handle news about religion – *United Religions Initiative* (URI) and *The Interfaith Observer* (TIO).

The handbook's last theme, *datafication*, includes chapters by Pauline Hope Cheong and Andreas Mattsson. In *Religious datafication: platforms, practices and power*, Pauline Hope Cheong provides an overview of datafication in light of the exponential growth of data in the global Internet of Things and advances three key points related to the development of big data and religion with implications for religious storytelling and journalism. The chapter argues that first, although data has recently surfaced as a prominent term and asset, the impulses to archive, categorize and assess based on data have historical parallels. Second, new technologies have facilitated new forms of datafication, constituted by innovative practices in varied contexts. Third, religious datafication is complex, requiring attention to interpretation and context of digital corpora as data processing algorithms are relational and contingent. This chapter proposes that in spite of its celestial affiliations, religious data is not pure. The emerging contours of bigger data sets and flows contribute insights into the dialectics of digital religion as they intertwine with emergent tensions in the contested areas of religious identity, authority and community. *Datafication as a trend for journalism: a journalist's perspective* by Andreas Mattsson discusses, from a journalistic perspective, how the set of skills and the daily work in the newsroom have changed the journalist's profession where traditional values might still be present but are challenged by how data is received, constructed and analyzed. This impacts how journalism is being produced: data contributes to the reporting and provides opportunities for how to conduct research and present the material; simultaneously, data also generates new ways of developing business models for the media industry. In the professional shift that is juxtaposed with the digital transition, this development creates new editorial positions that have led to a redesign of the actual newsrooms. The author builds on his observations as a journalist and journalism teacher to explore and examine what the datafication of journalism means for the individual journalist who executes the digital transition in the newsroom.

Overall, this handbook presents a broad range of topics and case studies. It especially highlights global developments including both international and national contexts. Additionally, as one of this handbook's aims is to address readers from various fields (such as academics but also journalists as the main actors in this field), this volume specifically includes the perspectives of the people actually producing the news on religion. Their discussions thus highlight the practitioners' perspective in addition to the academics' perspective. Bringing this work together into one coherent handbook will also allow for interdisciplinary reflection and interaction between Religious Studies, Theology, Communication and Media Studies (and adjoining disciplines such as Sociology) as well as journalists that can help map out future research agendas and implications in the study of and reporting on religion and journalism.

References

- Campbell, H., ed., 2013. *Digital Religion: Understanding Religious Practice in New Media Worlds*. London: Routledge.
- Cohen, Y., ed., 2018. *Spiritual News: Reporting Religion around the World*. New York: Peter Lang.
- Gärtner, C., Gabriel, K. and Reuter, H.-R., 2012. *Religion bei Meinungsmachern: eine Untersuchung bei Elitejournalisten in Deutschland*. Wiesbaden: VS Verlag.
- Geybels, H., Mels, S. and Walrave, M., eds., 2009. *Faith and Media: Analysis of Faith and Media: Representation and Communication*. Bruxelles: PIE Lang.
- Golan, O., 2018. Fundamentalist Web Journalism: Walking a Fine Line between Religious Ultra-Orthodoxy and the New Media Ethos. *European Journal of Communication*, 33(3), 304–320.
- Hepp, A. and “Communicative Figurations” Research Network, 2017. *Transforming Communications. Media-Related Changes in Times of Deep Mediatization*. Communicative Figurations Working Paper, 16. Available at www.kofi.uni-bremen.de/fileadmin/user_upload/Arbeitspapiere/CoFi_EWP_Hepp-Research-Network.pdf, accessed 1 June 2017.
- Hepp, A. and Hasebrink, U., 2017. Kommunikative Figurationen. Ein konzeptioneller Rahmen zur Erforschung kommunikativer Konstruktionsprozesse in Zeiten tiefgreifender Mediatisierung. *M&K Medien & Kommunikationswissenschaft*, 65(2), 330–347.
- Hjelm, T., ed., 2015. *Is God Back? Reconsidering the New Visibility of Religion*. London: Bloomsbury.
- Hoover, S. M., 1998. *Religion in the News: Faith and Journalism in American Public Discourse*. Thousand Oaks, London, New Delhi: SAGE.
- Hoover, S. M. and Lundby, K., eds., 1997. *Rethinking Media, Religion, and Culture*. Thousand Oaks, London, New Delhi: SAGE.
- Hoover, S. M. and Schofield Clark, L., eds., 2002. *Practicing Religion in the Age of the Media: Explorations in Media, Religion, and Culture*. New York: Columbia University Press.
- Hoover, S. M. and Emerich, M. M., eds., 2010. *Media, Spiritualities and Social Change*. London, New York: Continuum.
- Horsfield, P., Hess, M. E. and Medrano, A. M., eds., 2004. *Belief in Media: Cultural Perspectives on Media and Christianity*. Aldershot: Ashgate Publishing.
- Knott, K., Poole, E. and Taira, T., 2014. *Media Portrayals of Religion and the Secular Sacred: Representation and Change*. Aldershot: Ashgate Publishing.
- Lundby, K., Hjarvard, S., Lövheim, M. and Jernsletten, H., 2017. Religion between Politics and Media: Conflicting Attitudes to Islam in Scandinavia. *Journal of Religion in Europe*, 10(4), 437–456.
- Lynch, G. and Mitchell, J. P., eds., 2012. *Religion, Media, and Culture: A Reader*. London: Routledge.
- Mellor, N., 2018. Religious Ideologies and News Ethics: The Case of Saudi Arabia. In: Cohen, Y., ed. *Spiritual News: Reporting Religion around the World*. New York: Lang, 267–281.
- Meyer, B. and Moors, A., eds., 2005. *Religion, Media, and the Public Sphere*. Bloomington: Indiana University Press.
- Mitchell, J. and Marriage, S., eds., 2003. *Mediating Religion: Conversations in Media, Religion and Culture*. Edinburgh: T&T Clark.
- Radde-Antweiler, K., 2018a. Religion as Communicative Figurations. Analyzing Religion in Times of Deep Mediatization. In: Radde-Antweiler, K. and Zeiler, X., eds. *Mediatized Religion in Asia: Studies on Digital Media and Religion*. London: Routledge, 211–223.
- Radde-Antweiler, K., 2018b. The Papal Election in the Philippines: Negotiating Religious Authority in Newspapers. In: Radde-Antweiler, K. and Zeiler, X., eds. Special Issue on Journalism, Media and Religion. *Journal of Religion, Media and Digital Culture*, 7(3), 400–421.
- Schielicke, A.-M., 2014. *Rückkehr der Religion in den öffentlichen Raum? Kirche und Religion in der deutschen Tagespresse von 1993 bis 2009*. Wiesbaden: VS Verlag.
- Seib, P., 2017. *As Terrorism Evolves: Media, Religion, and Governance*. Cambridge, New York: Cambridge University Press.
- Steele, J., 2011. Justice and Journalism: Islam and Journalistic Values in Indonesia and Malaysia. *Journalism*, 12(5), 533–549.
- Stolow, D., ed., 2012. *Deus in Machina: Religion, Technology, and the Things in Between*. New York: Fordham University Press.
- Stout, D. A. and Buddenbaum, J. M., eds., 1996. *Religion and Mass Media: Audiences and Adaptations*. Thousand Oaks, London, New Delhi: SAGE.

- Stout, D. A., ed., 2010. *The Routledge Encyclopedia of Religion, Communication, and Media*. New York: Routledge.
- Sumiala, J. and Harju, A. A., 2019. "No More Apologies": Violence as a Trigger for Public Controversy over Islam in the Digital Public Sphere. *Journal of Religion, Media and Digital Culture*, 8(1), 132–152.
- Sumiala-Seppänen, J., Lundby, K. and Salokangas, R., eds., 2006. *Implications of the Sacred in (post) modern Media*. Göteborg: Nordicom.
- Underwood, D. and Stamm, K., 2001. Are Journalists Really Irreligious? A Multidimensional Analysis. *Journalism & Mass Communication Quarterly*, 78(4), 771–786.
- Winston, D. H., ed., 2012. *The Oxford Handbook of Religion and the American News Media*. New York: Oxford University Press.
- Zeiler, X., 2018. Digital Journalistic Uses of the Terms "Sacred" and "Trivial": Online Press Releases on Portrayals of Hindu Deities in the USA. In: Radde-Antweiler, K. and Zeiler, X., eds., Special Issue on Journalism, Media and Religion. *Journal of Religion, Media and Digital Culture*, 7(3), 300–319.
- Zeiler, X. and Radde-Antweiler, K., 2018. Introduction to the Special Issue on Journalism, Media and Religion: How News Media Ascribe Meanings to the Terms "Sacred", "Secular" and "Authority." In: Radde-Antweiler, K. and Zeiler, X., eds. Special Issue on Journalism, Media and Religion. *Journal of Religion, Media and Digital Culture*, 7(3), 261–268.