

Media and Society: The Private and Public Sphere in Social Networks – Analysis of the Communication of Pope Francis in Instagram

Luis Cardoso¹, Susana Barraco²

¹Department of Languages and Communication Studies, Polytechnic Institute of Portalegre, Centre of Comparative Studies, University of Lisbon, Lisbon, Portugal

²Media and Society Master Student, Polytechnic Institute of Portalegre, Portalegre, Portugal

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At a time when the Internet, with the emergence of new networks of connection, in a world that is no longer only the physical, but also virtual, the maximum figure of the Catholic religion, Pope Francis, as a public figure, came to revolutionize the way of communicating with his faithful, your target audience, but also with the rest of the global community.

To the Catholic Church we associate an important role in communication, from the beginnings that to pass on their message, the media played an important role of messengers, and the emergence of new information and communication technologies, the Consequent globalization, it was reflected in the need to adapt to the new paradigms of the 21ST century in these areas.

Therefore, for this work, I chose to analyze the way in which Pope Francis took over and directed the communication of the Catholic Church, and its own communication, to respond to this issue of communication in virtual communities and the dissemination of their Ideologies, at a time when doctrines are added.

Analyzing the profile @franciscus, and taking into account that in the publications there are several types of categories,

ABSTRACT

Social networks have been gaining more and more followers and users, and even the most conservative institutions are already part of this virtual network. In this environment of change and communication development, the Church, after the beginning of the pontificate of Pope Francis saw, in these digital media, an opportunity to approach its faithful and the global community, in a strategy to also face the spread of new ideologies, which in turn has led to "abandonment" of his "flock." In this work, starting from the communication form of the Catholic Church, represented here by Pope Francisco, as its maximum leader, we analyze the profile and the message that passes on the platform Instagram. For this work, and in order to contextualize, we will approach some theoretical concepts, namely on communication, the emergence of the Internet, social networks and will present a short summary of the life course of Jose Mario Bergoglio. The analysis will be done using the qualitative method of content analysis of the @franciscus profile on Instagram. With this paper, we hope to be able to contribute to a reflection on the communication strategy of Pope Francis and his impact on the global community that is social networks.

KEYWORDS: Media and Society; communication; Internet; Instagram, Pope Francis

INTRODUCTION

The objective of this work is to analyze the form of communication of Pope Francis, in the era of social networks, especially on Instagram, which has been gaining popularity in relation to others of the same genesis, Facebook or Twitter.

or messages, the work will focus on publications in the category of people, and focusing on children.

PUBLIC AND PRIVATE SPHERES

Given that social networks are nowadays an area of information sharing and a space of communication par excellence, we seek to bring to light some reflections on the religious participation in these spaces, assuming that, with the emergence Of the Internet, and much later social networks, the concept of "public" has changed. It is no longer as Habermas proposes (2003), which tells us that when certain events, in opposition to closed societies, are accessible to any individual and considering that the Internet is considered a public space, without intermediaries or regulators Institutional, we are allowed new ways of conviviality, thought and manifestation. For Habermas: "The subject of this public sphere is the public as a bearer of public opinion" (Habermas, 2003, p. 14).

The analysis is part of the principle, that the evolution of the media has come to change the way in which individuals interact and form opinions, as well as in the relations between the different spheres of society.

To carry out this study on the communication of Pope Francis, I chose to choose the social network Instagram, and for this I will take into account its presence, being that the object of study was limited by theme, having chosen to do about the publications about people and, within this, about children; What type of publication is made in the category people, whether video, photography, infographic, or others; What is the scope of publications in terms of comments and "tastes" of their followers; What kind of message, analyzing it, if it tries to pass in the publications.

The starting questions for this work are:

- How is the presence of Pope Francis in the social network Instagram?
- How do you use your social networks to reach the target audience?
- What type of publication is most used, in the period of time under analysis, to get the message to the target audience?
- What is the scope of publications, in the category people, and theme children, who in the period under analysis obtained, measuring the reactions (comments) and the "likes"?

The dimension of the public and private sphere was approached by Habermas, who assumed that in the Middle Ages, there was no separation between the public and private spheres, since the public discussion was not allowed, and the concept of public representativeness linked the Authority to the feudal lord, to the king, to the priest. In this context, it was assumed in relation to the position, the attributes of sovereignty, heredity, the status of the person and not to a social sector (Habermas, 2003). Thus, in the conception of this author, the bourgeois public sphere "Can be understood initially as the sphere of private persons gathered in an audience; They claim this public sphere regulated by the authority, but directly against the authority itself, in order to discuss with it the general laws of exchange in the fundamentally private but publicly relevant sphere, the laws of the exchange of Goods and social work [...]" (Habermas, 2003, pg. 42).

It was a "forum where private people were addressed in order to compel the public power to legitimize themselves before public opinion [...]" (Habermas, 2003, pg. 40). In this view of Habermas, the public space was associated with cafes, halls, press, among others, and the private sphere was seen with the interior of the house. The Industrial Revolution and the capitalist advancement have brought new realities, such as increasing globalization and increasing cultural diversity.

At this point, the technological environment brought new forms of communication, which favored new perspectives of interaction between society and action, with a clear link between the technological environment, the digital and the communication, reflecting this even was the Changes in mass media and communicative processes, due to the evolution of technology, which also determined how information was taken to the public.

As the public and private sector "mix", according to Habermas (2003), the bourgeois public sphere ceased to exist, as well as the 18TH-century handmade and controversial press of opinion, which fed the discussion in salons and cafes, which was being replaced, in the XIXth

century, by the commercial, whose interests were moved by the market and not by free opinion.

The emergence of mass media came to alter the forms of communication and the Catholic Church was not part, having seen in the average one of the main means of evangelization.

The communication has also undergone profound changes with social networks, and the Church has once again seen an opportunity to take away her message. Father Antonio Spadaro (2012) defines the term cyber theology as a method of evangelization from the digital, is the "theology in the Times of the network" where the sacred has the same importance as in the traditional environment. For this, the recent digital technologies are not just tools, but an environment in which one lives and that even considers a truly interconnected fabric of our experience of reality. (Spadaro, 2012, p. 5)

With the emergence of the Internet, the public and private spaces no longer have a bounding line, a limit, everything we publish on the network becomes public, even if it concerns private life. There is no limitation, a wall, between the exterior and the interior of the house, as Habermas suggests (2003).

The Internet, according to some authors, appears at the height of the Cold War, with the United States creating a system of secret information sharing without Russia having access to it, the Arpanet network (Advanced Research Projects Agency).

But the advent of the network happened in 1990, when Tim Bernes-Lee developed the worldwide network of computers, the World Wide Web (WWW), having from this milestone emerged all the other browsers, with the consequent increment of the number of users, and the Development of new channels of communication and information, such as websites, blogs, social networks.

Manuel Castells (1999) resumed the concept of the global village, with regard to technological and connections evolution, which was translated into a set of various groups that simultaneously communicate, and which are no longer identified by hardware, computers or screens Integrating people and information itself in an environment where social sedimentation is the pillar.

New technologies are not simple tools to be applied, but processes to be developed. Users and creators can become the same thing. In this way, users can take control of the technology, as in the case of the Internet. The following is a very close relationship between the social processes of creation and manipulation of symbols (the Culture of society) and the ability to produce and distribute goods and services (productive forces) (Castells, 1999, pp. 50-51).

In this view of Castells, networks are not only superficial connections, suggesting that globalization contributes to connect and disconnect individuals, cultures, religions in a continuous and progressive way.

In the context of social change, Castells (1999) adds that digital networks are a means of fragmenting movements, solidifying ideologies, regrouping individuals into identities,

beliefs, territories, ethnicities, etc. This means, therefore, that technology influences the change of thoughts and cultures.

Lévy (1999) has a comprehensive view, considering that "every passing minute, new people start to access the Internet, new computers are interconnected, new information is injected into the network. The more cyberspace expands, the more it becomes 'universal', and the less the informational world becomes totalize." (Lévy, 1999, p. 111).

In the virtual environment, cyberspace meets, nowadays, knowledge, habits and cultures, and where the geographic space is no longer interesting. It emerges, for Pierre Lévy (1999), the Cyber culture. The construction of a social bond, which forgets time, geography, institutional or power relations, but starts to be based on common interests (Lévy, 1999, p. 130).

In this context, society changes, in its way of thinking and acting, and it is a reality that can be found in several areas of knowledge, as in communication, politics, education and also in religion. It can be affirmed, in this perspective, that there is a process of cultural change encouraged by the media.

As a consequence of the development of new information and communication technologies, social networks for Musso (2010, p. 31) are "an unstable interconnection structure, consisting of elements in interaction, and whose variability obeys some rule of Operation ". In this view of the author, the elements of interaction are the knots, the interconnected individuals, unstable from the network's own dynamism and who obey the rules proper to their functioning.

The interaction in social networks, in a digital environment, presupposes the existence of two elements: actors, who are people and/or groups, and connections, that is, their social ties. A social network is a group of people (or organizations or other social entities) connected by a set of social relationships, such as friendship, cooperative work or information exchange (Garton et al., 1997, online).

The importance of social networks on the Internet resides in the connection of the users who use it, not the machines, and these are a means of interaction between the actors "[...] The problem of how social structures emerge, of what type they are, how they are composed through computer-mediated communication and how these mediated interactions are capable of generating information flows and social exchanges that impact these structures (Recuero, 2009, p. 24) Lévy (2010) mentions: "Omnipresent in the midst of social computing, social networks, which were called virtual communities, some years ago know a fulminant development" (Lévy, 2010, p. 11). For these, are the participants of social networks that maintain the activities of collaboration and interaction in the network, being the "main nodes, the crossings, the switchers of social computing, gathering, filtering, redistributing, circulating the information, Influence, opinion, attention and reputation "(Lévy, 2010, p. 12).

Instagram was created by American Kevin Systrom and Brazilian Mike Krieger in October 2010, with the goal of

sharing photos and videos among friends, colleagues and family members. People used to publish photos of food, landscapes and parties, that is, they shared with the followers what they were doing at the time of the photo. But if initially, this was the goal, the platform eventually became a commercial medium, where the various micro and macro companies began to create their profiles to publicize their brand/product/service in a more interactive way with their target audience. Using Storytelling (the ability to tell stories that are relevant by means of words or audiovisual resources) and Hashtags (keywords used below the # symbol, which act as subject markings for subsequent searches) the marks Can conquer followers (Shimp, 2002, p. 171) and increase their visibility.

Thus, with the updates and their popularity, the number of users began to increase, hence the use of hashtags became a primordial tool, used to simplify and filter information, providing ease and agility in the search by interests. The objective was also to attract groups, encourage reflection and change of concepts and habits.

The goal is to create, through the tag, a temporary community or initiates a discussion on a given subject. So it is necessary to flee from the common because a generic expression can mix conversations. However, more than understanding it and simply using it, the marketing professional needs to know how to leverage a campaign through this tool, in order to expand the range, expand the brand's exposure, optimize the search (SEO), among others. (Gonzaga, 2014).

Instagram, after creating the profile, allows, in an easy and simple way, to capture photos and videos up to 60 seconds for publication, as well as publish Instastories that is visible for 24 hours. The user is allowed to share photos in 4:3 format, insert filters in the image, comment publications, put "likes", follow and be followed by other users, interact publicly and particularly with friends and followers.

In this context, the Church saw on Instagram, also, a potential to disseminate her message and to enhance the relationship between the faithful and the church. The application can be classified as a network that allows exchanges, emotions and "builds through the interaction between users, in comments and discussions that are created around the images" (Recureo apud Pires, 2013, p. 28).

In the year 2012, Mark Zuckerberg bought Instagram, and nowadays it is the most popular social network in the world.

Social networks promote and incite proximity, sharing of information and emotions, at the moment of the event, and in the case of Instagram is associated with the personal smartphone or tablet.

THE POPE AND SOCIAL MEDIA

Pope Francis, the leader of the Catholic Church, was elected in 2013 and at that time assumed communication as an important factor, and was shown to be available to discuss and adopt the norms of the church, in an unimpositions and dialogue approach, having made face of the Conservators and taboos, which so far remained.

By name Jorge Mario Bergoglio, a descendant of Italian immigrants was born in Buenos Aires, Argentina, on December 17, 1936. He graduated in chemistry from the University of Buenos Aires, and at the age of 22, he joined the Jesuit Training seminar, the company of Jesus – Chile. He also studied philosophy at the Catholic University of Buenos Aires and then theology. He had a Ph.D. in theology in Germany and subsequently returned to Argentina, where he proceeded his way into the church. After being ordained a priest in 1969, he was appointed by the Pope in office, John Paul II, in 1992, auxiliary bishop of Buenos Aires, and six years became the Metropolitan Archbishop of Buenos Aires. German Andreas Englisch, the author of the book "Francis – the Pope of the humble," says that Jorge Bergoglio "had the unpleasant characteristic of not bending easily to what the Curia decided for him." Englisch stresses that another feature of Francis is to bless the people who approach him, and that, in this context, he began to stand out as an icon of wisdom and humility. In 2001 he was appointed Cardinal and participated actively in several religious congregations.

In 2013 he was elected and accepting this mission entrusted to him, he recognizes his limitation: "I am a great sinner, trusting in the mercy and patience of God, in suffering, accepted." Moreover, the particularity of having been the first pope of history, after the election, was to be collected in the Chapel of St. Paul to pray and only then to meet the faithful.

But his humble personality was still marked, in this first discourse to the faithful, where "[...] He does not give the blessing to the multitude, but asks her to invoke the Lord so that he will bless him, Bergoglio. That's unthinkable. For more than a millennium, people have risked their lives to receive the blessing of the Pope in Rome, and now a pope is asking the multitude to intervene, to be blessed." (Englisch, 2013, p. 16).

The changes were not left here, Andrea Tornielli, journalist and writer, says that:

... The new pope did not use the ever-increasing gold embroidered caps that in recent years had reappeared among papal parings. He used a simple, woven, the same seen in several of his masses with the abandoned in the villas misery, the poor communities of Buenos Aires, a people who always saw in him the personification of a church "proximity", able to "transmit and facilitate the faith" , of giving hope. (Tornielli, 2013, pp. 110-111)

Image of humility and authenticity, as depicted by Simon Biallowons, and all his years of episcopacy and in the few minutes at St. Peter's Square, the faithful felt that this man lives what he preaches and preaches what he lives. He preaches water and drinks water. He appeals to people to go to the poor and he goes to the poor. He asks humility and modesty and shows humility and modesty. The new Pope Francis is authentic. A small word, this "authentic". However, for a church that has lost credibility, authenticity is extremely valuable. (Biallowons, 2013, p. 80)

In these early days of the papacy, Pope Francis shows that he is promoting change, assuming and defending his positions, to reinforce the doctrine and regain his church.

The choice of the name "Francis" served to honor Saint Francis of Assisi, the saint of the poor and sufferers. Following these assumptions, he sought to approach the people, the sick and the poverty, rending the typical costumes and shoes and opting for the simple robe, iron crucifix, shoes, and black socks, the fisherman's ring, a symbol of the papacy was silver, instead of gold As the previous one. The humility that also evidenced when dispensing luxury cars, traveling by public transport, banquets and paying their own accommodation.

The communication with the faithful, using new technologies and social networks, was incremented, after internally reformulated all the Vatican communication, becoming present in all social networks, since Pope Francis assumes the Internet " As a gift from God. " "It is not the technology that determines whether or not communication is authentic, but rather the human heart and our ability to wisely use the means at our disposal" (Pope Francis). After being announced the pontificate of Bergoglio, the existing profile was triggered and reached a peak of 33 million followers.

With Francisco, the accounts @Pontifex reached the mark of more than 33 million followers in the nine idiomatic versions of the account until mid-2017 (the most followed account was the Spanish version, with more than 12.7 million followers). Four years after the first tweet of Benedict XVI, this number equates to more than 10 times the amount of followers left of inheritance by the Pope Emeritus (Sbardelotto, 2017, p. 118).

For the accomplishment of this study, regarding the data collection techniques for this study, we will use the non-participant observation in the essays of the objects of analysis, starting the study with an analysis of the publications presented, namely Content and, consequently, a discourse analysis. We opted for the method of content analysis, and for this, I will analyze the publications, from May and June, in the category of people: children, namely discourse, photo and interaction. To do this, based on photos, slides, videos and comments on the profile @franciscus of the Instagram application. I was also based on the analysis done in the dissertation of Oling, J. The communication of Pope Francis on Instagram in the contemporary multicultural context.

To begin our study, we will make a brief description of the profile @franciscus. The profile currently has more than 6.2 million followers, 728 publications, and was created in the year 2016. In the introduction, in English, it reads "I want to walk with you along the way of God's mercy and tenderness." (Official Account, copyright Vatican Media).

After this description, we will try to analyze the influence of publications through photos, slides and videos published on Instagram, aiming at an analysis of the process of communication language of Pope Francis to conquer and engage followers. It is therefore intended to analyze the publications between 1 May and 15 June 2019, in which I considered the category people, on the mission of Youth, care and appreciation of families, children and children, having opted to delimit my analysis only to this Last.

In addition to the photos and videos, the captions and hashtags were observed to verify whether they were in

agreement with the image or the video. In this task no content analysis feature or software was used since it was intended to observe the language of Pope Francis and its purpose of communication with them.

As with most social networks, on Instagram is allowed a strong interaction, in a process of spontaneous communication and where it is often visible the expression of emotions such as desire, affection, suffering or anger. In this period of time, in the publications in which there is a caption, there was a translation in at least five languages, the original language being English, and the translations in Portuguese, French, Spanish, Italian, German and Polish.

Initially, we started how to count the publications and map them, per month, as shown in the table below, which made 25. Most were photo slides, totaling 14, taking second place photos with 7 publications, and the videos are in smaller numbers totaling 4 publications.

It is noteworthy that most of the videos are small recordings of the pope's speeches to the faithful or looking at the camera. In the analysis of the content, in the videos and photos, were observed the scenarios, the verbal and non-verbal expression of the Pope, his garments, the comments of the followers, the number of visualizations or tastes and the dates of the publications.

ANALYSIS OF CATEGORY

In this context, based on the analysis carried out, the subjects were divided into themes: children, family and children, and young people. For analysis, we opted for the random choice of three publications about children.

Publication of 8 June 2019: The photo was taken at the Vatican. In the photo Francisco speaks to an audience where there are several children, like that on a train, and who attentively observe the discourse of the Holy Father. There are other people sitting in the background. The publication had about 141,000 likes and received 659 comments. The photo is not accompanied by any caption, just a keyword with hashtag #childrenstrain, #trenoibambini, #trendelosiños, #tremdascrianças, #traindesenfants, translation of train of children in Portuguese, in English, Portuguese, Spanish, Italian, French.

Publication of May 7, 2019: The photograph was taken at a meeting of Pope Francis in northern Macedonia. In the photo, Francisco looks serenely to a baby, on the lap of a woman, who is supposed to be the mother, visibly thrilled. The two are surrounded by a crowd. The publication had about 164,000 likes, and received 1021 comments. The photo is accompanied by the caption, in Portuguese, "Faith must lead us, to us believers, to see in the other brothers that we must support and love." In English, Portuguese, Spanish, Italian, French, German and Polish languages. And accompanied by keywords with hashtag #apostolicjourney, #northmacedonia, #viagemapostólica, #macedôniadonorte, #viajeapostólico, #macedoniadelnorte, #viaggioapostolico, #macedoniadelnord, #voyageapostolique, #macédoinedunord, #apostolischereise, #nordmazedonien #podróżapostolska, #macedoniapólnocna, the Portuguese translation of Apostolic Journey and North Macedonia, in English, Portuguese, Spanish, Italian, French, German and Polish languages.

Publication of May 1, 2019: The photo was taken at St. Peter's Square in the Vatican. The photograph shows Pope Francis greeting a child, visibly admired in the face of the Holy Father's attitude. The pope would be passing, in his car, in the square where there was a group of children, who could also climb the car (as can be seen in the following photo of this publication). The publication had about 239,000 tastes and received 1501 comments.

The photo is not accompanied by any caption, keyword Anpens with hashtag #generalaudience, #udienzagenerale, the Portuguese translation of general audience, in French and Italian languages.

In these publications, which have as target audiences the general public, the images of the children aim to express the valorization that gives the human factor to Pope Francis, show an interaction, a verbal and non-verbal communication, since the gestures also in To perceive proximity, affection, attention and care for the smallest. Pope Francis, the greatest leader of the Catholic religion, smiles, embraces, looks attentively and communicates with them, showing a total openness and spontaneity to contact with them, with a naturalness that, in relation to others, assumes a differentiated behavior. In the publication, the persuasive strategy is used, because the studies point out that the publication of photos with children has a greater persuasive power.

The photos convey positive feelings, joy, proximity, affection, and it can be affirmed that the Holy Father seeks to communicate that he approaches all, whether young, adult or children. In addition, the gestures of affection present him as an example to the children, but also to all the faithful. With images of children, it also intends to give importance to these, considering that they represent the future and the hope of society, the innocence and the true essence of the human being in their concern for the common good.

In these photos, Pope Francis also presents himself as authentic and motivating, encouraging the church with his courage and sensibility, overcoming adversity and valuing people, trying to communicate human sensibility through the innocence of a child, being the divine always present not only in situations of suffering, but also in joys and small attitudes. (Alves, 1987).

CONCLUSION

At a time when the Internet, with the emergence of new networks of connection, in a world that is no longer only the physical, but also virtual, and where the limit in which the public and private almost disappeared, the maximum figure of the Catholic religion, Pope Francis, came to revolutionize how to communicate with their faithful, their target audience, but also with the rest of the global community. It is customary, in his publications, to see pictures of Pope Francis in prayer, collected, or in contemplation, in the interior of the Vatican, where it would previously be considered private sphere.

Social networks have somehow allowed this limit to disappear, and they are the people who now show their private domain when they photograph these moments.

The study and analysis of the communication of a religious icon in contemporaneity, such as Pope Francis, is to try to perceive also how this separation is made, where the public and private are mixed, where is the person and where we have the religious leader, as is done the Communication from a leader, followed by millions of people around the world, in cyberspace.

Being the act of communicating, an act of human relations, and that this is an exchange of information between two or more people, the nature of relationships becomes the basis of the whole process.

As we have seen, communication, with post-modernity, has undergone a process of transformation, is constantly changing, and in the realm of religion, there was also a transformation in the communicative process.

The advancement of technology and the emergence of new media, among which social networks, which include Instagram, has caused the church, as a percussive communication, to see here another opportunity to approach her audience. The reconfiguration of the communication of the churches also passed to the digital environment, which in my opinion came to facilitate the process of relationship with the faithful on the online, where the notions of time and space are lost, and gains in amplitude.

After analyzing the communication of the greatest leader of the Catholic Church of today, Jorge Mário Bergoglio, or Pope Francis, it was perceived that this is more "open" to the new reality, and quickly assumed this change in the way of communicating, in a posture of Proximity, authenticity, relationship with others, moving away from the image of an inaccessible leader and "on a pedestal".

The analysis also shows that the personality of Pope Francis is the one presented to the public, an authentic man, Conservative, firm and, simultaneously, affectionate, empathic, humble and sensitive to problems, which conquers people. An undisputed leader, even when the institution he directs is under great scrutiny. It was taking into account these singularities, which I chose to analyze the profile @franciscus on Instagram, an example of the revolution of the form of communication, through the research methodology based on content analysis. For this work I made a survey of the publications made in the profile of Instagram, making an analysis and interpretation of the publications of May and June 019, in the category of people.

We conclude from this analysis that the publications, either of photos, or videos, or slides, use a persuasive discourse, through, in this case, images where it is known the personality of Pope Francis, and which is complemented by the legends. An approach of proximity to all, spontaneous, humble, sincere, and at the same time is intended to motivate in the faith.

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