THE TERMINOLOGIES OF TWO RELIGIOUS LEADERS

RHETORIC ABOUT COMMUNITIES IN

POPE FRANCIS' AND DALAI LAMA'S TWEETS

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Abstract

This study aims to investigate Pope Francis' and Dalai Lama's communication about communities on Twitter. Our primary research question is based on the idea that Pope Francis tweets about communities surrounded by religious contexts, while Dalai Lama does not focus on religious embeddedness in his tweets referred to communities. First, from rhetorical perspectives, we tried to examine whether the two leaders tweet about groups of people by using religious contexts. Second, we made an effort to seek whether they use explicit religious community rhetoric. Third, we sought similar potential patterns in @Pontifex' and @DalaiLama's Twitter rhetoric in the task mentioned above. This paper's results support that both religious leaders focus on one universal goal in their tweets, namely the healthy co-existence in order to keep the planet as a liveable sphere. To promote that idea, they address the vital role of shared responsibility for every people regardless of whether or not they belong to religious communities.

Keywords: social media, Pope Francis, Dalai Lama, community, rhetoric

1. Introduction

In recent years, there has been an increasing interest in analysing political [1, 2,], business [3], and religious leaders' communication on social media platforms [4]. In our study, we focus on the latter. The bigger the "religious marketplace" [4] started to become the more questions emerged whether the religious leaders, institutions, and other agents of the faithful would use the web as a tool for communication. Researchers have different opinions about the connection between the web and religious institutions. Cheong points out that "... directly link the Internet to the loss of religious authority and the erosion of distinctions between elites and laity..." [4] On the contrary, he also mentions the following idea: "...Hjarvard [5] asserts that contemporary media work as agents of religious change, transforming both the nature of interactions between

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members and the authority of religious institutions" [4]. Hjarvard proposes religions' mediatisation in his research in which he states the interdependence between the World Wide Web and religious institutions. Social media platforms like Twitter have also provided opportunities for religious leaders to emphasize their opinions related to local and global problems. In other words, religious leaders tend to reach as many people as they can via social media to express their views, to maintain religious traditions and beliefs [6, 7]. Moreover, social media can function as a bridge between unreachable religious leaders and ordinary people because it provides the feeling that religious leaders communicate directly to their followers. Zijderveld stresses that religious leaders use social media like Instagram and Twitter because those platforms became "…an important source of authority. If successful, it contributes to the spiritual capital of religious organizations and its leaders." [8]

A key aspect of leadership is that leaders want to influence crowds for achieving universal goals [9]. Nowadays, the two most prominent religious leaders – in terms of the number of their followers – on Twitter are Pope Francis (@Pontifex) and Dalai Lama (@DalaiLama). Therefore we analysed the Catholic Church's and Buddhism's first leaders' tweets. On the one hand, we chose Pope Francis' and Dalai Lama's Twitter rhetoric to analyse, because they consistently provided the necessary amount of written content, namely the tweets. On the other hand, we could not ignore the number of their Twitter followers either. Until 2019 (registered in 2010) @Pontifex gained 17.9 million followers via his English account [10]. Dalai Lama registered in 2009 to Twitter, and nowadays his audience consists of 19 million users on his English account. Therefore we can allege that the two leaders may influence remarkably big crowds via Twitter too. However, several scholars analysed religious communication via Twitter [11-13], but we did not find any comparative analysis referred to Pope Francis' and Dalai Lama's Twitter communication about communities so far.

2. Papal communication via mass media

The connection between the mass media and the Church begins with Vatican Radio in 1931. Pius the 11th launched Vatican Radio, and after that, popes used mass media actively to become media agents [J. Radwan and M. Pressman, *Fake News, real solutions: Journalism history and Pope Francis' message for World Communications Day*, 2018, https://www.natcom.org/ communication-currents/fake-news-real-solutions-journalism-history-and-pope-francis%E2%80%99-message-world] and to reach people via the radio. "Thanks to these wonderful techniques, man's social life has taken on new dimensions: time and space have been conquered, and man has become as it were a citizen of the world, sharing in and witnessing the most remote events and the vicissitudes of the whole human race." [14] The World Communication Day was launched by Paul the 6th in 1967. It becomes an official occasion for the actual pope to reflect on opportunities that mass media, namely the press, radio, television,

motion pictures and the internet, provided to communicate and spread the Gospel.

In the last two decades, the Vatican recognizes the importance of communication via the World Wide Web, especially the social media, and starts to use it as a communicational platform to express its traditions and forward messages [15]. In the early 2000s, John Paul II thought that Web was a new opportunity to spread the Gospel [16]. Another prominent Christian leader, namely Benedict XVI also emphasized the role of wireless connection and communication; tools that could function as chains between people who want to encounter the love of God. "There should be no lack of coherence or unity in the expression of our faith and witness to the Gospel in whatever reality we are called to live, whether physical or digital." [17] Benedict XVI (or his communicational team) registered to Twitter in 2012. His first message was the following: "Dear friends, I am pleased to get in touch with you through Twitter. Thank you for your generous response. I bless all of you from my heart." [A. Johnston, *Pope Starts Tweeting as @pontifex, Blesses Followers - BBC News*, 2012] On the one hand, Benedict XVI could not engage with huge masses via social media, namely Twitter, on the other, he recognized the critical importance of social media in religious communication [18].

As we mentioned before, the birth of the @Pontifex account was in 2010, but the first message was sent on December 2012 [L. Hudson, *Claire Diaz-Ortiz, the Woman Who Got the Pope on Twitter*, Q&A Online, 2012, https://www.wired.com/2012/12/pope-twitter-interview/]. Nine accounts belong to @Pontifex, as he (or his communicational team) tweets in nine different languages, including Latin. It is important to notice that Twitter account @Pontifex does not belong to Pope Francis himself because it represents the Successor of Peter. Therefore @Pontifex account is the voice of Supreme Pontiff [10]. @Pontifex tweets approximately once a day and "...; he has occasionally used hashtags, placing his interventions in a thematic context and establishing his presence as part of a community; finally, he chooses simple language – in continuity with his homilies and public speech – and prioritizes brevity (he uses an average of 85 characters per tweet)" [10]. Despite this data, our research shows that @Pontiffex is very active in certain periods. On June 16th, 2015, @Pontifex tweeted 36 times, and the day after he posted 26 messages via Twitter (mined database from Twitter). However, the Church Massacre in Charleston happened on June 15th, 2015, but @Pontifex did not make a concrete comment about the tragedy on the very next day in his tweets. Further, he rather focused on fundamental questions that could influence the future of Earth: "*Each community has the duty to protect the earth and to ensure its fruitfulness for coming generations*." (Date: 2015-06-18 20:00:11) "*Whatever is fragile, like the environment, is defenceless before the interests of a deified market*." (Date: 2015-06-18 19:00:10) "*The alliance between economy and technology ends up sidelining anything unrelated to its immediate interests*." (Date: 2015-06-18 18:40:03) "*Economic interests easily end up trumping the common good*." (Date: 2015-06-18 18:20:07)

As a recent study shows, Pope Francis tweets about Christian and moral ethic like 'Charity', 'Mercy', 'Christian Life', but he also stresses the critical importance of 'Social Problems' [10].

Contents like selfies also spread virally about Pope Francis via Twitter. On August 29th, 2013, the Pope met a group of teenagers in Saint Peter's Basilica is where the photo mentioned above was taken. Technically, the photo was not taken by Pope Francis, but an artist, Fabio Ragona (@FabioMRagona) who posted the picture on his Twitter account [19].

Interestingly, Pope Francis does not have an official Facebook profile. The archbishop in charge, Claudio Maria Celli said that they wanted to avoid abusive comments on Facebook [M.Z. Seward, *Why the pope is on Twitter but not on Facebook*, Quartz Online, 2014, https://qz.com/212171/why-the-pope-is-on-twitter-and-not-facebook/]. On the other hand, Pope Francis registered to Instagram with the account name @franciscus, and he gained 6.1 million followers so far.

3. Buddhist' and Dalai Lama's communication via social media

There is a general lack of scientific research related to Buddhist' and Dalai Lama's communication via social sites, primarily via Twitter. Therefore this paper contests the aim to provide a scientific publication to get a more in-depth insight into the Buddhist leader's communication via Twitter.

As early as 1996, Tibetan Buddhist Monks from Namgyal Monastery stressed the significance of the internet when they blessed the cyber network by Kalachakra Tantra [20]. "To conduct the ritual, the monks used sacred chants while they visualized the interconnected network of computers that make up the Internet and the >>space<< created by these networks." [18, p. 155] The Tibetan Buddhist community realizes the critical importance of the Internet. They use the web as a platform where they can communicate about the problematic (political) situation of Tibet. Thubten Samphel, the secretary at the department of information in the Tibetan government, stresses that the Internet is an opportunity to create virtual communities between exiled Tibetans by communicating regardless of physical borders, political interests, and geographical obstacles. In other words, there is a possibility to create a "virtual Tibet" [21] through cyberspace-communities, where people can freely debate, propose and express their national or religious identity [22]. Dalai Lama has his official website since 1999 [18]. Teachings, public speeches, and rituals are available freely for users on his web page. Moreover, his public lectures are frequently available via live and recorded online broadcastings: "*Watch Live: Mind & Life Dialogue. Reimagining Human Flourishing from Dharamsala, India on March 12-16. HHDL will engage in conversation with 17 scholars on the integration of compassion and ethics in education. https://dalailama.com/live*." (Date: 2018-03-07 11:30:05) "*Watch HHDL's talk on Compassion & Universal Responsibility given at the University of Utah in Salt Lake City on June 21. https://youtu.be/EAJWg1NVe0I*" (Date: 2016-06-22 11:30:09)

Dalai Lama has an official Facebook profile with 13.9 million followers. He (or his communicational team) posts various types of contents like videos, pictures and written texts.

According to Orita and Hada [23], there was a fake account referred to the Dalai Lama on Twitter in the 2000s, but the fake account was removed. The Dalai Lama had an enormous number of followers, and he led the list of Indian celebrities on Twitter in 2013 [24]. Based on our calculations, he tweeted approximately once in every four and half days, between June 5th, 2015 and June 22nd, 2018, respectively.

4. Research questions

This paper contests the claim to seek the way how the two religious leaders communicate about communities via Twitter. Moreover, this study tries to show the role of religious rhetoric contexts if communities appear in Pope Francis' and Dalai Lama's tweets. We tried to find possible patterns in the two prominent transcendent leaders' (religious) community rhetoric via Twitter. Consequently, this study aims to address the following research questions:

RQ1 *Does @Pontifex use primarily religious (mostly Christian) contexts whether he mentions communities in his tweets?*

RQ2 *Does @DalaiLama highlight religious aspects with insignificant frequency whether he mentions communities compared to Pope Francis' community tweets?*

5. Methodology

First, we emphasize that we gained data only from the two religious leaders' English Twitter accounts. The methodological approach taken in this study is a mixed methodology based on qualitative and quantitative perspectives.

Our sample consists of 1307 tweets that have been posted by Pope Francis and by Dalai Lama. @Pontifex tweeted 1057 times while @DalaiLama tweeted 250 occasions during the investigated period. We analysed the sample from the June 2nd, 2015 to June, 6th 2018. We chose that starting point because the migrant crisis started to emerge in European media in the summer of 2015, and it possibly could have affected the two transcendent leaders' Twitter rhetoric.

First, we mined the most frequent words which in our understanding referred to (any) possible communities like 'brothers', 'everyone', 'others', 'people', 'sisters', 'they', 'us', 'we' and 'world'. We analysed every tweet contained the words above, except in three cases. Our results show that extremely high frequencies appeared in three cases in terms of the words mentioned above. The frequencies of 'us' and 'we' were 438 and 306 in @Pontifex tweets while 'we' occurred 157 times in @DalaiLama's messages. To avoid over-representation and imbalanced results, we selected a random sample (10%) from @Pontifex' tweets if he mentions the community words 'us' and 'we'. We made the same selection from @DalaiLama's tweets in which

'we' occurred. Hence, we know that our analysis is not representative, but our goal is to separate the two religious leaders' narratives about communities based on similar quantities of the analysed samples, namely the community words. From this point, we refer to the above mentioned nine terms as '*community words*'.

Second, we coded each tweet that contained the relevant community words to decide whether the two leaders use religious contexts as part of community rhetoric. Our code table is in Chapter '*Characterizing the category 'Religious Communities' and 'Non-Religious Communities'*'. We used MAXQDA 2018 qualitative content and data analysis software throughout our work for summarizing and checking the manual coding process and finding possible correlations or differences between the community words and specific topics, like migrant crisis, ecological problems, religious activities, moral guides, (shared) responsibilities, and communication. After that, two trained coders re-coded the relevant sample, using the same code table as we did before.

Third, we measured intercoder reliability using Krippendorff's Alpha to overview the coding process and results [25]. Then we qualitatively analysed the possible patterns in community rhetoric to understand similarities and differences in the two religious leaders' tweets. To distinguish religious and non-religious contexts in community rhetoric, we compared the quantities of total agreements to specific agreements in coded tweets. The first set of accords examines the portions of agreements in the entire coding process regardless of whether the transcendent leaders used religious rhetoric in their community tweets. Then, we measured the frequency of agreements in a religious context in community rhetoric compared to the total analysed sample. For instance, the specific community word 'others' emerges 47 times in @Pontifex' tweets, and (based on intercoder reliability results) refers to the religious context in community rhetoric slightly more than half (53%) of the analysed text.

To establish whether the two leaders use religious contexts referring to directly to communities, we analysed the tweets quantitatively by MAXQDA 2018. To provide these results, we ran word combinations analysis in which the most frequently emerging word combinations were listed by the program (minimum two, but maximum five words). If an *explicit religious* reference occurred to communities, we coded the word combination as part of religious community rhetoric. We collected word combinations referred to religious community rhetoric at a minimum frequency of five (Table 1). We did not focus on extended connections but explicit close links. Explicit, close connections mean that the distance between religious words and community words do not reach the level of four words. Hence, we chose the maximum number of words at the level of five in word combination analysis. As we asserted in the results, the word 'our' appeared with high frequency (n = 17) in explicit religious community rhetoric. Therefore we added it and looked at 'our' as a community word in the analysis mentioned above.

In Tables 1-3 we collected words, word combinations, and tweets from the entire sample. In Table 4, every tweet was analysed that consisted of the relevant community words, except in three cases. If 'us' and 'we' appeared in Pontifex' tweets we analysed 10% of the sample, and we did the same if 'we' emerged in @DalaiLama's tweets to avoid imbalanced results.

Table 1. Tweets about communities, possible religious context, and the potential emerging of religious communities.

Account name	Tweet	Level of religious rhetoric	Religious context	Religious communities
@Pontifex	Let us join in prayer with our Orthodox brothers and sisters for the Holy and Great Council of the Orthodox Church opening today in Crete	Significant	Yes	Yes
	Christians and Muslims are brothers and sisters, and we must act as such.	Significant	Yes	Yes
	Faith becomes tangible when it finds its expression in love and, especially, in the service of our brothers and sisters in difficulty	Significant	Yes	No
	Lord Jesus, cast forth the shadow of your cross over peoples at war: may they learn the way of reconciliation, dialogue, and forgiveness.	Significant	Yes	No
	Let us pray for our Coptic brethren in Egypt who were killed because they did not want to renounce the faith.	Significant	Yes	Yes
	If we dedicate more time to prayer, our hearts will reveal the lies with which we deceive ourselves, and we will find true consolation in God.	Average	Yes	Yes
	I express my solidarity with migrants around the world and thank all those who help them: welcoming others means welcoming God in person!'	Average	Yes	No

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	I encourage everyone to engage in constructive forms of communication that reject prejudice towards others and foster hope and trust today	Average	No	No
	Let us entrust the new year to Mary, Mother of God, so that peace and mercy may grow throughout the world.	Average	Yes	No
	We cannot remain silent before the suffering of millions of people whose dignity has been wounded.	Insignificant	No	No
	The Christian vocation means being a brother or sister to everyone, especially if they are poor, and even if they are an enemy.	Insignificant	Yes	No
	There can be no true peace if everyone claims always and exclusively his or her own rights, without caring for the good of others.'	Insignificant	No	No
@DalaiLama	Compassion brings inner peace, and whatever else is going on, that peace of mind allows us to see the whole picture more clearly.'	Insignificant	No	No
	I'm Tibetan, I'm Buddhist and I'm the Dalai Lama, but if I emphasize these differences it sets me apart and raises barriers with other people. What we need to do is to pay more attention to the ways in which we are the same as other people.	Insignificant	No	No
	I believe the ultimate source of blessings is within us. A good motivation and honesty bring self-confidence, which attracts the trust and respect of others.	Insignificant	No	No

	Therefore the real source of blessings is in our own mind			
	World peace can only be based on inner peace. If we ask what destroys our inner peace, it's not weapons and external threats, but our own inner flaws like anger. This is one of the reasons why love and compassion are important, because they strengthen us. This is a source of hope	Insignificant	No	No
	It is in the nature of the mind that the more we cultivate and familiarize ourselves with positive emotions, the more powerful they become.	Insignificant	No	No
	On a mental level kindness and compassion give rise to lasting joy. They reduce fear.	Insignificant	No	No
	I really feel that some people neglect and overlook compassion because they associate it with religion. Of course, everyone is free to choose whether they pay religion any regard, but to neglect compassion is a mistake because it is the source of our own well-being.	Insignificant	Yes	No

6. Characterizing 'religious context' and 'non-religious context'

First, we show the primary keywords that may refer to communities. Second, we characterize 'religious context' and 'non-religious context' categories to make the coding process more precise. We used MAXQDA2018 to list words that can be parts of religious community rhetoric. Then we chose the nine most frequently used community words from the analysed database. We recognized in the analysis that @Pontifex tweets slightly more than four times than @DalaiLama. Consequently, we weighted the quantities of the relevant words in @DalaiLama's tweets by a 4.22 multiplier, respectively.

Table 2. Mined words referring to communities with weighted results.

Word	@Pontifex	@DalaiLama	Weighted
brothers	35	4	17
everyone	32	7	30
others	47	57	241
people	51	19	80
sisters	34	4	17
they	31	17	78
us	438	40	169
we	306	153	647
world	80	39	165
Total	**1054**	**340**	**1444**

Note: The abbreviation 'w' means weighted results.

Even though words in Table 2 have the highest frequency in the analysed sample, they are too general to let us make any assumptions about religious community rhetoric. At this point, we would like to emphasize that the code table refers to both the contexts of tweets and community words. Therefore there is a possibility that meanings in tweets are based on religious aspects, but they do not refer directly to community words.

Trained coders analysed the tweets and coded them by the following codebook:

(i) Religious context
a.   emphasizing the role of interconnection based on faith;
b.   mentioning the faithful people's communities;
c.   referring to sacred happenings like a confession, communion, meditation, recitation;
d.   defending the religious circles' from evil, humiliation;
e.   using the following typical keywords close to the analysed four terms: 'pray', 'church', 'Father,' 'God', 'Jesus', 'Mary', 'Grace', 'Holy', 'religion', 'Buddha', 'Buddhism', 'Mahajana school', and 'faith';
f.   religious teachings, guiding that connect to communities;
g.   make faithful people remember, encounter to Jesus Christ, God, Holy Spirit, Buddha(s), former Lamas, saints and former priests, monks or other religious leaders or activists;
h.   communities' need for Jesus Christ, God, Holy Spirit, Buddha, Buddhism, and Tibetan school;
i.   highlighting that the globe's inhabitants are all children of God;
j.   emphasizing the world's salvation by Jesus Christ, ignoring suffering in people's life;
k.   quitting from the cycle of existence.
(ii) Non-Religious context
a.   tweeting about communities without the frameworks above, words, phrases, religious guide, and teachings;
b.   interconnected friends;

c. people who are in need for example asylum seekers, migrants, and modern slaves;
d. every living creature (plants, animals, human beings) of the Earth;
e. conventional acting to maintain and protect the planet for current and future generations;
f. concern for others ignoring religious perspective;
g. creating of sympathy;
h. focusing on universal, inner peace of mind.

Table 3. Explicit religious community word combinations in Pope Francis' tweets.

Explicit Religious community word combinations	Number of occasions	The total share of the sample (%)	Rank in the analysed sample
Let us pray	11	0.16	10
Our lady	9	0.13	14
Our Christian	8	0.11	23
Christian unity	7	0.10	32
Total	**35**	**0.5**	**-**

7. Findings and discussion

@Pontifex uses 'us', 'we', and 'world' (Table 2) as the most frequent community words. Table 4 presents the intercoder reliabilities in tweets in which community words emerge. As shown in Table 4, community words of 'us', 'we', and 'world' have high intercoder reliabilities in Krippendorff's Alpha ($\alpha = 0.723 < 0.897$). It can be seen from data in Table 4 that community words reach at least 0.678 reliability in our analysis. As Table 4 shows, 'brothers' is the community word that has the highest intercoder reliability ($\alpha = 1$) in the Pope's tweets.

Further analysis shows that the highest total agreement ($n = 70$) occurs when 'world' appears in Pontiff' tweets. On the other hand, religious intercoder agreement emerges slightly over half of the analysed data (55%) in tweets where the pope uses 'world'.

The results, as shown in Table 4, indicate that @Pontifex uses most of the times religious rhetoric in his tweets referred to communities. Our trained coders analysed 385 tweets consisted of relevant community words, and they found 231 agreements in terms of religious perspective. On average, positive correlation (60%) is perceived between community tweets and spiritual aspect in @Pontifex' tweets. The separation of community tweets based on the rate of agreements. We created three categories in the analysed community words in @Pontifex' tweets. First, we define the class of 'Significant religious aspects'. If religious rhetoric emerges more frequently than the average (60%) results in community rhetoric, we ascertain 'Significant religious aspects'. Second, we create the 'Average religious aspects' if the occurrence of spiritual context in community rhetoric is between 50% and 60%. Finally, we specify the

'Insignificant religious aspects' category if a community word refers to less than half of the times in terms of religious communities.

Table 4. Intercoder reliability in tweets, number of general intercoder agreements in the total sample and portion of agreements referred to the religious context in community rhetoric.

Community Word	@Pontifex intercoder reliability (α)	@DalaiLama intercoder reliability (α)	Total Agree @Pontifex (n)	Total Agree @DalaiLama(n)	@Pontifex Agree (religious context) (n)	@DalaiLama Agree (religious context) (n)
brothers*	1	1*	35	15*	28 (35) 0.8	1 (15)* 0.0666
everyone*	0.872	1*	30	15*	12 (32) 0.375	1 (15)*
others	0.872	1	44	57	25 (47) 0.5319	2 (57) 0.0351
people	0.688	0.858	43	18	23 (51) 0.4509	4 (19) 0.2105
sisters*	0.678	1*	30	15*	24 (34) 0.7059	1 (15)*
they	0.932	0.821	30	16	19 (31) 0.6129	3 (17) 0.1764
us	0.897	0.876	43	39	38 (44) 0.8636	4 (40) 0.10
we	0.723	0.46	34	12	18 (31) 0.5806	2 (15) 0.1333
world	0.738	0.919	70	38	44 (80) 0.55	7 (39) 0.1794
Total	-	-	**359**	**195**	**231 (385)**	**23 (202)**

Note: Numbers in the parenthesis show the total quantity of analysed sample referring to specific community words. *On account of low frequencies, the quantities of 'brothers', 'sisters' and 'everyone' were aggregated in @DalaiLama's sample.

As Table 2 presents, @DalaiLama uses 'we' with the highest frequency (n = 153, w = 647) following by 'others' (n = 57, w = 241) and 'us' (n = 40, w = 169). Despite 'we' has lower intercoder reliability (α = 0.46), a significant portion of reliabilities is high in the analysed data (α = 0.876, 0.919, and 1). The highest reliability (α = 1) is reached by the three aggregated community words ('brothers', 'sisters' and 'everyone') and a single community word, 'others'.

Therefore we can declare, that abbreviated words ('brothers', 'sisters' and 'everyone') and 'others' have the 100% agreements in the complete analysis. The lowest agreement appears by the community word of 'we' on 12 occasions out of 15 in the Buddhist leaders' tweets.

Religious aspect arises with a relatively low rate in @DalaiLama tweets when he writes about communities via Twitter. Only a trace amount of 23 (11.39%) is detected in the coding process. The community word 'people' has

the highest rate in religious aspect with the frequency of 4 tweets (21.1%), while 'world' has the highest occurrence with seven times (17.94%).

Compared to the results referred to Pontifex's tweets, there are no 'Significant religious aspects' or 'Average religious aspects', but 'Insignificant religious aspects' in @DalaiLama's tweets.

Based on quantitative results, explicit religious community rhetoric emerges only in @Pontifex tweets. Four attractive word combinations appear in the listed word combinations, namely 'Let us pray', 'Our lady', 'Our Christian' and 'Christian unity'. The accumulated amount and share of the four explicit religious community word combinations above are 35 and 0.5% in @Pontifex' database (Table 3). The rate between apparent religious word combinations and explicit religious community words is 35:231. Our results show that the chance of religious context is 6.6 times higher than using pure, specific religious word combinations in Pontifex' tweets.

8. Addressing our research questions

As we presented in the chapter above, results may support our research questions.

8.1. RQ1

Religious contexts dominate Pope Francis' community rhetoric; however, he does not tweet about communities as religious groups of people with high frequency, especially not as Christian circles. Not surprisingly, he relies on Christian ethic and teachings when he presents his guidelines and suggestions to his Twitter followers. We show in the next chapters the correlations emerged between the analysed community words and religious context.

8.2. RQ2

In some cases, religious contexts appear in @DalaiLama's tweets, but mostly non-religious backgrounds surround the analysed tweets. Although Dalai Lama writes that he is Buddhist and Tibetan, he emphasizes the unawareness of these differences that may act as obstacles between people who come from other nations or have different views. He thinks about Earth as a place that should not be separated by nationalities, ethnicities, religions, political, and business interests. We will present detailed explanations in the following chapters.

9. Significant religious aspects

The results of this study show that 'brothers' and 'sisters' appear almost always together ('brothers and sisters') in @Pontifex' tweets except for one occasion. Pope Francis frequently uses 'brothers and sisters' in his tweets, because one of the essential elements of Christian rhetoric is referring to

communities. On the one hand, these terms apply to the Christian community itself; on the other, they address that every human being can be part of the global Christian family. These community words are in most religious contexts, referring to Christian unity; in other words, a group of people who are united in faith, led by God, and beloved by Jesus. @Pontifex stresses in his tweets the equality between Christians and Muslims, calling them as 'brothers and sisters' (Table 1). Consequently, Pope Francis does not look at Muslims from a vertical position. In his quoted tweet 'faith' and practical act are connected, but the Pontiff does not characterize which or what kind of faith he is thinking.

'They' is the most general phrase among community words. On the one hand, if 'they' came into view, religious rhetoric is used by the pope with high frequency. On the other hand, religious rhetoric is not connected often directly to the group of 'they'. In @Pontifex' tweets, religious rhetoric functions as a moral guide rather a (Christian) community builder tool. Therefore general ethical guidelines surround the community word 'they' in Pope Francis' tweets. For instance, learning the dialogue between people, especially in warzones, can be a helpful tool in seeking peace (Table 1). We find direct connections between religious rhetoric and Christian communities, especially if these elements are connected to real events and happenings like slaughtering Coptic people in Egypt who '...did not want to renounce the faith' (Table 1).

The community word 'us' emerges in concrete calls in which @Pontifex makes people active to encounter or get closer to God. Invitations for prayers and callings for following Christian ethic are a regular part of Pope Francis' tweets (Table 1). Nonetheless, God's, Jesus' and the Gospel's actions are also presented in specific tweets when 'us' appears. For instance, according to @Pontifex, God gives 'us' many gifts, but he asks only very little from human beings.

10. Average religious aspects

Based on trained coders' results, three community words ('we', 'others', and 'world') appear in tweets in which average religious aspect emerges in @Pontifex' rhetoric. However, we perceive a clear distinction between 'we' and 'others', as the Pope does not use the two community words to emphasize any difference between 'us' and 'them'. Moreover, there is a lack of distinction between these communities. The Pontiff uses religious rhetoric much more directly in tweets which contain 'we'.

On the contrary, the group of 'others' is not considered to be a religious group in pope's tweets. The community word 'we' and the context surrounded by explicitly show tasks referred to human beings; including the Pope himself. Remembering Jesus' sacrifice, dedicating time for prayer, and finding (our) way back to the Lord emerge in religious-based tweets. However, building the 'common future', working for peace in the world and supporting 'one another' are independent of the religious aspects in @Pontifex' tweets (Table 1).

Despite, 'others' is not a direct part of religious context in community rhetoric in Pontiff' tweets, but there is an indirect connection between spiritual messages and 'others'. Pope Francis stresses that giving a hand and charity bring closer 'us' to 'others'. To express this thought, we perceive that @Pontifex suggests welcoming 'others' (for example, people who are in need) because being tolerant and humble means that people may get closer to God. On the other hand, Pope Francis applies non-religious rhetoric to emphasize the ignorance of prejudice that destroys peace.

However, the community phrase 'world' is surrounded by theological context with average frequency; it is not connected to religious groups directly. Pope Francis refers to 'world' as the globe that should be a protected area from poverty, hate, and destruction by mercy and commitment to a liveable Earth.

11. Insignificant religious aspects

In @Pontifex' tweets, 'people' and 'everyone' are surrounded by insignificant religious aspects. Using these community words without significant or average religious contexts is essential in @Pontifex' rhetoric. According to Scannone, the word 'people' is ambiguous: "On the one hand, it can designate the entire people as a nation; on the other hand, it can designate the lower classes and popular social sectors that comprise a nation" [26]. Hence, the Pontiff does not emphasize distinctions by using explicit religious community rhetoric, nor he uses religious context in most of his tweets when 'people' appears. However, Pope Francis declares the crucial role of 'young people' (n = 13) in his tweets and highlights that youths 'are the hope of Church' and stresses that they should 'stay united in prayer'. The Pontiff encourages 'young people' to dream big about the future and not to be afraid of it. 'People' can also refer to inhabitants of distinct areas like Cuba, Myanmar, or human beings who suffer from illness, being alone, and human exploitation.

@Pontifex extends the community word 'everyone' over faith and religion because he declares that no one is excluded from being a brother or sister, '... especially if they are poor, and even if they are an enemy' (Table 1). Stressing the opposite site, (the 'Enemy') shows that Pope Francis' communication is based on pure Christian ethics, because forgiveness and encounter emerge in his Twitter rhetoric. @Pontifex emphasizes that people should not focus on only their own specific goals because global peace cannot be reached via exclusive individualism.

After @Pontifex' tweets, we discuss @DalaiLama's community rhetoric via Twitter. As shown in Table 4, the Buddhist leader does not use significant or average frequency of religious context in his tweets but insignificant, because he does not look at religion as a commitment to an extern creating power. He focuses on practical acts, philosophy, and attitudes applied to life, which provides moral and ethical meanings. Dalai Lama's communication relates to communities that refer to every existing creature, including plants, animals, human beings that live on Earth [27]. Similarly, religious groups are also parts of

communities; groups that are not differentiated by Dalai Lama. However, religious aspects are not essential fragments of his communal rhetoric, because Mahajana school – the philosophical and theological perspective that primarily provides Dalai Lama world view – does not stress the critical importance of religious interconnections.

His Buddhist aspects are not nihilist because humans' acts may have severe effects on the globe. Consequently, human actions can determine the future. In Dalai Lama's perspective, loving each other as brothers is not a theological guide, but the fundamental element of ignorance suffering on the Earth [28, 29].

Based on our database, 'we' is the most frequently used community word in Dalai Lama's tweets following by 'others', 'us' and 'world'. @DalaiLama uses community word 'we' in several topics. Most commonly the term of 'we need' emerges (n = 26) in his rhetoric. As a supporting result of our analysis, we perceive that 'need' does not refer to goods but concrete actions. For instance, reaching inner peace by being patient is a crucial topic in @DalaiLama's tweets. Moreover, paying attention to each other and the need for shared responsibility to keep Earth as a liveable space are also fundamental topics in his tweets.

Similarly to @Pontifex the community word 'others' does not represent a distinction between groups of people. Like Pope Francis, the Buddhist leader also tweets about helping, caring, paying respect, showing concern for 'others'. However absolute opposition emerges between 'others' and 'us' in Dalai Lama's tweets. He thinks that instead of criticizing others, we should criticize ourselves. Keep asking questions like '... what am I doing about my anger, my attachment, my pride, my jealousy?' may bring closer people to self-discipline; a valuable tool that may provide training the mind.

He stresses that compassion may bring peace in people's minds and then inhabitants of the world can be able to see '...the whole picture more clearly'. The community word 'us' refers to every living existence of the world, and concrete suggestions follow it from time to time. For instance, @DalaiLama tweets that people should not be the slaves of technology because these tools are instruments that keep helping to communicate, survive, and help each other. Sometimes religious context appears in his tweets, but nor for convincing purposes. Dalai Lama emphasizes that prayer does not maintain peace because '... it requires Us to take action'.

The application of 'world' is similar in @DalaiLama's tweets to @Pontifex' messages. Mostly, two significant tasks appear in the Buddhist leader's tweets if 'world' emerges. First, individuals should create and protect a liveable place together. Second, a peaceful 'world' can be the critical task to reach, which should be defended in the future. In both cases, Dalai Lama thinks that every single person should have a responsible way of thinking, and everybody should act consciously to create a peaceful sphere in which everyone can live.

However, @DalaiLama also mentions the hopeful role of 'young people', but he describes these community words by using particular characterization. The Buddhist leader tweets about people who think something wrong about human acts based on positive attitudes. For instance, some believe that a compassionate attitude can only be part of religious individuals, but Dalai Lama's reaction to this behaviour is the opposite: compassion can be the essence of living together, independently of religions (Table 1).

Interestingly, the community word 'they' refers not only to humans but emotions, and attitudes. 'Love', 'compassion', and 'kind-heartedness' are tools that have a positive influence in communities. In the sense of Dalai Lama, compassion may reduce fear and kept the mind healthy.

However, 'brothers', 'sisters' and 'everyone' emerge with low frequencies, but we would like to mention that these community words are not surrounded by religious context, except one occasion. @DalaiLama declares that 'everyone' is free to choose between religions or neglect them, but compassion should be not ignored by anybody whether the person is religious. 'Brothers' and 'sisters' are utilized all together in the Buddhist leader's tweets, making no difference between them.

12. Limitations

In particular, the analysis of religious community rhetoric is problematic by the quantitative method we use in our research. Therefore, further in-depth content analysis is required to show more detailed results in community rhetoric. For instance, in @Pontifex' tweets, 'dear young' word combination appears with high frequency (n = 15, r = 6th), but is not connected to religious community rhetoric at first glance. After a more in-depth qualitative content analysis, we perceived that possible correlation could appear between the word combination mentioned above and religious community rhetoric. Tweets like 'Dear young people, you are the hope of the Church' and 'Dear young people, stay united in prayer...' can be connected to spiritual community rhetoric, but we neglect this (kind of) term(s) in our study because the quantitative analysis does not show us this term(s) among the explicit-direct religious community word combinations.

13. Conclusions

Recently, the maintaining of a liveable planet starts to become a more vital task in the media, including social media sites like Twitter. Interestingly, critical technical developments and global ecological crises almost coincided in the last decades. The World Wide Web expands the communication channels while global economic interests and political goals may risk the future of the globe. The factors mentioned above impact religious leaders communication altogether. The opportunities emerge for transcendental leaders via the social media platforms are (at least) twofold. First, reaching huge masses without physical limits are essential tasks for religious leaders, in terms of proclaiming

their moral or ethical guidelines. Second, spiritual leaders have the chance to expand their core basis of their followers on social sites by emphasizing global, problematic matters in question. Highlighting the vital issue of an inhabitable sphere is not only a task that refers to Christian or Buddhist people, but it is also part of everyone's lives, regardless of their spiritual aspects. The 20th century brought the chance by its technical improvements for leaders to communicate to huge masses, but with a restricted way. The 21st century's online sphere provides the potential for spiritual leaders to communicate with an extended group compared to the former ages.

Pope Francis uses mostly religious context when he tweets about communities, but he does not look primarily at communities as religious groups of people. Moreover, Pope Francis becomes a narrative hero in the last couple of years as he had "... his capacity to speak to every living being, animals included" [30]. According to Cherry, Pope Francis shifts tone by adopting a postmodern perspective, namely avoiding an "... objectively true moral-theological position" [31]. As we presented in our results, this change in Supreme Pontiff's rhetoric does not mean that he ignores religious contexts in his tweets. On the contrary, he highlights that every human being can be part of Christian Unity. Similarly to @DalaiLama, he stresses the importance of compassion, especially for communities like refugees, asylum seekers, the poor, and people who suffer from human exploitation. Pope Francis' does not emphasize the critical importance of Catholicism in his tweets with high frequency, because he keeps gates open for those who are far away from Christian religion or ethic (for example, gays, criminals, and people with a different faith) by not judging them at this moment [R. Donadio, *On Gay Priests, Pope Francis asks, 'Who am I to judge?'*, The New York Times, July 30, 2013, Section A, p. 1, https://www.nytimes.com/2013/07/30/world/europe/pope-francis-gay-priests.html]. This pattern, namely the mentioning of Christian groups, but not focusing primarily on them when community rhetoric appears, shows that @Pontifex simultaneously can shift tone in his live speeches like interviews and via his online communication like sending messages via Twitter.

Dalai Lama also tweets about communities as non-religious communities but compares to Pope Francis, most of the time; he also ignores religious contexts. The Dalai Lama mentioned the importance of Buddhism, – in terms of religious background – only occasionally in his teachings, because he looks at Buddhism as a way of practical life rather than a spiritual practice [27].

The Buddhist leader focuses on highlighting inner peace, respect for others, and compassion. @DalaiLama declares in his community tweets that the factors above are the keys to avoid selfishness and keep Earth as a liveable place for every existing being. Moreover, mobilizing people in the present for maintaining peace in the future is another tool in his community rhetoric.

The difference between the religious leaders is attractive in community rhetoric. Pope Francis uses general moral guides rather than concrete suggestions to show the path for his Twitter followers, while Dalai Lama emphasizes the power of acting as he tweets about individuals' active

participation in protecting peace and our planet for the current and the following generations. As our study shows (even with its limitations) the two rhetoric, in terms of the frequency of religious contexts, are different but the goal is the same in the two transcendent leaders' tweets referring to communities. @Pontifex and @DalaiLama consider individual and collective ethical responsibility as a primary task. Despite some rhetorical differences, the main messages of the community rhetoric are the same in the two religious leaders' tweets, namely accepting each other to live together.

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