Community Communication and Alternative Media Section

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¹ We have endeavoured to ensure that these are the abstracts of the papers actually presented at the conference. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included.
Abstract: In 2016, US-based non-governmental organisation Freedom House announced that global press freedom had declined to its lowest point in 13 years. Although the example of US President Donald Trump’s denouncement of media outlets critical of his leadership as “fake news” immediately springs to mind, it was indeed Russia which had contributed to this decline with significant restrictions on mainstream media outlets. Most recently, however, it has been suggested that there may indeed be cause for optimism: some traits reminiscent of alternative journalism in Russia can be found in the activity of the Anti-Corruption Foundation ACF, established in 2011.

The predominance of mainstream media as one of the main information provider and the agenda-setter created a set of independent hybrid journalism institutions, that provided an alternative agenda to the public. These institutions are united together by what is called as alternative journalism (Atton, Harcup, Hamilton). One of the types of alternative journalism is citizen journalism. Civic journalists can play the media role of the watchdog as well as the information provider, however, they do not have the journalistic experience and skills, that professionals have, but they still want to be politically empowered. The term citizen journalism has a wide range of definitions and synonyms, that caused a discussion among academics. The characteristics that can overcome the ambiguity of the term are the amateurism of citizen journalism and desire of citizens to be heard and represented in the society with the monopoly of mainstream media.

The ACF is a non-governmental organization, both crowdfunded and led by activist Alexey Navalny. In recent years, the ACF has earned itself a reputation for detailed investigations on the state of corruption in Russian government circles, usually in the form of lengthy videos. These videos were widely viewed and shared on YouTube and played a significant role in the success of subsequent protests led by Navalny. As it happens, Navalny now even stands as a candidate for next presidential elections in 2018 and uses ACF as a political resource to promote his candidature.

This paper demonstrates that due to a lack of stable political conditions for alternative journalism in Russia to prosper, such outlets are forced to transform into different formats and acquire significant financial, legal and IT resources to survive in the wider media landscape. Navalny is an activist, a politician and editor-in-chief: in 2017, he even launched his own TV show, Navalny Live. This allows his organization to significantly influence public opinion and even become a political platform for his electoral campaign, while other Russian alternative media outlets die in the bud.

This research follows a hybrid methodological approach: the detailed case study analysis of the ACF builds on a content analysis of video material produced by the ACF and a discourse analysis of
information gathered from the ACF’s website; further supplemented by a close reading of its coverage in the mainstream media.
Abstract: The importance of communication cannot be gainsaid because it is the basic essential of socio-economic, cultural and political development of any society. Since mass communication was made available by traditional (modern) media in early 20th century, paltry attention has been paid to sustained use of indigenous media for all human activities that take place over distances. As a result, the train of development of many nations has locomoted slowly. Therefore, this paper examines how old and modern mass media can be synergized for Nigeria's socio-cultural and political development. The paper adopted a mixed method - questionnaire and historical analysis - to gather data. It focused on Yoruba and Igbo oral traditions. Findings showed that oramedia can play important role in training and developing children personality since they were framed to validate the social order, give meaning and reality to the system, strengthen and reinforce people's belief and values. It also revealed that while creation of awareness is the work of mass media, influencing attitudes and reorientation back to the basics is for oramedia. It recommended that individuals, groups, and government take actions in ensuring that oral communication's lace is maintained in the emergency dynamics of the society.
**Title:** Harry Shearer's Le Show: Satirical news as alternative journalism

**Session Type:** Individual submission

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**Abstract:** This paper presents a case study in satirical news – Harry Shearer’s long-running, weekly radio program, Le Show – to examine the increasingly intertwined and interdependent relationship between alternative journalism and mainstream political news content. Employing content and discourse analysis of a single episode – one which typifies Le Show’s style and structure – this paper aims to demonstrate the political value and cultural significance of alternative journalism in the satirical register. Throughout, I argue that Le Show is emblematic of the political and cultural challenge alternative media represents to mainstream news content and practices.

The paper is organized as follows. First, I situate this discussion in critical relation to classic and contemporary scholarship on political satire. Doing so, I want to suggest that satirical news programs, like Le Show, routinely intervene in contemporary political discourse, albeit in slyly subversive fashion. As such, Le Show contradicts scholarship that centers on the dichotomous relationship between mainstream and alternative media. Rather, I argue that Le Show is emblematic of the dynamic, fluid and contingent relationship between alternative and mainstream media. Throughout, I underscore the hybrid media practices and discourses operating in satirical news. Following this, I briefly introduce readers to Le Show and its creator: writer, actor, and onetime journalist, Harry Shearer, best known as the voice of some of the most beloved and memorable characters on Fox television’s ground breaking animated sitcom, The Simpsons.

The balance of the paper identifies and analyzes various program segments of Le Show –what Shearer flippantly refers to as “copyrighted features” of the broadcast. For instance, “News from Outside the Bubble” offers listeners a weekly compendium of news that didn’t make the news in US corporate media; conversely, “The Apologies of the Week” reviews the inevitable torrent of public apologies issued by the famous and infamous alike. Finally, since Le Show began broadcasting in December 1983, Harry Shearer has leveraged his talents as a mimic to satirize the presidency, from Ronald Reagan to Donald Trump. The paper concludes with an analysis of Shearer’s weekly take on America’s reality television star in chief: “The Appresidentice.” Inspired by current events, this political parody vividly demonstrates the blurring of news discourse and popular culture common to better known, but less incisive satirical news programs.

The progressive magazine, Mother Jones, once described Le Show as “a subversive mix of news, satire, and music” which, despite its presence on public radio, “has the feel of pirate radio.” The analogy to pirate radio is revealing inasmuch as Le Show’s DIY aesthetic and outlaw attitude makes for some audacious broadcasting. This paper reveals that Le Show’s success and longevity is due, in large measure, to Shearer’s keen appreciation for the art and craft of radio: a medium well known to
scholars of alternative media, but frequently overlooked in the literature on satirical news. Thus, this paper brings literature from alternative media studies and satire studies into productive dialogue.

Keywords: alternative journalism, Le Show, parody, politics, radio, satirical news
Id: 17302

Title: Community Radio and Development in Bangladesh: The Participation of the bottom of social pyramid

Session Type: Individual submission

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Abstract: Bangladesh as a South-Asian developing nation faces increasing social, economic, political, and cultural development challenges at the rural level. Community Radio (CR) has emerged in response to these challenges, where the medium is pervasive, local production makes it more easily understood and is a quick, efficient way to reach rural communities. However, in the liberalized broadcast climate CR has not been utilized as an instrument to mobilize communities who are living in the bottom of social pyramid in Bangladesh. Where people’s participation is concerned, the operation of CRs has been a contested issue since its journey into Bangladesh, with the participation of marginal-power-poor has largely been ignored. This is striking considering the Bangladesh CR Policy adopted on March 12, 2008 which states that CR stations may be established and operated in the oral languages of “marginalised communities as well as their full participation and management which will reflect their hopes and aspirations, the indigenous knowledge, resource and culture of local communities and will combine modern knowledge and technologies.” How Bangladesh can incorporate a participatory approach in CR planning, management and programming to raise the voice of marginal communities is a major concern of this paper. Studying the management, ownership, community engagement, funding, and process of program production of two CRs, Lokobetar and Krishi Radio, this paper demonstrates how different challenges undermine the role of CR broadcasting in facilitating a participatory climate for people from all walk of life in rural Bangladesh. The paper argues that community ownership and participation, capacity building, fair operation and sustainability are crucial areas that need to be addressed for the future of CRs in Bangladesh when the participation of communities is concerned.
Abstract: Contemporary Japan is dominated by capitalism and consumerism, and is unbalanced by
the large power of corporations. In addition to having one of the fastest declining and aging
populations in the world, Japan (along with other developed countries) is filled with feelings of
hopelessness and despair; therefore, most of us cannot imagine a better world than now. Henry
Mintzberg, a Canadian economist, says that in order to break out of this situation, it is important
that “the third leg” - that is, those organizations that are neither governmental nor corporate, owned
neither by politicians nor investors - be influential.

In this study, we discuss the claims of Mintzberg and Richard Florida's The Rise of the Creative
Class. Florida claims creative people come together where there are other creative people. However,
15 years have passed since this book was published and the people who are central to its claims are
changing rapidly along with our communication environments and tools. By building a community
of creative people (we call this a "creative community") through activities mainly on the Web, we
aim to find what potential the creative community has to exert a positive influence on a specific
region, an influence that may be just as, if not more, influential than governments and corporations
in the future.

In particular, we focused on the Okhotsk region of Hokkaido, Japan, our hometown. Hokkaido is a
northern island in Japan, well known as a nature tourism destination in East Asia. However, life is
challenging for the people who live there; especially for those in the Okhotsk region, the northeast
def of Hokkaido (and of Japan). Because the region is the farthest from Tokyo and even Sapporo,
the capital of Hokkaido, sightseeing resources are few. The population is small and decreasing, and
its average household income and education level is one of the lowest in Japan.
But in some regions gathering attention in Japan, a phenomenon is occuring: there are people doing
unprecedented things, broadcasting these things through media, and attracting more creative people
to the region.
In line with this phenomenon, we thought it would be possible to use Web-based media to create a
“third leg” creative community in Okhotsk.

We created the Web-based media "Okhotsk Island", and tried to build a creative community made
up of people related to the region, mainly through activities on the Web. As a result, we found there
were indications that a place to contribute our hometown wherever we live had been created and
was influential in the local community. Furthermore, because of the feedback we received in our
post-survey, we expect that this community will spread through continued activities. We judge that this model of media and activities can apply to some extent to other regions and countries.

We believe this model may be used to solve local problems in other regions, and it may consequently have a positive influence on the world by giving rise to many such activities.
This paper aims to research the deconstruction of governmental myths created by the government of the province of San Luis that has been in power for more than thirty years. The Peronist party governs the province of San Luis, located in the center of Argentina, since December 1983 with the arrival of democracy, without interruptions. Using qualitative research tools we seek to deconstruct the myths installed by the San Luis administration and the role of politicians-media. The myth is a theoretical construction to describe and analyze government communication. It is a tool of government communication that allows creating consensus by linking the government with the citizen, making him feel part of it structuring the social creation of meaning around the actions of the state (Edelman, 1991). Contributions in the theory were made by Edelman, 1991, Crigler 2001, Crozier 2004, Crompton, and Lamb 1986, Riorda 2004, 2006 and Van Home, 2001, among others.

We understand from a constructionist perspective, myths as a political development based on the long cycles of political communication, constituted by the brand images of the procedures linked to the persuasive process, associated with the communication of the myth and its risks. It is also a coherent and complete belief system, as a constituent part of the political communication of a government, giving shape to what Rincón (2016) calls "politicians-media".

Myths of San Luis referred to the concept of "good government", to the political use of the establishment of companies in San Luis, through an Industrial Promotion Law, the development of centralized public works, the construction of social housing and development of the Sanluiseña Digital Agenda that allows, among other initiatives, the distribution of tablets and WIFI or free Internet. The work of the government through its multiple means has consisted in obtaining that its message, its strategy, is perceived as reality, with the election of the words with which it preaches its communication (Riorda, 2016).

The Peronist party of San Luis has managed to build the myth of good governance in government management thanks to a government strategy that includes press services, distribution of "official" advertising where the media close to power are the most benefited in a context of craft journalism and famished media.

It is the duty and challenge of academics to help social change denaturalize the governmental myths of "good government" installed in San Luis, in a context of a citizenship that is not very involved in public affairs.

In this context, we ask ourselves what is the weak role of alternative means of San Luis with little development, with adverse laws for its development and a non-professionalized artisan journalism, as citizens and crafts means to be sustainable and credible and where the social activism and the minority critical voices of citizens.
Id: 17423

Title: Alternative Media Audiences and the Case of Disruptive Amplitude

Session Type: Individual submission

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Abstract: Past research concerning activism has illustrated the important role of alternative media in the establishment of political identity and construction of resistance (e.g., Atton, 2002; Atkinson, 2010). However, these studies have focused on political activists, while largely ignoring unintended audiences or communities not associated with “traditional” activism envisioned by scholars. Furthermore, these studies have focused almost exclusively on liberal activists and alternative media. The essay addresses these gaps in literature by exploring a working class community known as Wildcat Hollow, which has been altered in multiple ways by rural gentrification over the years. Essentially, interviews with members of this community demonstrate how certain members engage in resistance against the forces of rural gentrification that have been altering their community. Conservative alternative media produced and circulated at the national level has shaped much of their resistance. Overall, I have come to call this phenomenon disruptive amplitude. This concept functions similar to militant particularism described in past research (see Harvey, 1996; Featherstone, 2005), as it involves abstract concepts and scale; in this case, however, the process is reversed.

Militant particularism entails militant actions utilized by activists in one place that are made abstract by outsiders who are sympathetic to local activists’ cause. The abstract militancy can be transferred to other places, and utilized as a framework for national or global level social change. Disruptive amplitude entails making abstract themes from the global or national level concrete at the local level. In the case of Wildcat Hollow, this concretization seems to have impeded interconnections between the community and the outside world. Essentially, the spread of militant resistance was disrupted, and could not effectively spread beyond the immediate local community.

The resistance to rural gentrification in Wildcat Hollow was developed in large part from national level conservative alternative media that emphasized notions of “purity” and adherence to particular values. The process that I observed in Wildcat Hollow has disrupted potential for militant particularism, as the resistance enacted by alternative media users in the community could not easily be witnessed by anyone outside of the region. In fact, actions of resistance oftentimes emphasized sharp distinctions between the members of the community and newcomers. Despite the advances to roads, infrastructure, and communication technologies over the decades, the resistance against gentrification in Wildcat Hollow did not seem to spread to neighboring regions, or to be abstracted to another level. The paper concludes by explaining how the disruptive amplitude associated with right-wing alternative media stand as a significant threat to democracy and sustainability, which can no longer be ignored.
References


Abstract: Scholars have debated the existence of a digital public sphere and its effects on the development of democracy from various perspectives. On one hand, digital media have limitations, such as unequal access, the solitary nature of their user interfaces and polarization. Such features may disable digital media in their role as a functional public sphere. On the other hand, digital media’s participatory capacities are expanding communication and revitalizing political public discourses—particularly through social media. This study examines how the affordances of social media platforms such as Facebook and Twitter contribute to the public sphere, how users have employed affordances of these platforms in their political activism in distinctive political contexts, and how collective action on social media has created visual politics. To answer these questions, this study explores the use of Facebook and Twitter by women during the protests that occurred after the 2016 presidential election in the United States and the 2009 presidential election in Iran to demonstrate how social media was used as an alternative public sphere and, to some extent, surpassed its expected limitations. Furthermore, this study explores various notions of the digital public sphere to identify its constraints and potentials, as well employs actor-network theory and the concepts of assemblage and articulation to interpret the effectual use of social media by users and thereby provide a conceptual framework that can enhance our insights about the functionality of these platforms in political activism.

This study uses a mixed methods approach involving both a qualitative case study and visual research methods to provide a more comprehensive and complete understanding of the research queries. For the visual research component, this study collects and analyses some iconic photographs that were widely published on social media to demonstrate how the images that were shared, liked, and reposted on these platforms developed communication, increased political discourses and eventually shaped public opinion. Although the case studies explored in this paper occurred in two dissimilar countries, with a considerable time interval between them, there are some substantial similarities between the uses of social media in both cases; this study reviews these parallels to explore how social media has been employed in political activism in different contexts.
Abstract: The framing of sustainability in legacy media has suffered from several deficiencies. These include the limited coverage of sustainability compounded with the dominance of frames of blame, crisis and infeasibility (e.g. the idea that sustainable solutions challenge the human drive to maximise the satisfaction of needs) (Bonfadelli, 2009; Nambiar, 2014). Such framing has been attributed to the economic model and editorial priorities of legacy media (Bonfadelli, 2009) - dominant news values (e.g. surprise, negativity) dictate that long-term, abstract issues like sustainability barely enter the agenda, while dependence on corporate advertising limits the options for challenging consumerism and proposing solutions. The media landscape has however been changing and constructive news media outlets, which have an alternative funding model, a hint of activism and a focus on solutions (Haagerup, 2017; Krüger, 2017) have been proliferating. This paper analysed a leading UK online media outlet Positive.News launched in 2016 following a successful crowdfunding campaign. Articles were keyword sourced (“sustainability”, 01/01/2017 to 31/12/2017). Fifty-two relevant articles were analysed following an inductive frame analysis procedure (van Gorp, 2010). Framing was understood as the process in which culturally-shared phenomena (e.g. beliefs, myths, values) are associated with sustainability to communicate problem definitions, causes, consequences and solutions (van Gorp, 2010). The analysis identified five culturally-embedded frames: belief in the power of the market, belief in the power of science, the value of camaraderie, belief in the wisdom of nature and the myth of the lone innovator. These frames focused on possibility and progress (whether through market forces or scientific innovation). Given that sustainability is a cultural (not only an environmental) issue, we need such positive, culturally-resonant visions to encourage people to take responsibility for their environment and the sustainability of their society. This paper also highlights weaknesses related to the dominant framing of sustainability through belief in the power of the market: 1) regulation was rarely mentioned; 2) the discussion was dominated by businesses; 3) the focus voting-with-my-purse solutions meant that socio-economic groups who do not have the means to engage in sustainable tourism, retail or banking were excluded from the discussion of sustainable solutions.

References


In this paper, I discuss the problem of how alternative media theories and practices can be updated to foster environmental and social sustainability. To do so, I draw lessons from the influential Slow Food movement and apply Slow principles to the use and production of media.

In the past decade, advocates of Slow principles have argued that proliferating media habits (rapid upgrade cycles, constant connection, et al.) are associated with an unsustainable growth paradigm that depletes human and ecological resources. In response, they have developed and promoted alternative media that are more responsive to the situated needs of human communities and natural environments than global, corporate media are. They believe that Slow Media can help transform the way we produce and use media, just as the Slow Food movement changed how many people grow, buy and eat food.

I propose that these new "Slow Media" are both alternative media and sustainable media. First, I provide an overview of links between alternative media and the sustainability movement (see Atton 2000, 2002; Downing 2001; Edwards 2005; Hawkins 2007; Kenix 2012; Rauch 2015; Senge 2010; Starosielski & Walker 2016). I survey the gamut of values driving the Slow movement (e.g. localism, humanism, self-reliance, fairness, transparency) and the practical, collective actions contributing to its growth (e.g. community-supported agriculture, food labeling, consumer co-production). In particular, I parse the work of Slow Food theorist Carlo Petrini, whose ideals resonate with those of the alternative-media movement (e.g. Petrini 2001; see also Honore 2005; Kummer 2002; Parkins & Craig 2006; Tomlinson 2007). My discourse analysis shows that the Slow Media movement aims not to slow down social life but rather to foster environmental sustainability and human agency.

In this work, I examine a wide range of media producers who have fomented a "Slow Journalism" movement and challenged mainstream assumptions that newswork must be competitive, commercial and corporate, as well as fast (see Dowling 2015; Gess 2012; Greenberg 2007; Le Masurier 2015, 2016; Neveu 2016). Adapting the Slow Food motto “Good, Clean, Fair” to a media context, I explain how this novel form of alternative journalism could make the news industry more sustainable by nurturing greater commitments to the well-being of communities, treating sources ethically, pursuing social justice, supporting ecosystems, and ensuring non-exploitative working conditions.
This paper provides an original perspective on alternative media that reveals complex relationships between everyday media choices, human well-being, and the natural environment. My work makes connections between alternative media and burgeoning academic fields of journalism studies, sustainability studies, new media materialism, green IT, and eco-media studies. It relates most closely to the topic of "Theorizing Alternative, Community and Citizen Media," since it helps us to understand emerging concepts such as Slow Media and sustainable media while also propelling conversations about new forms of collective communicative action.
Id: 17652

Title: Shifting stigma through creative communications: the power of audio production in a South Australian men's prison.

Session Type: Individual submission

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Abstract: Prison populations around the world are increasing at an unsustainable rate, especially in Oceania where incarceration levels have grown by almost 60%. Australia’s prison population is contributing significantly to this growth. In September 2017, the Australian Bureau of Statistics (2017) reported a record high of more than 41,200 prisoners across the country - a 133% leap since 1997, at a growth rate of more than four times the overall population over the last 20 years. Much of this growth results from increased recidivism – for example, nearly half of all sentenced prisoners return to South Australian correctional services (the home of this paper's case study) within two years of release, creating what is commonly referred to as a revolving prison door. The South Australian government (amongst many others) is now highlighting the need for a “transformational shift” in Correctional Services policy to better address the rehabilitation needs of prisoners (South Australian Department for Correctional Services 2016).

The Creative Industries are an under-explored area in this policy space, even though the social benefits of creative industry practice are widely recognised in areas as diverse as education, disability, community development, health and justice (State of Victoria 2015; EYGM 2015; Cultural Ministers Council Australia 2005). While there are cultural and creative programs running in a number of prisons across Australia, there is a distinct lack of policy that formalises the role of creative industries within correctional institutions. However, there are disparate pieces of research that demonstrate the value of specific programs within a criminal justice context (see for example radio [Anderson & Bedford 2017], theatre [Heard et al 2012], and creative writing [Appleman 2013]).

This paper uses the case study of an audio production workshop series in a South Australian men’s prison, that up-skilled prisoners to produce a CD that supports new inductees to the correctional facility with messages identified as important by the participants. The case study is an example of how innovation and creativity can be used in prisons to develop original ways to communicate – in an environment notorious for its silence. It draws on an action research project at Mobilong Prison working with ten prisoners, gathering data through analysis of individual interviews, observation, and audio content produced during the project.

Informed by seminal studies on identity work (Giddens 1994) and stigma management (Goffman 1963), this paper proposes that working with audio (mostly associated with radio and now podcasting) can foster the capacity for prisoners to manage the stigmatised identities placed upon them by nature of their incarceration. It builds on previous work which already demonstrates the
benefits of radio projects for prisoners and their wider communities, (e.g. Anderson and Bedford 2017) to argue that while stigmatised identities are an effect of external power they can “shift over time through the dynamic interaction of discourses” (Toyoki & Brown 2014, p.717).

Reference list available on request (exceeded word limit with reference list attached)
Re-apropiación de la palabra desde mujeres rurales en Chiapas como proceso de defensa de la tierra y el territorio

Session Type: Individual submission

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Abstract: Las mujeres rurales indígenas y mestizas en Chiapas realizan procesos de re-apropiación de su palabra como sujetas de derechos en la defensa de la tierra y el territorio que habitan. El proceso de re-apropiación de la palabra que abordará la ponencia parte del problema histórico en el cual las mujeres indígenas mexicanas en el mejor de los casos ejercen una ciudadanía parcial, porque al no ser consideradas como titulares de derechos agrarios, no pueden expresar su voz ni voto en las asambleas ejidatarias/comunitarias, que son los espacios en los cuales se toman las decisiones que afectan el devenir de los territorios comunitarios. Esta situación se agudiza en un contexto de acumulación por desposesión donde las mujeres del mundo rural son afectadas de forma desigual frente a la amenaza o incluso implementación de megaproyectos que merman los bienes naturales que en gran medida sostienen la cotidiana reproducción de la vida -agua, bosques, cultivos de alimentos-. Frente a la exclusión en la toma de decisiones, mujeres de distintos municipios de Chiapas conforman el Movimiento en Defensa de la Tierra y el Territorio y por el Derecho de las Mujeres a Decidir, dentro del cual practican diversas formas de comunicar sus malestares y problemáticas relacionadas con la tierra y el territorio. Estas prácticas son parte de procesos que por un lado propician el encuentro, organización y movilización social, y por el otro propician la re-apropiación de su propia palabra. Esto último resulta sumamente disruptivo porque las mujeres rurales históricamente son sujetos marginales socializados desde un silenciamiento patriarcal.

La ponencia, entonces, retomará el trabajo de tres años con el Movimiento, específicamente a partir de su red de comunicadoras comunitarias Kasesel k’op, para analizar el efecto de dos prácticas comunicativas, el dibujo y la dramatización, que refuerzen los procesos de re-apropiación de la palabra de las mujeres que participan en el Movimiento. La información empírica se ha generado a partir de una investigación de corte colaborativo en la cual he participado como tallerista con las comunicadoras, por lo cual, la postura epistémica que la sostiene es de conocimiento implicado (Fox-Keller, 2004). El andamiaje teórico imbrica las nociones de comunicación comunitaria, comunicación radical, nanomedios y dramaturgia social para describir y analizar la performatividad de las prácticas comunicativas señaladas. La ponencia cubre dos objetivos, por un lado socializar una experiencia situada, y por otro, y sobre todo, realizar un corte reflexivo que permita ponderar el trabajo de campo realizado luego de tres años. Estos resultados serán discutidos en su momento con las integrantes de la red Kasesel k’op.
Id: 17758

Title: 'Voices' from the Margin: Participatory Video as a 'Voice' Tool for Children of Mawlai

Session Type: Individual submission

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Abstract: Participatory video initiative ‘Children in Media Experiments’ (CHIME) in the state of Meghalaya in India is attempting to decentralize the process of information production by building capacity and media skills of economically disadvantaged group of children. Meghalaya being well known, as a matrilineal state of India is located in the northeastern region of India, where the presence of local media failed to create an environment to bring issues of children from various communities to the forefront. India is home to 17% of the world’s children, and has the world’s largest child population. (Children in India 2012). Despite this, India’s children are often neglected and their rights ignored. The media is repeatedly criticized for its lack of adequate, balanced coverage on child-related issues, and the absence of children’s voices in news reporting.

An effective ‘voice’ is crucial to the legitimacy of modern democratic system. The present media ecosystem has created a crisis of ‘alternative voice’ across political, economic and cultural domain. Therefore telling the story of this crisis is of significant importance. Since video has distinguished itself a tool for social change and development, therefore by providing tools to produce video will assist in reaching various communication goals.

This paper will attempt to analyse the content of the video produced by the children in Khasi language for the CHIME project since 2015. The paper will look into the aspect of learning the tools of mass media in general and the use of video in particular while constructing a message. This paper will also consider video as a tool to facilitate a deeper understanding of perceptions held by the children of Mawlai, Shillong. Another critical area that will feature in the paper is the process of public dialogue and advocacy initiated by the videos of the children in their community. The sharing of the videos through storytelling is an essential element for the process of consciousness raising. Most of the stories produced by the children of Mawlai contributed to the group understanding of each person’s experience with the context of the society at large. Throughout the process of producing the video, the children are becoming aware that this process has transformed them from mere consumers of media to active producers of communication process. In conclusion, CHIME being the first participatory video initiative of Meghalaya, this paper will look at the initiative of project CHIME as a case study from Northeastern region against the broader aspect of participatory video initiatives in India.
Id: 17796

Title: Contenidos digitales aprendizajes desde los principios del Pueblo Misak y la Comunicación propia.

Session Type: Individual submission

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Abstract: En el año 2011 en la Facultad de Ciencias de la Comunicación de UNIMINUTO, iniciamos un proceso de aprendizaje e investigación en conjunto con el pueblo Misak, ubicado en el Resguardo de Guambía, (Cauca- Colombia); esta experiencia ha girado en torno a la relación de la comunidad Misak con las TIC, a partir de estos diálogos en proyectos anteriores sobre Comunicación intercultural y TIC, en los últimos años reflexionando sobre posibilidades de construir participativamente herramientas etnoeducativas que permitieran crear relaciones entre las TIC y la construcción de su plan de vida, planteamos el proyecto Contenidos Digitales para el fortalecimiento de la comunidad Misak con objetivo de -fortalecer y visibilizar el empoderamiento de saberes ancestrales de la cultura Misak, mediante el diseño participativo de contenidos digitales etnoeducativos acordes a las necesidades y espacios significativos propiciados por la Misak Universidad-

El objetivo de investigación se logró al consolidar la categoría de contenidos digitales, desde el reconocimiento e intercambio de saberes con la Misak Universidad y construir participativamente los contenidos digitales. En el marco teórico profundizamos en categorías como comunicación intercultural on autores como Carlos del Valle, Adalid Contreras, Rosana Guber, Washington Uranga entre otros; al igual que contenidos digitales, artefactos, diseño participativo, territorio y cambio social; los cuales se argumentarán en la ponencia.

Metodológicamente se diseñaron talleres de diseño colaborativo que fueron aprobados por la comunidad para desarrollar los temas de E-book, realidad aumentada y videojuegos, en tres momentos, una capacitación inicial, la recopilación del material y los talleres teórico prácticos. También se realizó una cartografía social de la imagen para lograr la construcción de temáticas prioritarias, permitiendo comprender la forma en cada uno de los temas pueden ser abordados desde la imagen y los discursos multimodales, en concordancia con el contexto propio de la cultura Misak.

El contenido digital más motivador fue el videojuego que se centró en el principio del territorio en el cual se comprenden temáticas como Naturaleza, Memoria, Economía y Soberanía, por lo cual durante los talleres de diseño participativo de “Guampia. Hijos del agua”, el juego es una aventura histórica que llevará al jugador en un recorrido por el territorio Misak de la mano de tres personajes significativos para la cultura y construcción de esta comunidad, Mamá Kepyai, Mamá Keitsi y Taita
Ciro. Cada nivel plantea un reto inspirado en las vivencias socioculturales de cuatro momentos históricos que marcan pautas fundamentales en el proceso de apropiación y expresión Misak. Al superar cada reto se irán adquiriendo nuevos personajes, herramientas y escenarios, mientras se narran las vivencias y problemáticas de la comunidad, así como las soluciones y saberes ancestrales que permitieron y permitirán la pervivencia y autonomía de la comunidad.
Abstract: 1. Introduction

A growing number of editors and reporters lost their jobs, local editorial offices are merged or even completely closed, newspapers are shut down and consequently the concentration on the local newspaper market continues to increase (Reißmann, 2010, Röper, 2014, p. 255, Schütz, 2012, 571 & 580; Weichert, 2013, p. 61).

The answer to this negative trend may come from overseas. Particularly in the US, hyper-local news portals, providing information to small, geographically limited communities have been gaining in popularity for several years. Already in 2007, the American journalist Will Bunch (2007, p. 29) claimed: "journalism will die if it does not become more local, or even something called 'hyper-local'". For this reason the central question of this research paper is: Are such alternative community media outlets successful from an economic point of view?

The present study tries to answer this question and deals with media-economic questions of alternative hyper-local news portals in Germany. Above all, the study attempts to at least partially close the gap in research on the topic in Germany and to pave the way for further studies.
2. Literature Review: The phenomenon of hyper-locality in the US and Europe

Due to the increased emergence of such portals they became a subject of investigation of US-American social scientists. In 2007, Schaffer (2007) identified around 500 hyper-local portals, 31 of them were investigated by in-depth interviews and another 191 through an online survey. He described the new journalistic phenomenon "as a form of 'bridge'-media, linking traditional forms of journalism with classic civic participation" (Schaffer, 2007, p. 7). Two years later, it was recognized that such community and local news portals could play an important role in preserving democracy (Downie & Schudson, 2009).

Cook, Geels & Bakker (2016) reported in a recent research report of the foundation Nesta about hyper-local portals in Europe in terms of their revenue and revenue models. In the context of case studies, a content analysis of 35 portals from Great Britain, the Netherlands, France, Belgium and Sweden had been carried out. The results provided the first broader insights into the revenue opportunities of such platforms.

3. Media economic perspective / Theoretical approach

The reasons for the increasing economisation of the media sector are extremely complex and above all based on changes in society, market structures and market behavior (von Rimscha & Siegert, 2015, pp. 60ff.). Particularly with regard to journalism, this advancing economization process is often viewed critically.

The present study is based on a microeconomic market analysis that examines key criteria of hyperlocal news portals. The goal is to describe key parameters of the portals to establish market transparency in terms of structure and size of the players (Thommen/Achleitner 2012: 153; Meffert 2012; Esch/Hermann/Sattler 2011).

Research gap

The relevance of an economic investigation of this topic is made clear by the fact that most of the previous studies have dealt exclusively with the content of hyper-local portals. As Kurpius, Metzgar & Rowley (2010, p. 363) state, "Much of the existing literature examining hyper-local media operations focuses more on how and why these entities have come to exist rather than on how they are structured and funded and whether they are sustainable for the long term". While this has at least partially changed in the US and some European countries in recent years, there are no in-depth insights into the economic situation of such portals regarding Germany.

4. Methodological approach

4.1 Definition of the subject of investigation

Hyper-local news portals are understood as Internet platforms that offer news or other content or services to people in a particular geographic area. These can be neighbor-hoods, towns, city districts or whole cities. They operate economically independently of local or regional newspaper publishers, large media companies and government insti-tutions. Further prerequisites to be
included in the sample were the criteria of universality and timeliness, but both were interpreted in a broad sense.

4.2 Research Method

A standardized online survey was sent to 289 German hyper local portals. The questionnaire included 29 questions which were subdivided into different thematic sections. Basics, Organization and workflows, Financing and turnover, Staffing situation and costs and Sustainability and Future Plans. On June 27th 2017 the survey was sent out. During a period of two weeks 67 respondents completed the questionnaire (23.2 %).

5. Central research questions and results

The following central research questions could be answered:

• What size and shape do hyper-local news portals have?
• How is the personnel situation of hyper-local news portals?
• Which revenue and financing models have hyper-local news portals?
• Which future plans do the operators of such portals pursue?

6. Relation to Community communication and Alternative Media

Alternative community media play an important role in modern societies. Their journalistic achievements are largely recognized, but what makes them economically successful or maintains their operations, is hardly explored. This study sheds some light on how alternative community media could preserve or even expand their range of activities.

7. Literature


Title: Weaponizing Citizens' Media: Breitbart News' Cartel Chronicles and the Hyper-Militarization of the US-Mexico Border

Session Type: Individual submission

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Abstract: For proponents of the “citizens’ media” approach, the idea that an individual living in a highly precarious area can produce and disseminate media through digital channels offers “communication spaces where citizens can learn to manipulate their own signs and symbols, empowering them to name the world in their own terms” (Rodriguez, 2011, p. 24). In particular, this practice has been praised as an avenue for those living in areas in which public security and human rights are in constant risk of violation to present their perspectives on the everyday violence afflicting their communities.

From this perspective, the digital platform Cartel Chronicles offers an exemplary case of citizens’ media. Sponsored by Breitbart and launched in 2015 by photojournalist Ildefonso Ortiz, it offers a space for individuals living in Northern Mexico to create audiovisual testimonies about the impact of the ever-increasing violence on their lives. In Ortiz's words, it “helps give average citizens a voice. They can tell the world about how a group of criminals along with corrupt officials have turned a beautiful state into a war zone covered with the blood of thousands of citizens”. At a basic level, the site does potentially offer a space for Mexican citizens to record the violence they experience. Viewed in the context of the current American media landscape, though, Cartel Chronicles serves potentially less as a conduit for those whose daily lives are threatened and more as a weapon for the Breitbart organization in its push for the increasing militarization of the US-Mexico Border. Cloaked in anonymity, contributors present daily narratives that focus almost exclusively on human rights violations and grotesque acts of violence. These narratives are then almost always re-quoted in other Breitbart articles and often make their way up into other far and mainstream right wing outlets and even campaign (now presidential) rhetoric of Donald Trump.

Combining quantitative and qualitative content analyses of the Cartel Chronicles site, interviews with the project leads (namely BreitbartTexas editor Brandon Darby and Ortiz), and participant observation at the Breitbart/US Border Patrol Union sponsored Trump visit to Laredo, Texas in July 2015, I argue that citizens’ media is mobilized as audiovisual evidence to promote a very specific narrative about the US-Mexico border that portrays the Mexican State as unable to preserve the rule of law, cartels as a constant threat to American citizens as they move unhindered across the border (accompanied by headless bodies and torched vehicles), and non-militaristic agents or officials within US Customs and Border Protection as ineffective and weak. The only solution to this seemingly uncontrollable threat comes in the form of a hyper-militarization of the US-Mexico Border (culminating in Trump’s unwavering commitment to building an impermeable wall).
From this analysis I address how human rights claims, pleas for public security, and messages are strategically mobilized to produce some of the most bellicose and politically popular views about the US-Mexico border.

References:

Title: The Commercialization of Community TV in Brazil and Canada: Social Movement Media Challenges and Opportunities

Session Type: Individual submission

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Abstract: Nearly forty years after debates at the United Nations Educational, Scientific and Cultural Organization (UNESCO) enshrined ‘communication as a human right’ (International Commission for the Study of Communication Problems, 1980), there is a need for comparative research that investigates community media as a part of social movements working towards the democratization of communications. This paper will compare community television policy frameworks and practices within Brazil and Canada to view the political economic forces that impact the sustainability of community broadcasting in both countries. By examining the challenges for community television within distinct regulatory systems, this comparative approach advances the call for decolonizing communication studies (Thussu, 2009; Wang, 2013) and investigates the impact of “apocalyptic” capitalism (Hedges, 2017) on community media. Additionally, this study provides evidence of common challenges and opportunities for the community communication sectors in countries with different regulation systems. First this paper will position community television as a form of social movement media (Downing, 2010; Milan, 2013) to distinguish these practices by non-corporate, non-state actors within Brazil and Canada. Second, this paper will draw on community media (Peruzzo, 2015; Coyer, 2011) and political economy (Bolaño, Mastrini and Sierra, 2004) scholarship to investigate how neoliberal regulatory frameworks and commercializing station practices overtime impact the sustainability of community television as a distinct and equal form of (non-profit) media providing community access to television in support of social movements within the broadcasting systems of Brazil and Canada. Where this study's findings indicate the commercialization of community television in Brazil and Canada maintains the status quo by undermining community-produced media and benefiting for-profit interests, this paper will also view some of the tactics community television broadcasters and media activists are using to cultivate sustainable television produced by and for the community. This research paper concludes by identifying common ways to face community television challenges through offering perspectives on democratic regulations in both countries and reflecting on opportunities to organize community media as part of the social movement for communications democratization.
Id: 18002

Title: Radio and online critical debates: The rise of public radio critics and grass root criticism

Session Type: Individual submission

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Abstract: Radio is a medium which has attracted, over the last 100 years, differing amounts of newspaper coverage in Britain. While the quality papers provided, by the 1960s, dedicated radio critics and reviews, the popular papers had come to replace their radio columns with television coverage (Rixon, 2018 forthcoming). Media critics, when still employed, acted as cultural intermediaries, positioning radio in different ways for their readerships, depending on the newspapers they worked for (Maquire and Matthews, 2012). However, the input of readers and listeners was limited, often with certain views and genre receiving no or little coverage; certain discourses were absent. By the turn of the early noughties, as the internet took off, radio as a medium began to transform from an off-air mostly localised medium, to a global one distributed digitally over the computer highways (Starkey, 2011). Echoing this, critical and popular radio coverage, moved away from the printed realm of newspapers, journals and magazines, crafted by media appointed critics, to online website, blog sites and social media, often inhabited and run by members of the public. As the potential for radio to become a more democratic medium developed with the creation of the first podcasts, critical public discussions about radio also began to appear.

This paper, using a form of discourse analysis will explore, by examining online areas focused on radio coverage, blogsites associated with newspapers and social media sites, how the nature of radio criticism and the role of the radio critic is currently changing with the use of social media and the web. To provide a measure of comparability, I will, using existing work in the area, initially establish how radio is still covered by the traditional media (Rixon, 2018 forth coming). As I undertake the discourse analysis, using work by Bourdieu on taste and cultural intermediaries (1984) and work by Mike Poole (1984) on the role of critics, I will explore whether such public criticism, as written by the listener and no longer mediated by critics, is now more reflective of the tastes of radio listeners, whether new forms of criticism are developing, perhaps more conducive to the aural nature of radio, and if some members of the public are being accepted as new forms of public anointed critics. Such work raises an important question: as media move online and appear more democratic, how important is it that critical debates about such media also become more open and democratic? Indeed, as John Corner argues, who are those involved in such online communities, are they any more representative than the critics of old? (2013)
Title: Social Practice in communicating traditional knowledge ’ a study of tribal communities in Kolli Hills, South India

Abstract: Traditional knowledge, based on centuries of experience and communicated from one generation to another, is manifested in various forms. With growing concerns over malnutrition and an estimated 800 million people going to bed hungry every day, dietary habits, diversity, traditional food and cultivation practices gain attention of scientific and development communities. Efforts to extract the knowledge may yield results but for sustainable practice it is required to understand how this is communicated. The biodiversity wealth has been linked to the cultural diversity of a region where it is found, in various forms and traditions. The International Union for Conservation of Nature emphasized ‘biocultural’ diversity as relevant for conservation and sustainability. Traditional communities listened not only to the community laws but also to the laws of nature. Ecosystem interrelationship explores how early environment practices of tribal groups are sensitive to this inter-connection. Communication among these communities is likely to contain the storehouse of this wisdom, in informal and oral traditions, besides cultures, social customs and community practices and beliefs. However, commercial marketing of traditionally-known nutritious plants has led them away from their traditional population to become elite and expensive food fads. Mcdonell (2015) slams the concept of ‘miracle foods’ with the example of quinoa which provided local and regional development, when it became a global crop, but disappeared from the diets of the communities that had carefully selected and domesticated it for over generations. It is, therefore, important to understand how conservation and consumption happens in situ, within the setting of the community and its social fabric – a shift from focus on knowledge to focus on practice where communities become empowered through self-confidence from their own knowledge (Briggs, 2011; Ferguson, 2010; Bavikatte, 2015). Pfeiffer (2008) lists expressions of biocultural diversity in folk taxonomies, ethnobiological practices and ancestral stories and songs based on local natural resources. The documentation of traditional knowledge is incomplete without understanding the processes to communicate this knowledge. This gap is studied among tribal communities of Kolli Hills in Tamil Nadu, South India, in conserving millet landraces. Kumar et al. (2015) and Sabar (2012) find that these foods can challenge the vulnerability of food production and have favourable nutritional composition while being climate resilient. The millet production, processing and consumption knowledge in the community for generations is now being looked upon as a potential crop for a more sustainable world. This paper examines key community influencers such as the...
‘Oor Goundars’ (village leaders) and community rituals using the Social Practice Theory, where people are carriers of practice for a particular behaviour to be established within the community. The study identifies through this theoretical framework, social practices and knowledge dissemination that reinforces and protects traditional knowledge. It argues that focusing attention on influencers and cultural processes can help preserve or enhance traditional knowledge within its setting. It emphasizes the need to focus on the communication process of traditional knowledge to ensure sustenance.

Keywords: Traditional knowledge, Kolli Hills, millets, nutrition, communication process.
At the beginning of 2017, triggered by the results of the latest US presidential election, some former employees from the White House and other political spheres decided to do what they could to “resist” the upcoming conservative wave in the country. They prepared a manual that could be used by citizens who wanted to be heard by their representatives. This group thought that it would be of some help. They did not think they would spark the organization of over six thousand small groups called “Indivisible”. They are spread through the country and their “last name” takes the name of the place where they are organized. The one being studied here is in Mount Desert Island, in the state of Maine, and it is called Indivisible MDI.

This work is going to start discussing concepts of Social and Grassroots Movements since Indivisible is a nationwide movement, with shared logic and demands, and also the main mission of resisting some conservative decisions that were promised during the election campaign and could be legislated by the lawmakers. On the other hand, Indivisible is a grassroots movement because this resistance takes action among local people, regarding local needs, and with local representatives. The daily action and the motivating factors are local. This investigation analyzed over 365 emails, a year of daily communication, exchanged by Indivisible MDI.

The main aim of this investigation is to understand how the discourse written every day for a whole year used specific constructions to tell people about the context they were embedded in, to point out what is right or wrong in this “resistance” (ideology), the causes defended, how they should face them, and what they should really do about it (tools to act). To carry out this analysis, the methodology chosen will be the Discourse Analysis according to the French line of research. This line of research understands that every discourse is political and the language is alive and produces a “shared sense” between those using it. Pêcheux (1969) states that the discourse is the result of a shared sense between interlocutors. This analysis is made through the use of a discourse analysis software.

It is possible to perceive that even being called a non-partisan movement, Indivisible displays a Democratic party stance in the written emails. In addition, this discourse uses an argumentation calling the community and the issues that concern this specific community. Another visible characteristic is the suggestion of action in every written communication, reaching the audience as everybody is part of the same neighborhood (building meaning, and feelings of belonging through the discourse). Each email presents options of actions that everybody can perform, some just calling the representative from their house, others going to talk personally with him/her, or still, others organizing/participating in peaceful protests in local places.
Title: Legal Recognition - mandatory or optional' A critical exploration on SARU community Radio in Sri Lanka

Abstract: Three tier broadcasting system recognizes Community Radio (CR) as a fundamental instrument to support for voice freedom of excluded. However, sustainability of CR often depends on wider legal recognition (UNESCO 2012).

Legal recognition for Community Radio (CR) in South Asia, especially India, Nepal, and Bangladesh has been a major advocacy agenda amongst the community Radio activists. CRs in India are legally recognized. However, Indian activists are lobbying for freedom to air news and current affairs program. Though Bangladesh CR sector is legally recognized, Bangladesh NGO Network for Radio and Communication (BNNRC) continues to lobby in view of minimizing state involvement in CR affairs. Nepal – a unique experience, despite having no specific policy governing CR, the common broadcasting policy lays out options to issue license and frequency for CR. It has provided freedom to air news and current affairs programs too. While policy has not met all the demands by the CR activists, it has been instrumental in recognizing people’s fundamental freedom to have their voice. Policy has created grounds for communities to apply for license and own Radio frequency. This paper tries to apply this understanding to critically analyze Sri Lankan CR context.

The Sri Lankan form of CR was initiated by DANIDA and UNESCO in 1979. Even within the government regulatory procedure, the CR created wider scope for public participation. Sri Lankan CR models were widely recognized for its unique nature. However, within a decade, its being widely criticized by the local experts such as Gunawardena (2007), Jayratne (2015), MJR David (2008) and Centre for Policy Alternatives (2008) for not being autonomous and independence and just being yet another extension of state broadcaster.
For the first time in Sri Lanka - after 25 years of inception of CR in Sri Lanka, a civil society groups initiated first people-led CR initiative in 2008 called SARU. SARU CR initiative was designed as a part of community led- development program called Gemidiriya. People from nearly 27 villages mobilized around SARU. Representatives from each of those villages capacitated on principles and practice of CR. Equipment’s were set- up and SARU engaged state entity to purchase transmitter too. However, Swarnalatha (2012) and Harshini (2012) noted that SARU CR initiative could not survive beyond its test transmission using a temporary transmitter.

A study is underway to explore whether not having legal recognition for CR in Sri Lanka has been the key factor or contributed for the recent state of SARU – a people led community radio initiative. This study used various tools such as case analysis, In-depth interviews, documents reviews, focus groups discussion to conduct this critical inquiry. Conclusion of this study will be very much significant to Sri Lanka as well as other countries. The study will also qualify and validate a popular idea of advocating for a legal recognition as a potential strategy to mitigate threat from state entities.
Triggered by the major protests in the past decade, especially the so-called “Arab Spring”, where networked social movements helped to topple the dictators, most studies analysed the digital activism in light of mobilization and network theory (Khamis, Vaughn, 2012). What is rather missing is research about the processes of building a specific agenda for effective mobilization. In Egypt, it was the awareness of regime repression and socio-economic deterioration that publicly delegitimized the regime before 2011: an awareness that was raised because of the interplay between new, alternative and established, traditional media, and the agenda building efforts of oppositional actors.

This paper fills the literature gap by adopting the agenda building approach to answer the research question: How did social movements push delegitimizing counter-issues in autocratic Egypt before the 2011 uprisings?

This study neither subscribes to the euphoric liberation effects of technology nor underestimates the authoritarian learning processes by the regimes. It contextualizes the social media within a broader power struggle, where actors use communication to legitimize or delegitimize their competitors (Castells, 2015).

As media attention is a scarce resource, it is only possible to focus on a limited number of issues. Actors compete to gain attention for their issue of concern and seek to achieve a “transfer of salience between a pair of agendas” (Funk and McCombs, 2015: 2). Oppositional actors use news values to stage spectacular news events or protests as an entry point to the media agenda (Mathes and Pfetsch, 1991: 34).

To examine how Egyptian activists prioritized the issues “police torture” and “workers’ rights” to delegitimize the regime a qualitative content analysis was done on 1250 articles/posts in state and private newspapers, and two Facebook pages from January 2008 until January 2011.
Results show successful spill over effects from online contents to the semi-liberalized print media thus broadening the forum for delegitimizing discourses. In particular, state-owned print media tried to counter the critical discourses but could not neglect them anymore. Still, alternative online media show a higher degree of regime de-legitimization than the print media. The communicative strategies and arguments in each power struggle differ. For example, police brutality is less present in state media than the debate on socio-economic rights, thus pushing the activist challengers to focus on different strategies.

Results connect to the topic Digital Activism, Data and Social Change and the academic debates on the role of digital activism and its limitations in fostering social change.

References
Title: Enfrentando al monstruo del desarrollo: Prácticas comunicativas de pueblos indígenas para la defensa de la vida y el territorio.

Session Type: Individual submission

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Abstract: Los pueblos indígenas en México, y el mundo, son comunidades que a lo largo de la historia han resistido ante distintos embates por incluirlos en los modelos dominantes de organización social, política y económica. Aunque estas comunidades tienen muchas diferencias que las hacen únicas, comparten una serie de elementos que les permiten identificarse entre sí. Uno de ellos son las constantes agresiones y saqueos a sus tierras y territorios (Composto y Navarro, 2014; Grupo permanente de trabajo sobre alternativas al desarrollo 2013)
Esta expansión ataca las formas de vida propias de las comunidades, las cuales han generado diversos mecanismos de resistencia que obedecen a los contextos sociohistóricos, políticos y económicos del momento. “La manera en que los indígenas representan la naturaleza, su relación con ella y su conservación, es un elemento clave en su lucha por la autodeterminación” (Magallanes, 2016:135). El saqueo al territorio es también un saqueo cultural, de formas de vida, de lenguas, de cosmogonías (Tischler, 2013; Harvey, 2005). De tal forma que la lucha de los pueblos por la defensa de la tierra y el territorio es una lucha por la vida.
Las prácticas comunicativas, mediadas por la tecnología o no, fungen como mecanismos de resistencia (Valencia y Magallanes, 2015). A través de ellas los pueblos se informan, se organizan, se reinventan, se vinculan a nivel local, regional, nacional e internacional. Las radios comunitarias, los proyectos de telecomunicaciones operados por ellos mismos, los colectivos de video o las distintas formas de apropiación del internet son herramientas que permiten implementar acciones comunicativas.
Los supuestos que guían la investigación y que serán expuestos en la ponencia son los siguientes:
Los proyectos extractivistas, de explotación y apropiación de recursos naturales despliegan estrategias diferenciadas para posicionarse en los territorios y alcanzar sus objetivos.
Las comunidades y pueblos indígenas responden, también de manera diferenciada, ante las amenazas a la vida y el territorio.
Las diversas prácticas comunicativas que permiten que los pueblos se informen, se organicen, se reinventen y se vinculen son parte sustantiva de las luchas por la defensa de la vida y el territorio.
El procedimiento metodológico parte de una metodología cualitativa, que incluye una fase de análisis documental y otra de acercamiento empírico. La investigación de gabinete consiste en el análisis documental para la fundamentación teórico-analítica y contextual del proyecto. El acercamiento empírico se lleva a cabo a través de trabajo de campo en comunidades indígenas de México. Las comunidades fueron elegidas ya que en ellas se estén llevando a cabo procesos de lucha y resistencia ante amenazas a la vida y el territorio.
En la ponencia se destacan algunas prácticas comunicativas identificadas como asambleas, consejos, producciones audiovisuales, series radiofónicas, concursos de canciones, entre otras y se discuten como mecanismos de lucha y resistencia en defensa de la vida y el territorio.
Desmantelando el laboratorio: Un estudio exploratorio de los medialabs como espacios para la experimentación social y técnica

Session Type: Individual submission

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Abstract: Los medialabs son reconocidos por ser polos de innovación social, por facilitar procesos de adopción tecnológica y por estimular sistemas de conocimiento abiertos, apoyados en la cooperación y el desarrollo de proyectos. Con metodologías creativas, cercanas e informales, desarrollan trabajos innovadores en los que estudiantes, investigadores, empresarios o ciudadanos experimentan con tecnologías digitales emergentes para la resolución de problemas específicos de acuerdo con las necesidades de sus contextos más cercanos.
A pesar de la creciente aparición de los laboratorios de medios orientados a la experimentación con tecnologías de información y comunicación digitales, impulsados por entidades gubernamentales y no gubernamentales, todavía son escasos los estudios que profundicen en sus características o en sus dinámicas de trabajo.
En esta ponencia se presentan los resultados de un estudio exploratorio de tipo descriptivo que se preguntó acerca de la procedencia de los medialabs, sus líneas de investigación, los valores o principios que inspiran sus proyectos y metodologías de trabajo.
El análisis de tipo cualitativo, parte de una muestra de 49 medialabs alrededor del mundo, identificados a través de un sistema no probabilístico por medio de búsquedas aleatorias simples en Internet. En el análisis se aplicaron técnicas de revisión documental y entrevistas semiestructuradas con los miembros de los laboratorios.
Los resultados muestran la pluralidad de iniciativas que incorporan la tecnología en favor de la transformación social. Predominan los medialabs nacidos en entornos académicos en los últimos cinco años dedicados a temas como las humanidades digitales, la economía digital o el arte. Con esta investigación se busca contribuir a un creciente campo de estudio interesado por los procesos de innovación social abierta con un fuerte interés en la alfabetización mediática y las interacciones socio técnicas en favor del crecimiento económico, social o educativo. Este trabajo presenta información útil para evaluar la función de los laboratorios de medios y proyectarlos hacia el futuro como espacios transversales, capaces de acoger procesos que incorporen la investigación, la docencia y la transferencia de conocimientos.
**Abstract:** Este proyecto nace como iniciativa de apoyo a la gestión de organizaciones solidarias, en su componente de comunicación, el cual se desarrolló en el marco del semillero de investigación: Iniciativas para la economía solidaria y el desarrollo, de la Escuela de Economía Solidaria de la Corporación Universitaria Minuto de Dios; con una apuesta metodológica desde la praxeología a partir del: ver, analizar, actuar y la devolución creativa - Juliao C (2011).

Estrategias Comunicativas Para Organizaciones Solidarias, trabaja desde la comunicación aquellas problemáticas de desarrollo y bienestar de quienes pertenecen a organizaciones solidarias, considerando el desarrollo organizacional y rural como una condición necesaria para construir y trabajar la paz, que se entiende prioritaria en Colombia luego de la firma de los acuerdos de paz.

En este sentido, por medio del Plan Nacional de Fomento a la Economía Solidaria y Cooperativa Rural, se pretende la implementación del primer punto de los Acuerdos de Paz en Colombia — establecido en La Habana el 12 de octubre de 2016— denominado Política de desarrollo agrario integral, este implementa la denominada Reforma Rural Integral (RRI), el cual propone el estímulo y fortalecimiento de formas asociativas solidarias, que promuevan la capacidad productiva a pequeña escala.

Dentro de la investigación, la comunicación organizacional se estima desarrollar la teoría bidireccional en la que, todos los entes de la organización participen generando estrategias innovadoras y creativas de comunicar para potenciar la productividad agraria y generar una economía sostenible al campo colombiano, impulsando vínculos para la justicia social y la construcción de paz en Colombia.

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Title: Exploring intersections between the SDGs and communication rights

Session Type: Individual submission

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Abstract: This workshop examines the United Nation’s Agenda 2030 and its 17 Sustainable Development Goals (SDGs) from a communication rights perspective. Drawing on learnings derived during WACC’s in-person consultations in 2017 with over 50 grassroots and medium-sized civil society organizations from Africa, Asia, and Latin America working on communication-related issues, this workshop presents a “work in progress” framework to help guide communications rights-based advocacy and community development efforts in an international cooperation context marked by the SDGs.

The framework to be presented during this workshop argues that communication, and particularly a rights-based view of communication, is central to the achievement of many of the SDGs, primarily because communication and information poverty is closely linked to many of the social and economic poverty issues addressed by the SDGs. The framework highlights areas of commonality between the SDGs and communication rights, particularly under SDGs 5, 9, and 16, and presents a series of examples of ways in which organizations working from a communication rights perspective could align their work with the above mentioned SDGs. The framework also highlights issues that despite being central for social change from a communication rights perspective, are absent from Agenda 2030, such as the democratization of media systems, the ability of marginalized communities to truly benefit from ICTs, civil society participation in media and ICT governance. All of these have implications for alternative, community, and citizen media.

While the primary audience of this framework will be international cooperation organizations and civil society organizations working on communication-based projects such as community radio stations or citizen journalism collectives, WACC is keen to receive feedback from academic audience at the IAMCR 2018. The workshop will entail a presentation of the current framework and the process that led to its formulation, and group work to solicit feedback. The only infrastructure requirements are a projector and a screen.
Title: The Challenges of Achieving Visibility to Redress Marginality: Case Studies of Brazilian Favelas Digital Activism and Kenyan Artivism from the eVoices Project.

Session Type: Individual submission

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Abstract: Marginalisation is defined here as the involuntary exclusion from participation in normal spheres of life, with people being forced into a state of economic, cultural or political deprivation, including the stripping of human rights, feeling cast out of mainstream society or being physically excluded from participating in community action (Wong et al, 2006). The concept of “visibility”, which was adapted from gender and minority studies for the social sciences, has been associated with people who have been neglected, ignored or rendered invisible in society, as it has been the case, for instance, with the residents of favelas and slums in cities all over the world. At the same time, marginalised groups are often pushed into a zone of super-visibility, having neither a voice nor a presence in mainstream discourse, being presented as the outsider or other, particularly when the mainstream media represent them as criminals and promote moral panic by selectively focusing on members of marginalised communities (Brighenti, 2007, p. 330).

In this context, new technologies, and, particularly, social media emerge as important tools to promote visibility in an empowering sense. Some of their advantages include widespread use, ease of access, and the ability to bypass mass media, exposing government wrongdoings or helping marginalised groups to manage their own social image or simply tell their own stories in their own terms. Yet, visibility is often a double-edged sword: it entails potential for both empowerment, by conferring recognition to those below the lower thresholds, but also disempowerment. This happens because visibility can also work as a means of control. Whilst internet technologies might make visibility positive for political and corporate actors, the visibility that they confer to civil society actors might easily result in surveillance as private companies and governments use such technologies to monitor them, censor them, and contain their dissenting voices.

Based on these reflections, this paper examines the complexities entailed in the concept of visibility in the light of cases studies from Brazil and Kenya. Theoretically, it draws on studies of visibility in social and communication studies (Brighenti, 2007; Uldam, 2018), activism (Bennett and Segerberg, 2012; Malini and Antoun, 2013), ICT for development (Hilbert, 2015; Heeks and Renken, 2016; Inversini, Williams, Rega and Samakovlis, forthcoming) and communication and human rights (Cabral, 2005; Murray and Klang, 2005). Empirically, it is based on data collected from interviews and ethnographic observations of initiatives of favela digital activism, in Brazil, and of “artivism” (art + activism), supported by the Kenyan organisation PAWA 254. This research is a joint effort, conducted by the eVoices Network, funded by the Arts and Humanities Research Council (AHRC-UK), which gathers academics, activists and practitioners from Brazil, Kenya, Syria and the UK to analyse the role of technologies to reduce or combat marginalisation. Here, our preliminary research indicates that “visibility” and the challenges in ensuring the protection of activists can be deeply intertwined, as some activists’ cases become high profile on the public domain, making it more difficult for governments and authorities to persecute them.
The community and alternative media sector is heterogenous, encompassing often projects that sit within social movements and (broadly) political projects, with the act of media production envisaged as a tool rather than an end in itself. For many of these projects, in particular, the natural lifespan of the media project may be short or relatively fixed - for some the term tactical media is appropriate - while in other cases the development of the broader project, or shifts in priorities and commitments of those involved, may have consequences for the longer term utility, and persistence, of the media production element. In such cases, sometimes the challenge can be knowing when a media project has come to a natural end, and how to wrap it up gracefully.

However, for those projects that are intended to have longevity - and much of community media falls into this category - the transition from founding to sustaining can be complex. One of the high profile disputes in US community media in the 1980s and 1990s was over the Healthy Station Project, a CPB-supported effort to create a sustainable model for community radio - but one that critics faulted for displacing volunteers in favour of professional staff. More recently, stations that had been embedded within educational institutions have realised the precarity of their position, as many universities and colleges have moved to dispose of their broadcast licences, responding to funding crises and narrowed interpretations of their educational missions, and the role of community- or student-based media in fulfilling those missions.

In Ireland, the Sound and Vision funding project, which provides funds to certain category of content on broadcast outlets, has been used by community radio and television to support their operations - but the nature of the funding process, with discrete programming projects supported through a competitive process, has resulted in a 'feast or famine' dynamic for some projects. The pressure to overcommit in applications, given low success rates, can mean that if groups secure more funding than expected, they are under pressure to undertake production levels that are unsustainable, while unexpectedly low levels of success in another funding cycle can exacerbate funding crises. The situation is not helped by a regulatory and funding structure that sees the 'winners and losers' dynamic of the competitive process as a desired, and expected, outcome, with the logic of neoliberalism extending even to those funding mechanisms purported to counterbalance the shortcomings, and externalities, of a market-driven broadcasting system.

These examples, and more, illustrate the extent to which projects that seek to push back against the logic of neoliberalism require continued attention to their institutional structures and status. Building on previous work exploring the manner in which community media engage in 'regulatory arbitrage', this paper will explore the limits of such tactics for community organisations, and the
challenges of sustainability, offering a typology of the axes along which sustainability can be measured. Beyond that, the paper will explore the tensions that exist in seeking to fulfil these various goals, and the manner in which contradictory impulses must be balanced by those seeking stability and longevity.
The present study fills the gap in the knowledge, not only methodologically by employing a qualitative approach, but also by focusing on the visual-focused platform Instagram. To the date of writing, only one study that explored nonprofits’ Instagram content through a partially qualitative lens was found. The lack of research of this nature is problematic; Instagram is becoming increasingly popular and was found to be the third ‘social media that most inspires giving’ in the world. Because of its popularity and its inherently stimulating content, it is imperative to explore and understand the diverse typology of nonprofit Instagram posts and whether users are being engaged. In addition to this, the study delves into interindustry variation within nonprofit Instagram content. The difference in how different nonprofit industries (i.e. youth, animals, etc) engage stakeholders on social media has not yet been explored.

In an aim to answer these overarching questions, this exploratory study did a textual analysis on the visual, textual, and comment components of Instagram posts on a total of 63 posts. These were randomly sampled from nine of the top 100 nonprofits in the world based on revenue in 2017, found in the annual report published by The Nonprofit Times. The analysis found significant interindustry variation between the three most globally donated to causes in the world: Human Services, Youth and Development, and Religious Services. While social media practices were tailored to each industry’s target audience, there were strong underlying narrative themes that were shared throughout.
Id: 18394

Title: La construcción del imaginario de la Amazonía ecuatoriana en medios de comunicación especializados

Session Type: Individual submission

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Abstract: A finales del siglo XVIII, el historiador jesuita Juan de Velasco escribió –en su exilio en Faenza, Italia- un voluminoso libro llamado Historia del Reino de Quito para demostrar, incluso por medio de la mitología, la existencia de un país en ciernes. El poeta francés Henri Michaux, escribió en 1934: Quien no ame las nubes que no vaya a Ecuador.
La actual Amazonía ecuatoriana, era en esta imagen, un región de misiones y adoctrinamiento. Después, la construcción de lo jíbaro, las cabezas reducidas de la ritualidad del pueblo shuar. En diciembre de 2017, los Museos del Vaticano, en el marco del encuentro sobre medio ambiente amazónico entre el Papa y el presidente Lenín Moreno, acaban de devolver al país una tzantza (cabeza reducida) tras 90 años. En el libro Salvajes, civilizados y civilizadores: La Amazonía ecuatoriana, de Patricio Trujillo Montalvo, señala que en los últimos 30 años ha sufrido cambios drásticos: “Ha sido imaginada como una zona olvidada, invisible, inhabitada desde la perspectiva del estado, luego en la más importante fuente de recursos naturales, en la gran botica y pulmón del mundo”. En el Museo Metropolitano de Quito se abre una gran exposición sobre el indigenismo, precisamente sobre las lecturas que se han dado de la Amazonía. Es en este contexto, donde se analiza la construcción de los imaginarios actuales de esta región para entender hasta qué punto la sostenibilidad –entendida como medio ambiente, inclusión social y económico- está presente en los medios de comunicación, como es el caso de dos revistas con diversos enfoques: Terra Incógnita y Ecuador Infinito, de Ecuador. Este aporte, permitirá entender cómo desde la comunicación también se construye una narrativa, una disputa de sentidos, en medio de un mundo donde se cuelan agendas.
Title: Sustaining and Increasing Sovereignty: Currency as Alternative Media for Native American Communities

Session Type: Individual submission

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Abstract: This paper analyzes mass media outside the purview of legacy media, though a focused investigation of indigenous currency. Hype associated with cryptocurrencies and new payment technologies has been researched (Maurer, 2015; Turner, 2006; Swartz, 2015). Despite few exceptions, research in this area rarely considers currency from an explicit media studies perspective, and is typically devoid of cultural analysis in relation to marginalized groups. Specifically, this research addresses the ways Native American tribes speak back to injustices and work toward decolonization through “traditional” currencies and a newer wave of digital communication technology. For example, I analyze how and why community based cryptocurrency projects are being taken up by tribal members, typically with a political charge for increased sovereignty or dominion over rights to self-governance. To what degree do alternative forms of currency support tribal sovereignty? In what ways are meanings encoded into digital currency, and how are these contoured by media discourses? I employ textual analysis of currency related artifacts, journalistic articles about them, and supplement with in-depth interviews with community members, Native financial advisors, and tribal lawyers. This research is theoretically grounded in three key areas: currency as media (Rasmussen and Stock, 2016; Carey, 1989); currency and nationhood, particularly nation as imagined (Anderson, 1983); and decolonization theory (Tuck and Yang, 2006). The last reminds us that critiquing colonization and promoting increases in sovereignty, via media or otherwise, is accountable to indigenous people and indigenous futurity. The theory also suggests that revising histories that are flawed or exclude Indigenous perspectives is an ethical act. I argue that Native American communities with a connection to their culture, including that of “traditional” currencies or newer forms like cryptocurrency, can more clearly delineate the boundaries between its culture, economy, and that of the “post”colonial world. Findings also reveal the oppositional work these currencies perform. This paper contributes to Community Communication and Alternative Media focus areas (3) Innovative communication practices for social justice and (4) with regards to digital activism.
Collective Memory in the air: Indigenous Radio and Sustainability of Indigeneity in Taiwan

Session Type: Individual submission

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Abstract: From the perspective of Halbwachs’ “collective memory”, this paper takes radio as a case to explore the sustainability of indigenous voices since the potential of radio conveys voices, languages, and songs of indigenous peoples as traces in the air linking back to faraway tribes of traditional cultures and nostalgia.

Specifically, this study takes the first ever national indigenous radio station in Taiwan, Alian FM 96.3, as a case. Alian FM 96.3 was launched in 2017 to provide broader media access for more than 94 percent of the indigenous tribes and over 75 percent of the indigenous population in Taiwan. The rights of indigenous cultural development turned a new page while this radio network also set a new Taiwanese record for the most languages spoken on one radio station by providing programs in 16 different indigenous languages. This indigenous radio network is viewed as a key to the solution for existing problems as well as the future of media access and communication right of indigenous peoples in Taiwan.

However, to build sustainable on-air bridges to connect indigenous peoples with the cultural and linguistic heritage, the practice of the first ever national indigenous radio is actually facing some uncharacteristic challenges in Taiwan. For instance, this radio has been struggled with indigenous language revitalization of 16 different types of languages, and lack of indigenous talents with expertise in indigenous languages and radio production.

This study started from the course of radio production in an indigenous college in higher education to explore the potential of fostering indigenous radio talents. Furthermore, drawing on data from content analysis on the radio program and in-depth interview with staff of the radio station, this paper demonstrates how the particular capacities the indigenous radio may provide singular insight into sustainable empowerment of indigenous peoples in Taiwan under current and future conditions.
Title: The other side: Mexican migrants and online political activism

Abstract: The migrant experience in the digital age challenges the traditional ways of understand citizenship and participation. This paper presents the preliminary outcomes of an inquiry about Mexican migrants and their online political activism about problems and events that occur in Mexico. The research is relevant because it address to understand the changes in the communication practices, in relation with citizenship, participation and migration, especially in our context of harder migration policies. Furthermore, Mexico is the second country with the largest diaspora. According to the UN, more than 12 million of Mexicans live abroad, 98% of them in the United States. Previous studies show that digital media themselves do not determine the participation, but the engaged citizens use them in order to participate in the public space. In this way, online communication practices contribute to the emergence of new political actors. The theoretical framework of this research is a dialogue among communication studies, internet studies, migration studies, and sociology of social movements. This let to conceptualize online public expression practices as a way of participation of citizens in the public space, and political subjectivities as the ways which citizens experience their political practices, even if these practices implies a separation from formal political practices. The methodological framework is ethnography. It articulates digital ethnographies (Hine, 2015) with ethnographies of participation (Cefaï et al, 2012). Data collection includes the review of Facebook fanpages, Twitter and Instagram accounts, of Mexican migrants groups. It also includes semi-structured interviews with migrants, in order to explore their experiences. The preliminary outcomes confirm the relevance of digital media and online communication practices in the migrant experience, as they expand the access to information and public expression, as well as the formation of social and activist networks. This Mexicans have found a renewal interest in Mexican public issues, as the migrant experience let them to rethink their country, by comparing it with others. These changes in political subjectivities motivate them to do online political activism about Mexican issues, such as corruption, impunity, and violence against women and against civilians in general. The study of online political activism of Mexicans living abroad contributes to the discussion of the Community Communication and Alternative Media Section, about digital activism, communication practices for social justice, and borders. Furthermore, it contributes to the production of knowledge about the public space and its reconfigurations in the global age.
Title: Mundane modernity: how the Hungarian internet tax protests imagined "the internet"

Session Type: Individual submission

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Abstract: In 2014, the Hungarian government announced the introduction of a tax on internet usage. The proposal generated a wave of protests, including the biggest demonstration in Hungary after 1989, which saw 100,000 people march in the streets of Budapest. Confronted with the size of the protests, the Hungarian Prime Minister, Viktor Orbán, decided to set aside the proposed legislation, which has not been reintroduced since. In this paper I investigate the puzzling success of the “internet tax” protests: how could a small tax on internet consumption generate so much contestation?

My empirical analysis is based on in-depth interviews with 9 activists (7 men, 2 women), who were the core organizers of the protests. Relying on literature from media history and Science and Technology Studies that highlights the political importance of technological discourses, I argue that the issue of the internet tax was able to give way to a broader mobilization against the government, because of the symbolic power of the idea of “the internet”, to which different political meanings can be attached.

I contextualize the internet tax within the other policies of Orbán’s conservative government. I then suggest that we should think about these protests in relation to the symbolic dimension of the internet that they were able to draw upon; I propose to think about the ways in which the internet can play a role in mobilization not just as a tool, but also as a symbol.

Through the interviews, I reconstruct how during the protests the internet was associated with four themes: future, equality and development, rationality and mundanity. Together, they form a discourse that I term “mundane modernity”, which reproduces classic tropes of Western modernity about the equalizing power of technology and its connection to progress and rationality, while grounding them in the everyday practices of internet use. I argue that this dual association of the internet with both modernity and mundanity was used to symbolically counter Orbán’s illiberalism: the internet became a symbol of the modernity that the government is rejecting, but that is mundane for the protesters.

I then discuss the dual meaning of freedom embedded in mundane modernity: on the one hand, the liberal political freedom of modernity; on the other, the private consumer freedom of modernity. I then assess the political limitations of mundane modernity: while it is analyzed here as part of a successful mobilization, it presents evident political weaknesses that might make it unsuitable for other protests.

Lastly, while I suggest that this vision of the internet was particularly successful in a post-communist context, I also highlight how the use of technology as a powerful mobilizing discourse is crucial for the study of social movements worldwide.
The impact of Communication through Street Theatres in promoting Social Welfare Practices among Urban and Rural Youth

Abstract: This study is set out to explore the impact of Communication through Street Theatres on Social Evils in promoting them to Social Welfare Practices among Urban and Rural Youth. Although we just celebrated the 69th Republic Day, there are several Social Evils still permeating the country. Well, the researcher is interested to find out whether the Communication through Street Theatres can bring a transformation in modifying Social Evils like cast & religious discrimination, child abuse, gender in-equality and female infanticide towards healthy practices.

In the Cambridge Dictionary we read Street Theatre as an entertainment. The Oxford Dictionary gives a meaning for same as a drama performed on the streets, typically in an informal or improvised manner. Whereas now the Street theatre is understood that it is a form of theatrical performance and presentation in outdoor public spaces without a specific paying audience (http://en.wikipedia.org/wiki/Epic_theatre). Social evils are issues in one way or the other affect a member of the society. Social welfare measures are the Healthy Practices in the society which can bring harmony, peace and growth of the community.

Street Theatre is a basic model for epic theatre set forth by Bertolt Brecht. This model is set forth as the most primitive type of epic theatre to be easily understood by the reader or listener (Brecht, Bertolt. 1950). Unlike drama, theatre is not words on a page. Theatre is performance, though often the performance of a drama text, and entails not only words but space, actors, props, audience and the complex relations among these elements. Theatre becomes a system of non-verbal signs, non-verbal languages, non-verbal writing (Mark Fortier, 2000).

It is observed from a study done in India; Street theatres are proved to be effective in addressing social evils and thus help individuals towards Social Welfare Practices (Suman Kumar Kasturi & P.Bobby Vardhan, 2013). This study focuses its theoretical base from theatre and performance theory and schools of Jerzy Marian Grotowski’s ‘poor theatre’ (https://en.wikipedia.org/wiki/Jerzy_Grotowski) and Badal Sarkar (https://en.wikipedia.org/wiki/Badal_Sarkar) who was influenced by Grotowski which outlines the related key concepts (theory-practice), which underpin the practice of performing street theatre. The
idea is to outline some important perspectives on the concepts that are operative in the performance act in bringing about social changes.

Empirical data will be collected through questionnaires, participant observation and semi structured interviews. The tools proposed in this study are questionnaires, personal interviews, data from historical records and accordingly the required statistics. The data emerge from the research process would be expected to prove that the street theatre will be effective in promoting social welfare activities, bringing awareness among Urban and Rural Youth. The researcher is sure that communication through street theatre will be really effective in promoting social welfare activities, bringing awareness among Urban and Rural Youth.

References:
Title: [Panel] Voices at the margins, voices of dissent: Communicative practices of minority, activist and marginalised social groups, Panel Description

Session Type: Panel Submission

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Abstract: Exploring a variety of cases in different countries and cultural, social and political environments (in Russia, Sweden, China and Albania), and examining different types and spaces of media and communication, this panel attempts to address issues of participation, (self)representation and expression of minority, activist and marginalised social groups. More specifically, this panel explores how LGBTQ groups, radical left activist groups, environmental activists and Roma communities, articulate their voices, through different channels and modes, to become visible, to have their opinions heard, to claim their rights, to articulate alternative discourses over nationalist or authoritarian discourses and agendas, and to assume, claim or re/validate their identities. The panel explores also the contradictions, tensions and limitations in these efforts.

What brings together these papers is their focus on the voices of marginalised, suppressed, dissident or activist groups, that are often positioned outside the spectrum of citizenry or institutional civic action. This panel argues that is highly relevant to study the ways through which these groups communicate and have their voices expressed (or muted), as this examination sheds light on how dissident or disadvantaged social groups perform alternative practices of civic action and address alternative (civic) discourses.

During the panel presentations, Kirill Filimonov, through the ethnographic study of a Russian alternative media community examines how the community engages in the performance of maximalist forms of participation as a way to foster a large diversity of voices. Siddharth Chadha, through his study of the Malmö Queer Film festival, examines the discursive construction of the queer film festival as an articulation of the LGBTQ movement in Sweden. Blerjana Bino’s paper, underscoring the role of alternative media to counter marginalisation of underprivileged communities, explores how the alternative media production and the expression of diverse voices of Roma communities in Albania contribute to their empowerment and revalidation of their identities. Piyu Gong’s article examines the status quo of citizen media participation by investigating the NIMBY movement – a series of citizens initiated environmental protests taking place in China.
Id: 18560

Title: The Queer Chorus - Film festivals as the site of participatory identity politics in LGBTQ movements

Session Type: Panel Submission

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Abstract: This presentation reports on the research on participatory identity politics conducted at the Malmö Queer Film Festival (MQF) - a theme-based festival, which in 2017 focussed on films and discussion about (in)accessibility of film, culture and the HGBTQIA-communities for people with disabilities (differently abled bodies and minds).

Using Laclau and Mouffe's Discourse Theory (1985) as the theoretical framework guiding this research, the paper examines the discursive construction of the queer film festival (QFF) as an articulation of the LGBTQIA+ struggle in Sweden. The analysis presented in this paper is the outcome of the data gathered through participant observation and interviews conducted from February-June 2017 before, during and after the MQF 2017.

The paper specifically focusses on two aspects of the Malmö Queer Film Festival - firstly the QFF as an communication tool that speaks back to and creates a counter-hegemonic narrative to the heteronormative mainstream society. Secondly, the QFF as a site of discursive struggle for an internal participatory identity politics within the LGBTQIA+ communities. Thirdly, the QFF is analysed as an intersectional space, a proliferation of which is proposed as an enabling condition for establishing a democratic politics through constant dialogical between competing discourses for the formation of broader alliances based on common normative grounds.
Ritual communication as means of reconciliation

Title: Ritual communication as means of reconciliation

Session Type: Individual submission

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Abstract: Type of proposal: Individual paper based on a collective research

Abstract: This paper is addressed to the Theme: Innovative communication practices for social justice

The Magdalena River- that crosses Colombia from South to north - has been not only a main means of transportation and communication along history, but also the cradle of the mestizo culture. Since 40 years ago it became also a place and axis for armed conflict. Along the Magdalena river they dropped corpses, or part of them, transforming its historical significance into a cemetery. This has had a great impact in the communities –mainly poor and isolated – of its shores; and also in the whole society.

In 2013 a network, REDPRODEPAZ that gathers and articulates communities that live in areas where there are armed conflict -, including those established along the river – organized with the participation of the communities a pilgrimage in boats along the river to “clean the footprints of death”. It was a 40 days practice of re-signification of the river that included many activities; there, communities had an important participation to exorcise its pain and resentment.

In 2016 as part of a research, three professors started to look into this pilgrimage as an important communication practice that had a main impact in reconciliation and forgiveness, in the present moment that Colombia is living a peace agreement, a period of post-conflict and reconciliation.

This paper presents that study. It was placed from an ethnographic perspective, focusing on the ritual part of the event. Its theoretical approach comes from Pilar Riaño’s studies on memory and violence in Medellín (“Artistic encounters with pain, memories and violence”, etc). It also includes the semiology perspective that comes out of the Armando Silva’s studies in urban semiology. These studies contribute to the analysis of the significance of spaces and symbols.

Contributions of this research:
- The combination of the ethnographic and semiology approaches. It implied a particular way of recollect, organize and analyze information, which pushed the researchers to create new ways.
- The research shows the main importance of ritual communication to pursue particular objectives. In this case the involvement of harmed people by the violence, that is looking for reconciliation and forgiveness.
c.- It also shows how basic communication means, such as letters, paintings, songs, ceremonies, religious practices (masses, processions) are transformed into deeply meaningful practices that transform people’s hearts, feelings and attitudes towards the suffering and misery left by the war.

d.- It is also a communication studies contribution to the history of violence in Colombia. Its particularity is how it shows the existence of resilience in the hearts of people. And how a communication practice could be a privilege way of taking out and socialize the need for peace, reconciliation and forgiveness.

Key Words: Ritual communication - Basic media – Reconciliation - Forgiveness
Id: 18580

Title: Participation as a Performance: Alternative Media and the Discursive Production of Diversity

Session Type: Panel Submission

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Abstract: The paper develops the concept of performance of participation which signifies embodied practices that structure discourse, creating ‘conditions of possibility’ for certain decisions to be taken and certain voices heard. It addresses the performance of participation on the Russian radical left-wing alternative media platform Avtonomnoye Deystviye (Autonomous Action), looking into discursive and material practices around decision-making processes in the community that runs the platform. Approaching participation as a contested notion whose meaning in discourse is fundamentally unfixed amid the context of social contingency, the paper shows how power struggles for the definition of participation enable temporary stabilization of its meaning through a set of formal and informal decisions. Performance of participation is then used as a conceptual tool to analyze to what extent a diversity of voices on the platform and in the community is produced.
Id: 18590

Title: Participation, Resistance & Cooperation in NIMBY Movement: The case of Guangzhou garbage factory site selection

Session Type: Panel Submission

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Abstract: This article examines the status quo of Chinese citizen media participation by investigating the NIMBY movement caused by Guangzhou garbage factory site selection. Environmental protection is of political legitimacy and public support, which provides higher "media visibility" for the environmental risk and social resistance In China. Public data reveals that Chinese environmental mass events maintain an average annual growth rate of 29%, of which the NIMBY movement is more prominent. Participatory communication based on NIMBY movement deconstructs and subverts environmental discourse hegemony of "power and capital" elite alliance. New media plays an increasingly important role in the NIMBY movement. In Guangzhou garbage factory site selection event, people articulate viewpoints via Chinese social media, such as Weibo, QQ and WeChat, which raise environmental issues to public events. These new media empowers the public, which promotes the interaction between society and the state and expands the political space of democracy. NIMBY movement is a citizen-participatory process, also a scramble for dialogue power between state and society. It is the media participation that promotes Chinas media activism and establishes an important prerequisite for environmental justice. Guangzhou garbage factory site selection event has lasted for ten years, which shows a clear demonstration of the process of citizen participation in communication from resistance to cooperation.
Title: Listeners' participation in community radio: A Case of Radio Grahamstown

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Abstract: This paper aims to look at the role and importance of listeners’ participation in community radio using Radio Grahamstown, a community radio based in Grahamstown, South Africa, as a case study. While radio has proven itself as a very important developmental tool, it is also important to note that listeners’ participation is important for development and empowerment to take place. This paper therefore seeks to know if and to what extent listeners’ are given platforms for participation in Radio Grahamstown. Another critical issue that this paper seeks to unravel are the hindrances to listeners’ participation, if any. Relevant literature has been reviewed and the theoretical framework that underpins this paper is Paulo Freire’s theory of dialogic communication as a normative theory of participatory communication. Freire points to a strategy that involves traditional participants, who are participants who originate from traditional communities, deliberating on issues that are of great importance to them and stresses the importance of local communities’ participation in developmental processes at all levels, be they international, national, local or individual. This paper also builds on the democratic-participant theory, which postulates that individual citizens and minority groups have rights of access to media and information with a right to communicate, and also rights to be served by the media according to their own determination of needs. All these point to the fact participation is very central development. This also impacts on the way radio programmes are produced so that the needs of the listeners are met. For the purpose of this paper, data have been collected through personal interviews and focus group interviews and subsequently analysed using thematic analysis as the study adopts a qualitative research approach. The findings of the study revealed that the radio station encourages listeners’ participation using various strategies. The participants also gave their views on their involvement in the radio station and the benefits of their participation and lack thereof.
Title: Slow Journalism as part of the innovative strategies implemented by the Basque and Catalan press to face up to the digital challenge

Session Type: Individual submission

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Abstract: The debate about the possible disappearance of printed news has been kept alive by the gradual decline in sales of print-based media. The initial indications at the beginning of this century have increased following the boom of the digital era. The acceleration and intensity imposed by social media and new technologies have generated consequences that have not always been positive. In this context, and in the face of severe problems of credibility and lack of quality, proposals are appearing, embodied within so-called slow journalism, also known as narrative or unhurried journalism. The media published in non-hegemonic languages faces an enormously complex challenge: to survive the same digital challenge affecting the rest of the media but without the same economic, human or technological resources that the dominant Mass Media has at its disposal; and furthermore, in the awareness that its potential readership is much smaller. In the case of national minoritized languages, that disappearance would imply the loss of essential and referential instruments, both for the extension and normalisation of their usage and for the strengthening of the linguistic communities they are aimed at.

This work presents the results of qualitative research carried out in 2017 by the Media, Society & Education research group of the University of the Basque Country, on media strategies in the Basque and Catalan languages regarding their survival in the face of the digital boom.

The aim of this work is the analysis of the strategies used by 3 media sources in Catalan, Ara, EL Punt Avui, Vilaweb and another 3 in the Basque language, Berria, Argia and Goiena to tackle the aforementioned digital challenge. These have been selected for being referent media sources with extensive experience. The data obtained from the 24 in-depth interviews carried out with professionals from these mediums indicate that narrative journalism is now reappearing in paper and also in audiovisial productions. Furthermore, there has been a gradual reduction in the number of professionals linked to the immediacy of the news, while there has been an increase in those dealing with issues at length.
The media sources analysed in this study have been implementing different strategies and initiatives since 2008. They still do not have a clear formula for renewal. In spite of this, they continue to search for models which guarantee the quality of the news and financial independence. Different tendencies have been detected: a dedication to print; regarding subscribers, there is a pledge for business models based on quality and a commitment with the medium; there is also a need to take advantage of the nature and strengths of each medium; convergence of multiple ways and steps for maintaining communities; and lastly, a critical attitude towards the tools used to measure readership. Although all these are present online, the analysed print-based media is committed to maintaining this format and sees in slow journalism an invitation to reconsider the time needed to produce and consume rigorous, creative, quality news.
Title: Students Make Community Media: An Analysis of Interdisciplinary Projects for Social Justice

Session Type: Individual submission

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Interdisciplinary projects aimed at tackling “wicked problems” have emerged in recent years, offering students the opportunity to work directly with community organizations, collaborate across majors and create media that serves the direct needs of local groups. These projects bridge the historic divisions between town and gown, connecting students and faculty with local organizations and tapping the deep material and intellectual resources of a university, applying these assets to tangible social, political, and environmental problems. This paper analyzes five recent projects in the U.S. in an effort to understand how the projects were created, what issues were addressed and what role community media played in the project.

From the continued consolidation of corporate media to the steady erosion of public money for local and community media projects, non-governmental organizations are under struggling to create effective media. At the same time, universities in the U.S. are under increased pressure to produce “job training” opportunities for students. These pernicious trends offer unexpected opportunities for faculty to partner with community organizations, delivering media production skills locally while providing students real world experiential work opportunities that address local social and environmental problems. The projects analyzed in this paper – from assessing the sources of pollution in the Chesapeake Bay to understanding the “energy burdens” faced by minority communities in Florida – provide models for civic engagement and community media production.

Drawing on Atton’s framework for alternative media and citizen journalism (2001, 2009), Howley’s definition of community media (2007), and Freire’s seminal work "Pedagogy of the Oppressed" (1968), the projects examined in this paper reveal the power of connecting the classroom with subaltern publics. With students acting as citizen journalists, documentarians, and media making partners, these projects challenge mainstream news media, provide platforms to tell “stories from below” and teach students the tangible skills of community engagement that looks beyond the surface and exposes the pollution, exploitation, and structural oppression right in their own back yards.

Through the analysis of these projects, a preliminary set of “best practices” will be outlined, providing a model for replicating these efforts at other universities. Building on the work of Ross and Funari (2017), this paper will contribute to an emerging pedagogical model for multicourse interdisciplinary collaboration and community engagement.
Projects to be Examined:

Energy Burden – University of Florida
https://www.wuft.org/news/energy-burden/

Troubled Waters: Tracing Waste in the Delaware River
http://troubledwaters2014.tumblr.com/post/84260837895/about

Via Nola Vie: Talking About Life and Culture in New Orleans – Tulane University
https://www.vianolavie.org/

Apalachicola River Project: An Interdisciplinary Effort to Help a River - Florida State University
http://apalachicolariverproject.com/

Project: Blue Ether: Covering the Life and Waters of Florida - University of Florida
https://www.wuft.org/specials/water/
Id: 18671

Title: Radio that kills' Voices of 'Medicine Radio' in Taiwan

Session Type: Individual submission

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Abstract: This paper examines the operation of ‘Medicine Radios’, radio stations dubbed for selling foods with sometimes dubious and exaggerated health claims. These stations are said to be largely responsible for Taiwan’s highest rate of kidney dialysis of the world, and the situation is worse in Southern, more rural part of Taiwan, where Medicine Radios are more popular among older people. In this paper, however, I propose look at these radio stations from a different way and argue that the value of radio should be put into perspective as people account for their own life experience and share with others, sharing of everyday life stories between folk listeners and the show hosts through ‘call-ins’. A specific radio network is selected and listened to each day for two hours for 14 days in a row, contents such as words of the host and dialogues between host and audience are transcribed and then analyzed.

Through the analysis, I aim to point out that Medicine Radios play a crucial role in showing the gaps between the current health-care system and people’s needs through the daily interaction and making voice of their audience be heard. Therefore, instead of witch-hunting these radio stations, this paper suggests that more attention should be paid in understanding the position of the most vulnerable group of people as their voice matters too.
Id: 18683

Title: From Subjects to Netizens: Online Activism and Discourses on self-determination as Alternative Media

Session Type: Individual submission

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Abstract: Owing to the tightly controlled radio broadcasting landscape in Zimbabwe, which inhibits the growth of ‘genuine’ community radio stations, online communities and the individuated privacy of the virtual space have emerged as alternative forms of re-ordering social engagements, protests and activism on; the politics of identity and citizenship. These online communities as alternative media now function as platforms for free speech, in which discourses on self-determination are taking place. The notion of self-determination continues to carry mixed meanings; particularly when pronounced by disenfranchised communities like those from Matebeleland. Over the years these discourses have elicited negative responses; with the state labelling them as ‘pro-secessionist’, ‘unpatriotic’, and ‘divisive’ and ‘against the gains of the liberation struggle’, thereby indicting them as treasonous, and thus denying them any possibility of ever owning a community radio station where such views could be shared. The rise of social networks has in many ways encouraged a radical alternative transformation of our understanding of citizenship and subjects in a state leading to the emergence of a third virtual based community of DIY netizens. The emergence of social media communities, where narratives of their oppression are being broadcasted through alternative online media portals now threatens statehood, sovereignty, and is set to reconfigure our understanding of belonging. The criminalisation of open public discourses over the past three decades, in Zimbabwe, has led to a marked shift towards online discourses pegged through different portals, as forms of community communications, with participants located in various parts of the world. This deployment of social media technologies has further transformed people’s understanding of themselves as ‘subjects’ into online netizens, with prospects of e-Mancipation. Further, this paper will engage notions of divested communication and flaming forms of online ‘lynching’ often associated with online social networks. Normative benefits of social networks will also be discussed while also critically engaging the failure of virtual spaces to transform into real zones of protest, and the challenges thereof as alternative. Using discourse analysis different online social groups from Matebeleland will presented as case studies. Different groups exist, and they include Facebook groups, such as; Bring Back Bulawayo, Mthwakazi Queens, Abalobi Bakithi, Inhlamba Zesintu, Tsholotsho is Where the Heart Is, Luveve Ikasi Lami, Abammeli Mthwakazi, Thina AbaMpofu, iNkundla.net, and the Forum. This paper will provide a cross-sectional analysis of these alternative media platforms with a view to capturing the salient discourses informing current ideation processes among the people of Matebeleland.
Abstract: The predominant notion of Journalism in Latin America understands this professional practice as a characteristic of (almost exclusively) the State-Nation scale. This characteristic (although not only it) gives a colonial dimension to this notion of Journalism, because it proposes a logical precedence: State is first, notion of Journalism second, which privileges certain states (Europeans) over others from other regions of the world, ignoring that in these, the notion of State was imposed through colonization processes (Willems, 2014). Product of globalization, studies are also realized today on journalism in global public space. However, there are still insufficient studies on journalism practiced in local public space.

This paper comes from a qualitative research conducted in Quillota, Valparaíso, Chile, a commune of a population of 90 thousand. In-depth interviews were conducted with local media journalists: written, television, radio (including community radio) and digital. This, in order to know the notions of journalism and territory of these professionals. The interviews were analysed under a method inspired by hermeneutics.

The results of this investigation show that journalists who practice in this territory, have journalism’s notion characteristic of the State-Nation Scale. Therefore, they understand that their professional practice should be similar to that of those who work in national public space. Consequently, they reproduce the State-citizenship relationship characteristic of the public space of the State-Nation scale: a State that possesses the monopoly of public affairs, and an acclamative citizenship (in Habermas' sense), whose maximum activity consists in pronouncing (through the vote) on the continuity/change of those who administer publics affairs from the State. Journalists understand that their work is key for citizens to adequately fulfill this responsibility.

Simultaneously, journalists interviewed assign great value to the opportunity offered by the local scale to develop a social coexistence typical of community (Tonnies, 1946). They also appreciate that the predominance that a lifestyle characteristic of society is acquiring, endangers this
sociability, due to the advance experienced by sociability typical of the model of modern urbanity, which displaces the rural roots of local identity.
Therefore, they believe that as journalists they should contribute to strengthening sociability characteristic of the community. However, they do so inspired by a conception of journalism that informs vertically a passive citizenship about the work carried out by state authorities, who are seen as the actors with the greatest legitimacy to participate in public life of territory.
This paper concludes that the hegemonic condition of a conception of journalism characteristic of the public space at State-Nation scale prevents thinking a professional practice pertinent to the local public space, which allows strengthening the relationship among citizen networks existing in the territory.
Given the importance of the notion of journalism on the practice of the profession (Zelizer, 1993; Deuze, 2005), what has been said up to this point allows to propose that the local public space is colonized by a notion of journalism that seeks to reproduce in the local scale the social order typical of the Nation-State scale.
Abstract: China’s rural social daily life is complex. Now the rural society is embedded by media for the full range. China’s rural daily life is becoming more and more isomorphic to the city’s “mediatization” style. This study focused on an ordinary northeast of China’s village. The research conducted by field research and participant observation methods of ethnography. The research analyzed how the “mediatization” effect affects the rural society. The study also tries to make the exploration and interpretation of a rural community under such environment.

This study focused on three points, first how media technology imbedded into the social relationship of the ordinary life in J village. Second is what kinds of the media technology in the village, third how the villager’s dependent on the media. The structure of the thesis is mainly on these three points to analyze the “mediatization” way of the ordinary life of J village.

The whole thesis is divided into three parts. The first part of the main analysis is the convergence of media and the ordinary life of J village, and how the “media field” forms to accomplish the above purpose which needs to analyze the interview of the J villagers and to go through the cable broadcasting media policy and history of the collectivization period. Furthermore, with the study of the questionnaire survey and the fieldwork try to interpret the “power of the field” in J village from the radio, television, mobile phone and computer four angels.

The second part, based on the field research data, interpret how the “media field” reconstructs the social relationship of J village and furthermore to study the transformation of the village of “public” and “private” concept. The study of the fieldwork data reveals how the traditional “etiquette” is subverted and the changes of local “territory contact circle” by media embedded. And then analyze and interpret the changes of the social relationships of the media and the local community. The last of this part analyze the fieldwork to interpret the “private life” of J village from two ways which is the “reputation” and “stigma” angel, based on the study of “flow of the gifts” of J village and the use of media by youngsters.

The third part is an analysis and Prospect of the study. This part mainly discusses the villagers’ life and development left in the “mediatization” village and how the village linked with the outside world through a medium way. The next part analyzes the “family livelihood” of J village through the behavior of share and monopoly of the information on internet. The village is already be tied with the globalization and marketlization and the connection between th village and outside world is tight through the using of new communication media. In the last, the thesis try to foresee the
villagers left in the “mediatization” village how to adapt the changes of new environment and make a new rural life.
Title: What is Transmedia Activism? A case study of a transmedialized narrative for social change

Session Type: Individual submission

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Abstract: In a globalized and digitized world where the creation and distribution of media content is no longer the privilege of mass media, different actors of civil society, from the common citizen to non-governmental groups and other informal groups/communities, have access to a vast array of communication tools to pass their messages on, as we have witnessed in the past decade with the rise of digital activism. Digital activism takes many forms, from digital storytelling to serious games, as well as the object of this research, transmedia activism. This new tendency in communication strategies offers the possibility to create complex narrative universes that have the potential to increase mobilization for social change through the multiplication of entry points, and of authors, and its openness to grassroots participation. Although transmedia activism has been gaining academic recognition in the past few years, we believe it still lacks a unified definition and framework that would help understand the underlying mechanisms of digital activism: what is transmedia activism and what role does it play in communication for development and social change in a digitized context?

In the past decades, new cultural and media paradigms have arisen, in which constant “connectivity”, digitization of many (if not all) aspects of life and the multiplicity of media at our disposal (whether old or new) can be translated by what Henry Jenkins has called a “culture of convergence” (Jenkins, 2006). At the heart this cultural paradigm is transmedia storytelling which, expanded to social mobilization, can be transformed into a highly participatory communication strategy that is key to solve issues such as worldwide poverty, according to Development Communication scholar Pradip Thomas (Thomas, 2003). Indeed, connected individuals in a culture a convergence have the possibility to participate in a more active manner in the production as well as the circulation and distribution of media content through what Jenkins calls “spreadable media” (Jenkins, 2013). Transmedialized narratives are part of this logic and have started to generate content outside of the entertainment industry and, as Sasha Costanza-Chock states, “into the streets” with what he calls “transmedia organizing” (Costanza-Chock, 2014), which redefines the way different actors of civil society produce, organize and spread their messages for social change.

In order to understand how transmedia activism may work as a communication strategy aiming at social change, we propose a case study of an innovative transmedia activism project from Barcelona, Spain, called FAM, which seeks to “erradicate hunger” in the world. Studying the modes of production of such an ambitious communication strategy for social change, its potential challenges and outcomes, we hope to better define the phenomenon, and to offer useful guidelines for future civil society movements and organizations to produce transmedialized narratives for social change, in the form of a digital “best practices manual”, as we believe in the sartrian idea that
true knowledge can only be achieved by creating theory through praxis. As an experimental practice, understanding it is indeed a step in understanding the role of digital activism in fostering social change.
Id: 18829

Title: CULTURE AND COMMUNICATION: EXPLORATION OF MEDIA LIFE IN A SANTHAL VILLAGE OF INDIA

Session Type: Individual submission

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Abstract: Communication is a social phenomenon and an integral part of society which mediates to our everyday life. It not only creates, maintains, builds, circulates and propagates for a common identity the society, but it preserves and transmits through culture. The symbolic forms of communication such as aural, sounds, oral expressions, signs and language as means of communication are being used in everyday life. These forms of communication are treated as construction of social reality. Therefore, there is an intrinsic relationship between communication and culture in a rural village. Santal tribes, in particular, have a greater affinity not only to the oral mode of communication, but ritualistic, religious and symbolic form of communication considered to be the integral part of the culture of Santhal village society.

By and large, the wealth of proverbs, songs, stories, and other entertaining forms have a special communicative function. Thus, cultural sphere and phenomenon such as religious activities, rituals, oral tradition, traditional media, folk medicine, cultural artefacts etc in Santal society play a greater role in the production of communication in everyday life. Since media life as a culture and communication has received less attention in academic discourse, scrutiny and intellectual engagement, this paper made an attempt to examine the relationship of communication (media life) and culture in the context of Santal tribal community. The study, among other things, also argues that communication (media life) offer a space for community togetherness, social bonding and these also embedded in socio-cultural life which has further bearing on epistemological and ontological implications.
Title: HIV prevention through 'MAISHA League Tournaments': Assessing the influence of Social Media in accelerating HIV and AIDS prevention among the youth in Kenya.

Session Type: Individual submission

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Abstract: Background.
The Kenya AIDS Progress Report released in 2016 shows that young people aged 15-24 account for 51% of total new infections among adults in the country. According to the report, major factors behind this alarming rise in new infections among the cohort include ignorance and stigma. Social media has emerged as a powerful means of communication among young people and has proven to be a game changer in influencing behavior change among the youth in Kenya. Under the stewardship of the National AIDS Control Council, the County Governments and partners, Kenya leveraged on the power of football through ‘MAISHA League Tournament’ for a period of 7 months to address socio-economic challenges fuelling stigma which is behind increasing new HIV infections among young people. This study sort to assess the effectiveness of social media on the HIV response among AYP. The number of people reached with information and services was used as a proxy to evaluate effectiveness of the intervention.

Method
100,000 Adolescents and Young People attending the MAISHA League Tournaments in the 47 counties were targeted. Appropriate and targeted HIV information was then relayed to the spectator’s through a digital device using a local WI-FI accessible through Smartphone’s or tablets without data bundles. The devices strategically positioned at stadiums during football matches enabled young people to access HIV and AIDS information within a 40 meters radius. It offered an innovative, appropriate and interesting way of learning and messaging for young people through video clips, quizzes and factual HIV information.

Results
Over 10 Million people were reached with HIV information via social media, during the campaign period. Out of the 10 Million, as a result of awareness created through social media aimed at empowering young people and breaking the stigma barriers that hindered access to HIV Testing services among youth and adolescents, over 3 million young people were reached with one-on-one mentorship and learning; while 800,000 young people were counselled and tested for HIV across the country and 9,000 who tested positive were linked to care and treatment.

Recommendations
Social media platform has proven to be an innovative and appealing way of reaching adolescents and young people with HIV information and services. The innovative way can be replicated in any country including those with remote and hard to reach areas as was the case in Kenya where remote and far flung areas characterized by poor network and infrastructure were reached with HIV and AIDS information through innovative social media.
Social media platform has proven to be an innovative and appealing way of reaching adolescents and young people with HIV information and services. The innovative way can be replicated in any country including those with remote and hard to reach areas as was the case in Kenya where remote and far flung areas characterized by poor network and infrastructure. (455 words)
Id: 18855

Title: An analysis of the use of social media to advocate a non-political movement of garments workers in Bangladesh

Session Type: Individual submission

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Abstract: The history of social media has witnessed a number of political movements that drew attention to new media's potential to mobilize public support for causes and movements. However, little is known about the underlying relationship between social movements and the social media in the context of non-political movements in developing nations. A non-political movement centering an accident at a garment factory is chosen as the case for study in this paper. Bangladesh is the second largest exporter of garment products with about 4482 garments factories as of December 2017. Workplace safety issues and accidents at garments factories however have been frequenting in newspapers since 1984. Among the cases, a fire accident at a garments factory gave rise to a movement in the social media demanding worker’s right and punishment of the garments owner. The case demanded a scholarly investigation to find out the dynamics of the movement as it was the first time a group of marginalized workers was seemingly using innovative ways to mobilize public support. The study was directed with an aim to find out if the virtual relationship of the people centering the movement was also reflected in the real life spaces and if the key leaders of the movement think that social media helped them to achieve any of the goals of the movement. In-depth interview of the key players of the movement, text analysis of the online event pages, and a survey of the online subscribers have been conducted to find the answers. The findings of the study lean towards voices those are skeptical about technology’s ability to sustain movements. Unlike few other studies, the new public sphere is found to be less influential and the study compares and explains the nature of this new public sphere drawing the concept of Habermass public sphere, Foucault’s pseudo-heterotopia, neo-liberal capitalism and Castells’ network society.
Strategic activism in an age of digital communication

Session Type: Individual submission

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Abstract: Despite a decade of activism research, the role of activists in strategic communication is still unclear and evolving. Some scholars argue that activists are co-creators of the relationship between organizations and publics, contributing to the development and resolutions of issues (Smith & Ferguson, 2010). To see activists only as co-creators, and not as active actors in their own right tends to underestimate that activists have been practicing strategic communication before the existence of large corporations (Coombs & Holladay, 2007). A broader perspective on strategic communication is especially important today, as digital technology and community communication is challenging the one-sided management approach based on asymmetrical communication to protect the interests of the organization. Therefore, we need a better understanding what communities seek to achieve with online mediation (Holtzhausen, 2000).

Given the importance of digital technology and community communication, this paper aims to position strategic communication as essential to civil society processes. By expanding the scope of strategic communication beyond communication professionals this paper explores communication in the context of online communities. This paper investigates the following questions: To what extent is the use of online spaces by online communities “strategic”? What does it mean for an online community to communicate strategically within technological discourse? For what purposes do communities use online spaces and how do they use them to achieve their purpose?

By using a netnographic approach (Kozinets, 1998, 2010) this study examines a Swedish consumer community on Facebook called Matfusket (Food fraud). Posts and comments from the 160,000 members have been collected and analyzed from a qualitative approach. The study shows that the consumer community strategically uses communication to position themselves as the “voice of the ordinary consumer”. From this position, they use irony, entertainment and overstatements, communication strategies that are difficult for the industry to meet with “only” information. Through visual communication strategies, Matfusket invite members to take part in the “truth market” (Harsin, 2015), where attention is shifted from messages from authorities and corporations to a constant negotiation of meaning.

Position theory sheds light on how actors use communication technology to locate themselves and others, and what power and resources they may draw on relative to one another (Harré & Moghaddam, 2003; Harré & van Langenhove, 1999; James, 2014). This study stress the importance of balancing the over-optimistic views of the Internet communication technologies and depictions of consumers as helpless, passive actors that are easily harmed by the structures that surround them. New media technologies and participatory practices is captured in the dialectic of “democratization...
of technology” and “technologization of democracy” (Chouliaraki, 2010). Position theory could help explore this dialectical tension, reflected in intention, meaning making and negotiation within online communities. It is important to investigate both the instances where activists are compromised by the use of technology, and where they are able to carve out discursive spaces for expansion and control. This means exploring the conditions that allow them to assimilate media to advance their own political and cultural goals.
Id: 18908

Title: Mind the knowledge gap: SMS bridges sustainability challenges of information flow in border communities

Session Type: Individual submission

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Abstract: In settings where access to news and information is mostly limited to sporadic reception of radio and television broadcasts, alternative and community media channels can fill the knowledge gap. However, in systemically marginalized communities scarce structural, institutional, and individual resources pose substantial challenges to the sustainability of alternative and community media whose news production processes depend on information and communication technologies (Forde, 2011; Prado, 2017; Straubhaar & Tufekci, 2012). Despite a growing literature that examines the sustainability of alternative and community media, few studies have examined how the emergence of innovative media practices in the use of short message services (SMS) can bridge public access to news and information in remote communities. The topic is of particular interest in regions where issues related to border conflicts, migration and statelessness conflate the knowledge gap.

Studies have identified the critical role mobile telephony serves to remedy information precarity among displaced peoples (Wall, Campbell & Janbek, 2017). In addition, researchers have documented that immigrants can come to rely on information and communication technologies (ICTs) for “both information richness and communicative presence” (Schejter & Tirosh, 2016, p. 79) and that information plays a central role in social inclusion among displaced peoples (Diaz Andrade & Doolin, 2016).

This research analyzes data collected in a survey of 2,272 households on the mountain border between the Dominican Republic and Haiti after the passage of Law 169/14 rendered many Dominican-born people of Haitian descent stateless. It asks how communities develop, adapt, use and appropriate mobile telephony SMS to produce information flows that supplement or contest mainstream media narratives and fill knowledge gaps amid marginalized populations in remote border areas.

A negative binomial regression of survey data shows that Dominican nationals consumed more broadcast news than Haitian nationals, with more attention to news about personal health, local politics, and border conflicts than other types of news. Yet participant observation indicates that Dominican nationals depend heavily on SMS to transmit information that complements, confounds and counters the agenda set by mainstream broadcast news narratives which reaffirm historical depictions of a racialized border where migrant and stateless populations threaten national security and territorial sovereignty.
The findings reveal that, absent alternative and community media, marginalized populations in remote border communities can come to depend on SMS communication to verify, access and relay information, allocate resources, share rumors, correct misinformation, rebuild disrupted social networks, and forge new connections with members of the community and beyond borders to the diaspora. It concludes that a people-based communication network can emerge where interpersonal and group transmission of SMS data complements, contests, and complicates mainstream news media narratives. This study opens up consideration of the potential for the use of SMS data to fill the information and knowledge gap in communities where alternative and community media face challenges to sustainability.
**Title:** Cyber-activism and Media Accountability: The right to communication in the Movimento para Preservação da TVE/FM Cultura facebook group

**Session Type:** Individual submission

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**Abstract:** The right to communication has sought to establish itself among commercial broadcasters that shows fragile commitments to the public interest and great commercial appeal. Public broadcasters, highly committed to cultural values and media accountability, that is, inserted in the process that invokes the objective and subjective responsibility of professionals and communication vehicles in the constitution of democratic public spaces for discussion. In this sense, we point out that the extinction of the fundação Piratini, which covers the television network TVE and FM Cultura radio, and was approved by the Legislative Assembly, undermines the right to communication of Rio Grande do Sul population. This extinction, part of the "reduction of the State" package of Governor Ivo Sartori (PMDB), demanded control actions of the government and legislative power that were conducted by society. Among these acts, we highlight as the object of this research the Movimentp para Preservação da TVE / FM Cultura, a public Facebook group created on January 29, 2015. Our research hypothesis is that, through cyber-activism, the group promotes accountability by divulging information that are not being broadcast or debated by the private media, nor by the public broadcasters (TVE and FM Cultura), shut down by administrators appointed by the government that proposed its extinction. The objective of this text is to bring to the discussion, data collected quantitatively, categorizing the group posts and interpreting them by means of a graphic, and qualitatively examining the interview with the manager of the group, Maíra Baumgarten. For that, we articulate the concepts of media and internet, digital social networks, cyber-activism and the right to communication as media accountability. We conclude that through cyber-activism, the group promotes media accountability by disseminating information that is not being conveyed or debated by other media.
The United Nations maintains seventeen goals toward sustainable development. Many of these goals aspire to address human growth and environmental remedy. Most recently, the United States, a member of the U.N., withdrew from the Paris Climate Accord, which seeks to limit environmental impact by industrialized nations. The departure signals a lack of unity amongst powers that often set the world’s agenda. If the most influential cannot cohere on a sustainable future, what future does sustainability have?

In localized contexts, attempts to bring about sustainability appear less discursive and rhetorical. Ecovillages, as intentional communities of ecological practice, work with the earth to test sustainable aspirations in an effort to reify them. Acting as mediums or environments for ecological change and social justice, these communities operate away from public and commercial interests at the same time as operating within them. In this light, international and grassroots communities share complex environmental relationships with political and economic structures. For both communities, arrival at real sustainability appears elusive. Is sustainability utopian? Is it outside the grasp of those who pursue it?

This paper applies a multi-sited ethnographic approach to intentional communities of ecological practice. From a media ecology perspective, the paper investigates the strengths and limitations of these ecological mediums to engender sustainability. The paper reports what needs to be done to break through limitations and apply strengths to broader contexts. The Pacific Northwest of the United States, with a history of intentional communities and utopic appeals (Kopp, 2009; Bunting, 1997) that contribute to a do-it-yourself culture, serves as an ideal area for inquiry. Eugene, Oregon, and its surroundings house several intentional communities of ecological practice.

The status quo frames utopia as quixotic (Parra & Walsh, 2016), whereas environmental anthropologists frame utopia as practical (Lockyer & Veteto, 2013). Through utopia, humans address their problems by articulating what ought to be (Rhodes, 1967). Intentional communities of ecological practice manifest utopia and sustainability goals (Lockyer & Veteto, 2013); however, what constitutes sustainability endures debate. For some, sustainability demands reformulation of economics and resource management (Goldsmith, Allen, Allaby, Davoll & Lawrence, 1972), while for others, sustainability demands that consumers make rational choices to minimize environmental
impact (Mills, 1990). Going beyond either and additional sustainable aspirations require a sea-
change on the part of individuals and institutions (Berg & Dasmann, 1990; Goldsmith et al., 1972).

Follow-through on the United Nation’s goals for sustainable development requires authentic and
concerted strategies to bring about meaningful sustainability. This paper articulates that kind of
sustainability and what’s needed to achieve it. By moving beyond aspirational sustainability, we
move closer to a thriving world.
Title: Imagining Canaan: the Kenyan cyber space dream journey to the land of milk and honey

Session Type: Individual submission

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Abstract: Imagining Canaan: the cyber space Kenyan Opposition Dream Journey to the Land of Milk and Honey
In the run up to Kenyan elections in August 8th 2017, the opposition leader Raila Odinga, whose father Jaramogi Odinga wrote a book titled Not Yet Uhuru, envisioned himself as the biblical Joshua who would take the Kenyan people to the Promised Land, Canaan. The journey to Canaan (the land of honey and milk) is full of obstacles and challenges to those who aspire to go there. Odinga and his political nemesis Uhuru Kenyatta battled each other as to who is the “chosen” representative of the people. This biblical analogy inspired their followers to engage in creative battles of the Canaan journey through social media. This play of imaginings of Canaan journey as displayed in the cyber space became a performance of biblical analogies, dreams, expectations and obstacles by rival characters in the cyber space drama. This paper interrogates the creative imaginaries by Kenyan people as played out in cyber space as a place of performance of their dreams. It interrogates how through the space, devoid of overt combat and ethnic leaning, it became an aesthetic exchange of creative memes, Facebook and Whatsapp messages, tweets that afforded them dialogue and purging of emotions. It will explore the journey motif captured in the political aspiration to deliver people of Kenya to the land of Canaan.
Id: 19015

Title: Mapping and Measuring Digital Activism in Visual Cultures across YouTube

Session Type: Individual submission

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Abstract: Digital activism in its current form presents a number of challenges to remain a sustainable endeavour for socially active groups that engage in media content and distribution across social media. Social media platforms such as Instagram and YouTube have harboured the current ‘third-wave’ of social media use, which sees content publication dominated by social influencers with extraordinarily large audiences. In most instances, social influencers promote commercial products for personal economic (financial) and social capital (fame) gains. The result has seen these platforms flooded with twee content that promotes often-fake products and services to unaware social media users. These hyper-commercial practices have prevented a number of potential social influencers from entering the digital ecosystem to engage in other important areas such as public issues, current affairs, civic media and key societal conversations.

This paper presents research data that highlights the publishing strategies of social influencers across YouTube. In doing so, the results provide insights for other ‘YouTubers’ to increase their platform visibility (Meikle, 2016) while creating and publishing socially relevant content. In doing so, this paper addresses key areas such as how civic media can remain relevant and sustainable in a neoliberal, networked media environment. This research also highlights the new forms of networked publics that are emerging through large-scale social media practices across YouTube. The results of this research can be applied to DIY, civic and other digital media activist groups to increase their visibility and maintain their sustainability across popular visual social media platforms such as YouTube and Instagram.

To address these key issues, a new research methodology has been designed to identify, map and measure key YouTube practices. Popular online content with low societal value that is published on YouTube presents significant empirical and methodological gaps. To date, much of the research on YouTube influencers has focused on the individuals who are embodying the social influencer roles, while ignoring the impact this content production environment has on social progress. The material that social influencers publish on YouTube attracts large audiences and engagement, with often little impact on key societal issues. This research identifies the content production processes of YouTube influencers to identify how audiences interact with the content and its producers. With an improved understanding of this content production and publishing environment, it is possible to apply these findings to other social and cultural groups, for example Do-It-Yourself media, maker cultures, civic media groups, and activists groups who engage in socially relevant conversations.
Id: 19033

Title: Ultra-Right Media and Communication Strategies: An Ethnographic Study of Neo-Fascist Social Movements in Italy

Session Type: Individual submission

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Abstract: Rationale: The proliferation of ultra-right social movements and groups has long been a concern in many countries around the world. For this reason, scholars have dedicated much attention to the resurgence of the ultra-right especially since the early 2000s. Political scientists, sociologists, linguists, and social movement scholars, have written extensively on this topic, asking important questions aimed at understanding the motivations behind the success of the far-right in some of the European member states and comparatively (Caiani, della Porta and Wagemann 2012). As media scholars, we have a responsibility to identify patterns of discourse and explore the part that mainstream media play in fostering or countering ultra-right ideologies. In this regard, important work has been published that critically examines various dimensions of the far right, from the racist, xenophobic discourse of British ultra-right groups and political parties (Atton 2006), to critical discourse analysis of fascist ideologies on social media, to the study of user-generated anti-socialist discourse on Twitter (Fuchs 2016), to scholarship that calls for the need to expand our narrow focus on Western Europe and North America settings to explore ultra-right populism in other contexts (Chakravartty and Roy 2017).

Yet, more work is needed to better understand the ultra-right media and communication strategies in their totality and critical media scholarship has much to offer. The paper I propose, an ethnographic study of two self-defined neo-fascist social movements, CasaPound Italia and Forza Nuova, in Italy, takes as its standpoint a holistic framework designed to bridge the gap between critical media scholarship and social movements scholarship. It does so by implementing two key theoretical and conceptual contributions of critical media scholarship and applying them to the study of the ultra-right social movements media. First the theorization of “media as practices” (Couldry 2004), which focuses the attention on “mediatisation”; and second, the concept of “media interventions”, a definition that captures all those “activities and projects that secure, exercise, challenge or acquire media power” (Howley 2013) and that enables us to conceptualize “media power” as the movements’ ability to attract attention, gain visibility.

Methodology: I have conducted on site observations of public events and in-depth interviews with militants in the two neo-fascist Italian social movements focusing on those two key elements. The fieldwork was carried over a period of three months, from June to early August 2017.

Conclusions: I am in the process of analysing the data from the fieldwork and plan on reporting the conclusions as part of my presentation.
Reference List (in progress):


**Title:** REVISITING SOCIAL MEDIA NETWORK USES IN REBUILDING COMMUNITIES AMONG DISPLACED PERSONS IN NORTHEAST NIGERIA AND ATTENDANT GRATIFICATIONS

**Session Type:** Individual submission

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**Abstract:** Social media usage is finding greater expression among persons from diverse backgrounds, evolving around new frontiers and offering more of 'an information sharing purpose' (Hughes and Palen, 2009). Roberts and Foehr (2008) underscores the avalanche of technology at the disposal of modern youths, growing the phenomenon of media multi-tasking at one end and at the other, driving the existence of a digital divide. One interesting dynamics in the position of these scholars is that media exposure, use and literacy are significantly related to the "indicators of socioeconomic status". Internally displaced persons could be argued to have a skewed socioeconomic status, and media use among them will provoke a reconceptualization of the term media exposure and use. Marginalized groups such as these are seen to have develop, adapt and use communication technologies to new levels unthinkable considering their situation. The expectations are that they will become sullen, lost to the world of dejection around them, and fazed by a desire not to connect to the world. However, within these contexts, there is a pointer to the development of new networked publics, reconstruction of identities of persons who share same experiences (Shi, 2005; Lee, 2009; Xenos, Vromen, and Loader, 2014), and are committed to exploring new connections and disconnections. The social media provides much of that.

This study, will thus explore how displaced persons in Nigeria northeast communities affected by Boko Haram insurgency are using social media in rebuilding their lives and telling their own stories, as well as what satisfactions are derivable. This study is significant in helping us question the effects of established contexts of media use among people and reestablishing the notion of the information rich and information poor (Kayany and Yelsma, 2000).

It relies on the Uses and Gratifications theory of Katz, Blumler, and Gurevitch (1973). The theory examined the social and psychological origins of needs, which generate expectations for the mass media or other sources. They contend that such needs lead to "differential patterns of media exposure (or engagement in other activities), resulting in need gratifications and some other consequences, perhaps mostly unintended ones". This does not foreclose the possibilities of new patterns to media uses (LaRose and Eastin, 2004; Ramirez, Dimmick, Feaster, and Lin, 2008).

The study adopts the survey design. Population is infinite and comprises all persons displaced by the insurgency in northeast Nigeria. These included those in IDP camps, sheltered homes, and in rebuilt settlements. Sample size for the study is 2881 arrived at using 95% confidence level, 80% expected response rate in accordance with NBS national surveys and loss of sampling efficiency.
calculated at 1.5. The sample was drawn through a multistage technique that included cluster, quota and purposive sampling techniques. Data was collected using questionnaire, interview and observation, and analysed across demographics through the Pearson correlation statistic.

Expectations are that these categories of persons will find limited use of the various social networks, but which might not actually be.
This study examines the development of indigenous media in Taiwan from a political economic perspective. The history of indigenous media represents the struggle of indigenous people fighting for their communication rights and cultural identity. While mainstream media produce stereotypes and strengthen racial discrimination, the emergence of indigenous media is to allow indigenous people to participate in the process of news production and distribution (Husband, 2005; Chang, 2014) and to develop their own counter-discourses and to interpret their own experiences (Meadows 2009). However, the idealistic function media serve for indigenous community as well as the major society is constrained by dynamic power structure of the state, the market and civil society (Mosco, 1996). These dynamic relationships are rarely revealed and need to be addressed by more research.

To look into the development of indigenous media (ex. who participate in the media production, what communicative means they use, what contribution they achieve, and what challenges they face), this study applies the method of sorting and analyzing second hand document including official report, academic research, digital archive and news reporting and comments. In result, this study gives an overview of the indigenous media sectors such as newspapers, magazines, radios and TV. This study also illustrates the performance as well as the political and economic constraints indigenous media face.

The evolvement of indigenous print media is the first stage. The 1980s saw a dramatic change of media landscape in Taiwan because of political liberalization and the ease of media regulations. Indigenous peoples started speaking out by creating campus journals and magazines. This trend was initiated by urban elites and then followed by grassroots enthusiasts in tribes. The major themes of these indigenous media expand from political and social movement issues to culture and literature. However, suffering from the shortage of finance and talents, these media only operate on a small scale.

In the 1990s, Taiwanese government opened broadcasting channels to public access. Without proper government support and local participation, only one radio station was set up in indigenous community among 200 broadcasting stations in operation. In contrast, the government put more resources on TV broadcasting. Funded by the government in 2004, nation-wide Taiwanese Indigenous Television (TITV) is financially stable but faces challenges of independence in producing news program and reaching indigenous communities. To connect with indigenous communities, TITV constructs an online platform and invites grassroots participation. This new form of indigenous news production inspires creative practice of indigenous news and empower indigenous participants.
The findings of this study provide reflection on indigenous media and indigenous journalism from political economic perspective and will provide suggestions for the future evolvement of indigenous media practice.

This study fits the theme of the CCAM section with its concerns on “community media and sustainability” which also reflects this year's conference theme "reimagining sustainability". To be more specific, this study addresses the themes of “Community and Alternative Journalism: Contexts and Characteristics " and “Theorizing Alternative, Community and Citizen Media".
Id: 19095

Title: Serious Games as tools of Social Change: Key Elements Affecting Players' Attitudes

Session Type: Individual submission

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Abstract: A relatively new communication tool, serious games are being used in a versatile range of training and education from school-going children to professionals. Serious games have become popular in academia and in the industry because of their potential to facilitate an effective learning environment and engendering higher performance in knowledge and skill development. As an ongoing process of exploring this new generation of tool for education, serious games are being used in formation of attitudes toward social, national and international issues. This paper investigates serious games designed for social change to identify the key persuasive elements. It considers work from several disciplines to identify types of game features such as type of task, complexity level, engagement, interaction level and, most importantly, which elements contribute to change players’ attitudes, and behaviors. It is informed by a model of effect mechanisms of game elements that affect players’ behavior. The model is based on the serious game elements that potentially influence players’ behavior: multi-modality, interactivity and narrative strength. The study aims to predict the relationships of these elements to affective learning through an experiment with sample serious games for social change. It will look at multi-modality to learn how it enhances players’ knowledge acquisition and interactivity’s relation to the connection that develops between the players self and the issue of the game. The study further explores how narrative strength of serious games enables learning of new perspectives. As a feature of the model the study only considers effects in terms of social-psychological influence on individual players and not on the game’s potential to influence a large audience. The paper scaffolds the theoretical model with a discussion of literature from various studies on serious games for health, training and social change.
Id: 19100

Title: [Panel] The implications of the body within ethnographic fieldwork and mediated contexts, Panel Description

Session Type: Panel Submission

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Abstract: This panel proposes to examine the body as a research locus of media studies in the context of immaterial spaces and experiences. As researchers have been asking for decades how do physical bodies and presences bear on our topics and sites of study, our panel wishes to extend this context by looking into works in contemporary media and communication environments. We ask to bring together multiple cases that shed light on how the physical and relational specificities of the body raise new questions about illnesses, geography, sexuality, ability, and gender.

We approach the implications of the body in our studies through positionality (i.e. Alcoff, 1988) and avowed and ascribed identities (Abu-Lughod, 1996; Behar & Gordon, 1995; Clifford, 1983; Narayan, 1993), to argue that bodies are not merely abstract relational components of physical presence, but are affective, emotive, and physical reactions within and around our research. For media studies scholars, especially those focused on non-material spaces, exploring the role of the body becomes important. From studying citizen’s media in remote Colombian villages (Rodriguez, 2001; 2011), transmedia activism in southern California (Costanza-Chock, 2014), and romance novels in India (Parameswaran, 2001), media scholars face questions of how violence, geographical isolation, and dislocation carry physical and non-physical consequences. The expansion of these traits into digital research accounts makes the need to discuss the issue of embodiment even more pressing. This panel will ask - what are the epistemological consequences and implications for media studies by attending to the body in the non-material experience in the field? By focusing on the immaterial, we ask how fundamental understandings of affect and the body change, expand, or become even more rooted in our studies of alternative and marginalized media accounts.

We bring together four presentations that address the intersection of alternative/minority media and research, immaterial social constructions, and the body. The first presentation focuses on biometric standards and exclusion of "othered" bodies. The presentation politicizes biometric standards by pointing to the ways they position the human body through discrimination, hierarchy, and ineligibility. The second presentation looks at the citizenship and minority status of the Syriac Orthodox community, questioning the physicality and geographic locations of a body of people as a discursive element in the context of law and citizenship.

The third presentation discusses the physical features of the urban landscape and their impact on the ways in which journalism is envisioned and performed. The presentation argues that media studies,
and media ethnography in particular, must account for how understandings of space, socio-cultural life, and media might be articulated through the physical and bodily demands of daily life. Finally, the fourth presentation focuses on the physical body as a discursive force, arguing that ethnographic standards of embodiment marginalize differently abled bodies, keeping them out of the conversation. In the presentation, internet-based platforms are contextualized as tools for extending the acceptable notions of fieldwork, allowing heightened participation of physically disabled ethnographers.
Title: Running through Istanbul: Physically navigating a megalopolis to understand journalistic practice

Session Type: Panel Submission

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Abstract: John Freely’s (2005) historical novel, Strolling through Istanbul: A Guide to the City, gently walks readers through the various historical periods of Istanbul. It guides readers through Byzantine Constantinople, the Ottoman conquest of 1453, and the impact of the Republican reforms on the ethnic and physical makeup of the city. Reading Freely’s (2005) account of the city, one feels as if Istanbul remains a sleepy coastal city, where residents stroll along the various promenades free of worry. However, the picture Freely (2005) paints remains disparate from the reality of the majority of Istanbullites. With an official population of nearly 15 million (though unofficial numbers put it at nearly 20 million), Istanbul is a highly congested, crowded, and polluted city. From Benjamin’s (1983) conceptualization of the flâneur to the displacement of the body within urban experiences (i.e. Castells, 2006; Auge, 1995), walking as a means of knowing and making since of one’s physical environment has been largely studied. However, what remains understudied is how the physical demands of an urban environment impact ethnographic fieldwork of mediated environments. Reflecting on my ethnographic fieldwork between September 2017-June 2018, I explore the epistemological consequences of navigating a megalopolis, such as Istanbul, on how both I and my interlocutors make sense of the practice of journalism. I ask, how does physical space and the demands of a sprawling, crowded, and rapidly changing city come to bear on the politics of journalistic ethos within Turkey. Indeed, given the historical significance of space for the field of journalism in Turkey (Oncu, 2012), how might the physical impact of the urban landscape impact how journalism is envisioned and performed? While the physical effect of isolated and violent spaces has been a point of reflection for many media ethnographers (Rodriguez, 2001; La Pastina, 2006; Brooten, 2006; Costanza-Chock, 2014), more attention is needed on how the materiality of the urban environment, physical demands of fieldwork, and media practices coalesce. Indeed, as Wallis (2015) argues in her ethnography of rural-to-urban migrant worker mobile phone usage, we cannot understand media or socio-cultural environments without accounting for how these phenomena are mutually constitutive. In building upon Wallis’ (2015) postulation, I argue that media studies, and media ethnography in particular, must account for how understandings of space, socio-cultural life, and media might be articulated through the physical demands of daily life.
Title: Ethnographic standards of the body: Exclusion and inclusion of researchers between the online and the offline

Session Type: Panel Submission

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Abstract: Research on culture in online contexts has, importantly, discussed issues raised by the different perception of the body in non-material representations and spaces. These range from topics like lack of physical clues, through reservations regarding deception and lying, all the way to speculations about singularity and post-humanist cyborg bodies (Verschueren, 2006; Boellstorff, 2012; Wagner, 2013). Whether through utopian or dystopian lenses, the body, or perhaps the alleged lack of it in online experiences, led to fundamental debates about the need of offline interaction alongside online one (Clarke, 2000; Kendall, 2004; Orgad, 2008). Within this context, the push towards an offline interaction as means of authentication and validation of both the researcher and the researched is, I argue, an excluding one. As offline material interaction becomes a standard within ethnographic field-work, accessibility barriers becomes an issue for researchers with disabilities. Building on personal experiences in the field, I address the physical body as a discursive force, arguing that ethnographic standards of embodiment play as a marginalizing factor, keeping differently abled bodies out of the conversation. I turn to internet-based platforms as tools for extending the acceptable notions of fieldwork, allowing heightened participation of physically disabled ethnographers.

In the presentation, I argue that prioritizing the material body over an embedded online presence as means of engagement is an ableist stance within ethnographic research. The focus on the material participation is seen here as the prioritizing of the non-disabled in the material field. Through this discussion, I ask to develop a model or terminology that highlights cases in which online ethnographic work opens new opportunities for physically disabled ethnographers, a means for inclusion of others. Working on ethnographic accounts held online, disabled researchers are able to journey along their participants in ways that are limited in offline contexts by material restrictions. In this presentation I ask to unpack these notions, calling for a discussion about inclusion and exclusion of researchers in ethnographic standards as they pertain to normalcy, body, and ableism.
Title: The politics of biometric standards: Discriminating and excluding "othered" bodies

Session Type: Panel Submission

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Abstract: In March 2017, after a vigorous public debate, Israel established a centralized biometric database for storing its citizens' bodily information. Social activists, politicians, journalists, intellectuals, and technology experts have weighed in on this step, warning of Israel's new surveillance agenda and its implications for citizens' rights. A mandatory biometric database, they claimed, turns the body into a site where governmentality and sovereignty are arbitrarily exercised. This proposed presentation brings together infrastructure studies and surveillance studies, to addresses the politics of biometric standards in terms of their discriminatory effect on "othered" bodies. Focused on the politics of standardization (Bowker & Star, 1999; Brunsson & Jacobsson, 2000; Busch, 2011; Lampland & Star, 2009), I apply discourse and standard analyses to 33 official documents related to the Israeli biometric project – from legal records to performance reports. I thereby demonstrate how the biometric standards adopted for the Israeli project discriminate against and exclude different minority groups by defining their bodies as 'biometrically ineligible,' and then point to the discursive construction of these standards as technical, scientific, and objective.

To unveil the workings of the biometric infrastructure and illuminate the ways in which "new forms of sociality are being enabled/shaped by [...] information and communication technologies" (Bowker, Baker, Millerand, & Ribes, 2010, p. 105), I follow Star’s (1999) strategy of "observation during breakdowns". This strategy suggests that the normally-invisible nature of working infrastructure becomes visible when it breaks. I therefor focus primarily on technological glitches in which the biometric system fails to enroll specific individuals, consequently defining their bodies as inferior. These individuals, as the analysis shows, are always unprivileged: the elderly, the disabled, people with special needs, laborers, dark-skin individuals, and people who suffer from illnesses such as cancer and diabetes.

Following a long tradition of research engaging in "opening black boxes" (e.g. Pinch, 1992), I politicize biometric standards by pointing to the ways they position the human body through discrimination, exclusion, hierarchy, and ineligibility.
Members of the Süryani Kadim, or Syriac Orthodox, community in Turkey estimate their numbers to be around 20,000. The Syriac Orthodox community in Istanbul – especially the board of the Syriac Orthodox Foundation – has provided humanitarian aid since the beginning of the Syrian refugee crisis. Arab Süryanis receive housing and aid as they wait to leave Turkey, but despite a shared narrative of a historical homeland and religious rites, their bodies remain physically separate and unable to gain entry into the spatial field of citizenship.

Building on Secor’s interpretation of de Certeau, I take the idea of citizenship in Turkey as a spatial strategy and how the Turkish Süryanis choice of bureaucratic structures to run its community’s cultural, philanthropic, and religious affairs situates its community members within that field as the basis for my understanding the public absences of Arab Süryanı within the shared community.

The Turkish government does not officially recognize the Süryani as a minority group under the Lausanne Treaty, which forms the legal basis for Turkey’s protected minority status. The lack of recognition means a retraction of state oversight. Thus for the Süryani board to make its demands intelligible to the state, it chooses to do so through structures emulating state bureaucracies.

When Turkish Süryanis use strategies of citizenship to assert their rights within Turkey, Arab Süryanis, whose identities fall outside the state’s assemblage, see their space in the shared religious community occluded. Arab migrants and refugees are not erased by the board’s activities, but they are unable to enter the field of citizenship that the board mediates its demands through. In other words, Turkish Süryanis forms of resistance in self identity-making mean a lack of intelligibility when it comes to Arab Süryanis living in Turkey.

However, a retraction of the state toward the Süryani community vis-à-vis its relationship to other minorities is not an absence of the state. Though the Süryani community participates in creating the social field that obscures Arab Süryanı bodies, that field exists as it has been circumscribed onto the physical space of the city. Moreover, the community and its relationships to commerce, politics and each other are themselves product of state action and successive governments’ policies.

Here we must, too, consider the role that the Turkish state itself plays in creating the physical space where the separation of Arab Süryanis among a tightly connected group becomes possible. Lefebvre’s right to the city is mediated through the near constant development of Istanbul, where Arab Süryanis prefer to stay before leaving Turkey all together. The city’s widening gaps between
neighborhoods and twisting connections of metro lines, and the fees to transverse the city mean less opportunity for migrants and refugees among the Süryani to move through the city and participate in community events. It is upon the state-led city’s geography that the field of citizenship is circumscribed and Arab Süryani bodies become less present.
Title: Where journalists don't go anymore, information still circulates. Precarity, local press and hyperlocal pure players

Session Type: Individual submission

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Abstract: Topic area
n°7 : Theorizing Alternative, Community and Citizen Media
or n°5 : Community and Alternative Journalism: Contexts and Characteristics

(PRESENTATION IN ENGLISH)

« What if […] precarity is the condition of our time […]? A partir de cette belle proposition d’Anna Lowenhaupt Tsing » (2015 : 20), nous pensons qu’il est possible de décrire certains déserts d’informations (« news deserts » (Friedland et. al., 2012 : 43)) comme issus des ruines du capitalisme (capitalist ruins (2015, op. cit.)). A l’instar des paysages dévastés des forêts postindustrielles d’Oregon, il existe des zones rurales ou semi-rurales où les journaux traditionnels ne vont plus, parce que ces espaces ne sont plus rentables pour eux. Pour autant, les pins tordus des friches abritent des associations et des vies nouvelles ; pour autant, la circulation des informations reprend là où les journalistes ne vont plus. Nous proposons, dans cette communication, de décrire qui se tisse au sein de ces nouvelles scissions de la vie des territoires : un « élan vital » (James, 1897) au sein de domaines mortifères, un nouveau « nous », fragile et inventif. Un monde commun (Latour, 2012), sans journaliste et sans média mainstream.

En nous appuyant sur les outils de la sociologie interactionniste des mondes sociaux (Becker, 1982 ; Strauss, 1992), l’actor network theory (Latour, 2006, 2012) et, sa cousine, la sociologie de la médiation (Hennion, 1992), nous souhaiterions repeupler les espaces déserts par les journaux avec l’ensemble des médiations qui les re-composent. Grâce aux observations que nous menons actuellement auprès de quatre pure players d’informations hyperlocales (hyperlocals (Van Kerkhoven et Bakker, 2015)) situés en Bretagne (France), grâce à des entretiens menés aussi auprès de journalistes et cadres de journaux qui avaient l’habitude de couvrir ces espaces jusqu’à il y a peu,
enfin en interrogeant des acteurs des territoires concernés (élus, associatifs, éducateurs etc.), nous sommes en mesure d’observer des conditions nouvelles de circulation et de rayonnement des informations dans les territoires.

A ce moment de notre enquête, ce que nous pure players nous enseignent, c’est que presse locale ou pas, l’information circule. Car des acteurs – nos blogueurs n’en sont qu’un exemple – occupent des interstices (Stengers, 2004), par goût de ce qu’ils font, ou de ce qui semble être à faire dans ces « espaces potentiels », dans ces « environnements ambigus » (Emmanuel Belin, 1999 : 250). Disons, avec Antoine Hennion qu’ils inventent un chemin vers des mondes pluriels, fragiles, « où se fait jour un lien secret entre ces surcroîts d’existence et nos fêlures » (Hennion, 2015).

Nous sommes convaincus que nos travaux pourraient intéresser les thèmes 5 ou 7 de votre section « Community Communication and Alternative Media focus areas ». 
Id: 19129

Title: La representación social y cultural de la víctima por desplazamiento forzado

Session Type: Individual submission

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Abstract: La violencia en Colombia ha sido expuesta por el cine nacional en numerosos filmes entre ficción y documental que han relatado hasta la actualidad distintas perspectivas, momentos y evolución del conflicto, como se expuso en el estudio The cinematographic depiction of the displaced population (Gasca, 2017). En esta investigación se señaló que estas películas son valiosas porque presentan un panorama del fenómeno de la violencia, pero son puntos de vista comerciales e intelectuales motivados, entre otros, por intereses artísticos, informativos, etnográficos, e incluso, porque simpatizan con la población afectada. Aún así y a pesar de las buenas intenciones estos filmes no han sido producidos por las víctimas y ellas no han expuesto directamente su situación. No obstante, hoy la tecnología ha democratizado el uso de los medios y muchas víctimas por la violencia la han aprovechado para comenzar a relatar sus historias. Ejemplo de ello tenemos el Festival de cine de víctimas del conflicto Fic-Vic que en su primera versión (2017) contó con una muestra de 26 cortometrajes realizados en su mayoría por víctimas de la violencia. Por otro lado, hay jóvenes como Andrés Cardona quien desde su condición de víctima por la violencia y el desplazamiento forzado emplea la fotografía y el video para retratar y hacer visible el drama de otros como él. En estos dos breves ejemplos tenemos dos tipos de representaciones. Por un lado tenemos la social en tanto el sujeto expresa e intenta comprender los objetos que impactan su cotidianidad y trata de dar respuesta a su situación desde su sentido común, como diría Moscovici (1979). O como apunta Banchs (1986), las representaciones sociales son “aquellos conocimientos que se elaboran colectivamente en la comunidad cara a cara y que versan sobre un objeto significativo dentro de un colectivo” (p. 36). Por otro lado está la representación cultural en tanto un sujeto sensible intenta representar y comprender su mundo desde el arte. En consecuencia, esta ponencia pretende desde el concepto de Representación Social exponer un diseño metodológico a partir del cual se espera comprender la manera en que la víctima por la violencia representa y comunica los objetos sociales desde la fotografía y el vídeo, tal es el caso del citado Andrés
Cardona, y de esta manera deducir cómo desde su subjetividad también expresa los objetos sociales (violencia y desplazamiento forzado) que impactan a su comunidad.
Title: Procesos, prácticas y actores de comunicación alternativa digital en el contexto mexicano

Session Type: Individual submission

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Abstract: Los debates respecto a la comunicación alternativa tienen más de cinco décadas en el contexto de América Latina. La búsqueda de una comunicación con una perspectiva social, independiente de los poderes políticos y económicos, así como su aplicación con fines de democratizar el ámbito de los medios de comunicación cuentan con una vasta trayectoria de abordajes y reflexiones desde esta región del mundo.

En la actual era digital, en un contexto de uso intensivo de las tecnologías digitales en múltiples sectores de la economía, política, educación, socialización y entretenimiento, el desarrollo de redes de comunicación e información ubicua, multinivel y multi-formato a nivel global han cambiado sustancialmente el panorama de los medios de comunicación. No obstante, lo que continúa vigente es la expectativa de su aplicación con fines de democratización, ya que el derecho humano a la participación libre y democrática en los medios continúa siendo una aspiración sin alcanzar.

En este trabajo se presentan los hallazgos de la tesis de doctorado "La comunicación alternativa en la era digital. Procesos, prácticas y actores en el contexto de los jóvenes mexicanos". De manera específica se identifican las características de la producción, organización y gestión de la comunicación alternativa entre seis casos de estudio del contexto mexicano: Las EnREDadas; Hij@s de la tierra; Somos el Medio; las abejas de Acteal; Radio Zapote y RompeViento. Cada uno de ellos está integrado por jóvenes de contextos diferentes y con ámbitos de intereses muy diversos. La metodología empleada fue de corte cualitativo y se emplearon tres instrumentos de recolección de información: 1) análisis de contenido cualitativo; 2) entrevistas semi-estructuradas en profundidad y 3) la observación participante interna y externa.

A través de un análisis por categorías, los principales hallazgos que plantea este trabajo giran en torno a la redefinición de algunas de las categorías básicas de la comunicación alternativa, a partir de su ejercicio en los entornos digitales: la interacción, participación, comunicación horizontal, mensaje contrahegemónico y praxis de transformación social. Asimismo, se presenta una reinterpretación del fenómeno desde tres niveles de organización de estos grupos de comunicación alternativa digital, que fueron identificados en el trabajo empírico: los grupos desestructurados, estables y consolidados. En su conjunto, esta aportación permite ver los cambios y continuidades del ejercicio de los medios de comunicación alternativa en un contexto de múltiples incertidumbres en los entornos digitales.
Id: 19255

Title: Comunicación desde los espacios vitales el rol de la naturaleza en la comunicación de los pueblos indígenas

Session Type: Individual submission

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Abstract: A partir de la tesis doctoral Prácticas de comunicación y pueblos indígenas en Colombia, mediaciones de desarrollo y la cultura en la Amazonia colombiana, se presenta una parte de los resultados a la pregunta ¿qué es la comunicación propia para los pueblos indígenas? El análisis que aquí se presenta tiene su énfasis en la relación que los indígenas construyen con la naturaleza desde una biovisión. Estos resultados son producto de un ejercicio de análisis documental de la propuesta de política pública construida por los pueblos indígenas en Colombia, que representa un nivel macro y la etnografía (entre 2012 y 2016) tanto del proceso de construcción de dicha política como de la vida cotidiana del resguardado Ticoya, que acoge en su territorio de selva indígenas de las etnias ticuna, cocama y yagua.

En consonancia con una mirada sobre la sostenibilidad desde el sur y las epistemologías no occidentales este análisis toma como marco de referencia teórica el persecutivismo amerindio (Viveiros de Castro) y la visión animista de la relación entre lo humano y lo no humano (Descola) para dar cuenta sobre la centralidad y la importancia de la naturaleza para los pueblos ancestrales en sus prácticas de comunicación desde dos roles. Por un lado, como sujeto de interacción correspondiente a prácticas comunicativas generadas entorno y desde los espacios vitales como el río, la chagra, la selva y la relación con las plantas medicinales. Y por otro lado, como referente de representaciones fundamentales dentro sus cosmogonías (mito fundacionales, clanes, etc). La comprensión de de esta centralidad de la naturaleza o biovisión en la comunicación de los pueblos indígenas inspira ideas para pensar la actual crisis civilizatoria ambiental que enfrentamos en nuestro planeta.
Id: 19326

Title: Política Pública de Comunicación Indígena en Colombia: Repensar la Comunicación como Alternativa para la Transformación Social

Session Type: Individual submission

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Abstract: En Colombia no existe una política pública de comunicación, menos para los pueblos indígenas. Lo que sí existe, son grandes medios de comunicación masiva al servicio de la hegemonía política y económica, legitimadores de segregación social, la exclusión y la discriminación, pues no expresan y promueven la diversidad cultural, sino que tienden a la homogenización cultural.

Esa discriminación ha puesto en alto riesgo la pervivencia de los pueblos originarios, puesto que el indígena en el discurso e imagen de los medios de comunicación está ausente y si los “nombran” son catalogados en la función de una imagen de omisión, exclusión, folklor, victimización y arcaización. El estigma de lo indígena en los medios y las instituciones del Estado colombiano ha sido tan fuerte, que han creado en el imaginario social del país, la función criminal, es decir, el indígena como sinónimo de peligro para la sociedad, el desarrollo económico y para la seguridad nacional (Matute, 2001)

Partiendo de estas preocupaciones, y bajo el amparo de los fundamentos constitucionales que reconocen el principio de la diversidad étnica, el derecho a la igualdad, la inclusión y no discriminación, y el derecho a la libertad de expresión (De Colombia, 1991). Los pueblos indígenas y sus organizaciones, desde hace 15 años, están exigiendo al Estado colombiano el derecho y el respeto de la comunicación ancestral como principios de vida, fundamentada en sus propias cosmovisiones, expresiones culturales, ancestrales y constitucionales.

Organizaciones indígenas como el CRIC y la ONIC, viene trabajando una propuesta de política pública de comunicación indígena, cuyo documento se formuló y concertó entre las 5 organizaciones nacionales que representan a 102 pueblos originarios existente en Colombia. La iniciativa recoge los fundamentos profundos de los conceptos y prácticas de la comunicación, el territorio, el pensamiento, la cosmovisión, la apreciación de lo sagrado y lo profano, el espíritu comunitario y pacífico de los pueblos originarios, quienes siguen a la espera de que el gobierno colombiano se comprometa de manera inmediata en la implementación de esta exigencia colectiva.

Palabras claves
Comunicación propia, política pública, autodeterminación, libertad de expresión, transformación social, ley de origen, planes de vida, buen vivir
Title: Street papers: Fostering the voices of the voiceless and the invisible

Session Type: Individual submission

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Abstract: The street press concerns a special type of (alternative) media, involving homeless and poor people in their circulation and content production. While their content, form and operation models vary, street papers are known for their focus on the coverage of issues of homelessness, poverty and social inequality, often from the perspective, and through the voice, of the people who personally experience their outcomes: the homeless, the unemployed, the socially excluded (Howley 2005; Harter et al. 2004, Torck 2001). This paper, examining through qualitative analysis street papers in Greece and in Sweden, and building on the work of scholars on alternative and community media (Atton 2001, Howley 2010, Bailey et al. 2007, Carpentier & Doudaki 2014), will investigate how these outlets create spaces of inclusion for largely voiceless and invisible social groups, but also whether certain conditions and practices limit this potential.