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# **Engagement and struggles for the commons in Latin America: The discourses of popular organizations Via Campesina and ALBA from Social Movements**

## **Authors**

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## **Abstract**

This paper presents the results of a research project methodologically organized into two bases articulated through theory and praxis. The first consists of a theoretical dialectic research on the concept of engagement and its implications toward engendering hegemony. The second basis, which is this paper's main focus and is articulated to the former, involves empirical, exploratory research and critical discourse analysis of the popular organization Via Campesina and the ALBA of social movements' international networks, aiming at identifying similarities, differences, goals, and ways of understanding and articulating the commons.

One among the theoretical axes employed in order to understand community, popular, and alternative communication practices involves the debates on the concepts of hegemony and counter-hegemony. Based in the centrality of class struggles in Gramscian thought, hegemony presupposes counter-hegemony, for there always is a dispute for "hegemonies", that involves antagonistic classes' guidelines and projects (Gramsci 1999: 103). I have questioned what I consider the banalization of the concept of hegemony (Bastos, 2021), that is related to the traditional belief that communicational practices developed within social movements are counter-hegemonic, as though it was these practices' immanent character and not a process that is permanently pervaded and conditioned by class struggles and historical agency (Bastos 2022).

Drawing from the theoretical formulations proposed by Raymond Williams (1979) in order to reflect on the historical processes of both hegemonic and counter-hegemonic formations through cultural practices, the category of the commons can be understood as an emergent cultural practice, as structure of sentiment with potential to constitute itself as counter-hegemonic practice, as project of popular hegemony (Bastos, 2022). The commons have emerged over the last thirty years as crucial claim and concept of many political struggles and theoretical proposals for social emancipation (Fini, 2017). For Dardot and Laval (2017), claiming the commons is crucial as an alternative to neoliberalism, to propel movements of anti-capitalist struggle. For the authors, Latin America is the place where different sorts of popular struggles against neoliberalism emerge since the beginning of the century due to the continent's early subjection to the International Monetary Fund's (IMF) neoliberal policies differently from other regions.

Therefore, I have categorized and proposed four levels or subcategories of the commons, including the disputes for hegemony: the natural commons, the knowledge commons, the cultural commons, and the political commons (Bastos 2022). Based upon exploratory research on the construction of the commons within the networks of international social movements fighting

neoliberalism, particularly Via Campesina and ALBA (Bolivarian Alliance for the Peoples of Our America) of social movements, I have observed the emergence of debates on the commons mainly focused on environmental issues, especially through agroecology, peasant culture, and native peoples in opposition to exploitation and expropriation processes perpetrated by the agribusiness in global scale.

Via Campesina is a movement that coordinates peasant organizations of small and medium farmers, agricultural workers, rural women, and indigenous and black communities from Asia, Africa, America, and Europe, united by the intimate bond with earth (Desmarais 2013). One of Via Campesina's main policies is defending food sovereignty. Shortly, it is possible to define food sovereignty as the right of people to decide over their own agricultural and food policy (Bastos 2021). The social movements articulation at na ALBA is a proposal of anti-imperialist, anti-neoliberal, and anti-patriarchal continental, promoted by organized grassroots movements capable of popular mobilization, which fight for equality, freedom, and an authentic emancipation of Latin America. In Brasil, the Landless Workers' Movement (MST) makes part of both entities.

Methodologically, the study is mainly structured through critical theory, in dialogue with critical cultural studies. It produces a bibliographic research and employs the dialectic-materialist method. In the empirical section, it was produced an exploratory research on the organizations employing the critical discourse analysis method (Fairclough 2001) based in texts available at the entities' digital platforms (websites and social media) in order to understand their fight strategies and articulations around the commons. Fairclough's (2001) critical discourse analysis is consistent with the purpose of understanding the relationships between engagement, media, hegemony, mediatization, and platformization. The author proposes a three-dimensional discourse analysis including text, discursive practice, and social practice. For Sodr  (2014: 259), in its radical understanding, the issue of communication is the "action of articulating the commons through the existential mobilization of differences" (translated by the author). If discourse is understood as communication, it will be primarily discursive, that is, in its extralinguistic dimension as well, where social and affective circumstances command the communicative act.

### **Key Words**

Via Campesina; Alba of social movements; engagement; disputes for hegemony.

# Radio Commercial Ukraine Podcasts: an inclusion channel to welcome and support war refugees in Portugal

## Authors

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## Abstract

In the early hours of February 24<sup>th</sup>, 2022, Russia launched a military offensive on Ukraine, starting a war in Eastern Europe. Vladimir Putin's government invaded cities in the south and eastern Ukraine, an offensive which reinforced a Ukrainian refugee's gigantic migratory flow to the neighboring countries but also to distant European countries like Portugal.

In times of war, radio always assumed a fundamental role either as an instrument for propaganda, or as a vehicle of information, dissemination, and humanitarian support. With most Ukrainian radios facing transmission difficulties, stations from other countries began to mobilize to assume itself as a news poll: web portuguese *Rádio Comercial Ukraine* was, and still is, an example.

It started its programmes on March 16 in an online format to fulfil a double challenge: on the one hand, to be a useful information source, with news, interviews and music (essentially Ukrainian and Portuguese); on the other hand, to work as a bridge between the hundreds of refugees arriving to Portugal and the organizations that could help them, namely the Refugee Support Platform (PAR) of the Jesuit Refugee Service (JRS), the Migrations High Commissioner, the Ukrainian Association, and its Embassy.

In addition to the online broadcast, which can be accessed through the website or at *Rádio Comercial's* app, one can also listen to its four podcasts: Portuguese language classes for Ukrainians, legal and psychological support, as well as interviews carried out by its main voices - Viktoriya Starchenko and Marcos Fernandes - who talk in a daily basis with professionals or institution's representatives that are helping those fleeing war. This interview section has also welcomed Ukrainian artists, media professionals from Kiev, Ukrainians living in Portugal, who talk about their integration process in Portugal, or companies which have created job exchanges for refugees and disclose here their forms of support.

The present investigation contemplates the mapping of the podcast's initial three months, and its content analysis, trying to answer to the following research questions:

- a) What are the most recurring contents of *Rádio Comercial Ukraine's* Podcasts?
- b) What is their main goal? An informative or political one, or a humanitarian/community one, hence constituting an example of what can be regarded as more human in the digital world?

For this purpose, audition, and analysis of the podcasts from March 16<sup>th</sup> to June 20<sup>th</sup>, 2022, were carried out, and semi-structured interviews with the main actors of this initiative conducted –

namely with the CEO of *Media Capital Rádio* CEO, the news *Radio Comercial* Director (and *Rádio Comercial Ukraine* Editor) and the main presenters of this new digital channel.

**Key Words**

podcast, radio, war, Ukraine, refugees, community, communication, radio comercial, Portugal



# **Information, participation, mobilisation, and conservation: characteristics and purposes of Girona's neighbourhood press**

## **Authors**

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## **Abstract**

Citizens' media are key to addressing planetary challenges via citizenship empowerment and collective action, fostering participation both locally and globally (Stephansen & Treré, 2020). Despite their relevant role, not just in the immediate future, but historically, there are still many gaps in citizens' media history, which appears fragmented, despite its length and complexity, as happens for any kind of alternative media (Atton & Hamilton, 2008; Sáez, 2009).

This communication deals with an almost unstudied object in media historiography in the region of Catalonia (Spain): neighbourhood press. Emerging in the final years of the Francoist dictatorship (1939-1975) and the transition to democracy, these magazines were an important element in the neighbourhood movement during that period. Only two exhaustive studies have been published on the topic, focusing on Barcelona (López, 1994; Maristany & Musons, 2002), while the rest of the Catalan neighbourhood press remains unknown.

The objective of the present research is to study the history of the neighbourhood press in Girona, the capital city of Catalonia's northern region, by examining its characteristics and purposes since its appearance, in the early eighties, up to today. The study is both quantitative and qualitative and combines three research methods. Firstly, descriptive hemerographic analysis allows for a systematic and detailed account of each of the 20 magazines that form the universe of the investigation. Then, content analysis of editorials is used to detect and classify the main issues addressed by neighbourhood press and to identify the roles they attributed to themselves. Finally, we carried out 15 semi-structured interviews with people involved in these periodicals, as a way to delve into their internal processes of conception, production, and distribution.

The results highlight four main, interrelated purposes of Girona's neighbourhood press throughout decades. As news media, its mission is to inform about local matters, often so local that professional media fail to address them; as a participative tool, these periodicals are open to neighbours to engage in their production; this participation can lead to mobilisation since these magazines act as a mouthpiece for the neighbourhood and call to political action to achieve betterments; finally, as media rooted in specific geographical communities, they keep record of relevant events and transmit their neighbourhood's history and idiosyncrasy.

## **Key Words**

Citizens media, local press, Catalonia, neighbourhoods, grassroots media

# **Local Climate Voices: Community Media and Community Participation in Climate Policies in the Brazilian, Colombian, and Ecuadorean Amazon**

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## **Abstract**

This presentation will share the research component (preliminary research, instruments, research design) of a multi-year partnership (2023-2025) between WACC and eighteen (18) community radio stations in the Amazon regions of Brazil (6), Ecuador (6), and Colombia (6) working to advance climate justice in their local contexts.

Drawing on the concepts of communication rights and climate justice, this partnership seeks to strengthen community communication processes through capacity building and advocacy so that some of the communities most affected by the effects of climate change in the Amazon have the communication resources to inform their communities, promote local and indigenous ecological knowledge, create dialogue platforms between community members and climate policy makers, and help to resolve local environmental conflicts.

This capacity building and advocacy work will be complemented by a community-centred research component that will explore the ways in which media production and civic engagement practices within community radio networks can help to advance climate justice in policy-making processes. Research will draw on discourse analysis, critical media ethnography, and participatory action research to understand how community media can enable the participation of communities affected by climate change to take part in policy-making processes, organize for change, and contribute to the emergence of citizenship practices that promote environmental protection. Findings are expected to be used by community members to enhance their work at the local level as well to advocate for communication rights as key to advance locally led solutions to climate change. As this partnership is in its early stages, this presentation will be an opportunity to receive feedback from other researchers and activists to strengthen the research design of this initiative.

Unfortunately, the extractivist economic model driving the climate crisis is expected to intensify because of the transition to greener sources of energy, particularly as demand for minerals such as lithium and copper explodes (El Pais 2022). In this context, grassroots actors all over the world, many of them hailing from Indigenous or Afro-descendent communities, are mobilizing to protect vital natural resources such as rivers and forests. Existing research has shown that media and communication is at the heart of those mobilization efforts as many grassroots groups have “taken media into their own hands develop their own narratives” through community media and have employed social media for political organizing and disseminating information (Roosvall and Tegelberg 2018).

This makes communication rights a critical dimension of the struggle for climate justice. Unless the people leading the fight against the climate crisis on the ground, such as Indigenous people and other vulnerable communities, are able to have their stories heard and seen by the broader public, and unless they have the necessary communication tools and skills to organize, it will be very difficult to generate the political will at the national and international level that will result in swift action to tackle this crisis. In this context, this kind of research is necessary to provide evidence about the often ignored connection between communication rights and climate justice.

**Key Words**

communication rights; climate justice; community radio; Amazon; participation; localization; extractivism

# **Role of Community Radio to Increase Agricultural Production**

## **Authors**

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## **Abstract**

Nepal is an agricultural country with 76% of population involved in farming and 28% of land is used for agriculture. However, owing to the lack of agricultural awareness, a large number of youth are fleeing from agriculture profession to trade or other employments. Dhading, a neighboring district of the Kathmandu valley, has been popular for the vegetable production for decades, and it has been exporting 25% of the Kathmandu valley's total vegetable consumption. There are seven community radios in the district that promote agricultural issues through various radio programs to foster awareness and motivation to farming with modern technology. Additionally, other commercial local radio stations also produce at least two hours of radio program everyday related to farmers and farming in the district.

In this research paper, I would like to argue that community radios in Dhading are an effective medium to promote agricultural awareness and motivate young generation in agro-farming with modern approaches. The research will specifically focus on whether the radio programs on farmers and farming have helped in making farmers aware of new farming skills and motivating local youths to farming.

This study will employ qualitative case study approach with three distinct data collection methods: five focus group discussion (FGD) with seven to nine persons on each group, 10-15 key informant interviews (KII) of 45 minutes to one hour in length, and three to five field observations to compare and evaluate the claims by participants of FGDs and KII. According to Yin (2009), three distinct data collection methods will increase the accuracy and reliability of the research data. All the focus group participants will be local farmers, and they will be asked questions related to their awareness about the new technology skills and farming approaches. After the FGDs, the researcher will visit the fields to verify the claims by FGD participants and the actual farming situation in the field. After analyzing the data of FGDs and field observation, key issues will be identified and based on that the potential KII

participants will be selected. KII will be a mix group comprising radio program producers, community leaders in villages, and government officials in the district responsible for agriculture development.

The following questions will guide the FGDs and the KII: Are the farmers aware of local radio programs about agriculture farming? Are the programs helpful in learning new information and skills to support their farming? Is there any noticeable difference in farming productions before and after radio programs? Are the second generation of farmers have demonstrable interests in farming? Is there any relation between their interests and radio programs? How sort of radio programs can be more effective in promoting farming awareness?

The findings of the study will be analyzed by using grounded theory approach (Strauss and Corbin, 1990), in which open coding, axial coding and selective coding process will help systematically analyzing the data of the three methods. The outcome of the study will be helpful in assessing the effectiveness of radio programs in in facilitating farmers' concerns.

**Key Words**

Media

# **Vernacular Radio and the Practice of Resistance: Community Radio as a Cultural Tool to Engage on Health and Social Identities among Marginalized Communities in Ghana-CCAM/ESN Joint Session**

## **Authors**

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Prof. Elisa Govender - University of KwaZulu-Natal

## **Abstract**

Vernacular Radio and the Practice of Resistance: Community Radio as a Cultural Tool to Engage on Hea

This article explores how local values and social identities can be integrated into Ghana's formal COVID-19 public health communication interventions using community radio. The mainstream global COVID-19 health communication approaches instituted by the neoliberal forces hinge on information dissemination targeting individual behavioral change to halt the spread of the virus. Consequently, pandemic responses in many Global South countries have overtly and subtly reinforced the politics of exclusion and erasure by creating an environment where foreign languages, values and identities of individualism inherited from their colonial past dominate and reject Indigenous systems. Community radio, a counter-hegemonic platform, offers space to introduce marginalized voices into COVID-19 public discourses to foster local culture and cater for specific interests, opinions and beliefs. Radio Peace, a community radio station located at Winneba, about 80 Km east of Cape Coast, the capital of Ghana's Central Region, and its catchment districts, serves as a single case study for this article. The study adopted a qualitative approach using focus group discussions, in-depth interviews, and reflexive thematic analysis. Purposive sampling was employed to select participants from the Effutu Municipal, Awutu Senya West, and Gomoa West Districts, Central Region, Ghana. Data was collected through eight (8) focus group discussions. Four of the group discussion sessions comprised exclusively of members of the official social club of Radio Peace, *Hyewbo kuw*. The other four group discussion session panels were made up of non-members only, who were also Radio Peace's listeners. Seven (7) in-depth interviews (IDIs) were conducted. The IDI participants included one (1) community health volunteer and six (6) staff members of Radio Peace: a station manager, resident health volunteer, producer, presenter and two (2) community reporters. Overall, 68 participants were involved in this study. The ten-step participatory planning and action model to involve the community in the social change process is employed as the theoretical framework for this article. The study found that Radio Peace's COVID-19 communication intervention is participatory due to the involvement of listeners in its programming. Also, local narratives and values were considered in designing locally relevant COVID-19 interventions through the audience's access to the station's activities. We suggest that dominant narratives about the COVID-19 pandemic be adapted to local realities

by recognizing marginalized voices through listener involvement and access to local community radio stations.

**Key Words**

Community radio, COVID-19, Health communication, Ghana, resistance.

# “Clumsy Endeavor”: Understanding the Interpretive Community of Chinese University Media

## Authors

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## Abstract

*Background.* In the dual context of decentralization and party-controlled media, Chinese university media increasingly goes beyond campus (community). Due to its sociality and publicity, it has become a representative example of global community media (Mason, B., et al., 2016). At a micro level, the development of this particular community media should be related to the courageous expression of members in dilemma and their cohesive power. Therefore, how campus media cohesion is possible has become the core question of this research.

*Method.* This research conducts in-depth interviews with 16 core members of the Chinese university media interpretive community in a phenomenological “three-round model” (Seidman, 2006), covering student leaders, mentors, and regional alliance leaders. The study draws on research about occupational career narratives (Liu, 2016) and interpretive community (Zelizer, 1993) to focus on the practice and emotional experiences of interviewees.

*Results.* The research finds that in terms of the news work, consensus on journalistic idealism and resistance to external pressures contribute to cohesion; concerning the news platform, the platform functions as a family, in which the mechanism of “the old leading the new” run through, while key individuals also play an important role; as of the news product, shared pride in product highlights and concerted efforts in the process contribute to cohesive power; finally, in the case of inter-community bonding, differentiation, role models and collective empathy form the main narrative framework.

*Conclusion & discussion.* The research attempts to understand the clumsy endeavor of the interpretive community in university media from the perspective of journalistic practice. The effort made by university media members amid both idealism and structural constraints constitutes the collective resonance and cohesion among them.

## Key Words

Chinese University media, community media, interpretive community, quasi-occupational career narrative



# Manufacturing digital anger: exploring discursive construction of cancel culture online in India

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## Abstract

In 2020, Indian Jewellery brand Tanishq removed its advertisement showing interfaith marriage. The company faced severe backlash online by right-wing nationalists who accused the brand of promoting 'Love Jihad' (a conspiracy theory that accuses Muslim men of marrying Hindu women for religious conversion). In 2021, Munawar Faruqi, comedian, was jailed for a joke he did not crack. He was accused of *preparing* a joke that *might* have disregarded the religious sentiments of the majority – Hindu – community. Following his arrest, several organisers cancelled his shows fearing online and offline repercussions. In 2022, Mohammed Zubair, co-founder of Alt News (fact checking website) was arrested for tweeting a scene from a Bollywood comedy film on the charges of insulting the religious sentiments of an anonymous twitter user. Zubair was in jail for nearly a month till a court granted him bail and rejected the government's request to prohibit him from tweeting, including, fact checking.

While these instances occurred with different stakeholders, what is common in their case is 'cancel culture' *in action* in the world's largest democracy – India. India's current ruling dispensation identifies itself with a type of ethno-religious majoritarianism - Hindu nationalism - and considers minorities, especially Muslims as the 'Others'. With a digital army of 'internet Hindus', it sustains the 'otherisation' of minorities through social and economic boycott trends on social media platforms, especially, Twitter. Therefore, this study proposes to consider Alt News' Zubair arrest a case study and investigate related twitter trends for examining how cancel culture is organised both online and offline. Zubair's case is extremely important as it rests at the intersections of fact-check, Islamophobia, troll army and their complex relationship with a political eco-system that reinforces cancel culture. The central purpose of this study is to find out the discursive nature of cancel calls through hashtag #ArrestZubair on Twitter and their relationship with the prevalent right-wing nationalist politics in India. For the same, the study would employ a close reading and critical discourse analysis and expects to gain novel insights into the underexplored phenomenon of cancel culture in India.

## Key Words

cancel, data, democracy, digital, fact-checking, India, internet, Islam, trolling, Twitter

# Writing the 'Now': A Computer-Aided Analysis of Chinese Rural Migrant Workers' Literacy Practice Online

## Authors

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## Abstract

### Backgrounds

The grand flow of rural-to-urban migrant workers since the 1980s in China creates a critical research field for sociology, communication, and literature studies. However, these people are generally regarded as the “represented” object in mass media and an “imagined” marginal population in urbanizing China rather than active presenters or literate media users. Their self-presentation on the Internet is also receiving less attention in the complex discourse field of social media. But at the same time, in the Baidu Migrant Worker Bar, an online community with nearly 550,000 followers, posts like “*Ways to Make Money*” and “*My Experience at Foxconn Plant in Shenzhen*” are constantly being generated, providing a unique entry point to the communication practice of China’s rural migrant workers.

### Methods

This study, focusing on the posts in Baidu Migrant Worker Bar during 2018-2022, aims to identify their textual themes, conceptual structures, and diachronic changes. As a demonstration of literary practice, these posts are tightly related to certain discourses and inter-embedded with people’s “identity kits” (Gee, 2004). Therefore, the study adopts Fairclough's three-dimensional model of Critical Discourse Analysis (CDA) as the analytical framework and utilizes computational communication methods including word frequency analysis and social network analysis to approach the materials from the dimensions of text, discourse practice, and social practice (Fairclough, 1993, 1998) respectively. A total of 8355 posts as well as 28702 comments on the hottest post have been extracted through web crawling and systematic sampling.

### Findings

The study finds that “**now**” constitute the keynote of the literacy practice in the community. Instead of pursuing stable social relationships or promising personal development, the users’ expression of the “present” constructs a flowing space of meaning that is largely disconnected from the linear sense of time. However, the urban-rural disparity discourse, the job-oriented discourse, and the entrepreneurship discourse utilized in the writing all show that the writing of “now” has little real concern for the present. It lies in the heart of a paradox that is filled with the eagerness to change life but ultimately returns to a self-imposed inability to make changes. This is also shown in the social practice dimension. Focusing on the changes in the communication

practice, the study finds that the users are increasingly inclined to identify themselves as “factory employees” rather than “migrant workers”. But the individual narrative, emphasizing daily survival and present life, has actually not changed.

### **Conclusion and Discussion**

Aware of the reality but unwilling to settle down, hoping to escape the status quo but not knowing where the future lies, the literacy practice in the Baidu Migrant Worker Post Bar depicts a tricky "displacement of the present" (Xiang, 2014) under the unchanging theme of “now”. It’s true that the users are not equal to the migrant workers in China. But facing the basic question of "what are they talking about", it is precisely the complex reference of “they”, the changing practice of “talk” and the multidimensional connotation of “what” that make the research meaningful.

### **Key Words**

Migrant Worker, Online Community, Literacy Practice, Critical Discourse Analysis

# Countering the global and consolidating the local: The case of Radio Dhimsa in Koraput, Odisha

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Prof. VASUKI BELAVADI - UNIVERSITY OF HYDERABAD

## Abstract

In this paper, we examine community radio as indigenous hyper-local media for enhancing Desia (indigenous) knowledge systems and communicative practices while countering global knowledge sources and practices. It is based on an ethnographic study of Radio Dhimsa, a Desia-language community radio station in the Koraput District of the eastern Indian state of Odisha. The research aims to understand the idea of indigenous epistemologies and how community radio can contribute to the consolidation of local knowledge systems, while addressing the politics of knowledge production and the need felt by the community to safeguard Desia communicative practices. The Desia community lives in a culturally, socially, and geographically disadvantaged area, which makes them vulnerable to the mainstreaming agendas and cultural hegemony of the majoritarian Odia community and identity in Odisha. Radio Dhimsa offers an alternative for the Desia community in Koraput to forge a greater sense of belonging and revitalize Desia knowledge systems by producing, disseminating and consuming content in the Desia language/dialect.

This paper draws on existing literature on the potential of community radio as a form of indigenous hyperlocal media to counter the mainstream practices of knowledge (Magallanes-Blanco, 2022). However, only a few studies have been conducted on how indigenous community radio engages with local and indigenous communities and their knowledge systems and communicative practices in the Global South (Jena & Belavadi, 2022). Given India's cultural and linguistic diversity, it is important to note that the majority of the community radios are located in remote rural areas, promoting, sustaining, and reproducing marginalized cultures, identities, and linguistic communities. By examining the ways in which indigenous community radio engages with local epistemologies and communicative practices while retaining cultural ingenuity, the study seeks to contribute to a critical understanding of indigenous radio.

This study draws from and builds on works such as extractive capitalism (Das & Padel, 2020), communication inequalities epistemicide and cognitive justice (Santos, 2014), and tribal epistemologies (Devy & Davis, 2021) to examine how an indigenous community radio station addresses questions related to the politics of knowledge. Additionally, the research examines the role indigenous language community radio plays in the preservation of local knowledge systems and communicative practices while counteracting the influence of global and mainstream knowledge and communication infrastructures.

Radio Dhimsa is the research site for this study about Desia culture, identity, knowledge sources, and communication practices, data that was gathered through a process of participatory engagement with and learning from the Desia community.

**Key Words**

Radio Dhimsa, Community Radio, Local Epistemology, Desia, Culture, Language, Identity

# Mujeres indígenas Kankuamas: actores claves en la defensa del territorio de la Sierra Nevada de Santa Marta, Colombia

## Authors

Prof. Monica Perez-Marin - Universidad Nacional de Colombia

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## Abstract

El presente artículo analiza el discurso que las mujeres indígenas Kankuamas de la Sierra Nevada de Santa Marta, Colombia, han utilizado para defender y posicionar su territorio en el llamado proceso de reetnización o “renacer kankuamo”, que comenzó a materializarse en 1994 por iniciativas de líderes de la comunidad y algunos académicos, con el ánimo de conservar su territorio, reivindicando su identidad indígena, política, étnica y cultural, en el contexto de la puesta en marcha de la Constitución Política de 1991. Las preguntas de investigación que orientaron nuestra investigación fueron: (PI 1) ¿Cuáles son las prácticas de comunicación y de acción utilizadas? (PI 2) ¿Cuáles son los núcleos discursivos empleados? (PI 3) ¿Cómo se conectan los discursos y las prácticas de la Ley de Origen y/o Derecho Mayor -de las comunidades indígenas \derecho profano- con los discursos y prácticas occidentales del derecho positivo? (PI 4) ¿Cómo han cambiado dichos discursos formales y reflejan cambios y fisuras en las prácticas utilizadas desde 1994 al momento actual? Debido a que nuestro caso de estudio, es el único evento registrado en Colombia, como un proceso de reetnización indígena exitoso, nos interesó analizar con especial detalle la relación discurso/práctica comunicativa. Para lograr nuestro propósito utilizamos el método de ACD (Fairclough, 1989, 1992, 2008, 2018), ya que este nos permite analizar las estrategias discursivas como parte de una onto-epistemología realista crítica y de una crítica normativa que explica las relaciones entre lenguaje y sociedad de un modo interconectado, es decir, dialéctico, prestando especial atención a las relaciones de poder y el contexto histórico en el cual emerge este movimiento social liderado por mujeres desde su origen. El periodo de tiempo analizado va desde 1994 al 2022. Como técnicas de recolección de la información se empleó la revisión documental de documentos oficiales del resguardo, notas periodísticas publicadas en medios de comunicación locales y/o regionales, en sitios web, y algunas de las producciones audiovisuales del colectivo de comunicación kankuamo. Con el ánimo de confirmar los hallazgos preliminares en esta etapa, se utilizó la técnica de entrevista semiestructurada con lideresas kankuamas, para validar los hallazgos encontrados. Desde el punto de vista teórico nuestra investigación se inscribe en las Epistemologías del Sur (Sousa Santos, 2011) y en Arturo Escobar (2018, 2020). Las conclusiones del estudio muestran que existe un discurso oficial y homogéneo para todos los públicos que ha sufrido pequeñas transformaciones en el periodo de tiempo analizado; sin embargo, las estrategias de comunicación y acción que se han utilizado cambian y se adaptan dependiendo del público al que se quiere llegar. El proyecto contó con la financiación del

Ministerio de Cultura, British Council, Asoarka -Asociación de Artesanas (os) indígenas Kankuamos-, Universidad Nacional de Colombia. Proyecto ganador de la “Beca de Reactivación” del Programa Territorios en Diálogo 2021”. Universidad Nacional de Colombia Sedes La Paz y Bogotá, Colombia y el Centro de Pensamiento en Comunicación y Ciudadanía de la misma Universidad.

**Key Words**

Kankuamas, Mujeres, Indígenas, Comunicación, ACD, Pluriverso, Epistemologías del Sur  
Discurso

# **Apropiación y creación de medios de comunicación entre personas con discapacidad visual, auditiva y motriz. Estudio de caso del sur de Tamaulipas.**

## **Authors**

Dr. Cesar Barcenas - Universidad Autónoma de Tamaulipas

Dr. María Consuelo Lemus - Universidad Autónoma de Tamaulipas

## **Abstract**

En México, históricamente el acceso a los contenidos audiovisuales no ha estado al alcance de las personas discapacitadas, por lo que se han desarrollado una serie de procesos de exclusión social. En este caso, la reducción o eliminación de barreras para establecer una comunicación inclusiva basada en el intercambio de información requiere de la aplicación de una comunicación inclusiva que integre cuatro elementos conceptuales: la comunicación, la discapacidad, las tecnologías adaptativas y el reconocimiento social. Por ello, en esta investigación se describen las características del uso y apropiación de medios de comunicación entre personas con discapacidad visual, auditiva y motriz, con el fin de visibilizar patrones de creación de medios de comunicación especializados para este grupo.

La perspectiva teórica adoptada por esta investigación parte de la noción de una alfabetización digital crítica, que plantea que los procesos de alfabetización y las habilidades digitales son indispensables en la práctica social. En este sentido, desde esta perspectiva se entiende a la apropiación, cómo una serie de habilidades digitales que se desarrollan a través de procesos que incluyen la selección y análisis de información, que en la práctica derivan en la construcción de sentidos y significados sociales y culturales.

Esta investigación utilizó un diseño cualitativo, no-experimental, transeccional, de corte exploratorio-descriptivo. En primer lugar, se efectuó una revisión de literatura en la que se encontraron escasas referencias que documentaran la experiencia de consumo audiovisual entre personas con discapacidad en México, así como un gran vacío en cuanto al desarrollo de medios de comunicación especializados para este grupo social. En segundo lugar, desde una metodología cualitativa se realizaron entrevistas estructuradas con preguntas abiertas, aplicadas cara a cara a personas con discapacidades sensoriales y de la comunicación, motrices, mentales o una combinación de las anteriores (múltiples). En este sentido, respondieron 93 personas mayores de edad, que de forma directa participaron contando sus experiencias, los cuales fueron entrevistados en el mes de mayo de 2022.

Los principales hallazgos en la región sur de Tamaulipas muestran que en la frecuencia de uso de plataformas digitales sobresale Whatsapp (usado frecuentemente y siempre por 7 de cada diez personas) y Facebook (usado frecuentemente y siempre por 5 de cada diez). Los videos constituyen la herramienta más propicia para aproximarse a este grupo con discapacidad ya que es



el formato preferido por hasta 7 de cada diez personas. Fuera de ello, los formatos de texto simple en las publicaciones, chats y mensajes son lo que sobresalen en las preferencias de consumo, hecho que resulta consistente al uso de las herramientas de accesibilidad que más emplean, las cuales son: subtítulos de video, productos de apoyo y configuraciones visuales como tipografía, tamaño y contraste de letras.

**Key Words**

Apropiación, Creación, Medios de Comunicación, Discapacidad, México, Tamaulipas

# **Creolized Media: An Examination of Local Cable Television in Jamaica as Hybrid Upstarts**

## **Authors**

Prof. Nickesia Gordon - Rochester Institute of Technology

## **Abstract**

Local cable television channels have mushroomed across Jamaica over the past 15 years, largely due to the gradual deregulation of the media industry in Jamaica since the mid-1980s. However, despite their ubiquity across the media landscape, the cultural as well as socio-political implications of these channels have received scant scholarly attention. This chapter explores the idea of local Jamaican cable channels as forms of creolized media that burgeoned from the dialectics of a plural society marked by colonialism, postcolonialism, and globalization. It also situates local cable channels in Jamaica as sites of resistance to the geopolitics of imported media content.

This theory is grounded in the work of scholars of the Caribbean, whose writings focus on idea of “creolization” (Glissant 1976, 1989, 2009; Brathwaite 1971; Hall 2003; Romberg 2002). Creolization emphasizes the intertextuality and hybridity of Caribbean social, cultural, and political expressions while simultaneously underscoring the subversiveness and generative potential of such creolized expressions.

## **Key Words**

Creolization, Local Cable TV, Caribbean, Alternative Media

# **Leading with Community Communication and Social Movement Media in the Classroom**

## **Authors**

Prof. Dorothy Kidd - University of San Francisco

## **Abstract**

This paper addresses one of the key question sets of the CAM Section- How do we integrate community communication in the Higher education curriculum? What do we learn from citizen & community media? especially in the current global capitalist communication regime and context? In my introduction I discuss the composition of the students and briefly review the US context and especially the challenges of working in the U.S. neoliberal university. I then report on lessons from my teaching experience and especially from two courses -- Alternative Media and Social Change Communication and Environmental Communications at a small liberal arts university in San Francisco, California.

Each course is founded on four pillars: 1. centering students experience; 2. developing critical intersectional and decolonial critiques of the representational practices and impact of the dominant corporate media; 3. community and social justice movement communications as best practices; and 4. Student-centered mediated knowledge building. Drawing on Freirean, feminist and critical media literacy pedagogies, the approach is student-centered, as I build on the media-making capacities and the social, cultural and political experiences and interests of the students in each course in designing the course content and texts, the assignments and the day-to-day exercises. The second pillar introduces students to political economy of communications from an autonomist Marxist perspective. We highlight the constituted the economic and political power of capitalist communications. As importantly we examine the constitutive power of communities and social justice movements in communicating about and articulating remedies to systemic and quotidian social problems, focusing especially on those groups who operate with an intersectional and decolonial lens. The third pillar begins with students developing a final research project based on their own specific interests in social change. I work with each of them to research and especially consider the communications practice of a community or social change group addresses their social change problem or topic. The last pillar recognizes and incorporates the knowledge-making and developing media skills of the students in day-to-day classroom exercises, and in the final student presentations. Student presentations can take a variety of formats from radio programs, podcasts and videos, photo stories and websites to pedagogical presentations via slides and discussion.

The presentation will end with a discussion of the findings from this pedagogical approach, some of the extant problems and future research questions.

## **Key Words**

social justice movement communications, Freirean pedagogies, critical media literacy

# **We Still Want The Airwaves: Low Power FM Radio in the Digital Age**

## **Authors**

Dr. Jesse Drew - University of California, Davis

Prof. GLENDA DREW - University of California, Davis

## **Abstract**

Our world is increasingly threatened by unprecedented global crises—viral pandemics, drought, forest fires, melting polar icecaps, and other wide-scale catastrophes. While these challenges are worldwide in scope, their impacts are felt very locally. On the information front, digital on-line media platforms have eclipsed most traditional forms of media, but it is increasingly evident that these digital platforms do not adequately serve local communities. Many of these sites originate from far away and often operate without any local knowledge or any oversight or fact-checking. It is increasingly evident that the informal networks of local low-power radio stations can play a vital role in providing both information and a space for citizen discussion on the local level. This is especially vital in the many rural areas that are served by Low Power, as there are oftentimes few other media resources in these communities. This paper examines the impact of Low-Power FM radio during the recent wildfire outbreaks and the COVID response on communities in rural Northern California.

In the late 1980s and early 1990s, a nascent network of pirate radio enthusiasts emerged in several cities across the United States. A growing critique of the monopolization of media by a handful of corporate monopolies, coupled with the growing interest in art and technology and an associated “maker” culture, inspired an interest in handmade low-power FM radio transmitters and free-form radio production. By the mid 1990s, there were an estimated 3,000 of these underground broadcast operators across the United States, posing a challenge to the Federal Communications Commission (FCC). The FCC subsequently initiated a crackdown, culminating in the prosecution of Free Radio Berkeley and its founder Stephen Dunifer. Free Radio Berkeley, with the aid of the Committee for Democratic Communications of the National Lawyers Guild, fought the FCC and won in court, providing a legal means for opening up new broadcasting frequencies. New legislation, however, primarily opened bandwidth in rural parts of the country, far from the urban centers that had spawned pirate radio originally. Many communities that have built new low-power FM stations are in economically depressed areas, and have historically lacked live and instantaneous community-based news, culture, and information. New radio stations in rural areas have provided meaningful opportunities to rally community around the creative potential of radio.

## **Key Words**

Low Power Radio, Pirate Radio, Community Radio

# **Daring to do things that others don't: Singapore alternative media**

## **Authors**

Dr. JINNA TAY - National University Singapore

Dr. Alex Lambert - The University of Sydney

## **Abstract**

Alternative Media as a mode of media and communication is well defined in the context of Western democracies. By such, we mean it is recognizable in its ethos, its practice, aims and even encompasses distinctive visual subcultural elements (eg., graffiti) or resistive message that enables viewers to easily classify it as alternative media content. For this paper, we investigate an emerging scene of what seems like alternative media in Singapore, in a neo-authoritative climate and illiberal media-scape (Fong, 2022) that is ranked 139 out of 180 countries on the global press freedom ranking.

Yet, a range of factors are enabling alternative forms of media practice in Singapore which often give voice to marginalised groups and opinions. In the last ten years, the rise of social media platforms and new forms of convergent media distribution, consumption and production has re-framed points of societal engagement. Singapore is a relatively wealthy and well educated nation with a strong meritocratic ideology, where young digital natives are driven to foster social networks, develop a media presence, and can invest in production equipment.

This paper focuses on our project to conceptualise this emerging and rapidly maturing media scene in Singapore. We report on a multi-stage methodology, which includes a small survey of undergraduates, various in-depth interviews with alternative media producers, discourse analysis of online alternative content, and ethnographic participant observation at alternative media workplaces. We frame our analysis using Nick Couldry's assertion that media involve specific practices (Couldry, 2004), Raymond Williams' (1974) association of alternative media with cultural novelty, and John Downing's (2001) argument that alternative media are constructed through an engagement with nascent power structures. We ask: How do our participants' media organisations engender new cultural practices? In what way can these be seen as alternative? Finally, how do these practices negotiate Singapore's neo-authoritarian, 'illiberal' mediascape (Fong, 2022). This paper outlines some of our preliminary findings, and maps out our argument that while these media operate under similar conditions to recognizable alternative media, their engagement with Singapore's unique forms of political and cultural power create a unique form of alternative media practice.

## **Key Words**

alternative media, Singapore, media practices, community media practitioners, neo-authoritative media

# **Assessing the sustainability of the Third Media Sector. The design of a composite indicators model**

## **Authors**

Dr. ALEJANDRO BARRANQUERO CARRETERO - Carlos III university

Dr. José Candón Mena - Sevilla University

## **Abstract**

After the 2008 economic crisis and its related austerity policies on South European countries, a bunch of community, cooperative and citizen media busted in Spain contributing to the balancing of media power and to the development of independent editorial lines aligned with the citizen interests (Bergés, 2018; Feenstra et al., 2017; Barranquero & Meda, 2015; Treré, 2018). Many of these projects have survived to date building alliances and networks and experimenting new organization, participation and financial models.

This research presents a tool to evaluate the sustainability of the Spanish third media sector: a composite model based on the combination of 6 indicators. We will present the steps undertaken to design and validate a model that could be extended and readapted to other contexts, and which departs from an extensive review of referential academic and professional literature on citizen media sustainability (Geerts, van Oeyen & Villamayor, 2004; Fairbairn, 2008; Fuchs, 2017; Gumucio, 2005; Segura et al., 2017; Ó Baoill & Scifo, 2021). The model is also based on a validation process that comprised focus groups, panels and meetings with both community media practitioners and specialists in different areas: social economy experts, public stakeholders, academics, etc. This model is multidimensional since it does not merely concentrate on the economic dimension, but it also takes into account other key factors that ensure the right to communicate and the “social profitability” (El Mohammadiene & Medina, 2019) of these projects, from internal organizational dimensions to political and regulatory limitations.

In order to test the model, we will show how it might be applied to a set of paradigmatic cases in the Spanish context, distinguishing between community, free, cooperative and educational media. Among other aspects, the composite model explores how these initiatives address the relation between advertising and independence, apply the ethics of care and the principles of solidarity, and promote the participation of civic actors and organizations through different strategies.

Based on the comparative evaluation allowed by the model, we will try to see if the Spanish citizen media scenario is still in the process of consolidation, since the most established projects seem to be those that have a strong support of their communities, diversify their sources, have salaried staff and includes a variety of participants regarding age, level of experience, gender and ethnicity.

## **Key Words**

sustainability, community media, alternative media, social movements, participation, indicators, cooperatives

# **Fostering digital diversity for smallholder farmers in the Global South: Opportunities and challenges for alternative social media**

## **Authors**

Prof. Gordon Gow - University of Alberta

## **Abstract**

Despite inconsistent monitoring in many regions of the world, there is growing consensus among international actors that the planet is witnessing an alarming decline in biodiversity at genetic, species, and ecosystem levels. However, the World Wildlife Fund's (WWF, 2022) most recent 'Living Planet Report' suggests that a global goal of reversing biodiversity loss to secure a nature-positive world could be within reach by 2030. Along with urgent efforts to mitigate climate change, the report stresses the importance of ensuring an ecosystem flourishing with diversity for current and future generations.

This paper will reflect on similar concerns to make a case for alternative media in light of a growing threat to digital diversity in our global media ecology. Despite the principle of permissionless innovation intended to foster diversity on the Internet (Thierer, 2016), much of our digital habitat has evolved into a kind of 'digital monoculture' dominated by a handful of large commercial platforms. Digital monoculture, as used here, refers to the growing homogeneity within the realm of big tech where 'algorithms manage the public debate and often amplify racism, sexism, ableism and homophobia, creating an attention economy that works against marginalized communities' (Hivos, 2022).

The so-called First Law of Cybernetics, or Ashby's 'Principle of Requisite Variety,' contends that for systems to address complex challenges, these systems themselves must possess an internal variety at least as great as the variety of the perturbations affecting them. In other words, a loss of diversity in our systems of communication ultimately threatens the ability of human social systems to comprehend and respond to complex environmental challenges (Kreps, 2021).

This loss of digital diversity extends to the agriculture sector itself, as smallholder farmers and advisors have become increasingly dependent on corporate social media (CSM) for communications. The first half of this paper will discuss findings from a review of the literature to trace the adoption of CSM by agricultural extension and advisory services (EAS) organizations in the Global South, showing how they are now reliant on these platforms for most of their communications.

Findings suggest that this adoption pattern and the resulting loss of digital diversity can be traced to the so-called 'Collingridge Dilemma' (Genus & Stirling, 2018) that has resulted in many organizations becoming dependent on CSM with no viable alternatives available to them. This path dependency problem raises several concerns, including the spread of misinformation in the agriculture sector and uncertainty over data rights for smallholders.

The paper will then discuss a partnership project now underway to introduce EAS organizations to alternative social media (ASM) as a means of diversifying the digital habitats of smallholders while decreasing their reliance on large commercial platforms (Gow, 2020). The paper will present findings from ongoing exploratory work in this area in an effort to address the Collingridge Dilemma through digital literacy. The paper will also reflect on inherent difficulties in this approach as we attempt to establish an ASM-based test facility with the microblogging platform Mastodon. It will conclude by reflecting on lessons learned and suggesting some priorities for a participatory research agenda involving alternative social media and community organizations more generally.

**Key Words**

alternative social media, digital diversity, agriculture, Global South



# **Public political communication in Oman, The Role of online Forums**

## **Authors**

Mr. Sultan Al-Azri - University of Leeds

## **Abstract**

Political communication refers to any interaction between political characters on political issues in a communication space. DeLisle, Goldstein and Yang (2016) affirm that digital media have become regular spaces for policy debates and public discourse. Thus, technology has become an active player in political deliberation central to political systems. This is especially important in light of the in absence of legislation that protect individual's rights of political participation. In this paper, I explore how Omanis utilize Sablat Oman to demonstrate their interests in making contributions to their society and how technology impacts public political communication.

The research seeks to a. investigate the extant to which Omanis utilize technology to restructure state-society power relations, b. to explore the impact does technology have on public communication as discursive practice, and consequently in the construction of the Omani political discourse and c. to capture the deliberative practices which Omanis practice in online platforms and shape the general character of political deliberation.

The project adopts a critical discourse analysis (CDA) to reveal the role of communication as discursive practice in the construction of the Omani political discourse. In addition, I utilize Ethnographic Content Analysis (ECA) to investigate the role of Sablat Oman as digital communication tool in the construction of the Omani digital public sphere.

## **Key Words**

Technology, Online forum, public political communication, public sphere

# **Comunicación comunitaria y medios de proximidad en Argentina: el caso de Radio Nacional Bariloche.**

## **Authors**

Dr. Felipe Navarro Nicoletti - Universidad Nacional de Río Negro

## **Abstract**

Existen dos variables, por lo menos, que hacen al debate situado de la comunicación comunitaria: su ubicación territorial (espacio temporal) y la crisis institucional estatal con falta de intervención en comunidades locales (Navarro Nicoletti y Rodríguez Marino, 2018). En la misma línea, Gabriel Kaplún (2007) habla de un tipo de comunicación que se implique en el desarrollo local y María Cristina Mata (2009) expone la necesidad de hablar desde proyectos concretos para retomar la comunicación comunitaria.

Un modo de concretizar un tipo de comunicación comunitaria se refleja en las dinámicas ejercidas por los denominados “medios de proximidad”. Al hablar de los medios de comunicación de proximidad, la clave se encuentra en la interacción con la comunidad local o cercana a ellos. Es decir, por ejemplo, una agenda y contenidos permeables a lo que ocurre en un territorio determinado (Corradini y Correa, 2021; Solá Saña, Micó y Peralta, 2012; Rodríguez Malebrán, Fuente-Alba y Núñez, 2020; Chaparro, 2014). Según Moragas (2015), la diferencia entre la comunicación local y la de “proximidad”, radica en que lo que se genere en este tipo de medios, además de estar circunscripto a un espacio local determinado, también está configurado por agentes de dicho territorio, en tanto emisores y audiencia (Corradini, 2020).

En Argentina no hemos encontrado investigaciones con referencia a este concepto mediático específicamente en el soporte radial, por lo que este trabajo sería una primer aproximación situada al concepto. Pensando en que Argentina posee una tradición radial muy importante (Haye, 1995), tomamos el caso de “Radio Nacional” (específicamente la cabecera ubicada en la localidad de San Carlos de Bariloche, Río Negro, Argentina) ya que posee una larga trayectoria como radio a cargo del Estado, a su vez que, tanto en su contenido como en determinadas actividades de vinculación con la comunidad, ejercen un tipo de comunicación destinada a fortalecer la comunicación local y comunitaria.

Frente a un escenario de crisis de representatividad mediática en donde existe una masificación de contenidos llevado a cabo por monopolios que administran la mayor parte del espectro radioeléctrico, buscamos rescatar experiencias, como la de Radio Nacional Bariloche, que aún conservan una administración estatal, pero también una búsqueda de continuar generando contenido local y participación ciudadana. El caso seleccionado posee particularidades únicas que colaboran a un análisis novedoso: es un proyecto que ha perdurado a lo largo de 80 años, es la señal de amplitud modulada con mayor alcance de la región llegando a espacios rurales únicos, posee una apertura a la intervención ciudadana reflejada en proyectos de intervención que

mencionaremos y configura un medio representativo para la comunidad local tanto como usuarios de escucha así como también en relación a vínculos de participación ciudadana.

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#### **Key Words**

público, Participación/consulta ciudadana, Territorios y comunidades locales.

# Practicing Glocalization Through Magazine Design

## Authors

Prof. Masako Miyata - Aichi Shukutoku University

## Abstract

This presentation introduces efforts to connect to Asia and the world through the activities of a bilingual magazine and discusses the significance of physical media in the age of the internet.

Magazines express the ideology and values of their time and create communities among their readers. This can be seen in examples such as the "Whole Earth Catalog," published in the United States against the backdrop of hippy culture and the DIY movement; "Adbusters," a magazine based in a Canada that takes social and political problems as the focus of its expressive activity; and "The Big Issue," which was implemented as a new mechanism for creating opportunities and places for work for those facing economic hardship. The publication of a magazine and the information it conveys to readers can itself be an active form of expression.

The presenter has been active as an editorial member of the independent magazine, "5: Designing Media Ecology," since 2014. By connecting theory and practice, critique and design, this magazine has aimed to create an open community from Asia. Its contents are not only academic articles, but also essays, figures, photographs, and illustrations. Half are written in Japanese, while half are written in English. The magazine is sold online, but the focus of its activity is its paper publication. In an age of ubiquitous social media, handing the magazine from one set of hands to another forms an organic community. The editing and producing members also work as vendors or peddlers, selling "5" to attendees of events, academic conferences, bookstores, and so on, both inside and outside of Japan.

The presenter, as an editorial designer, is involved in visually realizing the concept of the magazine on its pages. For example, in many cases, Japanese text is organized to be read vertically, while English text is organized to be read horizontally. The mixing of Japanese and English in the limited pages of the magazine can create visual discomfort. However, diversity is made visible because regional and cultural differences are expressed. This idea is contrary to the idea of facilitating communication by standardizing and homogenizing. Also, unlike the information distributed through social media, a paper magazine is inconvenient in many ways. However, in the process of handing over, we can slowly build a community through tactile and auditory communication. The accumulation of such practices can actualize glocalization from Asia.

## Key Words

Magazine Design, Media, Activity, Organic Community, Glocalization from Asia, Diversity

# **Digital placemaking in informal contexts: Digital technologies and community development in informal settlements in Argentina**

## **Authors**

Mr. Ivan Kirschbaum - Erasmus university Rotterdam

## **Abstract**

This paper focuses on the appropriation of digital technologies for local development in marginalised urban spaces, as an alternative way of thinking about smart city projects. The project started from current literature that suggests exploring various ways citizens from informal urban spaces can use digital technologies to meet their specific social and contextual necessities; in contrast to top-down, market-orientated and pre-packed solutions of smart city projects. It does so by the analysis of a grassroots initiative of popular appropriation of technology at Villa 20, an informal settlement in Buenos Aires, Argentina. By performing interviews, a visit to the neighbourhood and an analysis of the project, we delve into the challenges, possibilities and dynamics that emerge from using digital technologies for community development in the context of informality. In doing so, the paper argues the necessity of approaching smart urban technologies with context sensitivity and a citizen-driven approach.

## **Key Words**

smart cities, urban informality, science and technology studies, slums.

# **Inhabiting in the Trans-Cultural Imagination and Visual Translation: An Action Research on the Audio-Described Film-Making in China**

## **Authors**

Mr. Zhongrui Chen - Communication University of China

Prof. Xiaohong Gao - Communication University of China

## **Abstract**

Audio description (AD), the rendering of the visual into sound, helps audience who are visually impaired to access audiovisual media products. Being able to access today's public media and digital content is a basic human right. Recent developments on the promotion and advocacy of the audio description around the world have enabled more and more audio-description-supported media being accessed to the visually impaired audience. This paper takes an action research perspective to look at the Chinese case AD-film producing and screening activities, namely, the Enlightening Theater Project (ETJ). It is a non-profit, public-domain film-screening activities producing and displaying the audio-described motion pictures for the visually-impaired audience, originally initiated by the college students of Communication University of China in 2017.

According to data from China Disabled Persons' Federation, there are over 17.3 million blind and partially sighted children and adults, which means averagely one visually-impaired person out of 80. However, very few visually-impaired people can be seen participate in social discussions. One of the main reasons is the barriers, caused by the partial or complete loss of sight, between those visually-impaired and the cultural consumption. Although the tactile pavings have been built along roads and streets, the information accessibility in China still needs further constructing. Therefore, the Enlightening Theater Project was launched in the end of 2017 to promote visually-impaired people's participation, mostly focusing on cultural activities such as film-and-television watching.

Methodologically, this paper conducts several semi-structure interviews among 80 volunteer members, ranging from undergraduates to Ph.D candidates. These members together have been working on the production of audio description, the organization of online and offline displays, and cooperation with other institutions during the past 5 years. They collaborate and co-produce more than 104 films annually (two for each of 52 weeks in a year) since 2018, and created totally amounting over 500 films until now. With the identity of engaging the visually-impaired people's rights and participation as much as possible, 12 visually impaired young people were invited to participate in the study as evaluator, offering feedback to the ETJ from the user's perspective.

The ETJ film-making and screening activities marks the significant groundbreaking for Chinese studies on the disability, media studies and public culture. The nationwide ETJ have been displayed in 31 provincial administrative regions including Beijing, Shanghai, Xinjiang and Macao. This paper presents an audio description production module and an action research agenda by chronically tracing the cultural trajectory and the small history of the college-based audio-described movie-making activity, so as to understand the significance between the youth action, agency, and

cultural participant. This paper concludes with a discussion of how ETJ film-making may encourage and foster student motivation and determination to continue study in the media studies.

**Key Words**

visually impaired, audio-described film, youth action, visual translation, trans-cultural imagination

# Here we speak: Challenging racist and sexist structures in and through the Instagram space

## Authors

Ms. Julia Herkommer - Erasmus University Rotterdam

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## Abstract

Various scholars have studied the advantages and disadvantages of using social media platforms such as Instagram for digital anti-racist and anti-sexist activism efforts. Overall, scholars concluded that while Instagram and its relatively easy access can be a productive tool to raise awareness, mobilize people, and forward structural change, the platform is simultaneously governed by precisely these structures. In other words, while some (scholars and users alike) consider Instagram a sort of virtual 'safe space' to escape to from an oppressive offline world, others argue that social media platforms are powerful institutions with their (often oppressive) logic and mechanisms in place.

As such, it is crucial to understand how the individuals engaging in such digital activism efforts invade, perceive, and navigate the Instagram space to then comprehend how this type of activism contributes to (offline) structural change. Therefore, this paper answers the research question of how Black female microcelebrities navigate the Instagram space to challenge racist and gender-oppressive structures, with a specific focus on the Austrian context.

A qualitative mixed-method approach, including digital ethnography via the walkthrough method, qualitative content analysis, and semi-structured interviews, was used. Using digital ethnography, the compositions of the Instagram profiles of five microcelebrities were analyzed to critically assess both the cultural work of Black women and Instagram's socio-technical structures, tools, and functionalities. This was followed by a more in-depth qualitative content analysis of the practices of these women via an analysis of 106 posts and story highlights. Finally, three women were interviewed to understand how they perceive the socio-technical structures of the Instagram space and how that correlates with their content creation and sharing practices. During the data analysis process, thematic and narrative analysis were used to combine and contrast the gathered data. By triangulating the findings of three methods, patterns in Instagram's structures and the women's perspectives could be described. While the walkthrough method revealed patterns of the socio-technical structures governing the Instagram space (i.e., what people [can] *do*), the content analysis and interviews uncovered how these structures are perceived and negotiated by Black women (i.e., what people *say* they do).

As a result of the data collection and analysis process, the following four themes were developed: (1) educational activism, (2) space shifting, (3) connecting personal to structural issues, and (4) effects on mental health and coping mechanisms. Within these themes, Black microcelebrities were found to use Instagram to (1) educate others and themselves by raising awareness, providing



historical contexts and explanations, and thereby challenging the status quo of knowledge and 'common sense' in Austria. Similarly, they (2) shift between offline and online spaces as well as (3) between personal and structural instances of oppression to transform these spaces into networks governed by the ideas of Critical Race Black Feminism, digital activism, and spaces where notions of social justice exist. When doing so, however, the women in this study experienced (4) severe impacts on their mental health and well-being, restricting their potential to speak up freely, become visible, and thereby contribute to structural change. Consequently, they were found to use the notions of the (in)visibility paradox to strategically employ their visibility to raise awareness for oppressive structures and their invisibility to shield themselves from potential repercussions of their actions.

**Key Words**

*critical race black feminism, intersectionality, digital activism, space invaders, Instagram*

# **Modeling Hyperlocal Media in a News Desert - Local Journalism with Community Journalists**

## **Authors**

Mx. Elizabeth Press - Rensselaer Polytechnic Institute

## **Abstract**

Local news in the United States has been decimated. Resources for small legacy media outlets has dwindled. In the digital age we live in, the takeover of social media platforms as news sources has soared. News deserts are popping up all around the country. So, how do people continue to share information and keep communities engaged in what is going on around them? This paper looks at a unique model of hyper-local media made by and for a community in a small city in upstate New York that directly responded to this void in information sharing.

The Hudson Mohawk Magazine is a volunteer-run, daily, community affairs radio program. Launched in September 2017, it set out to cover community news not covered or under-covered in legacy media in the Capital Region. The show broadcasts on low-power FM stations and online. This paper talks about the purpose of the combined use of older forms of media like radio and newer forms like podcasting. It describes the project, the mission to share information, and the objective of engaging the populace. It goes on to look at the founding principle of organizing a show around collectively made community media with a staff of volunteers and student interns. Throughout the five years of broadcast, the program demonstrates examples of a “trickle up” model of covering stories airing first on this small program and sometimes spreading to the larger outlets. The local context of the stories covered on The Hudson Mohawk Magazine on race, environment, and social justice speak directly to the global context and engage in discussions on issues of our times. In looking at one model of hyperlocal media production by and for a community, how can other communities be inspired to proactively share information. Can such a model be an answer for other communities that find themselves in news deserts?

## **Key Words**

community media, news desert, radio, low-power, podcast, journalism

# **Freire and the Perseverance of Hope: Exploring Communications and Social Change**

## **Authors**

Dr. Ana Suzina - Loughborough University

Prof. Thomas Tufte - Loughborough University

## **Abstract**

The Brazilian educator Paulo Freire (1921-1997) is one of the most important thinkers of the 21<sup>st</sup> Century, figuring among the most quoted authors in the fields of Education and Social Sciences all over the world. He is also a core reference to an infinite number of grassroots and activist initiatives globally. This book celebrates his birth centennial with a collection of 19 contributions from both experienced and young media and communication scholars and activists working in 11 countries. They reflect and debate Freire's principles and ideas, revisiting their origins and interrogating their relevance to current challenges and struggles. The result can be summarized as a claim for affect as resistance as the core feature of social change.

## **Key Words**

Freire, community media, social change, popular education

# **Media Activism, Artivism and the Fight Against Marginalisation in the Global South – South to South Communication**

## **Authors**

Prof. Andrea Medrado - University of Westminster

Dr. Isabella Rega - Bournemouth University

## **Abstract**

Colonialism has left fragmented relationships between Global South peoples. This book describes how media scholars, activists, “artists,” and members of civil society can focus on strengthening South-to-South relations. The authors offer a thick ethnographic description of media activist and artist initiatives in Latin America (Brazil) and Africa (Kenya). The book’s conceptualisation of dialogue builds upon notions that stem from Latin American and African scholarly thinking. “South-to-South Communication” also demonstrates how studies of social movements take the “us” for granted, neglecting that building a “we” is a key to movement building. “We” doesn’t exist unless it is imagined and nurtured. In this way, people transform a mark of stigma into a source of pride, reshaping the identity that is supposed to erode their self-worth into a basis for South-to-South solidarity.

## **Key Words**

Global South, Media Activism, Artivism, Brazil, Kenya, South-to-South Communication

# **Communicative Justice in the Pluriverse: An International Dialogue**

## **Authors**

Dr. Eliana Herrera Huerfano - Corporación Universitaria Minuto de Dios - UNIMINUTO

Dr. Juana Ochoa Almanza - Corporación Universitaria Minuto de Dios - UNIMINUTO

Dr. Joan Pedro Carañana - Universidad Complutense de Madrid

## **Abstract**

The proposed volume brings together a plurality of academic and practical experiences of communicative justice from the perspective of the pluriverse. Following Arturo Escobar (2012a, p. xxviii), the pluriverse is understood as “a world where many worlds fit”, without oppression and ensuring dignity. The chapters identify and explain the challenges and difficulties faced by activists and communities, the strategies developed to overcome such problems, and the achievements made from a communicative perspective. The volume identifies the unequal power relations that limit the possibilities of communication justice, the ways in which movements have confronted power structures through discourse and material action, and their successes and limitations in the creation of new structures that promote the right to communication and facilitate a sustainable future for communicative justice.

## **Key Words**

pluriverse, decolonial studies, media, social change

# **Community Radio in South Asia: Reclaiming the Airwaves**

## **Authors**

Prof. Kanchan Malik - UNIVERSITY OF HYDERABAD

Prof. Vinod Pavarala - UNIVERSITY OF HYDERABAD

## **Abstract**

This book explores the state of community radio, a significant independent media movement that began about two decades ago in different parts of South Asia. The volume outlines the socioeconomic and historical contexts for understanding the evolution and functioning of community radio in an increasingly globalized media environment. It provides a ring-side view of how various countries in South Asia have formulated policies that enabled the emergence of this third sector of broadcasting (public and private being the other two) through radio, rendering the media ecology in the region more pluralistic and diverse. The chapters in the volume, interspersed by practitioner perspectives, discuss a range of key issues related to community radio: radio policies, NGOisation of community radio, spectrum management and democratization of technology, disasters/emergencies, gender issues, sustainability, and conflicts. One of the first of its kind, this volume is of value to scholars and researchers of community media and independent media studies, cultural studies, as well as sociology and social anthropology, and South Asian studies.

## **Key Words**

community radio, Southeast Asia, sustainability

# **The Workers' Landless Movement and its dialectic march: formation and political communication between the city and the countryside**

## **Authors**

Prof. Pablo Bastos - Professor of the Communication Department at Universidade Federal Fluminense. Professor and coordinator of the Graduate Program in Media and Everyday Life (PPGMC-UFF)

## **Abstract**

The objective of this book is to understand how the relationship and political articulation between the MST and the city, between rural and urban workers in the struggle for popular hegemony, the hegemony of the working class, develops historically. And what does this relationship represent for the training, strength, practice and political struggle of the Sem Terra. This implies understanding the dialogic capacity of the MST, the disposition and pedagogical and communicative intentionality for the political and class alliances with the urban worker and his instances of organization. The research identifies four main levels of struggle for hegemony: hegemony of/in the social space, hegemony of/in communication, of/in art and culture, and hegemony of/in education. The situation of co-marginality is concrete, but it requires political mediation by the workers so that alliances can be formed.

## **Key Words**

Workers' Landless Movement, social movements, Brazil, counter-hegemony

## **Polyphony: Listening to the Listeners of Community Radio**

### **Authors**

Dr. Bridget Backhaus - Griffith University

### **Abstract**

*Polyphony* explores how community radio stations in India navigate social and political structures in order to serve their communities. Drawing on ethnographic research conducted at two community radio stations in South India, this work critically interrogates the role of community radio within an overarching development agenda and how development discourses shape station activities and listener participation. This talk will bring the themes of the book into conversation with recent research from Australia to explore how community radio stations navigate balancing grassroots community needs with the increasing pressures and structures imposed by governments and the contemporary media landscape.

### **Key Words**

polyphony; community radio. social movements, listeners



# **Media Activist Research Ethics: Global Approaches to Negotiating Power in Social Justice Research**

## **Authors**

Prof. Sandra Jeppesen - Lakehead University Orillia

Dr. Paola Sartoretto - Jönköping University

## **Abstract**

Media Activist Research Ethics maps complex dilemmas that underpin media and communication research practices involving activism and activists. Chapters written by a host of international scholars analyse power dynamics in establishing equitable research relations with media, cultural, and movement activists; and in considering access, control, affective labour, reciprocal critiques, and pedagogies. Authors probe ethical challenges faced when horizontal relations create conflicts leading to oppressive communication. This edited book asks researchers to consider the complexities of ethical practices in socially engaged global research within the neoliberal university.

## **Key Words**

media activism, research ethics

# “SER, ESTAR Y HACER: IDENTIDADES FEMENINAS EN EL AGDALENA MEDIO, COLOMBIA”

## Authors

Prof. Carmen Lucía Bohórquez Bello - Corporación Universitaria Minuto de Dios - UNIMINUTO

## Abstract

El avance del segundo capítulo de la tesis doctoral titulada SOMUNA, es el espacio desde el cual profundizaré en las preguntas que propone el panel *“Género y Tecnología en la investigación desde la Comunicación para el Cambio Social”* sugerido para este congreso.

El capítulo hace una disertación sobre las concepciones género y sexo para adentrarse en lo que ha representado la construcción del sujeto femenino en la región denominada Magdalena Medio en Colombia. Además, se describen algunas de las tecnologías que desde la década del 70 fueron transformando las prácticas culturales de las mujeres en el territorio.

En el panel se propone una primera parte referida al contexto de la población sujeta de esta investigación, un segundo momento que se orienta a la disertación desde las preguntas orientadoras citadas a continuación y un momento final que se expresa en la construcción del conocimiento con todos los participantes que acuden a este espacio.

## Preguntas orientadoras.

¿Cómo aporta la mirada de género a los objetivos del proyecto, como especifica sus resultados?  
¿Qué papel juega en estas experiencia la tecnología o en la investigación y de qué forma enriquecen el conocimiento generado?

El aporte al primer cuestionamiento parte de la propuesta que la Licenciada Gabriela Ramos[1] realiza sobre la concepción de género.

Ramos enfatiza en la construcción social del género a partir de usos y oficios delegados a los humanos de acuerdo a su condición; hombre o mujer.

Como categoría de análisis aplicada a los vínculos que permiten comprender la relación jerarquizada que se observa en el escenario social y que facilita o dificulta el desarrollo pleno de las personas. A lo largo de la historia observamos que, varones y mujeres han gozado de distintas posibilidades de acceso a la educación, al trabajo, a la participación política. Muchas veces se ha intentado fundamentar estas diferencias en atribuciones dadas por la naturaleza: “las mujeres son mucho más tiernas, cuidadosas y solidarias por lo tanto, son más aptas para el cuidado de niños-as y ancianos-s...”. En estas afirmaciones se sostienen y refuerzan los estereotipos de género sin reconocer que son las condiciones materiales, sociales y económicas las que fundan estas diferencias. (Ramos, 2010)

Así se introducen los imaginarios colectivos que se han construido a la hora de concebir lo que es ser mujer, hombre para el caso en estudio.

Este acercamiento da un contexto general de las cuestiones identitarias del **Ser**, a partir de las cuales se les otorga a las mujeres cierto tipo de roles que de acuerdo a parámetros patriarcales solo pueden ejercer ellas, pues si los ejerce el hombre atenta contra su virilidad.

Incluyo una mirada a las tecnologías no manera no lineal en el tiempo, de las cuales se han servido las mujeres y que han modificado la manera como ellas se relacionan en el territorio. Dispositivos que fueron transformando la manera de **Estar** con las otras y los otros y **Hacer** las actividades cotidianas. Esto es de las máquinas y los artefactos a las herramientas TIC.

[1] Licenciada en ciencias de la educación-UBA. Especialista en educación, género y sexualidades de la UNR. Diplomada en Violencia de genero-UNC. Diplomada Superior en Diversidad Sexual y DDHH- CLACSO.

### **Key Words**

Comunicación, género, mujer, artefactos, tecnología, construcción colectiva, Magdalena Medio, Colombia

# **Indigenous media and community listening: Harnessing the power of the spoken word for urban and regional Indigenous communities**

## **Authors**

Prof. Susan Forde - Griffith University

Mr. Jyi Lawton - Brisbane Indigenous Media Association

Ms. Sinead Dumas - Griffith University

## **Abstract**

Indigenous community-based radio has formed the heart of Indigenous media in Australia over the past five decades. The spoken-word nature of radio, along with the resonance of authentic Aboriginal and Torres Strait Islander voice, has ensured that this oral medium has emerged as the favoured form of 'legacy' media for Indigenous communities in Australia. There are more than 100 Remote Indigenous Broadcasting Services currently licensed to deliver community radio, alongside 28 urban and regional First Nations radio services. The size and scope of the sector far outweighs the combined presence of print, online, television and other digital media forms within the Indigenous media sector (First Nations Media Association, 2022). Previous research interest -- from both the Indigenous media sector, and government -- has primarily focused on the delivery of services to remote Indigenous communities, isolated and situated far from major towns and where access to basic services and news and information is poor (Balogh and Locke, 2017; Social Ventures Australia, 2017). However, little research on Indigenous radio has focused specifically on urban Indigenous communities and major regional towns; and there is little understanding of the ways in which Indigenous radio audiences 'listen' to radio in the contemporary digital environment. This project is led by the Brisbane Indigenous Media Association, the first capital-city Indigenous community radio station in Australia (launched 1993), in partnership with Griffith University to investigate the following: What role does radio play in contemporary urban Indigenous lives? And, what does this tell us about how we can better connect with Indigenous peoples, taking account of different media usage for both young people and Elders? The project focused on Indigenous communities in the major urban and regional hubs of Brisbane, Cairns, Townsville/Palm Island, Mackay, Rockhampton/Woorabinda, Mount Isa, Charleville and Cherbourg, all within the north-east state of Queensland, Australia. We collected data through online and in-person surveys with 220 Indigenous peoples from a range of urban and regional areas, followed up by audience focus groups and program presenter interviews at five selected stations. As an Indigenous-led project employing Indigenist research methods (Rigney, 1997) which prioritises community benefit, the project was designed to deliver data and analysis useful to the programming, social media and digital media content of the Brisbane Indigenous Media Association, and the broader Queensland First Nations Media Coalition. The data suggests an increasingly diverse array of social and digital media tools are being employed by urban and regional Indigenous radio stations, although listeners in regional areas primarily tune in to traditional terrestrial radio rather than streaming,

podcasting or through social media tools. Indigenous radio audiences listen primarily for local, community-based news and to 'feel good' about the place they live and the community they come from. Increasingly, both urban and regional stations are engaging social media specialists to develop Instagram and TikTok feeds to engage younger audiences, and broaden their audience base for Indigenous music, news and talkback programming.

**Key Words**

Indigenous media, First Nations, community radio, audiences, social media, digital

# News Making at the Laundry: A Case Study of Community Engagement Journalism

## Authors

Prof. HO YOUNG YOON - Ewha Womans University

Prof. Nakho Kim - Penn State Harrisburg

## Abstract

The recent backsliding of democratic norms has been more recognized than the past, which made people renewing their interest in the role of journalism. A particular focus was given to local journalism, bolstered by a growing body of empirical findings that local news has a higher trust level than others, and civic engagement is strongly tied to local news habits.

On the other hand, it has also been observed that in the disruptively changing news industry of the past decade, local news outlets have taken the hardest hit. Taking the analogy from nutritional health, researchers have rung the alarm on the increase of *news deserts*, which are locales that have insufficient local journalism left. Given these harsh conditions, what can be done to help local journalism to sustain itself? No magic bullet can be applied to every locale but one of the most well-recognized starting points would be the strengthening of the ties with the community the local news outlet serves. As such, it is important to discover reasonably successful new experiments as case studies and carefully dissect the conditions that led them there.

One case in South Korea, which a local newspaper successfully conducted a six-month-long project and operated a local bureau in the middle of its community, has done a successful local journalism experiment. A group of junior-level journalists in their twenties asked their newspaper company, the local newspaper *Busan Ilbo*, to invest about USD 20,000 in setting up a laundry shop where citizens could freely visit and do their laundry without a charge. USD 20,000 is a significant investment for a newspaper company that recorded approximately 5.7 million loss in previous year. After setting up the shop, they listened the stories of elderly neighborhood citizens who visited to do laundry and wrote their stories into news articles. Their motto to locals was “Do laundry, Pay with stories.” They succeeded in understanding the locality through the voices of the locals and its connection to citizen’s life and reported their stories through their newspapers and *YouTube*.

We have conducted interviews with those junior-level journalists and asked 1) how the newspaper company conceive the laundry newsroom when it first started, 2) what was the main challenges during the project, 3) what impacts did the project have on the news organization and its work process, and 4) whether this project enriched the engagement beyond the locals.

Major Interview results have shown that, first, local newspapers can report local news that can potentially appeal to readers beyond the immediate local citizens. Previous studies tended to focus on the locality as a niche for its local readers. However, this case provides a glimpse into how local-

focused stories can serve as a niche for a wider audience. Second, we found the patience of newspaper company was one of key reasons that this project has succeeded. Digital project with locality was still time-consuming and trust-building works. Thus, we have found that YouTube digital innovation still requires traditional model of local engagement, particularly with community trust.

**Key Words**

local journalism, laundry shop, neighborhood reporting, community engagement, trust

# Could this be #MeToo?: Transnational Reflections on Hashtag Feminism

## Authors

Dr. Caitlin Miles - Denison University

## Abstract

Examining how feminist activists in Turkey adopted the Un Vialador en tu Camino performance-- which began in Chile and spread across Latin America and the Middle East—and molded it around the local #SendeAnlat (#tellyourstory) campaign in Turkey, this chapter explores how transnational feminist solidarities emerge and circulate in relation to the 2017 manifestation of #MeToo. Although described by [W]estern analysts, media pundits, and global development agencies, as part of the umbrella of the 2017 #MeToo campaign, the ways in which feminists in Turkey created a mosaic of digital feminist activism through Un Vialador en tu Camino and #SendeAnlat, highlights how other points of departure for transnational feminist organizing and solidarity emerge in ways that are both linked to and beyond the scope of #MeToo, building a broader web of networked visibility. #MeToo, Un Vialador en tu Camino, and #SendeAnlat all remain in conversation with one another, yet circulate beyond the confines of their respective hashtags, forming around localized conditions of on-the-ground feminist activism. For example, women members in Turkey's parliament chanted the Chilean anti-rape anthem, Un Vialador en tu Camino, during a parliamentary session that followed the arrest of 10 feminist activists who had performed the piece in Istanbul to draw attention to increasing rates of femicide. Simultaneously, the #SendeAnlat movement became another rallying cry to call attention to sexual violence, harassment, and other forms of gender-based discrimination, often linked and added onto the #MeToo hashtag in Tweets and other digital posts. Through a study of how activists in Turkey blended Un Vialador en tu Camino, #SendeAnlat, and #MeToo, I argue that the MeToo hashtag is a malleable tool activists across the globe can experiment with to reach multiple audiences, play with in exploring new partnerships and solidarities, and repurpose to fit local prerogatives and dynamics.

## Key Words

#MeToo, Transnational Feminism, Hashtag Activism, Turkey, Chile



# Infraestructuras digitales abiertas para el cuidado comunitario de la memoria viva

## Authors

Dr. Juan Ramos - Pontificia Universidad Javeriana

Dr. Offray Luna - Pontificia Universidad Javeriana

Dr. Carlos Barreneche - Pontificia Universidad Javeriana

## Abstract

Desde el cambio climático, a la llamada reactivación post-COVID, pasando por la preservación cultural, la defensa de los territorios, la protección y expansión de los bienes comunes simbólicos y físicos, entre otros, los importantes y urgentes retos actuales requerirán de la articulación entre comunidades e instituciones (académicas, públicas, privadas y del tercer sector) para sortearlos. Y dado que las infraestructuras digitales acumulan y organizan interacciones, así como embeben y transportan contextos, las infraestructuras alternas nos permiten habitar y explorar futuros alternos (Luna 2022), particularmente si se considera la relación de tales infraestructuras en función del cuidado comunitario de la memoria viva y el papel preponderante de esta memoria, tanto al interior de las comunidades e instituciones, como en las interacciones entre ellas y sus posibles círculos virtuosos.

La presente investigación propone un camino posible para explorar y dinamizar tales interacciones a través del co-diseño y apropiación de infraestructuras digitales abiertas para el cuidado comunitario de la memoria viva.

¿Cómo el co-diseño y apropiación de infraestructuras digitales abiertas favorecen el cuidado comunitario de la memoria viva? En esta exploración busca avanzar el conocimiento sobre las prácticas técnicas de memoria comunitaria -y desde las mismas prácticas-, a partir de las experiencias puestas en relación de tres comunidades en Colombia. Esto en la perspectiva de la investigación acción, el diseño basado en investigación y la investigación dirigida por la práctica (*practice-led research*) (Mäkelä, 2007).

En su búsqueda, la investigación integra el trabajo de co-diseño y articulación en términos de investigación colaborativa con tres comunidades específicas: la comunidad AZICATCH (Asociación zonal indígena de cabildos de autoridades tradicionales de La Chorrera Amazonas), que organiza a los cuatro Pueblos del Centro -uitoto (m+n+ka), okaina (+buza), bora y muinane (gaigom+jo)- en la región de La Chorrera (Amazonas), “hijos del tabaco, la coca y la yuca dulce”, en torno a la configuración de formas propias para la soberanía del conocimiento presentes en su plan de vida ‘Endulzar la Palabra’; la comunidad Grafoscopio, nombre de un artefacto digital amoldable y una comunidad hacktivista surgidos en torno a una pregunta por la modificación recíproca entre artefactos digitales y comunidades de práctica de una investigación doctoral en diseño y creación (Luna 2019) y en el contexto del hackerspace *HackBo* (Bogotá); y la comunidad que concentra el

proyecto ‘Orellanas Libertarias’, una propuesta de cultivos que se piensan desde un espacio mixto, hombres y mujeres en su diversidad, como alternativa de economía para el sostenimiento de la vida, la naturaleza y el territorio.

Adicionalmente, la investigación, en su faceta más creativa, toma las llamadas epistemologías diseñísticas y el diseño basado en investigación como método para interpretar, prefigurar, explorar y comunicar sus hipótesis y hallazgos y retrotraer futuros deseados a un presente que los necesita.

Partiendo de la intersección presente en el diálogo entre el diseño autónomo, como una práctica del diseño de la mano con las comunidades, y orientado “para, y desde, la autonomía” (Escobar, 2019, 220), y la ‘justicia de diseño’ (*design justice*) (Costanza-Chock, 2020), como práctica del diseño encaminada al cuidado, bienestar y empoderamiento de las comunidades, se pretende caracterizar cómo las infraestructuras digitales abiertas favorecen el cuidado de la memoria viva en comunidades de base. Para ello, específicamente se busca:

- Identificar los procesos comunitarios para la gestión de la memoria
- Promover diálogos interculturales –saberes y prácticas técnicas- en comunidades
- Co-diseñar y extender un currículo digital flexible que facilite prácticas de memoria viva en las comunidades
- Agenciar la instalación de infraestructura digital para la gestión comunitaria de la memoria

En el caso de esta investigación, se reconoce la preexistencia de prácticas y artefactos comunitarios, que se recontextualizan y ponen en diálogo, respetando las éticas, contextos, licencias y otros contextos, que dan cuenta de los valores de las comunidades donde fueron construidos y cómo los mismos se convierten en objetos liminales y de diálogo con otras comunidades en la medida en que se recontextualizan. Esto específicamente encarna en el respeto de las licencias preexistentes del código y los contenidos y otros artefactos digitales concebidos en la comunidad de *Grafoscopio/HackBo* (híbrida en Bogotá y la web), las conversaciones avanzadas sobre valor y gobernanza en la colectividad de *Orellanas Libertarias* (Armenia, Eje Cafetero Colombiano) y los esfuerzos de preservación cultural y de memoria en los *Pueblos del Centro* (La Chorrera, Amazonas Colombiano), lo que a su vez respeta la autonomía de las comunidades para establecer la manera en que sus bienes y saberes comunes tomarán cuerpo en los prototipos digitales para el cuidado de la memoria.

### **Key Words**

Infraestructuras ligeras, memoria comunitaria, gobernanza digital, co-diseño, diálogo intercultural

# **Warming Up Australia: Community radio and climate change as eco-communicative democracy in action**

## **Authors**

Dr. Bridget Backhaus - Griffith University

Dr. Kerrie Foxwell-Norton - Griffith University

## **Abstract**

Community radio has long been associated with a contribution to more diverse and democratic media landscapes. In Australia, the community radio sector performs a critical role in serving local communities – representing and expressing in media the kaleidoscope of culturally, linguistically, and geographical communities (Forde, et al., 2002; Meadows, et al., 2007; Anderson, et al., 2020). The richness is captured by simply turning the radio dial: within just one city's community radio stations you might hear the latest music from the local punk scene, a Croatian language program, a community bulletin board with local jobs and events, a gardening program, and a talk show about First Nations' sovereignty. This diversity can be framed as a contribution to actually existing democracy – of the participatory kind, enabling citizen participation in public discussion and debate through production of local media. This paper considers Australian community radio's contribution to communicative democracy during an era marked by ecological and climate crises.

The Australian community radio sector, and similar examples internationally, can perform a key role in extending democracy and, by extension, public discussion/s and debate/s at the local level - where climate changes are most keenly felt - beyond the existing political and anthropocentric status quo. Here, we adopt a deep engagement with ecology – that is the 'science and ideas that underlie the interdependence of living things' (Worster, 1994) including human and interspecies relations– to bring into sharper focus communication of 'interdependence' at the local level of diverse Australian communities and their radio. Specifically, a focus on the ecological assumptions of communication provides insights into how Australia's community radio sector do and/or could communicate ecology in ways that might better secure a sustainable future. This more ecologically centred view of democracy is critical to understand how human communities inhabit and communicate their relations with 'other' nature and importantly, what this signals for barriers and opportunities to address the climate and other ecological crises.

Drawing on data collected as part of the *Warming Up* project – a collaborative research exploring the role of community radio in climate change communication –we present case studies that situate the work of community radio as participatory and diverse spaces with realised and existing potential to disrupt dominant framing of ecological and climate crises, and the power/knowledge relations therein. Bringing together the work of Laclau and Mouffe on radical democracy (1985), Kothari's (2014) radical ecological democracy and Foxwell-Norton's (2018) 'eco-communicative democracy', we navigate different ideas of democracy: communicative, media, and ecological democracy as they are articulated locally through citizen participation in local media. This

convergence at the local level, offer worthy instruction for Western democracies especially facing environmental challenges and crises.

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## Key Words

Community Media, Climate Change, Environmental Communication

# **Communicating pandemics to rural communities: the nexus between traditional and social media**

## **Authors**

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Mr. Bakidzanani Dube - Institute of communication Studies and Journalism, Faculty of Social Sciences, Charles University

## **Abstract**

The COVID-19 pandemic has transformed the landscape of public health and communication in rural communities, calling for spontaneous and effective communication. The outbreak prompted the Zimbabwean government to activate emergency communication strategies across the country that were largely done through radio, television, and newspapers that largely depended on internet connectivity and digitization which is limited in rural communities in Zimbabwe. Rural dwellers constitute the majority of the total population in Zimbabwe yet digitization and media focus in Zimbabwe is mostly urban-driven. As communities in rural Zimbabwe continue to deal with the global health crisis, there is a need to examine different access to information approaches including the blended hybrid communication of traditional and online communication strategies. Therefore, the main purpose of this study was to examine the role and challenges of the hybrid communication in Mbire District in Zimbabwe in the context of COVID-19. The research made use of Focus Group Discussions and interviews. The FDGs were carried out with thirty people and personal interviews were conducted with ten key people in the same geographical area. The qualitative data was analyzed thematically. The results showed that the hybrid communication strategy works well in addressing COVID-19. In this regard, the results revealed that governments need to expand access to digital platforms and ensure accessibility to rural dwellers in order to deal with the the digital divide which currently exists in the country amidst the COVID-19 pandemic.

## **Key Words**

Social media, traditional media, hybrid communication strategy, public, media, information

# **La espiral de la comunicación indígena/The spiral of Indigenous communication**

## **Authors**

Dr. Claudia Magallanes - Universidad Iberoamericana Puebla

## **Abstract**

A partir de mi trabajo con colectivos y medios comunitarios indígenas en México he comprendido que la comunicación es un proceso multidimensional que no se reduce a lo mediático. La comunicación indígena sucede a través de distintos dispositivos que le dan cuerpo. La voz, el sonido, el fuego, el canto, las danzas, al igual que la radio, el teatro o la internet son tecnologías de comunicación que permiten expresar aspectos de la cosmovisión indígena así como compartir saberes o hacer denuncias de injusticias sistémicas.

La perspectiva de género ha sido un aporte sustantivo para comprender la comunicación indígena en su multidimensionalidad o interseccionalidad. Además de mirar a las mujeres en el ámbito comunicativo y mediático, me ha permitido comprender una cualidad sensorial y emotiva de los procesos comunicativos.

En esta ponencia reviso la propuesta que he hecho sobre la comunicación indígena como una espiral con cinco dimensiones interrelacionadas para mirarla a la luz del enfoque de género y comprenderla en diálogo con una visión amplia sobre la tecnología. Para ello trabajaré en el proceso de diálogo de saberes con mis colegas del panel Género y tecnología en la investigación de la comunicación para el cambio social.

## **Key Words**

Género, tecnología, investigación, comunicación para el cambio social, comunicación indígena

# **Creatividad y Género en Comunidades Indígenas Migrantes**

## **Authors**

Dr. Antonieta Mercado Anaya - University of San Diego

## **Abstract**

Es común que las comunidades más afectadas por la opresión, como los migrantes Indígenas de México en Estados Unidos, tienen acceso a la expresión y auto-representación principalmente a través de alguna forma de práctica diaria vinculada a la creatividad y a la participación en redes sociales y tecnologías digitales. Las canciones, la poesía, la danza, el tejido, el bordado, la pintura, los festivales, las ceremonias y otras formas de expresión artística a menudo han transmitido la historia, las luchas, las esperanzas, la herencia espiritual, la cultura y los conocimientos útiles de la comunidad para contrarrestar la opresión colonial y la asimilación sustractiva a las sociedades dominantes. Esta presentación discute el papel de las mujeres tanto en la organización como en la mediación digital de estas prácticas artísticas. Las mujeres, en particular, utilizan las plataformas de redes sociales y digitales para revitalizar y difundir conocimientos comunitarios que ayudan a mantener la identidad colectiva de sus comunidades a la vez que ayudan a su representación mediatizada. Las expresiones artísticas y las redes sociales son a menudo un vehículo para revitalizar diferentes formas de conocimiento y práctica que mantienen la identidad transfronteriza de éstas comunidades.

## **Key Words**

Arte comunitario, mediaciones, cambio social, arte Indígena, conocimiento comunitario

# Metaverse as Medium : "Nearby" disappears or reappears

## Authors

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## Abstract

Lu Xun once said, "We often chew on small joys and sorrows, but forget the whole world." Nowadays, the public not only pays attention to their own little things, but also cares enough about the world's major events, but ignores the connection with "nearby" people and things. Chinese anthropologist Xiang Biao put forward the concept of "nearby disappearance", that is, "there is no desire or ability to immerse yourself in the world around you." In the context of Chinese culture, "nearby" not only refers to the proximity of space and time, but also includes the "nearby" in the dimension of social relations. The role of "nearby" is to help deepen self-reflection, realize the existence of "others" in society, integrate into a broader collective, obtain space for resource interaction and exchange, and create more effective connections with the world. There are many factors that contributed to the transformation of the disappearance of the traditional society's "different order pattern" to the modern society's "nearby". This article focuses on the impact of technology.

With the full development of a new round of digital revolution with keywords such as mobile Internet, application ecology, and holographic Internet, as well as the leapfrog development of media technologies such as virtual reality, immersive environment, blockchain, and open source code, coupled with user production Content and interest groups have gradually become mature network culture production mechanisms and main organization methods, and the metaverse "coming out of the trend" is now historically positioned as a new stage embedded in the entire Internet and digital development sequence, and It is endowed with social meaning and future imagination beyond the level of discourse (Hu Yong, Liu Chunyi, 2022). As a medium, the metaverse essentially deals with the connection between people. Taking this as the starting point of the research, we will explore whether some social relations that were originally deterritorial will return to the geography to a certain extent as the "nearby" disappears in the real world. context? What will be its form.

It tries to gain a deep understanding of the future implementation space and application scope of digital technology through interdisciplinary research, so as to provide a feasible development track for the social imagination of the Metaverse. The research is expected to draw the following conclusions: Different from the collective organizations formed by blood, geography, business, and interest in the traditional society and the early stage of the Internet, in the metaverse society, individuals are the basic actors, and they are embodied as free and open organizations. Source code, strong autonomy and mobility form a flat and decentralized distributed network pattern (Yu Guoming, Geng Xiaomeng, 2022). After experiencing tribalization, de-tribalization, and re-tribalization, and entering the metaverse of de-tribalization again, with the development and strengthening of weak connections, in order to reflect and establish this evolving relationship, the



communication model will also change accordingly. The specific manifestation is that when people become closer, the topics of discussion will be more extensive and private, and the willingness to understand each other will be more significant (Nancy Baym, 2021). Mapped to the real space, by establishing a sense of trust that people are willing to continue to communicate with each other, the social rules formed by people in cyberspace play a positive role in the reproduction of "nearby".

**Key Words**

Nearby Disappearance Medium Metaverse

# **Género, tecnologías e innovación social (Marruecos y Túnez)**

## **Authors**

Prof. Lucía Benítez Eyzaguirre - Universidad de Cádiz

## **Abstract**

El proyecto “Género, Tecnología e Innovación social”, desarrollado en tres ediciones diferentes en Marruecos y Túnez, ha impulsado la capacitación tecnológica y profesional de mujeres empresarias y estudiantes de estos países, en colaboración con agentes sociales, con el objetivo central de su empoderamiento en comunicación y en el uso de las tecnologías digitales, a través del aprendizaje transformativo, como contribución al desarrollo local y sostenible. Las acciones de estas iniciativas se han destinado a promover la formación y la práctica de las mujeres como agentes de desarrollo local de cara a sus comunidades, en las que, a partir de los conocimientos adquiridos, lograron fomentar el uso de espacios colaborativos de emprendimiento, de innovación social y de transformación con perspectiva de género, siempre adaptada a las necesidades sociales y colectivas del contexto. El estudio del uso, capacitación y apropiación de la comunicación digital por parte de las mujeres permite visibilizar que las tecnologías no son neutrales en materia de género. El proyecto se basa en la investigación acción participativa de enfoque feminista, que permite comprender fenómenos sociales invisibilizados. El análisis de género mejora la calidad de la intervención y de la investigación (Comisión Europea, 2011) y se aproxima al objetivo de que la ciencia social sea incluyente y se posicione a favor de las mujeres. El análisis inductivo de la experiencia se orienta a través de la Teoría Fundamentada (Strauss, 1987) como una práctica que permite obtener conceptos emergentes e información relevante, a través de la saturación y la comparación del material obtenido en el proceso. Además, se acompaña de un planteamiento de investigación y ciencia abierta, ya que es la que puede ayudar a entender los procesos prácticos y contribuir a su revisión crítica. Para las mujeres,

El proyecto “Género, Tecnología e Innovación social” se ha implementado en tres ocasiones en diferentes contextos, tanto en Marruecos como en Túnez, y el próximo curso en la Universidad de Sevilla (España). Se consolida como un modelo de proyecto de comunicación y digitalización que impulsa la creación de una agenda de género en las mujeres participantes y que fomenta el desarrollo social endógeno desde la innovación social. Como innovación educativa, con perspectiva de género, impulsa el aprendizaje servicio porque fomenta la acción y participación estudiantil en los desafíos y procesos de cambio social en el desarrollo local, a través del aprendizaje basado en proyectos, en la resolución de y en la innovación social. Por último, fomenta la transferencia de una experiencia de innovación colaborativa descentralizada basada en la tecnología para organizaciones sociales y cooperación, adaptable a diferentes contextos de intervención y de políticas sociales.

## **Key Words**

Comunicación para el cambio social, género, tecnologías

# Countering the narrative: the value and power of African film ‘impact producing’

## Authors

Dr. Liani Maasdorp - University of Cape Town

## Abstract

Many people and entities use the media to further their aims. Those with the most money and power tend to have the most access to and influence over the media. As such, there is an urgent need to counter mainstream and interest group-driven narratives. But if we are to reach and influence the general public and policy makers, we need a vehicle that can drive hard messages into people’s hearts and minds. Enter film-centred social change campaigns or “impact producing”.

“Impact producing” involves devising and implementing strategies that make use of facilitated film screenings supported by other interventions aimed at creating awareness, changing behaviour, and influencing policy around issues including human rights, social justice, and the climate crisis. The work is grounded in evidence of “the power of particular films to build understanding and shift audience perspectives as the foundational starting point for action” (Driver & Chillard, 2022: np).

The majority of the documented impact case studies, resources, and frameworks that are currently easily accessible to filmmakers and aspiring impact producers were created in the Global North and — though they are useful and have benefited many filmmakers and impact producers in the Global South — the time is ripe to document and share examples from and best practices for impact work in the Global South. This paper aims to contribute to filling that gap by foregrounding work from Africa.

This research is qualitative and includes case studies of impact work designed by African filmmakers and strategists, that are aimed at audiences ranging from hyper local to international. The sample selection is purposive, and includes African film impact campaigns, projects and organisations doing powerful impact work around the continent.

STEPS is a South African NGO that facilitates screenings of and conversations about fiction and non-fiction films in partnership with rural and peri-urban communities and those based in informal settlements. DocuBox runs the East Africa Film Fund and provides impact training and consultancy to filmmakers in the region. *The Last Shelter* is a 2021 documentary film about migration from Africa that forms part of the Generation Africa slate. It foregrounds the experiences of a teenage girl planning an arduous desert crossing - as much to get to Europe as to escape an unbearable situation at home. Its Algerian impact producer, Khadidja Benouataf, is also vice-president of the Impact Social Club, which serves impact producers and filmmakers from French speaking countries.

Finding ways to catalyse open, constructive conversations about hard topics like injustice, conflict, trauma, the climate crisis, and public health has never been more important than now, when misinformation can be spread quickly and widely. The solution to this global problem is not simple

nor singular. Monitoring and evaluation has shown that film, when used in a strategic way, can open audience members to new possibilities. It can make them think, feel, or act differently. And it can mobilise them to take action.

**Key Words**

film impact, social change, social justice, African film, documentary film

# **Typo: A Case Study of Palestinian Rock Music as a Political Reaction to the Blockade of the Gaza Strip**

## **Authors**

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Mr. Kadhi Al Makhmari - Northwestern University in Qatar

## **Abstract**

This paper examines the role of the Palestinian rock band, Typo, as a case study of alternative media. It seeks to locate the concept of cultural resistance in the context of an indigenous music scene in Palestine. The paper traces the band's formation in 2014 until its eventual break up in 2019. Typo began its musical career after the eight-day Israeli offensive on Gaza in 2014. Their songs were about preserving a Gazan identity that faces challenges from both the oppressive Israeli regime and the local Hamas government. Using Bailey et al. (2008) four approaches to alternative media, the paper analyzes Typo as serving the community, opposing the mainstream, acting as a part of civil society, and operating as a rhizome. Typo capitalized on Western and Arab music trends by combining Arab beats and lyrics with Western-style rock music and, as a result, created a new hybrid genre. However, Typo is not a Western musical implant but an illustrative case of an aggrieved generation that no longer wishes to see the constant debilitation of both Gaza and its citizens. During Typo's active years, their popularity surged after they received a grant from the AM Qattan Foundation, a nonprofit Ramallah-based organization, to release an album. However, they faced challenges such as being unable to perform in the West Bank after being denied permits by the Israeli government and being censored by Hamas officials during events in Gaza. These restrictions hindered Typo's ability to produce new music and amass more popularity, yet reaffirmed their role as an alternative form of media. Methodologically, the paper uses in-depth interviews with the band members and archival research to collect histories and analyze perspectives on Typo's development, goals, organization, and obstacles. It also compares the band to other contemporary and historical case studies of alternative media in the Middle East. The band's dynamic art style and anarchic surges in popularity, coinciding with the tumultuous political atmosphere in Gaza from 2014 to 2019, allowed Typo's music to respond and comment on the blockade of the Gaza Strip. Typo's 'rise and fall' illustrates how alternative media in the Middle East tends to emerge as a reaction to their socio-political climate.

## **Key Words**

Gaza, Alternative media, resistance, music, rock band, Middle East, Youth

# **Learning to be ordinary: Self-acceptance, online community support, and identity reconstruction among Chinese young people**

## **Authors**

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## **Abstract**

What does it mean to call oneself “ordinary” in the present accelerating digital society? There is an online group named “Putong Xue” (literally mean Ordinaryology) in Douban – one of the most popular social network sites among young and educated people in China, in which more than 47,000 members of the group call themselves “ordinary people”. They express academic pressure, life confusion, and job-hunting difficulties in the digital community, share their experiences of self-acceptance and mostly choose to live in peace with their “ordinary”.

This paper intends to explore how Chinese young people practice self-adjustment and identity reconstruction in the digital community. The specific research questions are as follows: first, what are the contents and contexts of members’ self-expression in the group? Second, what are their self-adjustment and acceptance strategies? Third, what kind of identities do they reconstruct?

Previous research argues that the emergence of buzzwords like “active wastrel” and “Sang culture” can be seen as reflections of cynicism among young people, and their self-stigmatization is essentially an act of self-regulation and protection when facing unbearable social pressure or mental stress. By creating new types of subculture, young people attempts to strategically use self-regulation techniques in online communities.

This paper employs the grounded theory approach and uses methods of participant observation and semi-structured interviews to analyze the contents of self-expression, the strategies and motivations of self-adjustment, and the communication practices in the online group. Specifically, the researcher conducted a 10-month participatory observation in the “Putong Xue” group, obtained 721 posts via web crawlers, and conducted semi-structured interviews with 15 group members.

The research found that the “Putong Xue” group members' self-expression focused mostly on their experiences, including reflections on life and the meaning of “ordinary”. Unfortunate events such as academic failure, disillusionment, and unemployment often inspire group members to self-express, to relieve their emotions with the help of community support.

The “Putong Xue” group members engage in a three-step process of self-regulation in the digital community: self-establishing behavioral norms, self-observing, and strengthening self-efficacy. They escaped from the existing evaluation systems and reshaped their behavioral norms in the process of social comparison and self-exploration under the intervention of real-life situations and interaction with community members. They begin to observe themselves, accept their shortcomings, affirm their strengths, and learn to accept their ordinary life. With the social support

of others and self-affirmation, they gradually improved their self-efficacy and gained the courage to face life.

Young people finally complete the construction of “ordinary people” identity and reshape their self-value system, forming self-identity and reaching self-reconciliation. Exploration and commitment are two components of developing a self-identity. On the level of exploration, self-expression and self-regulation largely assist young men in exploring personal value standards, allowing them to see more possibilities outside the mainstream values and find their own suitable ones. Being ordinary people has become another outlet between "involution" and "goblin mode" at the level of commitment. After being allowed to fail, they accept their true selves and gain more confidence when facing difficulties in life.

The “Putong Xue” group allows young people to imagine themselves, assisting them in self-regulation and self-identity reconstruction. The case study of “Putong Xue” reveals young people’s reflexive cognition of social media, and supplements empirical materials for the theory of self-regulation in digital community.

**Key Words**

digital community; self-regulation; self-identity; grounded theory; online community support

# **Street art for COVID-19 preparedness and response among Urban Poor of New Delhi in India: A case study of Nehru Yuva Kendra Sangathan (A youth volunteers' group in India)**

## **Authors**

Ms. Dishha Medhavi - Guru Gobind Singh Indraprastha University

Dr. Kulveen Trehan - Guru Gobind Singh Indraprastha University

## **Abstract**

In the capital city of India, New Delhi, the effects of COVID-19 have been severe, especially for the urban poor. Without adequate finances for electricity, internet connections, and required devices, the urban poor were left out of the digital ecosystem during COVID-19. The characteristics of the urban poor of New Delhi should not be equated with its urban population; they require community-level interventions, engagement through a network of volunteers who know local concerns intimately and have the trust of the communities they serve and recruiting more frontline workers who build literacy towards immediate goals (Health Care Equity in Urban India | Azim Premji University, 2021). Seeing the digital disparity in access to information, a network of youth volunteers, Nehru Yuva Kendra Sangathan (NYKS), under the Ministry of Youth Affairs and Sports (Govt. of India), with a network of 8.5 million youth (NYKS, 2021), initiated communication on COVID-19 through street art and wall paintings. Their street art, drawing from cultural semiology and intertextuality, featured variegated verbal and visual representations through slogans, murals, etc., encoding the symbolic fight against coronavirus. Spatially focused on the street art that populates the walls of New Delhi, our study assumes importance since street art enciphers within its iconography issues of identity and power, more apparent in times of crisis (Blanché, U. 2015).

The study is based on a culture-centered approach to communication research and evaluation (CARE), which posits that, when fostered locally, communities are their own best problem-solvers (CARE, 2022). It is a mixed-method study to understand street art as a tool of communication for the urban poor and to know how the target community responded to the murals painted by NYKS in terms of awareness, attitude, informed decisions, and changed practices towards the pandemic COVID-19. It included a semiotic analysis of the murals, and the identified themes were then used to build a survey instrument for the urban poor in Delhi's marginalized communities, as well as in-depth interviews with the NYKS volunteers tasked with mural design and execution. Both qualitative and quantitative findings were triangulated in the study's final phase.

The semiotic analysis of the murals revealed that they are specifically aimed at urban poor communities, given the use of the Hindi language and easily understandable acronyms and slogans related to COVID-19 protocols. Collectively, the preliminary findings from this study provide evidence that the NYKS volunteer's creative approach effectively communicated the COVID-19-



related message to the urban poor population in Delhi. The research will help us understand an integrated approach to communication that is driven by traditional media tools as an alternative that digitally underdeveloped communities can use.

**Key Words**

street art, community communication, urban poor, marginalized groups, COVID-19

# The adoption of social media for crisis communication during the devastating earthquake in Turkey in the context of authoritarian populism

## Authors

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Prof. Mine Gencil Bek - University of Siegen

## Abstract

Given the rapid advancements in technological features and their increasing adoption, social media platforms are widely and increasingly utilized for crisis communication and management. The citizens employ social media platforms effectively and simultaneously in natural disasters, beyond government agencies and traditional media (Bruns & Burgess, 2014). Turkey and Syria were hit by a 7.8 magnitude earthquake in the early hours of 6 February 2023 and then several aftershocks which one of was 7.5 magnitude. Turkey's largest quake on record affected ten cities in Southern East Anatolia. Despite the earlier warnings of the possible earthquakes, the extent of the destruction seems massive, leaving over 7000 buildings collapsed, including hospitals, airports, and public buildings (Ghosh, 2023). The authorities faced severe criticism from the citizens in the region as the rescue operations and aid did not arrive at several disaster zones, as the casualties had already passed 11,000, thousands of people are trapped under rubbles and millions are dealing with shortages of food, water, and proper shelters (Altayli, Butler & Coskun, 2023). The posts, pictures, and videos shared on social media show that a human tragedy seems to take place, as the victims and citizens arriving in the region complained about the insufficient relief efforts of the state. Social media, particularly Twitter has been an important space to get information from the ground to detect emergency situations, share the locations of the people waiting under rubbles to be rescued, organize rescue operations with rescue teams, charities, and volunteers, raise funds for emergency earthquake aids and collect calls and share software and apps, get real-time information, express themselves and bypass the state-controlled media (Inanc, 2023). As public criticism grows of the government's response to the earthquake crisis on the second day, the "Disinformation Reporting App was introduced by the Directorate of Communications for citizens to report the users who spread fake news after the recent passage of the disinformation law (Buyuk, 2023). On 8 February, access to Twitter and TikTok was restricted on several service providers through the internet throttling with the claims of disinformation, as earthquake response criticism mounts and increasing public expression of dissatisfaction (Net Blocks, 2023). Two charities *Ahbab* led by pop singer Haluk Levent and *Babalatv* led by Youtuber Oguzhan Ugur have played very prominent roles in the organization of rescue operations and funding from the first moment and gained more trust and interaction than the formal institutions. Building on the quantitative and qualitative analysis of the tweets collected with the keywords *ahbab*, *babalatv*, *haluklevent* and *oguzhanugur* posted during the 60 hours, this study aims to investigate how the citizens and charities adopted Twitter as an emergency communication channel in times of disaster

and bypass the state-controlled traditional media that censors the complaints and claims of the citizens. Taking an ethnographic perspective, it will highlight practical challenges in the application of Twitter during crisis events against/despite the repressive response of the authoritarian populist regime, as the state regards that citizen action challenges the legitimacy of power.

**Key Words**

Citizen action, digital activism, crisis communication, social media, authoritarian populism

# **Social Movements, Social Change and SBC: Strategic reflections and directions from Latin America and the Caribbean**

## **Authors**

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Prof. Jair Vega Casanova - Universidad del Norte

## **Abstract**

Since the advancement of the Civil and Human Rights in Twentieth Century, the social movements are recognized as a key catalyzer towards social changes. Yet, the everyday practices of mobilized citizens around different societal issues have been revealing that the nature of desired social changes not necessarily represents those ones under high vulnerability and left behind. Moreover, the nature of the claims has been targeting democracy as it recently occurred in Brazil on January 8th when the buildings that represent the power of the democratic institutions in Brasilia were invaded and vandalized.

Unfortunately, what happened in Brasilia is not an isolated case. In Latin America we have other cases such as the mobilizations against the Peace agreement between the government and the FARC and in Chile some movements against the rights perspective proposed to be included in the new constitution. Globally, anti-democracy, anti-vax and other demonstrations against human rights are gaining rapid space and its effects are clearly disabling the environment for organizations advocating for the interests of the excluded sectors.

Today there is an important discussion about what social movements mean. Can we consider as social movements those that have a lot of roots and community strength but claim hegemonic and elite interests? How can the Latin American tradition of both action and reflection on social movements feed communication strategies oriented towards social change?

These questions are part of the central reflection of a partnership established between the Social and Behavioral Change (SBC) unit of UNICEF in Latin America and the Caribbean, an organization whose mandate is firmly committed to supporting children and women, with attention to the most vulnerable, and PBX, research group on communication, culture and social change from the Universidad del Norte, with a long tradition in communication for social change.

The Latin American perspective of SBC assumed in this reflection considers the engagement with social movements an area of contribution to social justice and has been reflecting on means of creating strategic alliances to amplify the voices and ideas of those most affected, without directly interfering in the organic nature and flows of the social movements led by citizens and community structures. Entering in this new arena certainly reveal possibilities and limits about Social and Behavior Change in association with social movements. Ultimately, how SBC could be an added value while dismissing and controverts anti-human rights movements? And how to empower those human rights social movements? This work aims at shedding light on new trends and uncovered

perspectives on how an intuition-led strategic communication should position itself in the scenario of emerging and/or consolidating societal demands and advancing the human rights agenda.

**Key Words**

Social Movements; Social and Behavioral Change; engagement; community participation; Communication

# **Overlooked and Undervalued: In search of a policy to recognise the hyperlocal digital journalists in India**

## **Authors**

Mr. Sambit Pal - MIT Art Design and Technology University, Pune, India

## **Abstract**

Technological disruptions, the social media revolution and cheap internet data paved the way for hyperlocal digital media across India, especially in underdeveloped regions. Following the footsteps of Community Radio and utilising digital technology, many grassroots journalists, voluntarily or commercially, launched their media outlets to report the local stories of the community bringing an alternative voice vis-à-vis corporate-driven mainstream media. The hyperlocals report news content out of small district towns of India through websites, YouTube, Social Networking Sites. Since the journalists are from the same community, their coverage is authentic and important for participatory democracy. They enhance the civic-administration partnership which was evident during the Covid-19 pandemic.

Despite their significant contribution to the media landscape, hyperlocal journalists face multiple challenges such as a lack of a sustainable business model, poor working conditions and the lack of digital skills. Among the challenges, the most significant is the lack of recognition as a journalist by the government authorities. While the Indian government introduced a controversial set of rules to issue accreditation to digital journalists of the national capital only in 2022, many provincial governments still do not issue accreditation to hyperlocal digital journalists. Rather the government authorities try to muzzle the voices of journalists in the digital space in the garb of combating misinformation. The Information Technology (Intermediary Guidelines and Digital Media Ethics Code) Rules, 2021 is a testimony to these efforts.

This research paper aims to examine if hyperlocal digital journalists, mostly working independently from remote areas, are legitimately recognised as journalists by the provincial governments. Do they at all need formal recognition from the government authorities? What are their challenges? Is there a need for a policy on hyperlocal digital journalists? Do they need any regulatory body like the Registrar of Newspapers for India, Press Council of India, or News Broadcasting Standards Authority?

The study will adopt the qualitative method of in-depth interviews of hyperlocal journalists and digital journalists' forums chosen through purposive sampling and analysis of available documents regarding digital journalists, and policy regarding accreditation among others.

This paper will provide a valuable resource for future studies and framing of policy on digital journalism in India and the critical importance of hyperlocal journalists shaping the media landscape.

## **Key Words**

Hyperlocal Journalism, Digital Journalism, Media Policy

# Reporting Ireland's Turf Troubles: Outside Regulation and Local Activism

## Authors

Dr. Maria Marron - University of Nebraska-Lincoln

## Abstract

Much of Ireland from east to west is covered by the Bog of Allen, a great stretch of bogland hundreds of thousands of years in the making. Peatlands account for about 20 percent of Ireland's land cover.[1] Today, the EU Life Multi-Peat Project is introducing technologies to rewet and restore degraded peatlands in Midland counties as well as in Roscommon and Galway. Peatlands have "astonishing carbon storing and capturing capacities."[2]

However, peatlands also have an enormous cultural and social value as an ecosystem related to "heritage, education, sense of place, recreation, and spirituality." [3] These values often clash with those in environmental governance at levels varying from local county councils to Dail Eireann, the Irish parliament, to the European Union and the United Nations.

Industrial development of Ireland's peatlands by the establishment of the Turf Development Board (Bord na Mona) in the 1950s not only led to the creation of sustainable jobs in the turf industry but also to a local and affordable source of energy. Individuals living in towns and villages near the peatlands often cut their own turf, a summer ritual that created a cultural landscape forged by "a subtle interaction between people and nature over centuries." [4]

Now that we are in a climate crisis, the conservation of the peatlands for carbon storage is critical. The EU Habitats Directive wants to ban peat cutting. The Irish government wants to conserve designated raised bogs, but "cutters fight to retain their cutting rights and ownership." [5] The case of Ireland's Turf Troubles is often depicted as a narrative of a rural/urban divide, of Dublin's Dail *diktats* vs. local rights, of outside imperialism vs. local sovereignty and activism.

This proposed paper will examine the framing of the conflict through a systematic sampling of two leading Irish national dailies, the *Irish Independent*, and the *Irish Times*, over the last 20 years. The key focus will be on international (United Nations and European Union), national (Dail Eireann) and regional (county council) regulation as well as local activism, especially for the retention of local turbarry (privately owned land on which turf cutting can continue).

[1] Hans von Sonntag. May 10, 2022. "The 'turf wars' heat up as Ireland transitions away from peat." Retrieved from <https://www.eurosite.org/the-turf-wars-heat-up-as-Ireland-transitions-away-from-peat/>

[2] Ibid.

[3] Kate Flood, Marie Mahon, John McDonagh. 30 June 2021. "Assigning value to cultural ecosystem services: The significance of memory and imagination in the conservation of Irish peatlands." *Ecosystem Services* 50 (2021) 101326. <https://doi.org/10.1016/j.ecoser.2021.101326>

[4] Ian D. Rotherham. August 21, 2011. "Peat cutting must be regulated, not banned: Traditional right to cut peat." *The Telegraph*. Retrieved from <https://www.telegraph.co.uk/comment/letters/8712500/Peat-cutting-must-be-regulated-not-banned.html>, Feb. 6, 2023

[5] "'This is about heritage and tradition': Turf cutters say the new bogs strategy won't solve the problem." *The Journal*. December 22, 2017. Retrieved from: <https://www.thejournal.ie/turf-cutting-3-3766317-Dec2017/>

**Key Words**

Reporting, peatlands, regulations, activism, social, cultural values, urban/rural divide



# **“What happens when we lose alt-weeklies?”: Editorial responses to alternative newsweekly closures**

## **Authors**

Mr. Andrew Locke - University of Minnesota Twin Cities

## **Abstract**

Alternative metropolitan weekly newspapers have been a valued aspect of the alternative journalism ecosystem. This form of journalism is centered around urban community and a skepticism of power. While mostly understood as a product of the countercultural underground of the 1960s and 1970s in the United States, weekly alternative newspapers have a global significance to the democratic health of innumerable cities and towns.

The business model for free alt-weeklies can still be characterized by distribution at urban cultural hubs and local businesses. They have historically been supported by the obscure, niche, and adult advertising to finance its editorial content. Due to the pressures impacting all community and public service journalism, the business environment of alt-weeklies has been difficult to withstand. The pandemic closures at the height of the COVID-19 crisis posed another challenge.

While losing traditional or institutional journalistic outlets is an acknowledged outcome that has been studied extensively, the concept of “news deserts” can be rightly applied to areas without robust alternative publications. An alternative news desert is one in which voices from oppositional civic media are absent from the public sphere.

When venerable alt-weeklies fail, media coverage will often invoke the eulogy as a framing device or editorial format to express the sense of loss felt by the community left behind and the journalist writing the piece. The purposes of each selected piece are linked by a common desire to celebrate the contestation of alt-weeklies and to articulate the loss to the community. Mainstream national newspapers, literary magazines, online news sites, as well as fellow alternative papers have been compelled to cover the demise of alt-weeklies.

While many invoke eulogies directly, each article covers the shuttering of an alt-weekly in the context of loss, nostalgia, and admiration for a project centered around community vibrancy and democratic accountability. A data set of (12-15) texts will be selected to show how journalists and their organizations use their coverage of alternative newsweeklies as a means of asserting the democratic value of antagonistic and community oriented independent news sources.

Journalists will, in their eulogizing or otherwise empathetic coverage of alt-weeklies, advocate for approaches that are more populist, radical, and aggressive. The selected texts emphasize how alt-weeklies pay special attention to legislators, local officials, and local law enforcement. The journalistic prestige and dogged reporting of alt-weeklies are celebrated as vigorous in-depth investigations have won journalism prizes over the course of the format’s history. These texts

invoke the “communicative politics of contestation” (Waisbord, 2022). This theoretical lens emphasizes contestation as an essential component of alternative journalism.

As a retrospective granting of journalistic authority, outlets eulogizing alt-weeklies are contributing to the public epistemic conception of journalism. When journalists cover their profession, the resulting metajournalistic discourse from these forms of media criticism offer an endorsement of how journalism should change, or be institutionally reinforced through existing values (Carlson, 2016). However, alt-weeklies and their local daily paper(s) are often directly antagonistic. This project seeks to emphasize the ways in which media entities mourn their loss despite being an inherently antagonistic format with different ideological and editorial values.

### **Key Words**

news deserts, community journalism, alternative journalism, journalistic authority, metajournalistic discourse

# **“Let's create media...but what do we do?” Grassroots media in contemporary Chile**

## **Authors**

Dr. Jorge Saavedra - Universidad Diego Portales

## **Abstract**

"Mainstream media does not represent us!", "I do not care about the bourgeois press" and "turn the TV off" have been messages historically displayed in chants and walls during social protests in Chile. The most recent mobilization of 2019, the largest since the return of democracy, kept this trend among activists perceiving mainstream media, specifically the press, as an adversary. And quite reasonably, research on the topic has observed how detrimental the media has been regarding social movements' reasons, aims, and subjects in diverse areas, such as education, pensions, and working rights (Pérez-Arredondo, 2019).

In front of this media adversary, social media like Twitter, Instagram, or Facebook – with its pros and cons – or instant messaging platforms, like WhatsApp or Telegram, have been widely used as a critical source for mobilizing efforts in Chile (Saavedra Utman, 2019). However, it does not seem enough for grassroots organizations, which after years of mobilization, have embarked on creating and strengthening their media in local realms to use them as a more permanent platform whereas in the form of print bulletins, websites, YouTube channels, or online television.

This presentation will go through some cases of grassroots media in the cities of Valparaíso, Quilpué, Santiago, and Concepción, which have been born in connection to mobilization processes in the last ten years under the urgent idea of "Let's create media...but what do we do?" – as a citizen from the city of Quilpué said.

Based on an analysis of each media and individual and group interviews with the people behind such endeavours, the presentation will contribute to the literature on grassroots journalism/citizen media (Rodríguez, 2001). in three ways. First, by providing a comprehensive and profound account of grassroots media's context, rationale, practices, aims, and challenges in the last ten years. Secondly, by identifying what are the critical points allowing or impeding this type of media to endure. And ultimately, by understanding the role of this type of media in processes of local communication and social change (Kaplún, 1985).

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## **Key Words**

Local, grassroots, media, Chile, mobilisation, citizen, journalism

# **Comunicar la transición energética: disputas entre los medios de comunicación hegemónicos y los medios alternativos en torno a la agenda neo progresista de Gustavo Petro y Francia Márquez en Colombia**

## **Authors**

Prof. Angélica Nieto - Corporación Universitaria Minuto de Dios - UNIMINUTO

## **Abstract**

El 07 de agosto de 2022 asumió la presidencia de Colombia la fórmula del Pacto Histórico conformada por Gustavo Petro Urrego y Francia Márquez Mina; por primera vez en la historia republicana, una coalición de centro izquierda llega a dirigir el país.

En el contexto latinoamericano, el triunfo de Petro significa una nueva edición de los progresismos. Maristella Svampa[1], los denomina “nuevos progresismos” para hacer una distinción entre el primer ciclo de gobiernos progresistas latinoamericanos de finales de los años 90 y la primera década del siglo XXI, y, los actuales gobiernos de Gabriel Borich en Chile, Gustavo Petro en Colombia, e incluso el tercer gobierno de Inacio Lula DaSilva en Brasil.

Svampa afirma que, en el caso de Chile, se podría decir que es un progresismo débil, dados los múltiples problemas de gobernabilidad que se le han presentado. Sin embargo, plantea que hay una luz de esperanza en la propuesta de Petro y Márquez, ya que, a diferencia del progresismo clásico, se aparta del extractivismo como motor de la economía.

Ahora bien, hay dos aspectos fundamentales que marcan un cambio en la propuesta del Pacto Histórico: Primero, pone sobre la mesa la necesidad de hacer una transición energética y, además, llama a la unión regional en torno de la defensa de la Amazonía, todo esto en medio de una crisis económica global generada por el confinamiento impuesto para contrarrestar la pandemia del Covid – 19, en la que la economía colombiana está debilitada y depende en gran medida de la venta de hidrocarburos.

Los medios de comunicación hegemónicos han atacado de todas las formas posibles al gobierno, acudiendo al sentido común, en lo que pareciera una especie de disonancia cognitiva, ya que, permanentemente hablan de la importancia del cuidado del medio ambiente, pero a la vez, plantean escenarios catastróficos a la hora de evaluar políticas que buscan transitar a una economía que privilegie el cuidado de la naturaleza y de la vida.

En este escenario, el gobierno Petro ha sido criticado por no tener una política comunicacional que contrarreste el ataque de los grandes medios de comunicación[2], es aquí donde los medios alternativos tienen un papel importante para resistir a la propaganda destituyente[3] de la derecha colombiana, cuestión que será analizada en la ponencia propuesta.

[1] Conversatorio “El giro progresista en América Latina”, LASA, 08 de febrero de 2023. Sobre: <https://www.youtube.com/watch?v=XQa3lmyW9-4>

[2] Ver Martínez Felipe (2023) “Progresismo en Colombia ¿Sin proyecto de comunicación? Sobre: <https://www.desdeabajo.info/rotador-incio/progresismo-en-colombia-sin-proyecto-de-comunicacion/>

[3] Concepto planteado por Rodolfo Gómez (2019) en “¿Constituyente o destituyente? El rol de los medios masivos de comunicación en las democracias latinoamericanas contemporáneas. Colección Grupos de Trabajo, Clacso – Fescomunicación.

### **Key Words**

Neo progresismos, transición energética, comunicación hegemónica y comunicación alternativa, Colombia

# Face off! Collective resistance to facial recognition technology

## Authors

Prof. Stefania Milan - University of Amsterdam

## Abstract

Automated facial recognition technology (FRT), a form of biometric technology, is creeping into public spaces. It is implemented in many airports across the world to speed up boarding. It is integrated in everyday policing in London, where security cameras automatically identify lawbreakers. In Brazil it was used during the 2020 Carnival to reduce crime and identify fugitives. Chinese high schools employ FRT to scan students every 30 second to analyze their behavior and emotions. Despite the galvanizing narratives associated with FRT, however, critical voices are on the rise. FRT is “arsenic in the water supply of democracy”, denounced the UK civil liberties group Liberty (Sample, 2019). “Is facial recognition too biased to be let loose?”, asked *Nature* (Castelvecchi, 2020). And again: FRT “might be the world’s most divisive technology,” claimed *The New York Times* (Ovide, 2020).

**Dialoguing with media studies and critical data studies, this paper brings into focus citizens’ lived experiences in relation to FRT, and the ensuing collective efforts to resistance.** It asks how people make sense of and react to it, focusing on public discourse and policymaking in the city of Amsterdam, The Netherlands. Amsterdam has been at the forefront of technology adoption. In 2009 it was one of the first Smart Cities. Now it wants to use AI to extend citizens’ lifespan by two years in 2025. Inter alia, FRT is deployed around the main city stadium, the Johan Crujff ArenA. Amsterdam self-defines as “one of the most AI-ready cities in the world (...) a living lab for human-centred and responsible AI” (I amsterdam, n.d.).

Empirical data for this paper was gathered through a mixed method approach, including interviewing and focus groups, and desk research. Citizens were involved in knowledge generation as “skilled learners” (Milan & Milan, 2016), through the experimental method of “data walking” where participants reflect on how technology influences civic space.

## Key Words

facial recognition technology, resistance, Amsterdam, mixed methods

## **Film festivals, countervisuality and activisms. The International Anti-Racist Film Festival (MICAR) 2022 program**

### **Authors**

Dr. Isabel Macedo - Communication and Society Research Centre, University of Minho

Dr. Luiza Lins - Communication and Society Research Centre, University of Minho

Dr. Rosa Cabecinhas - Communication and Society Research Centre, University of Minho

### **Abstract**

In recent years, several social movements and epistemic projects in different parts of the world have contested European colonial heritage. Coloniality has been defined as the transhistoric expansion of colonial domination and the perpetuation of its effects in contemporary times (Quijano, 2007; Mignolo, 2017). The process of historical reparation is continuously challenged by the present because "the historical and material facts of the damage caused by colonialism and transatlantic slavery come back to us again and again" (Huard & Moser, 2022, p. 4). In other words, decolonial scholars and activists consider that the repercussions of imperialism, colonialism, slave trade, and liberation struggles are still widely felt today, both for formerly colonising and formerly colonised peoples (Licata et al., 2018).

In Portugal, young Afro-descendants from countries like Angola, Brazil, Cape Verde, Guinea-Bissau, and Mozambique, actively participate in the cultural and artistic scene and are engaged in social and civil movements and associations (Pereira, Sales, & Cabecinhas, 2020). This generation of consolidated artists of African descent has questioned issues such as memory, trauma, racism and colonial legacy. The proliferation of film festivals in Portugal and their growing importance for cultural, social and political reconfiguration processes is a key issue in contemporary Portuguese cinema (Leão, 2021). Several films can be perceived as practices of "countervisuality" (Mirzoeff, 2011), which helps understand how the mechanisms of cultural production can contest current expressions of racism.

In this presentation, we will discuss the results of the analysis of the International Anti-Racist Film Festival (MICAR) program (2022 edition), organised by SOS Racismo, a non-profit association since 1990. Occupying the public space and transgressing dominant narratives is the proposal of MICAR promoted by the Porto branch of the SOS Racism Movement since 2014. Besides showing films that bring up, among others, the problems of racism, discrimination and xenophobia, it is brought to the screen productions by filmmakers outside the conventional production system and other ways of making cinema that is usually left out of the artistic choices of other festivals. From 7 to 9 October 2022, 16 films were screened as part of MICAR, proposing to question the centre from the periphery "to poke holes in its borders". It aimed to confront the centre, its discourses and the inequalities that they propagate and to impel society to "open the space of the border to the recognition, reparation and affirmation of the peripheries", creating a space for "dialogue and

political possibility, for expression, for collaboration, for cross-border action, for a fairer and more equal society" (MICAR, 2022).

We conducted an intersectional analysis of films in the Portuguese language included in the program of MICAR. What is these films' potential to mobilise alternative understandings of alterity? How marginalised, minority or vulnerable groups are portrayed? How do these film shows and the public discussion they raise point us to new forms of networked publics, participatory democracy, and active citizenship?

### **Key Words**

Film festivals, anti-racism, activisms



# The Archival Challenge: developing an Alternative Audio Archive

## Authors

Dr. Andrew Ó Baoill - University of Galway

Prof. Andrea Medrado - University of Westminster

## Abstract

Community media is a significant, and growing, sector with over 20 licensed stations in Ireland (the first stations were licensed in 1995), and with a longer tradition of unlicensed and pirate operations. The sector is associated with participatory, non-commercial, approaches to media production that are grounded in values of community development, inclusion, and active citizenship. While much broadcast content is ephemeral, such recordings and documentary records that exist are at significant risk: stored in degrading analogue format (eg cassette and VHS) and obsolete digital devices (eg minidisc). The dispersed nature of production (often based in small, volunteer-based organisations) makes this material inaccessible to researchers, and without a project of digitisation this irreplaceable rich community heritage will become irretrievably lost. Equally, the embeddedness of stations in local communities – including minority communities – makes it a valuable resource for engaging in rich oral history explorations of these dispersed communities.

Couldry (2010) notes the importance of voice, of “people’s practice of giving an account, implicitly or explicitly, of the world in which they act”. Community media not only know well the community they address but they also allow this community to speak for itself. Research has illustrated the range of ‘social impact’ generated by community media, “as part of and engaging with the wider local empowerment and development infrastructure”<sup>[1]</sup>. The pandemic has surfaced many examples of the important role this sector can play in local communities, from information sharing, to compelling solidarity action to offering spaces for mutual support.

There is an increasing recognition of the importance of audio-visual content as part of our shared cultural heritage, and the significant risk of loss of these materials (Bressan et.al., 2019). The British Library has launched the Radio National Archive, which aims to capture a selection of content from the streams of a sample of UK radio stations. The Broadcasting Authority of Ireland (BAI) operates a (heavily over-subscribed) Archiving Scheme which funds the preservation of Irish A-V resources (including film, broadcast, and commercial content).

This paper presents a nascent project to develop an audio archive of content associated with radical, alternative, and community media, starting with materials local to the author, in Ireland, but with the potential (subject to the constraints and affordances of digital storage and transmission) to partner with those from other regions). The challenges of securing access to, and preserving, materials are explored. The potential of the project to contribute to various forms of research, to support media literacy education, and to preserve otherwise ephemeral local heritage is mapped out.

[1] Nexus report for Broadcasting Authority of Ireland.

## Key Words

Archiving, Community Radio, Voice, Digital

# **Buskers in Galway: not in the European Capital of Culture neither on the streets.**

## **Authors**

Dr. Nivea Bona - Boston University

Dr. Andrew Ó Baoill - National University of Ireland Galway

## **Abstract**

This work is set in Galway, Ireland, having as object of its investigation the buskers (as a community, whether locals or not) who play in the city. Galway has long been considered a haven for street artists (dancers, performers, and musicians) compared to other cities in Europe. The research takes place in the context of the city having been selected as a European Capital of Culture (ECoC) for 2020. Even though Galway has a well-established tradition of having buskers on the streets, Galway's application largely excluded the buskers as a culture community, and foregrounded rural imagery (using sheep as symbols and having half of the events planned for rural areas).

In 2019, as the city prepared to host the EcoC, the City Council agreed a set of by-laws regulating busking activity in Galway. The vote took place without prior consultation with the buskers. These laws regulated the way the artists performed their art on the streets by forbidding the use of amplifiers, limiting the hours when performance was allowed, requiring that buskers not cause "distress, alarm or offense to members of the Public, any business owner, occupier, etc.", and limiting the number of people who can watch performances.

Given the intersection of the ECoC, the by-laws, and the ensuing pandemic, the research asked: how did the buskers in Galway organize themselves and use radical (Downing, 2011) communication strategies to establish their position regarding the ECoC, the by-laws and the Covid-19 pandemic? The goal of this research was to discover the communication strategies buskers in Galway used to organise, "resist" and give voice to their perspectives regarding the ECoC and the by-laws. The methodological approach was a transmethodological one, which according to Maldonado (2008, p. 40), in the epistemic sense, "is nourished by life, experience, cultures and the concrete world." We gathered the data by carrying out six (6) in-depth interviews and 21 surveys with buskers performing in streets of Galway in September 2021 (when pandemic restrictions were lifted). Also, we executed free social media non-participatory observation to understand the communication behavior adopted to overcome the pandemic that prevented buskers from being on the streets of Galway.

Results showed that Buskers in Galway hold the view that ECoC did not truly happen in the city – some because of not having participated and some because the lockdown during the pandemic forced most of the events to be held online. We also understood that if there was a buskers' "movement" against the by-laws, its duration was limited to the time of the council vote.

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MALDONADO, Alberto Efendy.(2008) A perspectiva transmetodológica na conjuntura de mudança civilizadora em inícios do século XXI". In: MALDONADO, Alberto Efendy et. al. *Perspectivas metodológica em comunicação: desafios na prática investigativa*. João Pessoa-PB: Editora Universitária da UFBA, p. 27-54.

Funding: University of Galway

**Key Words**

Buskers, Communication to resist, European Capital of Culture, pandemic

# The role of protocols in Alternative Social Media : the case of ActivityPub

## Authors

Prof. Stephane Couture - Université de Montréal

Ms. Chanel Robin - Université de Montréal

## Abstract

Since the beginnings of the Internet, a movement of resistance around the centralization of the Web has ensured the continued development of an alternative Web. More recently, the takeover of Twitter by Elon Musk drove many users to look for alternatives to this proprietary platform. Mastodon, in particular, is a social network that has received important media coverage in the last months of 2022 and saw its user base increased significantly. However, Mastodon is part of a larger network of alternative social media platforms called the “Fediverse” - meaning the Federated Universe - mainly bound together by the ActivityPub computer communication protocol, which allows communication between each of these alternative platforms. However, the development of ActivityPub is not without debates or controversies, and one of these, which we will present, concerns the trade-off between values of interoperability and “user-friendliness” of these platforms. Our presentation will address these questions: What is the Fediverse and what is the role of the ActivityPub computer communication protocol in ensuring the interoperability of this network of alternative social media ? What are the debates and controversies surrounding the development of the ActivityPub protocol and to which extent can they ultimately affect end users’ online communications and experience? And finally, what can we learn from these controversies when considering future possibilities and pathways for the development of sustainable alternatives to corporate social media ?

Informed by controversy analysis within Actor-Network Theory and mainly guided by STS (science, technology and society) approaches studying the articulation of values in the design of digital infrastructures, we look at the « inscription » of values in the design of the Fediverse.

Methodologically, we first explored data aggregator websites about the Fediverse (information sites put into service and maintained by Fediverse developers), which confirmed the importance of ActivityPub in terms of the number of servers and platforms that run on it. While the first moment of our analysis was more “floating” than systematic, it soon led to look at Diaspora, another popular protocol which was voluntarily designed to remain incompatible with ActivityPub, thus raising debates and “controversies” among developers of these two protocols. These debates shed light on how informal discussions between members of the Fediverse community result in values being inscribed in different ways, i.e. via different protocols. More generally, this controversy is relevant for showing to what extent the values implemented in the design of digital alternative social media can have real impacts on the end user experience, particularly with regard to the platforms’ security and interoperability.

Our study aims primarily at contributing to the emerging scholarly literature on “alternative social media”, and alternative media more broadly. Our review of existing (and recent) work in this literature revealed a certain lack of studies on infrastructures, that of the Fediverse in particular. Indeed, most of the articles focus on the uses of platforms or on the ways in which their affordances allow an “alternative” online socialization. The protocols of this alternative network have not yet been the main subject of academic study, while the need for such analyses has been explicit in recent publications.

**Key Words**

Alternative Social Media; Protocols; Fediverse; Activity Pub; Values in Design

# **News coverage on Feminism in Portuguese media: What voice does activism have?**

## **Authors**

Dr. Sonia Lamy - Lusófona University/CICANT

Dr. Ana Sofia Pereira - Lusófona University/CICANT

Ms. Priscilla Domingos - Lusófona University/CICANT

Dr. Carla Cerqueira - Lusófona University/CICANT

## **Abstract**

The primary function of mainstream media is to provide information channels via which themes, reflections, or initiatives aimed at the general public can be shared. The logic of news production and consumption has changed, as have journalists' professional routines. Some themes are only occasionally visible, especially with the emergence of various platforms in the digital space. Still, the observation and analysis of the media space allow us to detect some tendencies of feminism's presence in the context of the news published in the "public space". According to Cerqueira (2015), media treatment can increase the visibility of feminist organizations and attract sympathizers, attributing coherence to them in the public sphere; however, it can also prove to be an obstacle, whether through invisibility or misrepresentation of the movement's objectives. And as Plummer (1995) has shown, the increasing mediatization of contemporary Western society is a necessary condition for circling political narratives imagined from the margins. Nevertheless, journalism has been notably hesitant in including marginalized groups (Santos, 2016), despite intersectionality being a buzzword within academia and feminist movements (Davis, 2008).

The purpose of this paper is to analyze persistence, metamorphosis and changes in the news coverage of feminist movements, associations, and groups in Portugal. Through an exploratory study that integrates one phase of a broader project, we intend to understand which are the main trends in news coverage on feminisms, as well as the movements of the theme's mediatization. Methodologically, we begin with a first selection of news from the websites of the newspapers Expresso, Público, JN, Observador, Correio da Manhã, and two Portuguese newsmagazines Sábado and Visão, between 2011 and 2022.

This study addresses three research questions:

RQ1: What are the main editorial strategies in the news coverage of the feminists movements, particularly regarding actors and news angles?

RQ2:: What practices did journalists develop to cover those collectives from 2011 until 2022?

RQ3: What are the primary similarities and differences between the Portuguese media news coverage?

To answer these questions, we chose a content analysis approach focused on all published news pieces that mention feminist organizations. Using the words "feminist organizations/associations/movements/collectives," we selected a total of 371 published news through the MediaCloud platform. Only 163 of the news published on feminist movements or associations represent Portuguese collectives, while more than half represent feminism internationally. The information published in this period gives a voice to around two dozen Portuguese feminist organizations. Público is the newspaper with the most publications on feminism in the period under analysis, with a total of 116 articles, and Expresso newspaper released 67 news pieces. On most media websites, we observe news with the same content copied from the Portuguese news agency Lusa, and they usually give voice to feminist collectives and organizations that react to current events or organize activities that are on the media agenda. The media seem to correspond more to the groups that present themselves in a more visible and/or accessible manner, often without any issue framing.

### **Key Words**

Journalism; Feminism Movements; Media

# Communicating through Cyberfeminism: Communication Strategies for the Construction of the International Feminist Strike in Portugal

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## Abstract

Contemporary feminist movements appear on a global scale and have reflections at the local level, thus assuming a clear transnational dimension through street manifestation and, of course, digital activism — in the case of the feminist movement, cyberfeminism — which has come to contest the inequalities in the representations of women in the online space (Martinez, 2019; Haraway, 1991). This contemporary feminism therefore assumes a diverse and pluriform character, which advances from an exchange of cultural values at both global and local levels, endowing feminism with transnationality (Fraser, 2007). Some scholars point to the emergence of a fourth feminist wave that comes from networks and digital platforms, claiming a better inclusion of differences and axes of power and oppression, thus emphasizing intersectionality (Silva, 2019; Fernandez et al., 2019; Chamberlain, 2017). Portugal is a country that, for having lived more than 40 years of dictatorship, presents weaknesses and particularities regarding the feminist movement, a path made of advances and setbacks (Tavares, 2011) that has sought to incorporate feminist themes in the public space through different communication and action strategies (Cerqueira, Cabecinhas & Gallego, 2017). In this sense, the International Feminist Strike — also called 8M movement — has become a transnational movement that has been repoliticizing feminist movements in this century (Arruzza et al., 2019), acting as a movement that is also hybrid. Thus, to understand how cyberfeminists communicate within the fourth wave of feminism and 8M, we will analyze the platforms of the collectives that call the strike in Portugal from netnography and semi-structured interviews with activists. We hope to identify the (1) production of content for online dissemination in digital platforms, but also institutional and internal communication; (2) identification and analysis of news broadcasted in the media and (3) mobilization strategies and action repertoires. The paper is also part of the project FEMglocal - Glocal feminist movements: interactions and contradictions (PTDC/COM-CSS/4049/2021) and intends to understand the specificities of the Portuguese feminist movement in articulation with the international one to identify its interactions and contradictions.

## Key Words

Feminism, Glocal, Cyberfeminism, Communication Strategies, 8M



# **The educational potential of cyber feminist profiles on Instagram: The Portuguese cases of @feministas.pt, @redejovensigualdade and @plataformageni**

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## **Abstract**

In recent times, and due to the covid-19 pandemic context, social media became even more important to communicate and learn. There was a boom of profiles and pages related to feminisms on cyberspace, especially on Instagram, about female empowerment and fighting violence against women, inciting social action. In this way, cyberfeminisms collaborate with what some authors (e.g. Gago 2020) call transnational feminisms, where national borders are shortened and the internationalization of feminist agendas becomes more consistent, cooperative and effective. Furthermore, Instagram feminist activism enabled young people to access gender equality-related issues and may contribute to their education and engagement in these matters. As such, some authors (e.g. Palhano & Silva, 2020) have suggested that school may appropriate social media discussions and bring them to classrooms, and cyberfeminist discussions should stimulate students' arguments, thereby thrusting critical thought on gender stereotypes. However, it is important to understand how content is being constructed with cyberfeminist initiatives and some authors (e.g. Nagle, 2018) emphasize that critical social media literacy is needed within education because social media spaces are not neutral.

This study combines the work of feminist authors such as Haraway (1991), DeLaurentis (2004), Hooks (2013) and Butler (2003) with recent works that focus on the intersection of cyberfeminisms and education, (e.g. Borges & Radharanni, 2021) to address the research question of how cyberfeminist Instagram profiles promote education for gender equality and feminist action. To answer this question, we use a netnographic approach as it enables researchers to observe and gain an understanding of the voices of individuals and collective interactions online. The most suited identified Portuguese profiles to be content analyzed are @feministas.pt, @redejovensigualdade and @plataformageni, during 2022. The main objectives are 1. To identify main themes and subjects addressed in Instagram feminist profiles; 2. To comprehend discourse construction and image use on gender equality in Instagram feminist profiles; 3. To understand action incitement for young people on these Instagram profiles; 4. To characterize engagement levels to Instagram profiles and their main subjects.

This analysis enables an insight into the potential role of cyberfeminist profiles as educational tools for young people on gender equality promotion, but also on feminist activism mobilization.

## **Key Words**

Cyberfeminism, education, young people, gender equality

# Digitally Mapping the Fall Chinook Salmon Extinction: Following the Streams of Mediated Activism and Co-Management

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## Abstract

This project follows the creation and effects of community activism surrounding the Coquille River Basin and decline of Chinook salmon. It first details a refined methodology of ArcGIS story-mapping technology to educate viewers on the history of the Coquille River Basin and the decline of Chinook salmon. Then, it details community media coverage of the decline and assists in a broader understanding of relationships and communication between humans and non-humans by analyzing several points related to the Coquille River. It was motivated by the sentiment that if we sought to affectively understand the different intelligences of elements of the river and relationship between them with more nuance, we would be more inclined to change our relationship to the river and the beings within it.

The second part of the paper illustrates where we fell short in our capacity to honor the wisdom of salmon and to protect the salmon of the Coquille River Basin. It detailed points of interest regarding the imminent extinction of the fall Chinook salmon and the CIT's efforts to prevent it, based on our *particular* relationships with them as kin. This paper ultimately focuses on the question, "How can Indigenous perspectives and digital methods provide enhanced relational frameworks for non-humans, and in what ways can decolonial participatory action with digital community media components advocate for environmental sovereignty?"

This project demonstrates how digital humanities praxis intertwined with the love, care, desire, and prayer of Indigenous feminism can produce artistic and cartographic means of challenging oppressive "master" narratives. Hierarchical human/non-human splits, which de-animate in order to enslave (TallBear; Lewis et al.), were challenged through animating and expressing love for the Coquille River and the salmon that inhabit it.

This paper aligns with all of the Community Communication and Alternative Media focus areas for IAMCR 2023 including the fourth, "Indigenous knowledge, and communicative and epistemological justice. It takes seriously the section's call to include "Indigenous/First Nations communications and media practices." I conclude that the intention of protocols and creation of Indigenous media is most transformative when it serves to protect Indigenous communities and natural resources, to position Indigenous peoples as leading community media practitioners, to create respectful and nourishing relationships with the environment, and to project thanks toward it.

After much activism, Oregon Department of Fish and Wildlife Commission unanimously approved of the CIT's bid for a historic co-management agreement. Under the agreement, the CIT will share responsibility for managing fish and wildlife in Coos, Curry, Douglas, and Lane counties. This includes the Coquille River Basin and will significantly impact the CIT's ability to work toward restoring the salmon.

## Key Words

Indigenous knowledges, participatory action research, digital activism, co-management