

Community Communication and Alternative Media Section

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¹ We have endeavoured to ensure that these are the abstracts of the papers actually presented at the conference. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included.

Id: 19609

Title: The threat of neoconservative unilateralism for Community Communication systems

Session Type: Individual submission

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Abstract: Community Communication is an important sector of the Communication system, established in many national regulations and demanded by organizations such as AMARC (2008) and UNESCO (1980). As part of a broader public policy, it is considered and affirmed under the principle of communication as a human right allied with other traditional ones (education, health ...), as structured by Marshall in civil, social and political rights (1950). This is an important pillar for what democratic states based on the rule of law are constituted, taken as references for UN consolidation since 1948, in despite of its limitations. Few years ago, some political moves are revealing a strong offensive against this political project: a neoconservative wave of unilateralism not only constituted by hate speech based on fake news in a post-truth era, in which the lack of solidarity with migrant people is one of the most shameful and hideous faces, but the defense of one specific country in despite of others in different regional contexts; the preference for binational relations in despite of bloc or multilateral relations and the apology of the "nationalism as a betrayal of patriotism" (Macron, 2018). Although based on community and local principles, national policies for Community Communication should not be embraced with ideas related to country supremacy or ufanism, as plurality and diversity are directly related to the recognition of different people worldwide. This leads to the understanding of general principles for community communication initiatives, to be recognized by multilateral organizations, as a sector distinct from the state/public and the market/private ones, that should be developed to strengthen public policies related to the affirmation of different fundamental human rights, social justice and the multilateralism itself as a proposal for political, economic and cultural organization of nation-states. With the proposal to investigate what can be the role of Community Communication in times of neoconservative unilateralism, this research brings firstly a broad characterization of these times, then presents Community Communication's principles that highlight differences in relation to the neoconservative unilateralism and the limitations to be overcome by practitioners, supporters and policy-makers, exploring the example of Kirimurê TV, a community tv channel in Salvador, Bahia, Brazil, running through web and pay-per-view multi-platform environment, articulating different kinds of social movements and organized groups, which may offers strategic principles for resistance in other national contexts.

Keywords

unilateralism; neoconservativism; community communication; communication policies.

Work Citations

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Id: 19639

Title: Periodismo ciudadano por WhatsApp. Casos: Eje Central y Emisora La Buena 95.4 FM del Municipio de Bello, Antioquia, y Mi Comuna Dos, de la ciudad de Medellín.

Session Type: Individual submission

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Abstract: En plena era digital de la información y las comunicaciones, la sociedad en general reconoce nuevas capacidades y habilidades para procesar, producir, transmitir y divulgar contenidos informativos, articulados a través de plataformas digitales, las cuales se utilizan para producir, procesar, enviar y recibir mensajes, particularmente, a través de las redes sociales digitales. Estas últimas se afianzan con enorme potencial para interconectar colectivos sociales, compartir información y conocimiento, para crear colectivamente y ser protagonistas de nuevos contenidos de mayor significado y utilidad para las comunidades. Han propiciado el desarrollo de un profundo sentido colaborativo para la transformación social. Esta investigación pretende identificar, reconocer y analizar las manifestaciones concretas que tienen el periodismo digital ciudadano y los medios alternativos de comunicación, específicamente a través de la plataforma WhatsApp, en casos concretos como: Eje Central y Emisora La Buena 95.4 FM en las comunas tres y cuatro del municipio de Bello, Valle de Aburrá, y Mi Comuna Dos, en la comuna dos de la ciudad de Medellín. Mediante una metodología cualitativa se busca entender y articular, en los casos seleccionados, las diferentes dinámicas sociales donde están involucradas las nuevas herramientas digitales con los procesos informativos periodísticos y la participación de las ciudadanías implicadas.

Id: 19654

Title: LA RADIO COMO INSTRUMENTO DE CREACIÓN DE MEMORIA Y NO REPETICIÓN ANTE EL CONFLICTO ARMADO (INTRA URBANO EN MEDELLÍN)

Session Type: Individual submission

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Abstract: Palabras Claves: Medios – Conflicto Armado – Paz – No repetición

Ante la urgencia de contar con procesos efectivos que permitan superar las diferentes etapas del conflicto que ha golpeado al país desde hace más de 50 años, se propuso la creación de estrategias cercanas, reales, asequibles y de participación sin distinción de ningún tipo, que permita que la ciudadanía pueda dar cuenta de procesos individuales y colectivos sobre esta tragedia y las maneras desde que la resiliencia se han podido ir mitigando con diferentes estrategias desde los estamentos gubernamentales, departamentales, locales y comunitarios desde la radio (web).

Lo anterior surge ante la necesidad de crear contenidos multimediales (podcast) que permitan su masificación a través de diferentes plataformas digitales, construyendo tejido social, vincular la comunidad víctima, la comunidad no víctima, los estamentos del Estado y hacer un llamado al cuidado, preservación y mantenimiento de los acuerdos que permitan que la restauración sea completa y que desde la radio se potencie este proceso. La construcción de contenido se genera desde las experiencias de personas víctimas y no víctimas, desde premisas como ¿Cómo concibe la Paz? ¿Qué es tener Paz para usted? ¿Cómo contribuye usted a la Paz? Entrevistas, reportajes, crónicas e historias de vida son parte del material que se ha realizado para la difusión entre las comunidades participantes y a través de los medios masivos comunitarios y web pertenecientes al proyecto.

La radio (web) y comunitaria potencia nuevos modelos de comunicación con énfasis en procesos de construcción de paz, reconocimiento del otro desde la diferencia, desde su contexto y desde su experiencia de conflicto, podcast que dan cuenta de narraciones crudas, procesos que enmarcaron una historia violenta en el país, pero qué desde la emisión de las mismas, aporta a la no repetición

Id: 19692

Title: Techio Comunitario training program: Weaving technological autonomy in Mexican indigenous peoples

Session Type: Individual submission

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Abstract: In this paper I wish to discuss the ways in which technological autonomy is woven from the convergence between the organizational and cultural forms of the indigenous and rural communities in Mexico in relation to the use and appropriation of the tools that facilitate the communication processes of the villages. For this, I will use the analysis of the Techio Comunitario training experience and specifically the first and second edition of the Community Diploma Program for Telecommunications and Broadcasting Promoters.

This project arose about four years ago and had as a methodology of creation the technique of participatory research. After we made an analysis and reflection with trainers in indigenous communication, we detected the need to make available to people working in community and indigenous media the knowledge necessary for the operation, use, and maintenance of technological tools in broadcasting, community cellular telephony and wireless Internet networks. Likewise, we created four laboratories in key regions that have all the necessary instruments for the repair and maintenance of the equipment.

In the first generation (2016-2017) the Diploma was attended by 27 participants from six states of the country. In the second generation (2018-2019) 21 people from seven states of Mexico are participating. Each of the modules is held in different venues that include community media spaces and rural and urban training centers in the states of Oaxaca, Chiapas and Puebla.

This training program takes as pedagogical and methodological references the educational practices that are part of the indigenous vision on teaching, the construction of knowledge and the socialization of knowledge. It also draws on elements of popular education and takes up approaches of free knowledge societies. The basis that allows this methodology to take place is the figure of the so-called Advisory Committee, made up of 13 organizations, since its members have collaborated with each other for several years as part of the processes of articulation and networking of community communication processes existing at the regional, national and continental levels.

The theoretical discussion that accompanies the systematization of this training experience is related to the problematization of the common as a way of articulating the life of indigenous peoples and the discussion around technological autonomy as a complex struggle that contains different possibilities and contradictions in its obtaining.

While this type of project represents important opportunities for rural and indigenous communities to operate and manage their own telecommunications projects, I also want to discuss the limits and contradictions that may exist in these processes of search for technological autonomy. My experience as organizer and facilitator of the Diploma course has allowed me to see the intercultural frictions that are woven in the ways in which technology is appropriated by people. In general, I believe it is important to point out a critical vision that empowers community and indigenous communication experiences.

Id: 19752

Title: From free radios to digital commons. Governance and sustainability of community media in the EU and Latin America

Session Type: Individual submission

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Abstract: Alternative and community media shape autonomous spaces of public communication and self-expression where the search of common good replaces the aim of profit. For this reason, they can be understood as particular forms of commons, specifically “digital commons” (Fuster, 2010). In this paper, we analyze the governance and sustainability of 58 grassroots's radios, TV and internet projects from the EU and Latin America.

We strive on the commons' balance of collaborative economy (Fuster, 2017; Fuster & Espelt, 2018) in order to reflect on the principles and values promoted by this kind of media. With that purpose, we try to highlight a particularity of these initiatives: they claim for social change while being organized under commons' and solidarity economy principles.

We focus in radio and TV stations because of the difficulty to produce audiovisual contents and to get spectrum's licenses. Aiming to grasp shared attributes and challenges among regions, we have selected different cases from the EU and Latin America. We conclude that the transformative role of these communities concerns to their organisation (self-government, assembly), production (cooperation, horizontality, des-professionalization) and economy (independence, community funding). Seeking maximum autonomy is what unites apparently different communities such as Spanish urban free radios and Mexican indigenous stations. The key is always the same: achieving finance independency from state and big corporations.

Data was obtained mapping grassroots self-managed media, using web ethnography, in countries with common and contrast elements (Latin vs. Anglo-Saxon cultures; old vs. young democracies; central vs. peripheral economies; presence of indigenous peoples) and conducting an online survey.

Id: 19924

Title: A Revolution within 'the Revolution'. Independent Media and the Reconfiguration of Journalistic Resistance in Cuba

Session Type: Individual submission

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Abstract: Over the last few years, the digital independent mediasphere has eroded the Cuban state monopoly over informational and communication channels. Digital platforms have eased the coverage of new social phenomena, giving visibility to a growing plurality of voices. While Cuban journalists are able to work for independent media outlets, practising independent journalism still needs to be done at the margins of the law. In western countries, a common assumption has been that this new independent mediasphere would be necessarily counterhegemonic and inherently democratizing. However, this oversimplification equates journalistic independence with political opposition, overlooking the complex processes of identification, cooptation, negotiation and resistance that operate both at a personal and at a professional level.

The goal of this paper is to examine the processes by which some journalists decide to break aside from the Party-media system and to foster a debate within digital independent outlets. This work offers a historicized analysis of the Cuban media, looking at sources of change and resistance that arose both from the official and the independent mediasphere. Challenging the presentism and technological determinism that often permeate the study of the media in non-western authoritarian contexts, this paper defies the assumption that processes of media-led democratization are only possible when they come from the edges of the hegemonic system.

This paper borrows sensitizing concepts from Ernesto Laclau and Chantal Mouffe's (1984) body of theory, which are applied through a discourse theoretical analysis (Carpentier and de Cleen, 2007). The sample includes online posts from Cuban independent digital media outlets that look at the way in which digital technologies are reconfiguring journalists' professional identity. This is triangulated through qualitative interviews with journalists, which were conducted between 2016 and 2019. The preliminary results indicate that journalists' ideological identification and professional affiliation are blurry. Often, practitioners need to work both for Party-owned and independent media outlets in order to make ends meet. This material restriction means that their positionality within hegemonic-counterhegemonic discourses is not set, but rather swinging. Therefore, Cuban journalists need to constantly reposition themselves within a loop of cooperation and resistance that goes beyond fully official or oppositional discourses. The data suggests, therefore, that a democratizing change needs to be studied from this dual identity, which operates both within and outside the Party-media system.

Id: 19974

Title: Listening to the listeners: adapting community radio to the local environment

Session Type: Individual submission

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Abstract: Bertolt Brecht (1932) famously lamented the one-sided nature of radio, suggesting that it would be the “finest possible communication apparatus” if it allowed listeners to speak as well as hear. This represents a significant limitation for community radio, a medium that is supposedly participatory and is said to provide a “voice for the voiceless”. What good though is a voice if no-one is listening? Community radio should represent a convergence of both voice and listening, in that audiences should have the opportunity to have a voice and, more importantly, to have that voice heard. How this works in practice however is unclear. Listening refers to both the cognitive tasks associated with receiving, understanding and interpreting messages, and the behavioural tasks of verbal and non-verbal feedback in response to those messages (Burleson, 2011; Jones, 2011). Purdy differentiates between "hearing" as "the physiological process of receiving sounds", and "listening" as the infinitely more complex process of "attending, perceiving, interpreting, remembering, and responding to other human beings, in a sociocultural-linguistic environment that thoroughly permeates and influences the receptive, meaning creation process" (1991, p. 61). Listening research on community radio has, for the most part, tended to focus on how and why audiences listen, while the role of listening for community radio practitioners represents a significant research gap.

As such, this research explores how community radio practitioners listen to their audiences in order to adapt their communication practices to their listeners and their local environment. The research design draws on principles of postcolonial feminist thought as espoused by authors such as Edward Said (1979) and Gayatri Spivak (1988), as well as the concept of cognitive justice which recognises the equally valid existence of different forms of knowledge outside of mainstream, western thought (Visvanathan, 2009). Such an interpretive framework considers the knowledge emerging from this research as co-constructed by the researcher and research participants and commits to listening throughout all aspects of the research design.

Drawing on ethnographic research conducted at two community radio stations in South India, this research explores the relationships between community radio broadcasters and their listeners as well as the various structures that influence how listeners interact with broadcasters and vice-versa. These interactions are framed within their broader legislative, socio-economic, cultural, and discursive environments in order to arrive at a well-rounded understanding of the factors influencing participation in community radio, as well as the role of listening on the part of the broadcasters, not just the audiences. This research offers insight into the communicative cultures and practices of community radio practitioners working within a development agenda. The findings also reveal how broadcaster listening contributes to the ways in which audiences are able to adapt community radio as a communicative technology to suit their needs and local environment.

Id: 20016

Title: Ecocinema: A Study of Community Based Video Production in Sundarbans

Session Type: Video Submission

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Abstract: Ecocinema as a field of research primarily focuses on biocentric or ecocentric critical readings of films. However, the production of environmental films requires additional scholarship that explores the challenges, choices, and embodied experiences of making such films. As a scholar filmmaker, I wish to explore how can ecocinema broaden the scope of community participation and reach beyond national borders to deal with global problems like climate change?

My video is a result of community-based production. It was recorded during Summer 2018 in Narayanganj, Bangladesh. The song in the video, written and performed by the local artists, raises awareness about a proposed coal-burning power plant in the fringe of Sundarbans, worlds' largest mangrove forest. The forest is an archipelago, jointly administered by India and Bangladesh. The transnational waterbodies are a path for oil exploration and transport between the two countries.

The dense mangrove not only protects highly populated metro cities like Kolkata (India) and Dhaka (Bangladesh) from tropical cyclones but also provides the livelihood for the natives. Where rising sea level is threatening the existence of several islands, oil spills threaten the survival of native flora and fauna such as the Royal Bengal Tigers, Irrawaddy Dolphins etc. The proposed (Bangladesh's largest coal-burning power plant) plant's massive demand for water, and hazardous sludge and liquid waste will disrupt the air and water quality of the Sundarbans ecosystem. So, the artists and/or academics of Dhaka are using music to raise awareness about the issue. Movements are propelled by music and community-based creation of such music results in unexpected outcomes that any individual can never predict (Pedelty, 2017). So, my study seeks to explore the unexpected results by focusing on the production, distribution and consumption of environmental audio-visual contents. The song, "Dwellers of The Forest Arise" is performed by the musical groups of Dhaka, Bangladesh on rallies, streets and during protests. My research aims to capture the artists-activists in a documentary film. The submitted musical video is a part of that work. Through the 8-minute 18 seconds long video I would like to introduce the issues encircling the forests and my research aims. The techniques of ethnographic film making guided my work. My video recordings are results of constant dialogues with the artist-activist community members. Paulo Freire's (2018) approach towards learning through dialogue created a framework for the productions. As opposed to the top down banking model of education (Freire, 2018) I am researching collaborative learning in co-creation of community-based videos. Based on participant observation, my research intends to offer an alternative to the commercial consumption of nature facilitated by mainstream media.

References:

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Id: 20156

Title: The construction of the homeless in the Greek street paper 'shedia'

Session Type: Individual submission

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Abstract: The street papers constitute a special type of alternative media that focus on the coverage of issues of homelessness and social exclusion, and involve homeless people in their distribution. These publications offer alternative representations of homelessness, creating more respectful and dignified articulations of the subject position of the homeless, in contrast to the representations found in mainstream media (Daly, 1996; Whang and Min, 1999; Howley, 2003).

In order to study how an alternative articulation of “homeless people” is constructed, but also how we can still see (traces of) the hegemonic discourse on the homeless, we focus in this paper on shedia (σχεδία, raft), the only active street magazine currently operative in Greece. This paper deploys Laclau and Mouffe’s (1985) discourse theory, to better understand the discursive construction of the homeless subject position in shedia, and its empowering capacities, and to structure the discourse analysis of the shedia issues from summer 2017 to summer 2018.

As the analysis exemplifies, the shedia magazine firstly renders the articulation of the disempowering hegemonic discourse on homeless people (as can be found in mainstream media) visible, in order to then critique and dislocate it. Secondly, shedia offers an alternative, counter-hegemonic discourse, centred around three nodal points: the home, agency and citizenship, which offers a much more empowered subject position.

Id: 20219

Title: e-Voices: Creative and Ethical approaches to Working with Marginalised Communities (Collective Workshop)

Session Type: Panel Submission

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Abstract: This workshop is developed from work completed within the AHRC International Network e-Voices: Redressing Marginality, which explored how marginalised communities around the world, especially in Kenya, Brazil, Syria, and Costa Rica, are using digital media and arts to fight against marginalisation and for inclusion. The project draws from research in various fields, such as media activism, community media, development studies, and urban communication. The methodological approach was based on interviews, ethnographic observations online and offline, case studies and creative methods that included producing animations and illustrations.

The workshop will comprise three sessions, structured around the lessons learnt through the project, outlined in our report, in order to promote discussion and learning:

1. Using Creative Arts to Share Knowledge: Art-ivism across borders

One of the activities in the network involved conducting an experimental workshop in which Kenyan artists created an animation piece about Brazilian Human Rights advocate Marielle Franco. Based on this experience, we will discuss and reflect on how creative arts can be used to establish a dialogue between the activist groups around the globe, and, particularly, between countries of the Global South.

2. Ethical Methodologies to work with the marginalised.

How can we work with marginalised communities without exposing them to further risks? When does visibility (an end goal for many social movements) become vulnerability? With the support of an animated guide and a series of reflective and interactive exercises, this session will explore this issue, going beyond "academese" and issues like the need to have informed consent forms.

Additionally, we will discuss the visibility journey, a model that our research team has developed to address these issues.

3. Digital Technologies and marginalised communities: What works? What are the challenges? In one year, we have collected the experiences of dozens of activists, development organisations and public foundations in several countries. During this session, we will present lessons learnt from this journey and we will work with the workshop participants to find differences and commonalities with their research and experience.

The workshop will be highly interactive, the presentation of our concrete output will facilitate discussion, and offer the possibility for workshop participants to share their examples and experience with the group. For this reason, we will need a room with easily movable chairs and tables, a video projector, loud speakers, A0 papers and pens.

Id: 20314

Title: Localism for losers' Audience perception of localism and its implications in Taiwan

Session Type: Individual submission

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Abstract: This paper aims to know what localism, the supposed backbone underpinning radio regulation and policymaking, means for audience in contemporary Taiwan in which network radio system has acquired more than 70 per cent of total listenership nationwide. It points out a noteworthy feature that, especially in areas lacks of local contents, audience seems to relate the localism in radio programs to technological capability, arguing that it is not necessarily for radio to serve localism since 'all information can be obtained online through internet.' This research tries to see this argument, which is seemingly opposite to mainstream regulatory discussions, from the perspective of identity formation in unequal social development amid rural-urban divide.

It is repeatedly demonstrated through focus group interviews that localism is often described as trivial, unimportant matters that do not deserve public resources, or that could be easily fixed by technology. Listeners from southern and eastern parts of Taiwan, where local contents are usually under-provided according to surveys, show contradictory attitudes that on one hand they are unsatisfied with the radio content but on the other they do not want unimportant local matters to waste their time. This research argues that this contradictory opinion rightly pinpoints the fact that audience are both under-served and yet they also want to have their voice heard and valued.

Id: 20324

Title: Consumer Activism and the Media: A Genealogy of Signs, Scales and Issues

Session Type: Individual submission

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Abstract: This paper explores mediated consumer activism to understand the historical and contextual characteristics, which condition this form of participation. It offers an interdisciplinary approach to the study of this phenomenon as well as a commitment to critical political economy and cultural studies traditions (McGuigan, 2012) under the framework of what Miller and Kraidy (2016) discuss as ‘media studies 3.0’ where concerns of social and environmental justice drive research agendas in the field. What we know about consumer activism is predominantly based on Anglo-American accounts whether through historical (Glickman, 2009), political science (Heldman, 2017), sociological (Stillerman, 2015) or cultural studies accounts (Mukherjee and Banet-Weiser, 2012). This paper first traces narratives about the emergence of consumer activism and suggests that the way in which its histories have been written, privilege Western consumer culture within which the phenomenon appears. However, it also records phenomena as they appear beyond this context (e.g. Panda Man in China, Proyecto Squatters in Argentina).

In order to construct a genealogy of consumer activism, this paper sets three elements: sign (positive or negative), scale (local, national, and transnational) and issue (race, gender, and the environment). Political consumerism, in the form of positive vs negative consumer activism refers to the preference or abstinence of the targeted product, service or company (Stolle and Micheletti, 2013; Boström, Micheletti and Oosterveer, 2019). Regarding scale, key historical moments are identified in terms of peak transnational mobilisations (e.g. Boycott Apartheid), but also grassroots national mobilisations (e.g. 1968 Buy British campaign) and local contestations over consumer culture (e.g. consumers in London borough threatening to boycott a supermarket in 2015 because it only offered halal meat on its hot food counters). Furthermore, in terms of labour justice, examples of consumer activism range from ethical consumption (Littler, 2008; Lekakis, 2013) or alternative economic practices focused on reorganising the economy on the basis of solidarity (Conill et al, 2012; Lekakis and Forno, 2019) to consumer protests against the gig economy (e.g. Amazon and Uber boycotts, anti-Airbnb campaigns). Hence, this genealogy includes a contextualisation of the ideological fluctuations of consumer activism in light of targets of progressive to regressive social change and from institutional to grassroots campaigns.

This paper presents potential ideologies attached to consumer activism in a coordinate grid of environmental and social justice goals. It also presents this genealogy as interwoven with a timeline of media activism connected to historical peak moments (e.g. anti-globalisation protests, anti-austerity protests), while taking into consideration Clifford Bob's (2005) marketing perspective to international activism, which reminds us that those in the spotlight do not matter more than those who are not. Developing on this approach, it argues that loosely-organised forms such as those based on consumption (consumer activism) is relying specifically on this logic of the ‘popularity contest’ (Bob, 2005). It constructs a case for paying attention to consumer activism historically,

contextually and in line with social and environmental justice and against what it calls ‘consumer activist solutionism’ which suggests that all political action can be mediated by the marketplace.

Id: 20415

Title: Role of radio in community communication inside prisons in India

Session Type: Individual submission

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Abstract: This paper seeks to analyze the birth and growth of prison operated radio stations, their relevance and impact on the inmates. Of all the Asian countries, China, India and Thailand have the largest number of people in confinement. There are about 1400 prisons in India. Prisons in India, and their administration, is a state subject covered under the State List in the Seventh Schedule of the Constitution of India. The presence of media in prisons is minimal because of the restrictions imposed both by the state and the central government. Prisons are an inevitable part of every society, but they are not commonly discussed in the civil domain for reasons that are known. Prisoner populations are regarded as sub-cultures further imprisoned to various internal and external constraints. Despite this, prisons have made huge contributions in the field of art, literature and culture of various societies and given a fresh perspective to the existing approach towards life.

Though the Indian Constitution has laid down the fundamental rights for Indian citizens and have also emphasized upon the rights of those lodged behind bars, the need for communication has never been the dominant priority within the prison system. While the largest jail of South Asia, Tihar, boasts of having started the first radio inside the prison, lot needs to be done. This model has been adopted by several prisons in India and have yielded positive results. These radio stations are operated within the four walls of prisons, are run by the inmates themselves and they are also the consumers. Catering to the needs of the inmates, programmes are designed accordingly.

Interestingly, these stations have the defined territory of the prison itself and are free from commercial interests and interference. Yet the content is heavily monitored and is kept away from the inclusion of news and current affairs. With fixed time slots and also lack of proper technical training, these radio stations run without any commercial pressures and thus, represent radio in an unadulterated form.

This paper will be based on author's original work in prisons, contribution of inmates to promote the culture of radio broadcasting and community participation through radio in prisons. The results of these endeavors have been immense and they have demonstrated huge potential in the field of human rights and prison reforms. The research methodology will be based on direct interviews and qualitative analysis of the existing radio stations in prisons. This paper will also aim at providing an inside into the almost untouched territory of the marginalized lives inside prisons deciphering stories of media literacy and media empowerment.

Id: 20473

Title: Negotiating the Political in the Community Radio Sphere in India: Historical Choices, Contemporary Predicaments

Session Type: Individual submission

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Abstract: The two-decade-old community radio movement in India, right from its inception, has had to contend with the political. Advocates and activists campaigning for opening up of airwaves in India for third-sector broadcasting, independent of the state and the market, were cautious to eschew an argument based on communication rights, something that would have surely been construed as overtly political by a government that was wary of the demand for community radio (CR). Instead, campaigners deployed an already prevalent paradigm of communication for development which seemed somewhat benign and acceptable to the regime.

Not only did this strategic decision by the movement turn into a trap, but was also compounded by other originary sins, such as the policy prohibitions placed on the broadcast of news and ‘political’ content by community radios. During the past 10-15 years of their existence, many community radio stations, while trying to deliver on their mandate to use community radio as a tool for enhancing people’s participation in development, have had to muddle through the political question. In the process, the CR sector has fallen short of its own campaign expectations that community radio would help reverse the hierarchy of access, promote alternative voices, support social movements, revitalise neglected cultural forms, build solidarities among, and empower, the marginalised, and propagate the right to communication for all.

In this paper, we offer a ring-side view of the campaign for community radio in India by dipping into the archive and analyzing some of the early posts on cr-India, an online mailing list that was set up in 2000. This allows us to understand the paradigmatic choices made by mostly urban media activists and advocates to graft an older media technology (radio, albeit in its new FM avatar) on to an equally settled discourse of development communication and, more hesitantly, on to ongoing political and social struggles.

We also discuss the complex ways in which the community radio sector in India has been negotiating the ‘political’ in their programming as well as through their engagement with the state. We consider some key challenges of the sector -- content restrictions, state funding, monitoring and surveillance, and NGOization -- in order to analyze how this complex web of patronage and

surveillance results in keeping CR stations, from the state's perspective, at a safe distance from the potential ravages of the political.

Id: 20555

Title: Examining the quality of participation among the NGO owned Community Radio stations in South India.

Session Type: Individual submission

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Abstract: It is almost a decade since the first community radio station owned by Non-Governmental Organizations in India started. Easy Access, high level of Interaction and Participation are the core aspects that define community radio as an alternative medium. Ideally a medium for the community and of the community. It is touted to be highly participatory in its approach. There are a total of 583 Community radio stations (CRS) in India (MIB, 2018). These stations are mostly owned by Educational Institutions, Non-Governmental Organisations and Krishi Vigyan Kendras. An extensive review of literature in this area suggests that there is a dearth of empirical studies pertinent to the assessment of the quality of participation in CR stations in the Indian Context. Using the theoretical frameworks of AIP Model (Carpentier, 2012) and Hyde et al. (2010), the paper attempts to assess the quality of participation of NGO run Community radio stations in South India. The paper examines the developmental functions of community radio stations, assessing the quality of programming content and evaluating the nature of participation among the listeners of NGO run community radio stations in South India. The specific concepts taken up for the study include listenership patterns, quality of participation, perceptions of community radio stations and some of the issues that hamper the growth of this aural medium with respect to the Indian Government's current policies related to Community Radio.

Id: 20577

Title: Not just sitting at home: The dignity of backyard digital media technology

Session Type: Individual submission

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Abstract: This paper examines the meanings attributed to digital technology by hip-hop artists from Makhanda, South Africa. Most of these hip-hop artists are young black unemployed men in their twenties, who live in backyard rooms made from corrugated iron. Their social and creative lives revolve around the production of music in the backyard, using second hand computers, mobile "feature phones" and social media. Like most of South Africa, this town is still characterised by great racial inequality despite the rise of a small black middle class. The modernist narrative of progress underpinned by coloniality, positions people like these black unemployed youth at the bottom of the rungs of progress, without potential, without dignity, without humanity. By considering the process of becoming a hip-hop artist as part of identity formation within a community-of-practice, and linking this to Fanonian notions of subjectivity and Maldonado-Torres' notion of coloniality of being, the paper argues that communities-of-practice play an important role beyond the transference of skills. Here the process of gradually mastering digital technology and the genre of conscious hip-hop within the community, and becoming a hip-hop head, forms an alternative narrative of progress, of becoming, of acquiring dignity, humanity and success. On the wrong side of the digital divide, their neighbourhoods have hardly any computer or internet users producing and distributing media, making these hip-hop artists early adoptors on the cutting edge of recycling, repairing and reconfiguring digital media for the "ghetto". By using their mastery of digital technology to engage with the modernist notion of progress, while simultaneously producing music that incorporates indigenous languages, traditional idioms, and poetic constructions of everyday struggles, the hip-hop artists are able to engage with alternative ways of being modern and South African. Here in the backyard they remix the modern and the traditional, they remix the backyard shack and digital technology, they remix the mobile internet and a network of township backyard audiences, and they remix the meaning of being black and poor with having dignity and pride.

Id: 20628

Title: [Panel] La comunicación comunitaria frente a la emergencia del neoliberalismo autoritario en América Latina, Descripción del panel

Session Type: Panel Submission

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Abstract: Los medios comunitarios latinoamericanos, desde la segunda mitad del siglo XX, han protagonizado importantes transformaciones en las formas de ejercer y entender el periodismo y la comunicación; han contribuido de manera relevante a la construcción de nuevos conceptos y categorías teóricas para analizar la comunicación alternativa y popular y, además, a partir de su histórica vinculación con los procesos organizativos y reivindicativos que surgen desde los ámbitos más desfavorecidos y afectados por las políticas de ajuste, han promovido la emancipación y la trasformación de las estructuras de dominación en las sociedades de América Latina.

A partir de estas constataciones realizadas en los trabajos de investigación previos de quienes proponemos este panel, en esta oportunidad consideramos que resulta urgente reflexionar sobre la situación de los medios comunitarios latinoamericanos, a partir de la llegada al poder de gobiernos que expresan tendencias societales conservadoras y cuyas políticas pueden ser definidas como de un neoliberalismo autoritario (Bruff 2014; Wigger y Buch-Hansen, 2015; González, 2016; Yeşil, 2016; Smith, 2018 y Tansel, 2018).

Esta etapa contemporánea del neoliberalismo se caracteriza por la invocación del mercado y del imperativo económico como justificación para el ajuste en beneficio del capital concentrado; en el recurso a mecanismos legales y judiciales, a expensas de la participación y el debate democrático y, sobre todo, en la movilización del aparato estatal para la represión de los sectores opositores (Bruff y Tansel 2019). Todos estos elementos, unidos al alineamiento de los nuevos gobiernos neoliberales con la política exterior estadounidense y su disputa con China y Rusia por la hegemonía configuran un nuevo contexto geopolítico, económico y social en la Región.

En lo que respecta a la comunicación comunitaria, nos encontramos frente a una serie de cambios de fondo en las leyes y en las políticas comunicacionales; actos de represión y atentados a la libre expresión, por la vía del cierre de medios o de la anulación de concursos públicos para la concesión de frecuencias y al retiro de la pauta publicitaria oficial y privada, entre muchas otras medidas que impactan negativamente en estos medios populares, a la vez que privan a la ciudadanía de sus canales de expresión, organización y protesta legítima.

Proponemos, por ello una reflexión teórica y empírica, desde diversos países, sobre los alcances y las limitaciones de nuestra comunicación del común (Cerbino 2018) frente a la participación ciudadana, las políticas de comunicación, las resistencias populares al ajuste y el autoritarismo, y la construcción de sociedades auténticamente democráticas en América Latina.

Se presentarán las siguientes ponencias:

1) Avances y retrocesos en la democratización de la comunicación en Ecuador, de Palmira Chavero, Isabel Ramos y Paulo López.

- 2) Los medios comunitarios de Venezuela frente la posibilidad de una confrontación armada, de Fernando Casado y Rebeca Sánchez.
- 3) De la esperanza a la frustración. El discurso de los medios comunitarios frente a la reforma de la Ley Orgánica de Comunicación en Ecuador, de Ana Tamarit y Belén Puñal.
- 4) Los medios comunitarios indígenas como construcción de memoria en resistencia en Bolivia. Organización y disputa por el relato, de Juan Ramos Martín.
- 5) Evangelización, reconocimiento y (neo)liberalismo: las bases ideológicas de la radio comunitaria y su lucha por el reconocimiento legítimo, de Werner Vásquez Von Schoettler y Carol Murillo Ruiz. Moderator: Isabel Ramos, Facultad Latinoamericana de Ciencias Sociales, FLACSO-Ecuador
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- Discussant: Palmira Chavero, Facultad Latinoamericana de Ciencias Sociales, FLACSO-Ecuador
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Id: 20698

Title: 'Hearing refugee media: minority voices and institutional listening'

Session Type: Individual submission

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Abstract: The challenges of social justice are recognised by multicultural democracies around the globe. Australia, the USA, Canada and many European countries face similar issues concerning refugees, migration and cultural diversity which - with the growing influence of populist and (far) right actors in the political domain - are more urgent and topical than ever before.

Governments, media and other established (semi-)public institutions are seeking new ways to capture the concerns and needs of their publics (Macnamara, 2016). At the same time refugees struggle to get recognition of their stories (Coleman & Ross, 2010; Nolan, Farquharson & Marjoribanks, 2018). Despite initiatives in policymaking and media production and emerging digital platforms where refugees share their stories, their voices often remain unheard by powerful actors in the public sphere (Dreher, 2010; Bassel, 2017).

Studies on projects of participation through community, digital and alternative media have led to hopeful results. The literature celebrates the ability for members of minority communities to find a voice, speak up and to participate in the public sphere (Couldry, 2010; Forde, 2011; Budarick 2017). However, this does not necessarily ensure that policymakers and journalists will listen or respond (Dreher, 2010, 2017; Waller, Dreher & McCallum, 2015, 2016). Literature on organisational communication even identifies a crisis of listening: communication is primarily understood as speaking, with crucial implications for listening to subaltern voices, ideas and counternarratives (Bickford, 1996; Lloyd, 2009; Macnamara, 2015, 2016).

In this paper I explore the gap between (1) refugee media's value for social justice and (2) the ambitions and practices of established institutions towards listening and democratic participation of minorities. The research question is: 'How can institutional listening to refugee media contribute to the value of refugee media for social justice?'.

The paper presents the outcomes of an extensive desk research on alternative media, social justice and recognition for minorities, listening in government communication and in journalism. I build on the emerging research on organisational, political and mediatised listening, on my earlier research for community media organisations, and on my two-year participatory action research at the Dutch government. I analyse the democratic potential of refugee voices and refugee media as defined by literature on alternative, community and minority media (Cottle, 2000; Dreher, 2017; Budarick 2017). This will be compared to the ambitions for and practices of listening in government communication and media production (Garman & Wasserman, 2018; Dreher & Mondal, 2018; Nikunen, 2018; Dreher, 2009; Curry Jansen, Pooley & Taub-Pervizpour, 2011).

The research shows that when professionals in established institutions talk in terms of listening, and about their intentions to connect with citizens they often talk about ‘engagement’ (cf. Johnston & Taylor, 2018). I scrutinise this buzzword to explore the (possible) consequences of the concept of ‘engagement’ as an equivalent for listening. From the perspective of institutional listening, I reflect on the role of media and the mediatisation of society in the achievements and challenges for refugee and migrant community media and their value for social justice.

Id: 20750

Title: One side is enough: the journalism practiced by alternative media in audiovisual pieces

Session Type: Individual submission

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Abstract: Increasingly alternative media groups acting in the digital environment present themselves as alternative information producers to the mainstream, putting in practice a performance that seeks, among other things, give visibility to socially subjugated individuals and groups, to generate social change (Atton & Hamilton, 2008; Forde, 2011; Rodriguez, 2001). However, to what extent does this communicational practice reaffirm, modify or even subvert the values that guide traditional journalism? Studies on alternative journalism have not prioritized this question, focusing more on case studies that evoke sources of information (Atton & Wickenden, 2005) and the view of alternative journalists themselves on their work (Harcup, 2015) than on the content produced by these initiatives, and even less when we talk about video. To answer this issue, we propose in this presentation to discuss the discursive strategies applied in the construction of videos of alternative journalism, having as parameters the ethical and aesthetic canons spread by traditional journalism (Broersma, 2007; Schudson, 2001; Ward, 2004). A total of 45 audiovisual pieces produced by alternative media groups from Brazil, Portugal, and Spain bases the analysis, made from the concepts of critical multimodal discourse analysis (Fairclough, 2001; Ledin & Machin, 2018; Van Leeuwen, 2014). The discussion is relevant both because it addresses alternative communication practices of non-English-speaking countries, which are still under-investigated, as well as to reflect about changes in the journalistic practice itself, especially in times of deep mediatization as experienced in the contemporary world (Couldry & Hepp, 2017; Silverstone, 2007), in which journalism lives an unprecedented crisis (Luengo, 2014; Nerone, 2015). Among the points to be highlighted, we identified that the contents of the alternative media analyzed give prominence to activists and ordinary people, omit the so-called "other side", associated to values like impartiality and balance in the traditional journalism, and use little data to support the information. Nevertheless, such productions seek to apply a narrative that preserves certain performative objectivity (Broersma, 2010), by highlighting the images as a greater proof of the truth of the narrative. These choices demonstrate the potentialities, but above all the weaknesses of this communication practice to expand its reach and generate effective social changes.

Id: 20800

Title: Periodismo digital y medios comunitarios españoles: hacia nuevas narrativas y formatos informativos audiovisuales

Session Type: Individual submission

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Abstract: La presente investigación se enmarca como un estudio de tipo exploratorio que le da continuidad a una investigación precedente, donde se realizó un análisis descriptivo de las características del periodismo digital audiovisual del medio comunitario español: "El Salto", que se retoma como caso de estudio.

"El Salto" se autodenomina como un medio de comunicación sin fines de lucro de propiedad social, descentralizado e independiente que se configuró en el año 2017. Nace de la unión de 20 proyectos de comunicación que hasta entonces operaban de manera autónoma, entendiendo su rol de servicio desde la transformación social y la participación ciudadana. En el ámbito del periodismo digital, tiene como objetivo ser un medio propositivo que aporte una nueva agenda informativa a través de temáticas y enfoques alternativos de la noticia, en la búsqueda por cambiar las formas clásicas de producción y distribución de la información. Su representatividad como medio comunitario, permite hacer inferencias respecto a sus prácticas periodísticas y analizar sus contribuciones al ámbito del periodismo audiovisual digital.

Este estudio tiene como objetivo general analizar aquellos formatos que se alejan de las narrativas clásicas de la noticia, con el fin de conocer las nuevas prácticas periodísticas que se configuran en el entorno digital desde la perspectiva de los medios comunitarios españoles.

Para ello, se ha llevado a cabo la revisión de la literatura existente sobre los medios comunitarios españoles (Barranquero, A. y Meda, M. 2015; García, J. 2015; Sáez Baeza, Ch. 2014), y sobre el periodismo audiovisual digital (Mayoral, J. 2015, 2016, Masip, P. Mico, J.L. y Ayerdi K. M. 2012; García-Avilés, 2017).

Posteriormente, se realizó un análisis de contenido – entre febrero 2017 a diciembre 2018- de los vídeos de "El Salto TV" identificados como "otros", es decir, aquellos contenidos que no se circunscribían a las características propias de los formatos audiovisuales de la noticia. Este análisis consideró las variables: duración, estilo de realización, temática y tratamiento informativo y, permitió hacer inferencias cualitativas del objeto de estudio.

En los resultados preliminares se constata que este medio se mantiene fiel a la cobertura de manifestaciones sociales y de género/LGBT bajo un enfoque de tipo contestatario. Asimismo, dentro de la categoría “otros” subyacen tres formatos audiovisuales innovadores. El primero apunta a desvelar la línea ideológica del medio a modo de “editorial” -dejando clara su postura frente a ciertas temáticas. El segundo realiza una crítica a los medios tradicionales en la que destaca el uso de imágenes de archivo -principalmente de políticos- pero no como fuentes institucionales al uso, sino cumpliendo una función de watchdog orientada a la concientización social respecto a la función de los medios. El tercero se ciñe a “crónica en imágenes” en la que, si bien se mantiene la estructura de una crónica no hay participación del periodista (voz en off de un narrador), no obstante, el medio de comunicación es capaz de entregar una visión concreta del hecho noticioso narrándolo sólo con imágenes editadas a modo de “colas” y texto (rótulos).

Id: 20808

Title: Comunicación, naturaleza, conectividad y resistencia en el noroeste argentino

Session Type: Individual submission

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Abstract: El objetivo de nuestro trabajo es presentar y analizar los procesos de construcción de ciudadanía y resistencia que se producen en una serie de experiencias de comunicación popular, comunitaria, indígena en el territorio de la ruralidad de las provincias de Salta y Jujuy, en el noroeste argentino.

Lo realizamos a partir de reconocernos como sujetos que hacemos parte de la naturaleza que habitamos y en el marco de la implementación de políticas públicas nacionales que tienden al borramiento de los derechos comunicacionales (a partir de la intervención de la Ley de Servicios de Comunicación Audiovisual), el avance sobre los territorios (y por ende en torno a los conflictos sobre la tierra, el agua, los montes, entre otros), la producción alimentaria (la decisión y los modos de producir y consumir nuestros alimentos) y las políticas de conectividad.

Para ello proponemos realizar una sistematización del trabajo y las reflexiones que vienen haciendo hombres y mujeres de la ruralidad que integran experiencias de comunicación enredadas en torno a la Mesa de Comunicación Popular de Salta y Jujuy desde 2012, específicamente en los encuentros de Comunicación y Ruralidad que desde hace cinco años venimos realizando en la Universidad Nacional de Salta. Abordamos estos procesos de sistematización desde la observación participante y la investigación acción, en tanto acompañamos procesos de comunicación “emancipadores” en ambas provincias desarrollando la implementación de una serie de proyectos que se fueron construyendo de manera colectiva.

De esta manera, presentaremos una serie de experiencias en comunicación popular, comunitaria, indígena que en el escenario de la LSCA encontraron mejores condiciones de expresión y desarrollo y que actualmente se encuentran en un proceso de resistencia y las reflexiones que venimos construyendo en torno a la comunicación como elemento constitutivo y articulador de los vínculos entre los seres de la naturaleza y la tecnología.

Estos encuentros son una oportunidad para reunirnos y fortalecernos en la red que conformamos en la Mesa de Comunicación Popular de Salta y Jujuy, sobre todo en una coyuntura que agudiza la

adversidad donde se manifiesta la retirada del estado de derecho. Nos permiten poner en común las realidades de las diferentes experiencias (y sus comunidades y actores), el impacto de la reconfiguración de las políticas públicas y encontrarnos para generar acciones que, aún en escenarios adversos, nos permitan soñar, planificar y concretar proyectos comunicacionales más inclusivos y democráticos.

Id: 20888

Title: Sostenibilidades y gestión de las alternativas mediáticas en Uruguay

Session Type: Individual submission

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Abstract: Presentaré algunas conclusiones de una investigación realizada entre 2015 y 2018 por nuestro grupo AlterMedia y un desarrollo mayor de lo referido a la gestión. La investigación buscaba responder a una pregunta general: ¿cómo pueden generarse y sostenerse alternativas mediáticas hoy en Uruguay? También a preguntas específicas: ¿cómo perciben la cuestión de la sostenibilidad los responsables de emprendimientos mediáticos alternativos, cómo la han encarado y con qué resultados?

El sistema mediático uruguayo tiene un núcleo hegemónico con base en la televisión privada metropolitana y ramificaciones en el resto del país y en otros medios. Son empresas privadas cuyo principal ingreso proviene de la publicidad. La distribución de contenidos de difusión masiva constituye su vínculo principal con las audiencias. En el caso de la televisión hay baja producción nacional de esos contenidos, especialmente de ficción, cuyos altos costos relativos -dificiles de sostener con un mercado reducido como el uruguayo- estimulan su sustitución por “enlatados” importados más baratos. La producción propia, además, está concentrada en Montevideo y atiende poco otras realidades (Unesco 2015).

Diversas expresiones mediáticas pueden considerarse alternativas frente a esta realidad. Algunas “alternatividades” refieren a las formas de propiedad o gestión: medios públicos, comunitarios o cooperativos. Otras proponen contenidos diferentes o formas de comunicación más dialógicas con sus audiencias. Muchos combinan estas características. A la mayoría no les resulta fácil sostenerse y sostener su propia propuesta alternativa. En nuestro marco teórico preferimos hablar de alternativas mediáticas –en lugar de medios alternativos- para incluir también a quienes producen contenidos para medios y plataformas diversas (Kaplún et. al. 2014).

Para nuestra investigación se recolectó documentación y se entrevistó a responsables de televisión pública, radio y prensa del interior del país, productores audiovisuales independientes, prensa cooperativa, portales web informativos, youtubers. Se incluyó a dos proyectos fracasados de televisión digital cooperativa y comunitaria y se utilizó lo ya estudiado en un trabajo anterior sobre las radios comunitarias (Kaplún et. al. 2015).

En las conclusiones se destaca la necesidad de distinguir diversas “sostenibilidades”: económica, social, comunicacional y político-institucional. Entre los responsables de las distintas iniciativas la sostenibilidad puede referirse a poder vivir del emprendimiento, a poder sostenerlo en el tiempo y/o sostener su propuesta comunicacional (contenidos, relación con la audiencia). Pero es habitual que estas cuestiones no se planteen inicialmente en forma explícita y clara, generando conflictos y

frustraciones posteriores. También juegan un papel clave las políticas públicas, que en la última década aportaron algunos apoyos para levantar barreras de entrada y sostener emprendimientos comunicacionales alternativos, aunque no tuvieron una incidencia transformadora decisiva del sistema mediático uruguayo (Gómez et. al. 2018). En ese contexto muchos optan por propuestas de bajo costo sostenidas principalmente en trabajo voluntario o militante.

Un aspecto clave generador de tensiones es el de la gestión y los aspectos político-institucionales. Especialmente la articulación entre gestión cotidiana y decisiones colectivas de productores y audiencia, la adecuación de las formas jurídicas, las inercias funcionales y culturales, el tamaño de la empresa, la profesionalización del trabajo y las oportunidades e incertidumbres de la convergencia tecnológica.

Id: 20917

Title: Avances y retrocesos en la democratización de la comunicación en Ecuador

Session Type: Panel Submission

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Abstract: En trabajos anteriores hemos debatido sobre la evolución de la conceptualización de la comunicación comunitaria en América Latina y las contribuciones de los medios comunitarios al desarrollo y reconfiguración de la comunicación mediática en Ecuador. En este recorrido, acogemos la propuesta de una comunicación comunitaria para referirnos a “un ámbito de producción cultural marcado por la articulación entre comunicación y lucha política” (Vinelli, 2014: 39-40). De esta manera, destacamos el propósito transformador y el carácter contestatario de las prácticas comunicacionales que buscamos caracterizar.

En esta ocasión, proponemos un trabajo a partir de dos objetivos fundamentales. El primero de ellos es identificar los niveles de participación de la comunidad en los medios de comunicación comunitarios y la relación que estos medios mantienen con su audiencia. En particular, estudiaremos los factores de influencia percibidos en el ejercicio de este tipo de comunicación (Shoemaker y Reese, 1991) y las formas de profesionalización (Hallin y Mancini, 2004) que se pueden identificar en los medios comunitarios. Esto redundará en la caracterización de los medios de comunicación comunitarios como un actor propio ante el nuevo contexto político y mediático. En segundo lugar, nos proponemos revisar las principales reformas aprobadas de la Ley Orgánica de Comunicación (2018) y cómo éstas afectan a la nueva configuración del sistema mediático (Hallin y Mancini, 2004) ecuatoriano, en especial en lo referido a una vuelta a la desdemocratización de la comunicación en la región. De esta manera, estudiaremos cómo la intervención del Estado en materia de comunicación puede tener dos efectos antagónicos: la mejora de la comunicación en términos de democratización o el retroceso de este proceso democratizador. Por último, abordamos los principales retos de los medios comunitarios ecuatorianos ante el nuevo contexto político-mediático y digital.

Para lograr estos objetivos, realizamos una combinación metodológica; por un lado, aplicamos una encuesta a una parte representativa de los medios de comunicación comunitarios de Ecuador, articulados en torno a la CORAPE, con quienes también realizamos grupos focales en todo el

territorio nacional. Por otro lado, realizamos un análisis de la política pública (Subirats, 1992) en materia de comunicación tanto de la normativa de 2013 como de la reforma aprobada en 2018.

Id: 20987

Title: "Another world is possible": A critical discourse analysis of the news construction of the anti-globalization movement of AlterNet

Session Type: Individual submission

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Abstract: In the context of globalization, can alternative media, as a challenger to mainstream media power (Andersson, 2012) and a “natural ally of social movements” (Coyer, Dowmut, & Fountain, 2007), form a discourse system different from mainstream media to challenge neoliberal “discourse hegemony”?

Using critical discourse analysis with the framework of the ideological square of Teun A. van Dijk (2011) and other previous studies (e.g., Atton, 2002, 2004; Atton & Wickenden, 2005; Bennett, Pickard, Iozzi, Schroeder, Lagos, & Caswell, 2004; Downing, 1984, 2001, 2003, 2008; McFarlane & Hay, 2003), this paper attempts to reveal the dynamic relationship between alternative media and the anti-globalization movement by analyzing the representation and discourse strategies of the ideological schema painted in the news construction of the AlterNet, which is selected as a representative of alternative media for its organizational characteristics, media operation and foundation time. Specific questions are addressed as follows: in terms of discourse subjects, recognition and identity, what kinds of news sources, discourse citations, and opinion leaders in different discourse camps are presented? What kinds of attitudes toward discourse subjects in the movement are projected? What kinds of rhetorical and ideological strategies are used in the news construction? And how are global critics/activists and their identity constructed?

Two keywords, “anti-globalization movement” and “anti-WTO Seattle protest”, were separately used to search the related articles on the AlterNet website (<http://www.alternet.org>) with the time period from November 1999 to December 2014 and the order ranked by relevancy. Respectively, the top 100 articles for the former and another 46 articles for the latter were taken as the sample to be analyzed.

It is found that a variety of ideology-speaking activists with different strategies are contained in the AlterNet coverage. The main purpose of the AlterNet, with a thematic focus on activism rather than global debate, is to express various demands and political views of the movement, provide legitimacy for the discourse of activists and their protest against capitalism and neoliberalism, and establish the consolidated identity for activists. The supportive attitude toward ‘us’,

‘activists/neoliberal opponents’ as the inner group, and the oppositional attitude toward ‘them’, ‘neoliberal supporters’ as the outside group, are sharply presented in a binary pattern emphasizing the contrast of our good and their bad.

The discourse system of the AlterNet against the ideology schema of neoliberalism is directly reflected in the quotation sources, mostly from left-leaning or radical peer media, such as Wiretap, Nation, Progressive and In These Times, so as to ensure the unity of ideology. Accordingly, the AlterNet tends to report marginalized characters and topics, mending what the New York Times ignores and/or misses, such as dissident people or activists/‘protesters’, young students, grassroots, and themes with political resistance to the established order and the strong ‘anti-’ ideology against ‘them’, such as anti-corporate capitalism, anti-war, anti-authority, and anti-system. Finally, the semantic structure and rhetorical strategies of the AlterNet, echoing its position against the mainstream hegemony, differs from the NYT. In short, ‘we’ are those who want to push down the Berlin Wall of Capitalism System, and our basic values are unity with a goal that “another world is possible!”

Id: 21054

Title: Immigrant Nation Media: movilidades mediadas y derivas tecnológicas para el retrato documental de las comunidades migrantes en Estados Unidos

Session Type: Individual submission

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Abstract: Podemos calificar como “giro de la movilidad” la no tan reciente investigación que intenta arrojar algo de luz sobre uno de los rasgos más destacados de nuestras sociedades: los flujos masivos de personas entre diferentes naciones atendiendo a razones económicas, sociales, políticas (algunos trabajos de C. Rumford, A. Sager, S. Sassen, N. García Canclini, S. Marschall sobre globalización, interculturalidad y ética de la movilidad son muestra de ello). Si estos tránsitos pueden materializarse en actividades como el turismo, el presente análisis se centra en otro tipo de movilidad claramente diferente: las migraciones masivas. Más concretamente atendemos en este trabajo a las migraciones de comunidades latinas en Estados Unidos. Estos movimientos migratorios, abordados desde perspectivas inevitablemente interdisciplinares, han quedado en buena medida retratados gracias a, y en algunos casos a pesar de, diversos medios de comunicación, diversas tecnologías del audiovisual. Entre ellas, el género del documental audiovisual (y sus actuales derivas transmediáticas e interactivas) han jugado un papel crucial debido a, al menos, dos de sus principales características: por una parte, su alta capacidad indicial para crear discursos sobre estos sujetos y sus circunstancias; por otra, la dimensión inclusiva y participativa de aquellas comunidades donde se producen y/o reciben estas prácticas documentales de última generación. Por decirlo con otras palabras: hay sobrados ejemplos de proyectos documentales interactivos que trabajan en campos cercanos al activismo mediático en el retrato de estas migraciones (recientes estudios de L.E. Dyson, S. Grant, A. Gifreu, J. Cerdán, M. Fernández, A. de Souza e Silva, R.G. Davis, D. Fischer-Hornung y G. Rings también abordan estas cuestiones).

Esta investigación se centra en la plataforma audiovisual alternativa INation Media que crea discursos documentales sobre comunidades migrantes en Estados Unidos. Asumiendo que a partir de muchos de estos retratos se ha consagrado una cierta “imagen del migrante” como individuos dominados, inactivos, victimizados (como sostienen en parte de sus investigaciones I. Ballesteros, T. J. Demos o N. Bayraktar, entre otros), se pretende explorar cuáles son los territorios de resistencia en estas producciones documentales, cómo se opera una “plasticidad alternativa de la migración” en dichas producciones (G. Blair). En este estudio de los cánones y contra-cánones del documental se tendrá explícitamente en cuenta no solo los ejercicios propios de una metodología centrada en el análisis de la imagen audiovisual, sino también la dimensión didáctica y el contexto de la alfabetización mediática (A. Burn y M. Reid, M. Hjort, S. Malik) que este proyecto ha puesto en marcha, pues es la trasferencia de conocimiento y el empoderamiento a través de la formación en las tecnologías del audiovisual una de las claves de esta plataforma alternativa.

Id: 21186

Title: CIMAC, una agencia de noticias alternativa: La perspectiva de género en la información sobre el feminicidio de Ciudad Juárez (Video presentation)

Session Type: Video Submission

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Abstract: Este ponencia se centra en el análisis del uso de los valores noticia, utilizados por la agencia de noticias CIMAC, como elementos vinculados a la producción informativa, determinantes para la cobertura de las noticias sobre el feminicidio de Ciudad Juárez. El objetivo de la investigación de la que nace esta ponencia es el exponer la perspectiva de género utilizada por CIMAC para conseguir invertir los valores noticia tradicionales, con el fin último de visibilizar a las víctimas y protagonistas de las noticias sobre el feminicidio de Ciudad Juárez. Este medio de comunicación se sitúa como una de las pocas agencias de noticias en las que la prioridad absoluta es dar cobertura exclusiva a las noticias que afectan a las mujeres. En concreto se ha estudiado el seguimiento del feminicidio de Ciudad Juárez desarrollado por este medio desde 1999 hasta el 2015. La metodología utilizada fue de corte cuantitativo, estudiando el contenido, mediante un análisis exhaustivo de todas las noticias publicadas por la agencia de noticias CIMAC en su página web entre 1999 y el 2015 sobre el feminicidio de Ciudad Juárez. A la vez se llevó una investigación simultánea y paralela sobre las fuentes usadas (2.712) por este medio, vinculadas al uso de los valores noticia, en la cobertura del feminicidio (1.284 noticias), haciendo énfasis en el estudio de su nivel de oficialidad y de su género. Como conclusión destaca el hecho de que la presencia de las mujeres en las noticias es inversamente proporcional al nivel de oficial de la fuente. Es decir, cuanto menos oficial sea la fuente mayor es la cantidad de mujeres dentro del contenido informativo.

Id: 21290

Title: Radios comunitarias en la ciudad de Madrid y el modelo de "radio inclusiva"

Session Type: Individual submission

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Abstract: La historia de las radios comunitarias corre paralelamente al desarrollo de la democracia española. Estas emisoras fueron pioneras y se adelantaron a formas de comunicación y participación ciudadana que ahora con Internet resultan naturales: apropiación de las tecnologías, periodismo ciudadano, funcionamiento horizontal. Con este estudio se pretende mostrar cómo y hacia dónde se han producido las transformaciones de las radios comunitarias y cómo estas han pasado de ser un medio de difusión alternativo a configurar nuevas prácticas de comunicación comunitaria. Un aprendizaje que puede ser de gran utilidad para los nuevos medios y prácticas de comunicación en Internet.

Esta propuesta consiste en un estudio de caso de las actividades realizadas por las radios comunitarias de la ciudad de Madrid en el ámbito de la discapacidad. Para ello se realiza un catastro de los programas de radio realizados por personas con discapacidad y por personas diagnosticadas con enfermedad mental. A partir de los datos recogidos y de la bibliografía existente se destaca los principales hallazgos así como los elementos que contribuyen a configurar un modelo de "radio inclusiva".

Este trabajo supone una continuidad de las investigaciones realizadas por la Red de Investigación en Comunicación Comunitaria, Alternativa y Participativa (RICCAP) y profundiza sobre un nuevo modelo de radiodifusión comunitaria identificado y que supone un aporte novedoso a la literatura relativa al estudio de las prácticas de comunicación comunitaria.

Id: 21302

Title: Panel: Twenty Years of Indymedia. The fall of an "experiment", the rise of many seeds, Panel description

Session Type: Panel Submission

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Abstract: In 2019, Indymedia will celebrate its twentieth anniversary. The time appears to be right to reflect on both its achievements and present situation. Indymedia is a reaction to the lack of media coverage of the 29th-30th November protests in 1999, during a meeting of the World Trade Organization in Seattle. Its activity has revolved primarily around the use of new Information and Communication Technology such as the internet (Juris, 2005). 169 Indymedia centres (IMCs) are listed on Indymedia Brussels site (one of the main centres of the collective), of which only 36 are still online and some of them no longer active (no update has been provided since 2017). Most of the active websites are located in Europe, United States and South America, with an additional one in Oceania and one in West Asia. Based on these figures, two questions arise. The first one concerns the disappearance of 133 websites: it is interesting to identify the reasons of such a phenomenon, be these legal, financial, or membership-related. The second one focuses on the concentration of Indymedia centres (27) in Western countries: while the decline is general, it is useful to understand the causes behind the disappearance of all IMCs in Africa.

This panel focuses on three research questions:

- (1) How can we explain the decline of Indymedia centres?
- (2) How has the role of Indymedia centres evolved over time in the social movement landscape of their respective region/country?
- (3) Which role has the "Indymedia experiment" (Garcelon, 2006) had on the new initiatives that have developed after Indymedia?

Answers to these questions are addressed following a qualitative exploration involving semi-structured interviews with current and former members of Indymedia collectives in different parts of the world, through which information has been gathered on the operating mode, evolution and performance of a number of Indymedia centres. Through collaborative research work, this panel is proposed by an international team of researchers, with each member focusing on the IMCs in their own region/country. Comparison will be an important element of the discussion. In 2011, Frenzel et al. found that "Northern partners were oriented to more 'marginal' identities, fluid organizational structures, and informal structures of accountability. In contrast, Southern activists articulated more 'mainstream' identities, relied on more structured forms, and linked to formalized modes of accountability" (p.1173). This and other reflections on the first twenty years of Indymedia will be advanced.

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Id: 21307

Title: Indymedia 'Time to Take Stock. The IMC experience of Australia and New Zealand

Session Type: Panel Submission

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Abstract: As a reaction to the lack of media coverage of the 29th and 30th November 1999 protests during a meeting at the World Trade Organisation (WTO) in Seattle, civil society organisations as well as independent citizens mobilised with the aim of influencing the public opinion by making visible the issues that the WTO was causing across the globe. They did so by creating their own media, writing articles and sharing videos and images, while progressively giving birth to an Independent Media Center (IMC), also known as Indymedia. With time, IMCs have been established in a large number of countries around the world, counting 175 active centres by 2010. Many articles have been published on this phenomenon, with some researchers coming to consider Indymedia as a social movement (Milberry, 2003; Wolfson, 2013).

2019 marks that 20th anniversary of this collective. Hence, it is time 'to take stock' of what it has meant locally. This paper presents the experience of Indymedia in Australia and New Zealand. While most of Indymedia centres in this area of the world have closed down, small sections continue to operate, while former Indymedia writers have now launched new platforms for alternative information. The work of Pickerill (2003, 2007), in particular, has looked at the growth and endeavor of the Australian Indymedia collective at the time it was most active. More than a decade later, this presentation discusses the effects that 20 years of Indymedia have had on the Australia & New Zealand alternative media scene.

Interviews have been conducted with both present and former collective writers involved in the establishment and operations of the Australia Indymedia centres of Sydney, Adelaide, Brisbane, Melbourne, Perth and Tasmania, and the New Zealand centre of Aotearoa. The presentation offers insights into how IMCs in Australia and New Zealand were born and how they evolved; what objectives their writers and editors were working towards; what have been the key moments for Indymedia in these countries, and most importantly what these centres have meant for the current alternative media scene.

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Id: 21308

Title: Hate the media' Be the media! Indymedia contributions for an in-action media reform

Session Type: Panel Submission

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Abstract: The emergence of the International Media Center (IMC) brings an important contribution to the media reform movement. The collective appropriation of digital technologies made possible an interactive communication system, based on democratic principles of plurality and diversity. Indymedia began as a structure for communication support for demonstrations at the Seattle Meetings of the World Trade Organization (WTO). In a decade, with collectives organized all over the world, Indymedia became the biggest decentralized organization in history involved with media activism. More than that, claiming "Hate the media? Be the media!", Indymedia activists call for a participatory communication that contributed to what can be called an in-action media reform, giving materiality to what has been described and desired since UNESCO's McBride Report (1980). According to Downing (2001, pp.14-15), three aspects are relevant in the IMC open dimension: "(1) appropriate links between IMCs and the possibilities for coordinated action; (2) questions of free speech and editorial control; (3) the relation between media activism and state repression".

The purpose of this research is to compare the historical process of Indymedia and its legacy for contemporary media activism. We highlight reflections on Indymedia contributions for the media reform movement, especially in relation to the connections among different social movements through the social appropriation of Information and Communication Technologies (ICTs). These connections strengthen the importance of communication in their specific agendas and they allowed new kinds of demonstrations that brought different groups together on a global scale, who took part in global mobilizations articulated regionally and locally.

Media activism of Brazilian Indymedia collectives strongly influenced the Brazilian media reform movement. Since the beginning of 2010s, new media collectives have appeared and have been involved in the coverage of demonstrations, events and direct actions. At the same time, alternative proposals for public policies related to broadcasting production platforms were created, and also a number of interesting initiatives using the media as a tool for protests and/or mobilizations.

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Id: 21309

Title: Indymedia in a Divided Country: Investigating the causes of IMC Cyprus' perennial marginality

Session Type: Panel Submission

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Abstract: As part of a large comparative study on the global Indymedia phenomenon, this study traces and assesses the course of IMC Cyprus. Despite being active for almost a decade, IMC Cyprus never managed to grow into something bigger than a small and closed group of activists, lacking resonance to and connection with the field of social movements in Cyprus. While IMC Cyprus is not unique in this regard (see Giraud, 2014), the lack of involvement by readers and activists beyond its core members is striking in this case. In the same vein, despite the initial effort to be established as a bi-communal project linking the Greek- and Turkish-Cypriot communities, against and beyond the hegemonies established by political actors, this attempt was also left unfinished. Today, Cyprus IMC is operated by Greek-Cypriots, with most publications being in Greek.

The study employs, first, content analysis of posts published in IMC Cyprus from its emergence until today to assess the scope of its content and the opinions voiced. Second, it analyses material collected from in-depth interviews with the activists who created and continue to be actively involved in the IMC today, as well as with activists who were engaged with the IMC at various points in its time.

The analysis investigates the reasons behind the perennial marginality of IMC Cyprus, as uncovered by the content analysis, and probes the following questions: Why did IMC Cyprus fail to become an alternative voice on both sides of the Green line? What explains its alienation from social movements operating in the island (such as the local version of the Occupy movement and the recently emerged environmental and political civic actions)? More generally, what are the prospects of radical alternative media in Cyprus, a country characterized by a weak and underdeveloped civil society (Mavratsas 2003; Charalambous & Ioannou, 2017), state actors and political parties overdetermining the political behavior of people at the expense of grassroots protest movements (Katsourides, 2013), and the predominance of the “Cyprus Problem”, which has tended, at least until recently, to subsume other political causes and actions? The article discusses how these conditions can both hinder and foster the radical (media) activism that Indymedia envisaged in the case of Cyprus.

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Id: 21314

Title: Indymedia Chiapas: Colectividad y prácticas emancipatorias desde los Medios | Collectivity and emancipatory practices through the Media

Session Type: Panel Submission

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Abstract: La presente propuesta de ponencia es el inicio de un análisis reflexivo a partir de la experiencia vivida en la formación y funcionamiento de Indymedia Chiapas (2000-2008), por lo tanto, no son resultados de investigación, sino el germen de lo que en los siguientes meses será un análisis más profundo.

Indymedia Chiapas fue formado en el año 2000, inicialmente siguiendo el modelo de los Indymedia creados para la cobertura mediática de movilizaciones y protestas altermundistas frente a cumbres y reuniones de organismos financieros multilaterales, realizadas en distintas ciudades del mundo durante la década de los 1990s. Fue el primer espacio digital de acceso libre en México, que implicó un deliberado acercamiento a la tecnología digital para jóvenes activistas con sede en la ciudad de San Cristóbal de las Casas (Chiapas). La plataforma resultó ideal para la producción colaborativa de información alternativa, principalmente relacionada al movimiento Zapatista y luchas afines, desafiando y rompiendo cercos mediáticos corporativos. A partir de la existencia de este espacio, se gestó y fortaleció un entendimiento de la comunicación como un proceso socio-político, el cual rebasaba la noción de un medio de difusión de información. Así, a lo largo de los siguientes años se desarrolló un proceso de vinculación capilar principalmente con distintas realidades en el estado, aunque extendiéndose a nivel regional.

A partir de un ejercicio de la memoria de algunxs integrantes de este colectivo de base, nos proponemos realizar una reflexión que parte desde la sociotécnica (Wajcman) para entender, en términos interseccionales cómo la ética hackfeminista del do it together, y las pedagogías de la resistencia y las emancipaciones (Korol) aportan para re-conocer la participación diferenciada de quienes colaboramos en Indymedia, trabajando sobre las dos dimensiones ya mencionadas: acceso y apropiación de las tecnologías digitales; y procesos capilares de organización a partir de este espacio de difusión de información. Entonces, a partir de una revisión sobre la categoría de ‘brechas digital y tecnológica’ se pueden conocer y entender los procesos de organización social y de re-apropiación cultural que propició Indymedia Chiapas.

Id: 21315

Title: The "black cat" of Thessaloniki that became the "black sheep" of Indymedia network

Session Type: Panel Submission

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Abstract: In the context of an international, comparative research on the radical online news network Indymedia, the paper investigates the case of IMC Thessaloniki, aiming to contribute in the exploration of the decline of Indymedia centers as well as their role in the field of activism.

IMC Thessaloniki, initiated by a collectivity ("black cat") that had the form of an occupation haunt in Thessaloniki, was active from November 2001 to July 2005; a project that was typical of the long tradition of synergies developed between social movements and radical media in Greece (indicatively, at one point, three different IMCs – Athens, Thessaloniki and Patras – were active in the country) (Vatikiotis, 2005; Milioni, 2009). Being one of the many Indymedia centers that ceased their operation, the experience of IMC Thessaloniki points to a number of critical issues concerning the "failure" and the "legacy" of the Indymedia network (Giraud, 2014).

The paper probes into the research areas of the international study "Twenty Years of Indymedia" – decline; role of Indymedia in the social movement landscape; and, the development of new initiatives – by doing a qualitative research. The research involves semi-structured interviews with former members of Indymedia Thessaloniki, expressing opinion and feelings about it and describing the relation of the project to the Greek alternative milieu as well as to the global Indymedia network. In addition to the interview material, the analysis is complemented with information provided in the manifesto farewell ("Goodbye") of the editorial team of Indymedia Thessaloniki (2005), which gives a detailed account of historical aspects (influences, reference points, and evolution of the project) and normative issues (structure of anti-information practices in the Internet era, principles and performance of IMC Thessaloniki, and its relation with the other Indymedia centres).

In this regard, the analysis: a) explains the factors, practical and ideological ones, of the decline of IMC Thessaloniki; including its 'distance' from the other IMCs – by declaring its autonomy within the Indymedia network (the "black sheep" of Indymedia) on the basis of a very radical understanding of the principles: independent, non-commercial, and self-organized; and, b) evaluates the vital and dynamic interplay between IMC Thessaloniki and social (media) activism in Greece.

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Id: 21341

Title: Earwitnessing 'Breathless' the podcast: contesting carceral logics, sounding human dignity

Session Type: Individual submission

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Abstract: From the indefinite detention of asylum seekers and refugees on former Australian colonial territories in offshore 'black sites' (Pugliese, 2013), to the imprisonment and deaths in custody of Aboriginal and Torres Strait Islander peoples, racialised carceral logics are at the heart of the settler-colonial Australian state. In this context, collaborative podcasting that combines independent journalism, community radio, and grassroots activism is amplifying the voices of those whose lives are impacted by state-sanctioned violence and incarceration.

'Breathless' is Australian podcast series made by community radio station 2SER in Sydney in partnership with independent media organisation Guardian Australia. The series bears (ear)witness to the life and death of young Dunghutti man David Dungay Jr. who died in Sydney's Long Bay jail in 2015 following restraint and sedation by correctional services officers. The series follows the 2018 coronial inquest, and walks alongside members of the Dungay family. Central to the inquest is prison CCTV footage of the last moments of Dungay's life that captures him in a state of increasing duress. Dungay's final words – 'I can't breathe' – uttered twelve times like an incantation, hauntingly echo the last words of Eric Garner, and the rallying cry of the Black Lives Matter movement in the U.S.

Bringing an orientation towards sound into conversation with theoretical concepts of political listening (Bickford, 1996; Bassel, 2017; Dreher 2009), media witnessing (Lydon, 2018; Peters, 2001) and earwitnessing (Lloyd, 2009), this paper conducts a close listening of four episodes of 'Breathless' to locate it within a larger 'archive of breathlessness' left in the wake of colonisation and violence (Sharpe, 2016). Listening along and against the archival grain (Stoler, 2010), I attend to the sounds of Dungay's death and the family's grief, beyond the evidentiary framing of the CCTV footage. As a provocation to stretch the ear – to slow down, to listening again, to listen differently – I argue 'Breathless' works as both reckoning and recuperation: pressing us to register the 'continuity of colonial practices' (Carlson et al. 2016) found in the details of David Dungay's death, while attending to his dignity and the dignity of his family in its wake.

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Id: 21393

Title: Counter-hegemonic media production among urban and rural social movements in Brazil

Session Type: Individual submission

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Abstract: Social movements act in and/or with marginalized and excluded groups towards the respect for their citizenship, social justice and political participation in unequal Brazil. Amid these struggles, initiatives to produce media – facilitated by the popularization and availability of digital technology – as an alternative to often hostile hegemonic media coverage have mushroomed both in urban centres and rural areas with restricted access to digital media. In this paper, we analyse how Brazilian rural and urban social movements have used media technologies, genres and techniques to make their voices heard, exchange knowledge, mobilize peers, and inform society about their political struggles. Considering the stark differences between urban and rural areas in access to technologies, presence of established media outlets and coverage in hegemonic media, we discuss how a peripheral or central geographical location may condition media production among social movements. The analyses draws on empirical material from our research on the communication initiatives of the Rural Landless Workers' Movement across Brazil (Sartoretto, 2015) and media activism initiatives among favela residents in metropolitan Rio de Janeiro (Custódio, 2016). We compare similarities and differences in challenges and demands and investigate how these materialise into media production and practices, further analysing how rural and urban struggles interact. The comparative approach provides valuable insights about the challenges underprivileged social groups face in their efforts to forge pluralism in contexts where media and political power are dominated by oligarchic and corporatist forces. We find strong evidence of widely different levels of access to digital media which is restricted in rural areas and abundant even for low-income communities in urban peripheries. As a consequence, rural social movements rely on radio and community events as channels for their media production while urban social movements use social media platforms. The audiences of media produced by the Landless Workers Movement in rural areas often identifies politically with the movement, while in the favelas the audience turns to the media produced by the movements due to geographical identification, i.e. the fact that the media is produced in, by and for the local community. The ethnographic nature of our research contributes to critically addressing the technocentric understanding that media, both as institutions and technologies, “give voice” to and empower marginalized groups. Rather than a consequence of media affordances, media pluralism – especially in deeply unequal contexts like Brazil – results from the constant struggle of those whose voices are neglected or silenced to forge own spaces for discussion and action. Furthermore, our study indicates that social and material conditions are

determinant in shaping the roles and uses of media production technologies among social movements.

Id: 21398

Title: Danish Muslims and social media mobilizations of counter-narratives

Session Type: Individual submission

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Abstract: Previously, costly and cumbersome distribution methods required alternative media producers to devote large amounts of labor and money if they wanted to reach beyond their own community. With the advent of social networking sites such as Facebook and Twitter, however, wide distribution of alternative media widely has become much more accessible than before. Minorities in particular now have ways to reach the majority in ways that are more accessible than before.

This case study engages racial formation theory to examine how the largest religious minority in Denmark, Muslims, may rely on social media to produce and disseminate a counter-narrative to the oft-stereotyping and essentializing ways in which this diverse religious minority is portrayed in mainstream media. This is an urgent task for this increasingly marginalized minority as Danish values are increasingly “opposed to the so-called immigrant or Muslim culture” especially through political narratives reproduced through media discourses. (Yilmaz, 2016, p. 17) This paper seeks to provide an answer to how Danish Muslims utilize Facebook in order to develop counter-narratives and supplement the image of Muslims produced through Danish mainstream media?

Increasingly, scholars are shining a light on the opportunities as well as pitfalls of mobilizing resistance through social media (for research on the US, see Jackson & Foucault Welles, 2015; for research on the Nordic region, see Nikunen, 2019). By examining a selection of Facebook pages created by and, to various extents, seeking to represent Danish Muslims, this research contributes to the growing scholarly literature on how minorities mobilize social media platforms to provide a site of resistance to various forms of discursive oppression.

The three Facebook pages I examine produce content from the point of view of Danish Muslims and Danish immigrants—two groups that heavily overlap. Some engage in civic/citizen-journalism, others produce satirical content that revolve around living as a Muslim and/or immigrant in Denmark. I engage these two genres of media not only because they are among the most common and popular alternative media types on Danish-language Facebook, but also to determine whether there are variances in their methods and efficacy at challenging the dominant racial formation that revolves around the Muslim/Danish binary.

In order to untangle the dynamics between these counter-narratives and the mainstream narratives to which they respond, I engage Omi & Winant’s racial formation theory. I situate the discourses produced in these pages as what Omi & Winant (2015) refer to as racial projects: the building blocks of racial formation that serve as “an interpretation, representation, or explanation of racial identities and meanings” in order to, for instance, (re)arrange racial privileges. (p. 125) I thus conceptualize these Facebook pages as engaging in the ideological work of racialization as they seek to supplement or counter dominant patterns of racial formation in Denmark where, I contend,

“Muslim” has become the centrifugal racial category around which other racial categories are (re)constituted, most significantly “Danish” and its correlate “White”.

Id: 21437

Title: Resiliencias subalternas al silenciamiento sistémico: relatos de experiencias de medios comunitarios en India.

Session Type: Individual submission

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Abstract: Esta presentación analiza experiencias de comunicación participativa en medios comunitarios en India y narrativas decoloniales enfocadas en la democratización mediática y la justicia social. La investigación parte de la pregunta planteada por Spivak (1998): “¿Puede hablar el sujeto subalterno?”; y está centrada en estudiar los procesos de resiliencia mediática de las poblaciones subalternas frente al silenciamiento sistémico.

En un contexto en el que existen acusadas desigualdades sociales y las poblaciones subalternas sufren severas discriminaciones y un silenciamiento sistémico, en especial las poblaciones rurales campesinas, adivasis, dalits y las mujeres, las iniciativas estudiadas pretenden suplir este vacío comunicativo.

Desde una perspectiva crítica con la Comunicación para el Desarrollo y el Cambio Social, seguimos la propuesta de Escobar (1996) de estudiar las formas de resistencia en las que se elaboran las alternativas; centrando el interés de la investigación en los procesos, las transformaciones y las mediaciones (Martín Barbero, 1987); y siguiendo las vías marcadas por el grupo de investigadores indios de los Estudios Subalternos que centraron el interés de la investigación en el momento histórico de la resistencia (Das, 1989).

El análisis parte de la Comunicología de la Liberación en la que Beltrán (1981) propuso las bases de la Comunicación Horizontal; considerando que su pensamiento, en el que tuvieron gran influencia las ideas de Freire (1970), es una fuente de referencia principal en el pensamiento decolonial (Torrico Villanueva, 2010). Nos basamos en la definición de comunicación como proceso formado por un acceso-diálogo-participación y en la necesidad de apropiación a partir de lo endógeno (Beltrán Salmón, 1981).

Así, este trabajo toma como ejemplo contribuciones de referencia en la investigación en comunicación en India que han analizado y reflexionado sobre la dimensión participativa y transformadora de la comunicación (Dutta, 2012; Nilsen, 2010; Pavarala & Malik, 2007; Tacchi & Nair, 2008).

Desde una aproximación etnográfica en la metodología, presentamos los resultados de un análisis cualitativo llevado a cabo durante varias visitas a siete iniciativas de comunicación participativa en el norte de India: cinco radios comunitarias, un museo comunitario y una biblioteca comunitaria. Mediante técnicas como la entrevista personal en profundidad y la observación participante, seguimos un enfoque metodológico basado en las ideas de la pedagogía crítica de Freire (1970); estas defienden que podemos crear conocimiento desde los sujetos construyendo un diálogo común entre voces diferentes (Freire, 1970).

Mediante un análisis comparativo conocemos las interrelaciones y articulaciones entre las experiencias y los contextos en los que surgen; los desafíos encontrados y los logros alcanzados. A

partir de los relatos, presentamos los espacios compartidos de las experiencias particulares de los procesos de participación y apropiación en los medios comunitarios, que reflejan la contribución de la comunicación participativa y decolonial a la resiliencia de las poblaciones subalternas y a la realización del derecho a la comunicación.

Palabras clave: Comunicación participativa, medios comunitarios, decolonialidad, subalternidad, resiliencia.

Id: 21445

Title: Comunicación, subalternidad y género: experiencias comunitarias de mujeres afrodescendientes e indígenas en América Latina

Session Type: Individual submission

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Abstract: En esta ponencia se presentan los resultados de la investigación de tesis doctoral titulada "Comunicación, subalternidad y género: experiencias comunitarias de mujeres afrodescendientes e indígenas en América Latina" realizada para la obtención del título de doctora en Comunicación por la Universidad de Sevilla. En la investigación se analizaron las potencialidades del acceso al ejercicio del derecho a la comunicación a través de radios comunitarias en América Latina por parte de mujeres afrodescendientes e indígenas, poblaciones históricamente excluidas del acceso y representación en los medios de comunicación de masas, y se examinan los elementos que obstaculizan y potencian el proceso de apropiación comunicativa.

La investigación se construye y desarrolla a partir de dos ejes articuladores: como primer eje, se asume la construcción de la subalternidad como un producto de las relaciones de poder moderno-coloniales que es actualizada y legitimada por la representación que los medios de comunicación de masas realizan de la población subalternizada. El segundo eje aborda el reconocimiento del derecho a la comunicación en el contexto del debate latinoamericano con el que se abre una oportunidad histórica para el ejercicio del derecho a la comunicación de las poblaciones excluidas de los medios de comunicación de masas, tomando en cuenta las potencialidades de la comunicación para la transformación social.

A partir de lo anterior se tomó como referencia el análisis de dos experiencias comunicativas que han permitido comprender y analizar los procesos y ejercicio del derecho a la comunicación de mujeres afrodescendientes e indígenas. La primera experiencia que se toma como estudio de caso es la emisora Avanzadoras de Yoco, una radio comunitaria gestionada de manera exclusiva por mujeres afrodescendientes sin experiencia previa en comunicación, situada en el Estado Sucre, en el Nororiente de Venezuela. Como segunda experiencia comunicativa se toma como objeto de análisis el diseño, implementación y sistematización de una intervención comunicativa con mujeres indígenas sanadoras de la provincia de Chimborazo, Ecuador, dirigida al desarrollo de habilidades comunicativas que permitieran un acercamiento al ejercicio del derecho a la comunicación a través de la grabación de un programa de radio en la emisora comunitaria Escuelas Radiofónicas Populares del Ecuador (ERPE).

La investigación demuestra las potencialidades del ejercicio del derecho a la comunicación para mujeres excluidas de la representación y acceso de los medios de comunicación de masas, en relación al desarrollo de un proceso de empoderamiento y de transformación social en el entorno.

Sin embargo, dada la multiplicidad de situaciones discriminatorias que colaboran en la subalternización de estas poblaciones, es necesaria la concurrencia de diferentes circunstancias que permitan la superación de los obstáculos que encuentran en el acceso al disfrute general de sus derechos, incluido el derecho a la comunicación.

Id: 21448

Title: Workers protesting precarious labor in Tunisia and Egypt: Media agenda building and disputed rights in authoritarian contexts before the Arab uprisings

Session Type: Individual submission

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Abstract: Before the Arab uprisings in 2011, mineworkers in Gafsa, Tunisia, and textile-workers in Mahalla, Egypt, sparked protests for more socio-economic rights and dignity that caught national attention and inspired other dis-privileged social groups for protests. They are actors that pushed what we know as Arab uprisings (Beinin, 2015).

However, media studies on the ‘Arab Spring’ focused primarily on social media and digital activism. Missing from literature is agenda-building processes. We know little about interactions between challenging actors and the media that either reported their demands or concealed them. Even eight years after the uprisings, understanding the constellations that shaped media agendas before the uprisings is lacking. This study aims at filling this gap. This endeavor is important because comparative media research within the Arab countries is lagging behind (Hafez 2014). Arab media systems share some characteristics, but diverge on other elements.

By comparing the issue cycle in different media and focusing on the workers protesting labor conditions and unemployment in Tunisia and Egypt, this paper reconstructs media agendas and discourses in two authoritarian contexts.

We pose two research questions:

- 1) How did marginalized movements push their claims into the mainstream media discourse to delegitimize the regime?
- 2) What media strategies did the regimes adopt in response to contain the movements' demands?

As a theoretical framework, this paper applies agenda-building theory within authoritarian contexts. Agenda building research on the links between civil society and traditional mass media remains sparse, as literature rarely addresses the surrounding conditions of agenda-building processes (Pfetsch et al., 2013). The awareness of the grievances would not have been possible without the agenda-building efforts of actors and certain media responses that made them visible.

In the methods, we use quantitative and qualitative content analysis to reconstruct the issue cycle (Kuckartz, 2016). The media sample represents two regime-loyalist newspapers (EG: Al-Ahram, N=106 ; TN: As-Sabah, N=4), and two licensed newspapers (EG: private daily Al-Masry Al-Youm, N=427; TN: weekly left-leaning party newspaper Al-Mawqif, N=78) We also conducted 20

interviews with activists and journalists in each country to help explain the activists' media strategies and journalists' reactions within the constrained media systems.

While we chose the time frame from 2008-2011, this paper focuses on the first peak moment of contentious politics (TN: 15.1.–31.3.2008, social unrest, marginalized people in Gafsa protest the inequalities in distribution of socio-economic rights; EG: 15.3.–31.05.2008, social unrest, eruption of the first Facebook strike that coincides with Mahalla textile workers). Both peaks set the agendas and frames for the subsequent mobilizations.

Results show that protests' media coverage wasn't monolithic. The attention levels diverged dramatically within each country and cross-nationally. We found three different media strategies: 1) stabilizing pro-regime discourse (promises reforms and delegitimizes the challengers); 2) an activist journalism (dismisses governmental actions) and 3) professional media discourse (gives voice to both sides).

Both regimes responded differently. The Tunisian loyalist newspaper ignored the issue in a tightly controlled media landscape. The Egyptian loyalist newspaper raised the issue but followed a containment policy by reframing the socio-economic rights.

Id: 21503

Title: How Social Media Facilitate the Indian Marginalized Dalit to Mobilize Against the Caste Discrimination: The Study of 'India Shutdown' Protest

Session Type: Individual submission

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Abstract: Abstract

Between 2016 and 2018, India experienced several massive Dalit protests that were aggressively organized to root up the ancient caste prejudices and social inequality. Especially, recently organized "India Shutdown" protest profoundly influenced the political and social arenas of the country while the previous Dalit protests were simply restrained to some of urban spaces and terminated without any optimistic approach. This protest, which surprised many people because of its sudden eruption and massive input of Dalit people across the country, was witnessed an influential beginning of Dalit unity and identity. First time of Indian history, any non-political party especially an untouchable community which was recognized submissive and feeble in many terms had dared to shutdown the whole India for one day and got succeeded. However, 12 Dalit people were killed and injured thousand in clashes with dominant groups and police firing during the agitation and millions of properties were estimated damaged. The protest one hand delivered a muscular message against the ancient social injustice but on the other contrary their disruptive actions and resentful behavior of the Caste Hindu towards Dalit also posed many serious questions. Later, a US-based Dalit activist, Dileep Mhaske, claimed that they had employed various platforms of digital media as a facilitator of Dalit awakening and spent around 500,000 \$ in purchasing important data from social media to make the protest successful (Indian Express, 17 April 2018). The revelation hit the front-page headlines of all major Indian newspapers while several televisions programs and debates conducted on the Dalit protest and digital media. These arguments represent a unique approach and opportunity to study how social media information motivated the Dalit to take part in the protest and which type of content they created, used, processed and shared with one other for mobilizing, motivating and organizing the protest.

After conducting face to face and telephone interviews with 60 protestors, fifteen participants of them chosen through purposive sampling for focus group discussion sessions, the study would explore the role of social media in the "India Shutdown" protest organization and how social media connectivity mobilize Dalit to fight the caste discrimination. The theoretical framework for the study will be social mobilization theory in digital age. Finally, I will discuss the scope and future of the social media channels' use for oppressed communities around the world.

Keywords: Dalit, Protest, Social Media, Social Mobilization theory, etc.

Id: 21529

Title: Engaged Journalism: Understanding the Adaptation of Media Practices to Changes in the Sociopolitical Context

Session Type: Individual submission

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Abstract: In this study, I propose the concept of engaged journalism, focusing on a specific kind of alternative media: unlike some types of community or alternative journalism, engaged journalism is often done predominantly by media professionals. However, these practitioners pursue other goals than commercial or state media outlets and are motivated by a strong media criticism, both defining elements of alternative journalism.

Based on Shove, Pantzar and Wattson's (2012) analysis of how practices link elements encompassing material, meanings and competence, I regard engaged journalists as possessing the necessary material and competences to perform professional journalism while, at the same time, attributing a different meaning to their practices. Engaged journalists want to offer an alternative to the objectivity standard that marks traditional journalism and seek to actively counter shortcomings of traditional journalism, such as elite-based source selection (Bennett, 2010; Tuchman, 1978). They also see their coverage as a forum for various social and protest movements, constituting a specific form of counter public sphere.

I developed this concept as part of the answer to my two research questions. Research question (RQ 1) asks: How do actors involved in the alternative coverage of protests adapt media practices to changes in the sociopolitical context? I answered RQ 1 by drawing from methodological resources of grounded theory, such as expert interviews and their subsequent coding, in order to make patterns and processes in a specific case visible, generating a theoretical model that can then be applied to similar cases.

In the current study, I applied this approach to the case of the protests that took place in the city of Fortaleza, Brazil, during 2013 and 2014. They were part of a broader, national context of protests against excessive government spending in the build-up for the 2014 FIFA World Cup. Two media collectives, Nigéria and Na Rua, were the main actors responsible for the alternative coverage of the protests in Fortaleza. Their members and the network around them were my interviewees.

Complementing this data, I performed a qualitative content analysis of the alternative coverage these collectives published online, guided by the following research question (RQ2): How do shifts in the alternative coverage of protests relate to the adaption of media practices in a changing sociopolitical context? The multi-layered qualitative content analysis resulted in a robust system of theoretical categories that describes the material in terms of formats used, recurring elements of representation and argumentation.

At the intersection between challenges to journalism and media activism, engaged journalism seeks to make a contribution to the field by conceptualizing the activities of alternative journalists that put their professional knowledge at the service of movements.

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Id: 21533

Title: Constructing a narrative of the self in the Greek anarchist radio. New roles, identities and relations for the non 'professional' radio producers.

Session Type: Individual submission

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Abstract: This research seeks to explore the potential identity transformation that takes place organically for the non –professional radio producers who are part of the Greek anarchist radio ecosystem.

Drawing on the most recent theories that consider the notion of identity not anymore as a static and definite element of the ‘self’ but rather as a liquid element that can be constructed through a persons’ sense of ‘self’ through various social and cultural contexts (Berzonsky, 2016), we argue that participation in alternative media initiatives that aim to practice a radical kind of journalism, close to the idea of counter-information and introduce radical changes and ruptures in the notion of the mainstream media (Siapera, Papadopoulou & Archontakis, 2015) can lead to a radical transformation of one’s identity.

Moreover, we argue that since human and social/organizational identity builds on the idea that identity is a relational construct formed in interaction with the other, thus, the identity of the producer depends upon the glance of the other and, in our case, depends upon the hearing of the other: his crisis, his perception, his recognition and his acceptance.

Rodriguez was the first to note that the term ‘citizens’ refers to those members of society who ‘actively participate in actions that reshape their own identities, the identities of others, and their social environment, [through which] they produce power’ (Rodriguez, 2001:19). To this end, we also aim to focus our research in the ways that these producers engage with their colleagues and their audiences.

Through semi-structured non-interventionist interview, due to the fact that the main goal is to investigate the issue of identity through the construction of a narrative of the self, we aim to research the non-professionals radio producers of three Greek anarchist web radio stations -based in Athens and Thessaloniki- and examine the ways that their participation in these initiatives has changed the way they perceive themselves, their roles and their identity.

The field of Greek anarchist radio remains under researched and thus we anticipate to contribute effectively to a discussion that is just starting to emerge in the current literature.

Key words: Greek anarchist radio, identity, non-professionals radio producers

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Siapera, E., Papadopoulou, L., & Archontakis, F. (2015). Post-crisis journalism: Critique and renewal in Greek journalism. *Journalism Studies*, 16(3), 449-465.

Id: 21587

Title: Citizens on alert: mediatization and the challenges for journalism in the violent everyday life of Rio de Janeiro

Session Type: Individual submission

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Abstract: Urban violence is one of the main social problems in Brazil. According to the World Health Organization , the country currently ranks ninth among those with the highest rates of homicide. At the same time, Brazilians are the second largest population in the world in terms of their daily average time connected to social networks . This demonstrates the significant impact of the phenomenon of mediatization (HJARVARD, 2014; HEPP, 2014) in everyday life.

The sum of these factors contributed to a movement to create groups in social networks, particularly Facebook, with the aim of issuing warnings about shootings, urban violence and other forms of urban conflict. The local press, in turn, began to use the shared content in these new media territories (TOSONI AND TARANTINO, 2015) as a primary source of information for the production of local news.

This paper aims to observe the interaction within these groups, in the context of the state of Rio de Janeiro , and its media environment. In terms of their media visibility, I ask to what extent can online communities - born as "tactic" media (CERTEAU, 1998 [1980]) that can tackle violence - be considered as expressions of "connective action", as defined by Bennet and Segerberg (2012)?

In order to address such issues, the methodological approach is based on one week of content analysis of the daily local news programme "Bom Dia Rio" (Good Morning, Rio), conducted between August 6 and December 7, 2018. Here, I wish to observe the ways in which the contents published on the Facebook groups are used in the local news and how they help give visibility to the issues discussed by the participants.

The academic literature (BOWMAN AND WILLIS, 2003; JENKINS, 2008; RECUERO 2009) often assumes that the use of photos, videos and information posted on social networks might alter the nature of journalism practice. On one hand, this makes it possible for journalists to get closer to the population and portray situations that would otherwise not be reported. On the other hand, there is a high risk of spreading fake news and reinforcing the discourses of intolerance and prejudice often present in these new online spaces.

Id: 21736

Title: #WhyIdidnreport: Women speak out about sexual assault on Twitter

Session Type: Individual submission

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Abstract: In September 2018, Dr. Christine Blasey Ford accused US Supreme Court Justice Nominee Brett Kavanaugh of sexual assault, with Kavanaugh denying the allegation. Soon after, US President Trump questioned Dr. Ford's credibility on Twitter, saying that she or her parents would have reported the assault to the authorities 30 years ago if it "was as bad as she says." Immediately, sexual assault survivors responded by tweeting their reasons for not reporting using #WhyIdidnreport. These tweets provide insight of (primarily) women sharing their reasons for not reporting sexual assault.

This study's two research questions:

RQ 1: How were #WhyIdidnreport posts discussed on Twitter and how did users engage with these posts?

RQ 2: To what extent were Social Ecological Model (SEM) constructs present in #WhyIdidnreport tweets?

This study used a quantitative content analysis of 1000 #WhyIdidnreport tweets in September 2018. Tweets were collected using the web-based social media mining tool netlytic.org, after which 1000 distinct tweets were collected using random sampling. Coding items included: reasons for not reporting; violence type; relationship to perpetrator; message framing; and SEM variables.

68.7% mentioned a specific reason for the victim not reporting; of these, 24.1% referred to the perpetrator being in a position of power, 36.3% feared they would not be believed, and 20.6%

mentioned others invalidated the assault. In addition, 47.6% mentioned a specific form of violence - 95.6% referring to sexual violence and 40.5% to rape. Using the SEM to categorize reasons for not reporting was present in 74.1% of tweets; of those, 47.6% referred to individual, 52.6% to interpersonal, 43.2% to community-related, and 21.7% to societal reasons.

Mann Whitney U tests were used to determine if tweets with specific variables elicited significantly different engagement among Twitter users than tweets that did not use these variables. Tweets mentioning specific violence types; sexual violence; reasons for not reporting: perpetrator in power, fear of retribution, and fear of not being believed all were associated with significantly higher median levels of engagement. In addition, using the SEM constructs of both interpersonal reasons and organizational reasons for not reporting were associated with significantly higher median levels of engagement. Mentioning family or friends as perpetrator and mentioning rape were associated with significantly lower median levels of engagement.

Social media platforms have increasingly become a place where sexual assault survivors share their stories. Evaluating such conversations offers insight into how social media serves as a platform for visibility, support, and activism. In addition, providers should be aware of how sexual assault may be framed/perceived by different populations. For example, tweets mentioning rape were associated with lower engagement, which may be due to the “severity” of the word and the concept; tweets mentioning powerful perpetrators were more likely to elicit engagement, likely reflective of the original issue.

Understanding how to frame messages about sexual assault, as well as experiences with and reporting of such crimes, in ways that will increase engagement among survivors and others is integral to increasing knowledge and accomplishing the broader systems level changes that are necessary.

Id: 21794

Title: Los medios comunitarios de Venezuela frente la posibilidad de una confrontación armada

Session Type: Panel Submission

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Abstract: Desde la segunda mitad del siglo XX, los medios comunitarios latinoamericanos han protagonizado importantes transformaciones en las formas de ejercer y entender el periodismo y la comunicación. Coincidiendo con los llamados gobiernos progresistas, en la última década se registran importantes avances en el reconocimiento de los medios comunitarios en América Latina, aunque los mismos no han estado exentos de incoherencias y contradicciones que comprometen su sostenibilidad en el tiempo (Observacom, 2017, p. 4).

Concretamente en Venezuela se reconoce el status legal del sector, proporcionando lo que Mateos califica como “un factor de equilibrio al ecosistema mediático” del país (2017, p. 462), proceso sobre el cual existe una reducida, -y en ocasiones- contradictoria producción literaria que impide conocer su estado actual.

No obstante, en los últimos años el escenario político en Occidente y América Latina ha sufrido profundas transformaciones y una oleada de gobiernos conservadores que ha cubierto la región, muchos de los cuales por sus específicas características han sido calificados como neoliberalismo autoritario (Bruff 2014).

Venezuela, con un gobierno que reivindica su inclinación por el socialismo y con la figura muy discutida de su Presidente, ha visto cómo la hostilidad de muchos de los países occidentales se ha ido convirtiendo en un aislamiento y acoso con sonido de tambores de guerra que actualmente amenazan convertirse en una intervención armada real.

Frente a esta situación, los investigadores del presente trabajo nos planteamos indagar cuál es el rol que los medios comunitarios venezolanos consideran deberían desempeñar en una situación crítica como la actual o en caso de que una intervención armada llegara a materializarse. El trabajo se apoya en una investigación que mapeó un total de 280 medios comunitarios venezolanos que contestaron una encuesta a partir de la cual fueron caracterizados (Casado y Sánchez, 2018). Para cumplir con el objetivo realizaremos una serie de entrevistas en profundidad a distintos voceros medios comunitarios ya identificados, herramienta cualitativa que junto al instrumento cuantitativo ya aplicado arrojará luces sobre este controvertido objeto de estudio.

Id: 21806

Title: Sostenibilidad de los Medios Sin Fines de Lucro de Córdoba, Argentina; tras la modificación de la Ley de Servicios de Comunicación Audiovisual

Session Type: Individual submission

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Abstract: El objetivo de este trabajo es comprender/explicar las estrategias de sostenibilidad de los medios sin fines de lucro (MSFL) que están actualmente en funcionamiento en la provincia de Córdoba, Argentina; a partir de un relevamiento actualizado de estos medios realizado en 2018 (Bilbao y Traversaro 2018). Si bien hubo relevamientos anteriores (RADIODIFUSIONdata 2006; Marino et al 2015; Espada 2015; Segura et al 2016; Segura et al 2018) no estaban incluidos todos los MSFL de la provincia, ni había análisis de sostenibilidad. Por este motivo, el trabajo ha sido valorado por algunas organizaciones estudiadas, por el Círculo Sindical de Prensa y la Comunicación de Córdoba (CISPREN) ya que la información contribuiría a conocer la situación, tomar medidas y generar políticas pertinentes hacia el sector.

Las preguntas que guiaron la investigación podemos resumirlas en: ¿cuántos medios sin fines de lucro (MSFL) hay actualmente en funcionamiento en la provincia de Córdoba? ¿Qué estrategias de sostenibilidad utilizan los MSFL de Córdoba tras las modificaciones de la LSCA? El uso de las nuevas tecnologías ¿Es utilizado como estrategia de sostenibilidad?

El trabajo se abordó desde una perspectiva teórica interdisciplinaria y un enfoque socio-histórico, se preguntó acerca de los agentes que las producen y las condiciones del proceso de producción. Se entiende que las prácticas encuentran el principio de comprensión/explicación (Costa, 2010) a partir del lugar que define la identidad social de los agentes.

Metodológicamente, en primera instancia se realizó un relevamiento de los medios comunitarios de la provincia de Córdoba (páginas web, redes sociales, encuestas) (Bilbao y Traversaro 2018).

En esta nueva etapa, se realizaron entrevistas a miembros de los medios. Luego; se construyeron a) los agentes sociales b) las condiciones de producción c) de las estrategias desarrolladas por los agentes de acuerdo a sus características y condiciones de producción (Costa 2010).

Las estrategias de sostenibilidad se analizaron de acuerdo al “Documento de trabajo. Sostenibilidad en las radios y televisoras comunitarias, populares y/o alternativas. Dimensiones, categorías e indicadores.” elaborado por el Equipo PIO-CONICET Las radios y televisoras comunitarias desde la Ley 26522: condiciones, estrategias y desafíos.

En la primera etapa del relevamiento encontramos una variación en la cantidad de MSFL en relación a otros relevamientos y se observaron mejores condiciones para los MSFL en el marco de la LSCA (Bilbao y Traversaro 2018).

En esta etapa del análisis, se presenta el análisis de cómo el cambio de contexto político, económico y en la LSCA producido desde diciembre de 2015; contribuyó a que los MSFL empeoraran su poder relativo y sin embargo, los agentes continuaron promoviendo estrategias de sostenibilidad: trabajando colaborativamente, articulándose con otras instituciones, realizando propuestas al estado, entre otras estrategias que les permiten fortalecer el poder del sector y

continuar funcionando. Además, si bien hay disminución de subsidios para equipamiento que permita transmitir por aire con calidad de contenidos; la mayoría de los MSFL continúan haciendo programaciones utilizando nuevas tecnologías y emiten programaciones por internet, utilizan redes sociales, entre otros recursos.

Id: 21886

Title: Beyond Horizontalism: The Complexities of Media Activist Organizational Structures

Session Type: Individual submission

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Abstract: Anti-capitalist grassroots media groups have long argued for the importance of horizontal structures in media projects in order to avoid replicating exploitative capitalist modes of media production. Horizontal projects such as Indymedia or Alternative Media Centres (AMCs) have gained popularity in social movements for the use of prefigurative politics—organizing anti-capitalist media in anti-capitalist or non-exploitative horizontal forms. However, scholars have also long noted a disingenuity in claims of horizontalism, whereby informal hierarchies evolve that establish longer-term activists with greater power, where intersectional marginalizations may play a role in inclusion/exclusion or power dynamics, or unintentional consequences such as the people who do more work have more power. Little attention has been paid to the specifics of horizontal organizing and power dynamics, in terms of the much more complex organizational forms and structures that groups calling themselves horizontal may actually take. The Media Action Research Group has conducted interviews with over 100 global media activists to address the question of power dynamics in grassroots intersectional media. We have found that there are five complex models of horizontal organizing used in media projects to challenge not just top-down structures, but also an unquestioned horizontalism, which can loosely be characterized as: horizontally paid labour; horizontal volunteerism; hybrid structures of paid, unpaid, and underpaid labour; a hybrid organizational form in which a partially autonomous horizontal group operates within a top-down organization; and economic liberation from capitalism. Each organizational structure offers specific affordances in terms of both successes and challenges in terms of the content produced, the relationships generated, networks engaged, power dynamics achieved, and more. This new taxonomy of activist media can not only deepen our scholarly understanding of the complexities of the political economy of horizontal, intersectional, anti-capitalist media projects, but also provide useful information to media activists engaged in new or on-going projects to inform their decision making and trajectories.

Id: 21947

Title: Los medios comunitarios indígenas como construcción de memoria en resistencia en Bolivia. Organización y disputa por el relato

Session Type: Panel Submission

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Abstract: Históricamente en Bolivia, las diferentes resistencias culturales y cosmopolíticas han asumido un papel central como elemento movilizador de la conciencia sociopolítica frente a los poderes establecidos por la institucionalidad gestora del espacio público, más allá de la organización formal de sus estructuras, en la construcción de intersecciones, interzonas o zonas temporalmente autónomas, en palabras de Hakim Bey, que aprovechan los espacios intersticiales para desarrollar relatos identitarios con clara vocación emancipadora.

Pensado desde esta perspectiva, y a pesar del amplio desarrollo de análisis sobre las formas y experiencias de comunicación sindical y popular en el contexto boliviano (y latinoamericano), la comunicación indígena y sus formas de organización no han sido profundamente analizadas como formas estructurales y discursivas en su innegable papel para la construcción de memorias de resistencia.

La propuesta que este trabajo pretende desarrollar es precisamente la necesidad de constituir una matriz teórico-metodológica localizada, variable y horizontal capaz de analizar las representaciones de las redes de comunicación comunitarias e indígenas desde una perspectiva dual y en tensión, a partir de la reconstrucción de las memorias ‘largas’ surgidas de los diferentes movimientos y redes de medios indígenas en Bolivia como formas políticas identitarias propias que ofrecen estructuras, relatos, canales y legitimidad de resistencia más allá de su consideración como movimientos sociales genéricos, pero también como agentes sociales capaces de generar interacción, discusión y consenso en el debate por la construcción del espacio público.

Para ello, este trabajo retoma diferentes herramientas presentes en la Investigación-Acción Participativa, la reconstrucción crítica de la historia y la etnografía crítica a fin de poder develar las formas no aparentes de construcción identitaria y política presentes más allá de las estructuras formales de representación. En ese sentido, será necesario, por tanto, construir un desarrollo de la acción histórica y actual de dichas redes, entendidas éstas como sujetos político-culturales duales, presentes en sociedades abigarradas pero organizados a su vez en torno a prácticas e identidades propias, cosmologías y cosmogonías que otorgan elementos diferenciadores en el desarrollo de identidades políticas integrales.

Id: 21958

Title: Mapping spaces of participation: Activism and digital public expression in local conservative contexts

Session Type: Individual submission

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Abstract: This inquiry focuses on the digital public expression of activists in local conservative contexts, taking as its starting point three main delimitations. First, activism is not limited to the protest or to the institutional political ways, but it also considers the initiatives rooted in everyday life, at the local level. Second, conservative contexts are especially hard for these initiatives. Third, those initiatives are usually long-term projects, in which the symbolic/communicative dimension are very relevant (Bringel, 2017; Pleyers, 2018).

The paper explores the communicative dimension of activism, by analyzing the digital public expression of activist groups, in Guanajuato, Mexico. This is a Mexican state characterized by economic and population growth, in tension with political and cultural conservative positions. In this context, the emergence of initiatives towards social change becomes a source of hope for some actors, and a threat for some others as well.

The theoretical framework discusses the relations among activism in local contexts, public sphere, public expression and digital media in the global age (Bringel, 2017; Dahlgren, 2005; Fraser & Honneth, 2003; Fraser, 2014; Pleyers, 2015; Pleyers, 2018; Ristovska, 2017).

The first phase of the study explores the civic/activist groups in Guanajuato, in order to identify the concerns on specific problems, in a temporal and spatial extent. This includes: 1) the review of information about civic groups in official databases, websites and social media; 2) semi-structured interviews with local activists, who point out the local civic/activist configuration, in the snowball logic. The preliminary findings let identify a conservative logic, even in these initiatives towards social change. At the same time, there is a strong connection among certain groups that produce support networks.

The second phase will analyze the digital public expression of specific groups. The expected outcomes are an in-depth understanding of their perceptions, experiences and materials of digital public expression, and their positioning in the local-national-global levels.

The inquiry contributes to the discussion on the tension between the local and global levels of activism, media activism, and the global public sphere.

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Id: 21960

Title: From Activist Technologies to Internet Standards: Civil society involvements in the development of Internet standards and protocols

Session Type: Individual submission

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Abstract: Civil society organizations and social justice movements have long been involved in issues like community networking, free and open source software development, and advocacy of human rights in digital policies (Powell, 2008; Milan, 2013; Belli, 2016). Their voices have particularly been heard in spaces like the Internet Governance Forum where many authors have recognized the vocal participation of civil society (Raboy, Landry, & Shtern, 2010). Up to quite recently, these involvements seemed limited to policy advocacy, experimentation, and discourses, and didn't extend to standard and protocol development. In the past few years however, members of civil society organizations have started participating in standardization bodies alongside engineers from large telecommunication and Internet companies like Verizon, Google, and the likes. The goal of these civil society organizations is to integrate concerns for human rights and equitable access for all in the development of Internet standards.

This presentation will focus on the case of working groups currently involved with the Internet Research Task Force (IRTF), an Internet Governance body which aims at conducting long term research related to Internet standards and protocols, and which is closely associated with the Internet Engineering Task Force, that focuses on short term standardization decisions. Our conceptual approach is situated at the intersection of Communication, and Science and Technology Studies, in continuity with the “turn to infrastructure” in Internet Governance (Musiani, Cogburn, DeNardis, & Levinson, 2015). Our research is based on a multi-sited ethnography, and is grounded in participant-observation within a preeminent organization involved in digital rights and Internet governance. Our approach consists in “following actors” who address issues related to our research. We are interested in how these actors are able to influence engineers from large Internet and telecommunication companies. Data collection is done by conducting semi-directed interviews with actors, data mining of publicly available mailing list archives, and attendance of events organized by these groups. We argue that it is possible to analyze these emerging initiatives as a process of “sedimentation” (Barad, 2003; Suchman, 2007) of previous practices and discourses in the making of technical standards, and we look at how this may actually have a significant influence on the development and/or reconfigurations of Internet infrastructures.

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Id: 22258

Title: The Activism-Journalism Nexus: Alternative media organisations and the re-invigoration of watchdog journalism in the Arab World

Session Type: Individual submission

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Abstract: In April 2016 the online media outfit, Inkyfada, became a household name in Tunisia after publishing a series of investigative reports based on the Panama Papers. The media outfit, only established in 2014, was the only Tunisian partner in the International Consortium of Investigative Journalism which investigated the well-known Swiss Leaks and Panama Papers. Inkyfada is but one example of a new generation of media outfits established by dissident journalists and activists across the MENA region in the aftermath of the Arab spring protests in 2011. This article aims to explore the conditions of their emergence and the importance placed on their watchdog role in shaping their journalistic practice.

The disruption of the political order in the MENA region following the 2011 uprising was keenly felt in the field of media beyond the immediate and intense mediatization of the protests. Activists, dissidents and journalists filled up spaces vacated (even if temporarily) by the retreating state and private media of the ancien regime. Today, almost a decade on from the tumultuous months of 2011, outfits like Inkyfada (Tunisia), Mada Masr (Egypt), SyriaUntold and Siraj (Syria), are persisting in their mission despite the continued upheaval and authoritarian retrenchment across the region. Politically-engaged and led by activists and dissident journalists, they privilege a mode of watchdog journalism in their content and have given a new impetus and prestige to investigative journalistic work across the region.

This paper argues, based on qualitative interviews with the media actors, that the specific opportunity structure that opened up after the Arab Spring was instrumental in sustaining these outfits and in allowing them to thrive thus far. The influx of media development aid channeled to the region in the immediate aftermath of the uprisings allowed such actors to break with established media outfits in their regions and to establish new self-managed institutional settings that were more oriented towards watchdog journalistic practice. Such a mode of journalism was also most compatible with the politically-driven and politically-active practice of these journalists. Furthermore, a move away from “dissident journalism” modes towards watchdog journalism was aided by the capacity building and training efforts associated with media development practices and its link to the dominant paradigm of good governance (Manyozo, 2012). The confluence of these different conditions allowed a culture of watchdog journalism to germinate more easily among these new media outfits, circumventing many of the obstacles that blighted earlier efforts (see for example Bebawi, 2016).

Finally, the paper argues that the Arab Spring, in its disruption of the establishments' power in the MENA region was instrumental in this process. Indeed, the sudden collapse of statist logics at the hands of popular mobilization represented a condition of possibility for the emergence of such new actors.

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Id: 22378

Title: Evangelización, reconocimiento y (neo)liberalismo: las bases ideológicas de la radio comunitaria y su lucha por el reconocimiento legítimo

Session Type: Panel Submission

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Abstract: La denominada comunicación comunitaria y popular, para el caso del Ecuador y de América Latina, se inscribe en el cruce de factores ideológicos, económico-políticos y religiosos. Son estos últimos que definieron el carácter de la radiodifusión comunitaria, educativa, étnica en el Ecuador. Sus inicios están en la provincia de Chimborazo, en la sierra centro sur, la cual históricamente aglutina el mayor número de indígenas (Delaunay 1985; Clark 2008). Es en esta provincia donde la iglesia evangélica y la iglesia católica fundan las dos primeras radios comunitarias. La primera, “Radio Colta” fue fundada en el cantón del mismo nombre, el 5 de diciembre de 1961 en la comunidad de Majipamba, con el auspicio de la “Unión Misionera Evangélica, (UME)” y la asesoría técnica de la radio evangélica mundial HCJB (Hoy Cristo Jesús Bendice) “La voz de los Andes” que funcionaba desde 1931 (Laporta 1993; Muratorio 1982). La segunda, las Escuelas Radiofónicas Populares del Ecuador, ERPE, fue fundada por la Diócesis de Riobamba el 19 de marzo de 1962, siguiendo el modelo de Radio Sutatenza en Colombia (Proaño 2010). Ambos proyectos nacen con el objetivo de alfabetizar desde las comunidades y convertirse en un dique frente al avance de los partidos comunistas y socialistas (Becker 2007; Rivera 1998; Baud 1996). La convergencia evangelizadora duraría poco, ya que las tensiones extremas del sistema hacendatario en la provincia, en el Ecuador y en América Latina estaban en una fase de disolución. (Lyons 2001; Quintero 1983). La evangelización alfabetizadora en el caso de las ERPE, bajo la Teología de la Liberación (Vásquez 2016), las convierte en un articulador político de base - de izquierda cristiana- en la lucha por el reconocimiento legítimo (Honneth 1997, 2009; Benhabid 2006) en las relaciones interétnicas. Así lo educativo-alfabetizador, la comunicación como dispositivo político, se convierte en lo que se conocerá como comunicación comunitaria. Este hecho fundacional, contrastará con el fondo de la comunicación privada, incluso estatal, de corte liberal y la emergencia de la esfera pública nacional (Habermas 1994; Lippmann 2003). Esa comunicación comunitaria, sus radios, se convirtieron en actores e instrumentos en la lucha étnica contra el (neo)liberalismo como proyecto cultural autoritario (Harvey 2007). La investigación se desarrolla utilizando el Análisis del Discurso (Van Dijk 2003, 2008; Fairclough 2003; Charaudeau 2009) y técnicas de archivo histórico y entrevistas. La pregunta central es: ¿Cómo los procesos de evangelización radiofónica determinaron las bases de la radio comunitaria en el Ecuador y su lucha contra la emergencia (neo)liberal? El análisis histórico de caso aporta a la comprensión estructural

de la actual mass media evangelizadora en los procesos electorales que han llevado al poder a proyectos políticos neofascistas, neoliberales, autoritarios en Ecuador y América Latina. Como a la comprensión de las nuevas dinámicas de la comunicación y de las resistencias populares desde una perspectiva analítica de la Teoría Crítica del Reconocimiento.

Id: 22380

Title: Entre la tradición y las nuevas formas. Estrategias de comunicación de los sindicatos uruguayos y nuevas TIC.

Session Type: Individual submission

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Abstract: En los últimos quince años el movimiento sindical uruguayo tuvo un aumento masivo de afiliación, en general jóvenes (hombres y mujeres) y mujeres adultas, con escasa o nula trayectoria organizativa, a partir de factores como la reinstalación de los Consejos de Salarios, la promulgación de normativas que protegen la actividad sindical y el crecimiento del empleo en Uruguay en su momento. Esto lo potenció y le presentó nuevos desafíos. Al mismo tiempo, el rol central de la comunicación y las nuevas tecnologías de la información y comunicación, determinan un nuevo escenario social, político y económico que también repercute en la vida cotidiana de los sindicatos, y en particular en su comunicación. Transformaciones que se tradujeron en procesos de cambio organizacional (Chiavenato, 2009; Daft, 2000) y en la emergencia de nuevos públicos internos y externos (Capriotti, 2009) dentro del sindicalismo.

En este marco, nos propusimos estudiar las estrategias de comunicación de los sindicatos uruguayos, partiendo de las siguientes preguntas: ¿Qué medios y estrategias construyen para su comunicación? ¿Ha llevado el nuevo contexto sindical a repensarlas? ¿Cómo inciden las nuevas tecnologías en sus estrategias? ¿Qué rol ocupan las asambleas y otros espacios en su comunicación? ¿Qué modelos y formas de comunicación se construyen en estos espacios?

La investigación “Comunicación en los sindicatos: entre la acción urgente y la planificación estratégica” centró su análisis en cinco sindicatos, muestra que buscó ser representativa de la diversa composición del movimiento en nuestro país. Analizamos sus medios y discursos, a partir de sus contenidos, características y formas de producción, con particular interés en los medios digitales. Complementariamente, se aplicó un formulario que recogió información relevante sobre

los medios utilizados, observamos los diferentes espacios sindicales que hacen a su dinámica cotidiana y realizamos entrevistas en profundidad a referentes de los casos estudiados.

Este artículo propone enfocarse en el uso de nuevos medios y formas comunicacionales, y su convivencia con las tradicionalmente utilizadas dentro del sindicalismo uruguayo. Nos centraremos en la vigencia de clásicas expresiones de la comunicación sindical, la convivencia de viejas y nuevas formas en los nuevos medios, y las diferentes miradas que coexisten sobre los medios digitales en el mismo movimiento. De este modo, buscamos aportar al debate sobre el uso y apropiación de las tecnologías de comunicación por parte de los movimientos sociales.

Consideraremos contribuciones que aportan al análisis del uso de los distintos medios y lenguajes (Hall, 1980; Kaplún, 2003) por parte de los sindicatos, y el diálogo con miradas críticas en torno lugar de las nuevas tecnologías y medios digitales, su uso y apropiación por parte de los movimientos sociales (Treré y Barranquero, 2013; Fuchs, 2010; Sierra y Gravante, 2012, etc.).

Id: 22441

Title: Community Radio as Apparatus to Remember Disaster: Case studies of the Great East Japan Earthquake

Session Type: Individual submission

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Abstract: Media fills an important role in recording and documenting disasters. Commentators have levelled various accusations against Tokyo-centered mass-media journalism: that its reporting is sensationalistic and centers too much around a specific region, that it relies on stereotypical stories, and that it exacerbates weathering. Contrasting with this is community FM radio, which — from the time a disaster strikes through its restoration and recovery — transmits information about the disaster and restoration efforts in the affected region. Though the role and significance of community FM radio is highly regarded, most prior research has not focused on its role in remembering the memory of disaster. This study examines community FM radios that broadcast information about restoration and recovery in disaster-affected areas, investigating to what extent they can serve as apparatuses to remember the region's disaster. It is a long-term, continuous qualitative study of disaster-affected areas throughout the country. Based on the research on 24 years of community radio, FMYY in the wake of the Great Hanshin Earthquake, it is observed how the region's collective memory of the disaster was constructed and renewed through long-term disaster-related events held by community radio broadcasters, and it became clear that community radio performs an important role. Especially, the media event held by FMYY on the memorial day of the disaster becomes the place where people not only share the memory but create new memories bridging different generations in the community.

Additionally this study conducted in-depth interviews with eleven community FM radio stations in the Tohoku region that suffered heavy damage in the Great East Japan Earthquake of 2011. Based on the case study of Great Hanshin Earthquake, it is analyzed the process through which and the possibility that community FM radios in East Japan may become apparatuses to remember and construct the collective memory of the Great East Japan Earthquake.

Id: 22529

Title: Community Radio, Disasters and the Information Flow in the Global South: A Case Study of 'Mandakini ki Aawaz' in India

Session Type: Individual submission

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Abstract: Community radios play a significant part in the media structure of a developing country like India. Community radio stations help provide a platform for people to communicate. The fact that these radio stations are present within a community and are run by the people living there, gives the station a chance to deliver content which is often neglected by commercial radio stations. The floods of 2013 in the northern Indian state Uttarakhand, heightened the requirement for community radios as a tool for disaster management. In such times of need, information provided by a community radio can have an empowering effect. They can function as a medium of surveillance, broadcasting messages regarding safety of individuals and reconnecting family members. This specific information at the right time is vital due to the absence of other media platforms. A similar absence of a local medium of communication in these rural areas is evident across India and its neighbouring countries. The emergence and growth of community radios in rural areas over the last few years spiked our interest, encouraging us to undertake this research study. Through the study, we hoped to better understand the functioning of a community radio station, the influence on their audience, and to assess the extent of community participation at these stations. A case study on the community radio station "Mandakini ki Aawaz" was conducted to facilitate the research. Located in the disaster-prone district of Rudraprayag, Uttarakhand, 'Mandakini ki Aawaz' was set up due to the abject isolation of the region. It covers 350 villages in a twenty-kilometre radius. Through primary data collected from members of Mandakini ki Aawaz and 4 villages around the radio station, we were able to better understand the functioning of the radio station, the program content aired, and the flow of information during times of emergency. However, some disparities emerged between the information provided by the members of the station and its audience, which helped us understand the actual progress of the radio station.

Although the community radio movement has been gaining momentum in the global south, it has great potential to help decentralize existing unequal media systems. Deeply embedded social

realities of the average Indian village, pose a huge challenge to the idea of community radios that are truly participatory in its essence.

Id: 22538

Title: Nomadic activism ' doing democracy beyond the nation-state

Session Type: Individual submission

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Abstract: This paper investigates the question how the concept and practice of nomadic activism can point to new forms of democracy and active citizenship.

In recent years, the UK's vote to leave the European Union was but the most illustrative example of what Appadurai calls 'democratic fatigue' (2017). This development is marked, for instance, by an increased sense of Euro-scepticism and the rise of far-right, nationalist forces all across the European continent. Moreover, on a planetary level, contemporary challenges arising in the context of climate change, migration and the injustices of global capitalism call for more radical imaginations of how we might do democracy today. Thus, the search for transnational alternatives from bottom-up becomes one of the urgent question of the contemporary moment.

The paper uses Braidotti's idea of 'nomadic activism' (2006) as a theoretical framework to discuss how alternative media practices of transnational activists can help push our thinking about democracy beyond conceptual and national borders. Braidotti sees nomadic activism as an approach that can expose and denounce the horrors of national border politics. Indeed, the theoretical concept of the nomad has featured in academic discussions more widely - for instance in feminist, queer and media theory (Sutherland, 2016; Georgiou, 2012; Bousiou, 2008) - as a figure of transgression which holds the potential to imagine new forms of political participation beyond national borders.

Respective literature is discussed alongside findings from more than two years of ethnographic fieldwork conducted in collaboration with activists who work towards 'democracy, equality and culture beyond the nation-state'. More specifically, I draw on the example of Transeuropa Caravans, a campaign which sees several activist buses drive across Europe in the run-up to the European Parliament elections. The campaign's aim is to document, connect and make visible European alternatives from below, which are being built all across the continent. Particular attention is paid to the various alternative media practices activists employ throughout their journey to communicate respective ideas and demands to politicians and to a wider public.

As these activist practices illustrate, nomadic activism might, indeed, be able to hint at alternative forms of democracy. In 'grounding' their actions in nomadic rather than sedentary principles, nomadic activists invite us to think democracy beyond the nation state, as a politics constantly in motion. The paper suggests that such reflections on the possibilities of nomadic activism for social justice movements are particularly relevant in times when rights and freedoms of (mobile) citizens are increasingly threatened.

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Id: 22542

Title: [Panel] Prácticas y experiencias de comunicación indígena diálogo de tecnologías en un entorno digital, Panel Description

Session Type: Panel Submission

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Abstract: La co-creación y la colaboración son prácticas características de la comunicación indígena en un entorno digital, especialmente cuando se refieren al uso de herramientas de audio y video y estrategias de exhibición que buscan la conexión y el impacto en diferentes entornos. En este contexto la presencia de facilitadores y el interés de audiencias no-indígenas sigue siendo importante, como lo demuestra la organización de muestras de cine indígena, la circulación transnacional de contenidos y por supuesto los talleres de producción usualmente vinculados a universidades o proyectos de organizaciones aliadas. Dichos procesos de co-creación evidencian

que, pese a la pérdida de la lengua (elemento central de la cultura), varios pueblos indígenas luchan por la pervivencia de otros de sus principios culturales, cosmovisiones, autonomía, territorio y costumbres (Almendra, 2010; Noreña, 2014; Herrera, Fayad & Peña, 2015; Uruburu, Herrera & Rodríguez, 2011; Magallanes-Blanco, 2007, 2008) y encuentran en la interacción con las tecnologías caminos de autorepresentación y formas de resistencia, reivindicación y re-existencia política, social y cultural.

Siguiendo los planteamientos de Arturo Escobar, la propuesta de este panel explora cómo estas comunicaciones propias tienen el potencial de mostrarnos pluriversos, en cuanto a riquezas de relaciones y puntos de vista que cuestionan el mito del desarrollo como única vía de progreso. Más allá de los temas y contenidos, la experiencia de las prácticas de comunicación mediante la apropiación de tecnologías en comunidades indígenas ha generado diversas implicaciones, cuestionamientos y procesos que van más allá de la producción mediática en sí misma y deben ser considerados como experiencias mediaciones comunicativas.

Este panel construido desde experiencias de investigación/acción propone un punto de mirada de los procesos de comunicación indígena recientes en culturas colombianas de la Sierra Nevada de Santa Marta y El Amazonas colombiano y se extiende a los aprendizajes y preguntas suscitadas por la divulgación de estos contenidos entre públicos nacionales y transnacionales no-indígenas.

Id: 22571

Title: Kesennuma's Building for the Future and Ishinomaki's Rolling Press: An evaluation of two community media initiatives that are sharing localised news of recovery and reconstruction from Tōhoku's disaster-affected communities

Session Type: Individual submission

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Abstract: The earthquake and tsunami that struck Japan in March 2011 was an unprecedented disaster, destroying coastal communities in Tōhoku and resulting in the deaths of more than 18,000 people (Japan Fire and Disaster Management Agency, 2016). It triggered a second event, the nuclear emergency at Fukushima and the subsequent evacuation of over 100,000 residents from the towns and villages in proximity to the Daiichi plant.

Amongst the areas hardest hit by the tsunami were the port cities of Ishinomaki and Kesennuma in Miyagi prefecture, and both featured prominently in international news coverage of the disaster. Waves of up to ten meters in height overwhelmed these two communities, inundating lower lying areas up to two kilometres inland. While post-disaster recovery in Tōhoku has understandably remained significant on media, public and policy agendas in Japan, news about recovery and reconstruction has received far less attention from the foreign news media.

This paper evaluates two community media initiatives that were launched in Miyagi prefecture to address this apparent gap in news and content accessible to non-Japanese speaking audiences seeking information about recovery in the disaster-affected area. It focuses on the Rolling Press, an initiative launched by volunteers living in Ishinomaki city, and Kesennuma's Building for the Future Project, as two case studies of community media projects instigated after the 2011 tsunami that sought to make information and news about their respective communities and disaster recovery available in English. Both of these initiatives, this paper will argue, are indicative of the forms of community and alternative media that may emerge in post-disaster contexts. By drawing on interviews with participants, alongside an analysis of the content that they produced and shared it will explore how these projects have attempted to reach audiences that are geographically dispersed (Reader and Hatcher, 2012), in particular through harnessing the opportunities afforded by digital media. It will also reflect on some of the difficulties that the Rolling Press project faced in achieving longer-term sustainability and endeavour to shed light on the intrinsic and altruistic motivations that guide volunteers' involvement in such initiatives. In these cases, to provide localised news and information about their community as it seeks to rebuild from the tsunami, to connect with English-speaking audiences and support post-disaster recovery.

Id: 22585

Title: Relevamiento de los servicios de comunicación audiovisual comunitarios, populares, alternativos, cooperativos y de pueblos originarios en Argentina

Session Type: Individual submission

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Abstract: Si bien en nuestro país registramos un crecimiento de la investigación sobre los servicios de comunicación audiovisual (SCA) denominados comunitarios, populares, alternativos, cooperativos y de pueblos originarios aún no existe en Argentina un relevamiento que dimccione exhaustivamente el universo empírico al que nos referimos cuando hablamos de ellos. Esta tarea

tampoco fue encarada suficientemente desde el Estado ni desde las organizaciones de la sociedad civil.

Así, en 2018 desde la Red Interuniversitaria de Comunicación Comunitaria Alternativa y Popular (RICCAP) comenzamos el “Relevamiento de los SCA Comunitarios, Populares, Alternativos, Cooperativos y de Pueblos Originarios en Argentina”. Este proyecto se propone relevar la existencia y principales características -organizacionales, legales, tecnológicas y de producción local- de las radios y televisoras de este tipo. Nuestra ponencia profundizará sobre los primeros resultados de esta investigación y sobre las implicancias del trabajo articulado entre investigadorxs de unidades académicas y redes de medios.

Nuestro trabajo se inscribe en el entrecruzamiento de perspectivas teóricas dedicadas tanto a las políticas de la comunicación, como al derecho a la comunicación, la ciudadanía comunicativa y la comunicación comunitaria. Sintéticamente, consideramos que el desarrollo y fortalecimiento de este tipo de emisoras contribuyen a la democratización de las comunicaciones, en contraposición a la histórica tendencia a la concentración de la propiedad y la centralización de la producción de contenidos del sistema audiovisual argentino. Complementariamente, suponemos que se trata de espacios estratégicos para el ejercicio de la ciudadanía comunicativa, en tanto posibilitan el derecho a la libertad de expresión de diversos actores sociales generalmente marginados o estigmatizados en los medios masivos. De acuerdo con los marcos interpretativos internacionales del derecho a la comunicación estas afirmaciones presuponen, por último, que el Estado tiene un rol fundamental en promover y garantizar la diversidad y el pluralismo audiovisual.

Metodológicamente, recuperamos herramientas cuantitativas utilizadas en la elaboración de censos. El trabajo de campo -a finalizar en febrero- implica la aplicación presencial o telefónica de un cuestionario de 60 preguntas a unas 400 emisoras autodefinidas como comunitarias, populares, alternativas, cooperativas y/o indígenas. La relevancia del relevamiento se potencia con la participación de diversas redes del sector en el diseño de los instrumentos; asimismo, su ejecución implica el trabajo colaborativo y articulado de 7 equipos regionales de investigación en los que participan más de 40 investigadorxs y estudiantes de 12 universidades nacionales.

En términos políticos, aspiramos a que este trabajo constituya base empírica para la implementación de políticas públicas por parte del Estado y de instituciones educativas de cara al fortalecimiento de estos SCA. En ese sentido, esperamos generar información relativa a las emisoras y sus condiciones de funcionamiento de cara a los procesos de digitalización y de convergencia. A su vez, proyectamos producir conocimiento significativo para el trabajo de intervención y de incidencia en el espacio público de las redes en torno a las cuales se nuclean estos medios en pos de la democratización de las comunicaciones. Finalmente, esperamos que los resultados permitan desplegar estrategias de visibilización de las emisoras de cara a las audiencias y la ciudadanía.

Id: 22590

Title: La radio sin radio, el devenir de un sueño colectivo

Session Type: Panel Submission

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Abstract: Desde el año 2012 la comunidad del resguardo Ticoya, a través de Emperatriz Cahuache, me invitó a trabajar en la recuperación de la emisora Ticoya Stereo, en Puerto Nariño, Amazonas. Se trata de una radio estación local que la comunidad tuvo en funcionamiento durante el año 2009, pero que producto de las dinámicas de las leyes de radiodifusión de Colombia terminaron perdiendo. Este trabajo de investigación e interacción con el resguardo ha buscado generar la construcción de conocimiento conjunto a largo plazo, por eso se ha mantenido en el tiempo, reconociendo asimetrías temporales entre las lógicas institucionales universitarias y la lógicas de la comunidad. El propósito ha sido facilitar espacios de diálogo, reflexión y análisis para que la comunidad iniciara la construcción de un proyecto radial que responda a sus formas de organización, expectativas y necesidades y así apropiar un medio no indígena en función de sus propias prácticas y narrativas.

A lo largo de estos cinco años hemos hecho un intenso trabajo de investigación, identidad y recuperación de memoria oral con las comunidades indígenas de ticunas, cocamas y yaguas en el territorio amazónico y aunque no hemos logrado la recuperación de la radio estación como medio local, los trabajos de campo, basados en la co-creación de piezas sonoras, han dado cuenta de algo más importante: durante los procesos de investigación/acción hemos tenido la oportunidad de presenciar e incentivar un devenir que está más allá del medio. Estos procesos de lo que podríamos denominar 'intermediaciones' evidencian interacciones interesantes en y con la comunidad cuyos aprendizajes se evalúan en esta propuesta en tres sentidos: Empoderamiento de las mujeres, diálogos intergeneracionales y recuperación de elementos históricos del territorio.

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Id: 22629

Title: Los espíritus de la comunicación: Indígenas de ritual y conexión

Session Type: Panel Submission

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Abstract: Fuimos a la Sierra Nevada de Santa Marta en Colombia. Estuvimos con los Wiwas, los Arhuacos, los Wayuu y los Kankuamos. Vimos muchas imágenes y escuchamos a los hermanos mayores. Fuimos a Daupará (imágenes para ver más lejos). Fuimos a la 10 muestra de Cine y Video Indígena de Colombia. Y esto fue lo que aprendimos que es la televisión indígena: Comunicar significa "ir escuchando" en el pueblo Arhuaco, comunicar es el ritual de la paciencia en el tiempo infinito de la conversación que mantienen los pueblos con la madre tierra y las diversas culturas. Por eso, los pueblos indígenas nos recuerdan que la comunicación es una necesidad para existir, resistir y proponer. Pero antes de la cámara o el comunicar está el plan de vida y el proyecto político. Entre las comunidades no hay un autor, no hay un artista; comunica colectivo, el pueblo. Esta presentación se ubica desde la experiencia de los espectadores y permite comprender desde nuestras "miradas externas" cómo la comunicación se pone en práctica como una actitud de diálogo con la naturaleza, el territorio, los espíritus.

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Id: 22682

Title: Circulación de cine indígena en Europa: Experiencias de exhibición transnacional

Session Type: Panel Submission

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Abstract: ¿Qué pueden aportar las experiencias de comunicación indígena a otros entornos? ¿Cuáles son los lugares clave de esta exhibición? ¿Cómo analizar el significado de los encuentros y tensiones que se producen en esta divulgación de contenidos locales en entornos transnacionales? A través de la recopilación de experiencias de distribución y proyección de cine y video indígena esta propuesta indaga en la experiencia de exhibición documental de la producción indígena en Europa desde la Asociación para la divulgación de Cine Latinoamericano El Perro que Ladra, una organización independiente que funcionó como un nodo de divulgación para algunos documentales indígenas en alianza con otras instituciones culturales y universidades. Desde el caso concreto de los diálogos que generaron proyecciones como Resistencia en la línea negra, Ushui (Bunkuaneyuman) y Naboba (Zhigoneshi) entre las audiencias de muestras independientes en París, Barcelona y Toronto se examinan los alcances de la comunicación indígena en un entorno transnacional. Por otro lado, la propuesta se pregunta por los mecanismos de financiación de estas producciones y toma una perspectiva crítica que se nutre de los estudios de festivales de cine global para examinar el peso de los apoyos estatales y el acceso de estos colectivos a los fondos de producción global. Un capítulo importante se dedica a las alianzas estratégicas para mostrar la importancia que tienen la producción y la distribución independiente en la existencia de estos contenidos. Finalmente, desde el debate por la entrada de la comunicación indígena en un entorno digital, se interroga la presencia/ausencia de estos contenidos en internet y se analiza el impacto que las campañas en redes sociales sobre este cine, usualmente relacionadas con la sensibilización sobre derechos humanos, impacto ambiental y la fuerza de la comunicación propia, tienen sobre los encuentros físicos, el encuentro de intereses y los diálogos que generan entre las nuevas audiencias del cine indígena.

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Id: 22765

Title: Analysis of Communicative Processes in Local Communities. The Case of the Creative and Cultural District of the Ouseburn Valley, in Newcastle Upon Tyne, United Kingdom

Session Type: Individual submission

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Abstract: Esta investigación se presenta en el marco de los estudios metodológicos para trabajar e investigar sobre procesos de comunicación en pequeñas comunidades.

En este sentido, su objeto de estudio es el Distrito Cultural y Creativo del Ouseburn Trust, situado en Newcastle Upon Tyne, Reino Unido. Este se define como un espacio postindustrial que ha sido revitalizado a través de diferentes actores culturales y creativos que desarrollan actividades en el área dirigidas al público local (Lazzeretti, 2008). Partiendo de este objeto de estudio, la pregunta de investigación planteada se centra en cómo los diferentes actores que conforman el distrito, tanto privados como públicos, y tanto culturales como creativos, se comunican interna y externamente. En este sentido, el principal objetivo de esta investigación es analizar el sistema de comunicación interna y externa del distrito.

Para ello, partiendo de la Teoría Fundamentada, que tiene como base los estudios metodológicos de Saunders, Thornhill y Lewis (2009) y el muestreo teórico de Glaser y Strauss (1967), se realiza un análisis del caso del distrito cultural y creativo del Ouseburn Valley a través de una revisión bibliográfica, seguida de un trabajo de campo consistente en diferentes entrevistas semiestructuradas a expertos, tanto a nivel académico y empresarial, en este tipo de espacios urbanos. Igualmente, desarrolla una serie de más de 15 entrevistas semiestructuradas a los diferentes actores del distrito. Dentro del trabajo de campo realizado, también se han analizado diferentes folletos e información corporativa relativa al distrito y se han recolectado datos in situ, tales como la toma de fotografías de los diferentes espacios que configuran el entorno.

Así, se analiza el modelo de comunicación del distrito mediante la técnica del mapeo (British Council, 2010) y se constituye un mapa en el que se visualizan los actores creativos y culturales, así como las relaciones comunicativas que se dan entre ellos. Mediante él, es posible visualizar aquellos actores principales y puntos neurálgicos a nivel comunicativo para, posteriormente, clasificarlos como catalizadores del Ouseburn Valley y ver cómo trabajan con el público local para establecer enlaces con él, fidelizarlo y legitimarse ante el mismo.

De tal modo, a través de este caso de estudio, se observan diferentes impulsores del Ouseburn Valley, tales como el Ouseburn Trust, la Ouseburn Farm o Seven Stories Library, y, además, se aplica exitosamente el modelo metodológico del mapeo para identificar puntos neurálgicos a nivel comunicativo en los distritos culturales y creativos. Así, de forma novedosa en los Estudios de Ciencias de la Comunicación, se introduce una herramienta metodológica ya utilizada en otros

campos como la Economía. Esto supone un gran aporte a nivel teórico y práctico para el desarrollo de los estudios culturales, comunicativos y sociales. Y es que, los distritos culturales y creativos se erigen como motores para el desarrollo de las ciudades (Rosselló y Wright, 2010) (UNESCO, 2016) y para la integración y la cohesión social (Rowe, 2016) (Burkman, 2017), por lo que analizar los procesos comunicativos que se dan en ellos se torna de suma importancia.

Id: 22832

Title: El aprendizaje emocional a partir de la participación en experiencias de comunicación comunitaria.

Session Type: Individual submission

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Abstract: Esta comunicación pretende analizar la dimensión del aprendizaje emocional que adquieren las personas que participan en experiencias de comunicación comunitaria, caracterizadas por ser protagonizadas por la ciudadanía (Berrigan, 1981), que de forma horizontal (Beltrán, 1998) se involucra en todos los aspectos que requiere llevar a cabo un proyecto de este tipo.

Estamos en un contexto social donde cada vez se es más consciente de la importancia que tiene el aprendizaje emocional, incluso varios autores manifiestan que se está produciendo una revolución emocional; sin embargo, muchas personas siguen reconociendo una falta de formación en este aspecto.

Al estudiar los diversos tipos de aprendizajes adquiridos en los medios de comunicación comunitarios, ha sido muy destacado el relacionado con el terreno emocional, aquel que supone la comprensión de tanto las emociones propias como de las ajenas (Goleman, 1996). Asimismo, tenemos también en cuenta la denominada ética del cuidado (Gilligan, 1985).

En este caso, nos centraremos solo en esta parte del aprendizaje, pero siendo conscientes, como expresó Damasio (2011), que no se puede separar la mente del cuerpo y que por tanto, el aprendizaje cognitivo está estrechamente unido al emocional.

Se ha utilizado la metodología de las historias de vida, que se puede definir como el proceso de indagación, a través de entrevistas y charlas entre investigador y protagonista, sobre los sentimientos, la manera de entender, comprender, experimentar y vivenciar el mundo y la realidad cotidiana (Martín-García, 1995).

Hemos realizado 12 historias de vida de personas que han estado implicadas en experiencias comunicativas comunitarias de tres formatos mediáticos diferentes (radio comunitaria, comunicación audiovisual participativa y los escenarios colaborativos virtuales). Se han elegido perfiles muy heterogéneos que cumplieran tres criterios: su participación relevante en este tipo de experiencias, la percepción de haber adquirido aprendizajes significativos y la disponibilidad para profundizar en sus vivencias.

Los testimonios provienen de España, donde nos ubicamos, y de Uruguay, uno de los países referentes en relación al desarrollo tanto académico, con autores como Mario y Gabriel Kaplún, como práctico de los medios de comunicación comunitarios.

Las personas entrevistadas identifican el aprendizaje emocional como experiencias de empoderamiento. La forma en que se producen estas experiencias y para qué son útiles, tanto en los contextos de participación en los medios comunitarios como en la vida cotidiana, son los ejes de análisis de esta comunicación.

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Id: 22858

Title: [Panel] Decolonizing Pedagogies, Panel Description

Session Type: Panel Submission

Authors:

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Abstract: The challenges to Euro-American systems of colonial, patriarchal and capitalist thought have been long-standing. Taking many different forms, and emerging from a diversity of social, political and cultural movements around the world, the goal has often included the production of new forms and practices of pedagogy. In the 1960s and 1970s, for example, Paulo Freire's pedagogy of the oppressed emerged from political and faith-based movements in Latin America, while soon after, radical educators based in social justice and feminist movements in the global north were experimenting with different ideas inside and outside the formal classroom (hooks 1994).

In the last decade, we have seen a renewed call to critique and unpack dominant epistemologies (especially but not limited to the global north) in the academy, and to instead highlight and draw from the knowledge production, methodologies and pedagogies that are emerging from the practices of indigenous, anti-racist, post-colonial, feminist, environmental, queer, and other political, social and cultural change movements. Plural in nature, and by no means unitary, all of these calls ---indigenizing (Tuhewai-Smith, 2008), de-colonizing (Escobar, 2017, Battiste, 2016) post-abyssal pedagogies (Boaventura de Sousa Santos, 2018), take transforming education inside and outside the academy as important goals.

This international panel will address ways to think about and deal with these questions in our work in the classroom related to the fields of community communication and alternative media. Presentations will include building the self-reflexivity of students, using performance and auto-ethnography, addressing differences across the abyssal lines, and facilitating exchanges between students and communities.

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Id: 22861

Title: Commonality and Tequio as Tools for Decolonizing Classroom Learning

Session Type: Panel Submission

Authors:

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Abstract: My contribution to this panel is an account of my practice teaching social justice and community engagement classes at a private medium-size liberal arts college in California; as a communication scholar with a sustained involvement with indigenous immigrant communities from Mexico in the United States, particularly Zapotec and Mixtec communities in California, and as a working-class immigrant from Mexico in the United States. The University of San Diego where I work has public and extensive commitment to social justice and I have made my goal to create articulation points between indigenous epistemologies and Western knowledge by means of sustained contact between students and community members who are authorities in different forms of knowledge, such as collective decision-making, environmental knowledge, storytelling or cultural and civic engagement. One of the main goals of my teaching is to help students develop awareness about how hierarchies of power affect them and contribute to exoticize indigenous people and their systems of knowledge. My students are required to think about the colonial structures of power and knowledge that have enabled many of those distinctions. For example, the existence of scientific knowledge created in university realms, and community knowledge that may not be classified as such, but that has been used and transformed by indigenous people in daily practices for millennia. Working with indigenous communities I have learned the value of tequio, which means mandatory community work in Náhuatl language, and one of the foundations of what Mixe Anthropologist Floriberto Díaz called “commonality” which is a system of production and transmission of knowledge in indigenous communities. Communal organization, and communality are important pedagogical tools that indigenous people use to organize their everyday life. In many indigenous communities it is required for all able adults to participate donating work or resources to complete communal projects, reinforcing the bonds among community members. Indigenous migrants have had to adapt to new transnational circumstances to preserve their ancestral knowledge. Practicing tequio transnationally has helped many communities to pass knowledge into the next generation keeping it involved in communal projects across borders. I have incorporated community engagement activities in my classroom as a form of tequio, and “commonality” as a pedagogical tool so students can develop social bonds and build trust with indigenous migrants and other communities. When engaging in community work with indigenous immigrant organizations, such as the creation of an urban garden, the documenting of story-telling by community elders, or the description of medicinal plants or ancestral food recipes, both students and community members reflect on structures of power and knowledge created to maintain hierarchical social orders traced back to colonial relationships of power and representation. Working together we are able to connect the classroom to local communities creating a space for dialogue with different epistemologies. This presentation is an account of what my students have experienced, what members of these

communities have conveyed to me, and what I have learned in the process of teaching community engagement classes in communication with a focus on decoloniality as social justice.

Id: 22867

Title: Listen to the voices

Session Type: Panel Submission

Authors:

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Abstract: The gap between the research produced from the North and the “Epistemologies from South” (Santos, 2014) has everything to do with justice, as Boaventura says. But it also has everything to do with voices silenced or not listened to. One of the reasons is the obvious language gap. Researchers in Latin America see the request of some institutions to publish in English as more of an obligation than a request. They don’t see this as spreading knowledge alone. However, when some become part of the “South in the North,” they can see that the translation of work into English is one way to shrink the gap between languages, knowledges, and researchers. These are challenges that some journal editors recognize and should lead to prioritizing the budget to translate works from South, including from those communities that have been systematically marginalized and ignored by the academic and scientific world.

As Tufte says, “voice remains a fundamental element of the potentially vibrant, inclusive and empowered body politic” (2017, p.178). This presentation will focus on how to give voice to the South, Indigenous, African, and disenfranchised communities, with some practical examples from Latin America. One suggestion is to get out of the Ivory Tower and its logic and open space for these groups inside the academe world. This can be done by inviting people with practical experiences to academic events. I will discuss the example of the research group COMUNI in São Paulo – Brazil which, for more than 10 years organized its annual meeting alternating research presentations with experience reports. Master’s and Ph.D. students present their research findings in the same day as community communicators present their reports about how they make the community newspaper in their neighborhood, or how they built a community radio, for example. The intersection of the research with the practical experience reports makes both groups listen carefully to each other and enriches the respect for both knowledges.

I will also reflect on the participatory methodology from Mario Kaplun. He found a simple method to provoke communities to find their solutions and bring together communication and education by using the cassette-foro (tape-forum) (Bona, Conteçote, Costa, 2006). The cassette-foro was a methodology of recording campesinos’ (farmers’) discussions about a specific problem. Another group would edit the best solutions recorded and exchange that knowledge with other communities which in turn would send their solutions to the first group. Beyond academic conferences and other kinds of scientific events, our challenge, therefore, is to create with this “logic”, and find ways to stimulate scholars and community to build a common ground where everybody’s voice is heard and respected on the same level.

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Id: 22873

Title: Self-reflexivity and subjectivity for knowledge production

Session Type: Panel Submission

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Abstract: In this paper I want to explore the role of self-reflexivity and subjectivity in the construction of knowledge from the Masters' in Communication for Social Change at the Universidad Iberoamericana Puebla (México). This postgraduate program includes a participatory approach to research (Orlando Fals Borda), a critical pedagogy (Paulo Freire) and a constant critique to dominant epistemologies (Boaventura de Sousa Santos, Walter Mignolo, Aníbal Quijano). Through an analysis of the masters' thesis produced by students from the first three generations of the program, I want to emphasize the role of subjectivity and self-reflexivity in the research processes conducted by students. Moreover, I want to highlight the role of self-reflexivity and subjectivity in the knowledge construction processes of researchers about themselves, about the realities they were analyzing and intervening, and about the individuals they worked with in their research projects. (former gang members, women living on the streets, housewives, community radio broadcasters, migrants, deaf youth, marginalized youth, indigenous women victims of violence, amongst others). I argue that the personal positioning as researcher as well as subject of the research process has strengthen the work conducted by the students. It has led them to deeper, more analytic and reflexive research processes at the same time that it has led them to personal transformations that bring about social change. In addition, the personal positioning and the reflexivity that brings about are a concrete transformation of the research practice and the educational process from a higher education institution and a research oriented postgraduate degree in particular.

Id: 22875

Title: Decolonizing Knowledge, Making Media in the Classroom

Session Type: Panel Submission

Authors:

Name: Dorothy Kidd

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Abstract: My contribution to this panel is an examination of student participation in decolonizing knowledge. Efforts to challenge the dominant Euro-American systems of colonial, patriarchal and capitalist knowledge has been ongoing for decades, and has often included practices of alternative media and community communication designed to critique the hegemonic and/or represent the perspectives of subaltern and marginalized voices. In the educational sphere, scholars and educators have put forward transformative curricula to engage learners in critique, and as importantly, in producing transformative change in every social, political, economic and cultural dimension (Freire 1974, hooks 1994). Key to this pedagogy has been an emphasis on learners critically reflecting on the oppressive conditions within their own life experiences and in light of systemic power analyses and assessments of intersectional movements, towards the creation of collective forms of action (Nadeau, 1996). At the same time, the relationship between students and the media ecology has changed dramatically. No longer restricted to receiving messages, students inhabit social and other media-scapes and are involved on a daily basis in making media.

This presentation combines reflections from employing media-making practices with students in several different cohorts (education, international studies and media studies in San Francisco, U.S.A and in education, and communications, development and social change in Bogota, Colombia). Starting with a quick survey of the students, exercises and resulting student media projects, I review what these projects tell us, or not, about hegemonic ideas, and about anti-patriarchal, de-colonial and anti-capitalist practices. My findings consider questions of effective power & analysis or how to combine anti-systemic and media critique with media-making, trans-localism and intersectionality, or how to deal with lack of student knowledge about peoples/struggles in other regions, and other sectors or movements. The presentation ends with reflections on how to strengthen the transgressive decolonial intent of these exercises.

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Id: 22884

Title: Walking the abyssal line with double consciousness: A way to make new and different knowledge from the South'

Session Type: Panel Submission

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Affiliation: Rhodes University

Abstract: In 2015 and 2016 university students across South Africa brought campuses to a standstill as they protested high fees, the decolonisation of education, and sexual violence on campuses. Among these demands, one grievance struck me as a particular challenge. Black students in the protest movements (#Rhodesmustfall, #RUrefencelist and #FeesMustFall) made a special performance of black embodied pain accompanied by statements of anguish and rage which they connected to their rejection of disembodied, unaffected ways of knowing.

In particular, the critical mindset with its powerful focus on logos-based rationality and styles of verbal critique were opposed and challenged. This of the construction of knowledge itself goes to the heart of how universities conceive of their core purpose in the world.

In 2018 my School was given a Mellon Foundation grant to rethink the focus of our postgraduate teaching and research. We chose to situate this programme within decolonial terrain and Southern epistemologies.

But the more testing situation for us is to incorporate within this alternative knowledge production the lived reality of poor, black, female and queer students who experience profound violence and constraint. I have begun to experiment with two ideas to alter my own practice: Boaventura de Sousa Santos' "abyssal line" (2007) and an old idea, renewed by Toi Derricotte of "double consciousness" (2011).

De Sousa Santos believes that within modern-day democracies there are 'civilised' and 'savage' zones which co-exist and overlap as "two realms" of social reality (2007). This is opaque to some because of the "abyssal line", an invisible line that only those at risk of losing their rights, dignity and bodily integrity have to cross to participate in the 'civilised' zones. In South Africa the 'savage' zones are not confined to the impoverished townships or under-developed rural areas. They are also on our campuses (and very evident in the violence used against protesting students).

Then, in her account of Race in the Creative Writing Classroom (2011), Toi Derricotte, says that the one "who has privilege... walk[s] the line between worlds, to see with double vision from the eyes of the 'other'" (2011, 50).

This task for those privileged and schooled in Western forms of academia, is to recognise that those marked still as the oppressed continue to live double lives across the abyssal line, and that we must learn to see, recognise and move into the savage zones so that we feel and know them too and acquire a double consciousness of their impacts.

It is this shift of consciousness, perspective, and commitment that I will discuss in my presentation as I point to my own experiences of trying to reorient the making of knowledge and the reconstruction of the community that makes that knowledge.

Id: 22887

Title: [Panel] Decolonizing Research and Knowledge, Panel Description

Session Type: Panel Submission

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Abstract: This panel addresses current challenges to Euro-American systems of colonial, patriarchal and capitalist thought in the formal and non-formal educational practices in the field of community communication and alternative media. In the 1960s and 1970s, for example, Paulo Freire's pedagogy of the oppressed and Orlando Fals Borda's participatory action research emerged from political and faith-based movements in Latin America; both of these frameworks were taken up in Latin America and spread throughout the world, leading to significant changes in non-formal and formal education.

In the last decade, we have seen a renewed call to critique and unpack dominant epistemologies in the academy, (especially but not limited to the global north), and to instead recognize and draw from the knowledge production, methodologies and pedagogies that are emerging from the practices of Indigenous, post-colonial, feminist, environmental, autonomist and other political, social and cultural change movements. Plural in nature, and by no means unitary, all of these calls ---Southern Theory (Connell 2008), indigenizing (Rigney, 1999), de-colonizing (Tuhuiwai-Smith, 2008, Escobar, 2017) epistemologies of the south (Herrera Huérfano 2016, Boaventura de Sousa Santos, 2018), take transforming education inside and outside the academy as important goals.

This international panel brings together scholars who are addressing these questions. The papers examine Indigenizing educational institutions and educational practice; and utilizing Indigenous and other non-dominant forms of cultural representation and pedagogy.

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Id: 22940

Title: Using Performance Autoethnography as an Embodied Tool for Ontological Disobedience and (Self)Decolonizing

Session Type: Panel Submission

Authors:

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Abstract: Mignolo points out that in order to foster decolonial thinking, we need to engage in epistemic delinking. The question, thus, is to what extent we can delink as teachers and researchers when we use inherited epistemological and methodological tools developed for colonizing endeavors. Methods and theories based upon Eurocentric, heteronormative, and patriarchal (post)positivist premises such as separating body and mind, rejecting the body as a site of knowledge production, promoting objectivity as an unquestionable dogma, or delegitimizing knowledge that includes researcher's body or aesthetic writing. Lorde warned us that we cannot dismantle the master's house with his tools. We need, thus, to find or build epistemologies and methodologies that allow us to delink, that allow us to embody such delinking process—making sure that what we say and what we do match. Thus, in my scholarly commitment to self-decolonize and decolonize academia, I employ performance autoethnography as a (self)decolonizing tool (Chawla & Atay), drawing from Third World Feminism and Indigenous Decolonizing Methodologies (i.e., Anzaldúa, Tuhiwai Smith) and their axiological premises—i.e., healing, repairing, transforming, and generating hope. This paper provides a meta-autoethnographic performance in which I reflect upon my scholarly experience employing this method as a Communication researcher, explaining when and how I use it as well as its outcomes and limitations. In this sense, I use performance autoethnography to explore and transform my role as colonize(d)(r) subject: a queer, Canary Islander, diasporic woman who is colonized and colonizes other people simultaneously—as an immigrant settler in the U.S. Furthermore, I use this exploration to better understand my complicity, as a teacher and researcher, with the role of academia in (neo)colonizing and oppressing youth of color in the U.S. Hoping to contribute, through my own transformation and work, to decolonizing academia. My goal in this panel is twofold. First, I want to provide an embodied methodological experience that could be useful to other scholars, both in their research and pedagogical practices. Second, I aim to foster a conversation about the possibilities—i.e., pedagogical, heuristic, kinesthetic, aesthetic—of performance and the body to enable ontological disobedience and facilitate (self)decolonizing processes.

Id: 23041

Title: Come together: Journalism and the desire for community in Turkey (Video presentation)

Session Type: Video Submission

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Abstract: Based on fieldwork conducted during 2017-2018, I explore how journalists in Turkey articulate and cultivate a community of journalism both within their institutions and through their daily lives. I argue that journalists' fantasy and desire for community is an affective attachment to address economic precarity and political persecution amidst a prolonged state of emergency and concern over increased authoritarianism. Historically, the news media in Turkey have been beholden to ruling party political interests (Akser & Baybars-Hawks, 2012; Christensen, 2010; Heper & Demirel, 1996; Kaya & Cakmur, 2010; Oncu, 2012; Yesil, 2016). Moreover, the ways in which the military has deployed the news media to orchestrate coups and coup-attempts, has resulted in a deep mistrust and skepticism of news outlets by the public (Akser & Baybars-Hawks, 2012). Though my interlocutors face a daunting and dangerous environment in their attempts to practice their craft, they see journalism as a way in which they can personally resist against a political system and ruling party they see as divisive. Journalism is connecting different voices and experiences and an attempt to foment a more communal society through awareness and empathy. Building upon Ahmed & Fortier (2003), Anderson (2006), and Zelizer (1993), I argue that the desire for community is a powerful affective state for cultivating real if unrealized bonds amongst disparate people. Moreover, it is a mechanism to affirm the importance of journalism within contemporary Turkey.

Id: 23053

Title: Repensar la comunicación desde los conocimientos, saberes y prácticas de los pueblos indígenas del Abya Yala

Session Type: Panel Submission

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Abstract: En los últimos años, la Red de Universidades Indígenas, Interculturales y Comunitarias de Abya Yala- RUIICAY, emprendió un diálogo horizontal e intercultural de saberes, con sus universidades y comunidades de base, en diversas áreas del conocimiento, entre ellas la Comunicación Indígena e Intercultural.

Una de las experiencias emblemáticas, en el campo de la investigación en comunicación indígena e intercultural, es la que se está gestando entre la Universidad Autónoma Indígena Intercultural, UAIIN del Consejo Regional Indígena del Cauca-CRIC (Colombia), la Pluriversidad “Amawtay Wasi” (Ecuador) y la Universidad de las Regiones Autónomas de la Costa Caribe Nicaragüense-URACCAN (Nicaragua) con el apoyo de Agencia Noruega de Cooperación al Desarrollo (NORAD), en la que investigadores, estudiantes y comunidades indígenas trabajan en la consolidación de una metodología de investigación, a la que han denominado Cultivo y Crianza de Sabidurías y Conocimientos-CCRISAC.

El CCRISAC es la respuesta al cansancio y desconfianza que hay sobre las prácticas de investigación convencional, que solo se han ocupado de estudiar, etnografiar, registrar, conocer desde la perspectiva etnocéntrica a las diversas culturas y facilitar los procesos de colonización y homogenización del pensamiento. Estas prácticas investigativas, han generado dependencia epistémica, despojo de experiencias, saberes y prácticas de los pueblos originarios, convirtiéndolas en mercancías y en una práctica usurpadora de las sabidurías ancestrales, sin la generación de ninguna retribución para los pueblos.

Aunque cada universidad, tiene su plan de formación en comunicación indígena e intercultural, éste está articulado dentro de la Red –RUIICAY- a la metodología CCRISAC que además de ser elaborada y concertada con sus comunidades, obedece a otro tipo de concepción y práctica de la comunicación. Se trata de humanizar la comunicación desde la comunicación propia, medios de comunicación apropiados, formación, derechos y garantías, en el que prevalece la defensa del territorio, la autonomía, la auto-determinación, la identidad y la cultura.

Esta comunicación se centra en trazar la discusión que se ha generado en torno a la creación y evolución de la red RUIICAY, valorando, en particular, cuáles son los alcances y resultados obtenidos hasta el momento por la metodología CCRISAC en el campo de la comunicación propia, y anticipando el posible escenario futuro al que esta apunta. En palabras del coordinador de la

RUIICAY “El método de investigación CCRISAC, no es más que un proceso de reciprocidad bioética, es decir, un diálogo entre la ética (ethike) y la vida (bios)”

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Id: 23060

Title: [Panel] We Media versus They Media: Socio-political and Economic Dimensions of Do-It-Yourself Media in China, Panel Description

Session Type: Panel Submission

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Abstract: Blossoming platforms of social media and social networking sites have been pushing grassroots user-centered communication to ever-new territories in China in recent years. The expanding social space has engendered innovative ways of individual behaviors, corporate practices and technological forms in enabling variegated types of communicative acts. The DIY media platforms have already demonstrated profound and far-reaching impact through their multifaceted encroachment into the political, cultural, social and economic arenas throughout Chinese society. Against this backdrop, there is an urgent need for the scholarly community from both within and outside China to engage, and come to grapple with the frontlines of DIY media communication in the country.

This panel features accomplished scholars and upstart scholars in China in the field of media and communication, and presents cutting-edge research interrogating the diverse aspects of the ongoing DIY Media revolution in China. These papers were selected from collections in an actively ongoing book project in answering the call to study China's DIY media, and represents "cream of the top" efforts in disentangling a number of important lines of academic inquiries into the fast-evolving landscape of China's DIY media. One paper contemplates national goal-setting and state efforts in controlling and regulating corporate and individual practices, and another study showcases the use of QQ groups in organizing and mobilizing contentious action. Two papers pertain to the "celebritizing" aspects of DIY media, but in different ways, with one scrutinizing the Top 100 Social Media Influencers as measured by advertising value, and the other analyzing the most eye-catching micro movies across popular video sharing sites. The last paper presents a case study of the marketing strategy of Tik Tok, the fastest-diffused social media app in the last two years.

The moderator and discussant, Dr. Zixue Tai, has published extensively in examining the various social-cultural dimensions of China's new media. He is also the editor of the book project from which these papers have been selected.

Id: 23072

Title: The Identitarian Movement: Old Ideas in New Barrels'

Session Type: Individual submission

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Abstract: As far-right movements continue to adapt to changing social political and cultural circumstances, it is imperative for progressive scholars and activists alike to study their variances to address the challenges these organizations pose. In order to contribute to the growing literature on the far-right, this paper focuses on Generation Identity (GI) and in particular on its media activism. The analysis looks at GI in various European countries with a focus on the UK and Italy. The paper concludes with a short discussion on how to best counter this movement.

The group, which originated in France in the early 2000s and recently developed in Austria, Germany, the UK & Ireland, and Italy, has a considerable presence on the Web and social media. It targets younger generations, presenting itself as a non-racist/non-fascist movement. However, despite its novelty, I argue that Generation Identity bases its success on its ability to reframe old ideas championed by the far-right in new, fashionable forms. In this operation, media activism is of strategic importance.

Although there is a large corpus of scholarship on far-right populism (Wodak 2015, among others), there is much less work dedicated to GI, a movement that seems to challenge some of the central tenets of the traditional far-right. A noticeable exception is Fabian Virchow's work (2015), who analyzed the formation of GI and its collocation within the broader spectrum of the far-right.

My research builds upon this literature and offers a contribution focused on an analysis of GI's media activism, an area in need of further exploration (Waisbord 2018).

I propose to implement Gramsci's notion of hegemony critique (1975), in order to better understand GI's repurposing of "old" ideologies in "new" forms. In fact, the visibility of ultra-right ideologies is a reminder that cultural leadership remains a primary goal of political activism (Padovani 2018).

Research Questions:

- What are GI's ideological characteristics and how are they articulated into social media formats and the Web?
- How does GI's media activism change in different national and linguistic contexts?

Methodology:

1. Archival research of media reporting on GI in Italy and UK to establish the contours of the debate and select the most salient public events to study GI's activism.

2. Online ethnography of a selection of GI's web and social media texts.

Conclusions:

GI raises challenges for anti-racist activists and scholars. The paper concludes with ideas about the necessary responses to the far-right at a time when media activism has become of strategic importance.

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Id: 23080

Title: Participation is a struggle: Performing collective decision-making in Russian alternative media

Session Type: Individual submission

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Abstract: The paper explores micro-dynamics of participation on two Russian alternative media platforms: an anarchist community Autonomous Action and a broadly defined, self-proclaimed ‘Russia’s first horizontal editorial team’ Discours. Both strive to provide opportunities for non-professionals to participate in media production. On the one hand, this engenders a set of power struggles, not least for defining the terms of participation. On the other hand, this creates a set of challenges for the communities on the outside, as their media production often displays a radical resistance to the established political order.

Approaching participation from a discourse-theoretical perspective (Laclau & Mouffe, 1985) and engaging with Butler’s (1990, 1993) concept of performativity, the paper poses the following research question: How is participation performed on the two alternative media platforms? By performance of participation, we mean a set of material enactments in which discursive conditions of decision-making – and, therefore, power dynamics – are anchored. The paper analyzes discursive struggles underpinning participatory processes in the communities, as well as material conditions and acts that enable and constrain their democratic practices.

Data collection for the ongoing study includes a set of participant observations conducted in Russia and Finland in the spring of 2017 and the fall of 2018, interviews with 9 contributors, and textual analysis. The study draws on a theory-supported reiterative methodological framework that deploys discourse-theoretical approach and is supported by qualitative content analysis.

Preliminary findings indicate that participatory intensities in the two rather different communities are nonetheless affected by similar discursive and material conditions. The data provides a rich evidence of how their democratic ethos is endangered by elitist articulations deriving from the discourse of media professionalism. Despite providing the material infrastructure for a broader inclusion, alternative media producers often tend to reproduce the same (unequal) power relations that plague their mainstream counterparts. Besides, the paper specifically addresses the role of the constitutive outside – the state – in shaping participatory intensities in the communities. On the one hand, the constitutive outside legitimizes internal practices of exclusion: for instance, the discourse on trust – rationalized by some very material threats stemming from the Russian state – serves as a gatekeeping mechanism that keeps outsiders away. On the other hand, the antagonism enables the communities to expand the field of resistance not only through the application of principles of co-decision-making in content production, but also through a broad(er) construction of the self, where

a set of contradictory political struggles (e.g. feminists and antifeminists, libertarians and socialists) are often articulated into the self-definition.

The paper provides an important empirical ground for a discussion on the discursive conditions of plurality of voices advocated by alternative media theory – and their material limitations.

Id: 23103

Title: National Goal-Setting and State Regulation of Do-It-Yourself Media in China

Session Type: Panel Submission

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Abstract: Social media has experienced exponential growth in the past decade in China. In particular, Chinese cyberspace has entered the era of social media since the 2010s, as highlighted in three aspects: the sophistication of a variety of popular (and ever-expanding) technologies available to the mass consumers; the steady consolidation of the user base (the world's largest market in a number of categories); and the speedy commodification of diverse assets through marketing, advertising, and sponsorships.

The penetration of social media into everyday life has led user participation to new levels, and this naturally has magnified the influence of user-generated communication in Chinese society. Three types of DIY media dominate China's online mediascape now on popular social media platforms: information publishing (e.g., QQ, Weibo, WeChat, Qoutoutiao); live streaming (e.g, Huya, Inke, Huajiao), and video sharing (Tik Tok, Kuaishou, Youku). Influential DIY accounts easily reach millions of fan bases each, and besides making a sizable income (often millions of Chinese yuan per month), what they do and say produces huge repercussions in society. For example, DIY media crusade has led to the demise of the Quanjian Group (a direct marketing empire), remove of government officials in the Changsheng Biotech vaccine scandal in 2018.

Being at the center of the virtual spotlight has inevitably turned DIY media into the target of state regulation and scrutiny. This presentation offers to systematically review multi-layered efforts by the national and local authorities in regulating the DIY media market in recent years. The focus is placed specifically on four levels of state intervention. First, we look at the national goal-setting by the state authorities in spearheading the overall infrastructure and architecture of user-centered media from technologies to practices (Tang et al., 2017). Second, we analyze the unfolding legal framework that the government has been enforcing in the past years through legislation, mandates, and official directives with specific relevance to DIY media. The discussion is contextualized in the broad scheme of China's online control via the Great Firewall (Tai, 2015). Government goals in content targeting (e.g. false and misleading information, pornographic material) are highlighted in this part of the discussion. Third, efforts by local authorities are examined as they relate to the national framework. Fourth, we review state efforts of control at the micro-level in targeting prominent individuals and high-profile cases, which is a common practice in China's state

regulatory scheme. Relatedly, we also discuss the prevalent practice of self-censorship and individual cases of disobedience. The discussion concludes with our vision for what may happen next with regard to state control of DIY media, and what that means to the industry and practitioners.

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Id: 23115

Title: Capitalizing Fun, Fame and Fanfare: Social Media Influencers in China

Session Type: Panel Submission

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Abstract: Social media communication has been a leading force in recent years in engendering a brand-new public sphere in China's online space. The purpose of this research is to disentangle a special genre of social media communicators –the Top 100 Social Media Influencers – in terms of the thematic alignments, rhetorical invocations, and rapport-building strategies as revealed through their online spaces.

Public participation in social media communication in China is massive and staggering, as shown in multiple measures of production, consumption, and impact (Kent, Ellis, & Xu, 2017). Expectedly, as exemplified in the “Big Tail” phenomenon, only a small percentage of social media accounts may succeed in creating splashes and in attracting voluminous eyeballs in the social media space. This leads to the emergence of a special type of micro-celebrities on social media who garner glaring assets of social and cultural capital through carefully cultivated popular personas on variegated forms of social media (Khamis, Ang, & Welling, 2017; Usher, 2019). As van Krieken notes, these so-called “influencers” very much exacerbates the “celebrification of society” in the digital era.

Our study selects the top 100 social media accounts as ranked by Weiboyi.com based on the number of followers and advertising rate they accrue respectively. Because these venues openly solicit advertisers as a primary way of commodifying social media communication, they each have to carve out their path to amassing huge fan bases (at least in the millions) and maintaining a persistent presence in order to earn the much coveted and highly competitive advertising investment. As a result, studying their virtual ethos and communication strategies contributes valuably to our understanding the evolving formations of social media culture in China.

Our analysis first develops a typology of the 100 micro-celebrities, and then offers a systematic analysis on the basis of content (textual, graphic, and video posts), volume (daily production), strategies, and rhetorical devices in maintaining their online identities. Within- and cross-category comparisons are integrated in the analysis, where our focus is on pinpointing both overarching commonalities as well as noticeable particularities. Discussion is contextualized against the backdrop of the highly controlled nature of China's information environment and the closed setup of the Chinese political system, and offers insight on a well-trodden terrace in China's evolving social media landscape. In particular, the analysis showcases the transfer of “celebrity capital” to other capitals (Driessens, 2013) in the social media era.

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Id: 23119

Title: The Other Green Movement in Iran: Instagram and Environmental Activism

Session Type: Individual submission

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Abstract: This paper uses the citizen led environmental campaign in Ahvaz, the most polluted city in the world to explore activism on the social media site Instagram. The campaign emerged in Ahvaz with citizens uploading their self-portraits and images from the city covered in dust on Instagram to demonstrate alarmingly dangerous air pollution levels. The strong reaction to the images triggered broad mobilization with uprising and protests in other polluted towns. Through a qualitative content analysis of a sample of Instagram posts from Feb-Dec 2017, this article argues that the use of Instagram was central to this form of citizen participation and in building communication for collective mobilization in a previously fragmented public sphere. It served in mediating the discursive inequality and closing the periphery gap between the mega urban capital in Tehran and the other previously muted provinces by creating a network of “environmental communities”. The subsequent environmental protests disrupted the institutionalized elite dominated environmental activism; democratizing the periphery. The general characteristics of this communication is unique in the unanticipated nature of actors and activism by the underprivileged and impoverished people in the provinces driven by the impact of environmental grievances that can surge the basis of activism and political action. The article further argues that the participatory and individualized citizen owned counter-narrative on social media posed a direct challenge to the denial, distortion and indifference policies by the state controlled media. In societies with limited space for organized channels to express discontent citizen adaptation to social media provides an effective medium for participation. In the present case, activism around environment issues served as a safe and tolerated domain that can be directed into broader movement of political mobilization in society.

Id: 23250

Title: La lira popular como caso de comunicación alternativa a fines del siglo 19 chileno: representaciones y visiones de mundo desde la cultura popular ausente

Session Type: Individual submission

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Abstract: La poesía popular impresa chilena (llamada "Lira popular") fue un fenómeno en el que se unieron aspectos literarios y periodísticos. Sus autores (al menos 53 han sido identificados) escribieron sobre temas religiosos y de amor, pero también sobre problemas sociales, noticias políticas, crímenes, etc., desde un punto de vista popular, pero al mismo tiempo diferenciado de la cultura obrera-ilustrada. La mayoría de ellos eran "gañanes": "trabajadores sin calificación, con empleos inestables, a menudo subempleados" (Romero, 1987: 82), que encontraron una manera de ganarse la vida vendiendo sus pliegos en calles, mercados y plazas. Este fenómeno comenzó en la década de 1860 y disminuyó a partir de la década de 1910, perdiendo relevancia y visibilidad gradual en relación con los primeros periódicos de masas, orientados a los sectores populares, pero ya desde una lógica industrial y comercial.

La lira popular puede ser concebida como una experiencia de comunicación alternativa, en tanto medio de pequeña escala que expresa visiones alternativas a las perspectivas, prioridades y políticas dominantes (Downing, 1984), tanto a través de su contenido, como por medio de su capacidad para generar métodos no estandarizados de creación, producción y distribución (Atton, 2002). Los poetas populares se convirtieron en líderes de opinión y generaron a su alrededor una esfera pública subalterna autónoma (Fraser, 1997; Warner, 2002), aunque inserta en los conflictos sociales de su época. Sin embargo, en la investigación acumulada, el concepto de comunicación alternativa no ha sido utilizado para comprender esta producción cultural (Lenz, 2003; Cornejo, 2013; Rodríguez, 2014; Araos, 2015), predominando un enfoque literario y un análisis temático a discreción para satisfacer diversas hipótesis (Navarrete, 1999; Tala, 2011, entre otros)

El propósito de esta comunicación es presentar las representaciones y visiones de mundo que emergen de un análisis de la totalidad de los pliegos de lira popular disponibles (alrededor de 3.000). Con especial referencia al modo en que se mezclan (o no) ideas de la cultura popular tradicional con ideas o principios del discurso ilustrado moderno. Para esto, se presenta el resultado de un análisis de contenido surgido de la digitalización de los archivos de lira popular, que nos permite una aproximación estadística a las relaciones entre temas, sustantivos y adjetivos presentes en ellas.

Este trabajo forma parte de una investigación más amplia sobre comunicación alternativa y cultura popular en perspectiva de largo plazo, cuya hipótesis subyacente es que existe un circuito continuo (y persistente) de la cultura popular "ausente" (ni ilustrada como la cultura obrera ni masiva como la industria cultural, pero en relación con ambas) dentro del cual es posible identificar diferentes

experiencias, algunas de las cuales mantienen formas de continuidad incluso hasta el presente (como la relación entre poesía popular impresa y hip hop, por ejemplo). En última instancia, el propósito es "visibilizar" el contenido de esta cultura popular "ausente", entendiendo la politicidad subyacente a estas formas de expresión y comunicación, como una manera de pensar el cambio social hoy desde una perspectiva decolonial históricamente y espacialmente situada, a partir de las particularidades del proceso de industrialización latinoamericano y su impacto sobre la cultura popular

Id: 23297

Title: Favela Digital Activism: The Use of Social Media to Fight Oppression and Injustice in Brazil

Session Type: Panel Submission

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Abstract: This paper analyzes the role of favela digital activism as a tool to fight against oppression, injustice and Human Rights violations in Rio de Janeiro. By studying “favela digital activism”, we refer to residents’ “us by us” philosophy in which they can become the narrators of their own stories. The methodological approaches are inspired by digital anthropology. We conducted the research in two stages, with netnographic observations in the first phase and offline ethnographic observations and interviews in the second phase. In order to offer an in-depth exploration of one successful initiative, we analyze the case study of a Facebook page called Maré Vive, created by residents of Maré, a large network of favelas in Rio de Janeiro. We argue that favela digital activism represents a distinctive urban media phenomenon, providing residents with tools for everyday survival in a context of conflict and social inequality.

Id: 23305

Title: De la Sierra Nevada a Bogotá: La agencia de comunidades indígenas en narrativas visuales

Session Type: Individual submission

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Abstract: En el contexto del conflicto armado y la implementación de numerosas políticas neoliberales en Colombia, las comunidades indígenas se han visto afectadas en diferentes niveles. Algunos de los principales problemas a los que se han enfrentado en las últimas décadas están relacionados con el acceso a la tierra, debido a que viven en regiones geoestratégicas que son del interés de empresas transnacionales y compañías mineras, que, en consecuencia, devienen en situaciones de violencia y desplazamiento forzado. En ese contexto, he estado investigando cómo las comunidades indígenas en Colombia a través de prácticas culturales ejercen su agencia para trascender las adversidades y desafíos externos, de cara a problemas estructurales que enfrentan de manera reciente. En el presente texto presento los resultados de un análisis comparado entre dos comunidades indígenas en diferentes contextos rural y urbano, quienes vienen incorporando narrativas audiovisuales como parte del ejercicio de su agencia cultural (Sommer, 2005). En ese sentido, la pregunta de investigación es, ¿Cómo a través de la apropiación de herramientas audiovisuales las comunidades indígenas están potenciando el ejercicio de su agencia? Los casos analizados son, en primer lugar, la comunidad wiwa de Siminke en la Sierra Nevada de Santa Marta, quienes han realizado un proceso de revitalización de su música tradicional como medio de transmisión del conocimiento local para el fortalecimiento de su tejido social. Segundo, un grupo de mujeres indígenas provenientes de diferentes regiones del país que viven actualmente en Bogotá debido a circunstancias relacionadas con el conflicto armado, quienes han acudido a la revitalización de prácticas ancestrales como el tejido, la danza y música tradicionales como espacios alternativos donde pueden participar y comunicar sus experiencias de vida. En ambos casos, las comunidades están actualmente interesadas en la apropiación de herramientas audiovisuales para la preservación de prácticas culturales como la música en el caso de los wiwa, o como un medio para el empoderamiento político, en el caso de las mujeres de Bogotá. A través de la utilización de métodos como entrevistas abiertas, análisis audiovisual de documentales previamente realizados por las comunidades y técnicas de elicitation fotográfica en campo, pude identificar que ambos grupos usan las narrativas audiovisuales con tres objetivos específicos que deben situarse en cada contexto, rural y urbano. Primero, como un dispositivo de registro para la preservación del conocimiento territorial y cultural con fines de circulación educativa local para la transmisión generacional; segundo, como una herramienta para la revitalización de prácticas culturales como estrategias de fortalecimiento comunitario; y finalmente, como un instrumento para el empoderamiento y posicionamiento político ante situaciones que enfrentan. Como sugieren las temáticas de la sección de “comunicación comunitaria y medios alternativos” del IAMCR 2019, la apropiación de tecnologías audiovisuales se constituye entonces como un espacio en el que las comunidades

indígenas en Colombia están encontrando un camino y una voz para una comunicación efectiva con una fuerte base participativa y comunitaria, que es apenas emergente y merece ser estudiado en profundidad.

Id: 23311

Title: Why Models Matter: Communication Justice and Movement-building

Session Type: Individual submission

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Abstract: Communication justice models whether called communication activism (Frey & Carragee, 2016); justice communication (Cyril, 2005; Themba & Cutting, 2006), social movement communication (Mattoni, 2012; Kidd, 2015), participatory communication (Riaño, 1994; Freire, 1994), or communication for social change (Dagrón & Tufte, 2006; Waisbord, 2015) share core elements (Ryan & Jeffreys, 2019):

1. Communication power (like other forms of power) is unequally distributed.
2. To challenge inequalities, marginalized constituencies form collective actors.
3. Marginalized constituencies have the right to act and theorize on their own behalf.

With these in mind, we analyze two sets of news articles regarding food justice. The first data set includes 700+ articles published in weekly News Digests gathered by Robert Wood Johnson Foundation between June 2010 and December 2011. A second smaller data set includes news articles from the same period describing the food justice organizing of ten social movement organizations mostly in first nations and communities of color within the U.S.

To explore whether articles in the two data sets recognize the role of social movement actors in addressing food inequalities, we analyze 3,000 cited sources coding for institutional affiliation (government, non-profit, food industry, etc.) or individual role (service provider, service recipient etc.)

We find that the News Digest articles generally portray government and social service organizations as active change justice in terms that downplay both systemic inequality and movement-driven solutions. Collective agency and calls for structural change are subsumed in a liberal discourse of sympathy for the poor.

In contrast, news accounts from social movement-based campaigns for food justice portray those experiencing food inequality as active change agents challenging their circumstances through collective organizing. In concluding, we highlight how grassroots social movement communication models emerging in the Global North resonate with grassroots communication models in the Global South in that both place constituencies directly experiencing inequalities at the center of strategizing and theorizing.

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Id: 23369

Title: [Panel] Connected Communities: Rethinking digital technology in Latin America, Panel description

Session Type: Panel Submission

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Abstract: This panel examines digital technology and community media in Latin America. It will discuss the use of digital activism and a diversity of digital strategies currently being used within Latin American communities nationally and transnationally. The panel will also consider digital technology and its relation to issues of sustainability and the wider ecology and indigenous understandings of communication and technology. This panel aims to present interdisciplinary theoretical and methodological tools and best practice in relation to digital technologies, community media open source movements, as well as indigenous community uses of digital media in Latin America and transnationally.

Id: 23379

Title: Digital technology and social movements in Latin America

Session Type: Panel Submission

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Abstract: This paper looks at digital community activism in Latin America and its interrelation with struggles for recognition of indigenous nationality, language rights and territoriality. This paper focuses on digital activism in Ecuador and Mexico. It will discuss how some local communities are challenging the profit models of global mobile communication through low-budget connections to satellite signals in remote communities. This paper will also consider how digital technology is being used in Latin America to challenge dominant technology-related policies through collaborations between activists, local government and transnational communities of open technology. Through new conceptions of collective futures, these spaces point to new possibilities, theoretically and methodologically, for rethinking interfaces, practices, and sustainability concerning the aims and uses of technology.

Id: 23389

Title: On the limits of community and alternative media: towards a political economic assessment

Session Type: Individual submission

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Abstract: There is a sense of fear and uncertainty in contemporary global politics, which extends to a pessimism regarding the potential of the progressive social movements with which alternative and community media are associated. A sharp tilt in the balance of power to the authoritarian, anti-democratic Right, across numerous influential states; the destabilising of the already inadequate multi-lateral diplomatic responses to global challenges such as climate change, migratory flows, and armed conflict; the coalescence of technological, economic, and political developments that facilitate misinformation and the undermining of inclusive, discursive public spaces.

This pessimism contrasts with the optimism of the period around 2010. Then, despite a global financial crisis, and as explored so ably by Zeynep Tufekci, there was an enthusiasm and optimism for the potential of mass uprisings, such as those of the so-called Arab Spring, to challenge entrenched despotic regimes, and to a somewhat lesser extent for experiments and projects such as Occupy Wall Street to offer a pre-figurative model of participatory, emancipatory democracy.

The later suppression and appropriation of the various 'Arab Spring' movements, by institutional forces and regressive civil society movements, dampened that initial enthusiasm, with evidence - again comprehensively examined by Tufekci and others - of the limits of loosely networked, heterogenous opposition movements to attain and sustain positions of power and control.

This author has previously explored the manner in which community media groups exploit opportunities in the social, regulatory, and economic structures they encounter, identifying the use of arbitrage practices to develop and sustain counter-hegemonic projects within, and alongside, state/capitalist systems. These practices have long been - and continue to be - an important part of the reality of community and alternative media, and focus on tactics adopted can provide both hope, and insight into the dynamics of such opportunistic activities.

However, the present moment suggests a need to focus not just on possibilities, but on constraints, and in particular on interrogating the manner in which structural forces - including the emerging challenges to shared public spaces referred to above - limit and distort the activity and the impact of alternative progressive media projects. Such a study will provide an understanding of the nature of the barriers, and potentially insights into the structural-level changes necessary (and possible) to facilitate future development of projects in this sector.

This paper, in tackling these key questions, will build on the work of Tufekci and others, who have assessed the context for social movements and dissenting political projects more generally in the

present moment, as well as on the extant media on community media. In seeking to theorise the tensions between the alternative and community sectors and the political economic context within which they are situated, the project fills a gap in the scholarship of the political economy of the media, as well as drawing together important conversations concerning social movements, media technologies, and alternative media.

Id: 23441

Title: Journalism for the State, not for the community

Session Type: Individual submission

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Abstract: The present paper identifies the notion of journalism of professionals of diverse media that covered a critical episode of contamination occurred in the neighboring communes of Quintero and Puchuncaví, Valparaíso Region, Chile.

During 2018, companies located in the area made emissions that exceeded the permitted standards. Especially sulfur, arsenic, nitrobenzene, methyl chloroform and toluene. This affected the health of the inhabitants of the territory, registering more than a thousand emergency attentions in a period of three months. The population of both communes reaches 50 thousand people.

This situation resulted in a profuse coverage of these events, which translated into both communes were frequently in the national news agenda, which is not usual. News media teams from regional and national media were transferred to the territory.

For the present paper, eight journalists who participated in this coverage were interviewed in depth: two from local media, three from regional media, and three from national media.

The interviews revolved around three dimensions:

- a) Why they attributed news value to this event.
- b) What journalistic coverage they made, and
- c) What impact they sought to produce with their journalistic work.

The interviews were subjected to an analysis inspired by hermeneutics, in order to identify the mentalities present in the justification that journalists perform their work.

This, considering that journalism is constituted as a profession in the way of an interpretive community (Zelizer, 1993), so Journalism can be understood as an ideology (Deuze, 2005), in the sense that Ricoeur (2006) gives to ideology.

This work is part of a larger project, which seeks to show the Eurocentric condition of the notion of journalism that prevails in Latin America (Araya, 2014).

This paper presents three findings that confirm the predominance of this Eurocentric notion of journalism:

1. For the journalists interviewed, the episodes of pollution of Quintero-Puchuncaví have news quality since it is an event in which poor people (therefore, weak), are faced with powerful entities (companies that pollute and a State indolent and insufficient).
2. Despite their interest in acting on behalf of those affected, the interviewed journalists agree to go to citizens only to be able to graph the consequences of pollution (illness, suffering).

3. Despite their distrust of the way in which the State fulfills its role in controlling polluting emissions, the interviewed journalists agree that it is their duty to interview the representatives of the State because they (and not the citizens) offer the official and true version of what is happening. In conclusion, regardless of the will of journalists, the news coverage ends up privileging the sources of the State, to the detriment of other citizen voices. It is a notion of journalism that insists that the public dimension of social life is the monopolistic responsibility of the State, so the journalistic mission is to publicize (in the Habermasian sense) the affairs of the State, to the detriment of serving to the strengthening of the communication of the inhabitants of a determined territory.

Id: 23449

Title: Data activism between the feminist and the postcolonial

Session Type: Individual submission

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Abstract: Data activism—that is to say the social mobilisations taking a critical approach to datafication and mass surveillance—contributes to create critical imaginaries around the so-called “big data”. It encodes these alternative imaginaries in a myriad of sociotechnical practices and digital artefacts articulated around values such as privacy and openness. In so doing, it directly questions mainstream rituals associated with datafication, such as the quantification of human existence, the blanket citizen monitoring by states and corporations, and the institutional rhetoric of transparency as the antidote to the rampant anti-politics.

While in its infancy data activism leveraged mostly cypherpunk and/or techno-positivist narratives, fiercely opposing or enthusiastically embracing datafication and its consequences, activists today are slowly adopting more subtle nuances. They increasingly make room for feminist and postcolonial interpretations of the consequences of datafication for individuals and communities. But how does feminist data activism look like? To what extent is postcolonial thinking translated into sociotechnical practices able to offer a counter-point to mainstream imaginaries? This paper explores what feminist and postcolonial theories of datafication (and the related theories of change) emerge from contemporary data activism.

Grounded on a rich body of qualitative data gathered over the period 2015-2019 consisting of over 200 semi-structured practitioner interviews and extensive participation in activist events, the paper investigates the co-constitution of feminist and postcolonial data activism projects and their material counterparts, namely websites, data visualizations, apps, and artistic interventions. For example, it looks at projects like Chupadatos (“the data sucker”), by the Brazil-based organization Coding Rights, which questions anti-feminist narratives encoded in tracking and dating apps (<https://chupadados.codingrights.org/en/>).

This paper finds that the relationship between data/fication and gender is situated and fluid. Feminism and intersectionality emerge as fruitful venues to rethink gender-based discrimination and the sociotechnical reproduction of the gender binary. While feminist (and, to a lesser extent, intersectional) analyses have become more popular, the field of action of data activism has still a long way to go to fully embrace the postcolonial—in part owing to its “Western” origins.

Id: 23546

Title: El aporte al derecho a la comunicación de las redes de medios comunitarios en América Latina en las regulaciones nacionales del siglo XXI

Session Type: Individual submission

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Abstract: Desde los primeros intentos de regulación en los años 70, pasando por la presión política de colectivos de comunicación alternativa en los procesos de reforma, hasta la retoma de memorias largas y cortas como formas de legitimación en lucha y acción política, las redes de medios comunitarios y alternativos en América Latina se establecen como formas de resistencia y disputa frente a los intentos de mediación y dominación de formas hegemónicas impuestas en la construcción de un derecho verdaderamente democrático a la comunicación. En la actualidad, los procesos de reforma comunicacional progresistas que fueron llevados a cabo durante las últimas dos décadas en la región dan cuenta de la multiplicidad de estrategias y formas de participación política de dichas redes.

Este texto pretende reconstruir y analizar el desarrollo de la acción política de dichas redes -con especial énfasis en los casos de Bolivia, Argentina, Brasil, Colombia, Ecuador, Uruguay y Venezuela-, entendidas éstas como sujetos políticos duales, presentes en sociedades abigarradas que funcionan al interior de los canales de la política institucional, pero organizados a su vez en torno a prácticas e identidades propias, cosmologías y cosmogonías y conformación de ontologías no asumidas, las cuales serán vitales para el éxito de sus propuestas.

A partir del rastreo de sus estrategias de inclusión y democratización de las políticas de comunicación aprobadas durante este periodo, se podrán rastrear los elementos estructurales que ayudaron al éxito de sus propuestas, precisamente en un contexto político de retracción en la región, que alcanza de manera central a las regulaciones, el reconocimiento y apoyo a los derechos a la comunicación.

Id: 23601

Title: Hacia la construcción de una epistemología mestiza en la Yajé Bwé desde la comunicación intercultural

Session Type: Panel Submission

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Abstract: En el marco de la Conferencia AIMCR 2019 se propone el trabajo “Hacia la construcción de una epistemología mestiza en la Yajé Bwé desde la comunicación intercultural”, para el grupo de trabajo de Comunicación post-socialista y post-autoritaria.

En esta ponencia se comparte una experiencia investigativa que, desde un trabajo etnográfico y biográfico-narrativo de más de cinco años con el sabedor Koreabajü Miguel Valencia, pretende responder a la pregunta: ¿cómo se construyen a través de la práctica intercultural del Yajé (ayahuasca) epistemologías mestizas que integran los conocimientos del occidente moderno con los saberes ancestrales indígenas?

Este trabajo se sitúa en el ámbito de la Decolonialidad (Castro-Gómez & Grosfoguel, 2007) y las Epistemologías del Sur (De Souza Santos, 2006), cuya agenda investigativa contra-hegemónica pretende reconocer esos saberes otros vivos en la contemporaneidad, no como culturas monolíticas que parecieran no ponerse en diálogo con otras comprensiones de la realidad, sino que, por el contrario, se mezclan y yuxtaponen entre los saberes ancestrales y modernos.

El eje de la reflexión es la práctica espiritual indígena asociada con la ingesta de Yajé (Ayahuasca) en distintos territorios, que van de la selva amazónica y hasta las cabeceras urbanas de las grandes ciudades de Colombia (Solano Salinas, 2016).

Es así como la categoría de “mestizaje” y por ende de una “epistemología mestiza”, se reivindica desde una mirada crítica como forma de auto reconocimiento en nuestra región, a veces para negar una serie de identidades contrapuestas, otras para diferenciarse con lo blanco-europeo y sus respectivas lógicas, pero que en general, desde los hallazgos de la investigación, se consideran la base de un accionar político que asume esta condición desde la memoria de las contradicciones de lo que somos para potenciarlas en la lucha anticolonial (Rivera Cusicanqui, 2014).

Id: 23627

Title: Digitally savvy online activists: Ending violence against women in Canada

Session Type: Individual submission

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Abstract: This paper focuses on the political economy of networked communication technologies (NCTs) and the role of such tools in online activism by marginalized groups. More specifically, this paper examines how marginalized activists develop, adapt and appropriate NCTs to end violence against women (VAW) in Canada despite challenges and limitations faced by working alongside Canadian mainstream media and the Canadian government.

Activists' role with NCTs such as social media platforms is complicated and contextual. On one hand, some research highlights the democratic possibilities of social media use for activists (Jenkins, 2006; Shurky, 2008). For example, current research on feminist online activism demonstrate how Twitter hashtags have been successful in changing the narrative of mainstream media messages around 'rape culture' and reasons why women refuse to report their sexual assaults to law enforcement (Horeck, 2014; Rentschler, 2015; Clark, 2016).

On the other hand, social media platforms are profit-driven companies creating many design and policy-related challenges specific to activists' needs (Youmans & York, 2012; Leistert, 2015; van Dijck, 2013). To further complicate the situation around online activists, marginalized groups online, especially those speaking out against VAW, are often the most vulnerable to receive online violence and abuse, causing many to abandon such platforms altogether (Duggan, 2014; Citron, 2014; Phillips, 2015). This may have resulted in the high volume of research of White feminist in online activist research on ending VAW. Therefore, my research asks: how do activists from marginalized groups relying on NCTs to end VAW in Canada develop their own digital tools or appropriate existing ones for their specific needs?

This paper is grounded in an intersectional analytical framework centering the experiences of marginalized individuals (Noble & Tynes, 2016) developing their own digital tools or online campaigns to end VAW in Canada. This research is also guided by a political economy of NCTs that understand how one's experiences with technologies are shaped by political, social and economic cultural and other institutional factors (Barney, 2000). Through semi-structured interviews with Black-, Indigenous-, and Muslim-Canadians of colour involved in the creation of digital tools and/or online campaigns primarily to end VAW in Canada, women share their experiences with developing their own digital tools to end VAW and appropriate existing ones. Preliminary findings demonstrate counternarratives from the research of the experiences of White feminist activists. For instance, mainstream media either fail to report on issues of marginalized groups VAW and when they do, they often rely heavily on gendered and racial stereotypes. Despite unique challenges and limitations marginalized activists face with mainstream media coverage of VAW and government support of ending VAW through funding and resources, some online

activists from marginalized groups turn to create their own digital tools to take action into their own hands, but this is dependent on how ‘digitally savvy’ they are online.

Id: 23630

Title: A Modular Public Sphere Theory as the Basis for a Scalable and Sustainable Model of Community Media

Session Type: Individual submission

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Abstract: We must envision community media not as a peripheral intervention in an unjust society, but as a fundamental and essential component of a maximally democratic society. Manifesting such a vision will require a scalable model of sustainable community media practice, which in turn requires a more elaborate and precise theorization of institutional and organizational structure than has so far been developed within the subfield of community media studies. This paper contributes to that project by conceptualizing a democratic civil society via the elaboration and application of a particular model of the public sphere and situating community media as an articulating mechanism of that democratic civil society. I begin by recognizing the value of thinking in terms of “counterpublics” while critiquing the oversimplification that such a model implies. I argue instead for a modular theory of the public sphere that A) acknowledges the existence of multiple, interpenetrated spheres of deliberation; B) understands deliberative spheres to be organized according to the principles of heterarchy, which is a structural logic in which organizational units may simultaneously belong to hierarchical structures and participate in horizontal (and diagonal) exchanges; C) distinguishes between decision-making and meaning-making spheres; and D) recognizes that organizational units belong to external deliberative spheres and contain internal deliberative spheres. By allowing for a more precise mapping of communicative relationships, this modular public sphere theory will enable community media practitioners to better comprehend their integration (or lack thereof) within networks of civil society actors and thus more conscientiously assume an articulating role within those networks. One highly significant benefit of such clarity regarding the external social context of community media initiatives is the potential for reciprocal exchanges with a wider range of civil society partners and thus new models of sustainability. The more precise mapping of communicative relationships afforded by a modular public sphere theory will also clarify thinking about the internal organization of community media initiatives, thus allowing practitioners to implement more democratic yet still efficient management structures. For researchers, this modular public sphere theory provides a framework for analyzing community media initiatives and developing a set of best practices that will yield clear recommendations for practitioners interested in building and scaling up a robust and democratic media system in the service of a robust and democratic civil society.

Id: 23681

Title: Role of water care in Colombian Reconciliation

Session Type: Individual submission

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Abstract: This is the third stage of a research that looks the ways in which communities - that live in disputed territories, and have survived war, poverty and state abandonment for more than 50 years - understand and live reconciliation and forgiveness after the signing of Peace Agreement. This period marks a milestone in the history of Colombia. Among the findings of the previous stages it was found that the aspects of land tenure, relations with the environment, and economic activities in their territory are basic conditions to build a stage of coexistence and to strengthen the social fabric and sense of community.

The south of Bolivar, region where the research is located, is characterized for being a landscape of forests and waters, where fishing, mining and agriculture have always been practiced. It is a zone of colonization since the 50s of the 20th century; the settlers have come mainly through gold mining and agriculture. The war has been due to the wealth of this strategic area of the country, and because of its isolation has been "hidden" from the surveillance of the central state.

This research locates the dispute for the territory, the usurpation of its riches, and the obstruction of the transformations to be integrated to the development of the country, in two arenas: the landscape, and the social movements. It focuses the study on the dialogue between the social movements and the use and care of water. It seeks to specify the central issues and problems, but above all, the understandings and imaginaries of the inhabitants regarding the role of water, as well as their

actions towards it. It also looks for the lessons derived, as well as the knowledge that becomes collective patrimony, on which to build this new Peace and coexistence stage.

Two aspects in particular will be specified in this presentation: the role of women and that of community media. The first as a weaver of life that builds harmony with nature, carrying out communication practices derived from her understanding of sustainable development in a subtle and even anonymous way, managing to change the logic of economic development, the life of her family and her community.

And community media as communicative social movements whose main function is to make visible and put on the table for debate, the substantial issues for the transformation of their municipalities, those that guarantee their survival, development and their inclusion in the future of the country, contributing in that way not only its material wealth, but its cultural heritage

Id: 23689

Title: Radio Indígena and Indigenous Mexican Farmworkers in Oxnard, California

Session Type: Panel Submission

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Abstract: This paper documents the emergent digital strategies of indigenous Mexican farmworkers from Oaxaca, Guerrero, and Puebla (Mixtec and Zapotec) alongside the Mixteco/Indígena Community Organizing Project as they worked to combine community radio with social media in Oxnard, California. The paper expands the scope of current Latina/o radio scholarship by examining the social media use of a community radio station, and complicates the self-promotional function attributed to radio's use of social media. Analysis of Radio Indígena's Facebook page shows a digital communication strategy where the mission of MICOP, local community, online followers, and FM radio become increasingly visible and interwoven. In the process of communicating, the farmworker community gains experience with the politics, structure, and practice of digital communication that helps them address urgent community issues.

Id: 23713

Title: Untold stories: Documenting the experiences of U.S. citizen children of their undocumented parents (Video presentation)

Session Type: Video Submission

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Abstract: This video presentation offers a unique perspective on collaborative documentary and the power it can have in elevating marginalized voices, while disrupting dominant perspectives about immigration as it is faced and seen in the United States. More specifically, this video presentation will shed light on the various collaborative practices taken to address the differential rights and challenges that U.S. citizen children and their undocumented parents have through the story of a child and her extended *Zapotec family.

The documentary *Sad Happiness: Cynthia's Transborder Journey* tells the story of eleven-year-old Cynthia, born to undocumented parents in the United States. Cinthya makes her first trip to her parent's natal community of Teotitlán del Valle in Oaxaca, Mexico, where she spends two weeks with her extended family—many of whom she has never met—and learns about the values and traditions of her indigenous heritage. Over the course of the film, viewers are witnesses to how Cynthia becomes aware of her parents undocumented status, while at the same time realizing the power of citizenship and the complexity of her own identity as “Zapotec,” “Mexican” and “American” all at once.

At its core, the documentary speaks to the experiences of approximately five million U.S. citizen children who live in families with mixed legal status where at least one parent resides in the U.S. without legal permission (i.e. undocumented or “illegal”). When parents are undocumented and their children are U.S. citizens, difficult inequalities exist within the same family. For example, children have access to a wide range of benefits associated with citizenship and can come and go freely across the U.S.–Mexican border to visit family, while their parents cannot.

This video presentation will offer short clips of the documentary as a way to address how Cynthia's story is representative of the experience that many other children like her have; especially when they are socially and politically marginalized indigenous subjects. It will highlight some of the practices of collaborative documentary—which give collaborators a space for negotiation and agency to those represented—and offer some suggestions for how the documentary has the potential for elevating traditionally invisible voices.

The documentary helps raise important aspects of voice, visibility and representation; features that illuminate the IAMCR 2019 conference theme. In sum, the goal of this presentation is to address many of the complexities for producing collaborative film across the U.S.–Mexico border, while highlighting various practices and challenges for producing collaborative media aimed at social justice. And more particularly, it will address the experience of children who are typically

underrepresented in U.S. mainstream media, especially in relation to the national discourse on immigration and family separation.

*Zapotec are an indigenous culture from Mexico.

Id: 23719

Title: 'A single black voice in this whole racist'country': The legend and legacy of Australian Aboriginal journalist John Newfong

Session Type: Individual submission

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Abstract: In a late start for the Australian media, John Newfong (1943-1999) became the first-ever Aboriginal journalist to be employed by a mainstream newspaper when he was taken on as a cadet journalist at the flagship national broadsheet, The Australian, in 1971. He hailed from the small community of Minjerribah (Stradbroke Island), off the eastern coast of Australia, and began media work in Sydney at a time when the Aboriginal land rights movement was gaining momentum on the back of the US civil rights' movement, and world-wide social change. His turn at The Australian was cut short when community called – what had started as a small protest by three Aboriginal men in the city's capital to establish an 'Aboriginal Tent Embassy' on the lawns of Parliament House had become a major national movement with rolling protests for Aboriginal land rights and equality. He became the media officer for the Aboriginal Tent Embassy, and then went on to edit Australia's first major Indigenous publication, Identity, in the 1970s and again in the early 1980s.

This paper is the beginning of a larger examination of Newfong's life and role in the early development of the modern Indigenous media, and his place as a key political figure in the tumultuous years of the 1960s, 70s and 80s. This was a time of enormous change in Indigenous affairs as the system of control of Aboriginal people in government and church-led missions was gradually dismantled. The paper emerges from a five-year project about the Indigenous land rights movement in the state of Queensland, Newfong's home state, and brings together historical records with wide-ranging qualitative interviews with 50 activists and their families who formed the core of the movement from the 1960s to now. This paper places Newfong's trajectory and contribution in the context of the nuanced relationship between Indigenous media, mainstream media and the broader social/political struggle for Indigenous rights; and contributes a long-overdue illumination of Newfong as a major figure in the shaping of modern Australian Indigenous politics.