

# **IAMCR 2017**

## **Participatory Communication Research Section**

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**Id:** 14549

**Title:** Resultados de la Segunda fase del proyecto Naturaleza y ambiente: dos categorías que se enfrentan. El caso del grupo de trabajo intergeneracional para la transmisión de los saberes tradicionales, creado por las abuelas ticuna de San Sebastián de los Lagos

**Session Type:** Individual submission

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**Abstract:** En esta ponencia presentamos los resultados de la segunda fase del proyecto de investigación Naturaleza y ambiente: dos categorías que se enfrentan. El caso del grupo de trabajo intergeneracional para la transmisión de los saberes tradicionales, creado por las abuelas ticuna de San Sebastián de los Lagos-Amazonas realizada durante el 2016. En esta fase se buscó analizar el concepto tradicional de naturaleza de la comunidad indígena ticuna de San Sebastián de los Lagos-Amazonas, Colombia, el cual permea todas las instancias de la organización social, política y económica de su cultura, comparándolo con el de medio ambiente propio de la sociedad occidental. Durante esta etapa propusimos la construcción colectiva con el grupo intergeneracional de abuelas (os), niños (as) y jóvenes de la comunidad, un proceso de reflexión/acción en torno a los conceptos tradicionales sobre la Naturaleza para hacer frente a las consecuencias del deterioro ambiental producido por los cambios en las prácticas de subsistencia. Se persiguieron los siguientes objetivos: Analizar en conjunto con el grupo intergeneracional la forma de enfrentar los problemas relacionados con el entorno natural y el territorio; generar un proceso de discusión y de elaboración de propuestas en el grupo de jóvenes y niños, vinculados al grupo intergeneracional, en torno a la importancia de mantener los conocimientos tradicionales en cabeza de las abuelas(os) su transmisión a las nuevas generaciones para hacer frente a las necesidades actuales de la comunidad en un mundo en permanente relación entre la tradición y la modernidad, entre lo local y lo global y por último, facilitar un espacio de reflexión crítica que le permita al grupo intergeneracional reconocer las lógicas de los proyectos de desarrollo en el ámbito local y regional. En esta investigación entendemos que las relaciones entre comunicación, desarrollo, medio ambiente parten del concepto de comunicación como un espacio dialógico, de encuentro entre los diferentes actores sociales de una comunidad dada en correspondencia no solo entre sus miembros sino entre ellos y el mundo. Planteamos que si este espacio está pensado desde las posibilidades que se abren en el ámbito de la comunicación para el cambio social, el diálogo fluye traspasando los límites, desde las comunidades localizadas, empoderadas y participativas, hacia el nivel global. De esta forma los espacios públicos pueden definirse no solo desde lo local, sino desde lo regional, lo nacional y con posibilidad de reaccionar y proponer frente a las políticas globales diseñadas por los intereses hegemónicos del capital, liderados por occidente. El enfoque epistemológico que venimos trabajando desde el inicio de la investigación es crítico social dialéctico de acuerdo con la metodología de la Investigación-Acción-Participativa, I-A-P, como respuesta al interés de la comunidad y a la solicitud local de la continuidad del proceso.

Finalmente, la investigación se enmarca dentro de los objetivos de la Maestría en Comunicación, Desarrollo y Cambio Social en una de sus líneas de investigación, Comunicación, salud, medio ambiente y sostenibilidad del grupo de investigación Comunicación, paz/conflicto.

Palabras clave: Naturaleza, ambiente, cultura, desarrollo, cambio social.

**Id:** 14585

**Title:** Participation and transformation: practices and perceptions about communication and collaborative consumption

**Session Type:** Individual submission

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**Abstract:** Our text is the cut of a broader research whose observations depart from the current cultural, communicational and political landscape in transformation, more specifically from the emergent scenario of the collaborative culture. Or what has come to be called collaborative economics, or collaborative consumption, concepts that, according to Botsman and Roger (2011), concern about practices that comprise more sustainable modes of consumption at a lower cost, since they imply the sharing of goods or experiences between subjects which give preference to access to consumption rather than possession of goods. All this is driven by information technology, especially the internet, digital social networks and mobile applications, which put people in touch. Our broader purpose here, which corresponds at the same time to our possible theoretical contribution, is to stress the concept of collaborative, bringing to the discussion paradoxical issues such as the glamorization of precariousness and the creativity of new economic tactics. More narrowly, we assume as the objective of this study to understand the perceptions about communication, consumption and collaborative of young Brazilian social actors who have been practicing collaborative consumption through digital platforms of social interaction without monetary exchange (Bliive e Tem Açúcar?). What are the (political) meanings of their practices, what are the uses these subjects have made of those platforms and what are their discourses about it? These are all problematizations that interest us. We start from the hypothesis that such practices of sharing that do not involve monetary exchange lead to experiences of solidarity and new sensibilities. But, in fact, what would be the strength of the narratives behind these practices? We reach these results from the approach to a sample of the public of interest through in-depth interviews, qualitative method of research that allows approximation to the desired narratives. We justify that young people were selected as our target audience because we understood them as the protagonists of the practices that are the object of study here. Above all, we assume youth as a way of life (GIDENS, 2002) and see their practices as politicities, political actions that escape from traditional political spaces and are operated in several formats in daily life (ROCHA, 2012). Finally, in dialogue with all the empirical part of this investigation, we mobilize some more authors that help us to think. The first one, Canclini (2012), observing young Mexicans, identifies their capacity for agency, their innovative use of cultural and social capitals and their movement towards horizons not foreseen by the classic development of cultural industries (CANCLINI, 2012, p. 22). We also bring contributions from Shirky (2011), which explores new forms of production and consumption of information emerging with new technologies and social networks. In addition, Deheinzelin (2012), addressing the central theme of the creative economy, explores issues that touch our core interests: communication and information technologies, collaborative logic and a new conception of wealth.

**Id:** 14634

**Title:** PANEL: Participation as struggle and the struggle for participation

**Session Type:** Panel Submission

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**Abstract:** Participation is often seen as a taken-for-granted situation, originating from the endless opportunities provided by digital technologies. This combination of technological and democratic utopianism, circulating in many different fields and in many different forms, tends to ignore the complexities of participatory-democratic practices, the long-standing participatory histories and the importance of conflict in our political realities. This panel proposes an approach towards participation which highlights the notion that participation is not a given, but something that needs to be struggled for in contexts that are not always conducive to participation, and that is characterised by a contingency which results from the power struggles that encircle participation. The title of the panel refers to two locations of the participatory struggles, which can firstly consist out of struggles to introduce participatory logics in decision-making processes characterised by the absence of power sharing. A second type of struggle concerns the participatory intensities within participatory practices, where some actors attempt to maximize the equality of power relations, with these attempts countered by other actors who privilege more minimalist versions of participation. This panel brings together scholars working at Uppsala University to discuss these participatory struggles in a variety of media and communication environments, namely an online game, street newspapers, a film festival, and different community and alternative media stations. Even if these settings are different, the research performed there shows the complexities of participation, and how participation is not to be taken for granted, but a restless struggle for more or less participation.

The panel line-up:

- Street newspapers as alternative media - Vaia Doudaki
- The multiples struggles of participatory game design – Patrick Prax & Nico Carpentier
- Participation as a dialectic of necessity and contingency: A discourse theoretical analysis of Malmö Queer Film Festival 2017 - Siddharth Chadha
- Participation in and through alternative media for the empowerment of Roma communities - Blerjana Bino
- Struggling for peace and participation: The alignment of conflict transformation and participation - a Cypriot community media case study - Nico Carpentier

**Id:** 14636

**Title:** PANEL: Participation as struggle and the struggle for participation

**Session Type:** Panel Submission

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**Abstract:** The multiples struggles of participatory game design

This paper uses of the 12-steps analytical toolkit for the critical analysis of participatory media processes (Carpentier, 2016) to analyze the participatory creation of a particular level in the online game World of Warcraft (WoW) (Blizzard, 2004-2016) thought the modification of the interface of the game with a focus on the power relations of the stakeholders. The participatory creation of digital games is not only a relevant and important site for participation research because games are an increasingly central media form in contemporary culture but also because digital games in their production are comparable to other digital social media. Player-created interface modifications have been shown to be central part of WoW by either getting included into the default interface of the game (Prax, 2012) or co-creating the design of the game (Prax, 2015). The example discussed here is an add-on that was developed by a player creator in a high-end raiding guild to simplify a particular ability of a boss monster and which allowed this guild to kill this boss the fastest in the world. The example is contextualized by interviews with player creators and an analysis of the connection of game design and interface development from on the author's dissertation research. The analysis shows that player creators' position as co-creators and participants is an outcome of a struggle for participation. The possibility to influence the design of the game is not simply granted to player creators but they have to push it through, struggling against the power position of the production company which controls the technical access and the API.

>> Patrick Prax: So Blizzards design intentions are not the rules of the race but you can use everything?

>> pottm: Screw their intentions!

Player creators can leverage the support they get from their communities of players who enjoy their modifications. They also allow for some leeway in Blizzard's encounter design by softening the impact of problematic design (Prax, forthcoming). However, this influence requires the maintenance of their relationship to these other groups of players (producing further struggles). Player creators while having a central role in their guilds are pressured into creating interface modifications that simplify or even trivialize certain game mechanics. While this role gives them leverage to be included into a high-end raid and the possibility to solve the game in a different way though interface modifications, player creators are conflicted about their participation in the design of the game.

>>Patrick Prax: So this is a subjective question but it is supposed to be: do you think (your) add-ons make the game better?

>>pottm: Nope, I think the API change is healthy for the game.

Their role as co-creators conflicts with their interests as players who would enjoy attempting to beat the mechanics of the game instead of trivializing them through interface modifications.

**Id:** 14637

**Title:** PANEL: Participation as struggle and the struggle for participation

**Session Type:** Panel Submission

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**Abstract:** Street newspapers as alternative media

This paper concerns an investigation of the street press in Sweden. Through an in-depth study of these publications, that involve homeless and poor people in their circulation and content production, this paper aims to examine street papers as forms of alternative media.

The street press, having appeared already in late 19th century, has been proliferating from the late 1980s onwards. Street News, established in 1989 in New York, is considered to be the first contemporary street newspaper (SN). The International Network of Street Newspapers (INSN), founded in 1994, has today 110 members in 35 countries, mostly in Europe and North America, but also in South America, Africa, Australia and Asia (insp.ngo). In Sweden, the street press has a 22-year presence, and this paper concerns the 2 active street newspapers (SNs) in Sweden, Situation Sthm and Faktum.

While their content, form and operation models vary, SNs share some basic features, at the international level, including their selling by homeless and poor people, which offers the latter employment and income, the participation of these groups in the SNs' writing and production, and the SNs' focus on the coverage of issues of homelessness, poverty and social inequality, often from the perspective of the people who personally experience their outcomes: the homeless, the unemployed, the socially excluded (Howley 2005; Harter et al. 2004, Torck 2001). Howley (2003: 274) argues that SNs constitute a unique form of communicative democracy, as, being the voice of the poor, they 'seek to engage reading publics in a critically informed dialogue over fundamental issues of economic, social and political justice'. Non-surprisingly, SNs are faced with many challenges, such as sustainability and balancing diverging roles and aims (e.g. attracting large audiences with topics of general interest or advocating for social issues, thus attracting smaller audiences, maintaining a grassroots logic or adapting a business-oriented model) (Howley 2005, Parlette 2010, Anderson 2010).

This paper, through a qualitative investigation of the SNs in Sweden, and building on the work of scholars on alternative and community media (Atton 2001, Howley 2010, Bailey et al. 2007, Carpentier & Doudaki 2014), will examine how these organisations struggle to create spaces of participation and inclusion (for vendors, volunteers, collaborators, etc.) in relation to their organisation and content production, but also whether certain conditions and practices limit this participatory potential.



**Id:** 14639

**Title:** PANEL: Participation as struggle and the struggle for participation

**Session Type:** Panel Submission

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**Abstract:** Participation as a dialectic of necessity and contingency: A discourse theoretical analysis of Malmö Queer Film Festival 2017

This paper reports on research on the political logics of participation within the empirical setting of queer film festivals in Sweden. The research uses Discourse Theoretical Analysis (DTA) as an analytical framework for a study of the Malmö Queer Film Festival, a theme-based festival, which in 2017 focusses on films and discussion about (in)accessibility of film, culture and the HGBTQIA-communities for people with disabilities (differently abled bodies and minds).

The research contains itself within a narrow political definition of 'participation as equalisation of power relations between privileged and non-privileged actors in formal or informal decision-making processes' (Carpentier 2016). It uses participant observation, supplemented with informal interviews to understand the discursive and material actions of the film festival organisers in decision-making moments and evaluates the balance/unbalance of power positions and the struggles between these actors. It further uses this analysis of (minimalist or maximalist) participatory intensities of the Queer film festival organization in comparison with a qualitative content analysis of the discursive outcomes (audience screenings and discussions) of the festival as a counter-hegemonic struggle for HGBTQIA identity politics.

Based on the case study, the paper argues that a maximalist form of participation (in its political sense) is a signifier which in the discursive-material setting of queer film festivals emerges as a necessary condition for establishing a counter-hegemonic articulation of HGBTQIA identity politics. However, the discursive and material 'presence' of participation within the practices of queer film festival organization remains elusive, thereby pointing to its contingent nature. The ontological meaning of participation, therefore emerges as a dialectic of necessity/contingency, in which the contingent affirms the necessary while simultaneously impeding its full constitution. At the societal level, participation is to be understood as a constant struggle that can only be interpreted through its relative intensities, within the specific discursive-material conditions that facilitate a particular logics of power and decision-making.

**Id:** 14640

**Title:** PANEL: Participation as struggle and the struggle for participation

**Session Type:** Panel Submission

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**Abstract:** Struggling for peace and participation: The alignment of conflict transformation and participation - a Cypriot community media case study

This paper is grounded in two fields of study—participatory community media and conflict transformation—and raises the question how participation and agonism can strengthen each other. More specifically, the paper reports on how the Cypriot community media webcaster MYCYradio contributes to peace-building, discursively and materially overcoming the antagonisms in Cyprus. The starting point of the paper is a theoretical reflection on community media and the centrality of participation in the community media discourse (see Carpentier, et al., 2003; Bailey, et al., 2007). Interestingly, community media's societal relevance has been argued for, in a wide range of publications (e.g., Howley, 2005; Atton, 2015), but their supportive role in conflict transformation has rarely been thematised, with a few important exceptions—for instance, Cadavid and Moreno Martínez's (2009) and Rodríguez's (2011) work. In order to better understand the articulation of participation and agonism, this paper will use Mouffe's (discourse-)theoretical conceptualisations of antagonism and agonism (2005, 2013).

The empirical part of the paper reports on a one-year ethnography at the Cyprus Community Media Centre (CCMC)—where MYCYradio is located—in combination with an analysis of 30 episodes of three MYCYradio shows, 10 focus groups on their reception, and interviews with all producers and CCMC coordinators. The four approaches of the community media discourse (serving the community, an alternative to the mainstream, part of civil society and the rhizome—see Carpentier, et al., 2003) will be used to structure the analysis of how the CCMC's struggle for maximalist participation, in a societal context that does not privilege participation, is facilitating their contribution to Cypriot agonism. Moreover, this analysis will show that the articulation of participation and agonism is not necessary, given and fixed, but that both mechanism do tend to privilege each other.

**Id:** 14667

**Title:** Investigación-Acción-Participativa en la construcción del Plan de Vida del resguardo indígena Wacoyo de Puerto Gaitán, Meta, Colombia

**Session Type:** Individual submission

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**Abstract:** En las últimas décadas, los pueblos indígenas de la Orinoquia se han visto abocados a grandes transformaciones de sus sistemas productivos, su organización social y sus sistemas culturales, derivados de los procesos de ocupación de las economías extractivas modernas, insertadas en procesos de globalización. Los embates de dichas economías presionan profundos cambios, frente a los cuales los pueblos indígenas despliegan estrategias de resistencia en torno a los planes de vida y el desarrollo propio. Esto se hace posible debido a la inclusión en la Constitución Política de 1991 e la Entidades Territoriales Indígenas Etis, que les permite a dichos pueblos, la formulación sus propias estrategias de desarrollo, mediante la Asignación Especial de recursos del Sistema General de Participaciones (Ley 715 e 2001), abriendo paso a la formulación de sus propias políticas de desarrollo en las campos económico, político-organizacional y cultural. Esta ponencia busca indagar las posibilidades de los planes de vida como herramienta política y cultural para enfrentar estos procesos a la vez que les permita general alternativas productivas basadas en su economía propia y alcanzar de esta manera su soberanía y seguridad alimentaria, procesos que redundan en mejorar su calidad de vida y su pervivencia como pueblos indígenas. Los Sikuni es uno de los grupos indígenas del país que han sufrido con mayor profundidad los rigores del conflicto social y armado de Colombia, pero que al mismo tiempo han sido objeto de esporádicas intervenciones tanto del estado colombiano, como de sectores académicos vinculados a institutos de investigación. Después de algunos estudios lingüísticos y etnográficos realizados en los años 70 y 80 del siglo pasado (Ver Queixalos, 1989; Ortiz, 1976; Morey, 1970; y Morey, 1974), en las décadas transcurridas del siglo XXI, figuran las investigaciones de Laura Calle, en especial su investigación doctoral (2015). Sobre los planes de vida hay un volumen de la revista Etnias & Política dedicado a los planes de vida con un artículo de Caviedes (2008) que discute la posibilidad de los planes de vida de erigirse como proyecto económico y político. Finalmente, el autor ha adelantado investigaciones sobre planes de vida, en especial para los pueblos Ticuna del Trapecio Amazónico Colombiano (Vieco 2010, 2011, 2013, 2014).

El objetivo general de la investigación es adelantar, por medio de la metodología de investigación-acción-participativa, la formulación participativa del plan de vida entre el equipo de investigación de la UN y las autoridades tradicionales y líderes del resguardo Wacoyo. Los objetivos específicos apuntan a consolidar el desarrollo propio como proyecto alternativo a los agronegocios y la explotación petrolera; formular los planes, programas y proyectos estratégicos para asegurar el desarrollo propio del resguardo Wacoyo; concebir el plan de vida del resguardo Wacoyo a partir de sus propias tradiciones cosmogónicas y cosmológicas, así

La investigación utiliza el método etnográfico y la Investigación- Acción-Participativa (IAP). Este proyecto cuenta con tres fases: Fase 1, diagnóstica; Fase 2, acción participativa, a través de la realización de talleres en las comunidades del resguardo; Fase III: Sistematización de la información y redacción del informe de investigación.

**Id:** 14791

**Title:** De la comunicación participativa en las comunas a la comunicación pública en lo gubernamental, caso Medellín.

**Session Type:** Individual submission

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**Abstract:** La Constitución Política de 1991, el vacío de gobierno y el recrudecimiento de la violencia vivida en Colombia en los noventa, condujeron a que entidades gubernamentales y del tercer sector generaran proyectos ciudadanos en los que la comunicación fue un componente transversal; la reflexión sistemática de las estrategias y metodologías utilizadas habilitaron un campo teórico y práctico en el que se definieron conceptos, fines y funciones de la hoy denominada comunicación pública.

El saber en comunicación para el desarrollo se instala en el Estado mediante acciones de ética pública, corresponsabilidad social, planes de gobiernos y procesos de calidad en la gestión de lo público, posibilitado por comunicadores sociales que trasladaron el saber de un escenario a otro. Dar cuenta de este proceso es el objeto de esta ponencia, al socializar los hallazgos de la investigación doctoral sobre los aportes que en materia de comunicación surgieron de prácticas de ciudadanía ejercidas en Medellín entre 1990-2010.

El marco conceptual es producido desde el campo comunicación/ cultura, enfocado en la relación ciudadanía- comunicación - lo público. Para lo metodológico, se opta por el método biográfico que se centra en las acciones de la Fundación Social y Corporación Región en la ciudad, y en el recorrido profesional de siete comunicadores que son en últimas, quienes mueven el saber.

Los hallazgos se explican a través de tres líneas de tiempo paralelas que inician a finales de los ochenta. La primera, se origina en la Fundación Social con el modelo Macro-intencional de la comunicación hasta llegar al Modelo de Comunicación Pública Organizacional e Informativo para las entidades del Estado, MCPOI, que es materializado e institucionalizado por el Estado en el Modelo Estándar de Control Interno, MECI. Nociones como movilización social y re-edición se convierte en elementos claves de congruencia.

La segunda, nace en Corporación Región con el programa de Arriba mi Barrio, el cual fue un espacio de concurrencia de comunicadores sociales, narrativas alternas de ciudad y gestación del diálogo Estado- tercer sector- comunidad; termina con las alcaldías alcanzadas por representantes del sector social. Los mapas sociales, el ciudadano asumido como co-gestor y la apuesta por la ética pública son hilos conductores entre ambos escenarios.

La tercera, parte en 1967 en la administración municipal, allí se inician actividades en relaciones públicas, pasan a prensa y en el 2004, punto de confluencia de las tres líneas, el saber del tercer sector cimienta las bases para concebir y direccionar la comunicación municipal, instituida como Secretaría de Comunicaciones en el 2013.

**Id:** 14793

**Title:** Participatory communication in Social Change and Empowerment: Exploring the role of non-linear, local, and multiperspectival structural frameworks in development communication

**Session Type:** Individual submission

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**Abstract:** Communication for Social Change scholarship, historically, has been pegged within frameworks of paradigms and models for development. The modernization, dependency and alternative paradigms, among other approaches, have mostly evolved on a chronological timeline that has in turn contributed to a mostly linear historical perspective of the field. Thereby, it has overlooked a number of structural limitations that continue to limit social development. As a development communication scholar, I continue to argue, against the inbuilt bias of such predominantly, 'western' development communication paradigms and models that are skewed and privilege the 'Us' as superior over the 'other' as inferior. Towards this end, I continue to advocate, (and build on my past research), a pluralistic, need-based, symbiotic and 'constructivist' definition of development, that is specifically conceived in a project's social and environmental context. This definition also ensures the equal and empowered participation of all stakeholders (beneficiaries and sponsors alike), leading to a better state of existence - social, economic, psychologically and in other forms . As such, this concept of participation as self-management, leading to empowerment is fostered by a strong faith in the capability and intelligence of the beneficiaries in any project and argues for the 'community' as the preferred level of operation for any development communication project to succeed.

In this paper, I build upon this past-published research, and explore communication for social change & empowerment through structural frameworks that are non-linear and multiperspectival. I categorize these into structural frames of oppression, liberation and resistance, among others, based on their levels of inclusion or exclusion. I argue that an understanding of these structures is vital to the success or failure of local participation efforts, which in turn help bring about self-reliant and self-sufficient development. Strategies to highlight the role of new media in fostering a participatory culture leading to communication for empowerment will also be explored. Selected case study examples from pluralistic societies around the world will be used to support these arguments.

**Id:** 14901

**Title:** Participatory challenges in Public Health Communication

**Session Type:** Individual submission

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**Abstract:** The communication of Public Health has been facing significant changes in recent years driven not only by the new media ecology — the way it changed social interaction, media relations management and access to qualified and/or alternative information (Eysenbach, 2008) —, but also by the influence of macro trends, so-called forces of change (Erwin & Brownson, 2017) that affect communities and their contexts, namely climate change, demographic transition, globalized travel and health policies as a whole. The communicational dimension of public health has been consistently valued by international public health policies, namely in World Health Organisation (WHO) directives, and by the academic sphere as well, with the emergence of a field of knowledge mostly grounded in field and community studies providing scientific evidence in the area. Furthermore, as the concept of public health shifts towards a broader notion of its social action and impact, communication is becoming an essential part of PH programs, namely referring to information collecting and dissemination and social mobilisation for health and wellbeing. Public Health best practices widely point out the relevance of the citizens participation in health communication processes (Maiback et al, 2004; Kreps & Maiback, 2008) assuming that all citizens are public health agents. This perspective summons multiple areas of communication (strategic, organisational, community, social change, development and behavioural) and reinforces the need to establish public health communication strategies that promote citizen's participation both at the political level, by facilitating community reflection and involvement on PH issues and negotiating stakeholders interests, and at the pragmatic level as well, by enhancing effectiveness of PH communication campaigns in achieving targeted behaviour change or promoting health literacy. Given this context we will focus on the participatory challenges posed to Public Health professionals (medical practitioners, nurses and environmental technicians), based on their own perceptions and inputs, collected between 2012 and 2017 under a research-action project in communication skills, resulting from a co-operation between the Public Health Department of

ARSN – North Regional Health Administration, Portuguese Ministry of Health, the Communication Sciences Department of the ICS – Social Sciences Institute and CECS – Communication and Society Research Centre of University of Minho, in Portugal. A specific questionnaire to assess their perspective on expected communication problems and opportunities in the implementation of a Local Health Plan (LHP) resulted in the identification of several concerns and limitations as well as suggested outputs and best practices that convey participatory communication potential. Results indicate specific organizational barriers to overcome as well as a need to establish and nurture mutual trust relation between the various stakeholders, including the media and institutional partners.

With this research we aim to contribute to produce supporting data for better public policies and to provide inspiration to stimulate further academic studies on participation for better public health and social change.

**Id:** 14995

**Title:** PANEL: Voices of resistance on Twitter: confronting dominant political and social discourses through personal expressions of grievances, hashtag coordination, and sharing practices

**Session Type:** Panel Submission

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**Abstract:** Panel description

This panel explores how marginalised voices come together, connect, and communicate on Twitter for political discussions and to debate social issues. Looking at expressions of collective and individual identities in social movements such as #BlackLivesMatter in the US, to the less unified mobilisations of resistance in Russia and the UK, we look into the dynamics of self representation that govern contemporary notions of social activism. We focus on the ways personal stories on social media encapsulate, oppose, or alter public discourses. More specifically, we firstly look into the ways the #BlackLivesMatter movement has used social media since its inception and has credited social media platforms including Twitter as being integral to getting coverage in traditional news media as well as getting their voices heard by not only Americans, but people worldwide. Secondly, we turn to the ways Russian liberal publics have been utilising social networks to express their discontent with the elites since 2011-12, when mass antigovernment protests took place. Although failing to form a unified movement, Russians have nonetheless managed to trigger many alternative discussions on politics and social issues. The Crimean crisis in 2014 is used as an illustrative case on how individuals contributed personal opinions and interpretations to the events which developed into bigger public discourses. Thirdly, we explore the role of Twitter in mobilising affective publics during the union flag protests in Northern Ireland in December 2012. Hashtags such as #flegs and #belfastcityhall are analysed in order to examine how critics and supporters used the microblogging site to connect and express shared grievances in relation to the flag protest movement. And finally, in the case of marginalised black voices in the UK, we explore how social media are used as tools to promote and increase visibility to issues of racism and inequality raising before and after the Brexit vote. Through looking into the purported divisions of shared grievances and demands of these publics, we explore both the links and the ambiguities that construct the architectures of contemporary expressions of social and political resistance. Through looking into the purported divisions of shared grievances and demands of these publics, we explore both the links and the ambiguities that construct the architectures of contemporary expressions of social and political resistance.

Panel Chair: Dr Anastasia Denisova

Panellists and abstracts:

Dr Anastasia Denisova, University of Westminster. Viral cultures for resistance: the role of memes in the social media communication of alternative discourses and dissent in Russia.

Dr Dhiraj Murthy, The University of Texas at Austin. From the Grim Sleeper to #blacklivesmatter: are urban black people turning to Twitter to mobilise?

Dr Paul Reilly, University of Sheffield. Loyalists against Democracy? Twitter, affective publics and the union flag protests in Northern Ireland.



Dr Photini Vrikki, Brunel University London. Towards stories that matter: Narratives of (dis)connection on Twitter following the Brexit referendum.

**Id:** 14998

**Title:** Panel: Resistance Repertoires in Communication. Social movements, alternatives to modernity and communication practices in a time of crisis.

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** This panel presents case studies from around the world that illustrate how social movements, and both urban and rural collectives communicate to foster their goals, to confront systems of oppression and defy neoliberal regimes both overtly and through infrapolitical tactics, contributing to create or defend existing alternatives to the status quo.

The panel will describe and analyze communicative practices of an array of social actors in China, Australia, Colombia and Chile that show how communication becomes a means for them to survive in a time of crisis, to connect with like-minded people and groups and to offer concrete alternatives to a failed modernity. The panel will foster transcontinental dialogues about participation and the construction of new worlds. Sometimes academia seems to have turned into another node of what David Graeber describes as an apparatus of hopelessness, one that also includes scandal-ridden tabloids and television, post-factual news sources, corrupt political parties and governments, and multinational corporations defending or expanding their turf through information manipulation. Academics have become so obsessed with describing the operation of power and systems of oppression that resistance efforts and ongoing actions to create alternatives become invisible or are discredited. Participatory communication and other practices by social movements are either banalized or considered as folkloric expressions of human groups in trance of 'unavoidable' modernization. Difference is considered a new frontier for market forces or worse, an ally in the establishment of what Nancy Fraser has called Progressive Neoliberalism. But the communication practices of some social movements open windows to forms of knowledge produced in wider society, and in many cases, to other ways of living, dreaming and being together, that have continued to evolve, hybridize and thrive since the beginning of the world-system. Boaventura De Sousa argues that it has been precisely women, indigenous peoples, peasants, gays and lesbians, and the unemployed, groups that have been mostly objectified and considered as passive by the Social Sciences, who have invented and materialized the most significant changes of our time. Arturo Escobar considers that their actions on issues related to the environment are at the forefront of contemporary thinking on this topic and on others such as food autonomy and alternatives to development. The panel will then focus on case studies that illustrate how participatory communication allows for new discourses and new territorialities to be opened up in the middle of what seems like a dark age.

Panel Chair: Juan-Carlos Valencia, PhD. Assistant Professor. Universidad Javeriana. Colombia

**Id:** 15001

**Title:** Panel: Resistance Repertoires in Communication. Social movements, alternatives to modernity and communication practices in a time of crisis.

**Session Type:** Panel Submission

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**Abstract:** Paper title: Truly Smart Cities. Buen Conocer, digital activism and urban agroecology in Colombia.

The expansion of information and communication technologies is enabling the transformation of the logics of government and biopolitical control of the population worldwide. These new logics are based on the massive accumulation of citizens' data and on the generation of metadata. They would enable decision-making and execution of commercial and public policies based on a veritable avalanche of information, never before available to the authorities, corporations and the population itself.

In many cities around the world, "Smart City" projects have been implemented, which, from the illusion of technocratic efficiency and with a discourse of digital democratization, promise to improve the quality of life of urban populations and, at the same time, to make better use of resources and public infrastructures. The implementation of these projects differs greatly from place to place. In the case of Latin American cities, which are so diverse and culturally rich, but so uneven, chaotic and attacked by corruption, Smart City proposals are being developed in a vertical and fragmented way. They are full of contradictions, lack transparency and in some cases become pockets of corruption that benefit corporations and international advisers, not citizens.

But at the same time, interest in information and its uses has inspired the work of Latin American urban collective actors beyond institutions. They create communities of resistance and action that demand open data and transparency of public administration, but also, strive to achieve different forms of technological appropriation, the creation of citizen technologies and the constitution of networks that materialize new forms of communality and become spaces of collective intellect. This paper comes out from a research project carried out in Colombia and called "City of data", an exploration of Smart City projects in Bogotá and Medellín. And also of the ways in which collective actors have reacted to them and are organizing to develop forms of what some theorists in the region have been describing as Buen Conocer. We will focus on these forms of citizen digital activism, analyzing in particular the way in which the members of an independent network of urban agriculture, the Red de Huerteros de Medellín (RHM), has been organizing, communicating, expanding and using open source information technologies for their purposes. The RHM was born of the concerns of a group of friends from a sector in Medellín. They noticed the emergence of urban gardens owned by neighbors of the sector. This Network has been growing gradually, adding various parts of the city and the world and have turned their planting and gardening activities into multifunctional spaces of social articulation.

**Id:** 15005

**Title:** Panel: Resistance Repertoires in Communication. Social movements, alternatives to modernity and communication practices in a time of crisis.

**Session Type:** Panel Submission

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**Abstract:** Paper title: Social media and Legitimization Tactics of grassroots NGOs in China: A case study of Love save pneumoconiosis (LSP)

Non-Governmental Organizations, or NGOs, due to their non-state nature, always have to face the question of the legitimacy of their existence in the Chinese society under an authoritarian state. NGOs are constrained to carefully maintain their actions within the boundary of political bottom line and tactically use all accessible resources, including media, to legitimize their existence and construct a relatively friendly political environment for their work. Whereas traditional party-state media have adopted a vigilant approach to NGOs, especially those with foreign or political dissident background, the booming Chinese social media, represented by Sina Weibo (micro-blogging) and Tencent's WeChat (mobile messaging app), have provided alternative communication platforms for NGOs in China. As a domestic originated Chinese charity NGO founded by Wang Keqin, an influential muckraking reporter who has a strained relationship with the government, Love Save Pneumoconiosis (LSP) is dedicated to help rural migrant workers suffering from pneumoconiosis due to poor labor rights conditions. Based on a case study of LSP, this research aims to illustrate how Chinese grassroots NGOs have carefully avoided being labeled as politically subversive or agents of foreign forces, and deployed social media resources to construct a positive self-image of contributor to social harmony, create discursive opportunities, mobilize public support, reset the party-state media agenda, and promote policy change. By analyzing data drawn from in-depth interviews with LSP staff and all available online and printed documents, various forms of media campaigns launched by LSP and interactions between online and offline actions are examined while their effectiveness and limitations evaluated. The research concludes with evaluative remarks on potentials and limitations of social media in discursive contention of activism by Chinese grassroots NGOs.

**Id:** 15011

**Title:** Panel: Resistance Repertoires in Communication. Social movements, alternatives to modernity and communication practices in a time of crisis.

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** Paper title: Cosmopolitan or de-colonising? Two modes of listening as participation

Media participation is often understood in terms of ‘voice’, representation and storytelling – yet emerging scholarship and practice highlights ‘listening’ as an equally significant yet under-researched form of participation (Crawford 2009, Dreher 2017). In this paper I analyse two contrasting modes of listening as participation. First, the cosmopolitan politics of listening proposed for the bridge-blogging project ‘Global Voices’ by one of its founders, Ethan Zuckerman (2013). Secondly, Indigenous Health May Day (IHMAYDAY), a twitter festival which privileges Indigenous voices and invites non-Indigenous people to participate by listening and retweeting (Geia and Sweet 2014). IHMAYDAY is deeply embedded in decolonizing methodologies and foregrounds Indigenous epistemologies and ontologies – including the listening practice of Dadirri. Non-Indigenous listeners are asked to pledge, commit and to amplify Indigenous voices. In contrast, a cosmopolitan politics of listening suggests that global challenges require cosmopolitans who will actively seek out voices unheard and stories untold via western news values. Cosmopolitan listening centres on openness, serendipity and translation. The paper will draw out the key commonalities for understanding listening as a form of participation and identify the contributions of both cosmopolitan and decolonising politics of listening.

**Id:** 15013

**Title:** Panel: Resistance Repertoires in Communication. Social movements, alternatives to modernity and communication practices in a time of crisis.

**Session Type:** Panel Submission

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**Abstract:** Paper title: Contested Visual Activism: Cyber Nationalism in China from a visual communications perspective

There has always been intimate interaction among visual text, national identity and nationalism. Traditional academic approaches focus on the role of country, government and elites, reflecting the control of official nationalism. Internet leaves more space for public expression, stimulating the emerging of popular nationalism. In China, cyber nationalism discourse is constructed upon the online visual discourse resource from the grassroots rather than the traditional national mythologies narrative. As there are pluralistic nature of subjects in the discourse, including authorities, grassroots expression as well as different regional and interest groups, this dynamic process is combined with several new communication characteristics like visual remix, online subculture and Internet meme. This paper tries to figure out the mechanism and characteristics that these multiple subjects use visual resources for contesting narrative in China from the perspective of visual communication. Inspired by Jack Qiu's concept of image-driven nationalism, this research considers the visual text not just functions as the arouse mechanism for cyber nationalism, but also formulates the new mode of image-contesting nationalism through the dynamic production process.

**Id:** 15022

**Title:** Contextualized Affordances: the use of communication for participation and social change

**Session Type:** Individual submission

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**Abstract:** This paper compares research findings in Romania and India to explore the use of communication for social change. In Romania the communicative ecologies of young Roma are investigated in relation to adult education initiatives that aim to improve their engagement as active citizens. In India a sanitation campaign is investigated to understand how and why marginalized communities engaged with the campaign, and the ongoing sustainability issues that arise. In both cases communicative ecologies are explored in order to understand the contextual factors that support or militate against participation. Both studies take an ethnographic approach, to consider how the initiatives take account of the communicative assemblages and voices of those they are trying to reach. In what ways do the initiatives put the emphasis to listen and to act on the people whom they want to change, and in what ways do the initiatives themselves listen, respond to, and take into account the aspirations of and the capabilities to act of these local people?

The paper considers the level of attention paid to the communicative ecologies of local people by the two initiatives, especially those who are amongst the most marginalized, and whom the initiatives are particularly trying to reach. Underlying ideas of social engagement, participation and mobilization are problematized. So is the use of communication, which in such initiatives is often conceived in a top down message delivery fashion, designed to lead to changes in the behaviours of people, even while often acknowledging that it is more horizontal ideas of engagement that are key.

The paper draws upon the idea of affordances, particularly as conceived by Donald Norman, and taken up in the Human Computer Interaction field. Norman understands affordances as the combination of perceived and actual properties of an object, whereby an affordance only emerges when an individual acts upon an object. While affordances are often used to talk about the properties of new media, here we can consider the affordances of social change initiatives, and the need to consider the ability to act of particular groups of people. Comparing the two studies, the paper considers whether the concept of contextualized affordances is useful in studies of communication for social change, when thinking through the ways in which social change or development initiatives seek to engage with local people through communication activities. Context is widely understood and acknowledged as something that is important for development and social change initiatives to take into account. It is generally perceived as fairly static, with development initiatives attempting to make adjustments in directed ways. Here, by considering the relationship between affordances and context, we can explore whether communication might play a role in building upon perceived and actual properties of social change initiatives, and through actions shape both its affordances and contextualisation.

**Id:** 15090

**Title:** PANEL: Communication and Development: Rethinking theory and practice in the age of digital and social media

**Session Type:** Panel Submission

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**Abstract:** Paper Title: From POD to Podcasting: Pushing the Envelope on Communication for Empowerment in the Digital Age Empowerment of, and social justice for dispossessed communities, especially in the context of globalization, is increasingly becoming a central advocacy platform for most development communication scholars and practitioners. From modernization to empowerment, many paradigms and models have been advocated, debated, implemented and integrated into our discourses. However, inequality in the world is growing, even after the tremendous efforts of a coalition of global forces.

“The shadow of crisis has passed and the State of the Union is strong”, said President Obama in his 2015 State of the Union address. However, on the contrary, the shadow of crisis, despite President Obama’s optimism, has only darkened. “In America, the nation’s highest 0.1 percent of income-earners have, over recent decades, seen their incomes rise much faster than the rest of the top 1 percent. 0.1% of Americans take in over 184 times the income of the bottom 90 percent” (Inequality.org). Nothing puts the focus on the issue of social inequality more than this statistic. Globally, 80 individuals are going to own 50% of the global wealth. This despite the tremendous work that is being done by development communication scholars, practitioners, NGO’s and multilateral organizations, with or without state support.

What then does it say about the relevance, role and adequacy of development communication efforts to ensure social justice and empowerment? Are we losing the forest for the trees? Is our perception of the concept of development even relevant anymore in the digital world? Using examples from around the world, this paper will explore these issues through a systems theory perspective of the elements of exclusion and inclusion that sustain structures of inequality (if not oppression) and ‘dis’ empowerment in civil society, and specifically look at pushing the envelope in new directions. The role of public media and digital social media will be discussed specifically, while re-envisioning the role & relevance for communication for empowerment in social justice, social activism and social development.



**Id:** 15093

**Title:** PANEL: Communication and Development: Rethinking theory and practice in the age of digital and social media

**Session Type:** Panel Submission

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**Abstract:** PANEL Description

In the last two decades, digital and social media have been transforming the way we communicate. Issues such as access, digital divide, empowerment and participatory communication have all been continually discussed and debated in this era of technological evolution. Mobile devices are now accessible to a large percentage of the world's population and social media continue to explode enabling users to generate information that includes text, pictures and sound.

This panel examines how theoretical approaches to development communication have evolved over the decades starting with a top-down Western approach to grassroots, participatory approach. The panel will also explore how the theory continues to adapt to rapid changes in information and communication technologies within social, political, cultural and economic contexts. The panel will discuss such issues addressing and countering inequality and injustice in development and social change; communication and empowerment in the digital age; social media and participatory communication and explores anti-poverty in the context of left internationalism. The panel provides deeper insights on recent theoretical and methodological developments in the area of participatory development communication.

Panelists:

- Could development communication play a useful role to address and counter inequality and injustice in development and social change? A critical and conceptual Analysis

Panelists:

- Dr. Srinivas Melkote, Professor, School of Media and Communication, Bowling Green State University, Ohio, USA

- Social Media and Participatory Communication: Theory and Practice  
Dr. Sandhya Rao, Professor, Texas State University, San Marcos, Texas, USA

- From POD to Podcasting: Pushing the Envelope on Communication for Empowerment in the Digital Age  
Dr. Sundeep Muppidi, Professor, University of Hartford, West Hartford, CT, USA

- The Theory and Practice of Anti-Poverty in the Digital Age: A Future of Left Internationalism.  
Dr. Clayton Rosatti, Associate Professor, Bowling Green State University, Ohio, USA

- Digital communication and platforms in humanitarian response: Opportunities and challenges.

Moderator/Discussant: Dr. Rafael Obregon, is Chief of the Communication for Development Section, United Nations Children's Fund (UNICEF), New York, USA

**Id:** 15094

**Title:** PANEL: Communication and Development: Rethinking theory and practice in the age of digital and social media

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Could development communication play a useful role to address and counter inequality and injustice in development and social change? A critical and conceptual Analysis

Could development communication play a useful role to address and counter inequality and injustice in development and social change? This paper will briefly discuss critical development literature and concerns, especially the damaging effects of neoliberal economic and social policies on progressive social change. The paper will then attempt to search for alternatives by examining movements encompassing activist and radical social and political action for progressive change and attempt to distill communicative actions they have employed to achieve social justice outcomes. In addition, this paper will present a conceptual/operational framework for directed change anchored in communicative actions that address and counter inequality and injustice in directed change. A new avatar for devcom will be described within this new framework.

**Id:** 15095

**Title:** PANEL: Communication and Development: Rethinking theory and practice in the age of digital and social media

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Social Media and Participatory Communication: Theory and Practice

The increased diffusion of social media worldwide has provided opportunities and challenges to communication development theorists and practitioners. Social media such as Facebook and Twitter that enable active audience or receiver participation potentially empower everyone involved to participate at the same level. This paper examines the various theoretical approaches to development communication such as diffusion theory, uses and gratifications, two-step flow, communication infrastructure theory, and persuasion theory. The paper also provides examples of how social media are being used internationally to involve the community in development communication projects including during crisis communication.

While researches continue to identify both advantages and drawbacks of using social media in communication campaigns, technologists are developing numerous technology-driven solutions such as various types of software and algorithms to manage the large amounts of data generated by microblogging and other social media that can be effectively harnessed. The World Summit on Information Society held in 2003 and 2005 committed to an inclusive technology society. The Commission on Science and Technology for Development of the United Nations (E/CN.16/2014/3) identified five trends in using communication technologies for social and economic development: datafication, big-data analysis, cloud computing, the Internet of things, and smart systems and how these could be used among other things to better understand issues pertaining to development and to help develop appropriate policies. While digital divide continues to exist and the diffusion of digital and social media are unequal around the world, the exponential increase in the adoption of mobile devices and social media are paving the way for innovative and more inclusive communication.

**Id:** 15096

**Title:** PANEL: Communication and Development: Rethinking theory and practice in the age of digital and social media

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** Title: The Theory and Practice of Anti-Poverty in the Digital Age: A Future of Left Internationalism.

This paper explores the politics of left internationalism in an era of both growing nationalist populism and growing right-wing religious and white supremacist internationalism. It explores how Cold War geopolitics and neoliberalism's international consensus contributed to the rise of these two factions to political prominence and how we can explore their ascendance in the context of development communication. Particularly, the paper begins with an exploration of the politics of Chicago's Fred Hampton, head of the Illinois Black Panther Party in the late 60s, his articulation of a left internationalist understanding of what Sen would call "development as freedom," and how this adheres to an expanded theory of anti-poverty, beyond simply wealth or income. Since Hampton's assassination in 1969 by a FBI and local police conspiracy, and the tremendous forces of state repression leveraged against left internationalist movements and thought in the US and elsewhere over the 20th century, there has been an increasingly limited vocabulary for left-oriented development communication. This erosion of left-oriented communication strategies for development has paralleled the expansion of right-wing communication strategies, which found safe haven in neoliberal sensibilities and pushed them towards their right-wing extremes. More importantly, social discontent with economic and political conditions have subsequently found only two choices for their discontent: the neoliberal status quo or nationalist populism. There is little to no cohesive or coherent left alternative to these—and, in the context of "Brexit," the status quo is misconstrued as the left choice. Further, neither choice adequately deals with the conditions to which they are reacting. Now, nearly 30 years after the end of the Cold War, development communication must explore the limits to its vocabulary and how it may consider the benefits, legitimacy, and logistics of a renewed left internationalism for our times.

**Id:** 15110

**Title:** Social change in Vietnam: contextualising a catalyst model through a case study of the LIN Center for Community Development in Ho Chi Minh City, Vietnam

**Session Type:** Individual submission

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**Abstract:** In communication for social change, a catalyst (individual/organisation) plays an important role in creating dialogue within the community, leading to collective actions and providing solutions for common problems. In urban communities of developing countries, this role is crucial because of the complexities in population and social issues. This research aimed to evaluate the impact of such a catalyst on urban community development in Ho Chi Minh city, one of the largest cities in East Asia (World Bank, 2015) through the case study of LIN Center for Community Development (LIN). LIN's activities are focused on enabling local non-profit organisations (NPOs) through a number of different participatory programmes. The research project employed the Integrated model for measuring social change processes and their outcomes by Figueroa, Kincaid, Rani, & Lewis (2002). Data was collected through ethnographic non-participant observation, in-depth semi-structured interviews and the secondary data.

The research demonstrates the LIN catalyst role played by LIN. Due to LIN's work, NPOs change the ways they see themselves as charity organisations to be a part of the community development process in HCMC. NPOs are more confident on their own capacities and have more stable financial support. NPOs also started collaborating with the corporate sector and the public. In the meantime, the corporate sector (skilled volunteers and donors) has developed a better understanding about non-profit sector and can make a stronger contribution for the development of NPOs in HCMC. In the whole process, LIN applies the participatory communication approach through interpersonal communication, encouraging the dialogue among LIN's stakeholders. LIN also provides robust information to community through social media, mass media and public events.

**Id:** 15189

**Title:** The Unshakable Authoritarian Narratives: Impact of Social Media Participation on Construction of Collective Memory

**Session Type:** Individual submission

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**Abstract:** The booming of social media in China opens up spaces for both professional journalists and ordinary public to document moments in their lives. Supported by mobile technology Chinese public are increasingly seen in contributing to a more immediate, detailed and diversified narration of social events. A widely accepted understanding of Chinese public opinion includes two contrasting yet cooperating domains, one of which is established by traditional media, another by social media. Active participation of public on social media platforms results in a rising tide of discussion of democracy and civil society. Many hailed this as an empowerment of general public to compete against authoritarian narration of social events, believing that the public will eventually be able to participate the construction of social memory. This begs the questions “How does public participation in social media influence the construction of collective memory?” and “What is the political implication of ever growing participatory actions of the public?” The inquiries are implemented through analyzing how users of two largest social media platforms in China, namely Sina Weibo and Wechat, memorize significant social events in digital context. The researcher employs qualitative methods by conducting in-depth interviews with dozens of social media users as well as operating team of both platforms in order to find out how digital technology empowers or limits public in terms of forming social memories. The method of digital ethnography is also employed in the study to present a first-hand observatory experience.

Preliminary finding shows the assumption of unified public is under challenge. Social media users are increasingly grouped and the term “collective” should be redefined. With the dissolving of “collectivity” in its traditional meaning, collective memory in social media era demonstrates different meanings. Groups take the place in terms of understanding the agent of action of remembering. It is increasingly difficult to have a more unified and centralized collective memory in this interaction-oriented communication system. This study also believes that the communicative power of social media is often being exaggerated and the authoritarian narrative is still in dominant position. There is no doubt social media play an important role in the transformation of civil society participation in current China. However, social media discourse is still not strong enough to compete against authoritarian narratives. The superstition towards authoritarian elites may have been diluted by rising tide of public participation, but unconsciously the public all long for authoritarian acknowledgement. When it comes to construction of collective memory, selectivity and hegemony still stay at the center. It’s never an easy task to shake the established memory narratives even if they are under challenge.

**Id:** 15242

**Title:** Medios de comunicación y participación ciudadana: la necesidad del control ciudadano democrático a través de nuevas alternativas mediáticas digitales en Colombia

**Session Type:** Individual submission

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**Abstract:** La democracia es una forma de organización social en la que un gobernante debe tomar decisiones que promuevan el beneficio de la sociedad e implica una ciudadanía comprometida con la gestión pública, que entienda la necesidad de participar activamente de las decisiones de sus gobernantes. Posibilitar dicha participación ciudadana es una de las cualidades que se atribuye a una gestión pública transparente (Grabe y Mirick, 2016) y sólo es posible en la medida en que los gobernantes informen de sus actuaciones a los ciudadanos para que ejerzan control a su gestión (Barassi, 2016). Por esto, surge la implementación en Colombia, por ejemplo, de una ley de transparencia y derecho de acceso a la información pública que busca formalizar el carácter abierto de la información generada a partir de cualquier acción política.

En este escenario contemporáneo, que ha sido objeto de transformaciones por la misma celeridad con que mutan las actuaciones y fenómenos sociales que se presentan diariamente, convergen la gestión pública y los medios de comunicación; pues, en la medida en que los ciudadanos son más activos y la sociedad se convierte en productora de mensajes en la esfera pública, los medios emergen como escenarios que recogen multiplicidad de voces en el marco de la participación ciudadana respecto a la gestión política.

La ponencia surge de una investigación mixta que permitió obtener información para comprender qué se puede aportar desde el ejercicio periodístico a las dinámicas de la democracia participativa y el control ciudadano en Colombia. La investigación arrojó, como uno de sus resultados, la necesidad de mejorar la participación ciudadana en el país fortaleciendo la utilización de los escenarios digitales en aras de contar con una ciudadanía más informada y más participativa de la gestión pública.

Por lo anterior, se reconoce que la participación ciudadana también es posible mediante estos ambientes digitales (Cabezuelo-Lorenzo; Rey-García; Tapia-Frade, 2016). Así, la cuestión acerca de cómo promover la participación ciudadana desde la virtualidad es un asunto vigente, porque supone un enfrentamiento entre el supuesto de que los usuarios tienen la libertad de elegir contenidos ofrecidos y ser políticamente activos y la realidad del país respecto a la poca información que reciben los ciudadanos sobre la gestión pública, complicando su participación en la misma.

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**Id:** 15263

**Title:** Towards An Integrative East-West Paradigm for Modernization

**Session Type:** Individual submission

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**Abstract:** This paper will assess the possibility of an integrative East-West communications research paradigm. It will do this by examining Tong's Shijun's use of Jurgen Habermas's theory of communicative action. Tong Shijun is a professor of philosophy the Eastern Chinese Normal University in Shanghai, and a recognized leader on Habermas' scholarship in China. In *The Dialectic of Modernization: Habermas and the Chinese Discourse of Modernization* (2000) Tong uses Habermas's theory to analyze the meaning of modernization for China. The book concludes that there is a compelling argument for the general applicability of Habermas's theory to the Chinese context. The essay's value will lie in its discussion of two important communication questions. One of these questions concerns the applicability of the idea of the public sphere to the Chinese context. The other concerns the applicability of discourse ethics, to Chinese society. Tong approves of the applicability of the public sphere idea to China, but we believe the applicability question requires additional consideration. And discourse ethics are not directly addressed in his book.

The paper will begin by reviewing the major outlines of Habermas's work as a theory of modernization. Then the body of the paper is devoted to discussing four elements of Tong's analysis. These include: 1) Tong's views on the general relevance of Habermas's theory to Chinese modernization. 2) The similarity between two concepts from Chinese philosophy, *ti* and *yong*, and two fundamental categories of Habermas's theory, *system* and *lifeworld*. 3) The relevance of Habermas's critique of instrumental rationality to debate in China over "Mr. Science and Mr. Democracy," and 4) the relevance of these analyses to Chinese options for social and political modernization moving forward. This section of the paper is completed by asking whether Tong's analysis suggests that the theory of communicative action is useful for analyzing social change in the East and West in a way that recognizes and values cultural difference.

A following section of the paper takes up the question of culture in a different way, separate from Tong's analysis. Three arguments are reviewed that examine the ways Habermas's theory is, and is not, culturally neutral. These are arguments based in practical questions globally, in Habermas's discourse ethics, and in the nature of socialization processes. The final and concluding section of the paper reviews the paper overall and reexamines the argument that the theory of communicative action can productively serve as an integrative East-West communications paradigm.

The paper will address the Cartagena conference theme of new discourses, specifically the Chinese discourse of modernization. It will address the priorities of the Participatory Communication Research Section in at least two ways. One results from the paper's focus on participation in political and cultural change through communication. The other is that it will address the PCR's

conference theme of transcontinental dialog. The Chinese discourse on modernity is an analysis of East-West dialog.

**Id:** 15331

**Title:** La participación política de los jóvenes estudiantes universitarios en la esfera pública política frente al gobierno de Enrique Peña Nieto

**Session Type:** Individual submission

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**Abstract:** El trabajo que se propone presentar es resultado de una investigación cualitativa realizada entre los años 2016 y 2017, la cual tuvo por objetivo principal analizar cómo participan los jóvenes estudiantes universitarios en la esfera pública política frente al gobierno de Enrique Peña Nieto (presidente mexicano electo para el periodo 2012-2018), así como los objetivos secundarios de identificar qué significa para dichos jóvenes participar en la esfera pública política y diferencia qué constituye para ellos lo público y lo privado.

Los sujetos de estudio fueron los jóvenes estudiantes de nivel licenciatura de la Universidad Iberoamericana, Benemérita Escuela Nacional de Maestros y la Escuela Superior de Economía del Instituto Politécnico Nacional; todas ellas con sede en la Ciudad de México, México.

Para lograr los objetivos planteados se recurrió a las categorías centrales de esfera pública política (redes de interacción y comunicación, injerencia y horizonte de entendimiento), participación política (institucionalizada, semi institucionalizada y no institucionalizada) e individualismo red (asociación, jerarquía, lazos y extensión), a partir de las cuales se diseñó un cuestionario autoaplicable y no representativo, como una primera aproximación al campo y para la selección de los informantes, y entrevistas semi estructuradas para tener una mayor profundidad. En total se implementaron 325 cuestionarios y 13 entrevistas.

Como principal hallazgo se encuentra que los jóvenes estudiantes universitarios participan en la esfera pública política, en su mayoría, a partir de las prácticas del monitoreo y de denuncia, con el propósito de hacer evidente su descontento, así como de buscar generar un tipo de conciencia social que permita modificar la situación política actual, particularmente en aquello que clasifican como “injusticias sociales”. Sin embargo, la mayoría de estas prácticas no se traduce en acciones políticas concretas, ya sea porque existe una desconfianza hacia el sistema político o porque sus objetivos son cambiar el estado de las cosas en general, sin que ello los lleve a presentar propuestas específicas.

Por otra parte, los jóvenes mostraron y reconocieron dificultad en hacer la distinción entre lo que pertenece al ámbito público y privado, realizando la diferenciación a partir de quiénes son o puede ser afectados por la misma o si devela un problema político y, o social de mayor magnitud, como la delincuencia, corrupción, abuso de poder, entre otras.

Adicional a los hallazgos mencionados, en la investigación se sometió a prueba una reconceptualización de la esfera pública política, vista como un espacio abstracto en permanente construcción a partir de la acción política, forjando un horizonte de entendimiento, y una conceptualización amplia de participación política que permite aprehender y clasificar desde las formas tradicionales hasta las prácticas novedosas, principalmente relacionadas con el uso de recursos digitales. Lo anterior bajo el contexto del individualismo red y concibiendo a los jóvenes como categoría social, en lugar de la perspectiva etaria. Marco teórico que resultó efectivo para los objetivos propuestos y que se propone pueda ser empleado en posterior investigaciones.

**Id:** 15362

**Title:** Digital role-playing games, capabilities, and the redistribution of power: Integrating Boal, Freire and Sen

**Session Type:** Individual submission

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**Abstract:** Digital games have been known to increase capabilities for civic engagement and outreach (Stokes et al., 2010). This is in particular true when dealing with Digital role playing games (DRPG). The richness of the digital medium and the somewhat detached surroundings of games allow players to develop and give life to a character they play. This potential is especially significant with regards to members of marginalized communities, as digital games -- due to the anonymity they may promise -- can also provide an innovative platform for dialogue on issues that often remain silenced. DRPGs thus may at times offer a voice to those who lack it.

Unleashing the potential of contemporary information and communication technologies (ICTs) as tools enabling voice and critical participation in society for members of marginalized communities, requires overcoming two barriers: First, creating the possibility for those who currently do not use ICTs to use them; and second, to turn ICTs into tools promoting critical thinking and dialogue. If we wish to have those truly oppressed utilize contemporary media for social change, policies for the provision of access to ICTs need to be rethought, as do the ways they are put to use as emancipatory tools.

In this paper we propose using Amartya Sen's capabilities approach as the underlying theoretical tool for promoting physical access to ICTs and the acquisition of voice; Paulo Freire's pedagogy of hope as the theoretical driver for assuming voice and the will to acquire informed action to change and to face one's oppressor; and Augusto Boal's forum theatre as the tool for implementation of such change, once it is translated into DRPGs. Role playing games allow one to bring his or her own life experience to the stage and simulate certain situations and their possible outcomes, without real life consequences. In their digital form they also allow anonymity.

The combination of realizing capabilities, and educating with the goals of reaching what Freire describes as conscientization and praxis, on digital role playing platforms, has the potential to promote social change and provide a voice for change to those so far deprived of one. It is the combination of realizing capabilities, with acquiring voice, that bridges between the implementation of Sen's capabilities approach and Freire and Boal's concept of providing voice to the oppressed. Contemporary media differ from traditional media in that they provide an opportunity to engage in personalized communications in more immediate and intimate means (Schejter & Tirosh, 2016), while at the same time maintaining anonymity, which has been identified as an important tool for the realization of free speech. DRPGs combine all the affordances of contemporary media as they are mobile, interactive, offer abundance of information and multimodality of form (Ibid). In this paper we present the theory as well as the principles for the design of such a game and demonstrate

its utilization working with members of a marginalized community on a digital platform we have been utilizing in order to test the theory.

**Id:** 15381

**Title:** Indigenous research - 'cultivation and nurturing of Wisdom and Knowledge'

**Session Type:** Individual submission

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**Abstract:** Methodological challenges in participatory communication research. Indigenous research - “cultivation and nurturing of Wisdom and Knowledge”

This paper proposal builds on experience from participating in running a joint master, PhD and research program with three communitarian and indigenous universities in Nicaragua, Colombia and Ecuador. As part of the program “RUIICAY-HIOA Intercultural Communication Linkage Programme”, app 50 master students and 5 PhD students have submitted or are working on research from indigenous or intercultural perspectives. In addition, senior researchers from the participating universities met at six workshops to work on a “Base Document” that describe indigenous and communitarian research paradigms.

Understanding indigenous research methodologies is a challenge to researchers trained at universities in the Global North aspiring to work with indigenous universities. Researchers from the Global North will have to ask some serious questions about the nature of “this thing called science”. From indigenous and communitarian perspectives, conventional research methodologies are seen as reductionist at various levels.

In its place, the so-called “Base Document for cultivation and nurturing of Wisdom and Knowledge” proposes eight principles for indigenous and communitarian research to avoid reductionism: The principle of relationalism holds that all the elements that make up Mother Earth are intimately related. The principle of communality promotes participatory processes where collective construction take priority over individual. The principle of reciprocity means that mutual sharing motivates construction and evaluation of knowledge and wisdom. The principle of complementarity implies the necessary presence and participation of the other. Spirituality is considered as the forms of relationships between persons and communities including all that make up Mother Earth that help achieve physical, mental, emotional and spiritual balance and harmony. Intraculturality and interculturality is appreciated as the process of strengthening internal manifestations of cultures and identities of the peoples. The principle of bioethics involves exteriorizing love of life in order to live in harmony with Mother Earth. The principle of flexibility means embracing the permanent possibility of making use of all the “different ways” and the “different ways of walking” as part of the cultivation and nurturing of knowledge and wisdom. The paper seeks to explore encounters and the sometimes (the mostly fruitful) conflicts between “Northern” visions of research and emerging indigenous research practices. It is primarily experience based, but will draw on Peter Wade, Arturo Escobar and Eduardo Viveiros de Castro to connect theories of ethnicity, communication and indigenous perspectivism. The goal is to contribute to building mutual understanding between indigenous and communitarian researchers and researchers trained in the Global North.

**Id:** 15395

**Title:** PANEL: Voices of resistance on Twitter: confronting dominant political and social discourses through personal expressions of grievances, hashtag coordination, and sharing practices

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Viral cultures for resistance: the role of memes in the social media communication of alternative discourses and dissent in Russia

This research focuses on the creative communication tools that the Russian-language users of Twitter employ to discuss political issues, interpret the news and raise awareness of the liberal discourse. After the mass public protests against the government in 2011-12, the elites have introduced a number of legislative, economic and political measures that have significantly limited open deliberation of the alternative discourses in traditional and digital media. Those who sought to oppose the government had to confine to the realm of social networks and embrace the creative means of political deliberation.

Resistance users of the Russian-language social networks often exploit the Internet memes - artful images, texts, slogans, videos - that proliferate through sharing in social networks; they simultaneously entertain and spread the political message. The appropriation of casual Internet jokes, "the Internet vernacular" (Burgess, 2008; Milner, 2013; Meikle, 2014), for political deliberation fits in Wellman et al.'s (2003) concept of "networked individualism": users do not have to swear allegiance to any political party or established organisation, but are empowered to tweet against the government from their individual accounts. Memes are anonymous by nature, therefore employing this communication conduit allows the resistant users to protect their privacy and avoid state prosecution.

This paper focuses on the case study of Crimean Crisis in 2014. A controversial case for the Russian publics, it started when Russia annexed a Ukrainian peninsula early in 2014. The civil unrest in that region called Crimea led to the organisation of the Russia-supported referendum, which resulted in the inclusion of the peninsula in the Russian territory. Russian publics were widely discussing the legitimacy of this move in the social networks; pro-government users endorsed the hard power, macho politics and empire ambitions of the Kremlin. The dissent users criticised the anti-democratic approach of the government, lack of tolerance towards alternative debates, the increasing corruption among elites, and distortion of national identity. Content and textual analysis performed on over 600 memes of Crimean crisis that circulated in Twitter in 2014 revealed the main themes and narratives in protest communication. The exchange of memes exposed the emerging debates on the contested national identities and broader discourses on gender issues, mutating notion of patriotism and citizenship, hard and soft power, patriarchal values and alternatives, among others. Interviews conducted with the proliferate Russian liberal meme makers and sharers have exhibited the motivations and organisation of meme production and sharing, as well as limitations of this vehicle in resistant mobilisations. Nonetheless, Internet memes have been endorsed as the tools of maintaining and fuelling the resistant political discourse in the Russian virtual space.



**Id:** 15398

**Title:** PANEL: Voices of resistance on Twitter: confronting dominant political and social discourses through personal expressions of grievances, hashtag coordination, and sharing practices

**Session Type:** Panel Submission

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**Abstract:** Paper Title: From the Grim Sleeper to #blacklivesmatter: are urban black people turning to Twitter to mobilize?

Traditionally marginalized groups in the US such as young urban African-Americans may be turning to Twitter as they perceive the medium to be able to individually or collectively provide some level of voice. Given the response by urban African-Americans on Twitter to the shooting of Michael Brown, an unarmed 18-year-old black man in Ferguson, Missouri in 2014, studying urban social media use within this context is particularly relevant. This paper explores the historical roots and routes that led to the black community expressing their outrage at the time of Michael Brown's shooting as well as well as after the acquittal of the white police officer, Darren Wilson, who fatally shot him. This paper uses the case of 'The Grim Sleeper', a mass serial killer active in south-central Los Angeles for decades to highlight how black lives have been marginalized institutionally in the US and that contemporary social media-based movements draw from the fact that African-Americans have historically had little voice in mainstream media. This pre-social media history is important to understanding the emergence of Twitter-based movements such as #blacklivesmatter, a hashtag that was used as a call to action after Trayvon Martin, an unarmed black 17-year-old, was shot by white police officer George Zimmerman. This paper makes the argument that focused outrage on Twitter not only helped bring the case of Ferguson to national attention, but has the potential to do so in other black social movements. 100,000 tweets from the #blacklivesmatter are studied qualitatively and quantitatively using digital ethnography and social network analysis in order to understand dominant political social and political discourses around the movement as well as the potential influence of non-dominant voices.

**Id:** 15404

**Title:** PANEL: Voices of resistance on Twitter: confronting dominant political and social discourses through personal expressions of grievances, hashtag coordination, and sharing practices

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Loyalists against Democracy? Twitter, affective publics and the union flag protests in Northern Ireland

Paul Reilly, University of Sheffield

In December 2012, Belfast City Council voted in favour of a new protocol on the flying of the union flag above City Hall, which would see it flown on 18 designated days rather than every day, as had previously been the case. This prompted a campaign of loyalist ‘flag protests’ that disrupted rush hour traffic in towns and cities across Northern Ireland, leading to rioting in east and north Belfast in January 2013. Much of the media coverage focused on how far-right groups such as Britain First and the British National Party (BNP) were working with the Ulster People’s Forum and loyalist paramilitaries to organise these protests through social media. Public Facebook pages enabled loyalists to not only share information on upcoming flag protests with their supporters but also discuss related issues such as the alleged heavy-handed tactics adopted by the Police Service of Northern Ireland (PSNI) during the demonstrations. At the same time, Twitter provided a platform for ‘affective publics’ to express a myriad of sentiments about the decision to alter the flag protocol, as well as the legitimacy (or lack thereof) of the street protests it had provoked. This paper sets out to provide further evidence of the role of social media in the flag protests by presenting the results of a critical thematic analysis of 6833 tweets posted during the first week of protests (3-10 December 2012). Specifically, the study focused on content posted under three hashtags: #Belfast (N=4795), #belfastcityhall (N=418) and #flegs (N=1620). While it was anticipated that tweets tagged with these locations would refer to the flag controversy, the latter (a colloquial pronunciation of the word ‘flags’) emerged as a focal point for citizens to express their frustration and anger at the flag protesters. Influenced by self-styled parody group Loyalists against Democracy (later known as LADFLEG), tweeters used this hashtag to share memes and content that mocked those loyalists who participated in the protests. This study explored whether there was any evidence of online debate between these critics and ‘cyber loyalists’, not only in relation to the decision by the Council to alter the flag protocol, but also the broader issue of increasing loyalist disillusionment with the peace process. Results indicate that the vast majority of tweets tagged with these hashtags were critical of the flag protest movement. Loyalist voices were noticeably absent from the corpus; indeed, they were frequently condemned for their behaviour, such as the burning of the Irish tricolour during a demonstration, and ridiculed for their claims that they were victims of a ‘culture war’. Twitter appeared to function as a platform in which critics could connect and express shared grievances about the flag protest movement.

**Id:** 15417

**Title:** PANEL: Voices of resistance on Twitter: confronting dominant political and social discourses through personal expressions of grievances, hashtag coordination, and sharing practices

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Towards stories that matter: Narratives of (dis)connection on Twitter following the Brexit referendum

This paper looks into the narratives that have ruptured, alienated, and marginalised specific voices in the U.K. after the Brexit vote of 2016. Focusing on the ways social media are used by people to cope with the processes of disconnection, division, and exclusion that resulted from the referendum, (dis)connection on Twitter will be considered as 'a space for radical openness' (Hooks, 1989) that is embraced by groups at times to challenge their representation in society. The result of the referendum has created new concerns about the future of Europe, the status of vulnerable communities, and the fragility of political engagement vis-à-vis nationalism, xenophobia, and racism. In this context of division and conflict new rhetorics that consider the complex ways in which Brexit has managed to selectively efface particular voices have risen. How do people seek to 'creatively interrupt' these dominant relations in society at a digital level, and has this 'bottom up' communication produced social change? What have these interruptions crafted and what different kinds of visibility, participation, or engagement are they developing? And how do such 'interruptions', produced by emergent communities of solidarity, work in relation to ideas of civility and cohesion? This paper seeks to problematise the idea of digital (dis)connection as always passive, static, and voiceless, by revealing spaces such as Twitter as arenas that can be transformational, strategic, and wilfully used (Ahmed, 2014) to challenge and even 'successfully' produce anti-racist, anti-xenophobic, and inclusive movements. Rather than seeing Twitter's space through the cyber-utopian spectrum of complete freedom from physical constraints, this paper aims to demonstrate not only how hashtags such as #1daywithoutus and #stopTrump have been representative of social grievances in the UK after the Brexit referendum and the petition to stop the UK state visit of President Trump, but also how the public has adapted the affordances of our technological context to communicate and connect on social media. Personal stories told on Twitter emplotted together, form bigger public narratives which in return unveil the UK's complex socio-political context, the strong ties between social media networks and social movements, and the creation of networked affective communities. Without the common 'opponent' of political and social unrest, the range of the 2016 protests have little or no unity, while the persistence of Twitter's capacities and the networking communication between the online and the offline spaces have provided a critical range of traces against which new social forms of expression can be measured and through which they create new forms of activism. This paper unveils the degree to which Twitter has exposed the potential of social media networks to translate social activism and the ideas of those on the ground and online into a collective identity that is rather ambiguous ideologically, but tells much needed to be heard stories against racism, xenophobia, and nationalism.

**Id:** 15461

**Title:** Rural producers as local communicators: improving communication skills in the Brazilian semiarid

**Session Type:** Individual submission

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**Abstract:** This work discusses two strategies of action in the field of communication for development and social change that aim to improve the communicational empowerment of technicians, rural producers and local leaders. The initiatives take place in two states in the northeast of Brazil (Ceará and Rio Grande do Norte) and are based on participative methodologies with strong use of social networks and the realization of workshops on communicative practices as a way of reorienting the flow of information and knowledge. The first experience is the Project Sustentare, developed by Embrapa Caprinos and Ovinos (Sobral-CE), that aims to promote sustainable rural development in rural communities in the Territory of Sobral through methodologies with a participatory approach. Oral communication skills and group dynamics are used to expand farmers' agency capacity. The second experience is the Communication agency of Alto Oeste Potiguar, developed by Embrapa Tropical Agroindustry (Fortaleza-CE) that intends to encourage local development using the communitary communication as an unifying, mobilizing and amplifying component from the actions of that territory. To this end, a series of communication workshops are being held with local journalists, a group of technicians, students, teachers, trade unionists and community leaders. One of the results of the training was the creation of a Facebook page dedicated specifically to news and information about the territory from the perspective of a service journalism, gap appointed by the members of the agency. The aim of both projects is to equip participants with skills capable of making them emitters and not just receivers in the process of knowledge exchange between research institutions, technical assistance, rural extension and farmers. Paulo Freire said that the rural producer should understand himself as a "being of culture", that is, as a social agent capable of exercising dominion over nature. In a society imbued with communicational doing in its most diverse manifestations, perhaps we should update this Freirian conception, beginning to perceive the man and woman of the field as "beings of communication", that is, people capable not only of decoding messages and informations, but also with communicational skills that allow them to (re) tell the world they live from the point of view of the local expressions. We call this people "local communicators". Our action model is the concept of Communication for Development - also known by the acronym C4D, that is understood as a "process" or as a "tool" that promotes participation and social change and is useful in the management of development projects. For this, it can combine interpersonal communication, community media or modern information technologies. The two strategies bring, in common, a perspective of horizontal and participatory communication, drawn from planning with the participation of the actors involved and enabling their protagonism. All these transformations require that communication strategies in rural areas be thought differently. All this, under a

fundamental premise: to create opportunities for farmers, technicians, community leaders and local communicators to become the protagonists of their own development.

**Id:** 15468

**Title:** Estudio de los contenidos informativos de prensa referidos al ejercicio del control ciudadano democrático sobre la gestión pública en Santa Marta

**Session Type:** Individual submission

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**Abstract:** Las dinámicas contemporáneas y los retos a los que se enfrenta la democracia han originado transformaciones en la relación del Estado con la sociedad, generando nuevas dinámicas de la comunicación entre ambos, ya que los gobernantes quieren saber, mediante ejercicios de retroalimentación de sus procesos, qué percepción de sus acciones de gobierno tiene la ciudadanía, y también buscan involucrar a la ciudadanía en esos procesos asociados a la gestión pública. Este acercamiento a la ciudadanía pasa por la capacidad de la prensa para comunicar y transmitir contenidos informativos acerca de la gestión de los gobernantes que servirán para que los ciudadanos participen activamente en pro del avance social. Así, estas nuevas formas de comunicación entre gobernantes y gobernados abre las posibilidades de que los ciudadanos participen en la construcción de nuevas formas de vigilancia y control de la gestión pública (Moreno; Molina; Simelio 2017).

La relación de Estado y sociedad implica que los gobernantes hagan participe a los ciudadanos generando confianza y transparencia, siendo ambos conceptos fundamentales en ejercicio de la democracia (La-Rosa y Martín 2016), y que son amenazados cuando los gobernantes adelantan sus actividades de espaldas a la ciudadanía, siendo necesario prestar mayor cuidado a la información transmitida del Estado a la sociedad, antojándose necesario el papel de los medios de comunicación en esta relación bilateral (López; García; Fernández 2016).

La ponencia recoge algunas reflexiones finales de una investigación mixta acerca del control ciudadano democrático mediante veedurías en Colombia, que en su etapa inicial abarcó ciudades como Bogotá, Medellín y Bucaramanga, indagando por la importancia de visibilizar en la prensa las actividades de control ciudadano, mediante entrevistas semiestructuradas y análisis de contenido a noticias referidas a las veedurías.

Los resultados arrojados muestran que en Colombia la relación gobernantes – gobernados está lejos de su ideal pues existe una desconfianza mutua respecto a preferiblemente mantener a la ciudadanía alejada y poco informada de la gestión pública (desde la perspectiva de los gobernantes), así como también respecto al poco interés de acompañar los procesos de los gobernantes y trascender el ejercicio del voto (desde la perspectiva de los gobernados). Se encontró además voluntad por parte de los periodistas entrevistados en las distintas ciudades de mediar en esa relación y aportar desde el ejercicio periodístico a los procesos democráticos, pero reconociendo que esto es posible solamente si los gobernantes generan la información adecuada y suficiente acerca de su gestión.

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**Id:** 15475

**Title:** "¿Cómo ocupar una escuela' Yo busco en internet!': la política participativa en ocupaciones de escuelas públicas en Brasil

**Session Type:** Individual submission

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**Abstract:** El movimiento de las ocupaciones de escuelas públicas en el Estado de São Paulo, realizado por jóvenes estudiantes a finales de 2015, marcó el inicio de una nueva serie de protestas colectivas para mejorar las condiciones de enseñanza en Brasil. En estos eventos, los jóvenes participantes han adquirido una voz para utilizar los medios de comunicación como un espacio de movilización, creando contenidos que serán analizados en el presente artículo, a la luz del concepto de la política participativa (Cohen & Kahne, 2011; Jenkins, 2016) y su interfaz con los jóvenes y la tecnología. Jenkins define la política participativa como un punto de intersección entre la cultura participativa y la participación política y cívica, lugar donde el cambio político se promueve a través de mecanismos sociales y culturales y no por medio de las instituciones políticas tradicionales (ibid.). Este concepto es lo que nos interesa especialmente porque, en materia de activismo, el uso de medios sociales como una herramienta de compromiso político por parte de la juventud es promocionado como un modelo alternativo para el desarrollo de los procesos políticos. Este trabajo tiene una perspectiva exploratoria relacionado con el fenómeno que se examina y podemos resumir las principales preocupaciones en las siguientes preguntas de investigación: ¿cómo los medios (vídeos, imágenes y texto) fueron utilizados por los jóvenes? ¿Cuál es el papel de los medios en el contexto de la movilización? Es posible establecer relaciones entre el uso de los medios de comunicación por los estudiantes y el concepto de "política participativa"? Observamos que el internet es el medio de difusión más utilizado por los estudiantes de las ocupaciones, porque entre las 219 escuelas, 50 (23%) estaban preocupados con el desarrollo de una página en Facebook relacionada con el movimiento. Nuestra propuesta de estudio engloba el análisis sistemático de la producción de activistas (textos, imágenes y vídeos) en 42 páginas de la red social Facebook con el fin de comprender el uso de los medios de comunicación y su papel en el contexto de la movilización. En resumen, la intersección entre la cultura popular, el compromiso afectivo y la lucha política fue uno de los principales resultados de este artículo. El análisis revela que los espacios digitales funcionan como herramientas de acción y organización del movimiento. Además, aunque los códigos de la cultura popular no siempre pueden jugar un papel eficaz en las manifestaciones, pueden ayudar a llamar la atención sobre ciertas campañas dentro del movimiento, ayudando en la formación de la identidad colectiva de los jóvenes por medio de las significaciones sociales compartidas.



**Id:** 15506

**Title:** Hacking Trump: opportunity advertising as participation

**Session Type:** Individual submission

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**Abstract:** To critically analyse how opportunity advertising takes a political stand and contributes to establish an alternative voice in the media, thus configuring a form of participation and citizenship is the main purpose of this proposal. Advertising has been considered one of the most influential institutions of the contemporary (Leiss, 2005, Sinclair, 2011; Turow & McAllister, 2009) and certainly a pervasive one (Melo & Sousa, 2011; Pardun, 2009). More specifically, opportunity advertising is generally defined by the strategic use of a particular context to disseminate messages with a greater impact due to their meaning added value. Concurrently, the opportunity of this type of ads seem to produce a kind of harnessing of the current events, reframing or redirecting institutional and media discourses.

Such is the case of a relevant number of ads broadcasted during the 2017 edition of Super Bowl with explicit or subtle references to the United States political moment, subsequent to Donald Trump's election, controversial measures and consequent waves of protest. The research will focus on a content analysis of these particular opportunity ads. Their relevance can be judged by the expected impact in their audience. Super Bowl has been consistently recognized much more than a sport event and has been settling as a premium medium — the most expensive advertising space in the world — and thus has become a worldwide highlight showcase for the advertising industry. In recent years the ads broadcasted at the event have become awaited for their novelty, extreme production effects and quality and innovative messages and processes, such as prosumer advertising and co-creation.

What makes a corporation engage its commercial communication in some kind of political statement? What drives brands to choose (or not) to stand out in times of trouble? Which issues are more frequently addressed? Which companies and products took this alternative strategic path to engage with their targets? What are the selected communication tones? If advertising is capitalism realism (Schudson, 2009), concepts like brand activism, causes advertising, social change communication and even territorial branding, combined with a resurgent Americanism, can be also summoned to shed light to this phenomenon, its motivations and interests, and its participatory potential as well.

**Id:** 15529

**Title:** Una experiencia de comunicación entre comunidades en resistencia: Pahuatlán, Puebla en defensa de la vida y el territorio.

**Session Type:** Individual submission

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**Abstract:** PRESENTATION IN SPANISH

América Latina que es un continente rico en biodiversidad, cuya integridad ha sido defendida, históricamente por sus pueblos indígenas, cuyos saberes, prácticas productivas y entramados comunitarios se fraguan en el tiempo largo de la relación compleja con el ámbito material y simbólico que llamamos territorio.

De múltiples modos, el territorio es el lugar del mundo de vida, y la territorialidad, la forma histórica y concreta de ese mundo, sustentada en relaciones en el marco de las cuales se constituyen saberes, prácticas e imaginarios, que dan lugar a particulares formas de representación, producción y regulación, necesariamente conflictivas, y a determinados proyectos de realización individual y colectiva, en los que la materialidad y espiritualidad, la reproducción material y simbólica de la vida, encuentran una síntesis que deviene en un rico patrimonio biocultural (Toledo, 2008), amenazado por los procesos de acumulación del sistema capitalista-colonial, cuya expresión más descarnada es el neoextractivismo, que pretende subordinar el devenir de los pueblos a los ritmos y demandas de la acumulación y el despojo (Harvey, 2004) de dicho sistema.

Los pueblos originarios, que se han visto afectados por este esquema de acaparamiento de recursos naturales cada vez más escasos, han planteado diferentes alternativas para la defensa de su territorio tales como: la comunicación entre comunidades amenazadas y la comunicación mediática para dar a conocer su problemática con otros grupos de la sociedad civil. Los entramados comunicativos que se han establecido han sido clave en el proceso de resistencia. La comunicación basada en el diálogo entre los diferentes actores del proceso puede fortalecer los procesos de organización comunitaria en defensa del territorio y a favor de su autodeterminación.

El estudio que da lugar a esta comunicación, se sitúa en la región denominada Sierra Norte del estado de Puebla, particularmente en el municipio indígena de Pahuatlán, cuyo territorio es amenazado por el proyecto gubernamental de construcción del gasoducto Tuxpan-Tula, componente del Plan Nacional de Expansión del Sistema de Transporte y Almacenamiento Gas Natural.

La construcción del gasoducto, concesionada a la multinacional TransCanada a través de la empresa mexicana "Transportadora de gas natural de la Huasteca", ha detonado un conflicto con las comunidades campesinas, indígenas y mestizas que, para enfrentar la agresión a su espacio vital, han adoptado diversas formas resistencia que se sustentan en procesos de organización que derivaron en la conformación del Consejo Xangu Yamuí (Corazones entrelazados, en lengua hñahñu), que articula la lucha de las comunidades afectadas.

La pregunta que orienta la propuesta de investigación participativa es: ¿Cómo los entramados comunicativos, sustentados en la experiencia comunitaria, que se producen en el proceso de lucha por la integridad del territorio, contribuyen a la organización de resistencia y a la reivindicación del derecho a la autodeterminación?

**Id:** 15548

**Title:** The resurgence of a practice approach, and the implications for research and practice in communication for social change

**Session Type:** Individual submission

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**Abstract:** This paper falls in three sections. First, it explores the history and development of a practice approach in both research about and the practice of communication for social change. It looks back at the ‘first wave’ of practice approaches (1980s and early 1990s). It then reviews the ‘second wave’ that has emerged around more recent social movements’ communication practice. Finally, based on these reviews, the paper raises a series of questions that can serve to critically assess the challenges of participation and citizen engagement that institutions communicating for social change are faced with today.

In part one, the paper reviews the cultural turn in the social sciences of the 1980s and early 1990s, as expressed in the ‘qualitative turn’ of audience studies within media and communication research. Key attention was upon the socio-cultural contexts in which media were produced, consumed and circulated. Many studies delved into the complex relations between audiences’ media practices and other social practices. This was particularly seen within media ethnographic studies. Already by 1988, James Lull spoke of ethnography as an ‘abused buzzword’ in media and communication scholarship engaged in qualitative audience research. Anthropologists at that time, with a few exceptions, had yet to discover media and communication studies.

This first wave of practice approaches to media research coincided with a shift of attention in development cooperation and in the field of communication for development and social change, a shift from a focus on top down strategies of communication and development to local community initiatives and participatory communication practices. Despite a growing academic discourse around participatory communication and the call to understand such communication processes, this early ‘turn to practice’ remained marginal both in the research into and in the communicative practice of institutions communicating for development and social change.

Today, a new situation has emerged within communication for social change, inspired by the communicative practice of social movements. In retrieving some of the debates from the early turn to practice, part 2 carries out a critical review of the new academic attention to the relation between citizens’ media practices and processes of empowerment and social change. What insights are emerging from the practice-oriented studies of social movements’ communication for social change and how can these serve to revisit conceptual approaches to communication for social change, and to audiences/publics and citizen engagement, as seen in large NGOs, governments and UN agencies?

The growing critical stand to the dominating neo-liberal development discourse has led to a strong call for alternative epistemologies of development and social change. Communication for social change is to some degree responding to this call. However, is the increased opening towards social change from the perspective of the subaltern and often radical participatory approaches to

development leading to a stronger grounding of a practice approach in today's research and practice of communication for social change?

**Id:** 15556

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Abstract:** Digital technologies, public spaces and political discourses combine to constitute new spaces enabling public participation and expression. While community gathering and protest are age old phenomena, these participatory activities now take place in very different communication environments. We have entered the age of networked social movements with participants engaged in connected physical and mediated public spaces. Public spaces are participatory spaces and potential sites of global communication. Ambient screens and mobile screens create a unique participatory environment. Public participation, memorials and protests often characterized as spontaneous, occur as word is spread across social media. Digital technologies offer opportunities for collective organization and activism, challenging older mediated public spaces. Throughout the world human rights activists engage in media organized, enabled, and augmented events in revitalized physical public spaces and in new digital environments. The chair of the panel is Peter Haratonik. The discussant is Nico Carpentier. The panelists will present papers exploring the relationship between networked participation and augmented public space and new environments of civic participation. Media affordances in public space and media management of physical and media public spaces will be examined with regard to impact on public participatory practices for social change.

**Goals:**

Explore opportunities and challenges to engaging digital media for enhanced or new forms of participation.

Examine the metamorphosis of established communication environments to enhance participatory opportunities.

Consider case studies in newly emerging options for participatory public spaces.

Investigate the relationship between physical and virtual public spaces of participation.

**Id:** 15560

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Abstract:** “The Right to Communicate and the Digitalization and Privatization of Public Space.” Plazas, town squares, parks, marketplaces, sidewalks, commons and greens can be traditional public and civic spaces. They are an essential part of the urban communication infrastructure essential for civic participation. Much has been written with regard to the privatization of public space. Privately owned public space (POPS) became a popular term often associated with the work of Harvard Professor Jerold S. Kayden. POPS are spaces that, although privately owned, are legally required to be open to the public. This form of privatization of public space created public spaces through public-private partnerships. POPS were seen as an alternative to publicly owned spaces in meeting the public need. POPS allow a municipality an alternative way of providing public open space while shifting the direct costs associated with owning and maintaining these spaces. Typically rules of conduct signs are posted to enumerate prohibited activities. Critics have noted these rules demonstrate the ongoing challenges of balancing competing interests in the private provision of public goods. The private owner has a great deal of latitude in establishing rules including permitted uses and limitations on access. Wi-Fi access and digital signage have subject to this trend in private ownership as well.

New York City’s Times Square, known as the “the crossroads of the world” has long been world-renowned as a gathering place for New Yorkers and citizens from around the world and the site for public gatherings and protests in the city. It has undergone many transformations during its interesting history including, in recent times, those rooted in technological and management changes.

A comparatively new variation on a theme of privatization is reflected in the increased private power over publicly owned public spaces. New plazas in the city have been created that are publicly owned but administered in a manner that is more privatized than in the past (e.g. New York City’s Times Square Plaza). In New York City, this important trend began under the Bloomberg administration and has continued under Mayor De Blasio. There are 72 Business Improvement Districts (BIDs) in New York City created by the City Council, having access to central tax levy dollars, the BIDS are becoming an ever more potent power. New York City BIDs are chosen to administer an area or plaza and in exchange the BID is bestowed with certain management rights. (e.g. to say how a place is used or which vendors may operate there). This paper will provide a case study of POPS in New York City. It will explore the diverse POP forms and looks to Times Square as an exemplar for public sites of civic participation around the world.

**Id:** 15563

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Abstract:** “Making Human Rights News: Expanding Participation, Challenging Constraints”

As digital media and social media become more omnipresent, opportunities to witness, document, and publicize human rights issues have skyrocketed exponentially. The “Arab Spring” and demonstrations in Cairo are icons of innovative participatory communication. In particular, digital media have allowed a broader focus for popular rights communication reaching beyond traditional preferences for attention to abuses of personal liberty and security rights, expanding the scope of inquiry to sometimes less “sensational” but more widespread abuses of economic, social, and cultural rights. The massive US Women’s March the day after Trump’s inauguration is an excellent example of digitally-empowered mobilization. At the same time, cross-national evidence suggests that empowered popular communication through the universalization of digital media is nevertheless constrained, finding greater purchase and impact on coverage of both traditional and emerging (social, economic, and women’s) rights in political systems that already manifest robust opportunities for freedom of expression and the press. Opportunities for popular participation in critical rights issues as well as institutionally entrenched constraints both deserve scrutiny.

**Id:** 15566

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Abstract:** Screens and Places: Redefining Participatory Public Space

Urban outdoor screens and related infrastructures are more than displays adorning structures, sometimes incorporated as an organic part of the structure, no longer just exterior displays adorning structures. Interactive screens in public spaces have moved from experimental art form into technologies for interconnectedness of public space and interaction between people near and far. Urban screens facilitate engaged parties using the digital infrastructure to find new means to engage in a lively urban society. New forms of participation in public space have taken place in cities ranging from New York's Time Square to Melbourne's Federation Square to Seoul's Dandenong Civic Square. Local, national and international streaming in real time between locations offers interactivity and participation. The communicative opportunities offered by urban public screens offer tantalizing communicative issues and options. With the growth and high definition quality screens with interactive capabilities come opportunities for new forms of participation and connection in public spaces. Ambient screens in public spaces transform those spaces, humanizing them. The levels of engagement and connectivity experienced by the participants in these connected public spaces have been recorded and studied. This paper explores how urban screens have grown to become part of the urban communication infrastructure which go beyond commercial uses. The growing infrastructure of dynamic digital displays in urban space will be examined as it is utilized to enable civic participation for cultural and political demonstrations in public spaces.



**Id:** 15568

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Abstract:** “The Digital vs. the Physical: How the Virtual Revolution Bypassed a Community Radio Icon and Left it Without a Home – A Personal Reflection on Pacifica’s WBAI”

Community Radio (and media in general) have often been looked at as physical spaces first and foremost, a central, accessible meeting place in a localized area where the talents and passions of the community collide to create a collaborative and engaging production process that in best cases is representative of the constituencies of the local listening area. What was eventually broadcast over the airwaves was only as important as the spirit of community engagement and participation that was fostered and encouraged within the physical spaces of the station’s studios, offices and conference room. To some, the digital revolution, despite its benefits of linking disparate communities of like minds from across the globe, could not substitute for the real community that would be created in the physical space of the station. However, overlooking the internet as an important tool for the growth and development of community radio – as some old-school purists have done – turned out to be a grave mistake for one important community station: Pacifica Radio’s WBAI in New York City. In ignoring the scope of the digital transformations that were taking place around them, in 15 short years the station lost much of its audience, considerable amount of financial/listener support, and in the process, its actual physical space as a radio station. This presentation is a personal reflection – if not lamentation - from a former insider of WBAI Radio who has worked with participatory/community media in the U.S. and in Latin America.

**Id:** 15571

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Id:** 15574

**Title:** PANEL: Participatory Public Spaces: Rights and Rites

**Session Type:** Panel Submission

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**Abstract:** Role: Discussant

**Id:** 15617

**Title:** Dealing with Ethical Dilemmas in Activist Research on Social Movement Media

**Session Type:** Individual submission

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**Abstract:** How to deal with the ethical dilemmas that arise in activist research on social movement media? In this paper, we discuss some actions to deal with ethical risks in our ethnographic research. Based on our research processes on social movement media (Downing, 2011) in Brazil, we compare dilemmas arising from our relationships – as Europe-based Brazilian researchers – with activists in our home country. Our goal is to empirically contribute to interdisciplinary debates about the challenges to scientific rigor in activist research (Becker, 1967; Hunter, Emerald, & Martin, 2013; Milan, 2014).

The widespread uses of digital media for political demonstrations and mass protests around the world (Castells, 2015) has created different forms of epistemological and methodological challenges to research on communication for development and social change (Tufté, 2013; Rodriguez, Ferron, & Shamas, 2014; Thomas, 2015). We argue that a key challenge lies on the relationship between the “researchers” and the “researched”. Furthermore, as Brazilian researchers based in European institutions we become mediators of knowledge about Brazil and Latin America among research communities in Europe, which brings particular ethical dilemmas regarding to how we represent the groups we do research about.

For this paper, we compare our experiences researching the communicative processes and media practices in the Brazilian Landless Workers’ Movement (Sartoretto, 2015) and the trajectories in media activism of low-income youth in favelas of Rio de Janeiro (Custódio, 2016). For our comparative analysis, we will focus on four different themes: (a) overcoming suspicion and resistance to researchers among activists; (b) justifying research to activists; (c) balance between science and advocacy; and (d) cooperation and dialogue. We reflect on these themes from a general sociological perspective, but also considering the specificity of media and communication research.

One of our conclusions is that by engaging in activist research, we become mediators between two realms of knowledge and action: the academia and the social movements. We simultaneously inform scholarly debates about activist actions and generate theory-based resources for activist initiatives. Hence the importance of reflecting about our roles as researchers in the social hierarchy. With this paper, we expect to contribute to the self-reflexive, interdisciplinary literature concerning our own actions and positions of power as activists and researchers in activist research.

**Id:** 15676

**Title:** VIDEO PARTICIPATIVO COMO HERRAMIENTA METODOLÓGICA PARA EL ESTUDIO DE EXPRESIONES DE IDENTIDAD JUVENIL: LA EXPERIENCIA EN UN CENTRO COMUNITARIO

**Session Type:** Individual submission

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**Abstract:** RESUMEN

Esta investigación contextualiza cómo un colectivo de jóvenes, ubicado en la periferia sur de la Ciudad de Puebla, experimenta su proceso de juventud, expresa y configura su identidad. Utilizando el video participativo y la observación participante, se realizó un taller en el segundo semestre del 2015. El ritmo y las circunstancias de la investigación permitieron trabajar el taller con jóvenes de distintas edades, esto generó una visión más heterogénea con respecto al estudio de las culturas juveniles y contribuyó a reconocer diversos referentes que deben ser considerados para hablar de lo juvenil según los contextos, pues es necesario tomar en cuenta que para el estudio de las identidades el sesgo de edad puede dejar fuera aspectos importantes con respecto a las relaciones entre los sujetos juveniles y los colectivos a los que se adhieren o que les rodean.

La pregunta consistió en indagar qué clase de sujetos juveniles están emergiendo bajo en un contexto marginal y violento como lo es la periferia sur de la Ciudad de Puebla, específicamente con un grupo de jóvenes voluntarios del Centro Comunitario Segundo Montes, S.J., ubicado en la colonia Valle del Paraíso, cómo es que estos jóvenes se organizan, a qué problemáticas responden y bajo qué parámetros. Principalmente cómo están experimentando los actores juveniles su proceso de transición a la adultez. Desde esta dimensión se intentó comprender la relación del sujeto juvenil con el mundo que le rodea, con los acontecimientos que vive fuera de su condición juvenil de manera inherente: cuáles son las oportunidades que su entorno social ha podido proporcionarle y bajo qué circunstancias, cuál ha sido el camino que los ha llevado a ser parte de ese contexto y hasta qué punto se siente identificado con la realidad experimentada, con pleno conocimiento de lo que le ha llevado hasta ahí y lo que pudiera ser una idea de futuro. Por este motivo en esta investigación tratamos de indagar sobre las adscripciones que fortalecen las representaciones juveniles a través de una herramienta metodológica dinámica y que puede explorar aspectos tanto grupales como individuales, el video participativo.

En el Centro Comunitario Segundo Montes, S.J se utilizó el Modelo de Empoderamiento y Desarrollo de la Juventud (EDJ), a través del taller de video, que permitió reconocer procesos de empoderamiento colectivo juvenil Como: El empoderamiento de la colectividad que precisa en el empoderamiento psicológico y político de sus miembros. A partir de este proceso, los participantes del taller comenzaron a tomar roles en la ejecución de los ejercicios, discutir ideas sobre los contenidos de los materiales a realizar, opinar de manera personal sobre la posición individual con respecto a las temáticas propuestas y los ejercicios en video.

Palabras clave: Jóvenes, identidad, configuración identitaria, empoderamiento juvenil, video participativo.

**Id:** 15680

**Title:** Social media as an autonomous participatory praxis and a social exchange process within the ethnically divided city

**Session Type:** Individual submission

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**Abstract:** Social media participatory processes have been nominally perceived as processes frequently instigated by stakeholders, involving corporate or state interests, in an organised and structured fashion aiming to encourage the public to contribute to the making and development of society. At other times, when public mobilisation is linked to issues of social justice, democracy and governance, participation in social media happens at the grassroots without a predefined structure and bridges the physical world with the digital. However, there are times when participation in the realm of the social media networks does not aim to a collective purpose or is a mean to an end but takes place autonomously within the mundane of the daily life. This paper, combining communication research and urban studies, offers an understanding of the later form of participation through a geopolitical analysis of the Turkish-Cypriot and Greek-Cypriot arena within the divided city of Nicosia. Therefore, this paper focuses on first, understanding the way in which users engage in social exchange processes and develop social ties through their use of social media and second, to investigate the relationship between spatial characteristics of public spaces that indicate coexistence between the communities. The mechanisms involved in the ways ethnic groups use the public space of the city centre and the interface between them (or the lack of it), lies at the heart of this paper. Novel methods and tools are proposed to explore location-based services (LBS) of social media and the significance of the new types of user-related spatiotemporal data. In order to achieve this, a spatial analysis of the aggregate activity generated by social media networks (specifically, flickr and panoramio) has been conducted showing the distribution of social activity within the city and revealing fine-grained spatial patterns evident in the public sphere. The findings are coupled with a multi-layered analysis of the city (involving demographics, urban grain analysis, occupancy patterns) in an attempt to identify the social parameters that affect social change.

**Key words:** social media networks, Greek – Cypriot, Turkish – Cypriot, participatory processes, spatial analysis

**Id:** 15716

**Title:** Returning the medium: Analysis of the mobile telephone as a tool for political participation in Kenya

**Session Type:** Individual submission

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**Abstract:** Kenyan politics has evolved from limited participation under a near dictatorship in the 1990's to the current harsh government criticism through social media. Several scholars attribute such increased participation in politics to the spread of the internet tools, especially social media. However the excitement about social media has been attributed more to the immaterial internet, neglecting material objects that avail internet services, such as the conventional personal computers, popular in countries with high per capita income and mobile phones that have helped people in the south to bridge the digital divide. In this presentation, it is argued that it is material objects, especially the mobile phone that has increased participation in politics in Kenya and Africa at large. The mobile phone has, following McLuhan, extended ability of Kenyans to voice their opinions without fear, to participate more actively and effectively on political issues among others. Despite the importance of the mobile phone as an object, majority of the studies on focus on the media content neglecting the material mobile phone. Viewing mobile phones as pure telecommunication gadgets locates them outside the discursive field, separating the medium from the message, yet mobile phones as objects 'externally to thought' do not constitute themselves outside the discursive field. The presentation aims at reading and interpreting the mobile phone to understand its influence on political participation in Kenya. The mobile phone has become not only part of our culture but is also influencing our culture by changing our media use behaviors. To map the the meanings associated with mobile phones, the presentation looks beyond literal meanings, emphasizing 'connotations' than simple descriptions. The presentation makes sense of signifying practices, the social practices associated with mobile phones and participatory politics. By analyzing the mobile phone, this study attempts to bring back the medium to media studies, a research paradigm that was abandoned despite the rich foundation laid by McLuhan. The method of material analysis is used to describe how mobile phones as texts in macro- textual discourse analysis are influencing participation in politics by Kenyans.

**Id:** 15721

**Title:** ICT in Mexican Government and Civil Society Organizations for the Development of Young People. A Diagnosis from a Participatory Perspective.

**Session Type:** Individual submission

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**Abstract:** This study assumes the theoretical proposals of Sen, Tufte and Heeks to question the role of ICT for development and social change (ICT4D), mainly because their use for reproducing the traditional schemes of communication have predominated and this has not favored a reflective participation of their users, beginning by their own definition of what kind of development and social change they need. Academic research can collaborate to clarify this problem and contribute to formulate relevant public policies with reference to ICT.

In this sense we present the findings and reflections of the first stage of a research which aim is to generate knowledge to improve the use of ICT by institutional actors in the context of contemporary Mexico. This first stage consisted of a diagnosis based on a nationwide online survey that was applied in 2016 to 203 organizations in 128 municipalities of the 32 federative entities of the country. The questionnaire was designed from three categories of analysis: the organization and its context, its work with young people and the role of ICT. The second stage will be a qualitative and participatory approach to work with some specific cases of organizations to develop a methodology at an organizational level to define their capabilities and choices regarding ICT as suggested by Kleine.

The results realize the difference between government and civil society organizations in this field, but we will privilege in this presentation the overall findings and the reflections they triggered. The survey reports that more than a half of current organizations oriented towards young people's development in Mexico began after the year 2000 (52.7%). Their public role is strategic, and although ICT aren't the only central issue to strengthen their work, this diagnosis suggests that they need more ICT infrastructure. Most of them have access to internet (98%), but 59.2% have less than ten computers that are mainly used for their administrative processes and to disseminate their offer to provide information, educate and train young people.

In ICT4D research and formulation of policies to the problem of access has been added the problem of capabilities. Therefore the main challenge for these organizations is to make a significant and appropriate use of ICT. There are fewer strategies for using ICT to work interactively with other organizations and young people, to promote their integral development, participation and decision-making capacity as citizens. Fundamentally, they need to develop organizational digital capabilities oriented to strengthen networks of collaboration, increase their visibility and their reach, as well to



establish a constant presence and a participatory communication with young people embedded in their particular contexts.

**Id:** 15728

**Title:** Una comunicación para la Transformación. La experiencia de comunicación popular audiovisual en los Montes de María.

**Session Type:** Individual submission

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**Abstract:** PRESENTATION IN SPANISH

Este trabajo es un avance de mi tesis doctoral, actualmente en producción, en la que abordo una experiencia de comunicación popular en localidades de Colombia. Se trata de territorios que durante décadas han estado inmersos en contextos de violencia y que actualmente se encuentran en un proceso de paz.

A lo largo de los años la violencia dejó muertes y ordenamientos territoriales que expulsaban a los campesinos de sus tierras, además del silencio impuesto a la palabra de los pobladores.

La producción de mensajes propios audiovisuales, emerge y se constituye como lugar de resistencia de la cultura popular, de memoria, de diálogo de saberes y como proceso de construcción de una cultura de la paz.

Expongo aquí la problemática y las estrategias de comunicación popular de los comunicadores populares de los Montes de María, la construcción epistemológica y los modos para abordarlo.

La idea de esta ponencia además de comunicar los avances de mi tesis de Doctorado se propone enunciar desde qué conceptos partió un proceso de investigación que releva, relata y permite la comprensión del aporte que la producción de mensajes propios audiovisuales portadores de memorias del conflicto y la creación de nuevos cauces de producción de sentidos, hacen a la concreción de la construcción de una cultura de la paz desde y en el territorio de los Montes de María, desatando y multiplicando procesos de no repetición de abajo hacia arriba.

**Id:** 15760

**Title:** Paraiso: Una experiencia de investigación performativa

**Session Type:** Individual submission

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**Abstract:** PRESENTATION IN SPANISH

El 2 de abril de 2013 la ciudad de La Plata sufrió la peor inundación de su historia. La catástrofe evidenció un agotamiento del modelo de la modernidad para la prevención y resolución de traumas socio-ambientales. En esta trama surge el proyecto de investigación Mapas de Aldeas que, impulsado por el CONICET y la UNLP, investigo las relaciones de comunicación resultantes de la emergencia hídrica. Esta ponencia analiza una practica epistemica de dicho proyecto: Paraíso. Paraíso es una obra de teatro realizada en una plataforma de diálogo de saberes entre el Equipo de Investigación y niños/as del barrio de Los Hornos. La intención de este trabajo es dar cuenta de los principales desplazamientos, disciplinares y metodológicos, que configuraron la realización de la obra.

El eje de partida de esta práctica sistemática fue la lectura del Canto I de la Divina Comedia, pensando en un modo de leer en consonancia con el desarrollo que hace Roland Barthes: “Un acontecimiento puede sobrevenir para determinar [...] el “medio del camino de nuestra vida” [...] lo que la divide irremediabilmente en dos partes, antes/después”.

Entendimos que ese Antes y Después, - esa cisura que representa la inundación-, podía ser expresado desde la voz propia de los niños/as. La inundación, era, para nosotros, ese tipo de experiencia que constituye un punto de inflexión que nos hace inexorablemente distintos. Fuimos al barrio con la intención de realizar una versión del Infierno y allí, en dialogo de saberes, terminamos produciendo Paraíso.

Entendemos a la performatividad como una alternativa para pensar nuevas lógicas de investigación, ya que las formas de organizar la realidad surgen del estar ahí, inventándolas en un proceso de diálogo. La ciencia social performativa genera un giro epistemológico y construye nuevas practicas epistémicas que constituye sujetos de conocimientos de distinto orden.

**Id:** 15777

**Title:** In search of dialogic media: deconstructing participation at the end of news commenting

**Session Type:** Individual submission

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**Abstract:** From 2015 onwards an increasing number of news organisations abandoned their in-house commenting systems. Instead they encouraged audiences to engage with them via branded social media channels, over which journalists have little editorial control or monitorial capacity. This transformation of media participation is a signal shift in the conceptualisation of audience relations to, and about, news events—one that re-privileges professional narratives over the vernacular, discursive flows they generate. However rather than reading this shift as a blow to media democracy this paper deconstructs audience responses to the end of news commenting, re-imagining participative journalism as dialogic media.

To this point news journalism's participative turn, realised initially via in-house commenting technologies, has often been understood instrumentally in terms of its value to publishers, journalists, and the normative news project (see Meyer & Carey, 2014). Journalism studies have explored the commodity value of increased traffic, engagement and analytics. Commenting has also been studied in terms of its political value, as a field for democratic engagement, deliberation and the expression of diversity. Both approaches read user incivility and abuse, flippancy, banality and irrelevance as failures of the participative project.

Yet the ambiguous nature of incivility alone, which has figured prominently in editorial decisions to disengage from hosting user debate, provides grounds for reassessing the social and cultural roles of news commenting from the audience perspective. While participation may be difficult to govern, what constitutes appropriate dialogic conduct is often culturally contextual and the preponderance of bad behaviour sometimes overstated (Kiasek, Peer and Zivik, 2015).

How then do users communicate their situated commitments to news commenting? What is their inscription of participation in participative journalism? And what are the problems of design, registration, interaction, participation and governance they identify?

Drawing on critical discourse analysis, textual analysis and participation theory (Carpentier, 2011, 2016) this paper considers news commenting not simply as a form of rationality or political action, but as dialogic media—a contingent means of interpreting, articulating, destabilising and memorialising news events. To make this case it analyses the representation and substance of users' textual responses to three narrative events, which evidence ruptures in participative journalism relations: a Guardian journalists' proposal to discontinue comments; user reactions to the Australian Broadcasting Corporation's closure of its opinion site; and the New York Times initiative to introduce verified commenter status. In examining how users frame these events and their experience of commenting, the paper explores how they conceive the conditions for, and ideological limits of, news journalism as a means of generating public discourse, and its contested realms of authority, ethics and sociability.

Carpentier, Nico (2011) The concept of participation: If they have access and interact, do they really participate? CM: Communication Management Quarterly/Casopis za upravljanje komuniciranjem. 21:13-36.

Carpentier, Nico (2016) Beyond the ladder of participation. An analytical toolkit for the critical analysis of participatory media processes, Javnost – The Public, 23(1), 70-88.

Ksiazek, Thomas B., Limor Peer and Andrew Zivic (2015) "Discussing the News". Digital Journalism, 3(6), 850-870.

Meyer, Hans K. and Michael C. Carey (2014) "In Moderation". Journalism Practice, 8(2), 213-228.

**Id:** 15796

**Title:** The right to be heard: Children and teen participation in policy making in Bogotá

**Session Type:** Individual submission

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**Abstract:** A year ago this research received the meritorious distinction in the Master's degree in Social Policy at Javeriana University. When we talk about listening to children and teens, the article 12 of the Children's Rights Convention states that: Participation is the child's right to be heard, and it implies that children must be taken into account, their ideas and other forms of expression must be valued, and they should be recognized as social and political subjects, specially amidst dire social contexts or when they live under conditions of vulnerability.

In this context, participation is understood as an action aimed at influencing the policy making processes and the decision makers themselves. This is not about transforming children and teens into well behaved citizens, it's not about them being educated by adults. Instead children and teens are to be recognized as social actors, as citizens of today and not as citizens of tomorrow, implying that their right to participate in society must be recognized from the very moment in which they become citizens, recognizing their social citizenship.

On one hand this research is descriptive in nature, as it identifies and records the participation processes undertaken by boys and girls in different political fora in Bogotá between the year 2004 and 2015, on the other hand, the paper evaluates if children's and teen's opinions were heard and taken into account by the city's decision makers in their policy making processes. Children voicing their opinions play a fundamental role in this research, as it is from their own testimonies that we could asses the results and quality of their participation.

We used a qualitative methodology in social research that combines documentary review techniques, semi structured interviews, and case study. Roughly a corpus of 120 documents were reviewed, collecting data on their publishing date, their source and their nature, be it an essay, an investigative research, or other. Finally, 20 basic documents were selected for their relevance, among them, "The Ladder of Participation" by Roger Hart, "The City of Children" by Francesco Tonucci and an investigation on participatory experiences by Joan Font. The interviews involved 6 girls, 5 children, 3 public officials and 1 decision maker. A written form was applied to all participants, that either agreed to individual interviews or participated in group sessions intended to share individual experiences. Special attention was given to interpreting the participatory experiences of the participants as they recalled them, as closely as possible to how they felt them and lived them.

Among the findings, we reported on the participatory processes in the city and what characteristics each one had in terms of their duration, methodologies, participants, proposals and perceptions. These experiences were examined in the light of the nine quality criteria proposed by article 12 of the Children Rights Convention. Finally, by way of conclusion, experiences were assessed in view of their challenges and successes in order to contribute to the strengthening of children and teen participation in decision-making public policies.

**Id:** 15837

**Title:** La inexistente línea abismal '

**Session Type:** Individual submission

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**Abstract:** La ponencia que planteo a continuación para la sección de Investigación en Comunicación Participativa, es una reflexión introspectiva al proceso vivido como investigadora en el curso de año y medio de trabajo con mujeres que viven en las calles del Centro Histórico de la Ciudad de México y sus alrededores.

La investigación nace de la necesidad por identificar alternativas a las inminentes consecuencias de la creciente desigualdad y prácticas excluyentes que vemos día con día en las ciudades del país, específicamente hacia estas mujeres.

Dicha investigación tuvo un enfoque cualitativo, centrándose en entrevistas con mujeres de calle, observaciones en distintos contextos (tanto en calle como en instituciones), entrevistas con actores relevantes (sociales e institucionales) y seguimiento mediático. Enlistarlas parece fácil, sin embargo, el diseño y realización de cada una de estas técnicas implicó múltiples retos: apertura, flexibilidad, empatía, creatividad, manejo de la frustración, involucramiento, entre otros. Me detendré en este último que resultó un eje central de la investigación y suscita algunas interrogantes: ¿cómo y desde dónde se involucra uno?, ¿en qué momento la investigación forma parte de la cotidianidad del investigador?, ¿dónde está la delgada línea entre el investigador y el sujeto que juega el rol de investigador en un proceso como este?

De entrada, parecería sencillo poner al investigador de un lado de la línea y al sujeto del otro, sin considerar las múltiples personalidades y roles que se apoderan de uno durante el proceso como: investigador, investigador-sujeto y como sujeto. Tomaré mi propia experiencia en la investigación realizada con mujeres de calle, que implicó en distintos momentos el surgimiento de estas personalidades, tratando de identificar hasta donde llega uno e interviene el otro; como puede ser el llevar al investigador a realizar procesos de investigación participativa que terminan por incidir en la vida del propio sujeto (investigador).

El propósito de dicha reflexión es rescatar los aprendizajes de una experiencia propia a fin de aportar al ámbito de la investigación de la comunicación participativa y así contribuir en la construcción del camino con aquellos que incursionan en este ámbito.

**Id:** 15866

**Title:** Las ciudadanías en la escuela

**Session Type:** Individual submission

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**Abstract:** Por:

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Luis Carlos Rodríguez Páez

La presente ponencia es un avance del proyecto de investigación titulado “Las ciudadanías, la participación y sus prácticas comunicativas en la escuela”, proyecto financiado VI Convocatoria para el Desarrollo y Fortalecimiento de la investigación de la Corporación Universitaria Minuto de Dios, UNIMINUTO.

El proyecto busca responder ¿qué tipos de ciudadanías y formas de participación son dinamizadas por la radio escolar en dos colegios distritales de Bogotá, para comprender sus prácticas comunicativas en la escuela?

Para su desarrollo se aplicará la investigación cualitativa. La intención es describir el fenómeno de una manera veras y respetuosa, para comprender la realidad y las percepciones de los actores sociales involucrados en la escuela. La metodología utilizada es de corte etnográfico, lo que nos permitirá observar sus experiencias y percepciones de vida en la cotidianidad.

Por tanto, en primera instancia, es una investigación que plantea realizar una caracterización de los tipos de ciudadanías ejercidas por los actores escolares a través de la radio escolar. En segundo lugar, es una iniciativa que busca comprender las concepciones y formas de participación que han construido y ejercido los distintos actores escolares, que permita reconocer el papel de la radio escolar en el surgimiento y desarrollo de los procesos participativos en la escuela. Y por último, propone identificar de qué manera las prácticas comunicativas dinamizadas por la radio escolar aportan al reconocimiento de los actores escolares en dos colegios distritales de Bogotá.

Para nadie es un secreto que la radio es el medio de comunicación que mayor impacto ha tenido en Latinoamérica, gracias a su amplia cobertura y bajo costo. Acercándonos a las características de la radio podemos encontrar, según planteaba Mario Kaplún, que posee “amplia difusión, simultaneidad, instantaneidad, largo alcance, bajo costo [...] en cuanto a posibilidades, genera poder de sugestión, comunicación afectiva, empatía, relación de identificación [...]. Dadas las anteriores características, las organizaciones entran en la lógica del uso central de los medios (radio) para generar comunicación con los grupos de interés e influencia.



Dicha iniciativa surge dada la reciente inquietud por incluir la problemática de la ciudadanía en los estudios de comunicación como lo manifiesta María Cristina Mata. Es así, como la articulación conceptual entre comunicación y ciudadanía juegan un papel preponderante en este proyecto.

De tal modo, el presente análisis se ubicará en el campo de la comunicación, el desarrollo y el cambio social debido a sus características políticas, sociales y culturales. La comunicación para Beltrán es un “proceso de interacción social democrática que se basa sobre el intercambio de símbolos por los cuales los seres humanos comparten voluntariamente sus experiencias bajo condiciones de acceso libre e igualitario, diálogo y participación”.

Como se puede notar, lo común en esta definición recae en la idea de proceso, elemento relacional y constitutivo de la comunicación, el desarrollo y el cambio social en el que la ciudadanía, la participación, el diálogo y la horizontalidad encarnan el sentido de lo público en sus prácticas comunicativas.

**Id:** 15895

**Title:** The Black Circle : Making Video with Communities for Social Change

**Session Type:** Individual submission

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**Abstract:** In 2015 a thirty year old Afghan Asylum seeker died after setting himself alight in a local parkland. It is a recent event that has insinuated itself in the minds of the people who live in this community. The 'black circle', the park where this man died, is commemorated by the Afghan community with photographs and flowers.

The story of this mans death was told to me by an Afghan Hazara man when we were speaking of the idea of 'belonging' In this case belonging to a newly adopted country, Australia. The question he asked, 'How do our children feel a sense of belonging when they are confronted by desperation; evidenced in the form of a burnt black patch of earth in their playground?

The Black Circle is the title of the work that is a collaborative participatory video piece that members of the Hazara community and myself are involved in making.

My involvement with the Hazar community began when I became a member of an organisation called Ondru. It is an NGO that advocates for positive social change through art. Provoking thought through art in order to evoke change that not only offers possibilities for change, but also offers possibilities of empowerment. The Hazara people whom I am working with are concerned about people in their community who because of Australia's immigration policies are uncertain of their futures in this country. The person who self immolated was one of these. Many are living here on bridging visas separated from families who have been left behind.

In my practice I have made bodies of work around migration, I have used video to tell personal stories. More recently, the video works do not represent emotional identification, but rather engender engagement through sensation. I have been curious about how I might engage in a way that respects and contributes to the fraught politics of migration? Is it possible to conceive of representations of immigration, and the sometimes, traumatic experiences, of separation, conflict, incomprehensible journeys that often accompany migration, in non-linear 'Affective' narratives?

Anna Gibbs, a cultural theorist, writes about 'affective resonance' as an occurrence that refers to 'the tendency of someone witnessing the display of affect in another person to resonate with and experience the same affect in response. I have also been influenced by the work in particular of Massumi, Seigworth, Gregg and Bennett.

The video works we are making are based around the metaphors that have emerged from the stories told by this community, beginning with the metaphor of 'The Black Circle' As we are working with metaphor, the final edit will be a non-linear work.

The methodology for making the work revolves around using accessible technologies starting with the mobile phone camera. The mobile phone enables each of the participants to be involved. The phone camera is a collaborative tool because it can be shared and exchanged resulting in footage

that is shot by everyone and as a result, belongs to everyone. The editing process will also be collaborative.

**Id:** 15900

**Title:** Role of technology in enhancing public participation for urban policy: the case of an interactive installation in Limassol

**Session Type:** Individual submission

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**Abstract:** Novel technologies have transformed the way social relations are enacted within the urban space and the public's perception of participation in the making of the city. Technological systems and physical environments can be understood as mechanisms of social practice, arenas of sociability and experiential places of human interaction. The paper discusses the methods in which a participatory event can utilize novel technologies and interactive discourse to enable participation and interpersonal contact engaging local policy actors (municipalities and decision making bodies) and the public. At the heart of this paper lies the understanding that technologically participatory events provide citizens the incentive, knowledge and tools to carry on their own means, leading to new forms of citizenship praxis through which the citizen is actively involved in 'a social sense of presence'. This paper explores the ways in which multi-user access to interactive graphical communication environments (multiple and diverse repertoires of participation; creation and re-appropriation of public data) can allow citizens to re-discover and demonstrate citizenship in diverse ways and thus involve new categories of civic actors in the urban civic life. This paper stems from a two-day participatory event in Limassol, Cyprus, entitled 'Parallel Cities', where through the use of an interactive installation, participants were asked to express support or opposition towards development projects as well as aspirations to conserve or redevelop certain areas of the city. The interactive installation included two elements: a moving image depicting the last ten years of social media activity (sourced from Flickr) and, aerial images of the port-marina area and the waterfront area. The images were projected on two sides of a 7-metre-wide structure making use of projection mapping and motion tracking techniques to reveal the projects as the participants move along the structure. The two-day format of the event allowed for inviting participants with roles of influence (such as municipal councilors) or specific expertise and area of influence (such as architects and academics) on one day while opening for the public on the other. This paper focuses on a grassroots approach within a participatory planning framework to reveal public desires and opinions. The characteristics discussed above influence citizenship experience relationships and social relations taking place within the urban public space, as well as our perception of the the context of these new social constructions.

**Id:** 15923

**Title:** Tribal community, State and Community Radio

**Session Type:** Individual submission

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**Abstract:** There are close to 200 community radio stations in India operated by Non-Governmental Organizations, State Agricultural Universities, Krishi Vigyan Kendras and Educational institutions (Ministry of Information and Broadcasting, 2016). Though the license holders are different, the stations primarily work on empowering the marginalized communities through democratic dialogue and giving voice to the voiceless among prominent functions the sector aims at.

As part of my doctoral work, I am studying a community radio station located at Wayanad, Kerala, South India. It is a rural community radio station which works for the empowerment of the native tribals, women and other marginalized communities within their diverse geographical space. Kerala is a highly politically active region and much of the deliberations happen through the media.

Though in the district of Wayanad, people still don't have access to many of the mainstream channels available to the rest of the state. The region of Wayanad has the highest concentration of tribal population within the region who speak different dialect of the language as well. The region has seen the maximum number of farmer suicides in South India. Among the activities of the radio station, the prominent efforts are made to empower the tribal population who have faced hardships at the hand of the state, the society and nature.

In this paper I would explore how the station acts as a juncture for the tribal community and state to work towards social development. The radio facilitates the development process by fostering deliberations and debates among the various groups in the geographical space. The statist approach to social upliftment is re-negotiated at the community level by the community with the help of the community radio. The community which falls under the jurisdiction of the station have transformed into being 'citizens' thereby moving towards the idea of 'Citizens' Media as proposed by Clemencia Rodriguez. Community and alternative media can be seen as an articulation of citizenship, when citizenship is seen as the day-to-day endeavour to renegotiate and construct new levels of democracy and equality (Rodriguez, 2001).

For the people of the village, asserting their ideas through the radio station is an exercise in actively participating to shape their own identities. The station's activities reflects the definition as "constituting a discursive space for artists and activists, trade unionists and political dissidents, racial, ethnic, cultural minorities and others whose voice, interests and perspectives are typically marginalized in mainstream media discourse" (Howley, 2013).

To understand the relationship between the community radio station, the community vis-a-vis the civil society and the state, I chose to be a participant observer and spend several months at the site of study. An ethnographic study in my research allows me to delve into the field and understand the dynamics and nuances of the community. "Ethnography sets aside the notion that behaviour is rule governed or motivated by shared values and expectations, and maintains that social structures are socially produced, sustained and experienced" (Bosch, 2003:40).

**Id:** 15943

**Title:** Disruption as a communicative strategy: The case of #FeesMustFall and #RhodesMustFall students' protests in South Africa.

**Session Type:** Individual submission

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**Abstract:** South Africa became a miracle in the world of postcolonies as a newly independent 'rainbow' nation-state. Using the rage in the fallist, that is the #RhodesMustFall and #FeesMustFall student movements, I argue that disrupting the world as we know it in order to address the poor's grievances is part and parcel of strategic and effective communication especially the marginalised poor. Globally, in the case of Occupy Wallstreet, Occupy Berlin, Occupy Nigeria, Occupy Dame Street movements have disrupted functioning of society so leaders could address their concerns. This argument will be framed by questions around the current burdens of apartheid, the achievements of disruptive protests and the meaning, roles and behaviours of officialdom the majority members of these fallist movements. Theoretically, the article uses the concept of the voice (Mitra 2001). On focus are voices of the elite in the mainstream media and voices of protestors in social media. Critical discourse analysis is used to analyse emergent themes from material from commentary between 2015 till 2016 selected through purposive sampling. The fallist movements in this paper could be theorised as social movements that coalesced around specific goals and identities after recognising collective threats to their future, security and identity as citizens. They did not present themselves as political parties even though there were political interests amongst protestors. For the purposes of this article disruption and violence are key concepts. Disruption ordinarily refers to interrupting a way of life. Society has inculcated in people an impression that there is a certain order of things in the world that we have to follow and upsetting this is frowned upon.

Violence is the hallmark of humanity and it 'marks all human life' (Chasi 2014, 287). Kean (2004, 4) in Chasi (2015, 288) traces the word 'violence' to its Latin root made up of two words 'violentia (force) and latus (to carry)'. Violence therefore denotes what happens whenever force is carried out in such a way that someone is 'thereby interrupted or disturbed or interfered with rudely or roughly or desecrated, dishonoured or defiled' (Chasi, 2015, 288). For this article violence is both physical and psychological. Thus government failure to deal with issues of decolonisation in the postcolony could be read as psychological violence against the poor.

In all the paper demonstrates how the deferred dreams of mostly poor South Africans lead to social movement formations which try to change their circumstances through disrupting oppressive status-quo. Largely, it has challenged the misconception an equal South Africa and ably demonstrated that democracy is used to silence and perpetuate the predicament of the marginalised. The disruptions speak of the anger and '[T]his anger articulates the failure of the rainbow project in so far as abstracting the crisis of socio-politico-economic inequality in South Africa and the silencing of those at the receiving end of that inequality (Fikeni, 2016, 9).

**Id:** 15951

**Title:** Communication for inclusive innovation: revealing discourses and actions toward more inclusive innovation processes for local development in Cusco, Peru

**Session Type:** Individual submission

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**Abstract:** Over the past decade, a public discourse emerged about the significant role of innovation in local development in Cusco, Peru. Since 2008, public and private institutions have boosted diverse actions and policies to promote innovation as a strategy to address longstanding socio-economic problems.

Although these actions have contributed to the recognition of local capabilities, the conceptualisation of innovation among stakeholders in the local innovation landscape is embedded in perspectives involving linear models of technology transfer and development as economic growth. Within these conceptualisations, communication is seen in a reductionist way, merely as a means to disseminate technologies through market mechanisms, rather than as a dynamic process among multiple actors involved in identifying needs and generating solutions for local issues through inclusive innovation and development.

Through in-depth interviews and focus group discussions with stakeholders involved in local innovation in Cusco, Peru, this study explored how stakeholders understood communication and its role in innovation processes, and what actions they took to facilitate more inclusive innovation processes.

The analysis of the narratives and actions showed that there is a divergence between the discourses of decision makers of innovation and local innovators. These differences are reflected in the motivations and expectations of the two groups of actors, generating some contradictory effects in terms of inclusive innovation. This leads to the argument that innovation as a strategy for inclusive development should strive for more than just economic or technological aims.

The paper concludes with a discussion that well-strategized communication can be crucial for inclusive innovation processes for a number of reasons. It can facilitate the construction and orientation of social and institutional relationships as it contributes to the capitalisation of lessons

learned for feasible change options. It can also mitigate conflicts between the groups in development processes over inequality and exclusionary structures.

This discussion allows a rethinking of the current innovation for development narrative in Peru and proposes a set of recommendations for a broad-based inclusive development strategy in the Peruvian context.



**Id:** 16004

**Title:** Políticas culturales universitarias al servicio de la democratización del espacio público: el caso de Valparaíso, Chile

**Session Type:** Individual submission

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**Abstract:** El presente trabajo explora el aporte que las políticas culturales realizan a la incorporación de nuevas voces al espacio público, y por esta vía, a su democratización. Ello, en el entendido que las políticas culturales otorgan legitimidad a expresiones artísticas y culturales para presentarse en el espacio público, y también a las identidades que emplean dichas narrativas para compartir su cosmovisión. Esto se relaciona con las experiencias de Comunicación Participativa que, en el caso latinoamericano, surgieron con la finalidad de dar voz a los que no tienen voz, es decir, incorporar a los excluidos de la discusión pública. Este objetivo puede actualizarse señalando que la Comunicación Participativa aspira a que adquieran voz pública quienes únicamente tienen voz privada, es decir, que se pluralice el habla y las narrativas que cuentan con legitimidad para ocupar el espacio público.

Con este propósito, se investigó sobre la política cultural de las universidades de la Región de Valparaíso, Chile. Ello, ya que las universidades forman a los profesionales, es decir, a personas que serán decisivas en la determinación de la forma en que los temas de una sociedad determinada se transforman en temas públicos. A una muestra representativa de profesionales y directivos que se desempeñan en los departamentos de extensión cultural de estas universidades, se les realizó una entrevista semiestructurada que luego fue analizada bajo un método inspirado en la hermenéutica gadameriana.

Los resultados de la investigación muestran que los equipos de extensión cultural entienden que su labor está al servicio de la difusión de un determinado canon estético: las manifestaciones artísticas elaboradas en Europa. Ello, por dos motivos centrales: entienden que este es el canon estético propio de cualquier universidad que aspire a ser seria, y porque mediante su difusión contribuyen a introducir al estudiantado a este canon cultural, que es considerado complemento necesario para el modelo de conocimiento que recibirán durante su formación profesional.

En consecuencia, en su programación no consideran expresiones artísticas y culturales que entienden alejadas de lo docto, sin preocuparse si esta oferta tiene relación con el consumo cultural de los estudiantes o de la comunidad en la que estas universidades están insertas. Esto, ya que entienden que el aporte democratizador de la extensión cultural universitaria consiste en ampliar la difusión de dicho canon, y por esta vía, ampliar el conocimiento que de él tienen sectores a los que perciben como carentes de la formación que les permita apreciar su belleza.

Así, la política cultural universitaria es puesta al servicio de la conservación de la legitimidad que posee el canon cultural eurocéntrico para aparecer en el espacio público, con lo cual la posibilidad de participar públicamente queda restringida al uso del habla y narrativa propia de la hegemonía. Es decir, contribuye a preservar la noción que las identidades subalternas tienen únicamente habla y

narrativa privada, debiendo traducir su discurso al habla y narrativa hegemónica para adquirir presencia pública. Por lo tanto, se desperdicia el aporte que la política cultural puede realizar a ampliar las posibilidades de participación lo público.

**Id:** 16024

**Title:** Communicating climate information across natural and social sciences: A critical analysis of climate information interventions from gender and farmer participation perspectives

**Session Type:** Individual submission

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**Abstract:** As climate and environmental change become increasingly significant challenges globally, rural communication actors have needed to adapt to the changing information needs that this has precipitated. The increasing complexity of the challenges, and the dynamism required in the response, has meant that communication responses need to be robust to match that complexity. This means being able to communicate across disciplines, as meteorological data is fundamental to understanding physical changes, and political experience is needed to negotiate the socio-cultural understandings and interpretations of climate and environmental change. It is not simply a matter of making information available in an appropriate format: people are learning to negotiate and interrogate information in the midst of starkly political communication and climate change discourses.

One of the challenges this poses for those looking at supporting and enhancing rural communication is how complex, politicized information can be made appropriate for smallholder farmers in developing countries. This paper will explore a set of interventions whose goal is to increase access to climate information and support climate adaptation processes. They are run not by communication actors, but from a meteorology perspective. Three interventions have been chosen: one exploring climate and adaptive social protection, a second that supports farmer participation with climate information, and a third looking at supporting climate change resilience and adaptation in sub-Saharan Africa.

To consider these issues of environmental change and communication, this paper asks who is participating in these interventions, how and why? Participatory communication tells us that participation in the design, implementation and evaluation of projects by participants is fundamental to the long-term success of the intervention. Furthermore, communication and development thinking understands that there are gender differences in communication, but does not often bring that to bear in analysis. Drawing on these discussions, this paper will critically identify and analyse the communication activities taking place within these projects, deconstructing the assumed communication assumptions and processes. It will then consider issues of gender and participation: how are farmers participating in the project, if at all? What is the gender awareness of the project? The goal of this analysis is to identify how communication is being used, and who is participating in order to identify how communication could better support environmental and adaptation strategies. It presents an opportunity to explore new ways that communication is being used in development. It presents a space for dialogue between multiple disciplines, which provides an important opportunity to explore new ways of innovating in climate and environmental communication in development. By the end of the paper, we will have emerging lessons from the critical analysis of the cases.

**Id:** 16075

**Title:** Movimientos socio-comunicacionales y nuevas configuraciones mediáticas en América Latina.

**Session Type:** Individual submission

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**Abstract:** “PRESENTATION IN SPANISH”

**RESUMEN**

Esta ponencia presenta las interrelaciones históricas entre culturas populares, culturas alternativas y culturas mediáticas que han hecho posible en América Latina la estructuración de movimientos organizados, de expresiva penetración social, articulados en estrategias y modos de acción comunicativos. Es necesario apuntar, como un primer aspecto a considerar, el carácter colectivo de las formas de vida indígenas y afroamericanas en la región; esa marca, de encuentros, de solidaridad, de modos de compartir, de fraternidad, de intercambio y de resistencia, ha impregnado la vida cotidiana en los barrios, las comunas, las colonias y las diferentes formas de vida urbana de las clases subalternas en América Latina. La noción de comunidad, en nuestro subcontinente, se enriquece diariamente con las estructuraciones socio-culturales concretas de realización de la vida, de la existencia y de las economías solidarias de sobrevivencia. Un segundo aspecto a pensar, es la presencia de legados de lucha y solidaridad de diversas vertientes políticas, filosóficas, culturales, religiosas e ideológicas de Europa, Asia y África en nuestros territorios. Esas influencias se han localizado en Nuestra América, dada su condición de tierra de acogida de los perseguidos por la Inquisición, las dictaduras, los fascismos, los totalitarismos y la represión irracional. Es un hecho que, durante más de quinientos años, los perseguidos y olvidados de la Tierra han encontrado en nuestros territorios escenarios de renovación, esperanza, trabajo y existencia digna. En sentido negativo, dinamizador de la dialéctica comunicativa latinoamericana, ha participado el factor depredador, perverso, violento, colonizador, autoritario y salvaje de las élites oligárquicas de la región, que han estructurado formaciones sociales e institucionalidades políticas (estados) y mediáticas (sistemas de medios) que han afectado a las amplias mayorías de la población, mediante una extrema concentración de las riquezas naturales, técnicas, educativas y culturales en ínfimos grupos de poder. Esa condición, ha generado semiosferas y tecnosferas de control político e ideológico, pero, simultáneamente, ha potencializado una cultura subversiva, que en las nuevas condiciones de producción comunicativas digitales, se ha plasmado en conjuntos de medios, redes y culturas discursivas de carácter transformador. Para el análisis se dialoga teóricamente con Aguiar (2013); Alves (2014); Scahill, J. (2014); Said (2014); Gorczewski (2014); Sartre (2011) y Verón (2004), considerando sus posiciones críticas de los modelos mediáticos y metodológicos hegemónicos. La estrategia de argumentación sigue los lineamientos de la vertiente transmetodológica Maldonado (2013; 2014; 2015), que defiende la combinación y confrontación de métodos para el análisis multidimensional y multicontextual de los procesos de comunicación contemporáneos. Los resultados de las indagaciones muestran que hay una transformación tecnológica clave en las condiciones de producción; que, sin embargo, no están suficientemente acompañadas por cambios y rupturas en las culturas mediáticas.

**Id:** 16094

**Title:** Repensando las periferias de Medellín desde la comunicación participativa

**Session Type:** Individual submission

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**Abstract:** La presente ponencia presenta avances de dos investigaciones colaborativas realizadas por actores académicos t comunitarios desde una perspectiva de diálogo de saberes, que ponen en diálogo la relación entre los conceptos de comunicación, participación y resignificación del territorio en barrios periféricos de Medellín, a partir del estudio de las prácticas y procesos desarrollados por colectivos juveniles y experiencias de comunicación para el cambio social. Más específicamente, nos proponemos trazar puentes entre las prácticas promovidas por el colectivo Ciudad Comuna -un colectivo de comunicación de la Comuna 8 de Medellín, conformado y liderado por jóvenes y las reflexiones teórico-metodológicas del grupo de investigación Comunicación, Organización y Política (Universidad de Medellín). Ponemos énfasis en una de las rutas de comunicación desarrolladas por Ciudad Comuna, relacionada con la pedagogía del Documental Social Participativo, basada en formas de empoderamiento y movilización social a través de la comunicación para el cambio social.

Nuestra ponencia se estructura del siguiente modo: a) Presentación: recoge la perspectiva de comunicación desarrollada por Ciudad Comuna, con énfasis en Documental Social Participativo – DSP. b) Referentes teóricos para la comprensión de los movimientos sociales asociados a territorios marginales; c) Presentación de las prácticas del colectivo juvenil Ciudad Comuna, con énfasis en nuevas imágenes de jóvenes populares asociadas a procesos de comunicación popular y para el cambio social, d) Análisis de la propuesta del Documental Social Participativo –DSP- propio del colectivo Ciudad Comuna, e) se esbozan conclusiones y perspectivas de investigación.

**Id:** 16124

**Title:** Community media participation and communicative equality

**Session Type:** Individual submission

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**Abstract:** While participation is the key principle to organize and manage community media (CM) (Howley, 2005; Fuller, 2007; Rodriguez, 2011), the current study tries to argue that understanding “communicative equality” is necessary to strengthen the roles of the CM. Creating alternative and participatory communicative spaces for the community members, CM plays pivotal roles in revitalizing democracy and empowering community members. Thus, most studies on CM tend to attempt to understand the communication processes of participation to question the problems of institutional power and to recover engaged democratic community and self-governing politics.

However, what if those participants do not share equal power ‘within’ the CM, what if their voices ‘within’ the CM organization are not heard to the extent that the community members do not necessarily feel satisfied with their participation in the media? Indeed, critical arguments suggest that the problem of power in participation is not to be restricted to institutionalized realm and not to be seen as the ideal replacement of hierarchical difference by total equality (Servaes, 2001; Carpentier, 2011; 2012).

Built upon theoretical discussions about political equality in the context of communication for social change (Jacques Rancière, 2000; 2008; 2011; 2016; Mouffe & Laclau, 1985; Carpentier, 2011; 2012), we argue for “communicative equality” as moderating concept to bring increased sophistication to bear on the study of CM participation and community democracy. In this research, we assume that communicative equality moderates the CM participation on the degrees of ‘collective efficacy’ and ‘civic participation’, which are important roles of CM to enhance collective power of community members. In this research, we defined CM participation as ‘CM use’ and ‘CM engagement’. While the former is passive form of CM participation, the latter is active one. Communicative equality is conceptualized as the degree of perception to able to engage in self-communication with the other participants in the processes of decision making situation within the CM. Collective efficacy refers to residents’ trust in their community’s capacity to mobilize neighborhood problem-solving activities (Sampson et al., 1999). Civic participation is defined as an individual’s temporal and monetary investment in the neighborhood problem-solving process (McLeod et al., 1996).

Survey was conducted to collect data from CM participants (N=726) in Seoul, Korea in 2015. Our findings suggest that both CM use and CM engagement rarely promote both collective efficacy and civic participation except that CM use positively relates with civic participation. However, interestingly, this study reveals that communicative equality exert differential effects on both collective efficacy and civic participation. On the other hand, there was no meaningful interaction effect found between CM use and communicative equality. While this is still early stage of analysis, it suggests that the importance of moderating effects of communicative equality to increase participants' collective efficacy and civic participation. The study offers a new perspective to bring communicative equality to further discuss the conditions and processes of CM participation.

**Id:** 16165

**Title:** Producer Perspectives on Audience Engagement: Building a Community for a Current Affairs Programme

**Session Type:** Individual submission

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**Abstract:** “In the age of social media everything is about community building and gaining customers’ engagement with the community and the brand” (Habibi, Laroche and Richard 2014, 158). Even though this quote about engagement is written within the academic field of marketing, we can question the value of community building for studying engaging audiences in media content as well. Media producers observe that they need new ways to engage their audiences with their content. However, there is still a lot of confusion among producers about how to do that (Jenkins, Ford and Green 2013). This paper analyses the practices and motivations of TV-media producers who successfully created a community of engaged audiences around their content, by means of a case study of a current affairs programme on Flemish (Dutch language-part of Belgium) Public Service Media VRT.

Producers in the editorial office of Vranckx in Flanders, specialize in topics on international conflicts mainly in the Middle East and create ‘community feeling’ to engage their audience. They centrally produce content for television, but their social media platforms are of equal importance to them. This research examines how Vranckx’ editors create an engaged community, what different ways of engagement are visible and why producers find this important, to be able to both constructively and critically examine the value of community in a non-commercial setting. In-depth interviews are conducted with all editors combined with close reading of the content on different platforms.

Preliminary results show that editors seek audience responses to grasp what is on the audiences’ mind, through traditional media and platforms such as television and radio content, but more so through actively promoting a dialogue on Facebook, initiating websites where audience members can upload their own video’s, and organising lectures. Throughout these different media, they can achieve a community of interest through using a personality driven approach around the presenter, journalist Rudi Vranckx. Next, in their content, they seek to find a balance between what they think the audience needs to know and what the audience wants to know. An Instagram account following the crew for example, was created for the benefit of the audience and helps creating an engaged feeling with the community of Vranckx. The editors find this engaged community approach of central importance both for practical and ideological reasons. Practically, because they can reach a broad range of people with this approach. Ideologically, mainly because people can learn from each other’s perspectives concerning the news of international conflicts. Our research concludes by discussing how a sense of community to create an engaged audience does not only have commercial potential, when producers critically examine and integrate different interacting possibilities, it can also help increase a constructive dialogue between audiences.



**Id:** 16217

**Title:** Fighting food waste through participation and activism - a case study

**Session Type:** Individual submission

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**Abstract:** As in other countries, food waste is a current problem in Portugal. The present case is focused in the specific context of universities, namely, the University of Minho, a public Higher Education Institution pioneer in launching a programme to reduce consumer plate waste food in their canteens.

The University Food Department challenged the Communication Sciences Course to create a poster. Instead of a traditional campaign, a behavioural change strategy was developed by a group of students. The “Movimento Menos Olhos do Que Barriga” - meaning “Less Eyes than Belly Movement”- was launched in 2013 by the students themselves who invited other students as volunteers to implement the intervention strategy in the canteens through guerilla actions. Groups of young volunteers carried out "patrol" actions using T-shirts alluding to the Movement, entering the canteens / bars in bulk, as inspectors who examine the dishes of each consumer, in order to evaluate the waste of food. Groups visited the tables with an information flyer and a brief explanation of the patrol's purpose. Those who demonstrated having the plate empty were awarded with a pin. They were also asked not to put on the tray the food they knew they would not consume. Through the Facebook page the whole community could participate in challenges and follow the initiatives that took place throughout the school year.

In one year the leftovers sent to non profit organisations resulted in an increase of 12650 soups for 13448 and 3784 meals for 6088. After two years, food waste has reduced approximately 50%.

Quantitative results stresses a significant environmental and social impact, demonstrating a change in habits and attitudes, according to the University Food Department. The movement is still on-going.

The case stresses that effective social change can be achieved through an intervention framework that integrates elements of the community affected by a given social problem, through their participation in problem selection, goal setting, participation in research, strategic development, and activities definition (Hastings, 2011, p.6).

Moreover, it shows the importance of relational marketing by providing "a new logic that sees consumers as the engines of the value creation process." That is "as value co-creators" (Marques & Domegan, 2011, p.44). The complex process of achieving effective behavioural change can benefit from participatory approaches (French et al., 2011, p.22). "Listening and learning from the people with whom we want to work..." (Hastings, 2011, p.6), means taking into account the "power of ordinary people" (idem).

**Id:** 16254

**Title:** PANEL: Neither I make myself clear, nor you understand me: Communication and slow pedagogy

**Session Type:** Panel Submission

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**Abstract:** Title: Teaching as a question and the dialogue of pedagogical communication.

This paper proposes two moves of thought to explore the ideas of teaching as questioning and of communication as a dialogue: on the one hand, a reflection on questioning as a basic hermeneutical experience, not limited to the space of conceptual discussion, that may offer ways for the thought of educational experience as a question raised upon existence; and, on the other hand, an approach to the hermeneutic view of human experience as dialogue, starting from a comprehension of language and communication as a horizon of the sense of being, from the perspectives of Heidegger and Gadamer on language.

Upon these two moves, a pedagogical case is studied. Through the approach in a classroom at University, in the area of Humanities, to the human body in contemporary art, a question is posed regarding the presupposed and accepted senses commonly granted upon the body as a given issue, to proceed in developing a dynamic and inclusive comprehension of a variety of perspectives upon the body as a historical performance. In the process of making questions and in the development of a dialogue in situ, the experience of criticism, questioning, argumentation and confrontation with opinions take place, and forms a small lab of day-to-day democratic discourse.

**Id:** 16265

**Title:** PANEL: Neither I make myself clear, nor you understand me: Communication and slow pedagogy

**Session Type:** Panel Submission

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**Abstract:** Title: Corporality as a dialogue possibility. Recognition and inclusion in the classroom.

To understand bodily communication of the agents involved in a pedagogical process in a classroom, enables the possibility of building a dialogue where a worldview is expressed and understood, but also where that very same worldview can be changed (Bruzzone, 2015). What do students tell us and communicate through their pedagogical experience? How may we, as teachers, encourage the construction of meanings and communities which are more inclusive? Those are the questions that guide a reflection about the importance and validity of being able to read ways in which the body is involved in communication. This reflection tries to overcome discourses that render invisible other ways of communicating the body, and proposes a complex perspective of the agents of communication, including how one and the other meet, which is a main issue in participatory communication.

Being able to acknowledge the presence of communication in the bodily dimension of existence, not only as the chance to observe words, but also of recognizing territories, contexts and other physical and bodily ways of telling (Freire, 1991), allows us to consider body language as a narrative for a participatory communicative process where difference itself is granted as a dimension of the subject (Le Breton, 2006).

Exploring how bodily relation to one another is essential to human being, the lectures wants to give a glimpse at how corporeity is a possibility of communication , more inclusive and at the same time capable of keeping particular differences as a way to enrich communication interchange.

Bernard, M. (1985). El cuerpo. Barcelona: Ediciones Paidós Ibérica

Bruzzone, D. (2015). Todos duros: los hijos del neoliberalismo. Afectos y corporalidad en el consumo de pasta base de cocaína en jóvenes de sectores populares. La Plata: UNLP

Cabra, N y Escobar, M. (2013). El cuerpo en Colombia. Estado del arte cuerpo y subjetividad. Bogotá: Universidad Central

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**Id:** 16296

**Title:** No todo lo que brilla es oro: Resistencias comunicativas al proyecto minero La Colosa. Análisis de las construcciones de sentido y hegemonías elaboradas por organizaciones sociales y campesinas en Cajamarca, Tolima en 2016.

**Session Type:** Individual submission

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**Abstract:** La minería como práctica social ha estado presente en las actividades del hombre, y a lo largo de la historia, viene siendo asumida como una forma de subsistencia, pero al mismo tiempo, sus implicaciones ambientales, culturales, políticas y económicas, ha ocasionado una serie de conflictos entre los grupos sociales. En América Latina, el extractivismo está legitimado por concepciones desarrollistas, (Navarro y Mina, 2012), y para el caso colombiano, la apertura económica llevó a que el país construyera una política de confianza inversionista (en el gobierno de Álvaro Uribe) y más tarde, fuera elevada a la categoría de locomotora del desarrollo nacional (en el gobierno de Juan Manuel Santos Calderón).

Una de las zonas más proclives al desarrollo del modelo extractivista en Colombia es el departamento del Tolima, una región ubicada en el centro occidente del país con amplias riquezas naturales. Cajamarca, un municipio de este lugar, posee hoy una de las reservas de oro más grandes del continente, y con ella, el interés de la multinacional Anglo Gold Ashanti, en ejecutar un proyecto que llamó “La Colosa”.

La compañía Sudafricana interesada en la explotación aurífera hace trabajos de exploración en Cajamarca, y cuenta con los permisos generales por parte del gobierno nacional; pero simultáneamente en la localidad, se ha generado un fuerte movimiento de oposición a la explotación de oro. Justamente, el propósito central del presente documento, es dar a conocer esas resistencias comunicativas al proyecto minero “La Colosa”, construidas por organizaciones sociales y campesinas.

La noción de resistencia comunicativa está asociada con la construcción de significantes identitarios propios (López y Roig, 2004) y al ejercicio de la contra-información (Cassugoli, 1989) con el que se estimula la conciencia crítica de los ciudadanos, se genera un proceso participativo, desde una democratización de la comunicación (Burch, 2013).

La ponencia, derivada de una investigación cualitativa etnográfica, reconoció los modos distintos de ser, pensar, y sentir, de concebir el tiempo, la relación entre los seres humanos, y entre humanos y no humanos, de mirar el pasado, y el futuro, de organizar colectivamente la vida (De Sousa Santos, 2011, pag.35). Así, los grupos sociales estudiados apelaron a estrategias de asimilación de distintos capitales simbólicos, esto es, un proceso de reconocimiento, interpretar, calificar y descalificar los temas en disputa. (González, 1987).

Aquí, la hegemonía definió su identidad en oposición a prácticas articulatorias antagónicas, es decir, aquellas cerradas en sus concepciones del mundo; por el contrario, la asumió desde un carácter incompleto y abierto a lo social (Laclau y Mouffe, 1985). Lo valioso del concepto de la hegemonía

en “La Colosa”, estuvo en el no aniquilamiento del argumento del otro, sino en la se reconfiguración, resemantización, y se reordenamiento la vida cotidiana. En suma, el interés estuvo en indagar la manera en que los grupos subalternos, percibieron y reelaboraron el conflicto extractivista en Cajamarca, desde la hegemonía de los sentidos, asociada a una visión alterna de su territorio, y la transformación de la realidad en un sujeto escindido de poder.

**Id:** 16306

**Title:** El populismo y el interés del público en la era de la postverdad: el componente emocional y político en las participaciones de los magazines radiofónicos/Ordinary citizen's emotional and political engagement in non-news radio programmes

**Session Type:** Individual submission

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**Abstract:** En la era de la postverdad, donde las emociones tienen una influencia mayor que los hechos objetivos en la formación de la opinión pública, se espera que la participación de los ciudadanos -en línea así como a través de plataformas tradicionales- en los programas que tratan cuestiones de interés público y consecuencias democráticas, tengan un componente emocional importante. Mientras los programas de radio que apelan a la participación ciudadana -como los phone-in programmes y los magazines de debate- no suelen ahondar en problemas sociales con serias complejidades, ofrecen estructuras que permiten al público comenzar a pensar de manera creativa en torno a las preocupaciones sociales públicas y privadas -una práctica que traslada el compromiso ciudadano más allá de lo popular para influir en las percepciones y valores políticos de la ciudadanía (Dahlgren, 2009). Dado que vivimos en una época de mentiras que pueden volverse virales principalmente a través de una alianza mediática, en particular con las redes sociales, esta investigación pretende detectar la presencia de emociones y argumentaciones razonadas en los mensajes mediáticos emitidos por los ciudadanos y ciudadanas. El artículo ofrece una aproximación para la construcción de una metodología innovadora que propone un modelo compuesto por variables basadas en el pensamiento argumentado y en las emociones. El estudio emplea una metodología semi-cualitativa basada en el análisis de contenido de las contribuciones de los ciudadanos -mediante el Whatsapp (leído por los y las presentadoras y presentadores), Twitter (utilizando el hashtag del programa o del conductor principal), Facebook (página de perfil del programa), correo electrónico (leído por los y las presentadoras y presentadores, los y las investigadoras e investigadores también solicitaron aquellos mensajes que no se leyeron en directo pero que llegaron al medio) y teléfono (en directo)-, y entrevistas en profundidad con los editores. Los estudios de caso seleccionados son programas no informativos que se ocupan de cuestiones políticas, sociales y de entretenimiento pero desde una perspectiva de magazine; son programas que requieren participación en vivo así como mediante la web a través de diferentes canales. Los casos de estudio seleccionados pertenecen a la Cadena SER (radio comercial de mayor éxito en España), RNE (radio pública de contenido general en español) y Euskadi Irratia (radio pública de contenido

general de lengua vasca, que nos permiten verificar si el idioma -minorizado en este caso- influye en las variables).

**Id:** 16327

**Title:** PARTICIPATORY COMMUNICATION: Desafíos metodológicos y retos políticos en el campo de la comunicación participativa y los derechos humanos. El caso de un bachillerato universitario en Mérida, Yucatán, México.

**Session Type:** Individual submission

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**Abstract:** La formación educativa en derechos humanos de jóvenes bachilleres y sus experiencias con servidores públicos (docentes y autoridades académicas), dentro de una dependencia universitaria situada en una zona popular-marginada de Mérida, Yucatán, México, son analizadas en esta ponencia con el propósito de identificar los desafíos metodológicos y los retos políticos que representa la institución escuela para la comunicación participativa, entendida como un modelo que pasa de la lógica vertical a la horizontal, de los productos a los procesos, de las propuestas de corto a largo plazo, de las dinámicas individuales a las colectivas, del acceso a la apropiación, de los financiadores a las necesidades de la comunidad, y del difusionismo a la educación comunicacional (Del Valle, 2007).

El material empírico de naturaleza cualitativa que se analiza en la ponencia, proviene de las construcciones discursivas de estudiantes y profesores, recuperadas mediante la observación en aula (Rodríguez, Gil y García, 1999) y la entrevista cualitativa o abierta (Sierra, 1998). Estos discursos permitieron explorar: a) las interacciones que hacen posible la adquisición de conocimiento y la aplicación de los derechos humanos en la vida cotidiana, particularmente en una zona urbana adversa para los jóvenes, marcada por la desigualdad social, la discriminación e incluso el racismo; b) las estructuras del bachillerato en las que se manifiestan relaciones de poder al interior (Bourdieu y Passeron, 1996)), pero al mismo tiempo un interés genuino por desarrollar competencias en los estudiantes para la defensa de sus derechos humanos al exterior, y c) la formación académica de los estudiantes en el trabajo colaborativo, que apuesta a los procesos, a la comunicación horizontal y dialógica, a la educación en derechos, puesta a prueba frente a las instituciones educativas exógenas que norman los planes de estudio y establecen límites temporales para alcanzar metas y objetivos.

La experiencia de este bachillerato universitario público, cuyos rasgos distintivos son la interacción comunitaria, el aprendizaje basado en proyectos sociales que impacten directamente en la comunidad y la integración en su plan de estudios de una asignatura en derechos humanos (UADY, 2009), entre otros aspectos, hizo posible reflexionar sobre la noción de participación (Servaes y Malikhao, 2007; Gumucio y Tufte, 2008) ) en la toma de decisiones de los estudiantes y en el cumplimiento de sus derechos humanos dentro de la dependencia educativa, así como sobre los caminos metodológicos que recorreremos para estudiar la comunicación participativa en el espacio escolar (Falabella, 2002; Contreras, 2002; Agurto, 2002).



**Id:** 16335

**Title:** COMUNICACIÓN PARTICIPATIVA EN LA ACADEMIA: ESPACIO CONSTRUCTOR DE TEJIDO SOCIAL -ACADEMIA, COMUNIDAD- FORTALECIENDO LA DOCUMENTACIÓN DEL PATRIMONIO CULTURAL INMATERIAL Y LA MEMORIA HISTÓRICA

**Session Type:** Individual submission

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**Abstract:** Zipaquirá ha crecido demográficamente en un 16% desde el 2005 al año 2014 debido a diversas problemáticas que azotan el territorio; en primer lugar, la urbanización acelerada; en segundo, el desplazamiento forzado de sectores aledaños; finalmente, la incrementación de la industria y los establecimientos de Educación Superior que en los últimos años se han instaurado allí. Por lo anterior, el municipio ha vivido una constante transitoriedad, que a su vez refleja cambios culturales; se deja a un lado conocimientos esenciales para el fortalecimiento de la identidad como lo es el Patrimonio Cultural Inmaterial, siendo parte inherente de la memoria histórica de Zipaquirá. Por ello, desde la academia, se plantea un trabajo de comunicación participativa, donde actores educativos (Corporación Universitaria Minuto de Dios) a través de los estudiantes y docentes, trabajan en conjunto con comunidades, en la recolección de aquellos elementos de la tradición oral que propendan al amplio reconocimiento del territorio y su memoria histórica desde el PCI, dándole voz a los relatos que se encuentran dormidos en las voces de sus habitantes, considerados Patrimonio Cultural Inmaterial de Zipaquirá. De esta forma, tras una práctica educativa, comunicativa y crítica, documentarlos y difundirlos para contribuir al mantenimiento del patrimonio cultural inmaterial (PCI), lo que es un paso vital para reforzar la identidad zipaquireña y el fortalecimiento de la memoria histórica.

Bajo el parámetro, se considera la importancia de trabajar con la memoria, reconociendo que es un espacio arduo de tensiones entre lo que es evidente en el espacio y lo que no, evidenciado desde el pasado ausente o silencioso que espera salir (Reyes). Debe considerarse entonces como parte fundamental de la identidad, en la medida que representa al otro e incluso a sí mismo y que, como colectivo, cada actor se narra como parte de los hechos y aporta o alimenta la memoria de los otros como agente activador. Uniminuto, ingresa entonces como agente documentador, recolectando la memoria histórica de colectivos y construyendo su propia experiencia como participante activo, modificando las dinámicas de selección de lo patrimonial y lo histórico que antiguamente se limitaban a estructurarse por un poder político dominante e impositivo.

Sumado a esto, el estudiantado entiende en la práctica la ciudad desde la historia y la memoria, construida desde la centralización del poder Estatal, por el que circundan a diario, miles de ciudadanos constructores de historia, que pasean por ella misma. Calles nombradas, edificios de cientos de años, rezagos de sucesos anteriores, son los que se reconocen en las paredes de la misma (Moran). Desde este punto de partida, se genera un vínculo con el territorio que representa sus raíces, y que para muchos de ellos era desconocido, incentivándolos hacia la investigación de sus lugares de origen, para la mayoría, y fortaleciendo desde allí la identidad y la memoria hacia este territorio desde lazos comunes que nutren el campo de la comunicación participativa y la educación.

**Id:** 16366

**Title:** PANEL: Media and the Development Challenge: Historical Perspectives and New Frontiers in International Media Development Research

**Session Type:** Panel Submission

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**Abstract:** The proposed Panel is a follow-up session to events at the University of Leicester IAMCR conference, which brought together researchers working on various facets of international media development, particularly in the areas of theory, applied research, and impact studies that look at how media assistance contributes to improvements to media systems, journalism quality, and citizen empowerment. As a follow-up members of this panel have come together to work on an edited volume that will survey new directions in media development and potentially serve as a foundational text for courses on the field of media development. This panel, for the 2017 IAMCR conference, will bring together some of the contributors of this book to share their chapters (working drafts) and to engage in critical discussion and debate related to the themes and issues of contemporary media development.

Our proposed book on international media development, seeks to better understand, contextualize and theories how media matters to international development. As argued by several scholars and practitioners, media is vital to the institutional and social composition of a democracy, and media are often revered as an agent of change or a facilitator of democratization. As the field of media development has matured, there has been increased attention to the need for media/communication, development, and political studies scholars to engage in a more robust research agenda. Donors, implementers, governments, and many others have called for more empirical research about the role of media in the overall development agenda. In this regard, there's a need to better understand the relationship between media and other development goals, including democratization, poverty reduction, conflict resolution, and community building.

"Media development"—media assistance to strengthen independent journalism and develop and sustain media outlets, often in the service of deepening democratic institutions—is distinct from, but closely related to, the issue of "media and development" or "communications for development." The latter focuses on media's role in development—the role that media play in strengthening government institutions, growing the economy, and advancing social, health and education concerns. This book seeks to introduce readers to the history of ideas and theories that have informed media development as a sub-section of international development. This panel will consider issues such as: 1) what are the theories that underlie media development?, 2) what does media development research have to say about what types of media models (PSB, commercial, private sector media, community media) are best suited to a media development context?, 3) how do donors influence the development of media systems?, 4) what types of critiques can be given of Western approaches and thinking related to media development? 5) How does digitalization and social media affect our understanding and thinking vis-à-vis the goals and aspirations of media development? Following the formal presentation of our papers, we will hear a response from Dr. Marc Raboy, who will frame his thinking and critical commentary around the question: "Do we need a MacBride Report for the 21st Century?"

**Id:** 16379

**Title:** Dialogues of intolerance and anger: notes on political participation during the recent Brazilian impeachment process

**Session Type:** Panel Submission

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**Abstract:** There is a stream of information within the field of Internet disputes which is capable of promoting participation and engaging people in politics and citizenship, yet it is also capable of creating distance from political issues due to dialogues of intolerance and anger contained within it. During the process of President-elect Dilma Rousseff's removal from the presidency of Brazil was underway, the political polarization which had divided Brazil for some time started to become intense. This bipartisan movement was visible on the streets, but it was especially apparent in the disputes over political and cultural hegemony occurring among users of social media sites. In Brazil, 58% of population are Internet users and political engagement are popularly recognized as almost synonymous of online activism. It is memes, hashtags, images, videos and text – produced by citizens, alternative agencies and news sites -, that demarcated and continue to demarcate this difference of opinion. In this paper we will present a few notes for thinking about the Brazilian political scene in order to discuss the impact that 24/7 production and communication has on political participation by analyzing the struggle between pro and counter Rousseff impeachment groups in the period of more dramatic political polarization of 2016. This paper is based on theoretical-reflective discussions and an look at some real examples from WhatsApp and Facebook which illustrate our claims. Some concepts from different authors are important to our discussion: hegemony (GRAMSCI, 1999), participation (CARPENTIER, 2011; DAHLGREN, 2009), technointeractivity (SODRÉ, 2002), constant contact (KATZ, AAKHUS, 2006; AGAR, 2004; LING, 2004; CRARY, 2014; CALAZANS, 2011) and real virtual culture (CASTELLS, 2006). Methodologically, we analyze the limits and challenges of political participation vis-a-vis logic of the culture of constant contact. Finally, we pointed out the moment of impending institutional disruption, which led to intensified positions and actions deemed politically divided, helped mobilize and generate participation from groups through the use of constant contact applications and platforms. The collective and proactive participation gave these groups the ability to react immediate to national and local events and demands, altering the outcome of events and broadening the possibilities for citizen action. The analyses showed the fluid reshaping of Brazilian political and citizen participation.

**Id:** 16426

**Title:** Conceptualising Participation in User Experience and User Interface Design for Digital Rural Communication

**Session Type:** Individual submission

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**Abstract:** The lack of well-defined conceptualisations of participation has not led, according to Carpentier & Dahlgren (2011), to enhance empirical elegance or to the unravelling of meanings in both academic frameworks and in everyday practices. This paper will analyse the coupling of the different life worlds of academic experts, professional agricultural trainers, extension staff and end users in the everyday practices of the innovation of Digital Farmer Field School (DFFS) and its pastoralist version, the Digital Herder Service Centre (DHSC). The paper thereby aims to explore how ‘participation’ could meaningfully guide the user experience (UX) and user interface (UI) design of DFFS and DHSC.

The paper reflects on a quest to create a framework for user experience and user interface design in rural knowledge systems whereby the context of textual and digital illiteracy, non-connectivity and threatened livelihoods of the rural population as major end users tends to overshadow the failing performance of the service providers. The aspiration of ‘empirical elegance’ as we understand it here, relates to a social change agenda that moves away from technological determinism (Servaes, 2014) and which is disruptive in its visual representations of rural actors who continuously are portrayed as ‘racialised, exoticised, suffering victims or hyper-industrious entrepreneurs’ and otherwise disqualified as ‘objects of development’ (Wilson, 2011).

The innovative DFFS learning environment originated as a result of the ban on travelling and meeting in groups during the Ebola epidemic in Sierra Leone and is designed to offer a digital alternative for group based training for cocoa farmers in Sierra Leone. The UX and UI design is theoretically grounded in Farmer Field School learning principles, in Responsible Innovation and the Digital Technology model. A prototype DFFS was developed and tested in Kenema and Kailahun districts in 2016. This DFFS prototype has a promising potential to be culturally and technologically appropriate and fits the operational and strategic communication skills of cocoa farmers and other value chain actors (Witteveen et al, 2016).

Inspired by the DFFS, the DHSC came on stage to cater for the knowledge and communication needs of nomadic herders in Mongolia in response to the limitations for direct contact between

herders and service providers due to long distances and harsh climatic conditions. It was soon realised that essential participatory elements in the DFFS design could quickly dissolve in the ambition to reproduce successful DFFS elements in the DSHC.

At the time of writing this abstract a first DSHC prototype testing is prepared. The paper will document the recent DFFS and DSHC experiences, analyse how to conceptualise participation for inspiring an UX and UI design and propose the development of a framework that enables interdisciplinary cross overs, horizontal communication and social accountability of involved actors ranging from veterinarians, to film makers, farmers and herders, extensions staff and web designers.

**Id:** 16438

**Title:** Panel: Media and the Development Challenge: Historical Perspectives and New Frontiers in International Media Development Research

**Session Type:** Panel Submission

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**Abstract:** First line of abstract: Paper title: Uniting a fractured field: How do we create the knowledge we need for media development?

Second line of the abstract: The challenges confronting the sustainability of independent, plural media systems are complex and multi-faceted, and responding to these challenges requires strategic and coordinated efforts by many stakeholders. Central to this problem is the question of knowledge creation. New approaches to supporting media development are likely to require interdisciplinary and multi-sectoral thinking, including from actors who have never previously participated in media development initiatives. The creation of actionable knowledge will also require closer collaboration between academic researchers, policy analysts and practitioners. This paper looks at what has been learned elsewhere about research and knowledge creation as a space for engagement and action between theory and practice, and across disciplinary and sectoral divides. Though much has been learned on this topic, the complex and uncertain dynamics in media systems around the world poses a particularly difficult predicament for the role of knowledge creation in media development at this juncture. Drawing from the experience of the Center for International Media Assistance, a Washington DC-based think tank, and from interviews with researchers conducting action-oriented media research elsewhere, this paper will put forward a framework for formulating and evaluating strategic approaches to knowledge creation for the field of media development. It will argue that new questions, focused on process, and new concepts, particularly in mid-level theory, are essential for bridging these divides, but that how research and knowledge exchange is conducted is equally important, pointing to the need for a stronger multi-stakeholder approaches to media development research, and to coordinated strategies for learning in the field.

**Id:** 16439

**Title:** LA COMUNICACIÓN COMO ABORDAJE DE LO SAGRADO EN LOS PUEBLOS KOGUI Y KANKUAMO. Enunciados y enunciación en tiempos y saberes educativos.

**Session Type:** Individual submission

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**Abstract:** El abordaje de lo sagrado es definitivamente distinto si se hace desde la civilización occidental que desde la civilización originaria de América por lo cual las investigaciones al respecto tienen en un primer nivel de clasificación en dos tendencias: la sagrada originaria y la sagrada occidental. La primera asociada con cosmogonía la segunda con religiones, o en su defecto con críticas de carácter político al colonialismo y sus maneras de satanizar las creencias originarias desde la mirada occidental católica como territorio resimbolizado, inclusive en lo referente a “enfermedades del espíritu”, que serían y son tratadas a las maneras propias.

En la ponencia se tomarán metáforas o evidencias investigativas como el enunciado: ‘voltar los ojos hacia adentro’, que fuera de contexto, puede entenderse como una acción física, sin embargo, en el contexto de los pueblos de la Sierra se refiere a la mirada profunda sobre el sí mismo, que exige hacer el camino en la educación propia, lo que en filosofía oriental se puede asociar con meditación o en la cultura occidental con autorreflexión, para los cristianos posiblemente con la confesión que se realiza al inicio de la eucaristía. Que el objeto este agotado, se entiende como que hay una idea completa, se puede profundizar o desagregar, asociar, pero la sola frase tiene sentido por sí misma. La intencionalidad también se puede deducir en tanto se refiere a un acto abstracto personal, individual sobre el cual se quiere como recomienda Van Dijk (2003) ver lo que está detrás, lo que de acuerdo al contexto da el sentido al enunciado.

Con base en un desarrollo temático, aparecen algunas consideraciones como las relacionadas a continuación:

- Pareciera poderse plantear la relación: El instante es al tiempo, lo que el enunciado al discurso.
- Otra analogía, es la relación que existe entre voluntad de verdad en asocio histórico con voluntad de saber; con la búsqueda en política de la dinámica libertad vs igualdad.
- La disposición a entrar en estado de santidad, como lo llama McLaren (1995), de darle sentido a lo sagrado, se puede asociar a la voluntad de discurso (Batjin, 1999) y a la voluntad de verdad (Foucault, 1970)
  - o ¿Son los saberes ancestrales eslabones primigenios, a manera de enunciados, que prescriben las prácticas comunicativas de lo sagrado en los pueblos de la Sierra?
  - o ¿En el contexto de los pueblos kogui y kankuamo los discursos y los enunciados de la comunicación de lo sagrado son generados exclusivamente por la madre tierra?
  - o ¿Esa voluntad discursiva de la que hablaba Batjin al determinar el género discursivo, predetermina el sistema de exclusión?
  - o ¿Cuál sería el nuevo rasgo, a la manera de Mendel destacado por Foucault, que propongo para una educación inspirada en los saberes sagrados de los pueblos originarios?



**Id:** 16450

**Title:** PANEL: Media and the Development Challenge: Historical Perspectives and New Frontiers in International Media Development Research

**Session Type:** Panel Submission

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**Abstract:** First line of abstract: Paper title: Development Needs, Solutions Journalism, and Normative Press Theory

Second line of abstract:

Normative theories of the press in democratic societies tend to see the press as an informal branch of government, a Fourth Estate. The Fourth Estate's role is to serve as a check on the activities of all three of the other branches. To function properly in serving this role journalism has focused on an unbending pursuit of truth. Whether reporting on the activities of individuals, government agencies, or corporations, journalism is dedicated to revealing the facts of the activities of these agents. Truth, rather than social advocacy, is the business of the press. The single-mindedness of this focus has provided not only a guideline for newsgathering practices. It has also provided a defense against those who may be opposed to the press in its attempt to redress imbalances of power; it is difficult to attack an institution whose sole pursuit is the truth. This essay explores the prospect that truth is not a sufficient guide for journalism in the context of rapidly changing societies with pressing development needs. Amartya Sen's "capabilities approach" to development gives a central role to citizen choice in fashioning development priorities and policies, in contrast to development approaches that would rely more heavily on the politicians, banks, and development agencies in fashioning these priorities and policies. This central role of citizen choice is reflected in Sen's use of the phrase "government by discussion." If Sen's approach is plausible, then there may be implications for normative press theory. The public need for information about development challenges, opportunities, and processes exceeds that which can be delivered by a press dedicated solely to truth in combatting power imbalances. For this reason international development scholars and policy analysts associated with UNESCO's McBride Commission's, during the 1970s and 1980s, advanced a proposal for "development journalism." Development journalism aimed to go beyond the reporting of negative, gotcha, political news, to also include news of development successes that could inform the citizenry of developing societies of their countries' capabilities, successes, and prospects for better times. In response, the Western press leveled excoriating criticism upon the development journalism proposal. And the efforts of the McBride Commission subsequently dissipated in the environment of international relations that followed the election of Ronald Reagan to the presidency of the United States. Today, the "solutions journalism" movement is addressing some of the same news coverage issues that the development journalism proposal had raised. Initiated through the work of New York Times reporter David Bornstein, solutions journalism deftly combines the pursuit of stories about how to find solutions to social problems with non-advocacy journalism of the traditional kind. This essay will examine solutions journalism as a means of facilitating citizen discussion over public needs, priorities, and preferred capabilities. Implications of solutions journalism for a normative theory of the press suited to Sen's capabilities approach will be explored.

**Id:** 16459

**Title:** PANEL: Media and the Development Challenge: Historical Perspectives and New Frontiers in International Media Development Research

**Session Type:** Panel Submission

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**Abstract:** First line of abstract: Paper title: Measuring impact: what should we be measuring?

Second line of abstract:

Many of the assumptions that media developers like to make -- that free media are important for political stability and democratic reforms, that media play a pivotal role in alleviating poverty and enabling economic development, and that media serve as springboard for many of the other human rights and freedoms that are associated with democratic ideals -- are largely based on theories and human rights discourse. Empirical evidence and rigorous testing of the relationship between media and development goals is scant. As a result, academics, donors, and media development implementers have increasingly started to get serious about developing better tools to monitor and evaluate media development programs in an effort to provide evidence of media development's impact. Unlike some fields of development, however, media development presents a number of unique challenges and difficulties when it comes to understanding seemingly simple issues like unit of measurement, indicators of success, and selecting a research framework or methodology to assess impact.

Building upon research and workshops held that led to the publication of Measures of Press Freedom and Media Contributions to Development (Price and Abbott, 2011, Peter Lang), this paper will present help clarify the challenges evaluators and researchers face in measuring the impact of media, journalism, and communications development programs designed to aid and contribute to democratization. While freedom of expression, access to information, and independent media are often lauded as key components of democracy and essential conduits to many development goals, measuring impact and providing data to demonstrate how NGOs and development agencies contribute to media development has been a significant challenge. The paper is meant to help improve the practice of evaluation of media development programs, which will have a similar appeal to a broad range of civil society programs receiving funding from USAID, the US Department of State, and their European equivalents as well as private foundations. The research is also intended to help bridge the scholar-practitioner divide by sharing insights and lessons learned of the challenges and difficulties that NGOs have faced in using methods like content analysis and social network analysis as a way to measure impact. The paper will provide insight on the challenges of developing evaluation frameworks, the importance of collaborative and engaged input from a wide range of stakeholders in developing indicators for measurement, and will look at some key difficulties in showing causality between a particular media development project and desired donor outcomes like improved levels of democracy or decreased corruption. The author will share her experiences working with international development projects in a variety of country settings and helping in-country NGO program implementers live up to the expectations of donor requirements for evaluation as well as their own hopes for improved research and learning related to supporting media development.

**Id:** 16463

**Title:** PANEL: Media and the Development Challenge: Historical Perspectives and New Frontiers in International Media Development Research

**Session Type:** Panel Submission

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**Abstract:** First line of abstract: Paper title: Media Development in Africa in the Digital Age: Towards More Democratic Voices

Second line of abstract: Africa news media, especially those owned and controlled by governments, have for a long not provided news that foster democratisation. They have mainly used the news media as mouthpieces for the rich and powerful. However, the old news producers' take-it-or-leave-it-attitude is undergoing fundamental change in the digital age. We can observe how most of the continent's news media have had to establish online services possibly to tap into new commercial markets and to allow audiences/users increased opportunities to engage with their news and leave feedback. To some extent this is broadening interpretations of news and redressing the power relations between the established media institutions and their audiences/users. Much more importantly, the emerging digital environments in Africa have revealed gaps when it comes to credible and democracy facing news. This is being filled by new democratic media forms and ownerships, some of which speak truth to power. [www.NewZimbabwe.com](http://www.NewZimbabwe.com) and <http://saharareporters.com/> are good examples. The emerging digital African news public sphere has local and global tentacles, including the African diaspora. The new news players are not limited by draconian national laws. The new news aggregators, spreadable electronic news letters, tough talking bloggers as well as other outliers are becoming a force to reckon with in many African countries, including in troubled democracies such as Zimbabwe, Zambia and Nigeria. My paper discusses media development in Africa in the digital age, identifying new opportunities and as well as threats to this new media. It will be based on web analysis and interviews with owners of new online media institutions as well as with managers of such media to determine the strategies that they are employed to establish and manage the new news space. Interviews will also be done with audiences/users on why they are using such online platforms. The analysis will also present this as a new area of interest for media development which can have more impact on democratic processes.

**Id:** 16468

**Title:** PANEL: Media and the Development Challenge: Historical Perspectives and New Frontiers in International Media Development Research

**Session Type:** Panel Submission

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**Abstract:** First line of abstract: Paper title: Moving Beyond Western Blueprints of Media Development

Second line of abstract:

This paper will present an overview of the extent to which media development initiatives remain driven by lingering concepts of modernization – and the extent to which some initiatives have been able to break from the influence of linear and modernistic models. It will argue that two major models are visible within the field of media development: the good governance and sustainable livelihoods strands. The good governance strand has been heavily influenced by the ideas associated with modernistic development, the notion of information interventions and the concept of the public sphere. These influences have left the good governance strand largely wed dominant syntaxes of neoliberal governance frameworks. The sustainable livelihoods strand, by contrast, has drawn from more participatory and critical views of communication more commonly associated with the field of communication for development, and as such has provided an avenue for moving beyond Western blueprints, though often in the limited sphere of “community.” As such, this strand would benefit from further consideration of post-colonial critiques, and particularly with how such approaches can contend with post-colonial challenges of nationality and identity and move beyond assumptions of homogenous community that have underpinned a more Panglossian view of communitarianism in developing countries, and that is even present in some post-colonial critiques of Western approaches to media. This paper will synthesize the theories and research findings that are most relevant for deepening and broadening a sustainable livelihoods approach to media development – which will be essential if this approach is to be taken up by regulators, policy-makers, activists and other stakeholders with ambitions to promote media systems that are in greater harmony with democratic processes in their countries.

**Id:** 16488

**Title:** Instagram archive: participatory practices in Russia

**Session Type:** Individual submission

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**Abstract:** Drawing on theories of civic engagement and culture (Dahlgren 2009; Dalghren 2013; Dahlgren and Olsson 2005; Kaun 2013; Schudson 1999), this article investigates the online archiving practices of everyday people as specific practices of civic engagement. More specifically the article focuses on online archives in social media (LiveJournal, Facebook, Instagram) of images of ruined or to-be-desrtroyed cultural landmarks. These community sanctioned archives in SNS collect and preserve information on and memories about vanishing architectural gems in Russia via soliciting contributions from members within communities (i.e., through crowdsourcing (Howe, 2006, 2008; Boiler, 2007; Surowiecki, 2004) as well as by doing archival research. In both cases, memories are crowdsourced from resourceful and committed networks of individuals (Bruns, 2007; Ritzer, Dean & Jurgenson, 2012). What is unique about these projects is that they fuse online archival practices with offline activism - protests against demolishing of cultural landmarks, volunteering construction work etc.

Such latent forms of participation are particularly important to examine in Russia, given the country's general lack of trust in political institutions, disbelief in protest and demonstration as drivers of social and political change (Zinger 2005; Levada center 2013). Each of these deficits leads to alternative means of civic engagement. Thus, it is important to examine such new forms of engaging with politics, media and the public sphere, which researchers have variously labelled as self-actualizing, do-it-yourself, un-located citizenship, and subactivism (Bennett, Wells, and Rank 2009; Hartley 2010, Ratto and Boller 2014; van Zoonen, Visa and Mihelja 2010; Bakardieva 2009).

Hence, the aim of this paper is to develop theoretical framework, which could deepen our understanding of such forms of participatory action. Looking at the contents of the archives reveals that, rather than documents in a strict sense, their contents form a collection of nostalgically tainted monuments to a transient present. The archive functions as a medial infrastructure in the staging of a new conception of communal relations, and hence, as a device to frame a newly emerging conception of individuality. With this in mind, I conceptualise the digital archives as communities of feeling that invoke the nation as a community based on affective connections (i.e., an intimate public), emphasising "affective and emotional attachments located in fantasies of the common, the everyday, and a sense of ordinariness" (Berlant 2008, p. 11). The participants of such archives are marked by a commonly lived history and shared emotional knowledge of historical experiences.

Empirical data for this study comes from ethnographic research which involved interviews with the makers of the archives conducted in autumn 2016 and data mining of the digital platforms conducted in autumn 2016.

**Id:** 16494

**Title:** Participation studies and solidary rights: A communication perspective

**Session Type:** Individual submission

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**Abstract:** A small number of scholars in South Africa have begun to explore the possibility of what we term “participation studies”. We see it to be an approach to scholarship that recognizes and dignifies marginalized and denied individuals whose identities, choices and existences are bound up in misanthropic relations with others. Participation studies is an approach interested in the elaboration of solidarity rights that prioritize fraternity, reciprocity and compassion. Participation studies is opposed to the parasitisms, apartnesses, violences and denials that form, perpetuate and justify orders under which individuals are not disabled from becoming the most they can be. To work in participation studies, then, is to be opposed to paradigmatic senses, orders and practices of apartheid. One could also say that participation studies values community for the ways in which it enables individuals to self-actuate. The interest in participation studies appreciates the impulses, insights and schema that postcolonial, gender, critical race, and other critical studies have opened up. But, more than this, participation studies is fundamentally committed to an appreciative praxis that is informed by a strong commitment to honoring what Tomasello has described as our unique human altruism. Reading this altruism with particular emphasis on the humanistic moral philosophy of ubuntu, this paper will examine how Africans have given valuable expression to participation in aspects of African Union charters that value solidarity rights. This paper will particularly reference solidarity rights (and obligations) that Africans have enunciated in ways that form a valuable relational framework and communication ethic.

In this new era of global and local transformations, fragmentations and augmentations it is valuable that scholars of the participation section of IAMCR discuss the idea of participation studies to find ways to formalize new and extant thoughts into a broad approach to scholarship, in much the same way that studies in culture were reformed to form cultural studies.

**Id:** 16550

**Title:** PANEL: Neither I make myself clear, nor you understand me: Communication and slow pedagogy

**Session Type:** Panel Submission

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**Abstract:** Title: Educating ourselves with and from images

Images have always been with us. From the footprints in the walls of the caves to the sophisticated way of constructing digital images, or from those produced with pinhole cameras to those built by computer, the images have allowed us to leave footprint, memory and remembrances.

It is important to approach what the images tell us, what they tell us and their value in the history of humanity.

We recognize that we are immersed today in a huge visual pollution, something that illustrates Daniel Canogar incredibly with his "vortex" or that defines Joan Fontcuberta in his last and successful publication *The Fury of Images*. Despite how tedious we are producing images and the compulsion with which we consume them, we do not intend to understand and interpret them.

Photography's great narrative content makes it an invaluable pedagogical resource in the classroom. Therefore it is pertinent to design didactic to approach the images, from which they are part of our own family album to the others that invade our screens, to understand them and use them as a tool to understand the world in a critical way. The photographic language has infinite pedagogical applications and its practice can be part of that participatory communication for social transformation.

The problem, in a universe saturated with images and screens that reflect them, is to understand what they have and educate us to understand them from a historical perspective, in context and with a critical and inclusive view. That is the challenge of the academy, to educate with and from the images, because in the infinite collection of photographs on the world we recognize a valuable way to narrate, to communicate, to build memory.

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**Id:** 16555

**Title:** Representations of leadership and community: A visual rhetoric analysis of the Mont-Pelerin and Geneva negotiations on the Cyprus problem

**Session Type:** Individual submission

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Affiliation: -

**Abstract:** Mont-Pelerin and Geneva negotiations which is called “the last opportunity for Cyprus problem”, social Networking Site’s (SNS) is/was the only way to follow up on political negotiation up to date! Weakness of infrastructure and political domain(s) of northern Cyprus, Limited journalists and political representative participated (as “state” and “community”) Mont-Pelerin and Geneva negotiations . in this research, only following journalist in Mont-Pelerin and Geneva post on twitter, analyses in order to give understanding for ongoing rhetoric. Journalist’s who been in both Mont-Pelerin and Geneva and all their posted photo and comment is used for statement for rhetoric.

**Id:** 16581

**Title:** Metodología Alharaca Lab ' participación, infancia y comunicación

**Session Type:** Individual submission

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**Abstract:** Desde 2013 el Proyecto de Comunicación Cultural y Niñez ha venido realizando ¡ALHARACA! Los niños tenemos la palabra, un espacio de encuentro entre niños y adultos para tratar los temas que tienen que ver con su vida. En ese ejercicio, hemos identificado que los niveles de participación de los niños son distintos y en algunas ocasiones, a pesar de que todas las condiciones están dadas, no se expresan. Sumado a eso el escaso acceso a espacios de participación y expresión con que cuentan los niños en algunos territorios hace que no tengan conocimiento de sus derechos.

La ciudadanía de la niñez ha sido poco abordada en Colombia y mucho menos desde la comunicación, de ahí que proponemos Alharaca Lab, modelo de trabajo participativo con niños, que les permite apropiarse de herramientas de expresión, participación e interlocución, al tiempo que ofrece una metodología de sistematización y evaluación de los procesos de creación de contenidos con niñez. Realizadores de contenidos, profesores y personal de organizaciones que trabajan con niños podrán reconocer los aciertos y elementos a mejorar de sus actividades, y adicionalmente saber de qué manera los niños se perciben, se expresan y se relacionan de manera activa con su entorno.

Trabajamos directamente con 45 niños, 3 docentes y 9 voluntarios en los territorios en postconflicto , con el apoyo de las instituciones educativas, las secretarías de cultura y grupos de comunicación de la zona. Exploramos de qué manera los niños en procesos de participación/investigación/exploración pasan de la opinión a la acción.

**Id:** 16645

**Title:** PANEL: Inclusive rural communication services. Building evidence, informing policies

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** The UN's Food and Agriculture Organisation (FAO) convened the Forum on Communication for Development and Community Media for Family Farming (FCCM, Rome, October 2014) with the objective to establish collaborative initiatives among academics, practitioners, community organisations and policy makers. The intention of these collaborations was to collect evidence, foster policy dialogue and encourage the institutionalisation of Rural Communication Services for Family Farming.

Follow-up initiatives implemented in the period 2015-17 involved not only academia, research institutions and FAO, but also farmer organisations and rural institutions. These initiatives included regional workshops (1) in Brazil on Territorial Development, Innovation and Rural Communication, (2) in Ghana on community media and family farming policies, (3) in Thailand on radio and family farming, by FAO and the World Association of Community Radio (AMARC), and (4) a regional forum on Rural Communication Services in Ecuador by CIESPAL and FAO. The above mentioned initiatives demonstrated the need to produce evidence and to raise awareness of policy makers in relation to the role Communication for Development initiatives to be scaled up from the project level into institutionalised rural communication services as part of national agriculture and rural development policies and programmes.

While these regional consultations paved the ground for policy dialogue, collaborators from five universities worldwide and FAO carried out a study resulting in the policy paper entitled "Inclusive rural communication services. Building evidence, informing policies". The study compares evaluation approaches applied to communication for development initiatives in the agricultural and rural development sector, and provides recommendations about how to systematically build evidence that informs policy making in this field.

The proposed panel presents the design and results of the study on evidence-based approaches for rural communication services and explores its relevance in the context of multi-stakeholder processes and policy dialogue for promoting inclusive rural communication services. As such, it intends to further the dialogue with the IAMCR membership about the opportunities for a collaborative platform for academics, practitioners and policy makers to further the conceptualisation, implementation and evaluation of communication for development in rural contexts, in general, and rural communication services, in particular.

Chair: Bruce Girard (IAMCR/Comunica, Uruguay)

Panellists:

1. Elske van de Fliert (The University of Queensland): "Inclusive rural communication services. Building evidence, informing policies" – rationale, design, and findings of a global collaborative study.
2. Loes Witteveen (Wageningen University & Research/Van Hall Larenstein University of Applied Science): Perspectives of anticipation, reflexivity, inclusion and responsiveness to study the

sustainability and impact of communicative interventions – Lessons learned from a global collaborative study.

3. Francisco Sierra (CIESPAL, Ecuador): Policy options for rural communication services: Latin American Perspective.

4. Mario Acunzo (FAO, Italy): Multi-stakeholder engagement and policy dialogue for inclusive rural communication services: the need for evidence.

**Id:** 16648

**Title:** Expertise in participatory development: should the C4D expert survive'

**Session Type:** Individual submission

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**Abstract:** This paper revisits well documented tensions between participatory communication and donor-driven development (see Thomas & van de Fliert 2015; Waisbord 2015) from a new perspective, through the lens of 'development expertise'. Recent writing in 'aidnography' (ethnography of aid and development organisations) turns the focus of study onto the transnational class of development experts and their application of rootless, technocratic 'travelling rationalities' (Mosse 2013). A key tension raised through this literature is the ways in which the centralization of expertise among development professionals affects participatory development.

My argument is that a critical engagement with the notion of C4D expertise is a productive way to engage with some of the pressing issues in participatory communication and institutional development. I explore this using three cases. The first is a reflection on an action research project that resulted in an entry level guide intended to increase the use of participatory evaluation of C4D through evaluation capacity development. I analyse the ways in which this guide contributes to a tyranny of participation (Cooke & Kothari 2001) by transferring 'planning knowledge' (Mosse 2001). The second is an examination of the survival instincts among C4D specialists within institutions, which has long been a trait in this field (Quarry & Ramirez 2009). One outcome of the increasingly interdisciplinary and transdisciplinary nature of C4D (Thomas & van de Fliert 2014) can be a protectionist policing around what constitutes 'legitimate' C4D expertise. The final case is an exploration of how the lens of expertise may be useful for constructive engagement with the innovation models/discourses increasingly used in development. Many technology and innovation for development initiatives imply some value on the expertise of 'users' through ideas such as human-centred design and hackathons. The expertise of private sector and philanthropists is also promoted as highly valuable. The assumptions underlying the innovation agenda are largely unchallenged and a focus on new and contested sites of development expertise can unpack some of these.

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**Id:** 16653

**Title:** PANEL: Inclusive rural communication services. Building evidence, informing policies

**Session Type:** Panel Submission

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**Abstract:** Paper title: Inclusive rural communication services. Building evidence, informing policies – rationale, design and findings of a global collaborative study

Over the past decade, efforts in the agriculture and rural development sectors have seen the rollout of diverse communication initiatives, with a focus on building human capacity and increasing access to equitable information and knowledge. A good number of these initiatives have contributed to promoting rural livelihoods, family farming and resilience. The lack of reported evidence, however, limits the possibilities for convincing policy makers to invest in and institutionalise communication approaches and services that put in the metaphorical extra mile to establish the human and social capital required for sustainable change in rural areas.

A scoping study conducted for the Food and Agriculture Organisation by the Global Research Initiative for Rural Communication aimed at compiling existing evaluation cases with proven methodologies to assess and document evidence-based approaches in the field of Communication for Development that may be used for designing rural communication services as part of agricultural and rural development policies. It drew on a literature review and 19 cases across Africa, Asia-Pacific, Latin America and the Caribbean to compare, analyse and document convincing evidence of evaluative approaches, methods and outcomes of communication programmes and rural communication services.

The analysis showed marked inconsistencies in evaluative frameworks, approaches, methods and the corresponding reported outcomes. Cases that used linear or vertical approaches and methods trend towards documenting quantifiable evidence to demonstrate accountability of project outcomes to funders with less possibility for adaptive learning processes and long-term sustainability. Additionally, initiatives that cross pollinated approaches and methods reported mixed outcomes, making it difficult to determine the extent to which some initiatives support sustainable rural communication services.

Compelling evidence of rural communication service initiatives, however, emerged from cases that used solely horizontal, participatory evaluative approaches. These cases showed convincing outcomes for policy consideration such as increased participation of key stakeholders in design, implementation and evaluation of rural communication services. It also showed equitable information and knowledge access, social learning, and sustainable impact.

This panel contribution presents the design applied in the study evaluating initiatives classified as rural communication services and discusses their advantages and disadvantages in building evidence. A wrap-up statement will be made after the contributions of the subsequent panellists providing the recommendations from the study and their relevance for multi-stakeholder processes and policy dialogue for promoting inclusive rural communication services.

**Id:** 16655

**Title:** PANEL: Inclusive rural communication services. Building evidence, informing policies

**Session Type:** Panel Submission

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**Abstract:** Paper title: Perspectives of anticipation, reflexivity, inclusion and responsiveness to study the sustainability and impact of communicative interventions – Lessons learned from a global collaborative study

Although the cases presented in the policy paper on evidence based approached for Rural Communication Services seem to either draw on Communication for Development approaches or augment traditional linear logic approaches to leverage RCS, various methodological challenges are still evident in most of the cases. The core of these challenges lies mainly in the difficulty to align donor-funding requirements, project objectives and appropriate evaluation approaches for Rural Communication Services that integrate Communication for Development frameworks. Against this background it is not a surprise that the evaluation methodologies employed seem to converge on the more accepted methods to build evidence that indeed demonstrate the outcome or impact generated from intervention of Rural Communication Services. This panel contribution will propose to reframe the issue of evaluation into a perspective of responsible innovation highlighting dimensions of anticipation, reflexivity, inclusion and responsiveness.



**Id:** 16662

**Title:** PANEL: Inclusive rural communication services. Building evidence, informing policies

**Session Type:** Panel Submission

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**Abstract:** Paper title: Policy options for rural communication services: Latin American perspective.

En la última década, en América Latina se han producido avances importantes en los marcos normativos para promover el desarrollo rural y la agricultura familiar. En algunos casos, como Argentina, existen legislaciones y políticas públicas que refieren explícitamente estos conceptos, en otros, sin necesariamente referirlos, se impulsan acciones para promocionar el desarrollo rural integral y sustentable.

Ahora bien, dentro de estos marcos normativos e institucionales, son pocas las legislaciones que apuntan a la comunicación como un proceso posibilitador de la participación y la acción colectiva. Pues, en buena parte, las leyes, las políticas públicas y los programas se direccionan a la implementación de las TIC para el mejoramiento de las prácticas agropecuarias, el acceso a la infraestructura de las telecomunicaciones, la apertura de espacios para la generación de contenidos especializados, el acceso a medios comunitarios, entre otros aspectos. Si bien no se desconoce que son elementos que de alguna forma aportan al desarrollo, en muchas de estas acciones predomina una concepción de la comunicación instrumental que confunde al proceso comunicativo con la mera difusión de la información.

A pesar de estos avances, muchas veces contradictorios, la región todavía enfrenta retos en cuanto a la articulación local, nacional y regional de estas políticas con el objetivo de fortalecer lazos de colaboración y la acción coordinada entre Gobiernos nacionales y en organismos de cooperación Sur-Sur. Estas alianzas no solo permitirían el manejo eficiente de recursos económicos y humanos sino que también contribuiría al intercambio de experiencias entre los actores involucrados en la agricultura familiar resaltando la diversidad cultural y lingüística. Asimismo, esta articulación fortalecería el corpus de conocimientos generados desde la academia respecto a la implementación de modelos alternativos, metodología y prácticas de comunicación para el desarrollo.

Por otro lado, es notable la deficiente participación ciudadana en la generación de estrategias de comunicación para el desarrollo rural. Esto a pesar de que, la región tiene amplio recorrido en cuanto a temas como la comunicación comunitaria rural. Desde allí han surgido procesos colectivos de empoderamiento e inclusión a través de la generación de contenidos acorde a sus necesidades y realidades.

**Id:** 16663

**Title:** Algorithmic Culture, Cultural Intermediation and Civil Society Participation: The impact of digital influence on new media discourse

**Session Type:** Individual submission

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**Abstract:** In reference to the impacts of printing and distribution technologies on the newspaper industry, Raymond Williams (1989) describes the significance of technological changes for cultural institutions in terms of how technology can, in fact, limit diversity. His argument is built on the emerging and constraining tight economic pressures of the failing revenue models from classified advertising, and suggests that because of advanced printing and distribution technologies, newspapers were forced to focus their readership towards higher income groups. “The technology which had promised both extension and diversity had, in these circumstances, produced a remarkable and specific kind of extension (what came to be called the ‘mass’ public) and, by comparison with its own earlier stages, an actually reduced diversity” (p. 213). Through growing economic and social pressures, the newspaper industry as a particular type of cultural institution had fallen victim to its own technological developments of printing and distribution. In order to overcome these pressures, newspapers had to cater to a particular wealthier aspect of its audience, thereby reducing its public reach and limiting its diversity of voice within its content creation.

Fast forward three decades and our contemporary media environment is moving closer to what is considered an ‘algorithmic culture’, which echoes the limiting publicness and cultural diversity of the newspaper industry. Algorithmic culture is one which sees “the sorting, classifying and hierarchizing of people, places, objects, and ideas – increasingly to computational processes” (Striphas, 2015, p. 395). In the case of media organisations engaging in algorithmic culture, this usually results in a tailored content experience based on the user’s past content consumption, or search queries. Striphas astutely points out in his work, cultural production and distribution within an algorithmic culture is based on the relationship between information, crowd and algorithm. This relationship between the key characteristics of an algorithm culture is increasingly prominent in networked communication systems, that deliver personalised, and popular, media experiences to niche markets. However, as Striphas points out, culture, and the media systems that create, distribute and perpetuate an algorithmic culture are at risk of limiting public culture in favour of an elitist cultural reappropriation.

This everyday automation environment has significant impact on what Perry, Smith and Warren (2015) terms the ‘third wave’ of cultural intermediaries: those who are driven by moral and civic motivations instead of commercial. In an automated cultural environment, highly influential social media users termed digital influencers (Abidin, 2016) become crucial cultural intermediaries to bridge the gap between marginalised groups and popular media experiences. In this environment, how might policy makers approach what Carpentier (2009) terms ‘maximalist participation’? How can media policy ensure third wave cultural intermediaries are able to mediate effectively in an automated, algorithmically driven society? This paper presents comparative digital ethnography findings and social network analysis from two digital influencer locations: Los Angeles and Sydney.

**Id:** 16666

**Title:** PANEL: Inclusive rural communication services. Building evidence, informing policies

**Session Type:** Panel Submission

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**Abstract:** Paper title: Multi-stakeholder engagement and policy dialogue for inclusive rural communication services: the need for evidence

Nowadays policy change in rural development involves investing in social and technological interventions and requires putting in place communication services to improve rural livelihoods. The study Inclusive Rural Communication Services: Building Evidence, Informing Policy presented in this panel showed increasing need for building evidence to orient policy decisions and make the case for communication as a specific public service within the context of agricultural and rural development. The analysis of 19 cases of evidence based interventions in different regions shows that there is an imbalance in terms of how rural communication initiatives are planned, implemented and evaluated. Policy commitment and funding possibilities are often limited beyond the implementation phase of most Rural Communication Services (RCS). It is common to see that the evaluation of the initiatives are left in the hands of external consultants, with focus on generating information that specifically accounts for the value of money invested in the initiatives. What the study has further shown is that project evaluations are equally important at the planning and implementation stages. In particular, evaluations should be configured to facilitate adaptive or social learning processes involving project stakeholders. It shows that only when evaluation approaches are configured in this way, are instrumental to ensure participation in policy dialogue around RCS and allow different stakeholders to claim effective communication and access to equitable information and knowledge based on specific elements.

This presentation will review the policy implications of the study on evidence based approaches for Rural Communication Services and present some recommendations that were formulated to instigate a dialogue on how evaluation processes can better inform policy towards effective and sustainable RCS. Special attention will be placed on analysing the needs and ways of informing and actively involving multiple stakeholders, such as rural institutions, farmer organizations, community media, women and youth associations, and vulnerable groups, in the evaluation of RCS and especially in identifying information and communication gaps and needs. Reference will be made also to ongoing studies, advocacy processes and partnerships to promote RCS in Latin America and elsewhere.

**Id:** 16669

**Title:** PANEL: Communication and Development: Rethinking theory and practice in the age of digital and social media

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Digital communication and platforms in humanitarian response: Opportunities and challenges

Over the past two years UNICEF and many other international agencies, governments, civil society organizations and local communities have faced numerous humanitarian crises and emergency situations which have ranged from public health to conflict to natural hazards. New communication technologies, including digital platforms have been an integral component of the response. Drawing on several examples in which UNICEF has engaged in this type of response and on academic and professional assessments of the role of ICTs in development and humanitarian action (e.g. u-Report SMS platform in Ebola response; digital listening and social media for rumor tracking in Zika outbreak) this paper critically examines the contributions, potential and challenges in humanitarian and emergency response. While ICTs and digital platforms can facilitate family reunification in conflict situations, community-based surveillance in public health emergencies, provision of life saving information in natural disasters, and community engagement in the overall response, important challenges have emerged with regards to adequate integration of digital platforms into preparedness response systems, adequate response to community's voices, and equal access to and use by more marginalized population groups, participation of community networks and groups beyond emergency response, amongst other issues. The paper puts forward several considerations aimed at addressing these challenges, including policy and programmatic proposals.

**Id:** 16673

**Title:** Institutionalising the C4D Evaluation Framework: between principled aspirations and pragmatic compromises

**Session Type:** Individual submission

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**Abstract:** One of the ongoing challenges in participatory communication and research is monitoring and evaluation. In particular, there have been repeated calls about the need for evidence of the effectiveness and impact of Communication for Development, particularly within UN Agencies, in order to strengthen C4D institutionally (Puddephatt, Horsewell and Menhenoeott 2009). Against this backdrop, Lennie & Tacchi's (2013) framework for evaluating C4D argued that demonstrating the impact and effectiveness of C4D is dependent upon taking a social change approach to evaluation. The framework, informed in part by work undertaken for the UN inter-agency group on C4D addressing the need for more appropriate research, monitoring and evaluation approaches (Lennie and Tacchi, 2011), critiqued the top-down, planning and log-frame oriented, compliance driven nature of dominant monitoring and evaluation approaches. The framework comprises seven key components: participatory, holistic, critical, realistic, learning-based, emergent, and complex.

A three-year research partnership between RMIT University, University of Hyderabad and UNICEF provides an important opportunity to operationalise the framework through practice within one of the largest institutions with a focus on C4D. Now at the final stages of the collaboration, this paper revisits the framework as a lens through which to conceptually examine achievements and challenges in developing a social change approach to evaluation within a large institution. We do this through reflexive engagement with the seven components, which were adapted and applied through action research with UNICEF partners. Using these as driving concepts, we connect our empirical observations with leading scholarship and literature to reflect on the achievements and ongoing struggles in evaluation of C4D. The paper critically reflects on how we operationalised the framework, and what we learned in the process. We explore the specificities of the context, and how this influenced the application of the components and their underlying principles. We examine the consequences of attempting to implement the framework for social change with UNICEF, considering both real and aspirational changes in practices, and areas of principled and pragmatic compromises.

Lennie, J., & Tacchi, J. (2013). *Evaluating Communication for Development: A Framework for Social Change*. Earthscan Routledge: London, New York.

Lennie, J. and Tacchi, J. (2011) "Researching, Monitoring and Evaluating Communication for Development: Trends, Challenges and Approaches" Report on a literature review and Consultations with Expert Reference Group and UN Focal Points on C4D. Prepared for the United Nations Inter-agency Group on Communication for Development. [http://www.unicef.org/cbsc/files/RME-RP-Evaluating\\_C4D\\_Trends\\_Challenges\\_\\_\\_Approaches\\_Final-2011.pdf](http://www.unicef.org/cbsc/files/RME-RP-Evaluating_C4D_Trends_Challenges___Approaches_Final-2011.pdf)

Puddephatt, A., Horseywell, R., & Menheneott, G. (2009). Discussion Paper on the Monitoring and Evaluation of UN-assisted Communication for Development Programmes 11th UN Inter-Agency Round Table on Communication for Development. Retrieved from [http://www.communicationforsocialchange.org/pdfs/monitoring and evaluation of un-assisted cfd programmes.pdf](http://www.communicationforsocialchange.org/pdfs/monitoring%20and%20evaluation%20of%20un-assisted%20cfd%20programmes.pdf)

**Id:** 16681

**Title:** El discurso audiovisual participativo como herramienta metodológica de investigación para comunidades transmigrantes.

**Session Type:** Individual submission

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**Abstract:** De acuerdo con Nair, la comunicación participativa está basada en la premisa de que “toda la gente tiene el derecho de dar voz a sus puntos de vista y volverse colaboradores activos en el proceso de desarrollo que impacta sus vidas” (citado en White, 2003b, p. 37).

Si bien investigadores y organizaciones se han encargado de usar el discurso audiovisual como una metodología de participación para la auto-representación, el empoderamiento, el cambio social y acciones en colectivo de comunidades marginadas y vulnerables, muy pocos se han encargado de analizar la creación y la proyección del discurso audiovisual en las comunidades migrantes y transnacionales. Para Protz (1991), una ventaja de hacer video o en su caso un discurso audiovisual es que debe ser participativo, ya que ayuda a desarrollar las habilidades analíticas y comunicativas, así como permite facilitar los procesos de toma de decisiones basadas en los propios intereses y en la autoestima. Shirley White (2003a), menciona que el discurso audiovisual es una herramienta para motivar la participación, construir confianza conforme la gente asume nuevos roles, responsabilidades y acciones mientras que al mismo tiempo desarrollan o profundizan los vínculos con la comunidad.

El video es una herramienta con una gama de técnicas y procesos en los que las personas pueden adquirir poder, confianza y autoestima. Muchas veces se cree que el video o un discurso audiovisual darán voz de manera automática a las comunidades vulnerables. Sin embargo, el empoderamiento implica un proceso más amplio, por lo cual debe cuidarse de no caer en una visión idealizada.

En el presente trabajo, describo mi experiencia utilizando el discurso audiovisual participativo en una comunidad transmigrante ubicada en Chila de la Sal, Puebla y en Nueva York. Así mismo analizo la creación y la proyección del discurso audiovisual como la herramienta que fomentó la participación entre la comunidad y que permitió que se detectaran e identificaran los elementos más relevantes para la propia comunidad.

**Id:** 16708

**Title:** Dialogic health promotion: Toward a systemic approach to Chagas disease prevention

**Session Type:** Panel Submission

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**Abstract:** The need for systemic approaches to disease prevention has been widely acknowledged by the global health community in the last few decades. However, when it comes to disease prevention strategies, traditional biomedical responses prevail. That is the case of the so called Neglected Tropical Diseases (NTD). Comprised of seventeen infectious diseases that mainly affect populations living in poverty, NTD share characteristics of social and political order: Endemicity in rural or poor urban areas in low-income tropical countries, high disease burden but low mortality in affected populations, and limited resources invested in their research and treatment. Although poverty was the main factor considered by the World Health Organization (WHO) to conceptualize this particular category, most NTD prevention actions have privileged vaccine development, intensive chemotherapy, and active case management, over attention to socio-economic conditions leading to disease occurrence.

The Healthy Living Initiative (HLI) is an interdisciplinary health promotion strategy for Chagas disease (CD) prevention in rural communities of Southern Ecuador. CD is caused by *Trypanosoma cruzi* (T. cruzi), a parasite present in the feces of bloodsucking insects known as triatomines that affects around 8 million people mainly in the Americas. CD's most frequent mode of transmission is direct contact with the feces of infected triatomines infesting the walls, roofs, and floors of poorly constructed houses; therefore, creating physical barriers to interrupt the transmission cycle between vectors and human is the most recommended control measure.

HLI has integrated dialogic approaches to social change (Greiner, 2010) into health promotion actions as a methodological approach to develop a sustainable model for CD prevention. In order to make this model responsive to the priorities of local communities, HLI has added an element of social facilitation focused on stimulating ongoing engagement between participants and researchers while designing and implementing home improvement strategies. Collaboration is developed over time through concrete instances of participation that allow local families to enter and exit the process on the basis of informed decision-making; modify the intervention according to the resources available in each case; and extend invitations for participation in prevention actions to the larger community.



By meeting in multiple dialogic instances, both researchers and participants can arrive to a place of knowledge in which more accurate definitions of the problem at hand can be co-constructed. Control strategies designed under the logic of dialogic health promotion consider systemic inputs that can facilitate adoption and maintenance of the proposed solution in the long run. Current NTD strategies can consider this approach to address issues of adherence and compliance faced by current control strategies.

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**Id:** 16738

**Title:** Speaking Truth to Power: Communications, Politics and Participation in Southern Africa

**Session Type:** Panel Submission

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**Abstract:** This paper interrogates the role of social media in speaking truth to power in contexts where participation in (social media) activism is often criminalized. Using the examples of #Feesmustfall in South Africa and #ThisFlag in Zimbabwe, the paper attempts to map and analyze mediated forms of organising discontent, resistance and political action as qualitative transformations in the communicative political sphere. We argue that the idea of participation and the questions and concerns it raises are highly necessary in African settings as participation is arguably the fundamental concern of the African life as epitomized by the philosophy of Ubuntu. ‘Participation’ expresses fundamental concerns for emancipation, freedom and democracy that are associated with struggles against colonial and apartheid dominations and gives expression to concerns to overcome cultures of violence associated with ‘structural and process violence’ that correspond with under-development. In South Africa, the #Feesmustfall campaign started as an effort that highlighted government underfunding of tertiary education, but evolved into a campaign dealing much more directly with persistent income and service disparities in general. Meanwhile, in neighbouring Zimbabwe, Pastor Evan Mawarire’s #Thisflag online video soliloquy about his ambivalence towards the Zimbabwean flag in the face of Zimbabwe’s rapid social and political deterioration, quickly evolved into one of the most subversive protest movement in his troubled country’s recent history. The memes and solidarity campaigns it generated elicited a draconian response from the Zimbabwe state. Both campaigns are strategically positioned to speak political justice in contexts where comprised freedoms (including media freedom, freedom of expression and the freedom to protest) are often at odds with the ideals and idealisms of post-colonial democracy. The paper explores these examples of social media activism’s role in holding power accountable in relation to the social and politically explosive issues of inequitable access to social services and the semiotics of citizenship. Through a qualitative content analysis of Tweets and WhatsApp messages circulated in the contexts of #Feesmustfall and #Thisflag, the paper above all offers a comparative “document” of the limitations and liberations of online participatory citizenship in Zimbabwe and South Africa. It also presents elements of an alternative way of conceptualising of citizenship and participation in similar but different post-colonial transitional democracies. In this context, participation will be discussed as a form of crystallisation that reflects where Southern Africans have come from, where they are in the world, and in terms of their changing individual and collective aspirations.

**Id:** 16766

**Title:** PANEL: Neither I make myself clear, nor you understand me: Communication and slow pedagogy

**Session Type:** Panel Submission

**Authors:**

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**Abstract:** This panel presents approaches to the question of how to generate social transformations through communication in education. Based on the researchers experiences, the panel proposes to explore four main questions (one by panel) which drive the analysis and dialogue on participatory communication and education for social transformation as follows: what do students ask themselves based on their located experiences, that could be consider as a supply and opportunity for developing empathic relations within a community? What can students communicate through the production of images in order to add to the experience of alterity recognition and difference? What do students tell and communicate with their bodies in the classroom and how can we, as teachers, encourage them in the construction of meaning and of building more inclusive communities? What do pintadas tell as such as an expression of citizen participation/engagement? These questions address participatory communication as a way of teaching in the classroom as well as in the streets.

In order to construct democratic and critic societies, to increase empathetic feelings and to recognize difference and alterity, it is necessary to generate education processes, which not only transmit theories and information in an instrumental way, but also promote and motivate debate and critical thinking. The purpose of this academic analysis is to facilitate students to the possibility of getting to know practices and stories that evidence the power of communication for the construction of meaning in a collaborative way, which entails social transformation in a short and long term.

As Paulo Freire points out:

“Education is an act of love, an act of bravery. The analysis of reality cannot be afraid of debate; it cannot run away from creative dialogue in risk of being a farce. How to learn to discuss and debate under an impossible education? We give ideas. We do not change ideas. We give classes. We do not debate or discuss topics. We work apart from the student. We do not work with him” (1976, p.93)

This panel suggests to think participation as every individual’s right to recognize himself and to understand his role as an agent of transformation, “if participation is denied then individual personality is mutilated, the individual’s growth is obstructed and his potential for building community frustrated” (Bordenave, 2008, p. 637).

One of the teachers’ challenges is to promote a critic and democratic communication that encourages participation on collective construction and transformation. All of this from a slow and analytic perspective, which allows us to think, listen and dialogue, based on an ethical and committed communication and education.

Lecturers:

Coordinator and lecturer: José Ignacio “Iñaki” Chaves

Lecture: Las pintadas, a slow, participative and pedagogical communication

Lecturer: Beatriz Elena Múnera

Lecture: Educating ourselves with and from images

Lecturer: María Fernanda Peña

Lecture: Corporality as a dialogue possibility. Recognition and inclusion in the classroom

Lecturer: Carlos Eduardo Sanabria

Lecture: Teaching as questioning and the dialogue of pedagogical communication

**Id:** 16776

**Title:** PANEL: Neither I make myself clear, nor you understand me: Communication and slow pedagogy

**Session Type:** Panel Submission

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**Abstract:** Title: Las pintadas, a slow, participative and pedagogical communication

Do we understand each other when we communicate? Not only language, but territorialities and identities also condition that we understand each other. In addition, new technologies with their abbreviated codes and emoticons modify the communicative guidelines. And finally, the rush. In a hyperconnected world, invaded by messages and images, and accelerated communication loses some of its meaning on the freeways of bits.

From the proposals educomunicativas we raise the need to take air, to pause for a moment and to reflect. The stream known as slow seeks other ways of being and being in the world, of communicating.

We need a stop along the way to think about our role in the formation of citizenships. The role of teachers and communicators is fundamental in this construction. The professionals in these areas must realize that more time is needed, more time, even if modernity and globalization tell us that there is not one and that we have is gold.

Perhaps the information has been accelerated by the future of time, more mass media, more connectivity, more immediacy, more need (sometimes artificial) to know. But we need to educate ourselves at a slower speed, one that allows us to look, listen and think before we speak.

Other communications for other educational bets. From the struggle of Paulo Freire to break the bank education to the ideas of Martín Barbero to educate from the communication through the necessary and irreplaceable presence of Kaplún or the contributions of classics such as Ong or Freinet. Or the critics of Illich to the school society or of Robinson to the loss of creativity that takes place in the school or, precisely, that "evil of school" of which Pennac spoke to us in his book with the same name.

If we look at the communications of people today we find a genre that we dare to include among the "slow": pintadas. A participatory communication, slow and pedagogical not only considered slow in its production, although historically much of the graffiti has been done in an accelerated way and almost in hiding to avoid reprisals by the power, but also in its reading.

When we read what other people narrate on the walls we take time to assimilate it and open a space in our brain to reflect.

These graffiti concentrate citizen communication, participation, freedom of expression, education, occupation of public space and another, calmer, way of looking at the world. They are an exercise in the construction of critical citizenships that should enter schools to debate those communications and slow pedagogies that are in the panel that calls us.

**Id:** 16781

**Title:** Amazonas: one territory, many voices

**Session Type:** Individual submission

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**Abstract:** The present lecture arises from the partial results of a project of research and social interaction that is developed in the municipality of Puerto Nariño in the Amazonian colony, which had its first phase in 2013 and continues until today. The project has works through the following question ¿How to reconstruct, from the collective memories and orality, a history of the Ticoya rescue in the Amazon, as intercultural communication that nourishes the production of a radio series? From the results of the first research work, which looked for join the recovery of the Ticoya Estéreo radio station from the collective construction of a socio-cultural project around it, it became clear that orality offers a possibility of interaction with the communities of these three indigenous peoples to define the dynamics of the shelter and, ultimately, to build collectively a history of their own.

Thereby, it is based on a qualitative and participatory methodology, recognizing the importance of the context in the construction of its history from the collective memories (González and Arteaga, 2005). A methodology co-created with members of the community to define what, how, with whom and where to collect elements on the coexistence of three ethnicities that has resulted in the configuration of what is currently defined as the territory of the shelter. It is an exercise in the reconstruction of history in the middle of the difference from the communication of primary and secondary orality, which involves an understanding and include interculturality (McEntee).

This process has a praxeological approach characterized by a reflexive action of praxis, a dynamic action-reflection-action in which knowledge is built from the union between thought and action where "theory: illuminates and dynamizes action and practice "(Juliao, 2002, p.31). It is expected that the participatory construction of the history of the shelter, intergenerational links will be woven to strengthen their culture and their own history. In this lecture is reflected how the methodology has raised questions against what implies a storytelling in a participatory way, due to we as researchers are still another beings who try to understand and translate a thought that is not own; practices that subalternize the other, making necessary a constant reflection of both the methodological implementation as well as the analyzes and reflections and those carried out by the members of the community. This has led us to explore the working sessions with the community to discuss the relevance, coherence and usefulness of the proposed methodology. From these sessions

have come reflections about the way we understand analytical and field categories, which have completed with their contributions, and have impacted the research work.

**Id:** 16786

**Title:** Potentials and Limits of Public Engagement in Science and Technology

**Session Type:** Individual submission

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**Abstract:** Since the seventeenth century, Western societies epistemologically and sociologically privilege the form of knowledge called science. Since then, scientific knowledge is "the officially privileged form of knowledge and its importance for the life of contemporary societies does not offer contestation" (SANTOS, 2006, p.17). Nowadays, science is a standard of knowledge, an voice of authority and truth, excluding any other form of knowledge and understanding that is not considered scientific. "It is, of course, a tautology, but a tautology that has been established as a structure of power" (SANTOS, 2006, p.705).

This notion of science corroborates the concept of field and scientific capital, developed by the French sociologist Pierre Bourdieu, which indicates the relations of power and recognition among scientists. For the author, scientific field has its own logic of production, reproduction and dissemination: "It is the structure of objective relations between agents that determines what they can and can not do" (BORDIEU, 2004, p. 23). And it also grants scientific authority to speak or not about a specific topic. In fact, it is a part of an order of discourse, a discourse "by law and demanded as ritual" (FOUCAULT, 1996, p.15). This symbolic power provides the ability of an individual or institution to intervene in the course of events to influence the actions and beliefs of others by producing and transmitting symbolic forms in the public space. However, even Foucault points to possibilities of social relations transformation by organized actions of social groups: "(...) we are never imprisoned by the power, we can always modify its domination in determined conditions according to a precise strategy" (FOUCAULT, 1977, p.65).

The core of this article is based on these possible fissures and on the possibilities of transformation in the form of production scientific knowledge, provided by the democratic inclusion of publics. The expansion of formal and informal public engagement in Science and Technology can contribute to the strengthening of democracy and citizenship, and to the construction of public policies aimed at social development and the improvement of the population quality of life.

In this sense, communicative practices with a dialogic, interactive and participatory focus are preferred, opposed by those focused only in transmission. Advancing from a instrumental view of Communications which public is seen as a passive depository of scientific information, an audience that needs to be "literate" in Science; the practices of valuing lay knowledge and public engagement represent alternatives in favor of a dialogic and relational view of Communications (BASTOS, 2016).

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**Id:** 16858

**Title:** The Affective Politics of Participatory Media: Mapping 'Feeling Rules'

**Session Type:** Individual submission

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**Abstract:** How might scholars develop a robust understanding of the affective and emotional dynamics of participatory democracy and social media practices? The rise of right-wing populist extremism and violent backlash rooted in racist and xenophobic sentiments, are intertwined with radical changes wrought by social media (Boler, 2008; Chadwick, 2013). Drawing from key concepts in participatory media and democracy theory (Carpentier, 2011; Ratto and Boler, 2014), our research outlines the “affective politics of participatory media” on the right and left (Mouffe 2000; Papacharissi, 2015). We document how affective investments and social media networks of “trust,” rather than credibly sourced journalism, are redefining communicative networks and participatory democracy. Our analysis of collective emotional identities and participatory democracy is grounded in (a) qualitative research on uses of social media by activists (Boler et al 2014; Boler, 2015), (b) 2016 PEW Research data on U.S. political divisions; and (c) a five-year ethnography of U.S. political right (Hochschild, 2016). We map U.S. polarization with respect to “feeling rules” (socially-generated norms that define 'appropriate' emotional experience and behavior; Hochschild, 1983). We explore how motivations for participatory politics is increasingly rooted in what we term “polarized affective scripts” that structure disparate communicative spheres and challenge Habermasian assumptions (Fraser 1990). To revitalize an understanding of a “commons” that recognizes the centrality of collective emotions to politics, we map the affective topography of the fragmented media landscape, exploring contradictions between “trust” and “rationality” within participatory media. We synthesize concepts of “truthiness,” “inscribed habits of inattention,” (Boler, 2008), and “sociality of emotion” (Ahmed, 2004) with democracy theory to contribute new theorizing of the affective politics of participatory media .

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**Id:** 16874

**Title:** El concepto de comunicación y cambio social en los Organismos de Cooperación Internacional: PNUD y Global Communities en Norte de Santander (2015)

**Session Type:** Individual submission

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**Abstract:** Este trabajo aborda la caracterización de dos Organismos de Cooperación Internacional: El Programa de Desarrollo para las Naciones Unidas (PNUD), y la agencia internacional Global Communities, quienes durante el año 2015, desarrollaron y abarcaron el entorno comunicativo, mediante perspectivas dinámicas y abiertas, teniendo en cuenta la participación ciudadana y movilización social centrando el papel de los actores como principales fuentes generadoras de cambio social dentro de las opciones estratégicas de planificación, como una producción colectiva de conocimiento.

Dentro de este proceso los Organismos Internacionales posibilitan el cambio sostenido en el tiempo y empoderamiento de las personas en cuanto a su rol con los demás y la satisfacción de una necesidad dentro de un momento y actividad concreta garantizando el efecto de un proyecto duradero.

La comunicación ejerce el vínculo de encuentro y diálogo a través de las herramientas y participación de la ciudadanía quienes de la mano de Organismos de Cooperación Internacional en la región, han fundamentado diferentes conceptos que aportan al intercambio de nuevas propuestas dentro de estrategias e iniciativas realizadas como un proceso transversal que arroja resultados satisfactorios en la búsqueda del desarrollo.

Gumucio (2004) plantea los nuevos desafíos para los comunicadores en un entorno de paradigmas de desarrollo:

“Cualquier plan de desarrollo debería reunir en una estrategia el objetivo del cambio social, el conocimiento de las nuevas tecnologías y el proceso de comunicación. Ninguno de ellos solo puede lograrlo, y los tres juntos tampoco pueden si el factor humano no es una parte esencial de la reflexión: el nuevo comunicador debería ser la pieza central de las estrategias de comunicación del nuevo siglo.”

En nuestro país el tercer sector ha encaminado las transformaciones del contexto tanto en ejes internos c externas, las organizaciones civiles que pertenecen a este sector de acuerdo a la Confederación Colombiana de ONG se han denominado como: “el conjunto de organizaciones que los ciudadanos generan para producir colectivos y/o públicos no estatales (Villar 2001, p.10), para

este trabajo se desarrolló una entrevista estructurada a los líderes de los Organismos Internacionales pertenecientes al departamento Norte de Santander.

La entrevista permite la recopilación de información detallada en vista de que la persona que informa comparte oralmente con el investigador aquello concerniente a un tema específico o evento acaecido en su vida, como lo dicen Fontana y Frey (2005). Esta herramienta se diseñó tomando como base propuesta realizada por Isabel María Herrera en su artículo “Necesidades de evaluación de las organizaciones sociales”.

Como resultado de la investigación, se obtuvo información acerca de los proyectos en los que los Organismos de Cooperación Internacional, participaron junto con la comunidad, y los conceptos de comunicación y cambio social que se presentan dentro de estas organizaciones, teniendo en cuenta su origen, función social, estructura, fuentes de financiación y gestión social.

**Id:** 16925

**Title:** LA PARTICIPACIÓN SOCIAL Y LA COMUNICACIÓN PARTICIPATIVA, AYUDAS EFICACES PARA MITIGAR EL CAMBIO CLIMÁTICO

**Session Type:** Individual submission

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**Abstract:** En este texto, a partir de la experiencia de diseño de medidas de adaptación al cambio climático por parte de campesinos y comunidades indígenas (Kokonukos y Nasas) del departamento del Cauca-Colombia, reflexionamos sobre aquellas medidas de seguridad y soberanía alimentaria que se denominaron “comida segura en un clima cambiante”, a través de las cuales se buscó mejorar la disponibilidad, el acceso y la calidad de los alimentos, mediante el manejo de sistemas de producción tradicional y el establecimiento de arreglos en las parcelas que incrementan la diversificación, asociación y distribución de especies, que mejoran la capacidad de resiliencia de los cultivos, y disminuyen la vulnerabilidad frente a los riesgos climáticos.

Esta iniciativa más conocida como “Programa Conjunto de integración de ecosistemas y adaptación al cambio climático en el macizo colombiano”, se financió como un proyecto piloto por el Fondo para el logro de los objetivos del Milenio (F-ODM), y se implementó con esfuerzos colectivos de quince organizaciones: seis (6) campesinas e indígenas de los municipios de Popayán y Puracé, entidades públicas como el Instituto de Hidrología, Meteorología y Estudios Ambientales (IDEAM), la Dirección Nacional de Planeación (DNP), Universidad del Cauca, alcaldías de los dos municipios, y cuatro entidades pertenecientes al sistema de Naciones Unidas (PNUD, FAO, OPS Y UNICEF), razón por la que nos interesa resaltar especialmente, el valor que agrega una genuina participación social de las comunidades en los proyectos de desarrollo rural, y la exitosa mediación social que, en contextos complejos de relacionamiento, logra un buen ejercicio de la comunicación participativa.

Algunos de los retos que debieron superar los aliados fueron: i) Diez meses de parálisis del proyecto por parte de las comunidades, ii) superación de situaciones de desconfianza frente al destino de los conocimientos ancestrales, iii) re-negociación de reglas de juego relacionadas con la toma de decisiones o el manejo de los recursos del proyecto, y iv) superar la acción aislada de las organizaciones del sistema de naciones unidas, entre otros.

Solo la participación individual y colectiva pudo tumbar semejantes gigantes de incomunicación. El compromiso con el alcance de los objetivos y con sus propias comunidades, permitió llegar al diseño de la “ruta de adaptación “Agua y comida seguras en un territorio saludable”, así como la identificación de buenas prácticas de adaptación como: i) Seguridad alimentaria y sistemas productivos en Escuelas de campo para la Adaptación, ii) Alianza de custodios de semillas, guardianes para la adaptación, y iii) Acciones estratégicas de conservación para la adaptación.

**Palabras Clave:** Participación y desarrollo rural – comunicación para la seguridad y soberanía alimentaria – comunicación y cambio climático – Medidas participativas de adaptación al cambio climático – Campesinos, indígenas y medio ambiente en el Cauca, Colombia.

**Id:** 16974

**Title:** Mediadores en red: la participación de cuidadores en comunidades digitales para beneficio de la primera infancia

**Session Type:** Individual submission

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**Abstract:** Esta ponencia parte de una investigación de maestría y se plantea para analizar la importancia de la participación de los cuidadores de niños de cero a seis años en los entornos digitales que también estos niños frecuentan (entendidos como portales web y en algunos casos redes sociales). Parte del supuesto de que en la Primera Infancia se dan los procesos fundamentales del desarrollo humano y por ello el papel de los cuidadores como guías es vital en todo contexto, incluido el digital.

Se toma el caso de los portales Maguaré y MaguaRED, parte de la Estrategia de Atención Integral a la Primera Infancia del gobierno colombiano: De Cero a Siempre, para analizar las percepciones y necesidades de cuidadores que ya han asumido la importancia de su mediación en los procesos de comunicación de los niños por los que velan, y hace converger en su marco teórico las visiones de diversos autores de la psicología, la pedagogía infantil y la economía y la comunicación para contemplar cómo y quiénes debemos mantenernos en contacto para asegurar que la presencia de estos niños en los medios digitales beneficie sus procesos de desarrollo.

Teniendo en cuenta que el nobel de economía James Heckman ha realizado investigaciones que concluyen que la tasa de retorno de la inversión de los gobiernos es mayor durante la primera infancia (7 veces lo invertido), se asume que los niños de cero a seis deben ser población prioritaria para los presupuestos gubernamentales y que si los medios digitales están cada vez más presentes en las vidas de estos niños y de sus cuidadores, son plataformas esenciales para llevar a ellos la información y los estímulos que corresponden. La participación de los cuidadores en estas iniciativas es esencial porque ellos como mediadores dan las pautas para determinar si estos procesos están siendo efectivos. ¿Qué quieren, piensan y les interesa? ¿Qué hace bien a sus niños? Participar parece una vía clara para el cambio social si lo vemos desde perspectivas como la de Geoff Mulgan: “las redes se crean no solo para comunicarse, también para imponerse en la comunicación” (Castells, Comunicación y poder: 2009).

El caso de Colombia es interesante porque con De Cero a Siempre se encuentra entre los países que implementan medidas para la Atención Integral a la Primera Infancia, junto a Chile, Cuba y Brasil, pero es el único que ha trascendido las lógicas prioridades de salud y educación para considerar también a la cultura como pilar fundamental para esa atención que se le da a un humano en desarrollo. Los medios digitales, ya parte de la cotidianidad de un amplio porcentaje de colombianos (es uno de los países con mayor acceso a internet y con los más bajos costos), son parte de esa cultura.

**Id:** 17012

**Title:** IMAGINARIOS DE LOS JÓVENES ACERCA DEL POSCONFLICTO DESDE PROCESOS DE COMUNICACIÓN PARA EL CAMBIO SOCIAL

**Session Type:** Individual submission

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**Abstract:** Entendida la comunicación como el proceso que permite la construcción de significados, y en el marco del posconflicto para la implementación de una cultura de paz se adelanta una investigación en la Universidad Cooperativa de Colombia, que hace referencia a los imaginarios que los jóvenes tiene acerca del posconflicto. Se parte del postulado de Jesús Martín Barbero (2002) quien plantea que la relación entre comunicación y cultura requiere considerar a la comunicación como el proceso básico para la construcción de la vida en sociedad, como un mecanismo activador del diálogo y la convivencia entre sujetos sociales.

Se adelantó dicha investigación bajo el cuestionamiento de cuáles son las formas y procesos comunicativos que contribuyen a la consolidación de imaginarios, lo que determinó la significación del posconflicto en los jóvenes de la localidad de Bosa en Bogotá atendiendo al razonamiento teórico relacionado con "...la forma en la que el ser humano significa el mundo se define en el núcleo de las interacciones cotidianas y a través de imaginarios sociales." (Dittus, 2006).

Se escogió la localidad de Bosa, como campo de estudio, por la heterogeneidad de la población tanto de origen, actividad, conformación, estructura social etc. y porque los procesos y formas de comunicación para el cambio social son diversos y numerosos, en esta localidad, suman más de 50 que propician participación de los jóvenes.

Muchos de estos procesos definidos como comunicación alternativa para el cambio social buscan respuestas activas de la población en proyectos y programas para una mejor calidad de vida con la activación de una comunicación para el cambio social que se "...se define en relación con los otros, mediante una construcción paulatina que le permite inicialmente unirse a sus iguales y luego actuar concertadamente para alcanzar objetivos. Dicho actuar a través de lenguajes diversidad y pluralidad, es sinónimo de nacimiento a nuevas significaciones, sentidos y diálogos." Arendt (1999)

La investigación de tipo cualitativo en la que se utilizan entrevistas semiestructuradas, grupos focales y conversaciones guiadas establecen que efectivamente en la construcción de imaginarios sobre posconflicto, la participación de los jóvenes en procesos de comunicación para el cambio social fue determinante principalmente para motivar estrategias para la construcción de una cultura de paz.

Se tuvieron en cuenta categorías que se generan desde procesos de diálogo público y privado mediante el que los sujetos se reconocen y se identifican (Habermas)1981, se diferencian y se incluyen(Mouffe 1993), se legitiman socialmente y se proyectan como sujetos políticos" (Arendt, 1958) ( en Navarro 2010)

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**Id:** 17048

**Title:** Keynote panel presentation: A Conundrum for Development Communication Research 'Is There a Role for Large-Scale Theory'

**Session Type:** Individual submission

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**Abstract:** While the idea of participatory communication has advanced into middle age, challenges of theoretical substance remain. Despite a considerable amount of thoughtful reflection, some specific, and basic, problems seem to defy widely agreed upon solutions. For one example, consider definition. Definitions of participation remain so varied that it can be defined anyway anyone might wish, especially by consultancies that prefer to do what they've always done while putting the latest buzzword into their conceptual mix. There are other theoretical problems as well.

So, there is a conundrum here, a site for oft-repeated visits to discuss the same issues. One response to this is to argue that it is in the nature of participatory communication that it cannot be defined. Social processes and cultural dynamics are too varied for it to be possible to define participatory communication in relation to them all. Such a response in effect uses an old and disgraced legal maneuver, "I can't define it, but I know it when I see it."

This paper will argue against such a response to the conundrum. The need to convincingly articulate core definitions cannot be avoided. This is clearly true in fields such as the law and in economic theory. It is also true in communication theory, at least insofar as communication rubs up against the law and economics in contexts such as human rights and economic fairness. In all these fields the key challenge is nothing less, and nothing more, than that of fashioning core definitions that are consequential. These principles must do more than say: "I can't define it but I know it when I see it."

To the contrary, the immense complexity of social, political and economic systems as they have evolved since the Second World War demand complex, large scale social theory. And participation through communication must be a part of it if this theory is going to be able to address normative questions such as rights, self-determination, identity, and so on.

To explore this position I will assess the relevance of Jurgen Habermas's theory of communicative action and Amartya Sen's capabilities approach to development. These theorists both have book length works on many of the span of topics studied in development and social change communication. They analyze at length the nature of development, justice, identity, social change, economic fairness, and more. Furthermore, all these topics are analyzed in critical response to precisely the ways that modernization theory covered them. And in both cases, all these topics are addressed consistently through application of a carefully defined set of core theoretical principles.

This exercise will not argue for the validity of either theory, but rather will argue in favor of the 'kind' of theory they represent. It will explore the research potential of using consistent core definitions in studying interrelated processes of development and social change. It is not necessary

that all researchers become specialists in macro-social theory in order for well-promulgated theory to be useful in addressing a wide range of specialized and interrelated social problems.



