

IAMCR Community Communication Section

Convenors: Per Jauert, Ellie Rennie, Gabriele Had

Section: Community Communication (Community)

Session: 1 “Human Rights Communication/ Derechos Humanos y Comunicación Community Communication in South America I”

Date: July 21

Time: 14.15-15.45

Room: DGSCA 2

Chair: Graciela Martínez Matías, Universidad Autónoma de la Ciudad de México/ Universidad Nacional Autónoma de México

Discussant:

Francisco Rafael Alvarado Flores, Fundación del Órgano Internacional de los Derechos Humanos A.C. Capítulo México

Derechos indígenas ¿vulnerabilidad o falta de comunicación? A través de la historia las comunidades indígenas

Abstract

Derechos indígenas ¿vulnerabilidad o falta de comunicación? A través de la historia las comunidades indígenas han sido de los sectores más vulnerables y más golpeados en todos sus aspectos como seres humanos como es el derecho a la salud, a la educación, al trabajo entre otros derechos. Unos de los focos rojos es el estado de indefensión en que se encuentran los indígenas cuando se someten a un juicio ante los tribunales, por la falta de un traductor o interprete, ya que actualmente en todas las agencias de los ministerios públicos y de impartición de justicia, no se cuenta con personal calificado que hable alguna de las lenguas de la región en que presta sus servicios, para informar al acusado de los cargos que se le imputan, en muchos casos son detenidos por el robo de una gallina o de otro tipo de animales, mediante los cuales se hace un exhorto, para que esos delitos se canalicen por la vía de la justicia alternativa y no seguir llenando los penales por delitos menores. Una de las propuestas de nuestra organización es que todo el personal de las procuradurías sean capacitados en la o las lenguas de la región en que presten sus servicios como juzgadores, para evitar que se siga cometiendo violaciones a sus derechos humanos, ya que es un derecho de todo imputado conocer el porque fue detenido, así como sus derechos que son inviolables. Sabemos que hay un sin fin de instrumentos como tratados, convenciones, a nivel locales, nacionales e internacional que protegen a las comunidades indígenas internacionalmente, mediante el cual en la mayoría de los casos las autoridades hacen caso omiso a estas leyes, y en el cual se esta proponiendo sanciones más fuertes a la ya existentes, aquella autoridad que haga caso omiso a las

recomendaciones de los ómnibus o de la aplicación de las leyes locales, nacionales o internacionales.

Alejandro Jiménez León, prof.; UNAM- DGSCA

La inserción de la población indígena en el uso de las TIC'S, a través de sistemas informáticos que trabajen bajo la lengua del Náhuatl

Abstract

La inserción de la población indígena en el uso de las TIC'S, a través de sistemas informáticos que trabajen bajo la lengua del Náhuatl La evolución tecnológica alcanzada en México, poco ha permeado a los sectores populares y rurales, pareciera que los desarrollos son concebidos, solo para ser utilizados en los grandes centros urbanos, enfrentándonos a la triste realidad de que en el mejor de los casos, los sistemas informáticos tienen su interfaz en el idioma español, marginando a un importante sector de la sociedad que habla alguna lengua indígena como el náhuatl, mixteco, zapoteco, entre otros. Ante esta situación, surge la interrogante ¿Cómo hacer llegar la tecnología a los sectores rurales e insertar el conocimiento de esas comunidades?. Una forma de lograrlo es reforzar el papel que juega la biblioteca comunitaria y dotarla de la tecnología y el conocimiento necesario para cumplir con esta meta. De allí que el objetivo que plantea el trabajo es diseñar una infraestructura informática que apoye las siguientes áreas: 1.- Dotar a la biblioteca de tecnología que le permita gestionar adecuadamente el conocimiento; 2.- Automatizar sus actividades; 3.- El sistema debe trabajar bajo la lengua materna que es hablada en la región. Para este punto se plantea que el sistema sea el Náhuatl que es hablado por aproximadamente el 40 por ciento de la población indígena del país; 4.- Los manuales e ilustraciones deberán estar en esa lengua y 5.- El sistema trabajará bajo una plataforma basada en software libre. Estas acciones buscarán insertar a la población indígena en el uso de las TIC's, contrarrestar los efectos de la "brecha digital", recuperar el uso de las lenguas indígenas y preservarlas, ya que son un patrimonio cultural e histórico de la nación de lo contrario se provocará la desaparición de ellas en el mediano plazo Cabe señalar que el 6.7 por ciento de la población del país, habla una lengua indígena, es decir 7 millones de personas y 12 por ciento es monolingüe, según datos del INEGI. Además este instituto considera a México entre los 10 países con mayor diversidad lingüística, sin embargo poco se hace por su preservación ya que a mediados del siglo XX desaparecieron por completo varias lenguas, como el chiapaneco o el pochuteco. En el caso del Náhuatl hay un elemento que debe aprovecharse y es que la población hablante esta en un rango de los 5 a 29 años, edad optima para insertarla en el uso de las TIC's, además los que migran, lo están haciendo hacia lugares donde hay un desarrollo tecnológico. Conclusiones La lingüística mexicana presenta distintas clases de variantes, explicables por razones geográficas, genealógicas o sociales, como ocurre en todo el mundo. Por lo que es urgente la implementación de este tipo de sistemas en las comunidades rurales. Si deseamos alcanzar un desarrollo económico con equidad el movimiento de Software libre ofrece vertientes que deben utilizarse en el corto plazo.

Gonzaga Castro Arboleda / Mónica Villanueva Urrea, Universidad Tecnológica de Pereira

Comunicación para el desarrollo. Modelo macrointencional como propuesta para la comunicación participativa

Preguntarse hoy por el papel de la comunicación y su relación con los procesos de planificación del desarrollo es importante en la medida en que invita a reconsiderar el problema de las oportunidades y formas de participación de los diferentes sujetos y grupos sociales en la elaboración de las propuestas y en la ejecución de los proyectos que definen un futuro deseado y compartido, lo que por cierto lleva a “asumir la comunicación como un derecho social que está ligado al acceso, los usos, las prácticas, el reconocimiento y la participación de los ciudadanos como sujetos con capacidades de formular proyectos de sociedad”¹.

La relación entre estos factores y los procesos comunicativos remite a las múltiples maneras de cómo hombres, mujeres, grupos y sectores diversos de la sociedad buscan la visibilidad, el reconocimiento y la credibilidad, proceso que implica la competencia por el acceso a la esfera pública, y pone en el centro del debate la reflexión sobre: ¿cómo se participa y cómo se comunica? y la lucha por el sentido del mundo que se habita.

La pregunta nos debe responder sobre los procesos de comunicación que facilitan la participación y el desarrollo social de las comunidades, especialmente en el diseño y ejecución de políticas de desarrollo social. En ese sentido, los objetos deben indagar sobre la conexión existente entre las relaciones comunicativas y los niveles de participación que se generan en los procesos “supuestamente participativos” de formulación de estas políticas.

Los referentes teóricos que asume este trabajo servirán para el abordaje de la reflexión sobre la comunicación para el desarrollo desde la dimensión participativa, donde el Modelo Macrointencional y la potenciación de éste en la sociedad civil permite reactivar y dinamizar la participación como parte fundamental de los derechos humanos. De esta manera se intenta responder a los objetivos formulados por la Conferencia Anual en cuanto a la participación de los ciudadanos en los procesos de toma de decisiones relacionados en las políticas de comunicación e información.

El Modelo referido se toma como referente teórico y metodológico para intentar responder a la pregunta formulada, ya que desde su dinámica ofrece la posibilidad de lectura de las relaciones comunicativas que subyacen en los procesos de participación ciudadana; sin embargo, es necesario aclarar que el modelo Macrointencional fue diseñado con un propósito de intervención social, cuyo eje central es desencadenar procesos de movilización social, y no necesariamente concebido como un modelo interpretativo de la realidad.

El referente teórico y metodológico de este trabajo lo constituyen las categorías de Comunicación para el Desarrollo y la Comunicación Educativa como contexto para presentar el Modelo Macrointencional de Comunicación, sus bases teóricas y algunas reflexiones sobre Sociedad Civil y Participación ciudadana.

Rodrigo Araya Campos, Universidad de Santiago de Chile

La idea de Periodismo en América Latina: del eurocentrismo al pensamiento propio.

El presente trabajo desea ubicar al periodismo en la discusión por la generación de un pensamiento propio en América Latina, es decir, que se pueda zafar del Eurocentrismo. Por lo tanto, se trata de identificar el lugar que ha ocupado el periodismo en la instalación del pensamiento eurocéntrico como hegemónico en América Latina.

Para ello, considero dos momentos fundacionales del periodismo en el caso latinoamericano. En primer lugar, en el proceso de independencia de España, y segundo, a mediados del siglo XX, momento en que se institucionaliza la enseñanza del periodismo debido al inicio de los estudios universitarios de la profesión.

A pesar de la distancia temporal, en ambos momentos el periodismo se entiende al servicio de movimientos emancipadores exógenos. En las luchas por la independencia, en tanto se le ve como un instrumento adecuado para llegar la Ilustración al naciente pueblo. Es decir, contribuir al paso de súbditos a ciudadanos.

En tanto que las escuelas de periodismo surgen en un momento en que las políticas desarrollistas, impulsadas desde Estados Unidos, entienden a los medios como multiplicadores de las condiciones sociales que permitirán traer el desarrollo a los países latinoamericanos.

Es decir, en América Latina se forma una tradición que entiende el periodismo al servicio de un cierto modelo de sociedad, de un cierto modelo de autonomía.

Esta tradición se mantiene presente se fundamentalmente en tres aspectos.

Primero, la comprensión del público, que lo entiende como pasivo, espectador por lo tanto de las actividades de quienes dirigen el Estado.

Una cierta definición de Comunicación, que pone el énfasis en su dimensión de difusión más que relacional.

Y en tercer lugar, una comprensión de la democracia, que entiende que el Estado debe dirigir, más que establecer coordinación entre los distintos actores que comparten un determinado territorio nacional.

Por lo tanto, así planteado, existe en América Latina una comprensión del periodismo que tiene a legitimar una práctica periodística que no contribuye al fortalecimiento de lazos comunitarios, sino más bien la supremacía de una comprensión ciudadana que aleja a la comunidad de participar en las decisiones que afectan al territorio.

En el presente trabajo, se repasan los componentes de esta tradición, a partir del estudio del caso del periodismo en Chile, y se proponen vías para generar otra comprensión del periodismo, que le permita contribuir al fortalecimiento de la vida comunitaria.

Section: Community Communication (Community)

Session: 2 “Human Rights Communication/Derechos Humanos y Comunicación. Community Communication y South America II”

Date: July 21

Time: 16.15-18.00

Room: DGSCA 2

Chair: Alejandro Jiménez León, UNAM-DGSCA

Discussant:

Elizabeth Bautista Flores, ICEL-Comunicación

Transformaciones discursivas de la comunidad ante los usos de la red de Internet (una reflexión con base en la etnogénesis)

La presente ponencia tiene como objetivo analizar las transformaciones político-sociales de los agricultores de productos orgánicos en México—en su mayoría Pueblos Indígenas—, a partir de la construcción y mediatización de diferentes narrativas sobre su origen, actividades y objetivos como organización productiva, con base en el uso de las Tecnologías de la Información y la Comunicación (TIC).

En ese sentido se integra de manera amplia líneas de investigación que permiten comprender las configuraciones étnicas de México, así como las diseminaciones históricas y económicas que existen en el marco de una hegemonía cultural, pero que a partir de la presencia de las Tecnologías de la Información y la Comunicación (TIC), algunos Pueblos Indígenas, han establecido puentes de interacción con otras regiones del país, así como del mundo.

Por ejemplo, en varias páginas electrónicas que circulan en la Red de Internet puede observarse la presencia de relatos en los que se hace referencia a un origen mítico y de profunda relación con la naturaleza. Así, se identifica una clara construcción discursiva, pues los Pueblos Indígenas expresan la necesidad de recuperar los saberes de los antiguos pobladores. Los agricultores de café orgánico en Chiapas de la Unión Majomut mencionan que deben “...recuperar el conocimiento de nuestros padres mayas”, pero manifiestan también la vinculación casi inherente al cuidado de la naturaleza, “lo que la tierra será dolor para sus hijos; sus gozos y bienestar serán la dignidad de los humildes...,” reza la Unión de Comunidades Indígenas de la Región del Istmo (UCIRI), ubicada en Oaxaca.

La relevancia de esas narraciones radica en cómo los agricultores de productos orgánicos construyen a su propia historia con argumentos basados en la superación de adversidades y enfrentamientos contra “enemigos” a los que vencen con base en la unidad étnica. Este punto es importante, debido a que esas organizaciones se encuentran conformadas por miembros de diferentes etnias, de esa forma expresan una distancia de las políticas institucionales, al tiempo que reivindican una lucha en defensa de su cultural.

En resumen, se expondrá cómo se han transformado las relaciones político-sociales entre los diversos grupos étnicos en vinculación a dos actores: los organismo multinacionales y el Estado Mexicano, esto a partir de la diferenciación de actividades y de acciones de los

tres actores, pues se podrá descubrir y analizar las formas de re-construcción de memoria histórica por parte de los grupos étnicos de México, a través de relatos que se difunden a través de las TIC. A lo anterior se suma la transversalidad económica y la presencia tecnológica como elemento de distancia a las políticas de producción institucionales, pero significa un acercamiento a un sistema mercantil de libre competencia de mayor complejidad al cual algunos Pueblos Indígenas han ingresado con relativo éxito.

Graciela Martínez Matías, Universidad Autónoma de la Ciudad de México/
Universidad Nacional Autónoma de México

La radio comunitaria como un espacio libre para el debate de las poblaciones migrantes. Análisis comparativo de Radio Neza en el Estado de México y Radio Turca en Holanda.

Abstract

En la última década los medios de comunicación comunitarios han aumentado en gran parte del orbe gracias a la convergencia digital y a los intereses de algunos grupos de ciudadanos por poseer una emisora con las características y bondades ofrecidas por este modelo.

La radio comunitaria se constituye como el espacio libre para el debate de ideas de poblaciones migrantes. Radio Neza en el Estado de México y La radio turca en Amsterdam son ejemplo de multiculturalidad, fortalecimiento de identidad y cohesión de pobladores que se encuentran lejos de su lugar de origen. Radio West, como radio de guerra es otro paradigma de comunicación horizontal. Analizar el papel que actualmente tienen las emisoras comunitarias para sociedades migrantes es el objetivo de la presente investigación.

Este trabajo también plantea acercarse a nuevos conceptos que permitan entender lo que significa ser un medio comunitario en el contexto actual, donde la realidad exige establecer nuevas teorías que permitan comprender los fenómenos que se están gestando en el medio sonoro local, y dar respuestas a interrogantes ¿Cuál es el papel de los medios comunitarios y la multiculturalidad? ¿Cómo han funcionado frente al aceleramiento del fenómeno migratorio? ¿Qué sucede con la digitalización?

El análisis es un imperativo ante la transformación que vive en particular la radio comunitaria. Este modelo se ha planteado en su origen como espacio libre para la pluralidad de opiniones, sin embargo, los resultados que muestra la realidad son otros. Para iniciar, la convergencia digital no es de fácil acceso; los poseedores de estos medios en ocasiones son particulares que no abren el territorio sonoro a nuevas posibilidades expresivas; la información que se difunde es en extremo local, lo que puede ser peligroso al generar pensamientos cerrados a manifestaciones externas; la radio como espacio libre de no es utilizada con ese fin, y si para difundir música y discursos que se encuentran con facilidad en la radio comercial.

En cambio, cuando los hacedores de la radio se comprometen en respetar su naturaleza, el medio comunitario se convierte en tierra fértil para el multiculturalismo que fortalece la identidad y cohesión de migrantes; contribuye al diálogo y al debate inter étnico, y se abre como el escenario propicio para la emisión de opiniones libres e independientes.

En el 2008, podemos externar que el sujeto ha dejado la pasividad para construir espacios libres de debate en la radio. Sin embargo, la radio comunitaria ha de ser cuidadosa en su generación de sus mensajes, lejos de fomentar nacionalismos exacerbados que en cierta medida coadyuvan a la generación de "identidades depredadoras" (Appadurai:2002), tiene la consigna de abrir sus espacios a pensamientos transversales, de esta manera el oyente será sensible a la pluralidad.

Ruth Ildebranda López Landeros, Universidad Loyola del Pacífico, Acapulco
La Comunicación no Violenta, herramienta para construir consensos en las organizaciones.

Abstract

El interés por consensuar acuerdos en un mundo donde las opiniones se han relativizado a tal grado que sólo es importante la opinión personal sobre todas las cosas y no la visión construida con el otro, está siendo la tarea de algunos grupos sociales concientes del papel que les toca desempeñar en este momento de crisis de las instituciones sociales.

La búsqueda por establecer mejores formas de interactuar entre personas de distintas ideologías o perspectivas de la realidad, ha encontrado en el camino algunas soluciones asociadas a la comunicación desde la comprensión, sin embargo, no siempre existe claridad en cómo lograrlo. Si está claro qué hay que hacer, pero que pasos dar primero no.

La propuesta de la Comunicación No Violenta, elaborada por Marshall Rosenberg, permite transitar por una serie de escalones metódicos y flexibles capaces de generar un ambiente sin prejuicio para establecer contacto con el otro. La vereda inicia en el emisor centrado en los hechos asociados a la controversia, sin cargas emocionales que alimenten la subjetividad o el prejuicio hacia los acontecimientos y el interlocutor. Es a partir de esa ubicación racional como se eliminan las primeras barreras para lograr los consensos, sin cargas emocionales en la primera interacción.

Posteriormente establece el emisor los sentimientos generados por hecho, sin hacer responsable a los demás. Rosenberg (1999) maneja que los otros serán responsables de los estímulos y cada persona es quien los procesa, asume y reacciona a los estímulos. Si nos disgustamos por que nos den un calificativo negativo que hace nuestro jefe, él es responsable de decirlo, nosotros de creerlo o incomodarnos, e incluso de enojarnos. Este segundo paso permite reconocer la vulnerabilidad personal y por tanto, la del otro. Al colocar lo que sentimos en un segundo momento y asumiendo que somos responsables de ese sentir, no se culpa al otro de los enojos. Si reconocemos esa responsabilidad no diremos: "Me hizo enojar y por eso le contesté", si no "Me enojé por lo que dijo y reaccioné mal". De igual manera a veces decimos cosas que son interpretadas inadecuadamente. Si reconocemos ese hecho, tendremos claro que pudo haberse generado una predisposición en el otro que ha cortado el flujo de comunicación en una organización, por ejemplo. La parte importante de la negociación es el tercer paso, es entonces cuando solicitamos al otro lo que será mejor para nosotros y para él, lejos de una visión egocéntrica ya que hemos reconocido la responsabilidad desde nuestra percepción y la vulnerabilidad de ambos actores del proceso. Se busca el consenso, el nosotros se convertirá en la construcción de

una mirada conjunta para el bien de ambos. La Comunicación no Violenta es una alternativa para limar, coincidir y construir puentes que conecten los flujos entorpecidos por los prejuicios, las diferencias visas desde la diversidad y las posturas encontradas en las organizaciones. Permite incorporar una herramienta, que si bien no es mágica ya que requiere de práctica, si útil y probada en la mejora de la interacción comunicativa.

Elizabeth Marcial & Alma Elena Gutiérrez, Cátedra en Instituciones y Prácticas de las Democracias Contemporáneas, Cátedra en Medios de Comunicación, Tecnológico de Monterrey

Los pobres como protagonistas de la noticia en México.

Análisis de los patrones de representación en el manejo noticioso de los pobres en 5 periódicos.

Abstract

La Organización de las Naciones Unidas (ONU), lanzó en el año 2000 los llamados “Objetivos de Desarrollo del Milenio”, que comprenden un listado de propósitos cuya finalidad es lograr un mayor desarrollo mundial hacia el año 2015. El objetivo que más llaman la atención, y que fue el tema central de esta investigación, es el de erradicar la pobreza extrema y el hambre. Dada la relevancia de este Objetivo a nivel internacional, regional y nacional, en esta investigación se realizó un análisis cuantitativo y cualitativo del tema de la pobreza en la prensa mexicana.

El objetivo de la investigación fue identificar cuáles son los patrones en la representación de los pobres dentro del manejo noticioso de 3 periódicos nacionales mexicanos (Excélsior, El Universal y La Jornada) y 2 de la Zona Metropolitana de Monterrey (El Norte y Milenio). La unidad de análisis fue la noticia y durante una semana natural (del 29 de septiembre al 5 de octubre de 2008) se conformó una muestra de 127 notas publicadas en los 5 periódicos mencionados.

La metodología mixta se conformó por un análisis de contenido y un análisis cualitativo de los textos de los encabezados, analizando los verbos, sustantivos y adjetivos utilizados, la tendencia que reflejaban, etc. De esta manera se encontró una tendencia fatalista dentro de los cinco periódicos, lo cual coincide con el resultado cuantitativo de “Tendencia” el cual mostró que 83 notas de las 127 encontradas (65.35% del total) eran de tendencia negativa.

Asimismo para esta investigación se utilizó la Teoría del Protagonismo Dramático, del catedrático chileno Valerio Fuenzalida. De acuerdo a las propias investigaciones de este autor, las problemáticas de una sociedad, como la pobreza y el subdesarrollo, pueden ser superadas con la ayuda de los medios de comunicación. Para esto no sólo se requiere que los medios provean de espacios, sino que la representación de los grupos vulnerables se haga bajo un entendimiento y conocimiento pleno de éstos.

Con base en lo anterior, en esta investigación se encontró que los pobres dentro de la prensa mexicana están ausentes. Las notas que se reportaron dentro de la investigación conciernen a temas que no sólo trastocan a grupos vulnerables, sino también a sectores más privilegiados de la sociedad. De ahí que se encontrara que 85 notas (66.93%) correspondían al género de la noticia, es decir notas que dan una descripción general de

los hechos y que evitan juicios de valor, pero sobre todo éstas impiden que el lector realice un análisis mayor de los sucesos. Con lo anterior se evita el pleno entendimiento del cual habla Fuenzalida, y por tanto se obstaculiza el desarrollo y la superación de las problemáticas de la sociedad mexicana. Los resultados que aquí se reportan conforman sólo una fase de un trabajo que comprendió el análisis de la representación de los objetivos del Milenio planteados por la ONU dentro de la prensa mexicana.

**Section: Community Communication (Community)
Session: 3 “Community Media and Communication Rights”**

Date: July 22

Time: 9.00-10.45

Room: DGSCA 2

**Chair: Oluyinka Oludolapso Osinkunle, Department of
Communication, University of Fort Hare, South Africa**

Discussant:

Brian Chama, University of Gothenburg, Sweden
Human Rights in Zambia

Abstract:

This study assesses how the Human Rights Commission of Zambia (HRCZ) communicates the human rights messages to the general public. The assessment involved 147 respondents from the general public. 15 Human Rights Commission workers were assessed to determine the target audiences of information dissemination and awareness of the human rights, and the overall effectiveness and efficiency of the existing communication strategies.

Data was collected through semi-structured questionnaires and in-depth interviews with the HRC staff were conducted. Cluster sampling procedure, random sampling and participatory observation was used in the collection of information. The paper examines how the HRC information is disseminated to the general public in Zambia.

The study concludes with recommendations towards more effective communication of human rights. It concludes that each human rights communication campaign should be developed to reach specific audiences with tailored messages, materials and interventions, strategically designed to meet specific objectives. The communication strategies must be consistent with the organisation framework in relation to resources and time frame so as to reach the set objectives.

Robert Huesca, Ph.D. Department of Communication Trinity University San Antonio

**When Communication Goals and Ethical Duties Collide: Lessons from
U.S. Youth Radio Training Programs**

Abstract

Throughout the 1990s, youth radio training programs in the United States grew enormously, spreading to about 40 different places across the country due to the availability of grants from individuals, foundations, and state agencies with a variety of agendas. Despite more than a decade of experience, youth radio training programs received some journalistic attention, but little to no scholarly analysis. This paper responds to this lack of scholarship of this robust area of media practice by examining the experiences of adult leaders and youth participants at four, well-established, yet structurally diverse radio training programs.

Despite the diversity of the youth radio programs, most of them share a general mission of promoting the circulation of youth perspectives on the public airwaves as a way of addressing the lack of access given to teenagers in the U.S. media environment. In the course of training youth and facilitating the production of radio programs, however, many of the participants experienced situations of emotional stress and conflict that created ethical challenges for adult leaders. This study examines the way that program trainers and youth participants negotiated the tension that arose when meeting program missions provoked potential harms to participating youth.

THEORETICAL PERSPECTIVE

Because so little research had been done on the rapidly growing youth radio training programs in the United States, this study began as a mostly descriptive project with only the most general theoretical questions driving it. As such, it relied primarily on U.S. based youth media and media literacy scholarship, though it did branch out to include applicable European studies, as well. Scholarship of youth media literacy and media education is quite robust, yet scant attention has been given to creative, production activities; radio production has been the subject of even fewer studies. Nevertheless, the literature review focuses on youth media and media literacy research that attends specifically to creative, production activities. A review of this scholarship found that by and large, it has not identified ethical issues that arise in youth media training, nor has it offered much guidance to practitioners in the field. This omission of attention seems peculiar given the salience of the issue that arose in this empirical study.

In addition to the youth media and media literacy scholarship, this study also draws on selected research in the area of applied media ethics. It draws on this research to map out the major considerations for dealing with ethical problems that have been identified over the years by scholars who examine media practice in detail. This section of the paper crafts a broad framework used later in analyzing the situations that arose in the youth radio training programs and the responses of the adult trainers.

METHOD

This study began in 1996 when the author traveled to four youth radio training sites across the United States: Radio Rookies (New York), Blunt Youth Radio (Portland, Maine), Radio Arte (Chicago), and Youth Radio Berkeley (California). These stations were selected for the structural diversity that they represented and the potential richness that they would provide. Differences included: degrees of access ranging from highly selective to wide open; levels of financing from struggling, low-budget operations to multi-million dollar programs; organizational structures including stand-alone, non-profit organizations to formal affiliation with a large, public radio station; and training

philosophies from professional norms and standards to broad and loosely guided creativity.

At each location, the author conducted in-depth interviews with at least one adult trainer and between 10 and 18 youth participants, resulting in a total of 55 recorded and transcribed sessions. Interviews were guided by the Sense-Making method, which places users and their experiences at the center of all questions. Hence, the interview never asked about ethically challenging situations directly. Rather, they arose in the course of subjects explaining their activities and experiences with the youth radio programs.

SIGNIFICANCE

This research provides an empirically grounded, theoretically guided contribution to scholarship of youth media, media literacy, and media ethics. It not only documents and describes an issue that has largely been ignored in this research, but it analyzes it using contributions from ethics scholars in a way that provides practical guidance to both scholars and practitioners.

Maria Fernanda Madriz, Universidad Central de Venezuela, Caracas

The right to communicate in Venezuela. The case of the movement of community radio

Abstract

This paper discusses the results of an investigation whose objective was to establish if the movement of community radio activated in Venezuela after the ascent to power of president Hugo Chávez in February of 1999, has extended the right of the communities to free and plural communication.

Were comparatively analyzed the technical, organizational, programmatic and financial characteristics of three communitarian radios in Caracas. The relation of these stations was also analyzed and compared with: 1) the communities where they are inserted, 2) the associations and networks that group community media at regional, national and international level and, 3) the Venezuelan State.

The study allowed to conclude that, although in the legal aspects, allocation of frequencies, coverage and formation of community producers there have been remarkable advances, the relation between the studied radios and the Venezuelan State shows deep relations of programmatic, financial and ideological dependancy with the project led by president Hugo Chávez, limiting therefore the enormous potential of these new media in what concerns to the enlargement of the right to free and plural communication.

Key words: Venezuela, community radio, Hugo Chávez.

Dorothy Kidd, University of San Francisco, Media Studies

The Next Generation of Communication Rights: Making Media, Counter-planning Communications

Abstract

The Universal Declaration of Human Rights (UDHR) includes two broad categories: civil and political rights; and economic, social and cultural rights. Articles 22 to 27

outline the second set, with Article 27 particularly relevant to communications, as it states that “everyone has the right to participate freely in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits” (Drake and Drake, W. and R. Jørgensen, 2006:13). Since 1996, and the signing of two International Covenants on the first two sets, a third generation of human rights, including social welfare, progress and development, and the rights of women, indigenous people, children, elderly people, disabled people and migrants, have emerged from in U.N. forums (21). If the first two sets of rights represent a compromise between the old divisions of first and second worlds (15), the third set represents the emerging power of newly independent populations of the global south, and especially of new social movements within all three types of societies.

In this paper, I argue that a large number of advocates in the media reform movement in the US base their work primarily on the first set, citing the US constitutional protection for citizen’s civil and political rights to freedom of expression and access to information, the right to privacy, freedom of association and assembly. However, the historical legacy of a significant grouping, loosely organized around “media justice,” is instead, the historical struggles for social justice, led by African Americans, and embraced by other social movements (Themba-Nixon, 2009); their framework parallels the second and third generation of human rights. In addition to demanding media reform in line with the first set of rights, their strategy of communications is based on building the economic, political and cultural rights of under-represented communities; and especially those social groups who have been systemically marginalized.

Taking a case study approach, this paper analyses three locally-based projects in the US, the Media Mobilizing Project in Philadelphia, Peoples’ Production House in New York, and the Raising our Voices Program of Media Alliance in Oakland, California. All three facilitate representatives from organizations of people of colour, immigrants, youth and women, rooted in social, economic and cultural justice campaigns (Berger, 2009), to effectively utilize new technologies to produce media content in line with their group’s communications and media needs. In addition, all three organizations facilitate media training as part of a larger project of cooperative building of public media infrastructure, as well as campaigning for communications policy change.

Using a combination of interviews, participant observation and analysis of policy documents, I first address whether these groups articulate their work within the expanded human rights framework of second and third generation rights. How useful is/would be this framework for the internal development of each of the groups; and for their external advocacy efforts? Starting from this bottom-up analysis of locally-based communications change, I ask what lessons does this work provide for understanding the role of community-based media change work in advancing communication rights?

Section: Community Communication (Community)

Session: 4, Panel “Indigenous Communication Rights: Local interventions into national narratives and international rights discourse”

Date: July 22

Time: 14.15-15.45

Room: DGSCA 2

Chair: Ellie Rennie, Institute for Social Research, Swinburne University, Melbourne, Australia

Discussant:

Abstract

This panel will examine the ways in which community-based media is circulated outside of its local context as a deliberate expression of communication rights. Drawing on the histories, achievements and struggles of community-based Indigenous media, we will examine how it has disrupted established national narratives and engaged international audiences and institutions.

Community-based Indigenous media organisations (like all community media) are governed by the communities they serve. Local ownership has undoubtedly influenced the aesthetics, technologies, subject-matter and genres produced. However, Indigenous media has also sought to take Indigenous issues and 'ways of seeing' beyond the local. These interventions into national and international agendas provide important insights into speech rights, as well as strategies for being heard.

*The 'right to be heard' can take on many forms. For instance, in Australia, Indigenous media developed from grassroots organisations but is now also created for national audiences (including the recent documentary series *First Australians* which provided an important challenge to Australian history teaching). In Colombia, during the *Minga Popular* uprising, the media was used to place issues on the national agenda in conjunction with non-violent protest. Indigenous media has also played a substantial and largely unacknowledged role in language rights – for language preservation, cultural expression and literacy outcomes.*

*At the international level, Indigenous groups have developed and pursued legal frameworks to protect communication rights. Through content creation, the *Chiapas Media Project* continues to speak to international audiences, producing videos on agricultural collectives, fair trade coffee, women's collectives, autonomous education, traditional healing and the *Zapatista's* struggle for their land.*

Through a semi-structured question & answer session, panellists will provide theoretical insights and real examples into Indigenous communication rights. Questions include:

- *What is the relationship between local, community-based media and communication rights?*
- *Can local media initiatives impact on national narratives?*
- *What difficulties do Indigenous media makers face in relation to national-level policies, resources and control?*
- *What is the relationship between social needs and communication rights?*
- *How has Indigenous media historically transformed international discourse in relation to rights?*

- *How can community media research be of use to Indigenous communities?*

Speakers include:

*Alexandra Halkin, Documentary Video Producer/
Founding Director, Chiapas Media Project/ Promedios de Comunicación Comunitaria*

*In 1995, Alexandra started developing the Chiapas Media Project (CMP)/Promedios, a bi-national partnership that provides video and computer equipment and training to indigenous communities in Southern Mexico. Since 1998, the CMP/Promedios has trained over 200 indigenous men and women in video production in Chiapas and Guerrero, Mexico. CMP/Promedios award winning videos have been broadcast in Mexico, US, Canada, and New Zealand and screened at film and video festivals, universities and museums worldwide. Alexandra has consulted with various organizations such as Witness and CLACPI (Latin American Coordinator for Indigenous Film and Communication). In 2004, Alexandra was awarded a Guggenheim Fellowship for the Latin American Indigenous Video Initiative (LAIVI). Most recently in 2007, Alexandra was awarded a Fulbright Scholarship for the Indigenous Audiovisual Archive (IAA) in Oaxaca, Mexico. Alexandra has produced four documentaries in Guerrero, Mexico. Her most recent production, *Paying the Price: Migrant Workers in the Toxic Fields of Sinaloa* is part of a bi-national advocacy campaign to raise awareness about the human rights violations committed against Mexican migrant agricultural workers in agribusiness camps in Northern Mexico that harvest produce primarily for export to the US and Canada.*

Dr Juan Francisco Salazar, University of Western Sydney

Juan Francisco Salazar (born in Chile, 1971) is a Lecturer in Communication and Media Studies at the School of Communication Arts, and a researcher at the Centre for Cultural Research, University of Western Sydney. He holds a PhD in Communication (2005) and a Master of Arts in Cultural Studies (1999). He also holds a Bachelor of Anthropology (Honours) from the University of Chile (1994). In Sydney he has worked with a wide range of community media/arts organizations and artists including several local councils in Western Sydney and activist groups. He has directed and taken part in several consultancy projects and evaluations such as UNESCO and the Inter American Development Bank and several Chilean Government agencies (Ministry of Education, JUNJI), Foundations (Fundacion Minera Escondida) and NGO's (Environmental Impact and Indigenous Heritage surveys). His areas of expertise include media anthropology; community and alternative media; Indigenous media; communication and social change; experimental film; documentary film theory and production; cultural mapping; ICT's and intercultural dialogue; Latin America;

Dr Ellie Rennie, Swinburne University of Technology

Ellie Rennie is a Research Fellow at Swinburne University's Institute for Social Research, working in the areas of media policy and community communication. In mid-2008 she commenced work on a three year project, The Reinvention of Indigenous Media: Innovation, Expansion and Social Development, funded by the Australian Research Council. Her second book, Life of SYN: A Story of the Digital Generation is due for release in 2009. Community Media: A Global Introduction, was published by Rowman & Littlefield (US) in 2006. Ellie is involved in a number of academic and community associations, including the International Association of Media Communication Research, Open Spectrum Australia, OURMedia/Nuestros Medios and the Wesley College Institute for Innovation in Education.

Section: Community Communication (Community)

Session: 5 "Community Media Audiences"

Date: July 22

Time: 16.15-18.00

Room: DGSCA 2

**Chair: Miroljub Radojković, Faculty of Political Sciences,
University of Belgrade, Serbia**

Discussant:

Andrea Medrado and Michael Meadows, CAMRI - University of Westminster, London

**The Exchange Researcher: Research Methodologies Applied to
Community Media Audiences**

Abstract

There are few systematic studies of community media audiences. Indeed, little is known about what these audiences want, why and how they use community media (Downing 2003; Meadows et al., 2007). This paper aims to explore some aspects of this notable void in the literature. The focus is not so much on what we discovered, but how we discovered it, or our methodology. The paper is based on two case studies on two continents: Community-Owned Radio Stations' in a Brazilian Favela (slum or shanty town) and Indigenous Radio and Television in Australia.

- Drawing on ethnographic data, the first case study focuses on the favela residents' listening experiences of community radio. The following combination of methods was chosen: participant observation in domestic environments and on the streets of the favela, plus family interviews, plus participatory methods (such as asking respondents to record their own mini-radio programmes). The researcher's access to the field was negotiated in a meeting with representatives of the favela. During this meeting, it was agreed that the researcher would teach creative writing skills in exchange for the community's contribution to her project. Whilst the classes proved to be very helpful in gaining the trust of the community, the students' essays offered valuable insights into how favela residents experience their everyday life.*

- *The second case study considers the methodology applied in Indigenous communities as part of a national study of community broadcasting audiences in Australia (Meadows et al 2007). The research team opted for a range of familiar methods: participant observation; 'key people', 'chance meeting' and 'referral-on' interviews; as well as focus group discussions in urban centres. A senior Indigenous researcher helped to coordinate the fieldwork, liaising with local Indigenous community representatives. This diverse array of Indigenous participants was a central element of the methodology. Besides 'authorising' the team's presence in the communities, it ensured that the team's behaviour was in line with local cultural protocols. Although none of the methods outlined here is new, this was the first time that all have been used collectively for Indigenous audience research. Perhaps the unique element of this methodology is the way in which Indigenous perspectives were incorporated into the research design process. This involved an active engagement with representatives of the two key national Indigenous media industry groups — the Australian Indigenous Communications Association (AICA) and the Indigenous Remote Communication Association (IRCA). What these two projects have in common is the notion that, if community media are about 'giving a voice to the voiceless', community media research methods must employ high levels of participation. Consistent with Freire's (1972) ideas, in the same way as 'educators' become 'learners' and 'audiences' become 'producers', these projects favour dialogical methods in which the boundaries between 'the researcher' and 'the researched' become blurred. Finally, this paper delves into the crucial issue of reciprocity, or giving something back to the communities that have made these projects possible, by providing us with a window into their daily lives and into their ways of using community media.*

Jessica Gustafsson, Stockholm University, Journalism, Media and Communication (JMK)

Serving the needs of us? An audience analysis of community med

Abstract

Community media are often understood as media serving and belonging to a community (Alumuku 2006, Carpentier, Lie, Servaes 2003, Downing 2001, Rennie 2006). Consequently, the audience and their needs are central to the notion of community media. If one uses the term community as a neighbourhood, it is the residents' lives, living situation and needs that community media serves. In other words, in order to assess the impact these kinds of media projects have, one has to engage with the audience and understand their use and attitudes towards community media. Surprisingly, little research on community media focuses on the audience, and instead production studies are favoured. However, does it matter whether producers of community media truly believe and do their utmost to serve the community, if the community itself does not share this view? It is only by examining how the audience use and engage with community media output that one can assess whether community media are actually fulfilling the role of serving the community.

In 2006, the first ever community radio station in Nairobi was started by a small group of eager youngsters in Korogocho, the third largest slum in Nairobi with approximately

150 000 residents. They had personal experience of growing up in the harsh environment and started the radio station with a belief that it would be a good tool to make Korogocho a better place to live. Apart from Koch FM, the area also has a newspaper, *Slum Herald*, that was started in 1998 due to a cholera epidemic in the neighbourhood. Korogocho thus has two media channels that both aim to serve the community. Yet one must question what does the community think of them? Do they feel that they benefit from the media production? This paper will present the results of an audience study carried out in Korogocho slum, Nairobi, Kenya, during spring 2009. The study is based on a survey and a series of group interviews with youth living in Korogocho slum. It focuses on the attitudes towards community media and media access and use. Do the young inhabitants of the slum agree that community media belongs to the community and caters to their needs? Have they changed their media habits once the option of community media arose, or are they still mainly using commercial mainstream media?

Aneta Podkalicka, Institute for Social Research, Swinburne University, Melbourne, Australia

The right to be understood: listening practices and cultural production of community radio by disadvantaged youth

Abstract

Recent approaches to human rights and communication have emphasised the move beyond traditional politics of recognition and self-representation towards what Downing (2007) refers to as the 'right to be understood'. But how might we better understand such a right and how it can be translated into practice? Youthworx, a collaborative youth media project that combines the creative, distributive and social service capabilities of Melbourne youth community broadcaster SYN Media, the Salvation Army and the Centre for Creative Industries and Innovation, provides a site for exploring just that. I will utilise a taxonomy of listening practices implicated in radio making to unpack the 'right to be understood' and how this is played out in the Youthworx project. This taxonomy incorporates a reflexive process of 'listening to the self', creative collaboration and 'listening to others', and the empowering and responsabilising process of 'being listened to'. Additionally, the paper offers an ethnographic account of motivations that propel young people into adult-facilitated media practices, and their perspectives on the role of listening in processes of media production and circulation. Finally, this raises a question about social innovation of the YWX model with youth community radio as a collaborative media production environment and a provider of real listening publics for disadvantaged youth.

Maaika Santana, VRIJE UNIVERSITEIT BRUSSEL (VUB)

Brussels community media reinforcing the urban community? An analysis of the reception of participatory Brussels media practices.

Abstract

Media organisations that oriented towards communities position themselves as radically different from media that try to reach a general public. One of these (sub)types, urban community media are placed central in this research. The local-urban nature of these media is to be found in their focus on local themes, interpreting the world through a local perspective or by using a local language (Girard, 2000: 1). They can communicate local needs and concerns. But also the local production of media content, what Simpson called the 'artisanal production' (cited in Beltran, 2005: 21), can be seen as part of this local media identity.

Most research on community media has been focussing on the nature and characteristics of these media as an organisation. This research project wants to contribute to the debates on media participation by looking at the reception of community media by their publics, in the specific and often conflict-ridden setting of Brussels. More specifically the research looks at how members of their audiences evaluate a series of (participatory) programs that are broadcasted by these media. In order to deal with the diversity of the Brussels community media, a variety of these media practices and organisations, which each deal with the Brussels urban community differently, are included in the empirical part of this research.

The selected organisations are a state-subsidised television channel called TvBrussel, two independent community (or associative) radio stations, Radio Air Libre and Radio Panik, and a digital storytelling organisation BBOT-BNA (Dutch and French abbreviations of Brussels Belongs to Us). Through a combination of a critical discourse analysis (CDA) and discourse-theoretical analysis (DTA) on 11 focus group discussions with in total 72 respondents, the reception of Brussels' inhabitants of the participatory programs of these community media is analyzed. Apart from looking at how the focus group respondents deal with the power relations that lie behind the participatory process, this paper also focuses on the representations of (members of) the Brussels community in these programs and on how expectations of quality affect the evaluations of the respondents.

Section: Community Communication (Community)

Session: 6 "Community Media Practices"

Date: July 23

Time: 9.00-10.45

Room: DGSCA 2

Chair: Gabi Hadl, Co-Vice Chair, Community Communication Section, IAMCR

Discussant:

Oluyinka Oludolapo Osunkunle, Department Of Communication, Faculty Of Social Sciences And Humanities, University Of Fort Hare South Africa

Using Radio to communicate substance abuse information among rural Ntselamanzi community in the Eastern Cape of South Africa.

Abstract:

Using Radio to communicate substance abuse information among rural Ntselamanzi community in the Eastern Cape of South Africa. By OSUNKUNLE, Oluyinka Oludolapo Department of Communication Faculty of Social Sciences and Humanities University of Fort Hare Private Bag X1314, Alice 5700 South Africa

Abstract

Community radio is an important tool for developing any society and it is used mostly in developing countries to disseminate information that seeks to better the livelihood of people. It is a unique and special communication medium because it is owned by the community, who are also supposed to be involved in programme content development. Community radio seeks to address issues that affect society such as politics, HIV/AIDS, substance abuse, health and other related issues, and agriculture amongst others. In South Africa for example, substance abuse is a prominent societal problem that affects the country as a whole and it drains billions of state revenue. The government however needs the support of various institutions towards curbing this menace. For example, most radio stations in South Africa are involved educating the general public about the dangers of substance abuse largely because of the medium's influence. This paper therefore seeks to explore the role of Forte community radio station in communicating substance abuse information to the rural Ntselamanzi community, in Alice, Eastern Cape of South Africa. To effectively have a clear understanding of the activities and impact of Forte Community Radio towards, the researcher used theoretical analysis, focus groups and surveys to tackle identified research problems. The questionnaires distributed and interviews that were conducted among the residents of Ntselamanzi helped the researcher to ascertain the views of the respondents about the Station's contribution to educating rural people about the dangers of substance abuse. Other related vital issues that were critically evaluated in this paper include programming and content development, listenership, community involvement and language usage. Activities of other community radio stations were also briefly examined for insight.

Norbert Wildermuth, University of Southern Denmark, Literature, Culture, Media

In the moment out of drift": sustainability of community telecenters as conceptual challenge

Abstract

In this paper I will propose an explanation for the disastrous low sustainability of community communication centers initiated by FIT Nepal in the Kathmandu Valley, where nine out of ten centers, established between 2003 and 2006, were out of drift by autumn 2008. Apart from the general infrastructural constrains – which are a prevalent challenge to this kind of community communication centers with a strong focus on 'closing the digital divide' in the Global South in general – fundamental misconceptions about the nature of digital inclusion and about the necessary participatory involvement of the community and its individual members, are the reason for this failure, I will argue. In empirical terms, my argumentation will be based the findings and preliminary conclusions of a comparative study of a number of initiatives at digital inclusion, carried out in the Kathmandu Valley from October to December 2008. To this purpose I will

focus on the one still functioning community communication centre located in the Newar town of Bungmati, discussing some of its inherent institutional weaknesses, while also pointing out some contrary forces that have meant that it has not yet closed.

I then will propose an alternative conceptual framework based on the principles of the participatory paradigm in development communication, an approach which advocates digital empowerment beyond digital inclusion. To this aim I will refer to the example of some more sustainable community telecentres as encountered in at the radically different context, but not the less challenging context of Recife, Brazil. In conclusion I will sum up, two fundamentally different, conceptual perspectives on the role of participation in this kind of initiatives with regard to the observed interaction between project planning/design and implementation.

Sudhamshu Dahal and I. Arul Aram, Department of Media Sciences, CEGC, Anna University Chennai,

Effect of Organizational Structure on Inclusive Participation in Community Radio in Nepal

Abstract

Because of its cheap and easy technological characteristics, establishment and operations of community radio has been synonymous to people's grassroots media in many parts of the world including that in South Asia. Radio Sagarmatha (a Nepali name for the Mount Everest) in Nepal is the first community owned radio station and it went on air in 1996; a revolutionary private sector broadcast that undermined the decades of state control over air waves in the whole of the South Asia. There are many anecdotal success stories emanating from the community radio sectors post Radio Sagarmatha establishment in Nepal and elsewhere in South Asia (see Pavarala and Malik 2007). Michael Albert (1997) argues that to be 'alternative', alternative media cannot just be a product that differs from the norm in content, or that caters to a somewhat non-mainstream audience with otherwise typical content. He emphasizes that for any institutions for 'being alternative' they must have to 'do with how the institution is organized and works'. He sets six points on the organizational structure of alternative media as equal wages in terms of workload not on the job titles, no proportional pay and power relationships, participatory, horizontal and democratic decision making, equal racial, gender or other form of representations, cater to broad and inclusive audience and greater sharing and networking among similar other alternative media on content, guidance and support. Again drawing from Albert and Waltz (2005) media which is extremely right or extremely left or hardliners should not be categorized into the alternative category. Alternative media should be the one which propagates benefits, equality and justice to larger number of population who are otherwise left out by the mainstream media. Hence the community media is by such definition is alternative media. Organizational structure of community radio stations in Nepal mainly falls under NGO model, cooperative model and local government model. This paper sets to look into the organizational setup of community media for greater and effective participation for inclusion and empowerment by studying the community radio stations in Nepal. The research will draw its

understandings on the organizational structures of community media by reviewing policy documents on the mandatory procedural requirements set forth by the licence granting authority (Ministry of Information and Communication/Government of Nepal). It will also seek to tap the experiences of the applicants and licence holders (Community Radio operating groups) through in-depth interviews. The research will bind together findings and examine further the effectiveness of organizational procedure and structure in attaining the 'empowerment' goal of the community radio. This will be done through interviewing a representative body of community radio stations (Association of Community Radio Broadcasters - ACORAB) in Nepal.

Jacob Thorsen, Dept. of Information and Media Studies, Aarhus University
Negotiating citizenry by means of radio: poor and marginalised people's aspirations and strategies in rural Nepal

Abstract

The paper is a theoretical discussion focusing on citizenship and being citizen as a produced and negotiated notion and goes thereby beyond the commonly state-centered, liberal approach. It follows researchers who have a transformative understanding of citizenship highlighting people's possibilities to claim rights and exercise agency and the repercussions this has to improve livelihoods. A particular focus is on how rights, responsibilities and entitlements are perceived, shaped and struggled for by people and link citizenship to social policy and the role people play in affecting and requiring services, perceiving people as active makers and shapers of policies as opposed to users.

This approach is combined with a separate debate on the role of media to inculcate civic and national values. Radio in this study is seen as part of civil society, assisting in creating organisations and the social, cultural and political processes that are associated with building civil society. This allows for an analysis of socialisation through radio from poor and marginalised (PAM) people's perspective and how PAM actively engage in negotiating the meanings of citizens and citizenship through radio and what strategies it leads to. By analysing PAM's engagement with rural radio illuminates the spheres of PAM's lives and the radio and provides an opportunity to follow the reinterpretation of values of citizenry through media in the midst of a country undergoing major changes.

The research will contribute empirically founded insights, although theoretically informed as outlined above. One district is selected to reveal a multitude of stories, which with Nepal's diversity is more meaningful than attempts at generalisation. This does, however, not mean that specific research will not find issues of general relevance. Data will be collected during two periods of fieldwork from three interrelated domains: national, district-level and local with focus on the latter two.

The research methods are designed to capture information regarding norms, feelings, representations and actions signifying various levels of social life and follow a semi-ethnographic approach. Qualitative methods will be used to investigate and triangulate the findings to reveal the complex interplay between discourses and practices of PAM and rural radio in Nepal. This includes institutional analysis of a selected rural radio and in-depth interviews with key actors and representative audience/civil society.

Yaron Katz, Holon Institute of Technology, Holon

Community and Alternative Communications in Israel

Abstract

Israel has always been identified with a unique social phenomenon, as alongside the official development of the media there has developed a network of alternative means. The alternative network is aimed at target audiences and bypasses the imposed restrictions on the traditional media system. It consists of sectorial communications and has expanded the social and political power of groups and parties that use new media technologies. The alternative network had an important role in the 2009 elections, and served all parties as a way to bypass the traditional media. The development of community alternative media is based on technological advancement and answers social and cultural needs for additional programming to the limited variety of the mainstream media, both aspects that the official policy cannot answer. Initially this was evident in the development of unofficial cable systems and later in services aimed at specific groups, including satellite services and illegal radio stations. The government, which had ignored the cultural needs of these groups, has gradually allowed new media services that serve particular groups. Although alternative media was regarded as illegal, a variety of unofficial means developed aimed at special-interest groups. This course was not part of an official policy but due to local and cultural initiatives, yet it received unofficial support from the government. The new role of alternative media has to be seen as part of the mainstream media, since in recent years the government has adopted a new attitude of advancing special-interest media outlets. Today a new policy dominates, where alternative media have been integrated into the mainstream media. The official recognition in alternative needs has been utilized through franchises for designated channels on the official cable and satellite networks: in Russian, in Arabic, for heritage programming, a news channel and an Israeli music service; and in the requirement for a majority of Israeli-made programming in the two commercial channels. Another aspect of the new policy is the approval of digital radio stations which should be the solution for illegal radio. Thus the alternative media system has become part of the official media network, creating a new structure of cultural revolution for the Israeli broadcast system. The research discusses the alternative media system, which has developed in Israel as a means to offset the limited variety of communications means that serve special interest groups. It explores the role of alternative means within society and explains the debate on the new policy of awarding franchises to special interest channels. Taking into account the means that have developed outside of the mainstream media, it is fair to say that community and alternative media are well established as an integral part of the communications system. While the government has long objected to media services that serve special interest groups and advocated for a common culture, the current policy - of approving special-interest programming and services through the mainstream media - can be seen as an understanding that cultural identity is in need and can be well served through new media services.

Luciana Fleischmann, Universidad Federal Fluminense (Brasil) –
Chiara Sáez Baeza, Universidad Autónoma de Barcelona (España)

Present and future sustainability of alternative TV projects in Spain: a multidimensional analysis

Abstract

The map of alternative television projects in Spain is diverse. Traditionally composed of small-scale community experiences with a local reach, a series of factors have contributed to the emergence in recent years of alternative channels which function via the internet, through the growing use of YouTube, Blip TV and other tools for the free storage and distribution of content. These transformations can be understood as a sign of growing social appropriation of the technologies in communication projects oriented towards social change, incorporating free/open source software tools and a participatory and collaborative logic. In some cases, such tools are being used as the only means of distribution, and in others they serve as a platform to complement existing channels. At the same time, this situation can be considered a symptom of the legal status of this type of media in Spain (unregulated and on the borderline of legality) (CLUA, FERNANDEZ & GARCIA, 2006). After a long process and the coordinated efforts of actors involved in the struggle to democratize communications, it is only in recent years that a gradual recognition of this type of media as a sector distinct from public/state media and private/commercial media has been achieved (MAYUGO I MAJÁ, 2006; CLUA, 2006; SAEZ, 2008). Nevertheless, this recognition has yet to be translated into effective communication policies which will guarantee the democratization of the radio-electric spectrum in Spain, with implications for sustainability. Given this context, the aim of this paper is to present an up-to-date overview of the alternative TV circuit in Spain. We develop a multidimensional analysis which understands communication projects as “total” experiences, which can only be understood properly through description of economic, institutional, sociocultural and technological dimensions. We also develop a conceptual discussion around the semantics of alternative communication, and conclude by setting out the advantages and risks of opting for the concept of third sector media.

Section: Community Communication (Community)

Session: 7 “Community Media in a Global Perspective”

Date: July 23

Time: 14.15-15.45

Room: Matías Romero 2

Chair: Robert Huesca, Department of Communication, Trinity University, San Antonio, USA

Discussant:

Adilson Vaz Cabral Filho et al., Fluminense Federal University, Rio De Janeiro

Global and regional strategies in the promotion of social inclusion through digital inclusion

Abstract

The World Summit of Information Society (WSIS), realized in December, 2003, in Geneva, and November, 2005, in Tunisia, was built as a kind of update of the well-known McBride Report, published by UNESCO in 1968, in which proposals were fomented for the main documents of the Summit: the Declaration of Principles and the Plan of Action. These reference documents were the basis for the creation of the Internet Governance Forum (IGF), with annual meetings occurred in Greece (2006), Rio de Janeiro (2007) and India (2008). They mobilized governments and regional blocks in order to implement politics around the goals established in the Summit. All the efforts carried through IGF, which has its structure based in Dynamic Coalitions formed by representatives from governments, market and civil society from all parts of the world, results in initiatives as the Dynamic Coalition of the Bill of Rights of the Internet and the debate on references for the Principles of the Internet, discussed in the 2008 IGF's edition, in India. The most conceptual debate is situated around different approaches on the information society (Druetta, 2004): society informatization (Nora and Minc), communication society (Vattimo), informational revolution (Miège), informacionalism (Castells), post-information era (Negroponte), knowledge society (Drucker, Lévy) (...) amongst others. It involves positions of authors and trends in their conceptions and fields of knowledge. In general they consider technologies expansion in a context where market establish new businesses and foments innovations for the society, also assuming the role of establishing different and necessary functionalities, but adjusting society in a simple consumist perspective. Brazilian government, in joint with other countries from Latin America, tries to implement a technological expansion based in aspects that may contribute for the society. Rio de Janeiro Commitment, the final document of Rio Summit on the Information Society, resulted in the Plan of Action eLAC 2007-2010, taking into consideration areas as access and digital inclusion, capacities-building and creation of knowledge, public transparency and efficiency and policy instruments. Although some national politics adopted in Brazil also put this will in evidence, it's necessary to be better understood the role of Communications in a broad direction and the role of the relation with other sectors and related human rights as education; children and teenagers; public security/violence, amongst others. Considering this picture, the proposal of this paper is to understand the influence of Information and Communication Technologies (ICTs) in / as social politics initiatives, answering the question: "how global and regional strategies can contribute for the promotion of social inclusion through the so called digital inclusion?" (1) - Lecturer of the Social Communication Course and the Social Politics Postgraduate Program at Fluminense Federal University – UFF, researcher and advertiser. PhD and MsC in Social Communication at Methodist University of São Paulo – UMESP. Coordinator of the research group EMERGE – Researches and Production Center in Communication and Emergence and of Electronic Bulletin "Sete Pontos" - <http://www.comunicacao.pro.br/setepontos>. Email: acabral@comunicacao.pro.br. (2) Lecturer of the Social Communication Course at

University Center of the City (UniverCidade), researcher and journalist. PhD and MSc in Social Communication at Methodist University of São Paulo – UMESP. Member of the research group EMERGE – Researches and Production Center in Communication and Emergence and of Electronic Bulletin “Sete Pontos” - <http://www.comunicacao.pro.br/setepontos> and publisher of the Electronic News “Sete Pontos” - <http://www.comunicacao.pro.br/setepontos>. Email: euladtc@comunicacao.pro.br.

Naria Reguero Jimenez, InCom-UAB, Barcelona

The implementation of the UNESCO Convention on Cultural Diversity within EU community media policies (2005-2008)

Abstract

Community media are not-for-profit organisations promoting freedom of expression and empowerment, especially of minorities and other groups absent from mainstream media. However, these social initiatives are frequently characterised by a lack of legal recognition by governments and difficulties in obtaining resources. Community media are faced with this situation in many countries, including those within the European Union (EU). However, within the EU, policies protecting and promoting community media have developed in recent years. Although the implementation of most EU policies depends on voluntary adoption by Member States (subsidiarity principle), they act as guidelines for Member States and serve as a legitimating tool for media needing recognition in their communication systems. An international instrument that could enhance community media regulation policies within the EU is the Convention on the Protection and Promotion of the Diversity of Cultural Expressions, approved by the UNESCO General Conference in 2005. States ratifying the Convention are obliged to adopt measures to protect and promote the diversity of cultural expressions and to guarantee their free circulation and access. Furthermore, it is the first international treaty adopted by the EU as an institution itself (December 2006). This article analyses how the core of the Convention on Cultural Diversity’s discourse is brought together within EU policies (European Parliament and European Commission) developed from 2005 to 2008. The research is based on documents like the European Parliament’s Report on Community Media in Europe (2008/2011(INI)), which states that these media contribute to the promotion of cultural and linguistic diversity, social inclusion and local identity, encouraging communities to establish links with other groups in society. The documentary analysis is complemented by a number of interviews with European Parliament, European Commission and UNESCO members. Keywords: community media; Convention on Cultural Diversity; EU policies

Ana Carolina de Senna Melo e Silva & Igor F. Cabral, Universidade Federal de Pernambuco, Olinda, Brasil

Building a democratic communication: a study of the resistance communication groups in the Metropolitan Area of Recife/ Brazil.

Abstract

This paper describes and analyses activist groups in the Metropolitan Area of Recife/ Brazil, organized around a praxis that has as start point and as aim a communication understood as a human right. In the same city where was founded, in the 1980's, the TV Viva – first alternative open air TV of the Americas, is now, twenty years later, taking place the growth of a communication movement: from the ten groups studied here, all of which currently in activity – Auçuba, Sinos, Ventilador Cultural, Rede Resistência Solidária, Projeto Coque Vive, Coletivo Gambiarra Imagens, Coletivo Desclassificados, Centro de Comunicação e Juventude, Agência de Notícias da Roda de Fogo e Observatório de Mídia Regional – nine were created after 2002, and six only between 2006 and 2007. This process seems to sync with another one pointed by J. Downing, currently taking place on the equivalent research Field, the one concerning alternative media, citizen's media or community media, which has grown in the last decade, specially in the past few years, with the publication of many studies and researches, some of which book-length (DOWNING, 2008). That indicates a renewal of a field that had already been very expressive in Latin America in the 1980's, but had come out of the academy's spotlight on the 1990's (BERGER, 2001). Through participative research, analysis of documents of the collectives and application of a questionnaire, this study has mapped the convergence of various strategies in the action of the groups: from social control, to the discussion and interference on communication policies, until a direct and radical democratization through the production of autonomous, free or community media – what seems to challenge the communication research engaged on democratization issues to also improve on integrating methods and approaches in order to more effectively contribute to the current social demands. The study concludes that, as the media oligopolies are understood to be an obstacle for the construction of an effective and strong democracy, in Brazil such as in other countries, the social movements do engage in developing ways to face such problem. The access to both technologies or means of production and discussions of important communication issues has made it possible that initiatives in all sectors (and classes) of the very unequal brazilian society flourish – from the universities, to the formalized social movement (such as NGOs), until community initiatives and those of the poorest sectors of the people, also indicating the alliance and mutual support among these sectors as the main factor for the expansion and sustainability of the resistance activism.

Gavan Titley, National University of Ireland, Maynooth

Negotiating the 'migration nation': modalities of migrant media activity in Ireland

Abstract

The intense and variegated migratory flows to Ireland in the new millennium have resulted in profound socio-cultural changes, and in widespread awareness and consideration of those changes. In this context, state action in relation to migration has proceeded rapidly through a range of public discourses and policy frameworks on diversity, interculturalism, and more recently, integration. This is most recently

articulated in the policy document Migration Nation issued by the Office of the Minister for Integration. This compressed proliferation of approaches is intensely influenced by visions of western European multicultural crisis in countries such as the UK and the Netherlands. Arguably, it is also informed by the need – particularly during a period of burgeoning political-economic crisis - to perform control over the impacts and implications of migration.

This public focus has had implications for all migrant organisations and networks, and transnational media production emerging from and networked in Ireland during this period is no exception. This paper will consider how a range of Polish and Nigerian/African media producers have shaped their work in and through transnational networks and in negotiation with the situated demands of official forms of multiculturalism. For the most part, Polish media in Ireland, while engaging with established community media fora, has been shaped by the entrepreneurial opportunities provided by a relatively large Polish market in Ireland, and by the rapid synergies that developed between media in Poland and migrant media activity in the UK. The Polish media field, then, has rapidly diversified from ‘first stage’ migrant community media to a ever shifting spectrum of channels and increasingly convergent forms. Nigerian/African media production, while primarily driven by Nigerian media producers, has developed a range of ‘pan-African’ media informed both by the need to address wider markets, and by the altogether more problematic and racialised position that Nigerians occupy in Irish society.

Based on qualitative research conducted during the past two years, this paper will argue that the interplay and tensions between the transnational networks and orientations of migrant media in Ireland and their national situatedness have consequences for media form, content and the socio-political roles played by media producers. Drawing on interviews and focus groups conducted with media producers, it will examine how these wider discourses of how migrants should be seen to belong and to integrate have been negotiated in processes of media production. Theoretically it will contend that these experiences suggest that the ability to negotiate the pressures and exigencies of national contexts must be regarded as a key modality of global citizenship, and not simply as a contribution to or consequence of limited and limiting debates on social cohesion and integration in Ireland and elsewhere in Europe.

Section: Community Communication (Community)

Session: 8, “Media Reform and Communication Rights from a Global Perspective: Rethinking ‘Democratization’ and ‘Civil Society’ in Transitional and Transnational Contexts” JOINT SESSION with Political Economy Section

Date: July 23

Time: 14.15-15.45

Room: DGSCA 2

Chair: Laura Stein, The University of Texas at Austin, Department of Radio, Television and Film, USA

Discussant:

Laura Stein, UT-Austin

Abstract

This paper argues that while communication policy is becoming an increasingly visible and prominent concern within civil society globally, it faces a number of formidable challenges that need to be critically evaluated by activists and scholars. These challenges include its links with social movements, its resonance with broader publics, and the problem of conceptualizing and implementing democratic communicative ideals at local, national, and transnational levels. The paper begins by reviewing the theoretical and historical factors that motivate contemporary communication policy activism, including the experiences of social movements, the ascendancy of neoliberal policy regimes, and the continuing globalization of political and economic life. Drawing on alternative media and critical policy scholarship, including the work of Downing, Carroll and Hackett, and Mueller, Kuerbis and Page, it broadly maps the terrain of communication policy activism. The paper then addresses the challenges of defining and operationalizing democratic communication. While a common interest in a more democratic culture motivates communication policy activists, they face the problem of determining what they mean by democratic and how to put democratic goals and values into practice. The paper suggests that progressive political democratic theory, including the work of Dahl, Dewey and Barber, offers a useful framework for constructing a normative view of democratic communication and evaluating its relationship to actual media practices and institutions. The paper concludes by suggesting some of the blindspots in emerging scholarship on communication policy activism and some important areas for future research.

Kate Coyer, University of Pennsylvania/Central European University
Department: Annenberg School for Communication

The year 2009 marks the twentieth anniversary of the fall of the Iron Curtain.

There exists a worthy and growing body of research investigating the process and obstacles for transition and transformation of media systems in Central and Eastern Europe. At the heart of much of these inquiries lies the concept of elite continuity as put forth by Colin Sparks, a critical contribution towards understanding the region. However, one important challenge to elite power is the role that media activism has played and continues to play despite the lack of a coordinated or expressly identified "media reform" movement in the region. This paper is a comparative study of the role of activists, or 'outsiders' to the policy making process in Hungary, Bosnia, and Slovenia. The study is based on field research and interviews conducted over the past year. Given the history of the region, these actors and their strategies help us to rethink the concept of media reform in a non-western context.

Lisa Brooten, Southern Illinois University, Department: Radio-Television

Press freedom, media reform and communication rights in Southeast Asia: A comparative case study of Thailand, the Philippines and Burma/Myanmar

This paper analyzes efforts to reform media in Southeast Asia, using as case studies Thailand, the Philippines and Burma/Myanmar, with a focus on the relationship between professional media practitioners and community media advocates. These three countries exemplify the wide range of media freedom in the Southeast Asian region, with authoritarian Burma being the most controlled, the commercial media of the Philippines seen as the freest, and Thailand characterized by a mixture of both state-controlled and private, commercial media. Regional concerns over media have historically focused on the impact of state control and only more recently have journalists and grassroots reform advocates begun to critique the limitations of commercial media, especially of concern given media's role in covering the violence and resulting human rights violations that plague each of the three countries. Given the historical focus on state control, media reform efforts in the region have largely centered on journalists' individual civil and political rights to freedom of expression and on improving journalistic professionalism. This is true even in the Philippines, where despite constitutional and legal protections for freedom of expression, journalists face an extraordinary threat of extrajudicial killings.

This emphasis on press freedom, while clearly important, also mirrors western journalistic values and the western emphasis on civil and political rights in global human rights discourse, critiqued by Asian political leaders arguing for more culturally relevant "Asian values" as well as by Asian scholars critical of the "Asian values" argument. A focus on press freedom diverts attention from growing calls for group-oriented social, economic and cultural rights, such as the rights of marginalized peoples to communicate and be heard, conceptions of media as public resources, rights to cultural expression and preservation, and media attention to people's rights to basic human needs. Increasing attention to these concerns demonstrates that they have significant implications for media's role in the promotion of human rights and peace at local, regional and international levels.

Arne Hintz, Center for Media and Communication Studies Central European University, Budapest, Hungary and Stefania Milan European University Institute Florence, Italy

Towards online media reform: Contested issues and processes in Internet policy

Online environments offer new opportunities for public participation in media production. Through blogs, open source software and open publishing, citizens have challenged traditional media monopolies. However both state and corporate actors have been trying to (re-)conquer lost online territory, and new regulations have increasingly constrained grassroots and civil society-based online media. In this paper we will map

recent policy trends as well as campaigns and mobilizations to change online media policy. We will look at the concerns raised by civil society-based Internet providers and online activists, including major campaigns for net neutrality and against electronic surveillance. Furthermore, we will examine whether citizen/grassroots media groups are involved in recent policy processes, such as the Internet Governance Forum, and whether their policy objectives are recognized there. This concerns, particularly, groups that reflect recent informal forms of organization that differ from the traditional 'civil society organization', and groups from regions outside the Northern/Western centers.

Section: Community Communication (Community)

Session: 9 "Trends in Community Communication Research – A memorial session for Ole Prehn, University of Aalborg, Denmark, Former Secretary General, IAMCR"

Date: July 23

Time: 16.15-18.00

Room: DGSCA 2

Chair: Per Jauert, Section Head, Community Communication, IAMCR

Discussant:

Speakers:

John Downing, Global Media Research Center, SIU, USA

Ellie Rennie, Institute for Social Research, Swinburne University, Melbourne, Australia, Co-Vice Section Head, Community Communication, IAMCR

Gabi Hadl, Japan, Co-Vice Section Head, Community Communication, IAMCR

Nick Jankowski, Former Section Head, Community Communication, IAMCR

Per Jauert, University of Aarhus, Denmark

Section: Community Communication (Community)

Session: 10 "Civic Journalism in Community Media"

Date: July 24

Time: 9.00-10.45

Room: DGSCA 2

Chair: Ellie Rennie, Institute for Social Research, Swinburne University, Melbourne, Australia.

Discussant:

Miroljub Radojković, Faculty of Political Sciences, University of Belgrade, Serbia

Citizen Journalism: New Form of Communication or New Global Risk

Abstract: It is clear that „citizen journalism“, to the extent of its gradual expansion, is only the tip of an iceberg, indicating deep and tectonic changes which are happening underneath. These changes could lead to final shaping and enjoying of a new human right – the right to communicate.

Until recently, the rights to spread and receive information, without administrative obstacles and regardless of frontiers, were clearly distinct – in accordance with the Universal Declaration on Human Rights (1948). Only now, in the contemporary context, we have the possibility to move beyond this dichotomy and easily achieve both spreading and receiving information at the same time. This phenomenon, however, opens an array of new questions.

Regular citizen is not regarded as a mere consumer anymore, but becomes accepted as creator of content and producer of news, outside of any professional group in the field of journalism. Second, this actor of “citizen journalism”, as an amateur, logically, does not possess adequate journalist education. Third, this citizen is not obliged to abide by the journalist code of ethics. Fourth, an occasional participant in the citizen journalism does not fall under influence of any editorial group. Fifth, and the most important, the actor of citizen journalism is not held responsible for his actions under any law or other regulation, enacted to regulate the mass media as key institutions of the contemporary society.

The possibility to freely disseminate information is a huge freedom, but also represents a moral test, which falls on the backs of ordinary people. They are increasingly practicing the right to communicate, but without any preparation for the job of journalist. This gap opens the possibility for emergence of the following risks:

- *Risk of content truthfulness*
- *Risk of endangering the rights of others*
- *Risk of receiving false instructions*
- *Risk of endangering privacy*
- *Risk of causing damage to “sensitive audiences”*
- *Risk of eroding intellectual property protection*

The risks due to emergence of “citizen journalism” together shape a new and inadequately explored global risk. Following the usual habit, people expect that risks can be prevented first and foremost by enacting legal norms. The norms should establish rules of the game and, through the mechanism of sanctions, prevent that risks turn into real damage. At this point, it is useful to repeat that the risks of “citizen journalism” cannot be prevented by the existing national media laws. This is because there is no clear culprit from whom the laws should protect us as participants, users or subjects of “citizen journalism” reporting on a global scale. On the one hand, we can cause damage to other people by using the right to communicate, while on the other hand we can become their victim.

It is clear that optimists will point out democratic potential of the human right to communicate and claim that it will be used responsibly. The others, who criticize it, underestimate it or go by as pessimists, claim that “citizen journalism” is the phenomenon completely out of control. Once again, the possibility to freely disseminate information is a huge freedom, but also represents a moral test, which falls on the backs of

ordinary people. Therefore, the idea of introducing new forms of citizen education, not only for media and computer literacy, but also for enjoying the right to communicate, must be seriously considered.

Mario A. Murillo, Hofstra University, USA

Colombia's Indigenous & Popular Minga – 2009: Civil Resistance and the Shaping of Public Opinion Through Alternative Communication Practices

The 2008 Indigenous & Popular Minga in Colombia: Civil Resistance and the Shaping of Public Opinion Through Alternative Communication Practices From October 12 to November 24, 2008, Colombia's popular movement, spearheaded by the country's indigenous organizations, carried out an unprecedented six-week mobilization and march to protest against President Alvaro Uribe's economic development and military/security policies, as well as the ongoing violations of the rights of indigenous people during his Administration's six-years in office. The Minga Popular, as it was called, began in the southwestern department of Cauca, moved to the city of Cali, Colombia's third largest, and culminated with a massive rally in front of the national palace in downtown Bogotá. Along the way, the indigenous movement was confronted by heavily-armed state security forces (resulting in three deaths and over 120 wounded), participated in a dramatic public debate with the president on an indigenous reserve, and met with communities throughout the countryside in town hall meetings, promoting its five-point agenda of political and social action. The Minga Popular was described by the leadership as the beginning of a nation-wide, popular uprising designed to transform Colombian society and politics through coordinated, non-violent mobilization. It received considerable support from within the Colombian population, as well as tremendous amounts of international expressions of solidarity. One of the keys to the success of the 1-1/2 month mobilization was the indigenous community's strategic use of communication technology, which, combined with their traditional communication practices of grassroots assemblies and public consultations, was able to construct an alternative (people's) narrative about their broader struggle to the Colombian people. This was done despite the problematic coverage of the Minga carried out by the mainstream, corporate media throughout the protests. This paper examines the trajectory of the Minga from start to finish, with a focus on the multi-tiered communication practices of the indigenous movement, particularly of the Association of Indigenous Councils of Northern Cauca, ACIN, one of the leading organizations of the broader national movement. Juxtaposing a comprehensive sample of mainstream media coverage with the community's responses presented through their own community media, we see how communication became the most important tool in their massive mobilization. I conclude that this strategic use of these technologies by the indigenous communities is evidence that beyond the self-empowerment potential of community and citizens' media, they can indeed have a broader impact on the shaping of public opinion.

Natalie Fenton, Reader in Media and Communications Department of Media and Communications Goldsmiths, University of London

Cloning the News: NGOs, New Media and the News

Abstract

This paper will consider the NGO as news source and the nature of its relationship to the professional journalist in a new media environment. It draws on a range of interviews with a variety of NGOs and journalists conducted throughout 2007/08 as part of a large scale research project on new media and the news funded by the Leverhulme Trust . Publicity - both for campaigning and for fundraising is a central aspect of all NGOs work. For many, particularly the large, resource rich organizations, responding to a media saturated environment has meant a growth in press and PR offices increasingly staffed by trained professional journalists. These professionals apply the same norms and values to their work as any mainstream newsroom albeit with different aims and intentions; they use their contacts and cultural capital to gain access to key journalists and report increasing success in a media-expanded world. The resource poor however, far from finding a more levelled playing field with new media increasing access, as proclaimed by many early exponents of the advantages of new communication technologies, are forced to rely on long-standing credibility established by proven news-awareness and issue relevance. They find it much harder to keep up with changes in technology and the explosion of news space; and much harder to stand out amidst the countless voices on-line all competing for journalists' attention. As journalists are now required to do more in less time, so their interactions with news sources dwindle. The opportunity to explain complex issues in detail in the hope of shifting news agendas is waning. The increased pressures on journalists from the marketization of news, combine with the pressures of non-elite news sources to maximize news coverage, resulting in NGOs feeling frequently compelled to giving journalists what they want - ready made copy that fits professional news agendas. In news terms, NGOs may be getting more coverage (often on-line), but the nature of that news remains firmly within pre-established journalistic norms and values – a media logic that I refer to as 'news cloning'.

If NGOs engage in 'news cloning' giving journalists what they want – then it is crucially important precisely 'what' journalists want. This paper will consider the issues this raises both for NGOs and news media and reflect on a critical question - if NGOs are simply doing the job of journalism - putting together well researched, legally tight, impartial and objective stories does it matter that it is them and not the professionals in news organizations that are making the news? Does it make any difference? How do we ensure that NGOs are given access to news media on their own terms? This will be discussed with regard to the relationship between news media, civil society and democracy in the digital age.

Deborah Wilson, University of Lincoln, School of Journalism, UK

The Learning Curve: Civic Journalism and Community Radio, a case study.

Abstract

Community radio in the UK is a relatively new media sector, the first licences being awarded as recently as 2005. Geographically a small country, there was an argument that the UK was already well served by the BBC both nationally and locally, plus a network of commercial radio stations fulfilled the need of small scale music-based programming. But the UK is now enjoying the opportunity to trial the so-called 'Third Tier' of radio, with the underpinning rationale that it needs to be able to demonstrate community benefit or social gain. But how can this be done in a not-for-profit environment, within a structure that offers little or no financial support and those that take advertising risk accusations of attempting to become commercial radio stations 'by the back door'? Arguably, although there are the considerations of niche music provision and the benefit to volunteers in terms of personal satisfaction and improved employability, it falls to the speech content to deliver the main part of social gain. In 2007 the University of Lincoln, after a successful bid for a community radio licence, was able to establish its own full-time community radio station, Siren FM; the first to be based at an English university. The challenge to provide community benefit has provided an opportunity to attempt to develop a new form of journalism in its news and current affairs output. A project funded by the Art Design Media Subject area of the UK's Higher Education Academy (ADM-HEA), to apply the principles of civic journalism to the medium of radio, is enabling the training of community journalists who work together with under-graduate journalism students. Previously the students, working to the accreditation criteria of the Broadcast Journalism Training Council (BJTC) have provided a small scale news output for Siren FM, but this predictably follows a formulaic approach to local news provision along conservative mainstream lines and does not necessarily stretch the students' journalistic skills. Peter Karstel at the University of Windesheim (NL) has written of the use of civic journalism in the classroom which, he says, "... has elements which are highly suitable for educational purposes" . At Windesheim, journalism students produce a web-based news site for the community in which they work. The tutors have found that this 'shop floor' news production environment enhances techniques and skills, particularly in newsgathering. This paper will document the ongoing project, which aims both to contribute a crucial element of community benefit to the station's output and broaden the skills and practices of student journalists. It will also offer, from the data gathered over the course of the project so far in focus groups, interviews and questionnaires, an evaluation as to how far applying principles of civic journalism can contribute to the efforts to deliver social gain and how the application might extend the understanding of students' essential understanding of news values and the audience.

Section: Community Communication (Community)

Session: 11 "Community Media- New Media Practices"

Date: July 24

Time: 14.15-15.45

Room: DGSCA 2

Chair: Per Jauert, University of Aarhus, Denmark

Discussant:

Cara Wallis, University of Southern California. Annenberg School of Communication

Representing our Own Reality: A Qualitative Analysis of a Community Digital Media Project

Abstract

In a world increasingly constituted by and within networks of communication, an urgent question that arises is how to enable those who have been left out of the “network society” to gain a voice and the opportunity to have their voices heard. Mobile Voices is a project that takes advantage of the widespread availability of low-cost mobile phones and open source software to facilitate storytelling on behalf of individuals who have been marginalized by dominant media channels. This media project provides the knowledge and skills needed to enable participants to tell their stories and to represent their own reality.

More specifically, Mobile Voices is a collaboration between the Annenberg School for Communication at the University of Southern California; the Institute of Popular Education of Southern California (IDEPSCA - <http://idepsca.org>), a nonprofit serving low-income Latino immigrants in Los Angeles; and a group of low-wage day laborers. The project employs a participatory design approach to create an online platform for low-wage immigrants in Los Angeles to use inexpensive mobile phones to take pictures, record audio, and write simple text to create multi-media messages. In other words, Mobile Voices deploys basic mobile phones for digital storytelling, community building, and community organizing as day laborers publish stories about their lives and their communities directly from their mobile phones to an open source multimedia mobile storytelling platform. In this way, recent immigrants who lack computer access are able to gain a voice and participate in the digital public sphere. Mobile Voices is grounded in a Communication for Social Change methodology, which emphasizes the need to analyze the political, technical, and social needs of all participants involved in an alternative media project.

In this paper, we first describe Mobile Voices’ initial goals, methodology, development, and technology design. We then discuss the results of interviews conducted with scholars, community organizers, and day laborers involved in the project. The purpose of the interviews was to evaluate both the successes and challenges that the project faced four months into its initial deployment. Our analysis of the interviews reveals that although individual participants show confidence in their views of the projects’ goals and outcomes, taken as whole the data suggest that a wide range of understandings and assessments of the project exist simultaneously. A key finding is that day laborers express newfound empowerment and voice gained through digital storytelling and a desire to spread their stories to the larger public sphere. At the same time, they also experience frustration with technical glitches and limits on their online access.

This paper provides a case study of one particular community media project, discusses both achievements and challenges thus far, and in so doing serves as a useful resource for other participatory media projects. Through investigating how emerging media tools can best be leveraged to promote digital inclusion and assist marginalized groups, Mobile Voices seeks to change the media stories that are told about immigrants and give voice to the voiceless

Lawrie Hallett, CAMRI – Media Art and Design, University of Westminster, London

Community Radio Regulation: A Collaborative Model.

Abstract

This paper explores the development of community radio in the United Kingdom since its experimental beginnings in 2001. It traces the background to the introduction of full-time services and examines how the UK's approach links to that of other jurisdictions where the sector has been established for considerably longer. As a result of such circumstances, when developing UK community radio policy, legislators and regulators there were able to draw upon a wide range of existing practice to inform their approach.

Over the past seven years, the UK community radio sector has grown from a handful of experimental broadcasters to encompass a diverse range of some 200 services. By comparison with other types of broadcast radio in the UK, these services are heavily regulated with a variety of requirements being placed upon their structures, inputs, processes and outputs.

Summarising these requirements, the paper examines their effects and, focusing on the core features of UK legislation and regulation, evaluates the degree to which they are perceived to have helped or hindered the development of effective community radio services. Drawing on qualitative interview data concerning the way in which the sector is regulated there, the author explores how the current operation of community radio in the UK is perceived by various stakeholders.

This paper suggests that the process by which community radio regulation was developed has underpinned its subsequent acceptance by the sector. Most importantly, current UK community radio regulation was developed in conjunction with representatives of the sector (the Community Media Association) and the fifteen experimental stations launched in 2001 / 2002.

This paper also suggests that the relatively onerous level of regulation placed on community radio is accepted in the UK because the community radio sector there has considered the negative impacts which increasingly 'light touch' regulation have had on the country's commercial radio sector. However, as the sector develops, and the range of community radio services expands, opinions as to how it should be regulated in future are beginning to diversify and evolve in the light of experience.

Developments within the community radio sector together comprise but one factor likely to affect the future direction of and scope of its regulation. Changes in broadcast radio more widely, in particular the move towards digitisation, or 'digital migration', will also impact, creating both opportunities and threats for community broadcasters.

The author sets out some of the likely developments within broadcast radio over the short to medium term, and, drawing on the latest thinking from Ofcom the UK broadcast regulator, examines how legislation and regulation may change as a result. The paper concludes by suggesting how such changes may influence, for better or worse, the future development of the UK community radio sector.

George Allen O. Villanueva, University of Southern California

Ear to the Streets: Investigating Social Gain by/within Sound Radio, a Community Radio Station in London

Abstract

The recent 2004 introduction of the "community radio sector" as an official third tier of radio in the UK has received much fanfare from individuals and communities in the UK. The phenomenon resonates with contemporary discourses on democratizing media by offering alternatives to commercial radio and the BBC, and placing community radio within the understanding of "communication rights" or the right to have one's views and opinions heard. At the same time, the UK communications regulator, Ofcom, heavily regulates community radio. One primary and particular directive requires community radio stations to meet "social gain" (general term for a station benefiting the community it serves or is geographically linked to) delivery objectives in order to maintain a license. Research into whether social gain is taking place and how it manifests itself in relationship to community radio stations remain lacking in both academic and policy circles. This study investigates what forms of "social gain" actually take place, especially from the perspective of community radio stations on-the-ground. This research is done by researching the context of one specific community radio station, Sound Radio, which is located in the eastern London borough of Hackney. The study primarily employs in-depth interviewing, participant observation, and an audience questionnaire to investigate whether "social gain" is being delivered and what forms of "social gain" are actually taking place. The study suggests that "social gain" is taking place, but must be seen in terms of "indicators" specific to Sound Radio's everyday dynamics. Such indicators discovered included community access, local news, neighborhood service information, education and media literacy, youth empowerment, empowerment of Diaspora groups, provision of safety, diverse audience reach, and provision of local music, cultural, and artistic platforms. Future policy implications and recommendations specific to Sound Radio are also considered. The implications of the study are that "social gain" must not be seen as a universal set of outcomes that can be successfully measured in reference to a policy document. Instead, the study proposes that "social gain" is being constantly negotiated in terms of materially place-specific manifestations that are intersubjectively linked to the particular subjects involved with the production, distribution, and reception of Sound Radio.

Joao Luis de Araujo Maia & Heloisa Reis, Universidade do Estado do Rio de Janeiro

Sociability and place in the community of Mangueira, Faculdade de Comunicação Social

Abstract

We invite the reader to make a study of the sociability in a part of the city not often visited but, we understand it, as part of the social Rio de Janeiro as a whole, a favela carioca (a slum in Rio), as a map to walk around the cultural field. We'll go into the alleys, lanes, and we will go up the great pink overpass that exists in the favela (slum) Candelária, to talk with the resident of the slum and understand the act of sharing the place, called community. We see a "re-signification" of the "social community" arising from the act of sharing the space of the favela (slum). The street is for driving and also for anchoring. It is there where we find friends, we unfold a beach chair and chat with the neighbor. We see the children playing. In Beco do Juarez, we make love for hours, standing and, we listen to the whispers and sighs of couples accomplices. There is always the possibility of places, like these, of constant flow of information, stories and people became appropriate places, places to anchor its residents. There is a sense of pride to belong to the slums and their places of flow become landmarks of sociability, where time slows down to tell a story, a gossip or an ordinary story. This ethnography is embedded in a larger research, the research group Communication, Arts and City (CAC) of PPGCOM UERJ / CNPq make researches in the community of Candelaria since 2003 . When we talk about sociability, we are referring not only to objective relations and the social contacts that happens uphill and down hill, through its alleys and stairways. In addition, we are referring to the "sociability" that is created based on the "usages" that the ordinary man makes of the shared place. We emphasize the importance of the "social networks" that are not so explicit, but that serve as the skeleton to build a social cohesion. They materialize in the daily life of the slums on their residents walk about, who make the dynamics of the place. We use the "gaps" of alleys to re-invent a way of sharing the use of the space, trying to view "place" as Milton Santos (1996). We discuss the plasticity of the "affective nebulae", which makes the "sociability", hybrid and full of meaning slips that are in constant pulse. To understand the community experiences, we considered the ludic and daily facets of communication networks in the slums, from the understanding of the concepts of "sociality" and "sociability", proposed by Michel Maffesoli, especially in the thought developed in "The achievement of this" (1984), "The time of tribes: the decline of individualism in mass societies" (2006) and "Notes on post-modernity: the place is the link" (2004). The reading of these concepts is crucial in the search of some aspects that constitute the daily life and the communication, building a "social community" present in today's culture. Although modernity has supposedly built an entire project based on a perspective of the individual as the fundamental unit of society, the contemporaneity as Maffesoli argues, he presents an individual not only guided by a rational "behavior", but that allows to be driven by the affection, by the sense of "belonging to". What causes the person to connect, disconnect, re-connect to the social practices within a shared space, looking for satisfying and sharing the desire to be recognized.

Diana Nastasia & Lana Rakow, University of North Dakota

Community Connect: A Forum for Civic Participation in North Dakota

Abstract

Many communities around the world have neither appropriate places nor enough opportunities for citizens to coalesce their diverse voices and cultures, produce and exchange civic information, or have civic conversations. The project "Community Connect: A Forum for Civic Participation in North Dakota" has activist and research goals: to construct a physical and virtual space where citizens meet regularly and work collaboratively to generate and share civic knowledge; and to research this emergent site for civic participation for assessing its possibilities, means of structuration, and outcomes. Presenters will outline how project proponents have organized a community forum in rural North Dakota with contributions from across North Dakota, launching an open call for discussion topics, gathering a community collective to evaluate submissions and configure sessions, inviting and facilitating citizen participation, and making the forum accessible through a website with audio and video streams and a blog. Presenters will also discuss how they have used the forum as a research site, documenting how participants create community content, analyzing civic participation implications, broadly disseminating study results, thus designing an on-going mechanism for civic communication. The research, funded from a grant of the Social Science Research Council, targets North Dakota, but the premises, methodology, analysis and conclusions can work as a model nationally and internationally.

Sam Mwangi, Kansas State University, Department: Journalism and Mass Communication

Creation Nets and Community Media: A Case Study of the Innovation Incubator Project as a model of Community Engagement.

Abstract

This paper examines the application of the creation nets process in a project that seeks to help media innovate in a digital age to better engage the communities they serve. Creation nets refer to a form of open innovation designed to harness the potential of distributed innovation pursued by a group of participants. Under this model, organizations use external ideas as they look to advance their technologies and processes. The Innovation Incubator Project is funded by the Knight Foundation to create a contemporary Petri dish for the development of original solutions to the challenges facing journalism in a digital age. Under this project, a consortium of seven universities teamed up to harness the creativity of students to create new and innovative ways that media can use to engage specific communities. The collaborative effort resulted in a new digital tool that enhances local civic engagement by allowing users to directly engage public officials through news sites.

Andrew Baoil, University of Illinois

Internet and Community Radio

Internet distribution technologies are being adopted by the community radio sector within the United States, which is starting to grapple with the challenges (as well as the opportunities) that such technologies represent. This paper, part of a larger research project, identifies some of the issues being tackled within the sector through this process, drawing on observation and interviews with practitioners in the sector. Among the defining characteristics of the community radio sector are commitments to localism and access (though the interpretation of these concepts differs from project to project). Already contingent and compromised, these terms are further problematized by online distribution, in which the audience is dispersed and lacks geographical boundedness. In such a situation, what does it mean for a station to be “local”™ or to serve a geographic community? How are radio stations re-evaluating their missions in light of these changed circumstances? If such questions appear esoteric, they take on a very practical significance for station management when linked to questions of station funding. Community radio in the United States is heavily dependent on a listener-supported “pledge drive”™ funding model. Internet distribution has posed challenges for that model in some significant ways. First, internet users are heavily acclimated to an environment in which content is largely free at the point of use. Second, community stations frequently predicate their call for fiscal support on the fact that they provide content that would not otherwise be available within their broadcast franchise area. Particularly in the case of syndicated content, this is often no longer the case, as audience members can access programming directly through program websites, or through webstreams and/or podcasts provided by other affiliate stations. Management are faced, then, with the challenge of differentiating their output from an almost unlimited variety of other outlets, as well as retaining the relevance of their project. Producers, for their part, are finding themselves with more freedom to operate outside the context of affiliate stations, and are experimenting with ways to interact directly with their audiences. In some of the most interesting examples studied, producers are not only reaching audiences through podcasts, but are also using the internet to organize local listening parties, thus reaching both diffuse and hyper-local audiences. The various spaces, both online and off, that are available to producers and schedulers, demand an approach to scheduling which recognizes their varied nature, and which approaches scheduling in terms of the curating of distinct exhibition spaces. These spaces may share a common brand or identity, but each will be suited to the display of a different set of content. While early experiments in the stations examined have generally involved a duplication of over-the-air content on the internet, we can expect to see more ambitious and varied uses of the multiple spaces now available to stations.

Fernanda de Mello Dias Guimares, Universidad Autonoma de Barcelona

Social Technology and Alternative Communication

Abstract

Communication plays an important role in the modern society and to use it as a tool for the citizen development it's a way to favor the formation and the social protagonism. But how can it be effectively used? This article intends, using two communication alternatives,

to propose these projects as a social Technology, allowing then, its (re)application in others communities/realities. The discussion starts reflecting on what is known as Social Technology and Alternative Communication and the importance of both in the human development. Then, the projects ExpressÃ£o Prisional - social communication alternatives in prisons and Agente NotÃcias - communication alternatives with young people in risk situations, both taken in the State of Sao Paulo, Brazil, are presented as examples of the application of this technology that has obtained satisfactory results. The article closes with a reflection on how these experiences can be multiplied in other communities, always respecting the target audience characteristics and reinforcing the commitment an the importance that the social communicators have with the citizen formation.

Section: Community Communication (Community)

Session: 12 "Civil society media (CSM), communication rights and digital switchover: an international comparative perspective" Joint session with the Political Economy Section

Date: July 24

Time: 16.15-18.00

Room: DGSCA 2

Chair: Adilson Vaz Cabral Filho, Fluminense Federal University, Rio de Janeiro, Brazil.

Discussant:

Abstract

Many countries are switching broadcast transmission to digital and broadcast-based civil society media (CSM) such as community radio and community TV face a new environment. Do digital TV and radio transmission offer new possibilities for grassroots/people-based broadcast initiatives? Which kind of improvements are being made by grassroots and other actors in order to increase social appropriation of digital broadcast transmission? What role does the State play regarding people's empowerment to carry these experiences in programming, producing, station management and policy participation? How do the State or other players deal with funding for these kinds of initiatives? GOAL of Session: To establish an international comparative perspective on how these changes could be used as opportunities to enhance and (re-)establish grassroots broadcastings, and a mapping of activists and social organizations connected to them. FORMAT: This roundtable will ask participants to answer a set of questions to analyze national and transnational topics. The chair will give an overview/presentation including the questions for discussion, and then the speakers respond in an open discussion, which then opens to the audience. ORGANIZERS: This initiative is being organized by members of the Civil Society Policy Consortium in connection with members of the Global Mapping Project, and could be considered for a possible joint session with the

Political Economy Section. ROUNDTABLE PARTICIPANTS (TBC): - Coordinator: Adilson Cabral(1) - Chair (TBC) - participants: Rodrigo Gomez Garcia(UNAM - Mexico) Gabriel Kaplan (Universidad de la Republica - Uruguay) Denis de Moraes (Universidade Federal Fluminense - Brazil) Marc Raboy (McGill University - Canada) Arne Hintz (Hungary / Germany) Stefania Milan (Italy) Kate Coyer (UK) Gabriele Hadl (Japan) Laura Stein (USA)
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