International Conference

Mediatization of Culture: Constructing New Texts and Practices

(November 30 – December 1, 2018)

Call for Papers

Identification and analysis of the changes in the world around us are one of the key tasks of social sciences and humanities. One of the ways to catch these changes is to make sense of mediatization that creates new types of interaction between the media and social institutes: the media not only transmit information but saturate the world around us and construct it together with other social institutes. In consequence of mediatization mass audience gets open access to science, education, health service, religion etc. influencing their functions at the same time.

Previous researches in this area were conducted within different theoretical frameworks: the theory of culture industry(ies) (the Frankfurt School: H. Marcuse, Th. Adorno, J. Habermas), social approach to communication (the Toronto School: H. Innis, M. McLuhan, Q. Fiore, D. Bell), the theory of mediatization of culture and society (K. Asp, A. Hepp, S. Hjarvard, F. Krotz, N. Couldry, K. Lundby), also N. Luhmann, P. Bourdieu, B. Latour et. al.

The focus on mediatization problematizes the concept of everyday life, which was traditionally defined through face-to-face communication. A significant part of communication is technically mediated, and the boundary between it and face-to-face interaction is blurred to indistinguishable. Consequently, the strategies for building identities, both individual and group, are changing. Online communication and a large variety of specialized media sources become an essential part of communities living under the conditions of deterritorialization. Accumulation and transfer of knowledge are partly moved to the same media space.

Political struggle, the success of which largely depends on the use of stable, recognizable models well-known to folklorists, also evolves into online struggle. Similar tactics of using folklore motifs and images can be traced in media. It affects the perception of folklore: the notion of folkloric characters and plots is often formed not so much by narratives / tales, epic songs and other folklore texts, but by the way they are presented in films, cartoons or commercials.

The intuitive idea that the media influence their audience should not only rest on theoretical concepts, it also requires field research. Arriving at their fieldwork locations, anthropologists often face the fact that local residents during the interview retell the stories of TV shows, serials or newspaper articles, weaving them even into the narratives of the "old times". TV or local newspapers have become an authoritative source of knowledge, legitimizing everyday practices.

Similarly, academic knowledge is refracted through the prism of media sources. On the one hand, it is forced to take into account the growing relativism, which is developing in many respects because of the new effects of mediatization and "post-truth" [Angermuller, 2017]. On the other hand, researchers have access to new opportunities through modern technologies (for example, adding video materials, creating electronic multimodal databases to scientific publications) and presenting the results of their research to a wider audience.

During the conference we propose to discuss the process of mediation of culture, its effects and consequences, focusing on the following aspects (but not limited to them).

- **Theoretical approaches to the research on mediatization.** What concepts and methods should researchers use to take into account the changing media environment? How productive is it to use classical theoretical resources under these conditions? If a significant area of human interaction goes into the media field, how can we observe it?

- **Mediatization of academic knowledge.** Are there any transformations of scientific knowledge under the influence of mediatization? What are the new types of data that appear as a result of mediatization, and what are the ways of their processing (multimodal data, new software for quantitative / qualitative data processing)? Do they change humanitarian knowledge today? How are the results of academic research evaluated in the context of the idea of "post-truth"? How does the translation of academic knowledge into a language that is accessible to a wide audience work? What results of researches are chosen to be presented in media?

- **Mediatization of memory.** What are the opportunities for the accumulation, storage and spread of knowledge about the past that the media environment provides (including the development of websites on cultural and historical memory, folklore and ethnographic databases, blogging, online diaries, social networking pages)?

- **Mediatization of everyday practices.** How do the media transform everyday practices? In which areas are the media becoming an important source, legitimizing the rules by which we live? What new spheres are open to the mass audience under the influence of mediation, what effects does it cause?

- **Mediatization of identity.** How different are the strategies for identity construction happening in face-to-face interaction from construction strategies found in media environment? What are the strategies for building a personal identity in the media (through language and other semiotic means)? How is the identity of communities built in social networks?

- **Mediatization of folklore.** What is the media's role in beliefs and development of cultural products? How are traditional views transformed when they get into the media environment? What are the semiotic and communicative aspects of the translation of folklore into the language of the media? What is the specificity of modern adaptations of folklore (cinema, animation, advertising, etc.)? How does the secondary folklorization of the media text (movie-dependent anecdotes, etc.) occur?

- **Mediatization of political life.** Does political activity correlate with actions outside of the media environment? What new practices of political participation does the mediaization of political life develop? How real are the "twitter-revolution", the launching of paper airplanes and similar phenomena? What is their ontological status?

Researchers (anthropologists, sociologists, philologists and representatives of related disciplines), as well as cultural and public figures are welcome to apply.

Please fill out the participant form before **September 10** following the link: https://goo.gl/forms/UxUuDmKoyxZoLym33

Notification of acceptance: no later than **September 20**. The Organizing Committee is considering the possibility of reimbursing participants' expenses for travels to / from Moscow and accommodation in the RANEPA hotel.

Conference languages are Russian and English.

You can find further information about the conference at http://www.shagi.ranepa.ru and http://www.ruthenia.ru/folklore

Please do not hesitate to ask any questions via shagifolk@gmail.com.

Organizing Committee:

Maria Akhmetova, PhD, Senior Researcher, Laboratory for Theoretical Folklore Studies, School for Advanced Studies in the Humanities, RANEPA

Marina Baiduzh, Senior Researcher, Laboratory for Theoretical Folklore Studies, School for Advanced Studies in the Humanities, RANEPA

Irina Dushakova, invited organizer, media-projects manager of "Sefer" Center for Jewish Studies

Natalia Dushakova, PhD, Researcher, Laboratory for Theoretical Folklore Studies, School for Advanced Studies in the Humanities, RANEPA

Serghey Nekliudov, Doctor of Philology, Chief Researcher, Laboratory for Theoretical Folklore Studies, School for Advanced Studies in the Humanities, RANEPA

Nikita Petrov, PhD, Head of Laboratory for Theoretical Folklore Studies, School for Advanced Studies in the Humanities, RANEPA

Olga Khristoforova, Doctor of Philology, Leading Researcher, Laboratory for Theoretical Folklore Studies, School for Advanced Studies in the Humanities, RANEPA