POPULAR FESTIVITIES (TRADITIONAL EVENTS) IN THE CONTEXT OF FORMAL AND INFORMAL EDUCATION AND TRANSMEDIA: social construction of knowledge for territorial development.

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Abstract

It analyzes the possibility of combining formal and non-formal education to stimulate simultaneously the digital citizen participation, and the learning of college students based on projects including transmedia processes, all around the traditional festivities as endogenous resource of the territories. Content and cases analysis reveal that it is possible to promote regional development when taking advantage of transmedia potentiality for the construction of knowledge from the anthropological and cultural fact of the traditional event.

Objectives

To use the transmedia storytellings as a strategy to put on value the traditional and popular festivities. To link both, the formal and non-formal education, through transmedia with the social construction of knowledge around the traditional festivity as an endogenous resource of great importance in the territories.

Development

It was conducted systematic review of recent literature related to the topic under study by consulting databases of Social Science Citation Index, Scielo, CSIC, Dialnet, Rdalyc, based on the following keywords: "Transmedia", "Festivities" and analysis of case studies "Fiestas de San Isidro More than authentic" (Murcia) and La Magdalena (Castellón).

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Case analysis:

Fiestas de San Isidro case.

Project for revitalization of the traditional festivity (Torres y otros: 2009)[4] San Isidro (Yecla Murcia), through the digital citizen participation within the framework of the subject of Public Relations at the University of Alicante. It was based on knowledge management about the idiosyncrasies of the territory, the use of technology both by students and by the citizens, and a dialogic and relational process that looked for making effective social appropriation of technology by *festeros* (people involved in the traditional festival) and *not festeros* (people not involved in traditional festival) with some technology gap, encouraging them to generate their own content and managing various formats and platforms.

Resistance to the technology was overcome by training locals in technology use, and the collective creation of the slogan "Fiestas de San Isidro Long live the authentic!.Local artists, festeros (people involved in the traditional festival), radio, television, local press joined in, and citizens created graphics and audiovisual content, and they used a number of different platforms and social networks: Even the popular TV program called "Spaniards on the world" was emulated, and "Yeclanos on the world" was crated.

This project started in 2009, tripled the number of foreign attendees to local festivities, and civic and political participation was massive in both hands, personally and in the transmedia processes. The Project was selected by the International Digital Content Forum (FICOD). The didactic activity consolidated the entrepreneurial project of the participant students who ended up creating their own company focused on local development in relation to the festivity of San Isidro. They continued developing the project in 2010 and 2011. This project can now be followed in: https://www.youtube.com/user/FiestaSanIsidroYecla

Fiestas de la Magdalena Castellón, case.

Competitive research project of the Ministry of Science and Innovation, "Current trends in the management of communication intangibles for the socioeconomic development of the territory" (2007-2009), identified the traditional events of territories as an intangible asset for territorial development. Because this, it was implemented from the Business Protocol subject, the research of traditional events and specifically the Fiestas de la Magdalena, giving as a result the realization of a conference about the Traditional Event (2008 - 2015) in which were discussed the main intangibles values of the Festivities of Magdalena in Castellón, that provide territorial projection (Bernad, 2009)[5]. It was identified a lack of awareness on the stakeholders that hinders the projection of the event and its use as an instrument for territorial development and consequently different actions were implemented including : a) The completion of an annual printed book (Llibre de la Festa) about the Fiestas de la Magdalena and other traditional events Castellón (2009-2016)[6] b) The declaration of the Magdalena as traditional event of international tourist interest (2010); c) Implementation of the Internet tool Festapedia (Mut, Bernad, 2011)[7], project about documentation and digital networks on the celebrations of the Magdalena; d) The development of different activities with the Erasmus

[4] Revitalization of traditional festivals through media 2.0: Fiestas de San Isidro de Yecla 2009.Trípodos .Extra (2012). Available in http://dialnet.unirioja.es/servlet/libro?codigo=502170

[5] *The management of intangibles: Importance in territorial development.* Rafael López Lita y Magdalena Mut Camacho (Eds.) Ed. Ciencias Sociales. Madrid, 2009. ISBN 978-84-87510-53-3

[6] Llibre de la Festa, edición Junta de Festes Castelló, 2009 (Coordinator Estela Bernad), 2010(Coordinator Estela Bernad),, 2011(Coordinator Estela Bernad), 2012(Coordinator Estela Bernad), 2013(Coordinator Estela Bernad),, 2014(Coordinator Estela Bernad y Juan Carlos García), 2015(Coordinator Juan Carlos García), 2016(Coordinator Santiago Gil),

[7] Digital Networks and Traditional event: Festapedia Case. 2011. Vivat Academia. http://www.festapedia.org

students at UJI during the "big week" of the Magdalena, implementing the final project of Practices called "Ruta de les Gaiates" where the Erasmus students can do a tour of the gaiatas monuments, coinciding with the competition of International Bands and the International Parade. e) the participation of teachers from the University Jaume I in the Board of "Junta de Festes" and UJI students developing practices on this entity; f) the development of different TFG and TFM on this matter, as well as a doctoral thesis. The aim of all these actions was to find out deeper on the topics that link our territory with their traditional festivities intangibles and consequently to open the possibility of progressing in its socioeconomic development, to involve all stakeholders and link it to transmedia processes for project-based learning and promoting regional development

Conclusions and prospective

Transmedia and education is a subject widely discussed in relation to the teaching learning, both at formal and informal levels. There is information about the traditional event and its importance in the socio economic development of the territory in the framework of cultural and tourism industry, however these two aspects are not merged.

The cases presented and carried out by the authors as well as theoretical and conceptual review, show that formal and non-formal transmedia-education conjunction is potentially possible, and are even necessary in the context of the relationship of the University with the Society.

Questions and/or considerations for discussion

The definition of Jenkins on communities of interest in the context of media convergence as "new communities that are defined through voluntary affiliations, intellectual projects and emotional investments that are held together by mutual production and mutual exchange of knowledge "(Jenkins, 2004: 35)[8] and his vision of the relationship between technological and cultural convergence making an interesting recommendation: "Keep in mind that convergence refers to a process and not to an end point". (Jenkins 2006: 15) puts us on the possibility of establishing processes for social appropriation of technology and knowledge about traditional festivities as emotional stimulus to bring together different stakeholders in the safeguarding of intangible cultural heritage. Indeed, as Toboso y Estévez (2012)[9] say "social appropriation of technology is determined among other factors by "the symbolic imagery of values, representations and shared practices of each social group"

In accordance with Amador (2013)[10] interactive cultural convergence goes beyond the change in the socialization modes, "setting new ways of thinking in the world of life in individuals and groups"; Meanwhile Rivera (2015)[11] proposes to put the focus of the questions marks about transmedia and training throughout

[8] Jenkins, H. (2004). The cultural logic of media convergence. International Journal of Cultural Studies, 7(1), 33-43. Doi: 10.1177/1367877904040603

[9] PROPUESTA DE UN SISTEMA DE INDICADORES DE APROPIACIÓN SOCIAL DE TECNOLOGÍAS Y SU RELACIÓN CON DINÁMICAS DE INNOVACIÓN SOCIAL1 Mario Toboso2 Betty Estévez3 Eduardo Apodaka, Lucía Merino y Mikel Villarreal (eds.). Crisis y mutaciones de la expertise. Escenarios, políticas y prácticas del conocimiento experto (pp. 173-187). ASCIDE. Zarautz (Guipuzkoa). 2012. Disponible en: http://digital.csic.es/bitstream/10261/55414/1/MarioToboso-BettyEstevez_Propuesta-de-indicadores-de-apropiacion.pdf

[10] Aprendizaje transmedia en la era de la convergencia cultural interactiva. JUAN CARLOS AMADOR
Educación y Ciudad No25 Julio - Diciembre de 2013 ISSN 0123-0425 pp. 11-24
DISPONIBLE EN http://www.idep.edu.co/revistas/index.php/educacion-y-ciudad/article/view/50

[11] (Rivera Franco Olga Cristina) TRANSMEDIA (umb) como formación para la vida. Disponible en http://reposital.cuaed.unam.mx:8080/jspui/handle/123456789/4530

life, "in different aspects of virtual education and transmediality where the subject maintains a significant continuous learning with itself and with others." Cases like those analyzed, show that it is possible to apply these theoretical precepts to the use of the traditional festivities a formal and non-formal educational resource that brings together "Antagonists Cooperators" (Torres 2008)[12], in educational play activities that contribute to the development of the territory and improving the skills of students through project-based learning.

In the process of interaction of such diverse actors involved in the promotion and safeguarding of traditional events such as politicians, people involved in the traditional festivities, young people, old people, college students, no university people, appear gaps showing that there is not a complete social appropriation of technology and knowledge; In this sense we agree with Grandío (2015:37)[13] who understands that literacy involves the ability to evaluate and create content across multiple platforms, based on the diversity of languages, not to mention ethics and the aim of participation in increasingly intercultural contexts. Therefore it is needed to continue exploring the option of developing projects linked to identity such as traditional festivities, to undertake strategies of transmedia literacy empowering citizens to become the true ambassadors of intangible cultural heritage of the traditional festivity and being capable to evaluate and generate content that projects the territory. The social construction of knowledge by the technology in the case of traditional events is the example of social appropriation in which, according Marín (2012)[14] "Converge a number of factors, areas, professions and disciplines, not just those used for the creation of knowledge, but also those that in one way or another contribute to their best use and benefit to the community."

[12] Torres RM (2008) Aplicación de Instrumentos de relaciones públicas en el ámbito del desarrollo local. Descripción y posibilidades. Tesis doctoral disponible en http://www.tesisenred.net/bitstream/handle/10803/4146/rmtv1de1.pdf?sequence=1
[13] En Peinado M Fernando (Coord.) Formación, perfil profesional y consumo de medios de los alumnos en comunicación. Cuadernos artesanos de comunicación 77. Disponible en http://www.cuadernosartesanos.org/2015/cac77.pdf
[14] Marín Agudelo, Sebastián Alejandro Apropiación social del conocimiento: Una nueva dimensión de los archivos Revista Interamericana de Bibliotecología, vol. 35, núm. 1, 2012, pp. 55-62 Universidad de Antioquia Medellín, Colombia. Disponible http://www.redalyc.org/articulo.oa?id=179024991005