

E se la comunicazione sociale diventasse un bidet?

La comunicazione sociale come motore del cambiamento tra percezione, conoscenza ed incorporazione

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La comunicazione sociale può rappresentare il motore del cambiamento culturale e sociale promosso anche dalle imprese sociali all'interno delle comunità e dei territori di riferimento



Promuovere e sviluppare azioni comunicative sui temi e sui problemi che interessano cittadini e comunità è altrettanto rilevante che promuovere servizi e attività di innovazione sociale, perchè contribuiscono alla trasformazione in profondità dell'immaginario collettivo, dei valori e dei simboli che costituiscono i frame nei quali si concretizza l'azione delle imprese sociali



Le pratiche medialità (Couldry, 2015) che sono sperimentate quotidianamente dalle imprese sociali sono spesso caratterizzate da una scarsa competenza professionale e sono spesso derubricate come poco rilevanti rispetto alle priorità di sviluppo organizzativo ed imprenditoriale



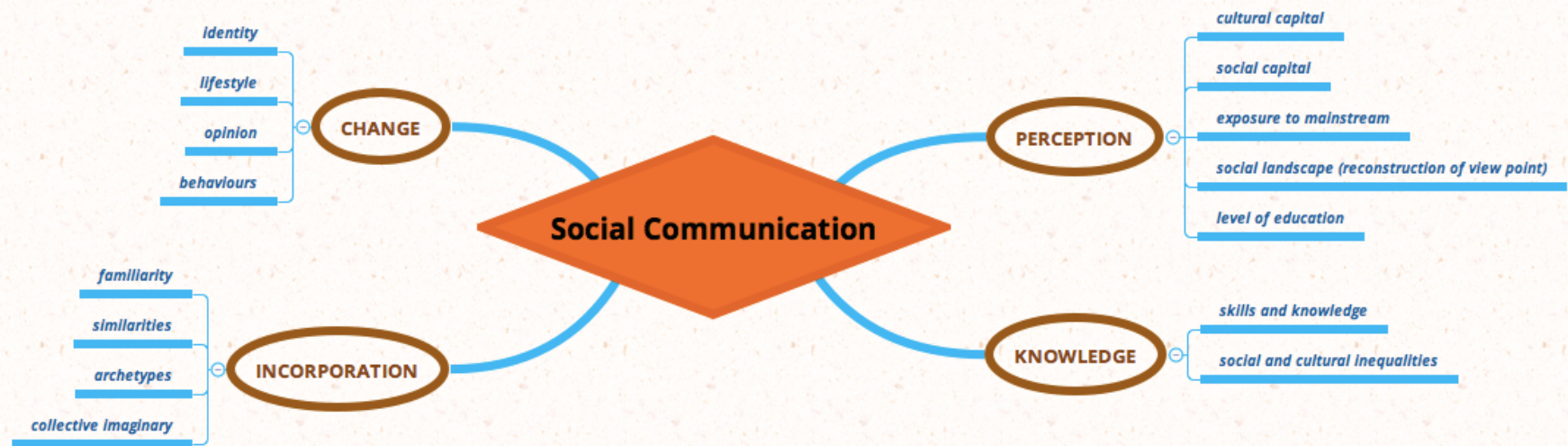
La presenza quasi esclusivamente collegata alla ricerca della visibilità sui media e sui social media è un esempio eclatante della incapacità di comprendere le potenzialità di cambiamento.



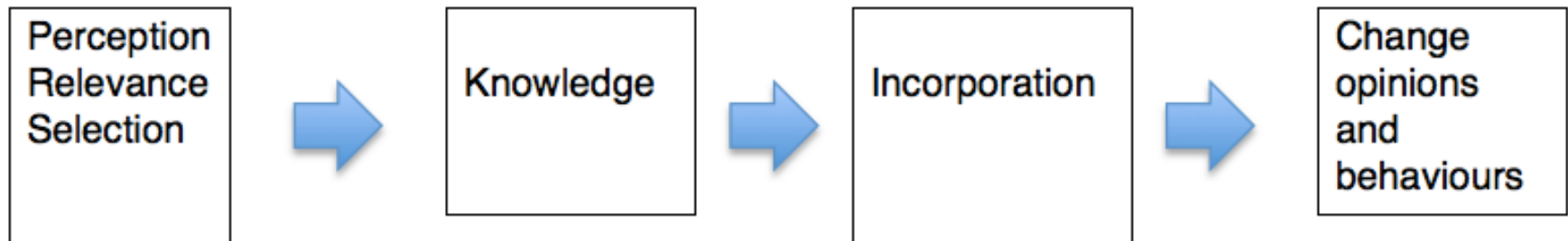
Ma quale è il processo di cambiamento collegato
ai processi comunicativi?



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Change of social imaginary processes



FIRST STEP Perception

What are **the selective processes** that make a priority issue, a problem, a strongly tied to my identity aspect, my behavior, my attitudes?



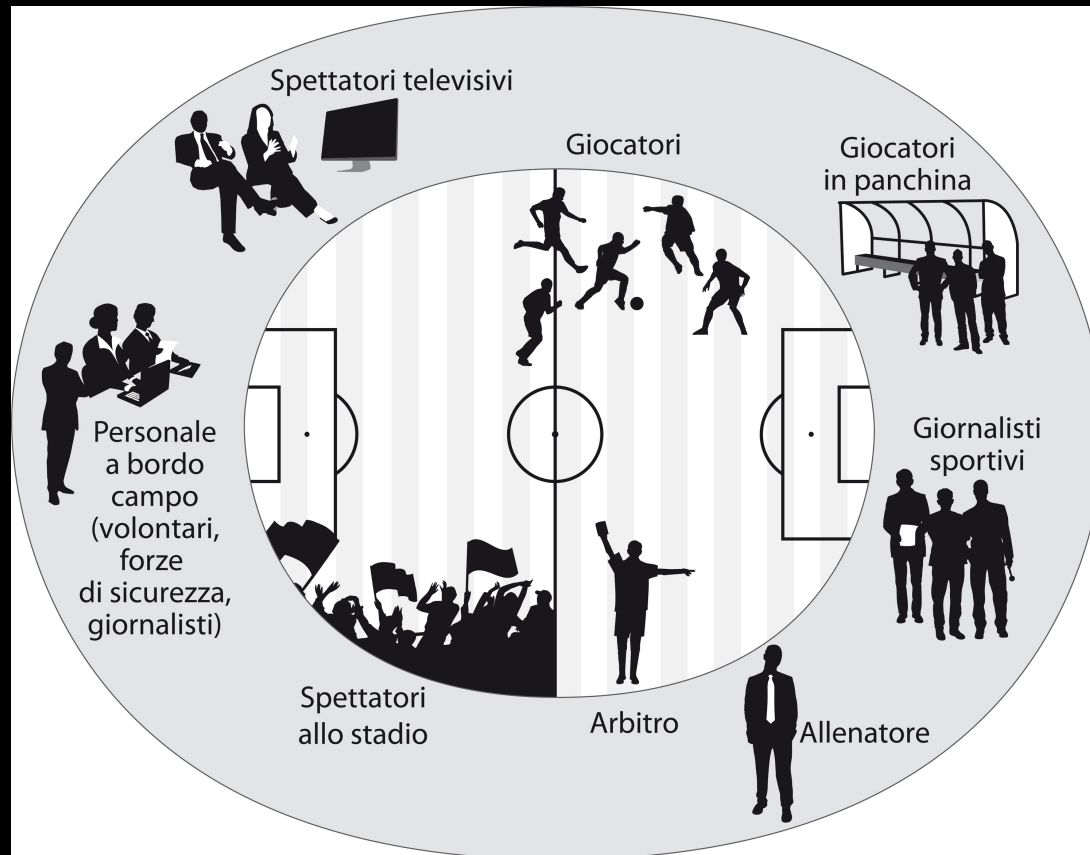
It depends from:

- Cultural capital
- Social capital
- Level of education
- Exposure to mainstream and, in general, to media



It is important to reconstruct **social landscape** of
theme or problem (**different point of view**)





SECOND STEP Knowledge

The transition from the perception of the relevance of the theme to the knowledge is primarily **a growth of awareness** of the need to deepen, individually or collectively, a certain aspect that I / we are concerned



It depends from:

- Individual skills and knowledge
- Vulnerabilities
- Social inequalities



Incorporation

The incorporation of new concepts and new experiences is through **comparisons and comparisons** (note similarities) with what we have in our heads and we think comes closest to the new we are facing



It depends from:

- Familiarity
- Similarities
- Archetypes
- Collective imaginary





Change

The individual change is more complex because it involves a "revolution" in the behavior or attitudes of their daily lives.



It depends from:

- Identity
- Lifestyle
- Opinion
- Behaviour



Problem/opportunity of mainstream

Reasoning on the change in the communication process means groped to operate to innovate the public imagination in the direction of **an enlargement of the symbolic resources available to individuals and communities** of often complex and contradictory issues and problems such as social ones.



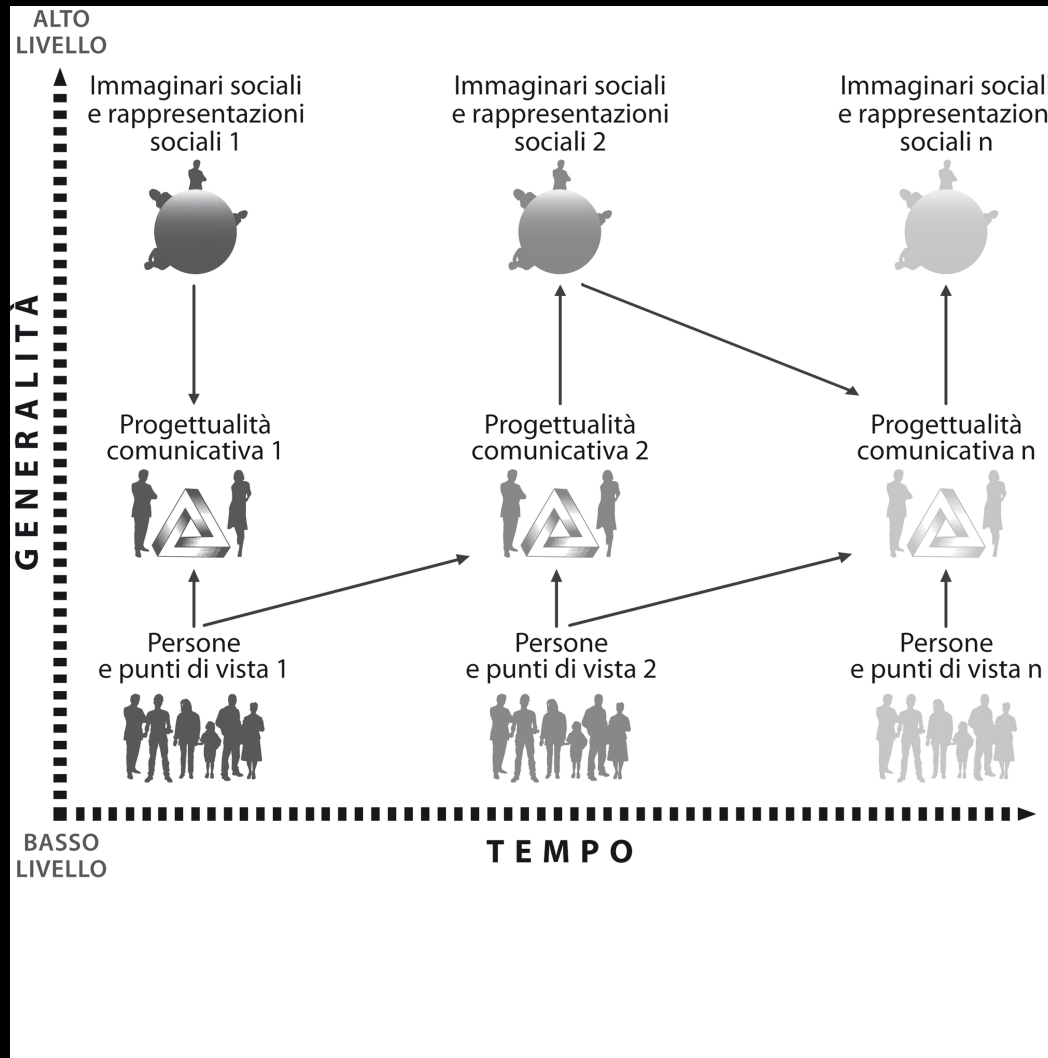
Open the imaginary and mainstream means
making available and accessible to most people
images, ideas, values that otherwise remain
marginal in our heads.



The participatory communication

Communication can not exist without the participation of the holders of the problem interests of users and producers of communication





Working on participatory communication,
starting from **the construction and sharing of
social representations and social imaginary**, it's a
unique perspective.



The process planning-social imaginary and social-engineering-communication of social representations in fact does not stop at the first change of the imaginary and social representations, but continues if the contributions of groups of people and points of view is activated and implemented in a systematic way .

The result is a communicative planning continues able to renew itself constantly increasing participation and the involvement of new groups of people.



New strategy for communication



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The five guiding principles of social communication

- 1) **Living** (daily attend) the medial public space not only journalism, but also television (national and local)
- 2) **Read** the medial public space with detachment to highlight contradictions and gaps, but also regularity, continuity, symbols and rituals
- 3) **Dealing** with operators of public space in order to understand the dynamics, languages, styles and work routines
- 4) **Analyze** and monitor the social landscape on the subject or on the topics of interest of our organization
- 5) Build **relational networks** with individuals, organizations, the media without necessarily having aims and objectives



Five dimensions for a social communication strategy

- 1) The strategy is based on the concept of **popularity** that does not mean either demagoguery or search for consensus, but rather simplicity, understanding and broad potential incorporation in the collective
- 2) Working with the **stories** and **narratives** using all available means
- 3) To propose always recognizable **ritual** actions
- 4) **Colonize market imaginary** to edit them and guide them in unusual directions
- 5) **Media education** to build skills and awareness among citizens



Infine un elemento importante è la possibile costruzione di comunità on e off line attraverso la comunicazione sociale da parte delle imprese sociali.



L'uso dei social media in questa direzione ha come condizione necessaria lo sviluppo di capacità e competenze relazionali e comunicative affiancate da una sensibilità nella comprensione delle esigenze dei cittadini delle comunità (on e off line) negli operatori e nei soci delle imprese sociali



Is it possible to imagine a community that does not communicate?

And is it possible to imagine that communication can instead be the heart of the social development of that community?



The question is not academic or speculative,
but rather is closely related to a different way
of living everyday life in the communities where we are
all immersed, real and virtual.



- **The continuity between on and off line spaces** is now established both in research (inserting citations) and in personal experiences that highlight a continuous game of reflections and mirrors between what happens online and what we perceive as the main reality of our life, our vision of the territory that surrounds us and that we experience with all our senses.



And the distinction will be increasingly blurred with the possibility of full immersion in augmented reality or virtual with all our senses through embedded technological devices such as subcutaneous chips so much that **the dystopian storytelling of the famous BBC Black Mirror series will soon appear as archeology .**

BLACK MIRROR

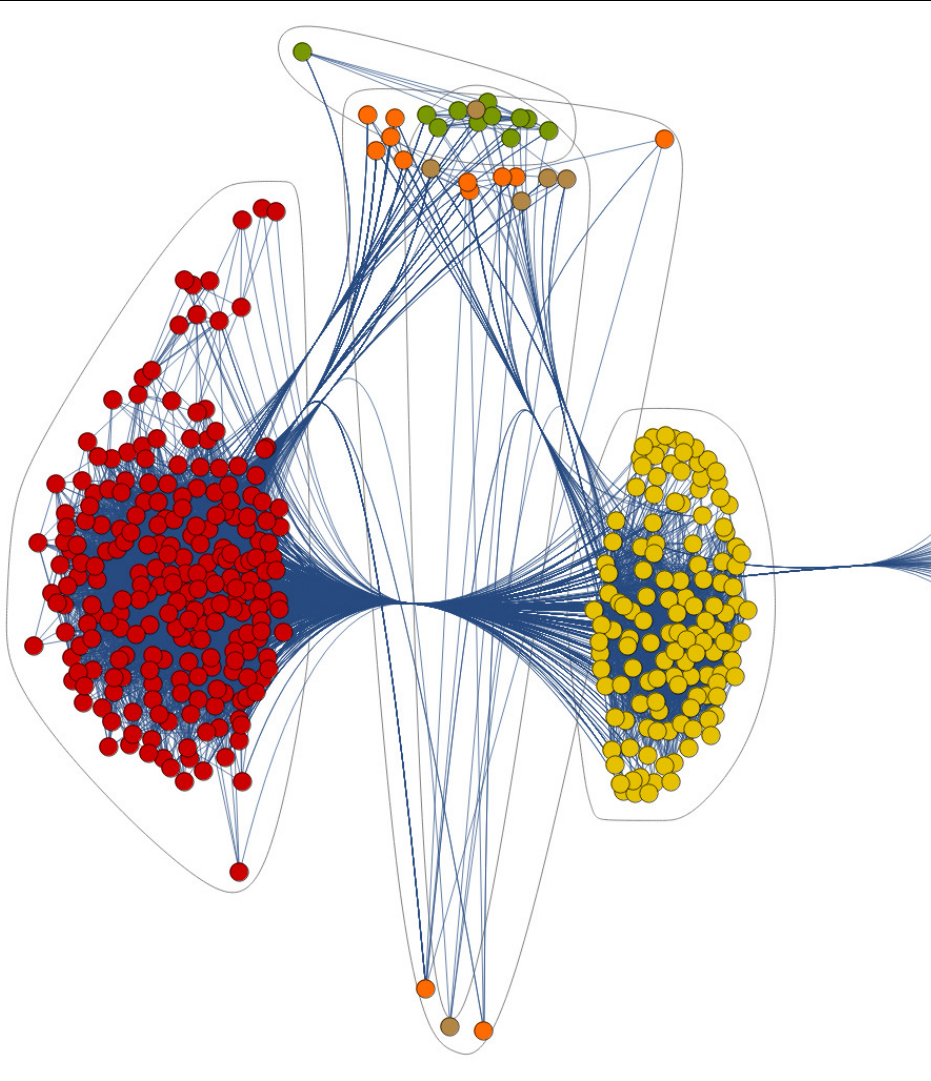


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But....What is social development of communities?



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- The social development of communities is **the ability to increase social capital and social cohesion of a community in the direction on the one hand of a greater relational density and on the other to make the community a resource for citizens.**

The activation of a development process is very difficult and tiring.

And it is in the operations that **the communication processes take on a strong central role, starting from the listening and**



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Types of communication in social development of communities

- **Interpersonal proximity communication**
- **Communicative trust and participation**
- **Connecting communication**
- **Communication with the territory: the “moodboards” of the community**
- **mutualistic communication**





Interpersonal proximity communication

- When activating anthropological field work as the first step in social community development (interviews with privileged witnesses, participant observation, neighborhood walks, physical presence in public spaces and public places in the neighborhood, contacts with people to collect needs, needs, aspirations, lifestyles, ways of living the community) is the **interpersonal communication of proximity that takes on centrality**



It is a communication that must build empathy and reciprocity at the same time, readiness to listen without this being intended as a resolution of problems



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- A background graphic featuring several stylized hands of various colors (red, blue, green, yellow, cyan, purple, orange) reaching upwards, symbolizing participation and community.
- **Participation in the social development of communities** has three major issues to be addressed:
 - how to make citizens protagonists
 - how to promote and take care of the places of participation
 - how to promote participation.

1) How to make the citizens protagonists

Trust and reliability **are two fundamental elements.**

In contexts where there is a widespread and consolidated social capital, both aspects are part of the cultural heritage and must only be re-activated.

In poor contexts of social capital, the construction of an active **protagonism of citizens** passes first of all from the diffusion of the **idea that it is possible to do something starting from the bottom and from simple activities**

An unfavorable cultural climate changes only if communication and participatory processes of opposite signs are activated, which make people trust again, in the communities, in the institutions



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The places of participation

- The care of the places of participation is all-round communication.
- Not only making known where you can participate, but how you can participate and, above all, how you can feel good in a context where there are people who participate both physically and aesthetically.



Promote participation

The third issue the promotion of and participation are closely related to the construction of communicative trust.

If I have established good fiduciary relationships, I will have to ask myself the (not easy) problem of the continuity of communication.



It is easy on the emotional wave of a positive moment and an unexpected success, to affirm that people participate even without telling them anything.

After a short time they need to be recovered through methods and communication tools that, however, must have been incorporated and shared previously.

Different instruments but shared in a specific community

Examples: Bulletin board in a square or an a4 page distributed in a square or a social media community



Connecting communication

In the social development of communities an important phase is that of the reconstruction of simple and complex bonds



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1) Simple bonds

The simple bonds are those of neighborhood, those that help to solve needs and problems of daily life without resorting to intervention or structured service.

Also in this case it is not a return to a romantic idea of close, but rather, be able to identify in a specific context (neighborhood, street) what could be the individual and collective resources that can be shared by the community.

This sharing is in extreme need of a connecting communication, capable of bringing together problems and resources with fluidity and simplicity day after day. It is a communication that, at least at the beginning, should not be formalized because it would lose the freshness necessary to be able to quickly enter the relevant public spaces of the community.



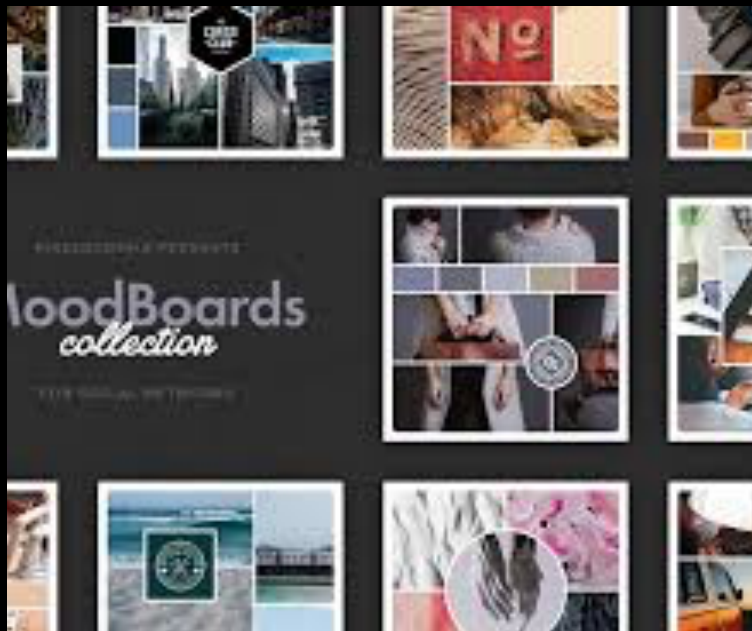
2) Complex bonds

Complex bonds need a more structured communication even if at the beginning the communication could have the same characteristics described previously. T

The more structured communication concerns the collective structures (committees and associations) that can arise from the action of the social development of the community, while the more fluid communication can concern the informal groups. In both cases, a qualitative leap is emphasized in the self-perception of the community which begins a work that is more organized and continuous. This is also the moment in which a comparison can be made with local public institutions.



Communication with the territory: the moodboards of the community



- The involvement of the relevant community actors is another decisive moment for the social development of the community to take a more solid form.
- **Public actors are of primary importance as a guarantee of universality.**

**Communicating with institutions means
taking the view of having to wait for political
representation.**



The moodboards of the community are those that tell what has been done, and what could be done to share it with the institutions, but also with the organizations of the third sector, the companies of the territory.

The production capacity of these products does not require a high level of professionalism and all the tools (assembly software, images and videos) are available on the network without access restrictions and



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Communication with the territory is a communication that must aim at involvement to increase perception and knowledge in public and private actors and to change opinions, attitudes and behaviors with respect to the community of reference.

Furthermore, it must be able, as far as possible, to widen the boundaries of community development to contaminate and share with other parts of the territory possible methods, tools and results.



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mutualistic communication

The idea that we can provide resources for a community and that perhaps we will not have an immediate personal advantage from this act is difficult to understand and accept in many contexts where a very accentuated individualism is widespread.

But this is precisely the role of mutualistic



communication, cultural change: changing individual and collective culture by leveraging the possible

A guide for future

It is culturally changing a community that can build social cohesion, social development and then also economic development.

In a territorial community, cultural change is deeply intertwined with social change: without seeing and touching the effects of social change, it is not easy for people to even change their mind about what their new role might be in the community.



Communication in the nuances that we have tried to tell so far assumes a strategic value often underestimated because we tend to privilege the concrete and pragmatic aspects of the interventions without taking into account that if you do not build sharing, relationship, mutual recognition, opportunities for knowledge, it is almost impossible to give continuity to what has been undertaken within the community.

