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Case Report

SOCIO-CULTURAL AND ENVIRONMENTAL FACTORS. A THEORETICAL-METHODOLOGICAL PROPOSAL FOR THEIR EVALUATION AND ANALYSIS

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ABSTRACT

This article presents the theoretical-methodological development of a tool oriented to the evaluation and socio-spatial analysis of socio-cultural aspects that impact on the environment, understood as the interaction, culturally organized, between society and nature. This tool is developed in acrisis scenario in the relationship between scientific knowledge production and public management described by Silvio Funtowicz and Andrea Saltelli, which highlights the need for a review of knowledge production processes and their relationship with government institutions.

The developed tool consists on an integration between an information system and a procedure. The first represents an instrument for the integration of environmental information understood as evidence to be used in negotiation processes. The second, a development for the approach to sociocultural aspects conceived from a socio-spatial-temporal perspective of culture, reflexive, based on a conceptualization of Sociocultural and Environmental Factors (SaEF) that fundamentals its construction, evaluation and multidimensional socio-spatial analysis.

The article is completed with the application of this development to the case of the Influence of Media in Luján department (Buenos Aires, Argentina), which allowed to identify effects, risks and synergies at a local scale.

The obtained result allows to conclude the pertinence of the proposed integration, while its theoretical-methodological bases allows its replication to other socio-cultural aspects or to other administrative units.

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INTRODUCTION

Since the industrial revolution, human has increased his productive capacity by pursuing the maximization of profits and the increase of capital and consumption as measures of progress. This production model has produced important technological advances that provided the basis for this development, but accompanied by a process of environment, natural resources and population quality of life deteriorationⁱ. From the second half of the twentieth century, it began to glimpse that this deterioration of inhabitant quality of life is related to the environment deterioration caused by the development style assumed and the logic of the growth of capitalist society; recognizing the environmental problem as a social and cultural problem. The deepening of such conceptualization of the environment recognize the contributions of Gilberto Gallopínⁱⁱ, Enrique Leff^{iiiiv}, Carlos Reboratti^v, Francisco González Ladrón de Guevara^{vi}, Ernest García^{vii} and Lévêque and Sciamia^{viii}, among others. The common denominator of those authors is its environment

conception as the complex and systemic emerging interaction between society and nature, with emphasis on the role of culture as organizer of the social practices that characterize such interaction.

Integrating this conception of the environment with the contributions about the complexity of Edgar Morin^{ix} allows to reach the following definition:

The Environment is the emerging of the society-nature interaction culturally (auto-eco) organized according to its social practices, its cognitive and symbolic elements, the characteristics of its technical system and its processes of production and reproduction; approachable as a complex system auto-eco-organized, intentionally social, spatial and temporarily located.

Based on this conceptualization, a theoretical and methodological development is proposed to address the intervening sociocultural aspects in the aforementioned society-nature interaction. Due to its complexity, and its inherent uncertainty, these aspects are not reducible to indicators

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orvariables, but can be interpreted from the phenomena in which they are presented. Then, the proposed Sociocultural and Environmental Factors (SaEF) conceptualization acts as a reflexive platform for the evaluation and socio-spatial analysis of these aspects. Such concept of "factor" overcomes its condition of element, component or process of a system, and it is defined as *a theoretical construction intentionally made by the researcher, situated, to evaluate and analyse aspects that culturally organize of the society-nature interaction*. Respect to its treatment: on the one hand, its conceptualization is based on an opening to the *rhizomatic multiplicity*^x, with which it is sought -through a multidimensional integration- to overcome the dialectical synthesis without annulling the uncertainties, give rise to existing dialogical tensions without reducing them and recognize the existence of *other*. Its construction is based on *macroconcepts*^{xi}, whose nucleus is conceptualized from the *"lived habitus"*^{xii} developed as a nexus of a geographical-socio-cultural perspective of the environment. Its evaluation is based on an integration of qualitative techniques (focus groups) and audiovisual and geographic information technologies (GIS) oriented to the interpretation of *narrativities*^{xiii} and the *common sense* of the participating groups^{xiii}, representative of the *social discourses* characteristic of *social semiosis*^{xiv}, on which *typifications* are elaborated. The presentation of the results includes the description of such *typifications* and their representation by *Figures* generated by the *articulation* and *modulation* of a *diagram*^{xv} designed in the construction of SaEF. Finally, its socio-spatial analysis consists of a *heuristic reconstruction*^{xvi} oriented to the production of a *usable knowledge*^{xvii}, considerable as *evidence*^{xviii} in the decision making on environmental public management, specially at local level. To this end, an Integrated Environmental Information System (IEIS)³ is deployed as a tool for knowing the factor's socio-spatial behaviour, its effects and potential risks and synergies in territory. In this way, the proposed development, comprised of a procedure and an information system, allows to know strategic sociocultural aspects and, based on its socio-spatial analysis and evaluation, assist to decision-making in public environmental management.

Experimental Section

In this section, we describe the technical-methodological specifications of the proposed procedure and its application to the case of the "influence of the media" in the Partido de Luján (Buenos Aires, Argentina).

¹According to Edgar Morin, "*if we have a sense of complexity, we have a sense of solidarity. Moreover, we have a sense of the multidimensional character of all reality.*"(ibid). From this multidimensional conception, he argues that such reality is not defined by its borders as in cartesian science, but by its nucleus, since such borders are blurred and superimposed. From this nucleus a wide range of grays unfolds that the borders can not delimit.

² Concept based on Bourdieu's notion of *habitus*(1972, 1997) and the *lived* that results from Lefebvre (1974) and Soja's (1996)works. With this conceptual integration, the structuring structures of the first are articulated with the *here and now* of the territory that the second implies.

³ Developed for the study area, results as a repository of environmental information to, that can be used in other studies.

Theoretical-methodological proposal for the approach of sociocultural aspects

The evaluation and analysis start with a phenomenological definition of the SaEF. It is understood that, recognized the systemic complexity for the environment in general, and culture as an organizer of the interactions that define it, is necessary a conceptualization that overcomes the distinction, the hiatus, between the subject and the object that implies the traditional concepts of element and factor, understood as "things given a priori", existing in themselves and by themselves, transcendental without any mediation of those who address them but with recognizable cause-effects; as if it were an unintentional approach. Therefore, Sociocultural and Environmental Factors are defined as: *a theoretical construction, intentionally situated and oriented to generate a usable knowledge, to evaluate and analyse certain aspects culturally (auto-eco) organizers of the society / nature interaction*. In other words, a theoretical construction recognized as the result of human action, whose evaluation and socio-spatial analysis make possible its integration for *ausable knowledge*production. Knowledge related to a *complex and adaptive system* (the environment) that is *recognized immersed* in a context of constant *innovation* and in a *multidimensional and dynamicpolitical system*. A knowledge that is recognized socio-space-temporarily and epistemologically *situated*^{xix}, in its context as well as in its partiality and generating location; integrable with other knowledge (scientific or not) for an approach to environmental complexity from reflexivities that allow to understand the dialogic diversity, the hologrammatic character of the environment and its recursive-organizational dynamics^{xx}. Moreover, regarding its use (post-generation), it is usable because it allows to deploy collaboration capabilities among knowledge holders, in science practices with people based on *extended peer communities*^{xxi} where collective learning is promoted (of the groups as a whole, of shared knowledge), with specific training in some aspects of the case. So, the SaEF can be understood as environmental information related to certain sociocultural aspects intentionally selected, oriented to the production of a *usable* environmental knowledge in the public environmental management of local scale; being the results of this management those that will give account of the wisdom of those who make decisions with her. This theoretical-methodological proposal has been conceptualized and based on three levels of approximation. In general terms, these levels answer three questions: 1) how are SaEF? (ontological-philosophical level), defining its character of "Both"⁴ internal (intradimensional and interdimensional) and

⁴This notion results from an integration that arises from the re-reading of Henri Lefebvre's thought about *thirdness as otherness*, of the "other" that overcomes binary conceptions insofar as it is not "one" or "other" but both. In this sense, *Both* is not the mere addition, nor a categorization, nor cataloging and inventory of phenomena, theories, elements, cases, etc. in a unit, not a whole in itself. In a first definition, *Both* is integration of concepts or theories representative of a phenomenon; so it can also be environmental information. *Both* is an integration in an ontological sense; that is, an integration as representative dimensions of different aspects of the very essence of what is intended to be described. So, *Both* is, in this procedure, a balance

external (part of the whole unattainable that is the environment); 2) What and how do they make it possible to know? (epistemological level), as an intentional construction that enables the interpretation of narrativities and the typification of intersubjective regularities of common sense that characterize social discourses; recognizing the need for a reflection on the possibilities and scope of such interpretations; and 3) how can we know them? (methodological level), deploying the foundations of this theoretical-methodological integration for the construction, evaluation and socio-spatial analysis of the SaEF. The theoretical-methodological specifications described below are based on this development.

Procedure specification

The proposed procedure is based on 6 stages (resulting from the foundations reached in the methodological approach).

Table 1 stages of the procedure

Stage	Actions
	Construction of the SaEF:
1	1st moment: Interdisciplinary conceptual framework 2nd moment: International, national and local context 3rd Moment: Definition, Dimensions and Diagram
	Production of prepared material:
2	1st step: Elaboration of Greimas Square 2nd step: Intersemiotic translation 3rd step: Audiovisual production
3	Identification of SSCs: based on regions and age groups
4	Fieldwork: focus groups with prepared material
5	Evaluation of SaEF: interpretation of narrativities and elaboration of figures
6	Socio-spatial Analysis: load to the IEIS and heuristic reconstruction

Construction of the SaEF

It consists of three moments: 1st) an interdisciplinary theoretical framework that bases the identification of the *macroconcept* nucleus from *thelivedhabitus*; 2nd) a contextualization of the sociocultural aspect addressed at international, national and local level; and 3rd) a definition of FSCyA from its character of Both, with its dimensions (axes and extremes) and the corresponding diagram to be modulated based on the field work to obtain the corresponding Figures and typifications.

This first stage requires a *reflexion* on the own prejudices involved in the construction combined with a reflexion of *objectifying* type^{xxii} in order to bring to light the interests that may be intervening in that construction.

Production of prepared material

It is carried out from a *protocol*, understood as the sequence of actions organized for the production of an audiovisual piece (video) to be integrated into focal groups where it is intended to address the socio-cultural aspect in question. This protocol is summarized in figure 1, where the intervening semiotic systems with their respective component units / elements are represented.

between dimensional extremes, endings or outermosts, which are recognized as theoretically and intentionally constructed.

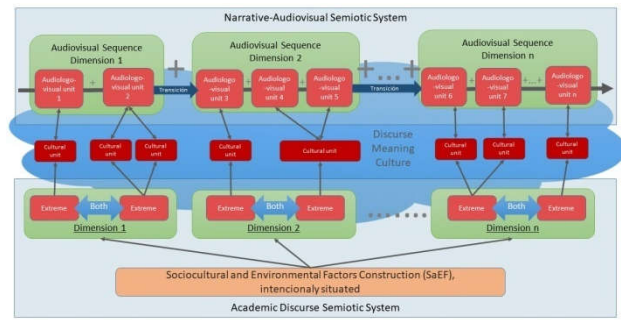


Figure 1 protocol for the production of prepared materials

The semiotic System of Academic Discourse According to the Greimas Squares

The protocol is triggered by the Sociocultural and Environmental Factor built within the framework of the semiotic system of academic discourse. From their dimensions and their respective outermost, a first series of Greimas Squares is elaborated: one for each dimension, with their respective outermosts as opposites and their relations of implication, contradiction and subcontracts according to figure 2.

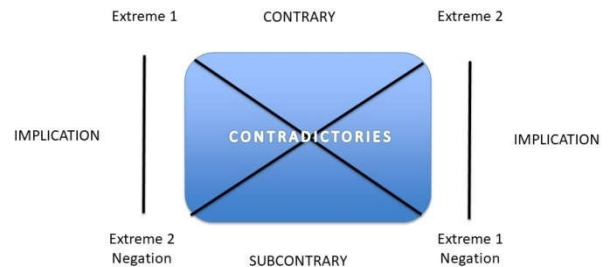


Figure 2 Greimas Square by dimension

Intermotic translation and construction of Greimas Squares

From the Greimas Squares related to each dimension elaborated in the First Step, two new Greimas Squares are elaborated: one corresponding to *cultural units*^{xxiii} and another one to *audiologovisuales units*^{xxiv}. These series are based on the intersemiotic translation from a semiotics system of academic discourse to a narrative-audiovisual semiotics system. This translation is carried out by dropping the *expression* of academic discourse and taking its *content* to elaborate, from its *form*, a *form* of audiovisual *expression* that completes its *substance* in the audiovisual piece produced. In terms of Hjelmlev, Cid Jurado^{xxv} states that the intersemiotic translation from one system to another occurs in the *content plane*, that is to say that to carry out the translation it is necessary to identify the *content* of a given *expression* in the sender system in order to adapt it as *content* in the receiver system and conforming it in the plane of *expression* of such receptor semiotic system.

Specifically, this intersemiotic translation is carried out through *cultural units* representative of the content of the signs of academic discourse put into play at each extreme (sender system). Those *cultural units* can be understood as a sign whose form of content is taken by the receiver system (audiovisual), which allows to establish an audiovisual expression constructed on the basis of *audiovisual units*. In this way, the content of the receiver system maintains a correspondence with the content of the sender system. In this sense, *cultural units* function as a

semiotic object^{xxvi}, minimal *narrative units*^{xxvii} or minimal *units of meaning*^{xxviii}. The *cultural units* allow to establish a bridge between the units of meaning of the academic discourse and the *audiologovisuals units* of the narrative-audiovisual system that are not univocal. A unit of meaning of the academic discourse can be translated in more than one *audiovisual unit* and vice versa; just as an *audiovisual unit* can respond to more than one unit of meaning of academic discourse⁵.

Based on this intersemiotic translation, three Greimas Squares are generated for each dimension to compose a series of Greimas Squares relative to each dimension of the SaEF. Each of these series is composed of:

- a. Extremes of dimensions (semiotic system of academic discourse)
- b. Cultural Units (point of anchorage in meaning)
- c. Audiologovisual units (narrative-audiovisual semiotic system)

In any Case, the Translation Requires Special Attention to

1. The formalities of academic systems involve signs (terms, concepts, styles, etc.).
2. The possible *frames of reference*^{xxix} of the participants on focus group, conceptualized as the target of a *media machine*^{xxx} that audio-logo-see the material and discuss its theme.
3. The *cultural units* involved could be related to one or more *audiologovisuals units* according to each proposed strategy, so better avoid broad *cultural units* that can generate confusion in their diachronic relation with the other dimensions.
4. Avoid any closing narrative function that structures the discourse and closes the debate.
5. It is preferable to avoid media personalities carrying meaning (unless it is part of the strategy).
6. Analyse in each case the implications of the chosen format according to the strategy proposed for the production of the audiovisual piece.

Audiovisual production

Reached the Greimas Squares series, with their respective extremes, *cultural units* and *audiologovisuals units* by dimension, an audiovisual sequence is produced composed of

⁵ Thus, the *cultural unit* allows to establish a relationship between the elements of the semiotic system of academic discourse (sender) and the semiotic narrative-audiovisual system (receiver), such as the function fulfilled by a character (actant) in a given instance of the story (a character who leaves home dressed in overalls to take a public transport to work) with visual and audio elements, considered independently or together as part of audiovisual elements that make up that same story but as a substance of the expression of the audiovisual piece and speech (long shot, cold lighting, morning sounds of urban periphery, melancholic music, etc.). More specifically, the visual and sound aspects that characterize the character, such as the particularities of the language used, the setting / locations where the "discursive event" occurs, the art and costumes of the performance, etc.; emerging from the fusion between the audiovisual elements, generates the proper meaning of a cultural unit: a worker who goes to work.

the sum of sequences of opposites. This sequence is elaborated from the *audiologovisuals units* designed in the third Square of each dimension and its sequential (diachronic) aggregation, organized by dimension. It gives form to the final sequence that will be consolidated in an audiovisual piece. In any case, production requires implementing a strategy for audiovisual production that guides the pre-production, the compilation of third-party materials and / or the shootings that are considered necessary to culminate in a post-production-consolidation of the audiovisual piece as a whole. As an integral production, this step includes the aspects of audiovisual realization, in which the material of the audiovisual piece is materialized. As this piece cannot change in the course of field work, this is a stage of production, review and reflection oriented to adjustments and corrections prior to the use of the piece as prepared material in the focus groups.

Integral Mounting

The sequential (diachronic) aggregation of the sequences of opposites, organized by dimension, make up the final sequence in which graphic pieces are also integrated to achieve an integral mounting that is consolidated as an audiovisual piece. In this *montage*, transitions between the sequences of opposites take on special relevance, where the proposed strategy must be based on aesthetic decisions (especially if texts are used).

In this integral mounting all the elements (compiled or produced) are integrated in a single sequence and, by a rereading of the dimensions and a revision of the sequences of opposites obtained in the third step, an integral visualization of continuity and consistency is made to adjust errors and determine the order of the dimensions. This order of the sequences of opposites is established based on the thematic depth and the complexity of the expected debate, in order to organize the *supposed effects* in the reception of the consolidated piece and to enhance the evaluation of the SaEF. Once the integral mounting has been completed, it is formed ("export" / "save as") in the audiovisual piece in a format compatible with the equipment available for use in the focus groups.

Identification of Socio-Spatial Combinations (SSC)

It implies resuming the proposal by Di Méo^{xxxi} called Socio-Spatial Formation (SSF). This proposal of territorial analysis allows modelling genres of life, the modes of appropriation of space, the ways of inhabiting the landscapes of civilization and their territories. The Socio-Spatial Combinations (SSC), as homogeneous regions, refer to groups of people that inhabit an area of the territory in a particular way, according to their common practices, but always inserted within a larger SSF, of longer duration and diversity. In this sense, SSCs are made up of two variables: age groups and a specific region⁶ of the study area. Regionalization is carried out from a territorial conception. It is based on an articulation between the historical aspects of the study area, traversed by the socio-economic aspects of society and their spatial distribution. As spatial homogeneities, the SSCs identified should avoid spatial dispersion and fragmentation (that could introduce statistical variations at the census level in Argentina: "radio censal"),

⁶ Understood from the perspective of Hartshorne (1939) and its followers, relative to homogeneous areas.

founding their identification on the basis of socio-cultural elements that enhance the subsequent socio-spatial analysis of the SaEF.

In any case, a regionalization that maintains the homogeneity that characterizes SSCs must not include many "regions" or be determined based on arbitrary conceptions (such as neighborhoods). The first because the liquefaction of differences by the indeterminacy that would entail working with a dozen regions. The second due to the loss of territorial continuity that would occur with this type of borders, which incorporates delimitations and differentiations among the population that may not exist.

Similar to the region, the age ranges are considered to distinguish variations in the behaviour of the sociocultural aspect that is intended to be addressed. For this reason, the fringes are established based on the characteristics of the sociocultural aspect, from certain elements that indicate different daily practices. In any case, age breaks should also be understood as borders and not as strict cuts, aimed at strengthening the SaEF approach.

Fieldwork

Focus groups with prepared materials are made in the identified CSEs. It requires recognizing certain particular conditions that, based on the epistemological and methodological foundations of these integrated techniques, make the validity of the results obtained. The epistemological and methodological aspects of the techniques used were reviewed^{xxxiii} with the purpose of proposing recommendations regarding:

Sample aspects: heterogeneity between groups and intragroup, designed for maximum interaction

Convocatory: it is carried out through "contactors".

Place of realization: familiar for the participants, neutral in relation to the meanings and the subject of the debate.

Performance of the moderator: "omnipresence of the analysis", comes into action from the first moment in contact and is in position until it leaves the place. It becomes a "group engine" whose main objective is to keep debate active. Record audio discussions with professional equipment. Reflexion on the role of the moderator from a communicational perspective (Hidalgo, 2006; Althabe, 2006), focused on communication between the moderator and the participants

Evaluation of SaEF

It is done by the moderator, because he has the impression of the place, was there and can account for the "meaning elements" external to the registered debate. This consists of:

Interpretation of Narrativities

An interpretation of the narrativities is made by hearing the debate's recording, focusing on the intersubjective dialogue between the participants. With those interpretations, typifications are built, relating to regularities (dimensional and multidimensional), by *writing inn-I*^{xxxiii}. Such an interpretation is carried out within the framework of the epistemological approach known as *interpretativism* and the production and transmission of meaning, whose methodological foundations lie in *intersubjectivity* and *common sense*.

Modulation and Articulation of the Diagram

From the interpretation and typification, following the conceptual development of Deleuze, the *articulation* and *modulation* of the diagram is carried out. That is, the generation of *Similarity by non-similar means* of the *Figure* by the (simultaneous) articulation and modulation of the SaEF *Diagram*.

The *articulation* is considered as the application of a topological transformation code based on the form, while the *modulation* is linked to light and colour, based on the modification of saturation, transparency and its mixing with other layers to reach a global visuality representative of the regularities founded/interpreted. The *articulation* of the diagram is done according to the following code.

Layers order: they are ordered one on top of another according to the density of the debate. The layers with a more pronounced and *territorialized* propensity to an extreme are put on top, the most diluted (less territorialized) are placed further back. In this way it is possible to visualize with greater clarity the aspects that determine multidimensional typification.

Form by dimension: depending on the regularities identified respect to each dimension, indicating a propensity towards one extreme or a dispersion, the articulation is made by the retraction and / or rounding of the form of diagram. Retractions are applied based on propensities, however small, while the form is kept toward the extreme. The higher the propensities, the more similar to the diagram. Rounding is applied when there are no elements that indicate a propensity towards an extreme, blurring the possible propensities that may have. Rounding, generally, are linked to deterritorialized dimensions. There also can exist some *Lines of flight*^{xxxiv} when loose, isolated and punctual elements are identified, strong and concrete, towards some extreme without denoting a propensity (regularity in narrativities). In cases of contrary but dense narratives, balanced and not diffuse but with different positions within the same group, the form takes a broad, elongated spectrum, which can show different propensities towards each of the ends, with their respective cuts and / or rounding.

For its part, the *modulation of the diagram* is based on saturation, transparency and inter-layer mixing, where grey is the color of equilibrium without propensity, by centrality or by lack of clarity and density of the debate (due to disinterest, lack of knowledge or unformed opinion). Thus understood, modulation comprises two aspects:

Color Saturation by Dimension: Changes in the global saturation of the colour of base diagram are applied depending on the depth and density of the debate. The greater density and / or clarity of the narrativities, conceivable as a territorialization of the positions, a greater saturation is applied; while, the more deterritorialization, that is, the greater the dispersion of opinions, with less depth or dilution of the debate, the saturation is reduced.

Blend with lower layers: the mixture represents the relationship of each layer with the rest as an interdimensional *Both*. Its use in modulation is guided by the intended meaning effects (intentional-reflexive) with the Figure.

The *articulation* and *modulation* of the diagram can be done with graphic design software. In general, this type of software has the necessary tools for this.

The Multidimensional Evaluation of the SaEF by focal group (reading n-1)

While this is carried out throughout the work according to the "omnipresent analysis", its central point is the *writing in n-1* of the multidimensional regularities found (interdimensional *Both*) in a *typification*. That is to say, from the joint reading of the debate conclusions and the resulting Figure, constructed typifications of SaEF represent spatio-temporal configurations of meaning. Following Verón (1998), such typifications represent *social discourses* that, as the significant dimension of social phenomena (social semiosis), participates in the cultural organized interaction society/nature that we call Environment.

Equalization of Figures and re-Writing in n-1

For each SSC, two focus groups with prepared materials are made, so an equalization of the results is carried out in order to obtain a single *Figure* for each SSC. Such equalization is not a technical-visual operation, but the result of a revision/reflexion of the interpretations made in each group. From the equalized *Figure*, an integrative rereading of all the results obtained in both groups is carried out to *rewrite n-1* the typification for each SSC. This can result in the unification of the elaborated typifications or, in the case of finding unavoidable differences between the groups, the raise of different typifications within the same SSC.

In any case, the equalized forms that result of broad spectra and a high territorialisation debates speaks of a balanced tension that does not denote a clear propensity; therefore, it does not express a regularity in narrativities. This does not imply the impossibility of identifying typifications, but they do not present regularities in certain dimensions.

Reflexion

The evaluation requires a reflexion on the interpretation of the narrativities carried out by the researcher, in continuity with the previous reflexions, but from the perspective of communicational *reflexivity*. The focus of this one must be in the communication between the participants and the researcher. This is, in particular, a focus on the semiotic-communicational element put into play in each focus group, from the relationship with the contactor and the call of the participants and even the relationship of the participants with the moderator in the debate and the farewell. Following Althabe^{xxxv}, by this way can be addressed the present of the researcher's society, who is recognized as an actor *inside* his society and not as an external element.

Socio-Spatial Analysis of SaEF

It is realized in the IEIS. The analysis of SaEF's behaviour in the territory is socio-spatially-temporal and epistemologically *situated* due to the characteristics of its construction and evaluation, as well as the contextualization of the results that allows its load to the system. This *socio-spatial analysis* in the study area, in its character of integration of environmental information, focuses on a heuristic reconstruction of the results obtained in the field work with other demographic, political, economic, institutional aspects, etc. understood as conformers

of the organizing role of culture in society/nature interaction in the territory of the case. The selection of such aspects results from the intentional construction of the SaEF, the construction of its interdisciplinary theoretical framework and the review of the context, where the ramifications of the sociocultural aspect addressed are identified. Such heuristic reconstruction implies its orientation to *usability*, and it is in this integration that synergies are recognized between the sociocultural aspect addressed and the other territorial aspects, which allows identifying the risks that their effects imply.

The develop and deploy of the IEIS distinguishes two levels: one of the *contents* and one of the *components*. At the content level, environmental information is organized, presented and navigated. The level of the components responds to the functional requirements of the IEIS for loading, organizing, presenting and navigating to such contents. This level makes possible to different territorial actors, as stakeholders, to load content according to their knowledge and what they "put into play", conforming an *extended peer community*. At the content level, the design distinguishes five sections: the beginning, through which the IEIS is accessed; a highland of the local territory, where environmental information available on the territory of the study area is available; another dedicated to the environmental problems of the study area; a third section dedicated to the monitoring of the proposed procedure in each of its stages and a fourth section for the management of the user profile.

This stage requires to a *reflexive positioned* rereading, in order to safeguard the intention to produce a *situated* knowledge. Such positioning allows distinguishing the relevant information from that which does not contribute to a better understanding of the behaviour of the addressed aspect. Such positioning also allows selecting the most representative sources of a certain phenomenon.

Application to the case of the Influence of the Media in Luján Department

The described *procedure* was applied to the "influence of mass media on the common sense of the population" of Luján Department (Buenos Aires – Argentina).

Construction of the Factor

From the elaboration of an interdisciplinary theoretical framework, whose construction integrates diverse theoretical disciplines -semiology, social communication and social anthropology- and understand the social communication as a complex phenomenon; and after a revision from the international, national and local context, the *Influence of the Media* was defined as the reconfiguration of common sense that the mass media are capable of producing -*effect produced* in the *media machine*, following Charaudeau - on the *lived habitus* of a certain social group understood as a receiving *public*. In this sense, the population is in the *place of the conditions of interpretation* of the *media machine* according to its own *lived habitus*, according to its structured structure, according to its *everyday life* socio-space-temporarily situated practices, its encyclopedic competences, the characteristic of the *logic of sense* of their culture, etc.; and structuring as an organizational recursive structure that structures the same *everyday life practices* and culture of the socio-spatial-temporal

system in which that population lives (Thirdspace). In both cases, the *livedhabitus* of a collective/population organizes its social semiosis, understood as the significant dimension of social phenomena according with Verón. In short, the *Influence of the Media* implies a capacity of the mediato re-structure common sense by the reference systems of that population articulated dialogically, hologrammatically and recursively-organizationally in the specific local socio-spatial-temporal context. From the methodology of territorial analysis proposed by Di Meo, this ability to reconfigure common sense (with its consequent impact on perceptions) comes into play mainly in the *ideological* and *political instances* of the SSF, and from these, as a "pilot" of the infrastructure, impacts on the *geographical* and *economic instances*. In this way, it can be said that this sociocultural aspect participates actively in the processes of territorialization and in the ways of inhabiting them.

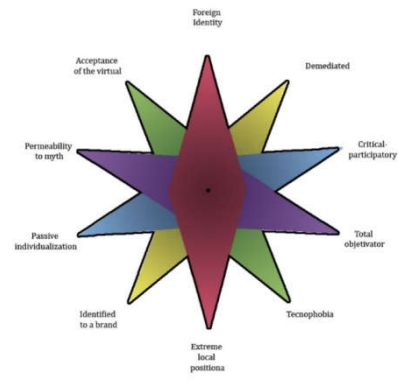


Figure 3 diagram of the "Influence of the Media"

Table 2 Elements of the series of Greimas Squares by dimension

	Extremes		Cultural Units		AudiologovisualsUnits	
Cultural Hegemony	Foreign Identity	Extreme local position	Full identification of the North American culture	Total identification with the Creole	Argentines celebrates Halloween	Argentine as a gaucho despises the foreign
Mediatization	Identified to a brand	Demediated	Identification with a TV channel	Disinterest and no TV consumption	Individuals watching the same channel all day	Tv on and someone looking at cell phone
Phenomenotechnical Aura	Acceptance of the virtual	Tecnophobia	Belief that through ICT we see the reality	Belief that ICT destroy society	Guy uses streetview to see tourist destination	Report on police objectives
Credulity	Permeability to myth	Total objetivator	Repetition of the media discourse	Convinced of the media lie by interest	Journalist says; people repeat	Mention to conspiracy theories
Reflexivity	Passive individualization	Critical-participatory	TV and e-shopping	TV and social mobilization	Guy watching tv and tablet in hand buying	Guy turns off the TV and goes to a manifestation

This conceptualization recognizes five dimensions: Cultural Hegemony; Mediatization, Phenomenotechnical Aura, Credulity and Reflexivity. The Cultural Hegemony is understood from the notions of *cultural hegemony*^{xxxvi} and *symbolic domination*^{xxxvii}. Mediatization takes up the concept of *identity* as a source of meaning, and as *meaning, value, difference* and *cultural recognition*^{xxxviii}. Conceives *identification* as a tradition of following, tuning, searching for a certain media / signal and recognize it as a brand; what is traditionat and a mode of legitimizing the act of "informing" oneself. The Phenomenotechnical Aura ponders the role of technology in the *Influence of the Media* based on the *phenomenology* of Gaston Bachelard^{xxxix}, as the ability of the technique to enable perception and knowledge, and particularly, from the notion of aura posed by Walter Benjamin^{xl} as a possibility to capture a space-time plot, approaching distant apparitions. The Credulity is understood as an act of *believe* in what istransmitted by the media, understood as *media machines* that *institute the real*^{xli}, focused on *media culture*^{xlii} where *interpretive models*^{xliii} are based on the production and social and cultural reproduction, inside and outside the media. Finally, Reflexivity addresses the critical position or not of social groups as *public*^{xliv} in the reception of what was "seen" in the media, articulated with their reading of the *media system*^{xlv} and the contents transmitted in the *media machine* with its reaction as part of society. Based on this conceptualization, the diagram of the SaEF was prepared as is shown in figure 3.

Production of Prepared Material

The prepared material was produced from the sequences of opposites that emerged from the intersemiotic translation of the respective extremes, through *cultural units*, to *audiologovisual units* that were then integrated into an audiovisual sequence with text as separators. Table 2 shows the elements of Greimas Squares'sseries used for the production of that piece.

Identification of the SSCs

In relation to the study area, the LujánDepartement(province of Buenos Aires, Argentina), is located on the border between the Metropolitan Area of Buenos Aires and the interior of the province of Buenos Aires (60km from the center of the national capital). It has a central city that concentrates the largest amount of population and some localities where daily life can be likened to the rural areas of the party. It shows frontier problems typical of the peri-urban, as well as urbanization processes characteristic of the rur-urban zones. This situation is visible in the media context, where the receiving of the metropolis media (Autonomous City of Buenos Aires) presses on the possibilities of local media, restricting them to the production and transmission of local news; while the traditional provincial media (based in the city of La Plata, 80Km away) have practically no reach over the Luján. In parallel, local media self-sufficiency guarantees the coverage of local events, without intervening in its media agenda the producers and agencies of neighbouring departments. Then, in Luján there is a relative competition, which can be understood as complementarity due to the provenience of the contents, between national and local media.

For the field work, based on a territorial analysis, three regions were identified (figure 4).

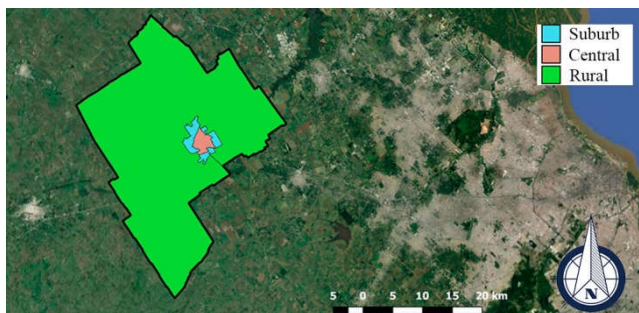


Figure 4 regions for the identification of socio-spatial combinations

The socio-spatial combinations (SSC) result from the homogeneities expressed in the regionalization of Luján Department in three regions: Central, Suburb and Rural, and the definition of three age groups (from 16 to 30 years, from 30 to 65 years and over 65 years old). Thus, for the fieldwork, 9 SSCs were considered.

Fieldwork

The field work was carried out in Luján during the second semester of 2017. 19 focus groups⁷ were carried out where a total of 131 people participated.

Evaluation of Media Influence

By interpretation of narrativities, the evaluation of the SaEF in each group and its equalizations, 10 typifications⁸ were reached with their respective figures:

Table 3 Figures and typifications by SSC

Region	Franja etaria		
	16-30	30-65	+65
Central	1. Postmoderns	2. Liberal professionals	3. Traditionalists-Colonialists
Suburb	4. Battleships	5. Workers	6. Retireds
Rural	7. Young Peri-urbans	8. Antisystem	9. Villagers

⁷ One group was badly shaped by the contactor, combining participants from two different age groups. The activity was also carried out and the results were used as control elements.

⁸ In the Rural/16-30SSC, two typifications were interpreted: *periurban youth* and *rururban youth*, with different multidimensional regularities. So they were kept differentiated.

Socio-Spatial Analysis of Media Influence

The socio-spatial analysis consisted in the integration, as a heuristic reconstruction, of the results of the evaluation with other variables loaded in IEIS (*ad-hoc* development): population *quality of life* (own elaboration index by an adaptation of Velázquez's methodology^{xlvi}), *socio-economic level* (according to argentinian 2010 census), *unsatisfied basic needs* (according to argentinian 2010 census^{xlvii}), *educational characteristics* (according to argentinian 2010 census), and *possession of ICT and its consumption* (according to Lanson^{xlviii}).

RESULTS AND DISCUSSION

The evaluation of the *Influence of the Media* in Luján, by different SSCs, allowed interpreting their behavior based on regularities and differentiations between them. Such regularities and differentiations can be organized around two phenomena: the *center-periphery tension*, which is characterized by different levels of social conflict that promote the marginalization of those who remain in the periphery without being able to reach the "honeys of capitalism"; and the *tension between tradition and the innovations* incorporated by the *digital technical system*^{xlix}, which generates a generational cut between young people and adults (under 65) and the elderly.

The socio-spatial analysis of the *Influence of the Media* in Luján allowed to recognize the dynamics of this sociocultural aspect. Firstly, it allowed to point out three main sectors:

The *new urban population*, which lives its relationship with media immersed in convergence (technological-communication) without big socio-economic limitations. This sector recognizes an internal split in those who choose to live urbanity from the rural areas without limiting their ICT and media consumption.

The *local peripheral population*, which lives its relationship with the media from its educational limitations, in frames of mistrust resulting from the enslavement they experience in their everyday lives, and in a constant bid to access to digital convergence from their socio-economic limitations.

The *old population of Luján*, which considers the traditional media, mainly radio and television, as facts transmitting agents, and has no greater interest in technological-communicational convergence beyond the interpersonal relationship with family and friends that can bring them; that is, as a substitute for the line telephone.

Also, this analysis allowed to identify three main risks: A) the potential of the *identifications to a brand*; B) the vulnerability resulting from *media illiteracy* and C) the *passive individualization* that disconnects knowledge and territory.

The *identification to a brand* represents a risk based on the potential it offers to the media to reconfigure common sense according to their interests, generally commercial or political; since, as a loyal tuning, resulting from a position identified to the brand of the medium/brand-transmitter, it participates in the formation of personal and collective identities, associating specific brands and values that reinforce configurations of common sense. Such an association may promote improvements or worsening in the subjective perception of

subject improvement. That is, the perception of an improvement in the quality of life from access to certain media/brands, content/brand or associated products/brands in the media discourse with positive values, such as happiness, joy and tranquillity. In this framework, the inability to access these brands (media/brand, content/brand or products/brand) entails the perception of a lower quality of life without being coupled with an objective reduction. These identifications can result in interpretive biases and in an erosion of respect for the facts and evidence of political life, as highlighted in the Rand Corporation report⁹. In this report design those identifications as responsible for the elections of media events (news published) that are chosen to believe or not. In line with this report, the results obtained in Luján point to belongings and polarizations among social groups that promote the insularization of their thoughts and media consumption, an issue that is seen more clearly in young people and adults in the peripheral areas of the city of Luján (typified as *battleships*), but also in the young and adults of the central and rural areas. In turn, this game of identities and identifications takes place within a framework of competition between signals, where the brand is advertised in its own signals and outside them (advertising in other formats), giving feedback to its power of influence. In this sense, the concentration of brands in media groups and the multiplication of media through different technologies, in light of the novelties in Argentinian telecommunications regulations that allow companies to have telecommunications licenses and audiovisual communication services licenses¹⁰, indicates a process of accumulation that increases that risk from the reception of the same discourse in different signals and the enlargement of the difficulty to tune other discourses. Therefore, given the notorious propensity to the identification to the brand, identified in most socio-spatial combinations, it is necessary to consider this information as an important evidence in addressing this socio-cultural aspect and its territorial impact.

Media illiteracy represents a risk of similar characteristics to the *identification of the brand*, but it is enhanced with a marked *passive individualization* and a propension to the *permeability to myths*ⁱⁱ. This risk results from the vulnerability that this deficit of critical capacities in reception implies, with the same threat as for the rest of the population: the media message as media influence power. The passive positions that characterize it do not incorporate critical interpretations that restrict the permeability to the myth, which makes possible the *naturalization* of the refilling of any form with another content. In this way, the media message can reconfigure its common sense from any *completed form* beyond its identity, brand or values, making their common sense lazy, specially with the

⁹ Guillermo Velazquez (2001) points out two dimensions in the quality of life: an *objective* one, measurable from/with an index; and another *subjective*, resulting from the perception that the population has of their own quality of life.

¹⁰ In particular, the case of Grupo Clarín, now owner of the mobile company Nextel (with frequency bands 4G), and merged with the Telecom Group (incumbent with telecommunications licenses that provide connectivity services to the home, and with frequencies to provide mobile 4G with its company Personal).

profusion of signs of the current mediatic system. This is recognized differently in the two typifications that present this vulnerability in the Luján, namely: *traditionalist-colonialists* (over 65 years of age from the center of the city of Luján) and *peri-urban youth* (young people between 16 and 30 years old, migrants, who live in the periphery of the localities). While the firsts have a marked identification, which frames this liability to the traditionalist elements of colonial type; the latter do not have this type of elements to guide them, so the liquefaction of their identifications, combined with a low socioeconomic level, enhances their vulnerability. Therefore, it is necessary to consider this information as an important evidence for addressing this sociocultural aspect and its territorial impact. Such consideration conduce to understand that this vulnerability, associated with a social conflict of the *peri-urban youth*, represents an profound multidimensional risk. This risk includes the absence of local identifications or belongings that promote social inclusion; the liquefaction of referral systems that prevents long-lasting social relationships; the construction of marginal identities that can promote identifications with criminal elements and the consequent increase in social conflict.

Passive individualization represents a minor risk in the short term but greater at the social level in the medium and long term, linked to the disconnection of knowledge from the territory. The effects of such *dislocation*, focused in the relationship between knowledge, territory and public management, can be serious because it can disintegrate the social relations that allow the collective and democratic construction of knowledge (culture), opening spaces for the domain by "experts" on public management loaded of interestsⁱⁱⁱ. Therefore, the knowledge-territory disconnection represents an important threat that becomes a considerable risk articulated with *passive individualization*, like in practically all socio-spatial combinations of this work: in the *postmodern* (young people from the center of Luján) *young rururbans* (young people from localities and rural areas) and *liberal professionals* (adults from the center of Luján) globalization becomes strong and, to a different extent, liquefies local identities; also in all older adults, in a kind of disinterest in the political events of their territories; and in the *periurban youth*, in their incapacity of critical interpretation; likewise, it also occurs, although to a lesser extent, in the *battleships* (young people from the outskirts of the city of Luján) and in the *workers* (adults from the periphery of the city of Luján), who, because of the pressure of social conflict to a greater connection with the territories they inhabit; and in the *antisystem* (adults of localities and rural areas), the least prone to such disconnection, is what motivates them in their "runaway" from the system.

The recognition of these three sectors within the framework of a socio-spatial analysis indicates the power that the media accumulate as a territorial actor. That is, the power resulting from its ability to influence the representations of the world and the society that a localized group shares; and from this, in the articulation between the instances of the SSF: the territory. Such capacity does not result from a single stroke or moment, but from its continuous and permanent contribution to a flexible, dynamic and active reference system that coordinates the spatio-temporal configuration of common sense. In

addition, the different multidimensional combinations identified show that the risks of the Influence of the Media result from a synergy between multiple phenomena, not only cultural, but also economic, educational and spatial. Therefore, the socio-spatial analysis allows to identify and highlight the role of the mass media as a territorial actor. In turn, the identification of these risks represents a contribution to public management by setting, with its signaling and description, conceptual bases for the design and planning of public policies aimed at mitigating such risks; as would be the training in critical reception of media both in the formal educational system and through activities outside it (media literacy), where it focuses on the relevance of localized and positioned personal interactions.

CONCLUSION

The technical integration proposed, grounded and specified, supports the pertinence of this theoretical-methodological development for the approach of socio-cultural aspects that intervene in the society-nature interaction. Such integration, which systematically incorporates different techniques and technologies in a single development to approach to sociocultural aspects, provides a theoretically and methodologically based *procedure for the construction, evaluation and socio-spatial analysis of SaEF* in a given territory. Such integration is based on the articulation of the semiotic-communicational foundations of audiovisual technologies and focal groups, which allows the interpretation and multidimensional evaluation of the narrativities of the population, in a reflexive context, on the scientific action that places socio-spatial-temporally and epistemologically the environmental information produced (production of situated knowledge). In turn, this articulation is carried out in a constant territorial contextualization thanks to its integration with information systems (geographical and environmental), from the territorial analysis and the identification of SSCs that support the design of the field work, to the identification and integration of other environmental information to the socio-spatial analysis.

The result of this theoretical-methodological integration is an integrated environmental information system (IEIS) that, as a tool for public environmental management at a local scale, offers a *procedure* for socio-spatial assessment and analysis of socio-cultural aspects. So, the IEIS provides an informational base from which the different actions proposed in the *procedure* are carried out. Its application generates a repository and instrument for the integration of *evidences* in the *negotiation process*, in the sense proposed by Ravetz that allows to produce a *usable knowledge* in the field of public environmental management at local scale.

In addition, it is concluded that *lived habitus* is an appropriate methodological input, since it allows the micro-macro and situated analysis of the behavior of the socio-cultural aspects addressed. This allows knowing their specific effects and risks, as well as enabling their integration with other socio-economic-housing and environmental characteristics of the territory to know and measure the possible synergies.

As said, the Integrated Environmental Information System provides an informational base from which "science with people" actions can be implemented. In this way, it offers the

possibility of accessing environmental information from different approaches, on the elements of the environment, from territorial instances, from its spatial, temporal and social configuration or from the main environmental problems that affect the study area, which highlights the poliscopic nature of the information. This tool allows to produce a *usable knowledge* in the governance of the environment, strengthening local public environmental management actions. In turn, the foundation established for the technical specifications of this system allows its replicability, extending its application to other administrative units.

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