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Community Communication Section

Abstracts of papers presented at
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Id: 11975

Title: Community size and its influence on participation in Uganda's community media

Session Type: Individual submission

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Abstract: Community radio in Uganda serves a "community" that is made up of hundreds of villages due to its transmission power. The longest-serving geographical community radio in Uganda, Kagadi-Kibaale Community Radio (KKCR), for instance, serves a community of nine districts, in addition to sending signals to some parts of the Democratic Republic of Congo, which borders Uganda in the West. This paper proposes that the scenario of serving several areas under the umbrella of community be known as "Community-grouping". Each of the districts grouped together under "community" constitutes thousands of villages with people of different education and economic backgrounds, not to mention different languages, something that implies diverse communication interests. The logic of the participatory communication theory within such grouped communities is questioned here because of differences in interests. How large should a community for community media be to enable effective community participation? How does the size of the community influence community participation in community media among people whose digital divide is wide?

To answer the above questions, the paper introduces a type of community media used in Uganda called Community Audio Towers (CATs). CATs use four horn speakers to narrowcast information to only one village as opposed to KKCR's nine districts. The paper argues therefore that community should be scaled down to the smallest nucleus in order for people under the same socio-cultural setting to negotiate meaning of their lives through participation, something that would make community media among poor communities more relevant. CATs solve the challenge of community-grouping by serving the interests of only one village. To show how CATs redefine community size and participation, the paper uses data collected through ten key informant interviews from major communication stakeholders in Uganda and observation data from two CATs. The challenges of CATs towards community participation are discussed as well.

Topic area: Theorizing Alternative, Community and Citizen Media.

Type of proposal: A

Relation with the chosen topic area

The paper connects to the topic area above by rethinking how we theorise community. Our field understands community conceptually as a group with similar interests or within the same geographical location, with little operationalisation from the perspective of size. The link between the participatory communication theory and the size of community is explored.

Author Biography
Semujju Brian lectures at Uganda Christian University and he is currently doing a PhD at the University of Kwazulu-Natal South Africa, where he is stationed. His academic interests fall under communication theory and Community media.

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Id: 11984

Title: Remembering Hacking: genealogy and the rationality of information techno-cultures

Session Type: Individual submission

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Abstract: Hacking is now a widely discussed and known phenomenon, but remains difficult to define and empirically identify because it has come to refer to many different, sometimes incompatible, material practices. This paper proposes genealogy as a framework for understanding hacking by briefly revisiting Foucault's concept of genealogy and interpreting its perspectival stance through the feminist materialist concept of the situated observer. Using genealogy as a theoretical frame a history of hacking will be proposed in four phases. The method for constructing this history is archival (online and offline) research, revisiting prior interview and ethnographic projects (from previous research), online ethnography and self-ethnography. Different elements of this methodology are relevant to different phases of hackings history and are co-ordinated through the 'situated observer' stance, based on feminist methodology, of the longtime reseacher into hacking. The first phase is the 'pre-history' of hacking in which four core practices were developed. The second phase is the 'golden age of cracking' in which hacking becomes a self-conscious identity and community and is for many identified with breaking into computers, even while non-cracking practices such as free software mature. The third phase sees hacking divide into a number of new practices even while old practices continue, including the rise of serious cybercrime, hacktivism, the division of Open Source and Free Software and hacking as an ethic of business and work. The final phase sees broad consciousness of state-sponsored hacking, the re-rise of hardware hacking in maker labs and hack spaces and the diffusion of hacking into a broad 'clever' practice. In conclusion it will be argued that hacking consists across all the practices surveyed of an interrogation of the rationality of information techno-cultures enacted by each hacker practice situating itself within a particular techno-culture and then using that techno-culture to change itself, both in changing potential actions that can be taken and changing the nature of the techno-culture itself.

Id: 12016

Title: "I'M LIVING THIS LIFE, TOO': ARTICULATIONS OF DAILY LIFE, THE LOCAL, AND SOCIAL CHANGE WITHIN THE NAR PHOTOS COLLECTIVE

Session Type: Individual submission

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Abstract: Through an ethnographic examination of the independent, Istanbul-based Nar Photos collective, this paper explores how as media researchers and activists we might re-orient our theoretical and practical notions of social change. This study explores how Nar Photos positions itself in a variety of ways as an actor involved in a complex process of socio-political change within the context of Turkey. Specifically, this research reveals how Nar Photos negotiates their critical photographic perspective and practices in relation to the notion of "social change." The picture of Nar Photos that emerges after nine in-depth interviews and analyses of third-party interviews reflects an emphasis on the daily, lived experience of each photographer in relation to their immediate environment. Shirking grandiose conceptions of "social change," and challenging the conflation of this term with political emancipation, Nar Photos frames their work and visual perspective as part of a daily process of understanding and expressing the world, within which lies the social use or impact. Emphasizing the photographers' personal histories in relation to the photographic subject, Nar Photos formulates the socio-political contribution of their photography through their methods of exploring the conditions and relationships that form contemporary life in Turkey. This research pays due diligence to the context within which Nar Photos' work and point of view gained wider, public recognition during the Gezi Park protests to demonstrate how Nar Photos transcends and challenges the idea social change as it relates to large-scale, subversive socio-political transformation. Building upon the work of Matei Candea (2011), this research argues that emphasizing the complexities and contradictions of activist media practices provides a richer and more nuanced picture for how different groups define and operationalize their (mediated) activism. Furthermore, utilizing the postulations of Clemencia Rodriguez (2001), and Chris Atton (2003) my research argues that these subtle articulations of social change must be understood as part of a process rather than end product. This work seeks to challenge theoretical paradigms of media and social change that posit an overall program of emancipation. Through my ethnographic work with Nar Photos, I argue that the relationship between media and social change is part of a daily, lived re-orientation of the status-quo through media(ted) practices and experiences.

Id: 12021

Title: The Role of the Canon, Archive & Performance in Revivifying Cultural Memory & Community Identity

Session Type: Individual submission

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Abstract: There seems to be a consensus that memory – be it at local, regional, national or even international level – tends to be framed by institutions and people in positions of authority, particularly political and public cultural organisations as well as elites and professionals of one kind or another. One consequence of this is that favoured and dominant versions of memory may be circulated that might be inaccurate or misleading while alternative ones – perceived to lie outside of what is considered to be the 'norm' – may be discredited or excluded altogether (Urry 1995; Katriel 1999). In this scenario, another consequence is that communities and the wider public get their past framed for them in a way that may or may not relate to their experience and knowledge of their past (Crooke 2007). This is further exacerbated by the difficulty to establish relationships between communities and institutions with a view to working towards redressing this situation in a sustainable fashion beyond one-off collaborative ventures.
In seeking effective ways to approach these problems, this proposed paper sets out to discuss how heritage-focused community activists on a project entitled Pararchive (www.pararchive.com) that took place over an eighteen-month period (October 2013 to March 2015) engaged with processes of memory-making and meaning production. This engagement made effective use of digital heritage resources drawn from the archive and collections (among others) of the project's institutional partners: the BBC and the Science Museum Group respectively to develop storytelling projects in community technology lab workshops and to re-enact historical traditions through performance. This paper draws on key theoretical perspectives from studies in cultural memory – most notably on the notions of "canonization" and the use of the archive as a reference (Assmann 2008), the archive and repertoire (Taylor 2003) and on ethnographic fieldwork comprising participant observation, in-depth qualitative interviews and the study of documentary evidence to highlight the interplay between history, cultural memory and identity in two regions in the U.K, namely Stoke-on-Trent (West Midlands of England) and the Isle of Bute (West Coast of Scotland) represented by two differently situated heritage community groups: Ceramic City Stories and Brandanii Archaeology and Heritage respectively. The paper focuses on three core objectives, namely a) the interrogation of official versions of memory and (hi)stories in Stoke-on-Trent and the Isle of Bute, b) the telling of (hi)stories from an experiential vantage point in order to make the past come alive and in doing so, highlighting and celebrating the respective and associated identities, and c) the enriching, sharing and showcasing of specific (hi)stories and identities to ensure their ongoing relevance for posterity

and the attempt to preserve memory in a manner that communities can relate with. All this is taking place on Yarn (www.yarncommunity.com) – an interactive online platform co-designed by the Pararchive project for storytelling, collaborative community research and creative expression which is ultimately acting as a conduit for sustainable community-institutional relationships around commemoration and communication in the virtual age.

Id: 12078

Title: Framing, social cleavages and social media in social movement: A frame analysis of the Tsoi Yuen Resistance Movement in Hong Kong

Session Type: Individual submission

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Abstract: This study examines framing processes in social movements and argues that framing strategies work best when they exploit the social and political cleavages in the society. Transformation of framing strategies, with the aid of the social media in the digital era, can facilitate mobilizations across a variety of groups of targets when social cleavages are echoed.

Inspired by the framing literature, there are three overlapping framing processes—discursive, contested and strategic. This study attempts to investigate how movement actors strategically articulate and transform movement discursive frames so as to gain legitimacy responding to social cleavages in a social movement. Moreover, the role of the social media in generating culturally resonant counter frames to contest with the dominant frames constructed by the government and the mainstream media will be explored and discussed.

To investigate the framing process, this study investigates a case of a resistance movement in 'Tsoi Yuen Village', a rural community in Hong Kong. In this movement, people rallied against the demolition of their community to make way for a regional express railway connecting Hong Kong to China. With the prolonged duration of struggle from Dec 2008 to May 2011, the movement constitutes a very extensive and instructive case for frame analysis as it evolves from an anti-eviction movement to a post-materialistic lifestyle movement in the later phases.

This study contends that the activists have strategically constructed and transformed their movement's 'injustice', 'democracy' and 'choice' frames in various phase of the movement, so as to exploit the prominent social cleavages created through the unique colonial–postcolonial entangling situation in Hong Kong. The transformation of frames can successfully garner support from allies and the public by articulating post-materialistic values to challenge the dominant frames which uphold the discourse of capitalistic developmentalism established by the state.

Moreover, the activists' extensive use of the Internet has also turned this movement into an explicatory case for scrutinizing how frame contestations are affected in the digital era. This study will also look into media representations of various frames across the sampled mainstream media as well as its dynamics and negotiations of frames between the mainstream and online alternative media. In examining these framing strategies and contestations, content analysis, frame analysis, interviews and participant observations would employed in this study.

Id: 12125

Title: "If we only knew then what we know now': Radio as a means of empowerment for women of prison experience.

Session Type: Individual submission

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Abstract: When considering free speech and communication rights, prison systems around the world present multiple challenges and few opportunities. Prisons are one of the most closed, silent institutions in the justice system (Roberts and Hough 2005) and the privatisation of the "corrective" industries has compounded this situation (Blakely and Bumphus 2005). Coercive elements of imprisonment are heightened by invisibility and increase prisoners' vulnerability while secrecy is a central strategy in exercising control and power within the system (Lazarus 2004). For the vast majority of cases, prisoners are citizens who have been only temporarily removed from the rest of society. The silence imposed upon them exacerbates their segregation from communities to which it is expected they should successfully reintegrate. By directly impeding on communication rights, prison life has the potential to damage "those elements that bond people to society, such as relationships with family and friends (and) … the chance of being respected and esteemed by others" (Stern 1998:11).
Previous work by the authors (Anderson 2015, 2013, 2012, Bedford 2015, 2014) has demonstrated the benefits of radio projects for prisoners and their wider communities, both internally (for example, the UK's Prison Radio Association) and externally (through a variety of prisoners' content on community radio). Expression through media can assist to enact one's citizenship within society, be it the "prison society" or the wider community from which they are temporarily separated, or have recently been released.
This research explores how engaging in radio production, and producing one's own stories for radio and/or podcast broadcast, can empower women who have served time in prison. It is an action research project that approaches empowerment through the act of doing, and is part of a longer-term project that seeks to involve and connect women both inside and outside of prison. The researchers have partnered with South Australian women prison support group, Seeds of Affinity, who identified a need in providing information to women in prison, based on the theme of "If we'd only known then what we know now". A series of radio programs will be produced and broadcast in early 2016, and this paper will present initial findings from the project.
This research recognises that dominant understandings regarding prison reform are based on a

male norm and do not meet the needs of female offenders. Women make up a small percentage of the overall prison population and tend to have shorter but more frequent custodial sentences, typically for non-violent crime, yet there has been a significant increase in their representation in Australian prisons in the past 20 years (Australian Institute of Family Studies 2015). In addition, over 80% of women prisoners are survivors of some form of emotional, physical or sexual abuse prior to their incarceration and many also exhibit high rates of mental illness (Boyd 2011). By investigating radio/podcasting production as a means of empowering former women prisoners, this project also contributes to research focusing on improving the health of women prisoners and reducing recidivism.

Id: 12156

Title: COMMUNITY COMMUNICATION SECTION TYPE C PROPOSAL: 'Beer & the British: Drinking Communities, Past and Present'.

Session Type: Panel Submission

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Abstract: * Note this is technically submitted as a panel submission through the online system, but we have put all of the proposal info below. This is because it is a Community Communication Type C proposal. Note there is one further abstract only associated with this*

British beer culture is currently in the midst of a revival. The influence and popularity of the Campaign for Real Ale (CAMRA) and the US-originated Craft Beer movement is seemingly at its peak, with a range of microbrewed beers as readily available in high street chain pubs across the UK as in more exclusive craft bars. However, these movements and the popularity of the drinks they advocate are not as modern as they initially appear, and in fact draw on the iconography, tastes and sensibilities of the British past, especially those of the British Empire. Through focus on the interrelation between the history and present-day understanding of drinking cultures and communities in the UK, this proposed session asks pertinent questions of a

significant contemporary cultural movement. It considers the links between regional, national and international drinking communities and ideas of gentrification, masculine/gendered identities, and health that exist within them, as well as analysing the links between cultural history and representation within a contemporary media context.

The panel would be split into two distinct but contiguous sections with a total duration of 1.5hrs:
1. In the first half of the session, the focus is on Britain. Dr Sam Goodman will give a 30-minute paper presentation on the history and legacy of beer from the globalised nature of the beer trade as part of the British Empire, through to the formation and current state of contemporary Real Ale and Craft Beer communities. The paper would incorporate an interactive element through inclusion of tasters of beers under discussion, and would be followed by 15 minutes of questions.
2. In the second half of the session, our focus is international. In this 45 minute debate, we invite our international participants to share stories from the history of beer in their countries and its place in contemporary culture. The debate would be based on, but not limited to, issues such as:
- National beer history and memory
- Beer, place and community
- The globalisation and political economy of beer markets
- The relationship between beer and public health in comparative perspective
- Social class and beer drinking
- Media representations of drinking communities

We believe this proposal will be both popular with delegates as well as a genuinely adding to the intellectual breadth of the conference.
- It is led by someone (Dr Goodman), whose work on beer, public health and empire has been recognised by the UK Arts and Humanities Research Council (AHRC), who appointed him an AHRC/ BBC New Generation Thinker in 2015.
- International delegates will be able to experience something distinctly British, as well as share their stories of beer cultures past and present.
- The session speaks directly to the conference themes of communication and cultural memory as well as the relationships between international and local community.

Logistical details

Numbers
Attendance of the session would be limited to 45 people for the sake of managing the interactive discussion. The minimum number of participants would be 15. As our only costs are beer (and possibly glasses), they are easily scaled upwards or downwards dependent on how many people sign up for the session.

Cost
There would be a small charge of approx. £7 per person to cover costs of the beer tasters. We propose to set up an Eventbrite page for participants to register for the session and pay in advance. Please be assured that we do not intend to make any money from this event. All income will be spent on beer and (if necessary) glasses for participants.

Location

We propose to hold the session in a large university seminar room or small lecture theatre (capacity of up to 50 people). We are open to persuasion to host this outside of the university if conference organisers feel it would work better, though please note we have not budgeted for venue hire and this would likely increase the price for participants.

Timing
We propose to run this session either parallel to the last session of the day (presumably around 5 - 6.30pm) or immediately after (approx 6.30 – 8pm). We don't really mind which day the session runs.

Sourcing beer and beer glasses
We will take care of this. We will present participants with approx. 4 British beers, sourced from in and around Leicestershire. Glasses will either be sourced through the University of Leicester, or we will buy them locally.

Marketing
If accepted we would expect to be part of the conference programme and website, and therefore get publicity through this. In addition, we will also use email (the IAMCR general list and ComCom list) and social media to generate interest in the session.

After the proposed session
In our session, participants are offered beer tasters up to about two bottles of beer each: enough to get them in the mood for another drink after. For those who wish to find a pub to continue the conversation after the event, we will take them to a local pub or two, though this is not part of our proposal, nor is it part of our costing.

Our credentials
As well as being communication and media scholars, we are all beer enthusiasts and crucially, have done this kind of event before. Dr Lilleker is Chair of the East Dorset branch of the Campaign for Real ale and has over ten years of beer festival organising. Dr Jackson, Dr Thorsen and Dr Feigenbaum have organised three very successful beer festivals at academic conferences and with Dr Goodman ran a session very similar to that proposed here at a small event in Bournemouth in July 2015; a session that went so well we want to do it again to a bigger audience!

Further information on Dr Sam Goodman's work on beer and empire can be seen through the BBC New Generation Thinkers programme:
http://www.bbc.co.uk/programmes/p038fmp2

Id: 12185

Title: Theorizing Community Communication as Practices ' Departing the Information Transmission Model and Arriving at the Social

Session Type: Individual submission

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Abstract: Community communication has unique characteristics and features from mass communication. Its study deserves a different approach that may deploy its specificities to provide insights into the concerns of the community in question. In this paper, I propose to break away from the conventional information transmission models in communication studies, and to adopt a socially oriented approach that may allow us to capture the essence of two-way communication and participatory culture that characterize community and minority media.

My arguments are informed by literature and research findings that I have collected from the ethnographic fieldwork conducted on minority communities and media in Hong Kong from 2010 to 2015. Research methods include participant observation, formal and informal interviews, and study of documents and media content.

The paper divides into two main parts. Part one delineates the characterizations of community communication that differentiate it from mass communication and merit it alternative research approaches. Supported by research findings, community communication displays special community/media, audience/text, and producer/audience relations that challenge us to rethink the dichotomous approaches of production versus consumption in research methods and the information transmission model, and the feasibility of studying community communication as practices.

The second part of the paper thus explores the strength of the new paradigm of studying media as practices, as suggested by Nick Couldry for mass media, in study of community communication that I argue is of better relevance. The works on practice theory by scholars including Theodore Schatzki, Andreas Reckwitz and Anthony Giddens are reviewed to identify four major advantages of the new paradigm. Firstly, by taking community communication as situated social practices, it enables us to grasp the relationship between the communication system and its social system. It is possible to examine the constraints, regularity and constitution of community communication practices within particular social condition and objective structure. Secondly, as practices are configured within structure of domination in terms of rules and resources, it provides a glimpse into the social order and asymmetrical power relationship that underlie the actions and actors. Thirdly, community media practices are actions based on collective intentionality informed by the wants and motivations of actors in specific social context. In

recognizing the needs of the community, lastly, it allows us to contemplate the normativity of the practices and ponder what kinds of justices and virtues they should engage if they are to contribute to the wellness of the community or society as a whole. Conclusively, the practice approach provides new perspectives and insights to inquire into the subject of community communication while embedding it on the social context and structure that facilitate and shape it.

Id: 12203

Title: In-Betweenness and Ambiguity of Social Discovery Communication in China: An Example of Momo

Session Type: Individual submission

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Abstract: Different from social media in general, Momo is powerful in creating social discovery, especially for urban dwellers in China. Momo is a social discovery application in mainland China and its primary function is to discover strangers based on location. Momo has already attracted two billion users in 2015. Social discovery communication means to communicate with people other than acquaintances who are out of one's professional circle or normal life by using mobile application. Seen by many as the "magical app for a booty call", the public and the media tend to oversimplify and stereotype this application.

This study tries to identify the complicated feelings behind the physical needs for Momo users living in the metropolis. It also considers the ambiguity of social discovery communication in China. To understand the meaning of Momo and the context behind it, this research studied the users of Momo in metropolises through interviews. Therefore, I chose Beijing and Shanghai as the two cities from which to gather materials and to hold the online and offline interviews with the Momo users. I also spent two days in the Beijing Momo Technology Corporation talking to some of the staff.

Being ambiguous is the common quality of both the Momo Company and the users of Momo. For Momo users, ambiguity can bring satisfaction because it can allow them to avoid social and moral criticism. From the literature, researchers use in-betweenness to describe the same condition of ambivalence of transculturality. While in this study, in-between is a condition of the interviewees when describing their feelings of using Momo. Not much of them confessed their sexual purposes unambiguous. Momo users believe in stranger which can receive the most surprising openness. Strangers can provide excitement and intimacy at once. Several competing forces contribute to this condition.

In China, the collective system that provided a guaranteed income has broken down, and people need to fight for their own lives with their own hands. Due to the individualization in the society, many people use these social discovery apps as a substitute for traditional collectiveness. In Chinese culture, particularly historical traditions, sexual related topics are better talked about inside home. Nowadays, people in China are now experiencing ambiguous sexual norms. Hybrid

cultural identities lead to uncertainty of self-values. Metropolises in China developed in a very quick pace. City in particular experience drastic changes these years. People from different areas under uneven development also experience unevenness. The different developmental levels in China are widening the gap between urban and rural areas. Finally, the legal restriction of prostitution and the limitation of sexually related content in society contributed to the using of Momo.

The Momo users are definitely belonged to a community with their specific values and ways of living. They used a mobile application as their way of communication which brought them possibilities of social with strangers.

Id: 12229

Title: How They Manipulated The Image of Our Community: Kibbutz & Film

Session Type: Individual submission

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Abstract: Architecture and landscape constitute a key aspect of fictional realistic drama in film and television. On-site cinematography in fictional films, whose plots take place on Israeli kibbutzim, is a central means of achieving a realistic and dramatic portrayal of the communal settlement and its social space. In this paper we investigate five productions filmed on location at Kibbutz Yakum, as a case study for interpreting the representations of the kibbutzim and the construction of their image in cinema. We argue that filmic representations of architecture and landscape reify the image of the kibbutz as an introverted society that denies individuals their privacy and upholds the centrality and presence of community, an image that serves the plots' central themes and enhances their drama. By comparing the actual sites with their negotiation in film, we show that the physical space of the kibbutz was filmed selectively, in a manner that immortalized its communal, "classical" image, which in reality no longer exists. The kibbutz's transformation from a communal to a privatized society was purposely veiled in these films, and while exposed in the most recent production we discuss, it nonetheless served the theme of privacy versus communality, and was constructed through the preservation of the kibbutz's established image. We argue that the architecture and landscape have a crucial effect on the image of the kibbutz in the public.
If this is true in regard to our case study we assume that the image of the architecture and landscape that is showed in films, sets and commemorated the image in other places repeatedly by photographed in film and television.

Id: 12254

Title: Community Radio and Governance: Leadership, Relationship and Identity.

Session Type: Individual submission

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Abstract: Community radio research has focused on a number of themes that reflect the unique characteristics of the sector (Jankowski and Prehn, 2003). For instance, scholars have examined the contribution made by community radio to the maintenance of a healthy public sphere (Forde et al. 2002; Stiegler (2009). Various studies have explored the social capital and benefit that derive from the operation of community radio (Barlow 1988; Sussman and Estes 2005; Day, 2009). Similarly, international studies on media access and participation highlight the importance of community radio in various territories (Saeed, 2009; Meadows et al. 2005; Gaynor & O Brien, 2011). However, relatively few studies have examined the operation of community radio at an organisational practice level. More specifically still, very little attention has been paid to the governance of community radio as a non-profit organisation. It is to that lacunae in understanding that this study is addressed, with the concurrent objective of unpacking best practice in governance for community radio stations, in accordance with the ethos as expressed by the AMARC Community Radio Charter for Europe (1994).

This study examines the challenges of good governance for community radio stations. It does this by exploring how volunteers, managers and members of the Boards of Directors at four community radio stations in Ireland view governance issues. The article finds that there are three key requirements for effective governance in the context of non-profit community radio stations. Firstly, participants describe the importance of the Board's leadership role in acquiring expertise in specific, necessary areas, such as finance, human resources and compliance. The Board was also seen to require a capacity to generate positive relationships between the station and its constituent communities. Secondly, participants outline a number of practices that prove useful in achieving positive internal relationships between the board, the volunteers and management. Thirdly, participants describe how a collectively shared ethos of community radio was useful in overcoming potential divisions by generating a shared sense of the organisation for its members. The findings highlight the need for further research and analysis of the organisational uniqueness and consequent governance requirements of community media.

Id: 12362

Title: PANEL: The evolution of mediatized activism: situating the complexities of counter-narratives and counter-publics

Session Type: Panel Submission

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Abstract: In response to the call for papers relating to this year's IAMCR conference theme Memory, Commemoration and Communication: Looking Back, Looking Forward, the papers on this panel aim to address the complexities contained within the relationship between activists and the constantly evolving mediated public sphere they attempt to harness in order to communicate their objectives. Social movements, like media, have evolved enormously in response to advances in technology and the way people practice communication (Cammaerts, Mattoni and McCurdy, 2013). These counter-publics have largely moved on from purely grass roots protest and adapted to new technologies in order to engage directly with audiences in an attempt to influence public sphere debate. In order to explore this further, each paper on this panel examines a different mediated social movement as a way of considering the relative success or otherwise of the mediatized strategies they employ. In her paper Poole will consider the existing literature on digital activism and explore if it reflects the complexities of recent hashtag campaigns such as #notinmyname and #jesuisahmed, which attempted to address the negative construction of Muslims implicated in popular campaigns like #jesuischarlie. Here, she begins to explore whether social media campaigns by marginalised groups can be effective as counter-publics, and under what circumstances such campaigns might capture the public's imagination. The next paper furthers this critical appraisal of the success of such counter-narratives with reference to the 'refugee' crisis of 2015. In this paper Holohan argues that activist's campaigns often collide with the systems of representation they seek to oppose by mobilising dominant ideological tropes and stereotypes in order to present arguments in favour of support for migrants. In this regard, despite arguments that suggest the contemporary mediatized environments promote a complex or poly-vocal experience in the public sphere, the underlying discourses often remain the same. In response to the suggestion by Holohan that counter-narratives feed back into dominant discursive structures, in the final paper Giraud explores the media practices employed by food activists in order to suggest that their poly-vocal – mediated and real-world – approach can open up a space for dialogue free from manipulation much needed in contemporary political public spheres. The paper extends a media ecology of food activism to demonstrate how the practices of such groups have adapted to the complexities of mediatized environments resulting in a vibrant public sphere. In this regard Giraud captures the reflexive process involved in sustaining public awareness in the work of social movements.

Id: 12363

Title: PANEL: The evolution of mediatized activism: situating the complexities of counter-narratives and counter-publics

Session Type: Panel Submission

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Abstract: Paper title: 'Constructing communicative spaces for counter-narratives about Muslims: examining the role of # campaigns'
This paper examines how the online advocacy of particularly British Muslims (but also non - Muslim actors) following major terrorism incidents, in their attempts to counter negative mainstream discourse about Muslims, can be understood in relation to studies of digital activism. Despite digital media platforms being criticised for their political limitations (due to economic (e.g. Dean, 2009, 2010) and structural (e.g. Cammaerts 2008) factors), they have nonetheless become a huge focus of scholarship in recent years (Dencik and Leistert, 2015). Many of these studies focus on either the ways in which existing groups exploit digital media to organise and campaign, or the effectiveness and spread of these campaigns through network analysis (Barassi 2015, Paolo and Treré, 2015). Some studies have focused on the activities of racialized minorities to examine the extent of networks and significant voices (Jackson and Foucault-Wells 2016). Muslims are already a marginalised population in the UK, and the combination of the increased visibility of ISIS, the refugee crisis and austerity politics have led to Muslims being further targeted. In response to the reporting of terrorists attacks, various social media campaigns such as #notinmyname. #JesuisAhmed, #Respect for Muslims and #Muslimlivesmatter have been effective in entering the public sphere, examples of political interventions that seek to contribute to storytelling about Muslims. JesuisAhmed, which was created in the aftermath of the Charlie Hebdo shootings, is an example of what Jackson and Foucault-Wells (2016) have described as hijacking – an attempt to contribute and correct discursive frames. Downey and Fenton (2003) have described these as counter-publics (after Habermas, 1996) and discussed how counter political mobilisations can acquire influence in the mass media public sphere under certain circumstances, particularly at times of crisis. Acts of terrorism are being represented as the crises of our times and it is in these moments of instability, Graeff et al (2014) argue, that counter movements can successfully infiltrate and influence mainstream conversations. This paper seeks to set out some of these debates and ask the questions; in what circumstances and under what conditions can/do these campaigns enter mainstream discourse? Who are the main actors and what networks/ allegiances are being forged in these counter politics? Most significantly, can they have any significant impact on dominant interpretations or are they further examples of digital enclaves?

Id: 12364

Title: PANEL: The evolution of mediatized activism: situating the complexities of counter-narratives and counter-publics

Session Type: Panel Submission

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Abstract: Paper title: 'Reading activism: the construction and counter-construction of the 'refugee crisis''
This paper will begin by exploring dominant media discourses surrounding activist campaigns, primarily focusing on the 'refugee crisis' in the summer of 2015. Taking as its starting point Hannah Arendt's (1943) observations on the public response to the mass exile of Jews during World War Two, We Refugees, I want to argue that Europe's mediatized reaction to those escaping conflict followed familiar ideological patterns – fear, suspicion, antipathy – before finally accepting that something must be done, however begrudgingly, about the refugee 'problem'. However, in this paper I also want to examine the role that human rights activists had to play in this construction, or indeed re-construction, of refugees (formerly labelled migrants) as worthy of help. In other words on what terms are migrants or refugees deemed acceptable and to what extent do the activists that seek to help them adopt what we might argue is a discourse of otherness in order to achieve their aims?
There already exists a complex and sometimes fraught relationship between social activists and the media forums that they rely on to disperse their message (Barker 2008). In order to understand how activists might adopt dominant discursive practices to further their ambition to help others we can look to Mattoni and Treré (2014), who describe the relationship between media institutions and social movements as multifaceted, not least due to the rise in digital mediums that both bypass and intersect with traditional forms of media. Here, I argue that at the same time as media platforms have become progressively more intertwined, ideologically complex, and perhaps as a result more responsive to shifting narratives and the changing public mood about the other, the message proffered by social activists attempting to exploit media environments becomes increasingly devoid of the 'counter' aspect of the counter-narrative. In response to this reading of the refugee crisis, I will offer the tentative conclusion that while relationships between the various actors with a stake in the construction and counter-construction of the refugee discourse have become increasingly complex and dynamic, the discourse surrounding the event remains remarkably stable.

Id: 12365

Title: PANEL: The evolution of mediatized activism: situating the complexities of counter-narratives and counter-publics

Session Type: Panel Submission

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Abstract: Paper title: 'Counter-narratives of consumption: Food's role within anti-fast food media ecologies'

This paper facilitates dialogue between research that has focused on the construction of activist counter-narratives and work that has conceptualised the dynamics of activist media ecologies, before exploring the implications of these bodies of work for political tactics.

It explores how online and offline activism can work together to support protest that is 'polyvocal' (Ruiz, 2014), and articulates connections between different socio-political issues rather than being single-issue focused. These issues are explored through focusing on the relationships between different media – including social networks, radical-participatory media, email lists, paper pamphlets, and performative protest events – in supporting the work of Food Not Bombs and vegan campaigning groups based in Nottingham, UK. The paper conceptualises two key elements of this form of food activism, in order understand the relationship between the complex, interrelated, criticisms of the agricultural-industrial complex developed by these movements, and the media practices that underpinned this narrative.

The paper, firstly, explores attempts by activists to use different media in conjunction with one another, to construct a 'polyvocal' narrative that is accessible to diverse publics. It then situates these narratives within range of on- and offline communication platforms that are constitutive of the complex 'informational ecologies' of radical food activism (Treré 2011; Treré and Mattoni, 2015), and traces how these ecologies have shifted over time and required adaptation – on the part of activists' media tactics – to maintain the integrity of their narratives. In addition to foregrounding the conceptual value of situating counter-narratives within their specific media contexts, therefore, the paper also argues that radical media practices require constant tinkering with in order to support narratives that are both complex and polyvocal yet coherent.

Id: 12469

Title: "Transmedia practices and Indigenous resurgent politics'

Session Type: Individual submission

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Abstract: Title: "Transmedia practices and Indigenous resurgent politics"
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Topic area: 3. Social Media, Activism and Social Change
TYPE A: Individual scholarly paper

Abstract
This paper will examine the relationship between use of social media and digital networks and the creation of public campaigns related to Indigenous sovereignty in Canada. The main research problem is to understand how social media platforms are used to construct transmedia narratives about Indigenous sovereignty and governance, and to analyze how these narratives are related to practical political strategies for change. The paper will make a significant contribution to knowledge of the complex relationship between networked media and social change, while also building understanding of new strategies and practices developed by social and political activists in Indigenous communities. The paper seeks to identify connections between digital and social media use and concrete movements for political and social change by situating both transmedia practice and social action with reference to theoretical models of decolonization, self-determination and Indigenous resurgent politics (Coulthard 2014). This paper builds upon rapidly expanding research in the area of social media use and social protest, but it addresses an important gap in studies of how Indigenous media uses are transforming political discourses in national and global contexts. This research develops and extends my previous work on Aboriginal film and television, while connecting with new trajectories on digital media, the construction of Indigenous publics and the practice of citizenship. Using methods of critical discourse analysis and network analysis, the paper will present two specific case studies. The first case study will examine the IdleNoMore campaign that emerged on Twitter in the fall of 2012. As a global social media campaign, the movement was originally organized by Indigenous women to resist Canadian federal legislation that altered land use regulations, environmental protections and use of waterways, thus negatively affecting First Nations communities.

IdleNoMore has grown into an established multi-platform online and offline movement that acts as a gathering place and clearing house for activists and citizens concerned with the rights of Indigenous people. The second case study for this paper will examine IsumaTV, an online portal that hosts multimedia content (film, video, audio, still images, blogs) from Indigenous groups around the world. IsumaTV originated as a distribution mechanism for Inuit film and video in the Canadian Arctic, but has always had a strong international component. As a both web portal and media production facility, IsumaTV has been involved in a number of cultural, political, environmental and social interventions in Inuit and Indigenous communities. The evidence presented in the case studies will show how transmedia practices in specific Indigenous communities are tied to broader movements of resurgent politics. But as past research has clearly shown, media use alone does not drive social change, rather it supports and amplifies existing decolonization movements.

Id: 12516

Title: PANEL: Powerful Times: Cultural Memories of Nonviolent Struggles

Session Type: Panel Submission

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Abstract: Cultural and media memory studies have largely given emphasis to cultural and media memories of war, genocide and atrocity. This in turn has resulted in attention being given to the impact of violence and trauma with little recognition given to cultural and media memories of human resilience and agency. Cultural and media memory work has thus largely tended to overlook the role of nonviolent struggle and its particular connections with community and activist memories articulated through community level media.
This panel thus seeks to address this lacunae by examining different scales of community communication and their role in relation to a number of different cultural memories of nonviolent struggles. The panel seeks to raise important questions of the media's role in giving emphasis to and in shaping memories of the past in relation to a dominant view of the importance of war and violence. It also enquires into what it is that is forgotten in a culture of war in terms of cultural memories of activist struggles for social and economic justice and for peace.
Powerful Times seeks to makes a key contribution to the conference's overall themes of both media memory and forgetting and the focus of the Community Communication's Section on the role of social media, activism and social change. The panel brings together key scholars who have led the way in this area as well as academically younger scholars who are examining the ways in which community culture and media articulated histories and memories of protest through legacy and digital media.
Powerful Times is curated and coordinated thematically with another related panel for the same section Moving Memories: Remembering and reviving in a Mediated World proposed by Christian Pentzold and Christine Lohmeier. Anna Reading who Chairs this panel, will act as Respondent to Moving Memories and Christian Pentzold will act as Respondent to this panel, Powerful Times as a way to help frame, deepen and facilitate connections between papers, themes and reflections on the emergence of research on cultural and community memories of activism and nonviolent struggles.
The papers for the panel examine four case studies: the community creation of an anti-war museum as a multi-layered site of memory; the mobilities and new connections of memory created through social media and community archives of singing and songs related to Greenham Common Women's Peace Camp; the generation of modded and independent video games that articulate nonviolent memories of activism; and the uses of amateur media by contemporary feminists and the suffragettes. Hence:

Krieg dem Kriege: The Anti-War Museum in Berlin as a Multilayered Site of Memory
Irit Dekel & Tamar Katriel
Building Bridges: Singing, Songs and Cultural Memories of Greenham Common Women's Peace Camp
Anna Reading
Activist Memory as Perfomative: Contemporary Feminisms, Suffragettes and Amateur-Made Media
Red Chidgey
Transmedial Memory and Nonviolent Struggle in Gameplay.
Colin B Harvey

Respondent: Christian Penzold

Id: 12517

Title: PANEL: Powerful Times: Cultural Memories of Nonviolent Struggles

Session Type: Panel Submission

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Abstract: Paper Title: Building Bridges: Singing, Songs and Community Memories of Greenham Common Women's Peace Camp

The paper examines the articulations of autobiographical memories of Greenham Common Women's Camp within and through wider community digital memories of one of the most internationally known peace camps against nuclear weapons towards the end of the Cold War. In particular, the paper addresses how the community communication was and is key to the memories of nonviolent struggle and how these were and are articulated through the songs that Greenham Common women created and shared that have since become further globalised through digital cultures. I explore the memories of the collective forms of cultural production embedded in the songs as well as the images and language of nonviolence embedded in some of the songs. The paper draws on a personal archive collected in and digital archives of the songs through community websites, and the re-embodied memories of women re-connected through social networks that include Facebook and Youtube. I explore how the 'connective memories' of the Camp are thus mobilised by the community of Greenham Women through the combined dynamics of globalisation and digitisation conceptualised here and elsewhere as 'the globital memory field'. The paper seeks to extend wider arguments within media memory studies through addressing the how we understand the intersections of micro with macro memories. The paper argues that the community practice of singing and creating songs as part of the nonviolent struggle at Greenham Common Women's Peace Camp illustrate the kinds of memory flows and trajectories that are mobilised at the interstices between micro and macro memories that facilitated through the globital memory field.

Id: 12518

Title: PANEL: Powerful Times: Cultural Memories of Nonviolent Struggles

Session Type: Panel Submission

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Abstract: Paper title: Transmedial Memory and Nonviolent Struggle in Gameplay.

When we think of video games we think of them as produced largely by large media companies, many of which have military origins. We also tend to think of them as being predominantly concerned with games and gameplay about war and violence and thus promoting memories of conflict, war and violence. This paper challenges that view by examining community and independently produced games that seek to enable the players to explore nonviolent struggles and nonviolent alternatives to conflict and conflict resolution.

The paper draws on a number of independent games games and the world of the community of gameplay to suggest that games and game play within the domain of community communication offer different kinds of cultural memories that provide access to alternative views of human agency and struggle. The paper focusses on three examples of videogames chosen because they were produced out of a variety of production contexts that include community led initiatives: Peacemaker (Impact Games, 2007) Madrid (newsgaming.org, 2004) and People Power; The Game of Civil Resistance (York Zimmerman Inc 2010).

The paper emphasises the 'tramsmedial' importance of games in relation to community communication, suggesting that they provide memories of the wider mediascape as well as other games that the player and community of players intermedially remember. The paper suggest that the concepts of transmedial and intramedial memory are particularly useful in helping to explain how videogame play remembers nonviolent struggle.

Id: 12579

Title: Panel: Community Communication in Times of Convergence

Session Type: Panel Submission

Authors:
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Abstract: Community communication comes in all shapes and sizes. "Newer" platforms and technologies are constantly emerging. However, this does not imply that "older" ones, such as TV, radio or newspapers have lost their relevance, particularly in a world with stark inequalities in terms of access to and usage of information and communication technologies. Whether we see it through a positive or critical lens, we acknowledge that the times of convergence have raised a series of debates for community communication. Therefore, the goal of this panel is to tackle pressing issues and questions such as:

• Has the spread of activist messages across multiple online spaces unintentionally contributed to a perception that, in some countries, the struggle for more effective community media policies has lost its momentum?

• What forms of new community communication uses have emerged and what are their implications for the sector?

• How are the relationships between the myriad of "new" and "old" community platforms changing? In which ways do these complement or contradict each other?

• What role do alternative and community communication play in the struggle against a surveillance society?

• What kinds of impact have the recent social movements known by their online mobilisation had on community communication studies?

Whilst sharing an interest in community communication and convergence, the members of this panel come from different traditions such as political economy, media ethnography and media history. The panel is international comprising researchers and case studies from Brazil, Turkey, the US and Spain.

Id: 12608

Title: Panel: Community Communication in Times of Convergence

Session Type: Panel Submission

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Abstract: The use of social media by community broadcast initiatives as platforms of complementarity

Internet is being consolidated all over the world and social media are used as meeting places for groups and movements of all kinds. Media convergence comes to a new stage, where more than related to supports of text, image, audio and video, it is also related to platforms of broadcasting, telecommunications and Internet. Traditional ways of community broadcasting are dealing with new forms of transmissions, changing the interests of activists in favor of newer, easier, cheaper and more interactive forms of community communication.

Taking into consideration legal and technological complexity of building community communication initiatives based on airwaves, people, groups and organizations use social media and other tools in the Internet, because of its facilities, in despite of the limited neighborhood mobilization, due to the limited and fragmented environment that Internet is. If it's possible to affirm Internet social media as the new broadcast and airwave community broadcast as an old school style, it's necessary to identify advantages and limits of both and recognize that traditional broadcast has its contribution, as it is important for fighting in a specific (political) public sphere.

This traditional media environment, in which community radios and tvs were legitimated, make possible relevant social practices in their communities. In despite of the recent technological convergence, their specific contributions still understand the meaning of airwave broadcast as important territories to conform a political public sphere in cultural and symbolical fields, where public opinion can establish a democratic agenda with the help of media products and processes. In despite of that, it is needed to consider social media as complementary tools to articulate people around these community communication initiatives, asking how social media in the Internet is used by community broadcast initiatives, for the reinforcement of these initiatives and building politically a public sphere made locally, but also with supporters in cities where these experiences are placed?

With this research question in mind, this paper is based in three parts: (1) community broadcasting resistance in times of convergence and social media as platforms of

complementarity; (2) community broadcasting initiatives and their use of social media and (3) future challenges for the development of a political public sphere around community broadcasting initiatives. This paper dialogues with critical communication field, considering the need to mobilize academic and social sectors in a broader public policy comprehension of democratic communication as a human right, involving local political institutions in the implementation of legally consolidated initiatives, with a sustainable viability in a specific sector, distinct from state and private, avoiding also the denomination of third sector, as it comes from the organized society.

This specific sector can be thought, by State and society, in a contemporary context of transmedia convergence of multiplatform environments, in which the relation between broadcast and social media can be structured as complementary, with local communities and the whole society, understanding the maximum expression of plurality and diversity, fundamental ingredients for affirming our citizenship.

Id: 12616

Title: Abstract for IAMCR 2016/ Alternative Media in Turkey

Session Type: Individual submission

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Abstract: The limited independence of Turkish media and the increasing role of alternative media tools in the country is valuable for understanding the Turkish media structure. Media in Turkey was historically weak due to the pressures upon the freedom of press and strongly built inter-relationships between the government and media owners. The problems of censorship, self-censorship, press freedom and ownership structure of the media, killings of journalists are not new for Turkey, experts and journalism associations have been discussing this issues for decades. With the resent incidents during 'Occupy Gezi' protests (2013), these problems go press freedom has received considerable critical attention. Turkish mainstream media channels were silenced about the occupy events. Problem lies in the ownership structure of the main media companies and government interference with editorial policy. In particular, one of the biggest news channel CNNTurk was broadcasting a 'Penguin' documentary while all international news crews for major channels, such as the CNNInternational, Al Jazeera were reporting live from the field, conducting in-depth interviews with the protesters and trying to understand the anti-government sentiment. Since the beginning of the protests, Turkish journalists and media workers were targeted by the police. Based on BİA Media Monitoring and Freedom of Expression Report, in total of May-June period: 66 journalists and 27 distributors were put in prison, 105 reporters were beaten by the police. On the other hand, during the first days of the protests, CapulTV (www.capul.tv), a non-profit tv channel, started broadcasting live from inside the Gezi Park. They define them self's as the "media of the resistance" which is operated with volunteer broadcasters, reporters and did live interviews from the field. In particular, they were broadcasting user-generated content, created by the protesters. Based on interviews with members of ÇapulTV, and institutional observation, this paper will analyze the relationship between alternative media use in political polarization, if or how it can challenge the dominant media in terms of professional journalism practices. To examine this question in particular, it will discuss the professional, ideological, social and economic dynamics of CapulTV, as an alternative journalism formation and their reasoning to create their own media during the Gezi Park demonstrations.

References:
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Id: 12671

Title: Panel: Community Communication in Times of Convergence

Session Type: Panel Submission

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Abstract: Paper Title: From the Newspaper to the Facebook Page - Community Voices, Oppression and Surveillance in an Olympic City

Rio de Janeiro is due to host the Olympic Games in August this year. The preparations for this mega sports event have involved the implementation of security measures with the introduction of surveillance technologies and even a process of military occupation of favela areas. Such security measures carry problematic implications, particularly for the city's residents of marginalised areas. Civil liberties and human rights are put in jeopardy in order to create a questionable security legacy for the games. Generally speaking, Brazil's mainstream broadcast media have been complicit with this scenario, quoting favela residents as being largely in favour of daily monitoring procedures by the authorities. In parallel, community media, such as newspapers and radio, might not be very vocal in their criticism due to a justifiable fear of retaliation.

In this context of spectacle, surveillance and segregation, this paper draws from digital ethnography and in-depth interviews to analyse the different levels of engagement and counter-hegemonic discourses found in one Facebook fanpage called "Maré Vive" (Maré Lives). Created in 2014, the page is maintained by activists who are residents of Maré, a group of favelas that border Linha Vermelha, the expressway that connects Rio's international airport to the wealthy South Zone. Gathering almost 45,000 likes, the page describes itself as "a community media channel produced collaboratively by residents of various areas within Maré". Here, we would like to focus on both the complementary and contrasting relationships between Maré's traditional community communication forms, such as the community newspaper "O Cidadão" (The Citizen), which was founded in 2009, and more recent social media platforms, such as the Facebook page "Maré Vive". Our preliminary research indicates that there are several points of intersection between the former and the latter. For instance, some of the most active contributors have written pieces and posts regularly for both the newspaper and the Facebook page. On the other hand, the anonymity of social media has allowed community members to be more

outspoken about controversial issues, such as police brutality. Therefore, we would like to argue that this fanpage represents a meaningful form of community communication. It plays an important role against a surveillance society, which contributes to further oppressing marginalised communities in the current context of creating an improved "safer" image of Rio for a global audience.

Id: 12677

Title: Community autoethnography: District Six Museum and Museum of Free Derry

Session Type: Individual submission

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Abstract: District Six Museum (D6M) in Cape Town, South Africa and the Museum of Free Derry (MoFD) in Derry/Londonderry, Northern Ireland, both commemorate and communicate the memory of community injustices. D6M archive focuses on the forced removals of the District Six community in the 1970s during Apartheid and includes tours by ex-residents of D6 of the museum and district. MoFD focuses on the 1960s civil rights and the 1970s Free Derry eras and includes tours of the museum by family of the Bloody Sunday victims. It is also associated with tours of Free Derry by ex-IRA prisoners. The two cases chosen for comparison in this paper have been specifically chosen due to shared similarities of focus and communal participation. This paper critically analyses and compares the two museums' communication processes and products as forms of community autoethnography. This is towards adding critically to the body of knowledge of methods of communication utilised in community museums in the global south and north. Community autoethnography is considered within the definition expounded by Carolyn Ellis, Tony E. Adams and Arthur P. Bochner (2011) whereby autoethnography is a combination of autobiography and ethnography and as such when created by a community it is a collaborative effort of individuals to disseminate their perception of a social/cultural memory towards promoting understanding to both insiders and outsiders. It goes beyond the descriptive and is politically and socially conscious. The personal is set within the communal cultural, and as in traditional ethnography it is reflected upon and analysed before packaged in a product. The museums' community processes include a number of research methods particularly the recording of oral narratives and the accumulation of a physical and visual archives. The products include the museum archive and exhibits, related storytelling tours and publications. This paper's author made use of multiple methods of data collection including primary data gained from semi-structured face-to-face interviews, and/or via skype or email with management, staff, facilitators, storytellers and visitors of/to the museum; secondary data in the form of stories/oral narratives and visual materials that form part of the internet and physical museum collection and are part of the exhibits or visitor's experience and lastly participant observation of visitors' experiences. A self-reflective journal was also kept to ensure that there was a record of the methodology context that could influence comparative findings. The dominant themes resulting from the research comparative analysis that will be explored in the paper are: the inclusion of a Paulo Freirean participatory communication approach; the inclusion of a Clifford Geertzian 'thick description' of culture and finally co-constructed narratives.

Id: 12710

Title: Mapping funding for "Aboriginal' broadband infrastructure and services in rural, remote and Northern communities in Canada

Session Type: Individual submission

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Abstract: In this presentation we provide an overview of the structure and accessibility of public sector funding mechanisms for "Aboriginal" broadband infrastructure in Canada. We consider these questions in the context of community-based and nonprofit organizations, and specifically for Aboriginal organizations. This includes an examination of the criteria that funding agencies use to determine eligibility for these funds, as well as the challenges that community-based organizations face in accessing them. This includes a discursive analysis of the social construction of "Aboriginal" organizations in this context.

Our paper draws on critical institutional political economy, and specifically on how the contradictions of 'media power' (Freedman, 2015) shape the formation and implementation of policy (see also: Lentz, 2013; Pickard, 2013; Shtern & Blake, 2014). It builds on past work focused on broadband policy (Rajabiun & Middleton, 2013), including in the context of Indigenous communities (Hudson, 2013; McMahon, Hudson & Fabian, 2013; O'Donnell, Milliken, Chong & Walmark, 2010; Philpot, Beaton & Whiteduck, 2014). Our study is based on a combination of documentary analysis and semi-structured interviews with staff in government funding agencies and in Aboriginal broadband organizations.

Our analysis illustrates the lack of coordinated supports for such groups, as well as the complex and fragmented nature of existing funding initiatives. Funding is spread across a wide range of government programs and encompasses a broad and confusing range of large and small programs with overlapping mandates. While some programs are well-publicized and broadband-specific, others include broadband as one aspect of a broad program, or may fund ICT development as helping to achieve other program objectives, such as socio-economic development. Broadband funding programs are also diffused across different points in time. Many end abruptly – sometimes in spite of positive evaluations from government funders, as was the case with the Community Access Program and First Nations SchoolNet.

These structural conditions make it difficult for community-based organizations to engage in strategic planning, and threatens the long-term sustainability of their services and infrastructures, along with the other services they provide. Our presentation therefore concludes with some suggestions for institutional reform in this area. Informed by interviews with staff in government and Aboriginal organizations, these proposals suggest how broadband funding initiatives might be designed to better support the efforts of community-based or non-profit Aboriginal organizations moving forward.

Id: 12735

Title: GIFs, Cinnamon Rolls, and Gratuitous Reflexivity: Internet Linguistics in Fan Communities on Tumblr

Session Type: Individual submission

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Abstract: 1.GIFs, Cinnamon Rolls, and Gratuitous Reflexivity: Internet Linguistics in Fan Communities on Tumblr
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2.Topic Area #2: Continuities and Ruptures: Community Communication Technology from Old to New
3.TYPE A

This paper explores the state of computer mediated communication and internet linguistic strategies as they are used in the fan community on Tumblr, a microblogging website. Its main research question asks what genres of internet linguistic strategies are most prominent in the fan community on Tumblr and what these strategies reveal about how fan communities have adapted their communication styles to the internet context. By providing an overview of how one particular (highly-engaged) community uses internet linguistics, this paper suggests direction for the study of internet linguistic strategies/computer mediated communication both in specific communities like the fan community, but also in the wider internet community. The paper works within the frameworks of computer mediated communication (CMC) and fandom studies.

Existing CMC research has been prevalent in both the communication and linguistics fields and has pointed to a number of different general internet language strategies. These include practices such as exaggerated punctuation, different spellings, use of strange spacing or kerning, and use of emoji. Within the field of fandom studies, however, less has been written regarding the community's use of language. There is also very little research specific to the Tumblr platform. The research method employed in this paper involved collecting a series of posts from the author's Tumblr blog. I am in the habit of reblogging posts which I find academically intriguing and tagging them with the tag "i should write a paper about this" so that I can easily find them later. This tag became my first source for example posts for this paper. Since I am also a part of the fan community and therefore use the language and linguistic behaviors I am interested in

studying myself, I also have chosen two other tags from which to cull posts: my "about me" and "gpoy" tags. Once the sample of posts was collected, they were analyzed through close reading.

This paper gives an overview of the state of internet linguistics research and analyzes Tumblr posts which are exemplars of how fan communities on Tumblr play with language to their benefit and how they reflect on this action. The paper also uses this analysis to suggest avenues of further research. This paper adds to the very small number of works written specifically regarding the use of language in the Tumblr community.

This paper relates to the topic area of Continuities and Ruptures: Community Communication Technology from Old to New because it discusses how average users of a relatively new social media platform (Tumblr) are contributing to the evolution of language and language use on the internet. Additionally, the paper addresses the specific role that Tumblr itself and/or the users' interaction with the technology has had with the evolution of their use of language and their methods of communication.

Id: 12743

Title: A case study: Change in the communicative relationships structure of the relatives of the 43 missing students Ayotzinapa

Session Type: Individual submission

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Abstract: How is being built memory of a community after a tragedy? How is it possible to transform their communications? What kind of things derived from their frustrated efforts? In these circumstances, is there any chance of guiding communication development? Based on previous research, which results were presented in Montreal IAMCR 2015, this research has specifically studied the change in the structure of communicative relationships of relatives of the 43 missing students Ayotzinapa National Rural School and its resonance in the immediate social environment. The study includes information obtained from 9/24/2014 to 10/02/2016.

The objectives of this work are: 1) To show how this change happened and which were the consequences for the community, 2) What was the impact in their immediate surroundings, and 3) What kind of opportunities are open to enrich the possibilities of other rural communities in Mexico to extend their communications to wider social environments, fight injustice and / or achieve their goals.

The theoretical framework of this research is the self-referential and autopoietic systems theory of N. Luhmann, enriched with more recent contributions (Escalona Delfino, 2009; L.M. Martínez, 2009; Vargas Garduño y Perez Zavala, 2009; Ricaurte Quijano, 2014, etc.). The methodology used was the case study, network relations study, and in-depht interviews.

The research findings indicate that: a) There was a major transformation in the structure of communicative relationships of relatives of the 43 missing students; b) This transformation shows that has increased the use of new technologies; c) It has become popular among them (and their communities) communication through social networks, which use has been diversified in terms of content; d) the relatives of the 43 missing students and communities in which they reside have established ties with various organizations of civil society at the international and national level, but there are communications between them do not go through the technologies, due to mistrust them, e) there are certain fractures between them due to the divisive efforts of the government; and f) they have learned to use a double standard communication, similar to the Mexican government institutions that are negociating whith them.

It was also observed in the nearest cities -such as Acapulco and Chilpancingo- an accentuated social and political bias against the parents of the 43 missing students from the Ayotzinapa School "Isidro Burgos" and students who attend it, spurred by rumors and by the action of the local media.

The conclusions include some recommendations, derived from research, to improve the development of community communication.

Id: 12831

Title: PANEL: Moving Memories: Remembering and Reviving in a Mediated World

Session Type: Panel Submission

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Abstract: PANEL-Rationale:

The panel explores the role of memory work in current political conflicts, protest movements, and social unrest that become increasingly conducted and communicated through connective and ubiquitous media.

It contributes to the conference's overall theme and the section's focus area on Social Media, Activism and Social Change by assembling an array of both scholarship and practical reflection on the ways in which mediated practices and representations of past beliefs, tactics, bonds, or experiences come to play a role in times of struggle so to remember past or to constitute novel conflicts. It does so with an interest in the production and circulation of memories for protest via digitally networked technologies.

Conceptually, the papers share the idea that coming to terms with challenging instances of public life is essential both in the present and in the future. More specifically, as the theoretically oriented Paper #1 sets out, the panel focuses on the relation between retrospective memories and the prospective employment of memories of conflict and disrupted communities in an increasingly mediated world. Its empirically-based Papers #2 to #5 deal with diverse locales as well as political, social, economic, or environmental contexts in considering collective media-related approaches of coping with and making sense of things past while accomplishing the present and projecting the future. Common threads, which run through all papers, are, first, a shared interest in times of conflict and crisis that, on the one hand, demand resolution and recovery and which, on the other, often come with the chance to review and revise old and new ways of living. Second, the contributions investigate the projective use of past feelings, ideas, relations, or strategies. Third, acknowledging the 'mediation of everything', they focus on the role of digital and connective media in order to re-negotiate, revitalize, and rethink communities.

By bringing together cognate inquiries, the panel seeks to advance understanding of the moving

relationship of memories and media in troubled times. For one, the panel considers how the presence of conflict can come to bear upon memories of things past. Hence it asks: What is remembered in conflict and what is remembered of conflict? How are memories brought into being and made to function in social struggles? Then, the panel looks at how memories of conflict and the re-enactments and revivals thereof are utilized by different actors in the present. It asks: What are the power dynamics in using memories of protests of the past to argue for or against certain actions and perspectives in the present? What is the relationship between institutional actors, e.g. museums or public service broadcasters, in comparison to individuals, NGOs, and others?

Moving Memories is coordinated with another related panel for the same section, Powerful Times: Cultural Memories of Nonviolent Struggles proposed by Anna Reading. Christian Pentzold, who co-chairs this panel, will act as Respondent to Powerful Times. Anna Reading will act as Respondent to this panel in order to deepen and facilitate connections between papers and themes.

Id: 12834

Title: PANEL: Powerful Times: Cultural memories of nonviolent struggles

Session Type: Panel Submission

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Abstract: Paper Title: Activist Memory as Performative: Suffragettes, Contemporary Feminisms and Amateur Media

Within feminist media studies, little attention is paid to exploring the role of activist pasts within contemporary grassroots media. With an eye more comfortably trained on commercial media texts and the repudiation of feminism, the role of amateur media as potential sites of (counter)memory and political subjectivities remains under-examined. This oversight is all the more troubling in light of dominant postfeminist discourses, which work to articulate the 'pastness' of feminism. All too often, contemporary feminists are portrayed as forgetful or careless of movement legacies.

Moving beyond a mere recuperation of contemporary feminists memorializing past feminist generations in celebratory ways, this paper examines how feminist memories shape the doing of feminism today. Seeing mediated memory as embodied, material and affective, I argue that feminist memories operate performatively in contemporary grassroots media texts, working to enact select forms of feminist belonging and political orientations.

This paper draws on a close reading of posts and comments published on the leading British feminist online publication, The F-Word (www.thefword.org.uk), between 2001 and 2015. In particular, I examine the mnemonic labour performed in mobilizing the militant Votes for Women campaign (c. 1903-1918) as 'modest reminders' to guide political activities today. Through this case study, I demonstrate how contemporary activists and media participants mobilize highly selective cultural memories of the Votes for Women campaign, installing them as performative memory resources for present day needs.

Id: 12844

Title: PANEL: Moving Memories: Remembering and Reviving in a Mediated World

Session Type: Panel Submission

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Abstract: Paper Title: Reflexive Remembrance and Reconstruction in Mediated Times

Delineating the conceptual assumptions of the panel, we argue in a first step, that the investigation of both retrospective memories and the prospective employment of memories explores the hitherto largely unrecognized, future-oriented dimension of memory. Thus, it extends the definition of memory as 'the present past' echoing Halbwachs's insight into the constitution of the past in terms of present worldviews and concerns. In broad terms, this move can involve examinations of the memory of the future, the future of memory, and the future of the study of memory alike.

In a second step, we argue that the possibility for such 'productive remembering' is set within reflexive modernity. In this period, as Giddens, Beck, Lash, Bauman, and other social thinkers have argued, the situations of uncertainty and risk accruing to an increasing number of public and private domains also provide opportunities for change and progress, at least for those empowered to assess and assume the unfolding challenges and chances. Reflexive modernization, in consequence, comes with many projects for reorganization and reform directed at its own multifaceted conditions. Thus, the cases discussed in the panel revolve around social movements, initiatives for public advocacy, and self-reflective accounts that aim at remembering and reconstructing public life. In mastering the complex societal requisitions that assumedly mark the shift towards this second stage of modernity, the studied collective actors thus purposefully engage in bringing memory forward. In doing so, they employ, on the symbolic level, ideologies, discourses, and narratives; on the practical level, short-term tactics and long-term strategies; and, on the relational level, personal bonds, and communal ties to tackle challenges to identity, collectivity, life choices, and common welfare.

In a third step, we argue that to a considerable extent, the agency of those engaged in productive remembrance rests with their ability to make use of media as past ideas, actions, and contacts become available and transferable through time and space with the help of different types of

semiotic representations and media technologies. While the entanglement of media and memory has altogether gained considerable attention in memory studies, the panel considers the current conditions of mediatization more broadly. The paper thus assume that due to the cumulative volume and systemic societal impact of an almost pervasive media manifold, an increasing range of public forms of remembering-cum-reviving is done in relation to media. As such, the empirical analyses assembled here which are set within a broad range of localities ranging from North America and Latin America via Europe to the Near East, interrogate sites where the agents and activities are directly oriented to media, where they involve media without having media as their aim or where the possibility to act is conditioned by the presence and functioning of media.

Id: 12846

Title: PANEL: Moving Memories: Remembering and Reviving in a Mediated World

Session Type: Panel Submission

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Abstract: Paper title: War-Time Passages: Mediated Memories of Youth, Revolution, and Everyday Survival Struggles in Northern Morazán, El Salvador

Drawing on ethnographic research among former Farabundo Martí National Liberation Front (Frente Farabundo Martí Liberación Nacional; FMNL) guerrilla combatants' communities in the region of northern Morazán in El Salvador, I address the specific fashions in which youth as a social category emerged in this historically conflict ridden social field, a process in which everyday media incorporation and the memories of revolutionary struggle have played a key role. From a practically non-existent form of self-identification before the civil war that swept the country during the 1980s to its current symbolic configuration as a strong form of self-perception and social representation, in Morazán youth emerged in the interstices of revolutionary recent past and its recollections, rising media experience (TV and Radio), digital media incorporation (Internet, Social Media, and Mobile Communication), and everyday survival struggles in a context of economic hardship, and sociopolitical subordination produced by the violent neoliberalization that took place in El Salvador after the signature of the peace accords that ended the war in 1992.

Within this complexity youth appears as a historically concrete class experience in a reconfigured rural social field, one in which emergent forms of mediated praxis and global flows of labor, value and symbols, particularly expressed in an intense process of transnational migration in the region, play a fundamental role. In Morazán, youth expresses a particular form of class subordination in which everyday experiences of economic and political dispossession crisscross the specific fashions in which this social category seeks into their relatives' recent revolutionary past a contested meaning of the present in search for a different perspective for the future. I suggest that this appropriation of the past is a process by means of which memory contains the actualization of what appears to be historically detained, as a temporally closed social process. Following Walter Benjamin, I argue that what is always detained in memory is praxis as the concrete possibilities of articulated radical intervention by the working classes in history.

In order to show how memory as detained praxis occurs, in this paper I explore the meanings of youth before civil war in northern Morazán; how former FMNL guerrilla combatants 'became young' during the revolutionary struggle, what it meant to be young at war, and the role that

media and specific forms of cultural consumption and representation played in this process. Finally, as an expression of what I call a contradictory war-time passage, I show how the postwar generation draws on their everyday mediated praxis in order to produce particular forms of appropriation of their relatives and the region's revolutionary past in order to give meaning, to contest, and to symbolically confront their present conditions of economic and sociopolitical subordination in postwar El Salvador.

Id: 12847

Title: PANEL: Moving Memories: Remembering and Reviving in a Mediated World

Session Type: Panel Submission

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Abstract: Paper title: $777 Trillion: From Reparations for Slavery to Historical Appropriation in the "Modern Day Slavery" Discourse

Over the past decade, the social and geopolitical issue of human trafficking has become a concern within social movements, international policy, and the mediascape. Human trafficking has been widely renamed "modern day slavery" by different actors agitating for change. Along with this tactical re-naming, groups of activists working on the cause frequently call themselves "modern day abolitionists," explicitly recalling the historical memory of 19th-century efforts to abolish the transatlantic slave trade in the British empire and in the United States. The use and appropriation of this history has stakes: both for how we remember and understand the history of chattel slavery and its abolition, and for which legacies of slavery are prioritized for action and redress by governments and movements.

This paper analyzes a single media artifact – a BBC news article from 1999 – that covers an international convening for reparations for transatlantic slavery and then concludes, quite disjointedly, "Contrary to widespread belief, slavery is still practiced in some parts of Africa, including Sudan and West Africa." While the issues of human trafficking and historical responsibility for transatlantic slavery arise from different structures of oppression, the news article's conflation of the two presages the ways that the human trafficking discourse has gained urgency as a political issue through the repetition and memorial vignettes of a highly-charged word: slavery.

Using a media ethnography approach, I demonstrate how the piece articulates the confluence and contingencies of various political factors at play at the turn of the 21st-century – the moment that human trafficking was beginning to gain international attention. The digital artifact embeds links to other related issues covered journalistically that same month: controversy over representations of slave auctions at an American historic site, the child slave trade in West Africa, and Ghana's legacy of slavery. By excavating the associations and relationships among these issues, this paper demonstrates that the discourse of human trafficking as modern day slavery can not be understood apart from two under-analyzed vectors: the politics of galvanizing historical memories of trauma and heroism for social action, and the specific political and affective implications of repurposing "slavery" amid persistent global anti-black racism.

Id: 12849

Title: PANEL: Moving Memories: Remembering and Reviving in a Mediated World

Session Type: Panel Submission

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Abstract: Paper title: #ioricordo and the Genoa G8:Social practices of memory work and the digital remembrance of contentious pasts in Italy

Collective action does not take place in the void, but in an environment that is materially and symbolically structured by many factors, among which the role of the past has been traditionally overlooked. Social movements are not born of immaculate conceptions, but they are often the outcome of long chains of continuity and abeyance. Furthermore, activists can rarely ignore the traces of the past that populate the public sphere and the geographic and cultural setting in which they are situated. To the contrary, the strategic choices of which social and political mobilisation is made are often rooted in a temporality that goes way beyond the short lifespan of a wave of mobilisation. Cultural factors shape the symbolic environment in which contentious politics take place. Among these factors, collective memories are particularly relevant: they can help collective action by providing symbolic material from the past, but at the same time they can constrain people's ability to mobilise by imposing proscriptions and prescriptions.
In my research I analyse the relationship between social movements and collective memories: how do social movement participate in the building of public memory? And how does public memory, and in particular the media representation of a contentious past, influence the social construction of identity in the contemporary movements?
If memory work in the media arena is strategic for collective action, what happens when the media environment changes? How has the explosion of digital social media changed the processes of collective remembering and their relationship with social movements? Are the same mechanisms and dynamics of social remembrance still at work? And how has the role and behaviour of individual and social actors changed?
In order to answer these questions, I analyse practices of social remembrance in the context of the Italian public memory in a particular case: the memory of the anti-G8 mobilisation of 2001 in Genoa. The 10th anniversary, in 2011, has seen the interaction between the official commemoration of the organisers of the 2001 events, a new cycle of protest (the anti-austerity mobilisations) and the explosion of the popularity of digital social media. Around the hashtag #ioricordo ("I remember"), different individual and social actors contributed on Twitter to the construction of a kaleidoscopic image of the past, keeping together individual and collective dimensions. Furthermore, this hashtag, in the following months and years, has become a rather peculiar lieux de memoire for different commemorations on Twitter.
Through interviews with the activists involved in the initiative and a qualitative and quantitative

content analysis of the tweets, the paper aims at analysing the different forms and strategies of commemoration of the past and at assessing the different mechanisms of contentious remembrance and the role of the digitalisation of the media in this process.

Id: 12850

Title: PANEL: Moving Memories: Remembering and Reviving in a Mediated World

Session Type: Panel Submission

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Abstract: Paper title: Israeli Veterans' Witnessing as a Dissident Memory Project

In the spring of 2004, a group of young Israeli veterans organized a photography exhibition that represented their experiences as combat soldiers in the occupied Palestinian territories during the Al Aqza Intifada (2000-2004). The visual representation was accompanied by guided tours along the exhibition walls conducted by veterans who had first-hand knowledge of the occupation scene. Encouraged by the public interest initially sparked by their exhibition, the group formed an organization named "Breaking the Silence" [BTS], whose goal is to create a testimonial archive of Israeli veterans' personal memories of their experiences as participants in the daily oppression of the Palestinians living under Israeli military control. Recounting what they saw, did and felt during their military rounds, the more than 1000 testimonies collected to date also register the devastating moral, mental and emotional toll paid by young Israeli men and women who are routinely assigned the task of upholding the occupation regime.

BTS testimonies are collected in one-on-one, videotaped interview sessions conducted by veteran activists who share the interviewees' military background. Portions of these testimonies are then disseminated in a variety of forms and venues: as video segments or verbal transcripts, as testimonial booklets, in small face-to-face gatherings, on the organization's well-maintained website, via Youtube and social media, or in guided walking tours in particular contentious areas. As a grassroots enterprise, the BTS archive inscribes an alternative version of the story of the current state of the Israeli/Palestinian conflict to the one typically promoted in Israeli official and media discourse.

As a witnessing organization, whose collective, generational voice is woven out of veterans' personal remembering, the BTS project resonates with activist trajectories consisting of soldierly interventions in other times and places. These include the literary legacy of WWI soldiers, the witnessing marathon of the American Winter Soldiers' investigation of the Vietnam era, as well as comparable projects led by War Resisters International, most recently in relation to Iraq and Afghanistan. BTS activists follow this trajectory in attempting to break the deeply entrenched societal silence surrounding and obfuscating the reality of the occupation regime. By mobilizing veterans' autobiographical memories, they hope to open up a long-suppressed public debate concerning the morality of the collective state of denial they identify all around them, and to bring an end to the occupation.

Against the background of the organization's increasingly censorious and condemnatory reception in recent years, BTS members look to a future in which their dissident collective voice is heeded, and in which their archive can provide an alternative future memory of the present and the past. My paper will discuss the BTS intervention as an activist memory project, and as both a retrospective and prospective one.

Id: 12853

Title: "Extractivist Struggles and Video'

Session Type: Individual submission

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Abstract: This presentation investigates video use within the communications repertoires of the trans-local mining justice network. Responding to extractivism, the neoliberal capitalist regime of hyper-exploitation of natural resources by multi-national corporations, host communities, and a trans-local mining justice network, have engaged in bitter, sometimes violent struggles over environmental degradation, loss of livelihoods, local government, and long-standing ways of life, and increased violence against women. At the forefront are indigenous peoples, who are resisting extractivism and instead articulating other models of economic, cultural and political viability.

Part of a larger project on contentious communications and trans-local mining justice networks (Kidd, 2014, 2014a), I have been struck by how video has been used within local communities, in exchanges to other mining-affected communities, and as the means of circulating stories and struggles to other national and international movements and potential allies (Kidd, 2014: 39-40). For example, Mangos, Murder and Mining, documents one of the earliest successful campaigns against a Canadian mining company in Tambogrande Peru; the video helped represent the Tambogrande story and grow the mining justice network, and also circulated the strategy of community-based referenda since taken up by communities across the Americas. In another example, the Unis'tot'en clan, part of the Wet´suwet´en first nation in British Columbia, Canada, regularly use amateur video on their facebook feed to mobilize support for their resistance camp to oil and natural gas pipelines, and as a means of educating the wider non-native community about their values of indigenous and natural stewardship.

The presentation examines the representational, connective and constitutive dimensions of mediatized power in several videos. Drawing on scholarship about social movements and media power (Kidd, 2015, Cammaerts et al 2013, Rodríguez 2011, Treré and Gutiérrez 2015, Cottle and Lester, 2011), two additional questions are posed: where are the continuities and ruptures in the use of video documentary as media activism? And how might we update critical concepts about video documentary, as well as social movement communications, in light of these continuities and ruptures of technological and social change?

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Id: 12877

Title: Online Labour Activism in Turkey: A Review on Class-Based Alternative Media and Civil Society Organizations

Session Type: Individual submission

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Abstract: This paper will not be presented because the government of Turkey has violated academic freedom by imposing a ban on foreign travel for Turkish academics.

The relations between communications entrepreneurs and the capitalist class have lead to the dominance of capitalist ideology in communications industries, and the dominant ideology is produced and reinforced by mass media. Since the mainstream media have a homogeneity and monolithic character, it will be blind to other views. The trends of privatization, conglomeration, trans-nationalization and deregulation have amplified and broadened the economic logic of media operations. The free-market approach excludes broad social interests from participating in the control of the mainstream media, and it leads to concentration of media ownership and promotes cultural uniformity.
The media have echoed management's claims in place of workers' in the strikes and the violations of the right. The workers have lost bargaining power in the face of the decline of the workforce in the industry and the decreasing proportion of union members in total employment. The new system called "disorganized capitalism" means that the integration of capital and labour with the state is considerably loosened (Aronowitz, 1992).
An essential requirement of a democratic media system is to represent the interests of different social groups in society. The Internet and its power on activism have become an important issue in recent years. In this study, I will deal with the role of labour and class-based alternative media and the websites of two trade unions in providing a democratic platform for class-based discussions and their potential to the strengthening of the labour movement. I will examine "The Sendika.Org" as the voice of labour movement and the websites of two important trade unions, Confederation of Public Workers' Unions (KESK) and Confederation of Revolutionary Workers' Unions (DİSK), to reveal their potentials in triggering the labour movement and class-based discussions in society. I will also focus on the nature of social networking activism in the context of labour activism, to understand the potential of the alternative media in online activism practices by following theories of the public sphere and online activism. In this context, the creative potential of the Internet as a public sphere for an activist movement will be discussed. By analyzing "The website of Sendika.Org" and the other websites, I will explain how they present themselves to the public and mobilize citizens and activists. The research questions are as follows:
Which issues are emphasized? What role does the Website play in motivating people to action?

How has the Internet been used as a means for action on its own?

The Websites selected for this study will be examined in terms of creating a political resistance to the social inequalities and the issues of working-class. The aim of this study is to determine to what extent the activists use these websites as means for mobilization and to understand how alternative media and the websites of trade unions serve to create an alternative public sphere among the online audience, and how they encourage activists participating online also to participate offline.

Id: 12915

Title: To the Victor the Spoils: Digital History Communities

Session Type: Individual submission

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Abstract: In a city in which nearly every aspect of its story is contested, the open access to the history of New Orleans has been one of ongoing struggle. From the meaning of racial and class differences from the colonial period to the present, to the marketing of pure fable as fact through modern media, the history of New Orleans is a hegemonic terrain, no less so after Hurricane Katrina washed much of the city's archives away and sent its culture bearers into exile.

This talk focuses on the progressive attempts, beginning with the efforts of archival activists in the early 2000s, to provide digital platforms that gave access to the multiplicity of histories that could be told about the city. The history in this talk merges into the present, which saw the formation of the NOLA Digital Consortium, a collective of university faculty, archival professionals, and nonprofit community educators. If the term 'commemoration' implies both community and memory, it must be said that digital commemorations in New Orleans have had two seemingly contradictory impacts. On the one hand, digital history projects have created a multitude of stories about the urban past, many which conflict in their narratives of power and privilege. On the other hand, digital history projects have created a community unified in enabling local people as the bearers of historical knowledge. The result has been a cacophony of historical memories that have grown within a collaborative framework for participatory, digital humanities.

Drawing on both personal experience as co-director of two digital history portals over the past eight years and the empirical results of a community-based design process for the digital humanities, this talk intends to give a sense of how digital histories may contribute to the long revolution for social justice in a city haunted by specters of the univocal past.

Id: 12922

Title: Social Participation and Communication of the Net Generation in Hong Kong: A Post-Umbrella Movement Study

Session Type: Individual submission

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Abstract: In the 2014 Umbrella Movement in Hong Kong, young faces were ubiquitous. After the Movement, many young people continue to be socially active. This is a generation we call digital natives. Do new communication technologies play a role in the formation of their generational culture? How does this generational culture lead to their social participation and community communication?

The purposes of this study include: (1) the influence of communication technologies on young generation's social participation; (2) the formation and characteristics of the Net-geners' culture; (3) the ways Net-geners conduct social participation and communication.

In Hong Kong, neither the media nor the government has a comprehensive answer to why and how the Net-geners are so enthusiastic in social participation. This study will have practical significance for solving this puzzle. Theoretically, this study is grounded in generational study, and it puts forward a conceptual framework of the Net-geners' generational culture which consists of three components: media use, civic and political mindset, and life attitude.

Edmund and Turner (2002) define a generation as an age cohort that comes to have social significance by constituting a cultural identity embedded in the interaction between historical resources, contingent circumstances and social formation – a generational location. What makes the social significance is the generation actuality which shares a set of historical responses to its location (Mannheim, 1952). However, previous generational studies put emphasis on political economic analysis and ignored the "communication" factor. With the advancement of globally

connected media, generational culture formation has taken a new path (Eyerman & Turner, 1998). This study tries to fill this theoretical gap.

Digital technologies contribute to a new civic culture, namely actualizing citizenship (Bennett, Wells, & Freelon, 2011). The Net generation tends to have looser personal engagement with peer networks that organize civic action and to use social technologies as a way to maximize individual expression (Bennett & Segerberg, 2012, 2013).

This study uses focus groups and content analysis as research methods. Fifty-two university students (12 groups) participated in the focus group interviews. About 1,000 movement-related articles were selected from local media for analysis.

Findings show that the Net generation has been embedded in the online culture of equality, connectivity and immediacy which have an influence on their civic and political mindset. The resonance of global exposure and social grievances arouses their strong sense of social justice and their motivation in social participation which comes in various forms including (1) close attention to public affairs; (2) virtual participation such as sharing socio-political information, signing online petition, producing kuso artifacts, writing blogs and being keyboard fighter; (3) traditional forms of social participation including writing articles in traditional newspapers, voting and protesting. Their generational culture is characterized by critical consumption of information, willingness to act as civic agent, devotion to social reform and a quest for local identity.

In sum, this study highlights a new form of networked publics, active citizenship, and participatory community communication.

Id: 12929

Title: PANEL: Community Communication in Times of Convergence

Session Type: Panel Submission

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Abstract: Paper title: British Community Radio in a converged mediascape: reflections on a decade of full-time broadcasting

In 2015 full-time community radio in the United Kingdom entered its second decade with 233 stations licensed across the country (Ofcom, 2015). This has represented a change for local community members who have been given the opportunity of participating in their local station as a programmer, trainer or volunteer. Apart from communities of place, communities of interest have been also been able to get a tool to give expression to their voices in a local radio landscape characterized by decreasing local input on public and commercial radio and contribute to more diversified and pluralistic public spheres. The aim of this paper is to reflect on the role of British Community Radio in an increasingly converged media landscape where, over the last decade, online and social media have established their presence as platforms for local news sources and discussion. By examining the networks and interactions of a sample of community communication platforms and community radio stations based in the Dorset area in South West England, the paper aims to offer elements of reflection on the relationship between "new" and "old" community communication platforms and discuss the ways in which they do complement and/or contradict each other in their own local media ecologies. Finally, it will take also into consideration the financial sustainability of community radio projects by discussing the trends and patterns in the period 2005-2015 by examining the funding sources of the selected stations at the local, regional and national level.

Id: 12957

Title: Media and Migration - the role of community radio in the settlement of new migrant communities

Session Type: Individual submission

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Abstract: This paper is part of a study that examines how the media has been influential in both recent and historical migrations of population. The paper examines UK community radio stations to discover what provision they have made for migrant groups and what they are aiming to do. The UK community stations have been serving migrant communities for more than a decade. How are they serving new arrivals on-air and via new media multiplatform techniques?

Host societies have often been surprised at the level of IT and Smartphone technologies in use by migrants. These are employed to both organise their travels and also keep in touch with own communities and families. In addition, hybrid forms of community and social media are playing a key role in supporting new arrivals to Europe, providing cultural and linguistic familiarity which larger, mainstream, media are either unable or unwilling to supply.

As may be seen from research conducted in other in other countries, such as Australia and Canada, community radio is uniquely able to quickly provide information for new migrant groups as well as news of their homelands in their own languages with appropriate cultural forms such as music.

Community radio can help migrant communities, remember their cultures in terms of language and music, give them the information they require to settle with in their new environment and help communicate with their hosts and neighbours.

Recent political developments, particularly in the Middle East, have resulted in considerable numbers of migrants seeking safe haven within Europe including the UK. Many of those arriving do not always have European language skills available to them.

The authors, Dr Janey Gordon and Lawrie Hallett have considerable research experience with in the UK community radio sector. For this research they are contacting and visiting stations in

areas accommodating migrant communities, to assess the extent and outcomes of the stations' work.

Some stations have already gained experience of providing radio output for new migrant groups, for example central European language groups quickly realised the benefits of using their local community radio stations to communicate. It is expected that recent migrants will find the same success in utilising community radio.

Id: 12989

Title: Community Radio and Cultural Identity: Case study of the Amami Islands of Japan

Session Type: Individual submission

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Abstract: The number of community radio stations has increased nationwide in Japan, and currently almost reached 300 stations. This also has happened in southwest islands of Japan. The Amami islands, which consists of five islands, is one of those that each island eagers to have own community radio station. In 2007, Amami FM, the first community radio station, was opened in Amamiohshima, the biggest island of the islands, and three new radio stations have signed off the air in the island since then. Four mini FM radio stations also launched in other two islands of the Amami islands, Tokunoshima and Okinoerabu. Generally the community radio plays a role of local information dissemination to revitalize local interaction in the community and enhance disaster communication. This research tries to answer why each small island of the Amami islands desires to have own community radio station and to explore the meanings of community radio for small islands.

   This research has continuously conducted in-depth interviews with administrators, staffs, listeners of four radio stations and four mini FM radio stations in the Amami islands since 2007. It reveals that the community radio stations have played a role to see something new to awake their own cultural identity for surrounding areas, to make it visible to the audience, and to strengthen it. Since each island consists of several villages and towns, they strongly eager to have their own radio station for own village/town, against that one radio station would cover the whole island. It is important to have their own culture in particular by embracing artistic expressions through music, dance, poetry, story telling, and cultural events, which is different from neighbor town/village even in the same island. At the same time, different identities seem to be aggregated as a whole, being observed when emphasizing cultural identity of the island compared to neighbor islands of the islands. Finally, through networking with radio stations located in the islands, they desire to realize a kind of cultural consolidation in contrast to other cultural sphere islands, such as the Okinawa islands and the main islands of Japan.

   As examined on the meaning of community radio for small islands, this research indicates that each station might be a symbol of own cultural identity and play cultural function. Even now, the aggregation of these symbols is important for the Amami islands, which have maintained their own culture preserved for the long period of time when being occupied and oppressed by the mainland of Japan.

Id: 13003

Title: Redefining the political by the visual narratives of Sangwari Khabariya in Central India

Session Type: Individual submission

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Abstract: In the two years that it was set up with support from UNICEF, Sangwari Khabariya (SK), a participatory video (PV) initiative for adolescents belonging to tribal communities in India's most impoverished central Indian state of Chhattisgarh, seems to have achieved an appreciable degree of success.
While producing PVs on a diverse range of topics including lack of civic amenities, culture, religion, gender and youth, among others, that they screen followed by animated discussions in the villages of Surguja block in the district of the same name, Sangwari Khabariya also seems to have found a way of sustaining itself. They are slowly seeking paid assignments.
This paper will examine the evolution of SK --from the systematic process of building the video production capacities of deprived children by the UNESCO Chair on Community Media to its finding a voice of its own as a news collective of sorts during the last two years. It will do so in the backdrop of the 'Four Approaches to Alternative Media' (Bailey, Cammaerts and Carpentier, 2007), that go beyond the binaries of conceptualizing such grassroots initiatives only as antagonistic to mainstream media, and apply a multi-theoretical approach to understand the diversity of their characteristics and interlinkages.
Media, be it mainstream or alternative, do not operate in a vacuum but are embedded in socio-political, economic and cultural, settings, and Sangwari Khabariya is no different. One notices that when the adolescents use the video camera to voice the concerns of their fellow citizens, they are going beyond issues that do not find a place in the mainstream media – they are broadening the definition of the political and questioning hegemonic ideologies.
Some of the other questions that the paper will seek to address include: To what extent is the choice of PV stories by the KS reporters influenced by inputs from the funding agency? How do such initiatives supported by donor agencies manage to negotiate challenges to their editorial independence?
Alongside providing evidence of increased confidence levels among the adolescents (most of who had not even stepped outside their village), the paper will examine how changing priorities of individual members, and SK's reliance on the state and the market to sustain themselves may be understood using Bailey et al's'Rhizomatic approach' to analyzing alternative media.
Ref: Bailey, Olga; Cammearts, Bart; and Carpentier, Nico (2008) Understanding Alternative Media, New York: Open University Press (Chapter 1: "Four Approaches to Alternative Media," pp.3-34.)

Id: 13032

Title: Participatory video initiatives in Sri Lanka: Understanding process and participation

Session Type: Individual submission

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Abstract: Participatory Video has been developed into several different directions and there is no consensus of what the term actually stands for, and what is the definition of it. (Fabrizio Boldrini, Maria Rita Bracchini 2013) However, it is produced by the community, for the community and disseminated through social media and displayed in target communities. PV is widely used globally to promote conflict resolution, free expression (Menter, et al, 2006), social change (Figueroa, Rani, Kincaid, & Lewis, 2003), behavioral change, local knowledge, critical thinking, participation in democratization (Dutta 2013) and shaping people perspectives. Robertson (1997) noted it allows disempowered groups to make their voices heard and feed their views into policy-making processes.

The process of making PV is not only just to empower disadvantaged individuals, but also wider communities whose voices are excluded in mainstream media (White, 2003, DeNegri et al, 1999, and Arnstein, 1969). A common feature of PV is the participation of stakeholders in the whole process of audio- visual production. Participation and process of making PV is vital to ensure that it is made by the people meant for the people.

With 30 years of struggle in Community Radio in the backdrop (Jayaratne 2012), for the first time in Sri Lanka, an innovative participatory video initiative was launched by Sri Lanka Development Journalist Forum. The idea of the initiative is to enable young video makers to engage people in their communities to produce PV on issues affecting them, as well their communities. Nearly 60 youth, including 25 females, representing different careers, regions and ethnic groups took part. They were divided into three groups and trained on the basics of PV initially using the methodology proposed by Nick and Chris Lunch (2006). After a four-day

residential training they returned to their communities to engage in community consultation and record stories of a selected community or an individual. Towards the end of the second part of the training, a total, 36 participatory videos were produced. In terms of the nature of stories being filmed, more than 70% of the stories were based on issues affecting people in their communities. 30% are positive stories of individuals, cultural, and religious practices. The initial data collected to evaluate the effectiveness of the projects demonstrates 85% of the participants had perceived that they gained skills and knowledge on PV, and think it is an affective way to tell stories of their communities. Over 90% of the participants have indicated that they are passionate about using PV to tell more people stories.

Although the preliminary evidence indicates that the programme is successful, researchers intend to conduct, further evaluation and content analysis to understand how to improve the process of making PV efficient and making it more democratic, how strength the initiatives in terms of people participation throughout the process of making PV.

Id: 13038

Title: Need for Community Ownership and Legal Recognition: Study on Community Radio in Sri Lanka

Session Type: Individual submission

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Abstract: Though many scholars had some magnetism towards Community Radio in Sri Lanka – particularly towards Mahaweli (1979) and Kothmale Community Radio (KCR, 1989), in reality both the Radios are no longer in survival. Other Community Radios formed under Mahaweli Community Radio scheme – Girandurukotte (1986) and Mahailuppallama (1987) too have come to a standstill from being sustained. Though UVA, Dambana, and Pirai are continue to remains with the name of Community Radio, many criticize that these are branches of state broadcaster that are strongly controlled by the government and not by the people. Also, these radios are owned by the government and not by the people for it meant to serves for. No policy is established to make sure community ownership.

According to Jayarathne (2007), Samanmalee and Batutitage (2012) the only Community Radio initiative ever started by group of people in Sri Lanka is SARU in the year 2006. In the SARU, people in the target community were involved in key aspects of forming community Radio such as identifying needs, defining objectives, forming programmatic guidelines; organizational structure; listener-groups, code and conducts, and conducting training and capacity building, ect. However, the SARU just after first test transmission was disrupted by the government.

Scholars such as Tilak (2007), Gunawardena (2007) noted that CR in Sri Lanka is only a feel-good-story. This paper will explore two research questions: what does the community ownership means in the context of Sri Lankan Community Radio from 1979-2015, has/how the lack of policy recognition affected CR mainly SARU and other radios in Sri Lanka. While this paper

will explore existing policy context, it will also look into opportunities available within a present politically enabled environment for civil society organization to re-strengthen CR movement in Sri Lanka.

Id: 13040

Title: Theorizing Citizen Journalism as Practice: Interrogating the Discursive Field of Activist Media Production

Session Type: Individual submission

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Abstract: Within cultural studies and critical theory literature, activist media has often been posited as a palliative for the reifying and disempowering effects of mainstream media production and consumption. From Raymond Williams' celebration of heroic local cable stations in Television (1974) to globalization theorists like Hardt and Negri (2009), activist media production in general and citizen journalism in particular are offered as moral and political practices that most directly "speak truth to power" (Said, 1996). By positing this practice as inherently oppositional, theorists and practitioners often fail to address how the position of a "citizen journalist" is conditioned by political and technological predispositions. In order to address the impact of these predispositions on practice, this article argues that "citizen journalism" operates as what sociologist Pierre Bourdieu calls a "semi-autonomous field of practice" (Bourdieu, 1977).

This assessment builds on 14 months of ethnographic fieldwork with two citizen journalism projects that attempted to train residents of Rio de Janeiro's favelas (or unincorporated urban slums) to apply a citizen journalism approach to reporting community news. Through this fieldwork I found that the way the trainers interacted with favela residents was heavily conditioned by the discursive field that undergirded their teaching. Following Bourdieu, I argue that this field operates at the intersection of an individual's ideological conditioning (most trainers were upper-middle class, male, and techno-enthusiasts) and the institutional rules that govern the profession. I witnessed numerous instances where miscommunication or misunderstanding arose when trainers emphasized ideas like the inherit benefits of collaborative media production and Web 2.0 practices, the importance of Creative Commons licensing, a disdain for legacy media—particularly print and TV journalism, and an overt criticism of government projects including public health clinics and day care centers. By detailing these moments of miscommunication through Bourdieu's framework I hope to move away from a view of citizen journalism as a valiant assault on dominant media and political institutions and towards its potential as a democratic channel for incorporating community perspectives. In the process I will also reflect on the way this research caused me to reflect on many of my own predispositions as an activist-researcher.

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Williams, R. (1974). Television: Technology and Cultural Form. London: Routledge.

Id: 13043

Title: Panel: Community Communication in Times of Convergence

Session Type: Panel Submission

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Abstract: Paper title: Apps and Snaps: Media Liberty in Philadelphia

A case study of how one cable access center builds community through social media to create consensus, and to develop skills and programming. Philadelphia was the last major city in the U.S. to get public access cable. They were able to learn from the success (and mistakes) of other cities to create what is probably the most dynamic center in the country. The campaign to create Phillycam was strengthened and enhanced by the use of social media which has enabled training, outreach and programming that are based as much on the internet as through the cable wire.

Id: 13099

Title: HOW PEOPLE, WHO LIVE IN TAMAULIPAS, MEXICO, ORGANIZED THEIR LIVES AND CREATED COMMUNICATIONAL PRACTICES IN ORDER TO STAY SAFE.

Session Type: Individual submission

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Abstract: The insecurity and violence in México have transformed the way people communicate in Mexican states such as Tamaulipas, located on the northeast of the country right on the border with the U.S. In this place, people have been organizing their lives in order to stay safe by using technological tools and creating a communicational system that provides the information they share in real time to family members and friends, as well as with other people that do not necessarily live in this region.

The taxpayers in Tamaulipas have found in social networks and in technological devices such as smart phones and computers the answer to the uprising of the drug related criminal activity in Mexico. This also came as a solution to the poor coverage traditional mass media had on all the crime and violence that rose during that time, and with a controlling government that usually works hand in hand with national media companies such as Televisa and TV Azteca that have direct access to the top political circles in México.

The discourse and communicational practices are studied from a perspective of how people organized and shared the information related to all crimes. By using focus groups conformed of people who live in five different cities of this Mexican state it contributed to identify these communicative practices. Each of these groups answered a questionnaire of how cartel and crime activities affect their daily lives.

The theoretical framework is based on Jakobson´s communication model, the study object is the process these people went through when developing their own communication system that focused on sharing information that could potentially save their lives.

The Bourdie´s theory Habitus helps to understand the disturbances that have been going on in the last ten years. For example, one of the principal features of this change focuses on avoiding going out at night or traveling to other cities through roads inside of Tamaulipas, the study of this phenomenon gave us information about how people interact under difficult circumstances provoked by insecurity and violence.

Id: 13101

Title: Future Memories: From cinema politico to social media

Session Type: Individual submission

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Abstract: Beginning with Viva Zapatero! (2005) political satirist, performance artist, and filmmaker Sabina Guzzanti has been repurposing genres and media in her probing of contemporary issues of free speech, environmental degradation, finance capital, and governance. A polymath herself, she is one of several European filmmakers architecting a new political cinema that exchanges the appeal of a unified "look" and narrative focus for the counter-hegemonic possibilities and implications of social media, including web sites, blogs, YouTube postings, Facebook, and the older analogue spaces of the piazza and amphitheater.

Linking decolonial theory (Anzaldúa, Glissant, Mignolo) and eco-aesthetics (Rob Nixon, Rust, Monani, Cubitt, Gustaffson, Kääpä) with recent attention to the recycling of archival footage (Bertozzi), I show how Guzzanti's media jiu jitsu reweaves bonds traumatically ruptured by neoliberal forces, creating what she calls "future memories" for new forms of community. Moving adroitly across virtual and physical sites of community and knowledge production in a series of four feature-length documentaries Guzzanti has created a uniquely hybrid, porous, and extensible body of work not based in any one medium or genre. My presentation focuses on her first two documentaries, Viva Zapatero (2005), which uses the cancellation of her own satirical television show as an occasion to expose the extent of media censorship in Italy more generally, and Le ragioni dell'arragosta [Lobster Logic] (2007), which links the contemporary collapse of Sardinian fishing with the Turin Fiat strikes of the 1980's, via a "mockumentary" (Juhasz and Lerner) about a theatrical benefit organized by a group of improvisational television actors on behalf of the Sardinian lobstermen. In the context of discussions of web vs. film documentaries, database vs. narrative epistemologies, virtual vs. geographical communities, "realism" vs. interactivity (Leurs, Manovich, Ponzanesi), Guzzanti's example of leveraging each of these to enhance the others is both theoretically and pragmatically productive. Combining the warmth of theater and piazza with the aesthetic possibilities and pacing of social media, her diverse social texts catalyze further demonstrations, blogs, YouTube postings, investigations, and performances.
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Marguerite Waller is Professor of Gender and Sexuality Studies and Comparative Literature at the University of California, Riverside. She has published widely on transational cinema, new media, border art, and forms of protest against neoliberal globalization. Her most recent book is Postcolonial Cinema Studies, co-edited with Sandra Ponzanesi (Routledge).

Id: 13109

Title: Analyzing the relationship between South America's history in long-term and alternative communication experiences. Reflections based on the chilean case

Session Type: Individual submission

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Abstract: From a state of the art of academic discussion on communication and history, the specificity of the discussion on history in long term and the alternative communication is addressed, including references to international debates and then considering the discussion on the Chilean case, since the Independence process from Spain (1810).

With the prior context are systematized and presented the results of a study on history and alternative communication in chilean academic production from the 2000s onwards, using undergraduate thesis and post-graduate thesis of the main university in the country, from a definition based on the concepts of Radical Media (1984; 2001: 2011), Ephemeral Media (2010) and Social Movement Media (2011) in J.D.H. Downing as source.

The findings are: i) although there is a field of study on alternative communication in Chile from a historical perspective, its strength is in the historiographical perspective rather than in the communicational perspective; ii) the alternative media cases investigated tend to focus on newspapers before than in other forms and iii) in a perspective where "popular" reproduces the emphasis of social historiography in the working culture class (Devés, 1992) or in experiences that are rooted in groups of intellectual or artistic elite (Salinas, 2001; Santa Cruz, 2011) rather than in forms of popular culture less integrated into the modern promises.

In response, I propose a historical reading of Chilean alternative communication that emphasizes the "imperfect" or hybrid character (Garcia - Canclini, 1990) of the transition to modernity in Chile (as Latin America in general) after Independence processes, where the concepts used by Downing are closer to marginal urban culture (disintegrated and in permanent survival logic, denied by the elite culture, cornered by the working culture, absorbed by mass culture) rather than in more coordinated and standardized forms, as in the case of partisan labor press or independent forms of communication in context of authoritarian government (Pinochet dictatorship, for instance), which could be thought of as a specific feature of alternative communication on the continent, from which it is possible to extract a discursive proposal and a historical sense perspective in long term.

Id: 13160

Title: Rethinking Bangladesh community radio policy: challenges to democratization and transformation

Session Type: Individual submission

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Abstract: Bangladesh's 'Community Radio Policy 2008' is a comprehensively written community radio (CR) policy in South Asia, while India's CR sector is guided by a set of guidelines and Nepal does not have a written policy specifically for CR. For the first time in the broadcasting history of the country, the policy enabled nonprofit organisations to operate a broadcasting medium. However, the current policy provides little scope for community organisations to apply for establishing CR. The setting up criteria are rather favourable to nongovernmental organisations (NGOs) or similar entities having development or broadcasting experience. There is also a lack of concrete provision to ensure greater representation of community members in management and advisory committees. The policy does not provides with any directive to the initiator-operators to hand over the station to communities. These policy fissures are causing challenges to democratizing the scopes of community participation in broadcasting.

The list of restrictions outlined in the CR policy are suggestive of the security perceptions of the authorities that seem to have prevented them from enacting a policy which could allow operation of fully-fledged community-run CR. Some provisions in the Bangladesh CR policy may limit the freedom of expression and have bearing on democratic participation of communities in broadcasting. This may in the long run, affect possibilities of creating alternative public sphere by the 'grassroots' and 'marginalized'. The existing CR policy which reflects traditional development-bias gives priority to certain types of development organisations to become potential operator of CR. Therefore, there is a need to transform the policy which would ensure community ownership of community radio stations (CRS) as well as their right to broadcast.

Taking into account the socio-economic and political contexts and media ecology of Bangladesh as well as referring to the policy environment in the South Asia region, this paper analyses the CR Policy 2008, identifies and discusses the gaps that needs to be addressed for the democratization of the policy, and for transforming the provisions in order to engage communities in policy process. Based on the information derived from interviews with the community people and key decision makers, it also attempts to provide suggestions for bringing about policy dynamism to remove the roadblocks to freedom and community activism in initiating and operating CR.

Id: 13170

Title: Beer & the British: Drinking Communities, Past and Present

Session Type: Panel Submission

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Abstract: Paper Title: Through a Glass, Darkly: Beer and the British, Past & Present.

British beer culture is currently enjoying somewhat of a renaissance. But in fact, beer has always been loaded with social meaning, and serves as a window into the British imperial past, as well as our contemporary present. Beer reveals a great deal about the attitudes and beliefs of the people who brewed it and the people that drank it, as well as the world they lived in, as it intersects with divisions, but also interactions, of class, gender, and race. Reflecting the community focus of the strand, this paper will explore how beer was an important social factor and integral enterprise in the burgeoning Empire of trade of the nineteenth and twentieth centuries, revealing how brewers Hodgsons, Bass and Allsops built empires of their own, anticipating the globalised spread of the craft beer movement in the present.

Drawing on research conducted at the India Office archive at the British Library as well as the Wellcome Trust, the paper will explore the health-giving properties of beer, endorsed by doctors and medical practitioners as a necessary preventative remedy against the harshness of the Indian climate, or as a restorative for the sick and weak. Finally, the paper will also consider how the tastes of Empire have remained - exploring why a fondness for these traditional drinks has returned to fashion in recent years. The craft beer boom and modern microbrewery culture reveals that porters and IPAs are once more the choice of the discerning drinker, and the paper will engage how this has fostered multiple beer-based communities in the UK, as well as globally.

Id: 13171

Title: Communication, development and social change an academic proposal for graduate studies around the world

Session Type: Individual submission

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Abstract: This paper presents the results of a theoretical research followed during 2015 by an international team. It was asked about the epistemological principles underlying the graduate programs around the world in communication development and social change.
Based on the Boaventura de Sousa Santos´s line of thought as revealed in "Epistemologies of the South" and "Decolonizing Knowledge and Power", we explored 21 graduate documents of 17 countries. We found key elements, as the following:
a)   What it is now called communication, development and social change, as a field of gradual Education is supported on a variety of understandings about communication, which questions and criticizes the media and the hegemonic information industry.
b)   According to its geographical and cultural location every program uses the traditional conceptual debates on the field of communication that has developed in the last 20 years, in own area of influence. These debates vary greatly from one region to another
c)   Nevertheless, there are a number of common concepts underlying the documents, such as participation , empowerment , educational processes , local focus, inclusion
d)   These common elements do not prevent this work to make a general observation. It shows that there are some programs that are closer to the approach of the decolonization theory, while others still remain in the focus of communication for development as were raised in the late twentieth century.
The work is still in the period of final writing. It provides a baseline on this conceptualization that will be a rich instrument to study other grad documents with a similar trend.
On the other hand, it builds an international perspective that creates conditions for intercultural and interdisciplinary conversation

Id: 13206

Title: From Activism to Advocacy: An Examination of the Role of Video in Human Rights Work

Session Type: Individual submission

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Abstract: This paper examines the unfolding professionalization of video activism by human rights organizations. Through video analysis and interviews with key members of WITNESS, Human Rights Watch and Amnesty International, the paper scrutinizes how the professionalization patterns are shaping the tenor of video activism. Video has long has been an activist tool steaming from a history of wide-ranging visual practices infused with political concerns and action-oriented goals. The recent turn to video by human rights organizations, however, has contributed to an increasing specialization and diversification of tactics in video-making for social change. These are primarily directed to institutional settings—such as legal environments, global, national and local governing bodies—and often measure impact in terms of legal or policy results. This development thus signals a gradual move away from the parameters of public awareness under which activist videos usually work to a prioritization of video usage as a targeted advocacy tool. In other words, from an activist's perspective, the focus is not as much about how to cover a story in the most compelling way by bringing together critical voices as it is about the kinds of rhetorical, aesthetical and distribution strategies that might best appeal to the envisioned specialized audience. Consequently, the paper agues that through the professionalization of video activism, pragmatic positions are often overtaking political and legal parameters in considering what deserves coverage as a human rights violation.

Id: 13256

Title: Mapping field/force in online activist networks

Session Type: Individual submission

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Abstract: Though the Internet is widely recognised as a privileged site for the emergence of social change, there is no clear answer to the question: why do some activists choose to connect to new issues, whilst others do not? In this paper, we operationalise field theory using social network analysis (SNA) to account for the emergence of innovations amongst online activists. SNA measures the properties of nodes, ties, and clusters statistically (Carrington et al. 2005) whilst field theory holds that people act in certain ways because of social positions and shared values (Bourdieu 1985, Fligstein & McAdam 2012).

We draw some elements from Actor-Network Theory (ANT), such as incorporating non-human actors, but answering our question about actor choices requires us to establish distinctions between the agency of categories of actors: hashtags are essential to defining an online activist field on Twitter, but hashtags do not have agency as they cannot choose whether to make a connection with another actor, or not. We contend that ANT's objections about researchers arbitrarily imposing boundaries onto reality (Latour 2005) do not apply here, as actors in online activist fields have a common purpose that is both overtly expressed and physically circumscribed by socio-technical affordances (such as hashtags) which do not extend forever.

We consider the goals of actors in choosing to connect to issues, and define 'capital' as the number of connections accrued by actors in the course of their trajectories across online activist fields. We introduce the concept of 'field/force', the capacity of human or organisational actors to attract capital in social space or the capacity of issue actors to attract capital in semantic space. We argue that field/force, capital and goals are mutually constitutive.

We illustrate this conceptual exploration by drawing on empirical studies of Web 1.0 and 2.0 online activist fields. Using the Internet Archive, we collect historical data (2002-2012) on how websites of environmental groups react to the introduction of new risk issues such as nanotechnology and neonicotinoids; using a custom analytical suite, we also collect network and semantic data (2011-2012) about how people who used OWS-related Twitter hashtags react to the introduction of new calls for mobilisation. We find that field effects are stronger in Web 2.0, and suggest that this may be a function of the composition of Web 2.0 fields: they comprise more participants and are more flexible than Web 1.0 fields, but also more at risk of disaggregation into an unstructured crowd. There is hence more opportunity for autonomous action by new entrants, and participants recursively seek to produce connections and community. Other factors,

such as algorithmic filtering, may also play a role.

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Id: 13316

Title: Some things change and some stay the same: Documenting the evolution of the Australian rights movement through an analysis of two Aboriginal publications

Session Type: Individual submission

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Abstract: This paper is an exploratory study using lexical analysis to investigate how two Australian Aboriginal publications, 'Black Nation' (1982-1985) and 'Brisbane Blacks' (2013-2014), document the continuities and evolution of the Australian Aboriginal rights movement.

Alternative media are inextricably linked to the development and survival of social movements (Downing 2001). They may promote movement activities or attract and challenge mainstream media attention (Fenton & Downey 2005). Alternative media communicate movement goals and objectives to supporters and publics (Tarrow 2011). Ordinary people with first-hand connections to the social movement, communities or the issue at hand produce these media (Atton 2002; Forde 2011; Traber 1985). However to enhance their success and connections, movement participants form alliances with influential citizens or organisations (Snow & Soule 2010). This paper evaluates the strategic role of these two alternative publications within the Australian Aboriginal rights movement.

Before the 1982 Brisbane Commonwealth Games protests, Aboriginal campaigner Ross Watson published 'Black Nation' to provide 'an independent forum for … Black ideas' and as a 'positive part of the struggle for recognition of Land Rights'. In August 2013, Callum Clayton-Dixon and Boe Spearim launched 'Brisbane Blacks'. Channelling 'the spirit' of Watson's 'Black Nation', 'Brisbane Blacks' operates as 'a tool, a means, a method of our struggle, our resistance…' (Clayton-Dixon in 'Brisbane Blacks' 2013, p. 5).

Analysing these publications demonstrates how social movement priorities can evolve. Both publications were published in Brisbane and long-standing movement allies, such as trade union movement organisations, have supported both Watson and Clayton-Dixon and Spearim. The publications are a cohesive thread connecting activists and movement objectives across time. 1982 Commonwealth Games protestors are now mentors, sources and commentators within 'Brisbane Blacks'. Both publications were strategic tools within campaigns against major Brisbane events – the 1982 Commonwealth Games and the 2014 Brisbane G20 Summit. 'Black Nation' existed before the watershed Mabo (1992) and Wik (1996) decisions and the subsequent implementation of native title legislation while 'Brisbane Blacks' appeared more than 20 years after these legal decisions were handed down. These developments had a dramatic effect on the Aboriginal rights and land rights movement.

Five issues of 'Black Nation' and six issues of 'Brisbane Blacks' were analysed using Leximancer text mining software to identify primary themes and concepts. Leximancer data analysis will be supported with information from interviews with 'Black Nation' and 'Brisbane Blacks' producers alongside other Aboriginal campaigners connected to the 1982 Commonwealth Games and G20 protests.

An analysis of the prominent themes in these publications illustrates a maturation of the Australian Aboriginal rights movement over time. This research demonstrates how alternative media circulate social movement messages to their publics and the broader public sphere, and their continuing essential role as strategic campaign tools. Alternative publications not only provide independent venues through which to challenge and counter dominant ideas and policy but provide a memory of how things were and guidance for how things can be.

Id: 13406

Title: Communicative Democracy and Ecological Democracy: Community Media and Prospects for Climate Change Communication

Session Type: Individual submission

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Abstract: Much of the communication, journalism and media studies literature surrounding climate change communication are focussed on mainstream news media coverage. This is hardly surprising, given the sheer enormity and overwhelming threat of climate change and the need for global responses. These responses in the form of international treaties, protocols, targets, mitigation and adaptation plans abound, bringing together national governments, transnational industry and international organisations to foster solutions to our greatest environmental threat. Mainstream news media, with its international networks, reach and resources are well poised to communicate the climate change challenge.

Amid the quagmire of news media, policy announcements and plans, what might be a role for community media? This paper will explore the potential of local community media outlets to communicate climate change. Whilst communicating the usual climate change possibilities and threats, community media is also a site of much innovation and creativity in tackling the climate crisis. Relative freedom from transnational industry, organisations and national governments deem local challenges to policy, industry and overall, unsustainable relations to our environment possible, if not tangible. Empowering communities with ownership of their own media and how they represent themselves and their places is critical here.

This paper will link democratic participation in media - a critical dimension of communicative democracy - to existing efforts to foster participation in environmental decision making, broadly ecological democracy. This paper argues that community media, in Australia and all over the world are fostering these relations between communicative and ecological democracy. This relationship is capable of instigating more than the linear communication of climate change to communities, though this remains important.

Drawing on the Australian experience, I will assert the value of community media in articulating different relations between humans and their environments, capable of interrupting the status quo of climate change communication, and offering a host of democratic possibilities for communication and action for scientists, policymakers and all interested in positive environmental futures.

Id: 13410

Title: Panel: community communication in times of convergence

Session Type: Panel Submission

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Abstract: Paper title: Networks in the third sector media: How alternative and community media articulate in Spain
The "third sector" label defines a heterodox group of non-profit media usually characterized by their limited dimension. Marginal in a wider media system, where public and private-commercial media are hegemonic, their audience and economic capacity have been traditionally constrained. Media classified as "third sector" have been related to proximity (Rodríguez, 2001), described as nanomedia (Downing, 2010), linked to community life (Rennie, 2006), and considered independent from media groups (Couldry & Curran, 2003). But these media outlets should not be taken as small autonomous units. On the contrary, small and independent as they are, they have tended to be connected through networks that increase their impact and improve their capacity (Cremona, 2007; Ramos, 2015; Roncagliolo, 1999). These networks fit in the bazar model, a concept stemmed from the perspectives of free/open software (Raymond, 1997) and the hacker ethics (Himanen, 2001), fields which are strictly related to the alternative communication field. This study focuses on these networks in the case of the Spanish third sector media. Which are the main networks in the country? Which kind of media are integrated and which are working isolated? How do they organize and work? What do they aim at? What are their outcomes? To do so, the analysis focuses on the evolution of national and regional networks from the early eighties to the current context, and discuss to what extent digitalization has fundamentally changed their role and performance and, consequently, the nature of the associated media. The proposal addresses four fields identified as the most relevant in the networks' activity: political and legal struggle; exchange and coproduction of content; training processes; and technological development for production, broadcasting and interaction with audiences.
This contribution is based on the results of a collective research project entitled "Youth and

Third Sector media in Spain", funded by Centro Reina Sofía sobre Adolescencia y Juventud. It is based on a mixed-methodology protocol that combines both qualitative (4 focus groups) and quantitative methods (surveys to 94 media). On the other hand, we will systematize and present the conclusions of a seminar which will join representatives of the main networks in Spain, including community, free, university and cooperative media, among others.

Id: 13453

Title: Modesty ethics as collective identity component of the Anonymous movement.

Session Type: Individual submission

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Abstract: This paper investigates modesty ethics as a collective identity component of the social movement Anonymous. From its inception in 2008 to now, Anonymous has become a strong actor in the international activist scene. The movement is characterised by the large diversity of its goals, such as internet freedom, privacy rights, human rights… as well as the diversity of its means of action, which span from offline demonstration to political lobbying to electronic direct action.

This strong heterogeneity raises the question why a diverse group of people decides to act under the same name. To answer this question I use the concept of collective identity as it has been developed by Alberto Melucci, in which activists collectively construct the definition of their movement, permitting individuals to identify with it and to work together. Recently the reality and usefulness of collective identity has been put into question, notably because of newer forms of protests that seem to be based on more individualised action frames. This paper aims to add material to the debate by studying ethical attitudes and practices within the Anonymous network that are parts of its collective identity. It is based on an ethnographic research that I conducted as part of my of my doctoral thesis. I used a triangulation of interviews, text analysis and participant observation that I conducted for three years.

In the analysis of the data I will first work out ethical elements that concern practices of anonymity and flat-organisation. These practices have been considered as building blocks for the construction of the good community as well as as individual virtues. In the first part of my paper, I describe their evolution during different historical stages of the development of Anonymous. Focus is given to the influence of choices and uses of different electronic platforms. For instance, while the technical structure and social practice of image boards encourages 'pure' anonymity where messages cannot be linked to an author, the techno-social structure of internet relay chats encourages pseudonimity, where messages can be linked to an identifiable persona. This identifiability in return enables stratification of power through the rise of charismatic figures.

The second part is dedicated to the construction of polis and virtue ethics from these practices. First, they contribute to the idealised 'hivemind', a techno-social system of debate and decision-making processes that host Habermasian rational discourses free from power distortion through the non-recognisability of the actors. On the individual level, not wanting to brag and not wanting to lead, show a virtue of modesty that defines the good person. It is notably a reaction to what is seen as dominant behaviour of narcissistic self-publicisation on electronic social media and the larger everyday life.

This ethics is eventually considered as a strong component of what Anonymous is and

what it means to be Anonymous. This characterisation is amplified by the differences between actual practices and requirements of norms that create tensions and produces in return the need for reflexive debates, fuelling the collective identity construction process.

Id: 13458

Title: Participatory radio as the voice of the community: A comparative study of selected radio stations in the Eastern Cape, South Africa.

Session Type: Individual submission

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Abstract: This paper aims to assess whether community radio stations are indeed the voice of the community or are set out to fulfil their own agenda. This paper therefore looked at three different categories of community radio stations, namely the faith-based radio (Kingfisher FM), geographic community radio (Radio Grahamstown) and institutional community radio (Forte FM) with the aim of studying their activities and comparing the three. Relevant literature has been reviewed and data have been collected using both quantitative and qualitative methods through questionnaires, personal interviews and focus group interviews. The study however leans more on the qualitative approach and a quantitative approach has merely been used to identify the trends of the views of the participants. The analysis of data highlights the views of the respondents about these radio stations as the voice of the community.
This study was also able to confirm that these community radio stations do give opportunities to listeners to contribute to programme content development, which shows the willingness of these stations to give voice to the listeners and allow them to be part of their own personal development and that of the community at large.

Id: 13468

Title: The role of social media in informal aspects of the organisation of civic activism: the case of Facebook in the Sunflower Movement

Session Type: Individual submission

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Abstract: The literature embraces diverse and often conflicting arguments regarding the influence of online communication platforms and practices on communicative/semantic, affective and organisational elements of civic activism and mobilisation. Although organisational matters and associated organisational features of civic activism are inherent in most of the arguments and discussions in this area, the literature has not yet thoroughly and systematically addressed the question of 'organisation' and 'organisational features' of citizen activism, especially with regard to the role of social media. This is a gap this paper aims to fill in to an extent.

The paper reports on a qualitative interview study of the role of Facebook in the informal organisation of the Sunflower Movement in Taiwan - a movement which has not been broadly studied as yet – and sheds light on associated organisational features of this movement. The findings demonstrate that social media platforms such as Facebook can influence organisational aspects of social movements at the informal level in many ways, ranging from instant dissemination and exchange of information to the employment of communication mechanisms for public engagement enhancement and participant recruitment. Also, social media platforms such as Facebook can significantly contribute to the initiation, support and coordination of offline activities, as well as to the enablement of actions and feelings of 'altruism' within the movement as well as between the movement and other groupings, organisations and the public at large.

The findings and insights of this study demonstrate that informal aspects of the organisation of civic activism is an important parameter in order to answer the question of organisation of today's social movements and other cases of civic activism. Also this study could be interestingly compared to research accounts of the role of online communication in other recent cases of civic activism, such as the civically motivated revolutions in the Arab region, the Occupy Wall Street and the Indignados movement.

Id: 13476

Title: Media research and First Nations' Australians: Partnering decolonizing methodologies with journalistic and historical research to produce emancipatory and participatory outcomes

Session Type: Individual submission

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Abstract: Indigenous peoples in Australia have been the subject of much research and statistics collection, particularly in the post-war period and since 1967, when they were officially 'counted' in the national census. Most of the research relies on quantitative statistics collection, or on non-Indigenous (mostly government) records (Kidd, 1997). These statistics and 'white' government records inform current and future policy development for First Nations' communities and are a key source of representation of Indigenous communities for the broader Australian public. Essentially, they are a key source for 'the story' about Indigenous Australians. This paper is the culmination of a four-year study of First Nations' peoples struggle for land rights and equality in the northern Australian state of Queensland, colloquially known as 'the Deep North'. It investigated the representation of the land rights struggle in the Australian media, and in Indigenous media outlets. Importantly, 50 interviews with Aboriginal activists and their supporters formed the core method for this project, pushing the researchers to consider the nuances of interviewing First Nations' communities and to contextualize the arrived-at method within our own journalistic knowledges (Waller, 2010), and privilege. Decolonising methodologies (Smith, 1999 and 2005) and an awareness of Australian Indigenous worldviews (Graham, 2008) have formed a core consideration for the research as we have asked – What are the most appropriate research methods for uncovering and communicating First Nations' perspectives and representations of their own issues? What impact can the inclusion of decolonizing methodologies have for media researchers working with Indigenous communities? The paper offers a set of methods based in decolonizing methodologies which have emerged from the project and suggests an interdisciplinary approach to such research – incorporating journalistic, historical and Indigenous methodology.

Id: 13561

Title: What counts as legitimate activism' Challenges to radical activism in (social) media.

Session Type: Individual submission

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Abstract: Radical activism has been argued to constitute a key aspect of inclusive democratic societies by providing important critiques of government and corporate misconduct. However, responses to radical activism (from government, business, and the press) include discourses and practices that criminalise and vilify radical activists. In this presentation I examine some of these challenges to radical activism, particularly how they are played out in relation to social media.

Social movement organisations draw on different repertoires for action, ranging from lobbying to cross-sector partnerships to disruptive direct action. These repertoires are often connected to political agendas and ideological orientations. Historically, radical social movement organisations have used direct action tactics that involve either symbolic or material damage. But tactics of damage – especially material but also symbolic damage – can be disadvantageous to influencing public opinion, gaining political leverage and sympathy among wider publics, because they are often met with vilifying responses and portrayals from the media, politicians, the police and companies. Nonetheless, tactics of damage are important insofar as they play a key role in the formation of political identities and demonstrating dissatisfaction with the current system of governance and power. Moreover, media attention (whether online or in the traditional mass media) privileges spectacular protests such as direct action that involves either symbolic or material damage. This creates a tension between popular resonance and media attention – what I call the paradox of activism.

This presentation examines these tensions, focusing on media, government and corporate responses to radical activism.

Theoretically, the study draws on theories of democracy and participation, including Mouffe's notion of agonistic democracy and Dahlgren's notion of civic cultures as well as discussions on media power and alternative/radical and commercial media (e.g. Bennett, Couldry, Fenton).

Empirically, the study focuses on the climate justice movement as an example of anti-systemic critique of the causes of climate change. It draws on media and government representations of radical activists in the UK and Denmark as well as examples of oil companies' surveillance of activists in social media, including files from BP and Shell on individual activists obtained through Subject Access Requests under the Data Protection Act. On the basis this, I argue that corporate surveillance of activists contributes to vilifying radical activists, broadly construing

radical activism as illegitimate forms of activism.

Id: 13677

Title: Free to hate' A Comparative Analysis of British and Italian ultra-right social movements media

Session Type: Individual submission

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Abstract: Topic area: Other; Type of Proposal A

The rising visibility of ultra-right groups, parties and social movements in Europe, continues to be a worrisome phenomenon. In this paper I build upon existing literature (Cammaerts 2008; Downing and Husband 2006) to shed light on the media activism and media operations of some of these groups. In some regards, these media can be considered "radical media" in that they oppose mainstream media with their anti-system rhetoric. Yet, their media strategies foster a message of racism and hatred. Scholars have long debated the "double-speaking" nature of post-War World II ultra-right groups (Feldman and Jackson, 2014), arguing that they would use an acceptable language in public but then "speak the truth to the hardcore" in private. In this paper, I argue that double-speaking is becoming even more complex in the age of interactive media: indeed, although many of the media 'messages' of ultra-right groups might seem innocuous, they set in motion discursive events that, thanks to the audience members who intervene, soon flare up. Therefore, I argue that the communicative event in its totality should be taken into consideration and, as such, be considered a form of hate speech rather than protected under freedom of expression provisions.

In order to make this case, the paper presents the results of a study of ultra-right media activism by social movements in the United Kingdom and Italy. Specifically, I focus on selected media artifacts (facebook postings, webpages) of Forza Nuova (Italy) and Britain First (UK). The paper takes a case study approach to analyze their media in preparation for anti-immigrant mobilizations in September 2015.

The innovative aspect of this research is that the analysis focuses not only on the 'messages' from the various groups, but also on audiences' responses. In doing so, the study moves away from the original critique against ultra-right media as top-down and hierarchic (Downing 2001; Atton 2006), and focuses on the role of audiences' activism in reinforcing ultra-right ideologies.

The theoretical framework is the history of contemporary ultra-right movements (Ignazi 2006; Mammone 2015). The paper also draws from the encoding/decoding framework of analysis (Hall 1980) to shed light on both moments of the communicative event (the original 'message' as well as audiences' comments).

Questions: How do these groups use their media? What role do audiences play in the making of the discursive event? Does audience online activism differ in the two countries?

The methodological approach is critical discourse analysis (Wodak 2003; van Dijk 1988), necessary to bring to the surface the meanings hidden in the text.

Conclusions: The analysis makes the case that audience activism is strong in both countries and that the communicative events that take place on ultra-right media platforms should be considered hate speech rather than protected speech.

Note: I will be happy to chair a session or more, as needed.

Id: 13687

Title: Framing Communal Violence and Building Memories on Social Media: A Case Study of Muzaffarnagar Riots of 2013 in India

Session Type: Individual submission

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Abstract: New media has been seen as a platform for new literature generated by the users of internet. Unlike the non-fiction and fiction writings created by a class of writers and novelists, the user-generated content of internet based social media comes from all the classes of society. It is more current and more spatial in terms of time and space dimensions. Accordingly, when a violent incident is published on social media platform, it creates an immediate response and thus violence on new media comes with a spiraling effect. Even, negation of the violent writings on the net, sometime, is so violent that it ignites more violence. Moreover, the violence once created on the net is never dead since it becomes active with one 'click' and seems afresh to all the new entrants of the social media each time.

The protagonists and antagonists in relation to the communal violence use social media in their own ways. They frame the content combining the visuals, audio/visuals – facts and myths – with the text in such a manner that the 'virtual' content results in the intended by certain economic/political groups for their own benefits. The Muzaffarnagar Communal Riots in India in 2013 were all widespread in the writings on social media. When the riots between the Hindu and Muslim communities were high at ground, the simultaneous writing of violence on the social media was intensifying it. It is in this backdrop that this proposal is being submitted to assess the framing of writing of violence on the social media. The main objectives of the proposal inter-alia include:
- To find out how social media is becoming a platform for writing of violence.
- To study how content of one incident is reinstated to build a connotation.
- The relationship between text, image and audio-visuals in the process of production of such content.
- The pattern of the responsive writings which are building a relationship between history of one movement, online memory and existing social reality.
- To read the challenges in mitigating a gray memory of violence when it gets afresh online time and again.

The proposed study is vital in relation to the cultural studies since it would deal with the issues of restoration of memories, connotations in relation to communal violent events and challenges to the intended social change. In consequence, the study would also prove relevant in bringing out the relationship between writing of violence, social media as a driver of such writings and its location in the socio-cultural setting. The study proposes for textual analysis of the content of social media sites such as – Facebook and twitter – of the event of Muzaffarnagar Riots of 2013.

Thus, through discursive analysis of the text based on Muzaffarnagar riots that have been 'published', 'liked', 'commented upon' or 'shared' online time to time, the proposed paper strives to explore such content on social media but also look for striking out the patterns related to the framing of such writings that deal with dynamics of social media.

Id: 13691

Title: Rethinking communication power: Insights from the Occupy movement

Session Type: Individual submission

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Abstract: Digital media have the potential to alter the power relations both within social movements and between social movements and their targets or adversaries. Yet, in order to investigate such power relations, researchers need a clear framework of 'communication power', of the communication processes and mechanisms through which individuals and groups can exercise power. This paper proposes such a framework by drawing from empirical research on the Occupy movement and particularly from 75 in-depth interviews with Occupy activists in London, New York, Seattle and Boston. Insights from the fieldwork were combined with a critical engagement with existing academic work on this topic, such as Castells's concept of network power and critical studies of communication practices and infrastructure, including work by Fuchs (2013), Lessig (2006) and van Dijck (2013). The paper also uses insights from organizational communication (cf Taylor and van Every, 2000), advancing a view of collective action as constituted through and by communication.

Based on this empirical research and engagement with the literature, this paper identifies six types of communication power that affected both the internal power relations of the Occupy movement and its power to effect social change. The six types of power include: a) the power to create the sites where activists interacted either online and offline, the rules of the interaction, and/or the defining 'texts' of the movement, b) the power to access the different sites of the movement, c) the power to manage and enforce the rules of the interaction, d) the power to represent the collective as a whole, e) the power to articulate its different sites and texts and to connect it with other actors, and f) the power to persuade, meaning the power to use the rules and conventions of the site more skilfully than others. These types of communication power – the powers to create, to access, to manage, to represent, to articulate, and to persuade - also influenced the potential of Occupy activists to bring social change, to exert power on adversaries and targets, and to construct a democratic alternative to the political system they were mobilizing against. Forms of communication power intersected with existing structures of domination and inequality with regards to class, gender and race, which also affected power relations both within and outside the movement. Viewing power in relation to communication practices, texts and sites thus allows us unique insights into the power of and within social movements.

Id: 13796

Title: Like, Share and Comment: Heritage, Community Communication and the Internet

Session Type: Individual submission

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Abstract: This article analyzes the distribution of content and the appropriation of traditional historical and cultural heritage locations by looking at posts on social media in order to ascertain ways for understanding initiatives such as community communication and social mobilization channels. One of its objectives is to understand how residents are appropriating and redefining culture and historical heritage. To do this, we first used the Hermeneutics methodology to map out and study the community mediums in Planaltina, such as Utopia FM community radio and Community TV, across social networks. We then identified which media form had the greatest influence, interaction, and involvement. Due to the large number of likes, and the scope and production of its materials, we decided to analyze the fan page "Planaltina in Depression".

This text understands social mobilization as a process of convening the people's requests and organizing activities towards reaching a common objective. It understands community communication as an activity for sharing production, distribution and content access, and evaluates the content published on the Planaltina in Depression page (https://pt-br.facebook.com/planaltinadadepressao, 23 thousand likes). This page has the highest number of visitors in Planaltina; an administrative region in the Federal District with 200 thousand inhabitants. It uses satire to portray social problems in the area. The posts are mainly on issues pertaining to service assistance, complaints, advertising for local and political events, yet it also focuses on other issues as well.

Analysis of the content published on the page between 2014 and 2015 helped towards understanding how this tool can be used to encourage debate and social mobilization for both material and immaterial heritage in Planaltina. We determined that several posts used heritage as

a symbol of Planaltina, so that the audience would recognize what area the publication referred to and get involved with the issues being raised.

The Pedra Fundamental was the most publicized heritage material on the page due to its historic context of being not only the creation of Brasilia but also the central point in Brazil. No less important is the Via Sacra, a representation of the last moments of Christ which is second on its Facebook page. According to the Federal District government, this immaterial heritage is considered one of the greatest spectacles in the country; around 220 thousand people go there for its activities.

Analyses of the content published on the Planaltina in Depression page showed that appropriation of material and immaterial heritage can vary according to the communities. Interaction mechanisms like social media help towards an alternative appropriation of heritage, helping users understand that these landmarks belong to them by using a closer and more accessible language which gives way to discussions around these goods.

Thus, we can conclude that the creation and practice of the Planaltina in Depression fan page contributes towards appreciating the historical, cultural and natural heritage of Planaltina and can also encourage other similar activities to be put into practice, observing in future studies how cultural and social differences interact with fan pages and other online profiles.

Id: 13799

Title: Female Migrant Workers' Online Chatting-Group Research: Constructing Collective Identity in the Support of Labor NGOs

Session Type: Individual submission

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Abstract: With the reform and opening up process of China, female migrant workers stand for the "disadvantaged persons in vulnerable population". A bunch of grassroots labor Non-Governmental Organizations (labor NGOs) established aiming to provide law consultation to labors and help them defend rights to live in the city, of whom some are oriented to serve female migrant workers. These labor NGOs are trying to empower female migrant workers in a cognition and cultural level by encouraging them to retell their own stories and construct collective labor identity. Among those intervention strategies, labor NGOs usually use QQ chatting-group, the most influential and widely used social media among Chinese migrant workers, as the main communication platform to support female migrant workers, but left to be insufficiently researched.

This article draws on Castells' identity construction theory to take identity building as a historically and politically negotiated procedure. There are three identity building forms, legitimizing identity, resistance identity, and project identity. For female migrant workers, the devalued identity "Dagongmei" generated by mainstream media and the upper-class society is a typical legitimizing identity. Then the identity they are constructing in responding or opposing to the dominant logic is the resistance identity. And the positive consensus identity they are aiming to build is the project identity.

Previous research shows that QQ chatting-group is an extended social network and a public space for migrant workers, which can provide social capitals and social supports as well as offer functions on reconstructing daily life, identification and contentions. Particularly under risk circumstances, it could be the key mediation tools for Internet mobilization among marginalized groups to defend rights and conduct collective resistance.

Female migrant workers have the subjectivity to resist the undesired identities imposed on them. In order to let the voice been amplified, labor NGOs are communicating with outside world through immigration websites, hosting and preserving commemorative events, like selecting 10 most influential labor events annually, to construct a "new labor" identity. But internally, the research question would be:

How do female migrant workers construct their own identity through QQ chatting-groups? What kinds of topics or issues have been discussed? What strategies do labor NGOs use to facilitate identity building?

Ethnographic observation is the research method to investigate two QQ chatting-groups organized by two different labor NGOs. Data has been collected from July 2015 to February

2016. Researcher has got the permission from group members to observe the discussion. Tentative analysis shows that female workers tend to discuss all three forms of identities. NGO members are trying to lead the discussion, retelling stories, organizing off-line advocacy activities to reinforce collective identification.

This research focuses on the marginalized group using alternative media as an online community to reproduce labor agenda and identity. It is about labor NGOs' using new media to raise awareness of inequality circumstances, to create memories from a labors' perspective to gain social justice, which is suitable to Community Communication Section.

Id: 13836

Title: Voicing audiences, empowering listeners: arguments to encourage community radio in Portugal

Session Type: Individual submission

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Abstract: Specific literature on community media has been published more intensively after the beginning of the 21st century, regarding two hypothesis in particular: a) community media constitute an alternative to commercial media, in terms of dominant discourse and financing model; b) community media contribute to empower local communities – Unesco has been presenting community media as a model to 'voicing the voiceless'; the European Parliament acknowledged that "community media are an important means of empowering citizens and encouraging them to become actively involved in civic society" (EP, 2008). Although they can be seen as "unprofessional, inefficient, limited in their capacity to reach large audiences and as marginal as some of the societal groups to whom they try to give voice" (Carpentier, Lie & Servaes, 2002), community media are still seen as platforms to strengthen cultural and linguistic diversity as well as media pluralism.

In the radio broadcasting sector, there are many successful samples of community projects in diverse countries. In Portugal, however, the legal framework is extremely narrow in what regards community radio. There is no tradition of radios promoted and funded by non-commercial groups. Local information has been provided by local commercial radios, which are facing today an economic agony situation. Today there are still 327 local frequencies registered as active by ANACOM – the National Authority for Communications, although at least about a quarter of them are now, in part, controlled by a few national or international media groups. The new radio stations created in 1989 were not coined as community radios, but community life was deeply engraved in the spirit of many of them, which are now probably condemned to be progressively silenced.

Some modest examples of micro radio projects focused on some niches are enough evidence that community radios have potential to succeed the local stations' mission. This paper explores these Portuguese examples and discusses the real conditions to make this kind of projects feasible in Portugal. Its main goal is to debate in scientific terms the grounds that may base a public recommendation for further legislation and for a new policy oriented towards the promotion, through radio, of inclusive, innovative and reflexive communities. Methodologically supported by documental analysis (legislation mainly) and by in-depth interviews, this paper puts into perspective the concept of community (which has not only geographic connotation). Focused on the Portuguese landscape, this research results in a combination of arguments to encourage community radios: they constitute a way out for the crisis of local radios, benefiting at the same time the communities by protecting their memory and promoting their identities globally, thanks

to the Internet tools today available for very low-cost requirements.

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Carpentier, N., Lie, R. & Servaes, J. (2002). Making Community Media Work. In J. Servaes (Ed.). Approaches to Development Communication (pp. 455-500), Paris: UNESCO

Id: 13844

Title: Torrents of Activism: How Free Content Activism is portrayed on The Pirate Bay

Session Type: Individual submission

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Abstract: The Pirate Bay is a torrent sharing website which was created by anti-copyright activist group to provide free digital content since 2003. It is now one of the most influential torrent sites, not only because of its activist practices but also its persistence against legal threats. Being one of the most popular and influential file sharing websites, and an alternative channel for providing media content, The Pirate Bay has become an influential proponent of certain ideology, specifically that of open and free Internet. The evolution and history of its homepage can manifest clearly the aspects of the file sharing debate and free content discourse.

In the study we explore how The Pirate Bay developers promote and advocate their cause and belief on its website. Existing literature regarding the impact of The Pirate Bay concerns more with anti-copyright activism, digital piracy, free-content debate and its transformation into Swedish political party The Pirate Party. This paper focuses instead on how the homepage of The Pirate Bay reflects the activist ideology of the website. By looking into the historical

transformation of its homepage, we investigate how The Pirate Bay promoted its free content activist movement in the past decade. Our research question is: How has the portrayal of the activist ideas changed through the years on The Pirate Bay's homepage?

By adopting Richard Roger's historiographical approach in studying web biography, this research uses the online digital archive The Wayback Machine to access the research data. This Internet-archiving site provides access to archived websites, which showcase the content, interface and navigation of the particular site in the given time period. By retrieving and reconstructing the web data of The Pirate Bay, we take a historiographical analysis through a combination of screenshot and spreadsheet analysis.

Findings show four emergent themes. The first theme is how activism has been portrayed through imagery ["Activism through Imagery"], ranging from subtle changes to The Pirate Bay's logo to the logo being fully replaced by activist imagery. The second apparent theme is how The Pirate Bay advocated and advertised activist software and services throughout the years ["Activism through Technology"], ranging from listing own services to tutorials on setting up proxies. The third theme is how political endeavors were displayed on TPB's homepage ["Activism and Politics"], which ranged from subtle to explicit. The fourth theme focuses on how TPB tried to finance their website and display their activist practices ["Financing Activism"].

This study is related to the conference theme and also responds to the core themes of the Community Communication Section. The transformation of The Pirate Bay reflects the change of media activism and online social movement through the Internet community and corresponding communication technologies. By studying the homepage of the activist site, we can understand more about how media activists organize and operate their campaign, make political statement through varies methods and coordinate with other activists and artists in the process. This will shed light on how the free-content activism will evolve in the future.

Id: 13922

Title: Remembering from below: Integrating media and communication technologies in social movement histories

Session Type: Individual submission

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Abstract: Research Problem: In challenging neoliberal repression, how do social justice organizers integrate past and present social movement resistance repertoires? What collective practices preserve movement histories across media platforms and communication technologies?

The Rhode Island Coalition for the Homeless (RICH) functions as an inclusive, strategic, and reflexive community of practice (Wenger 2000). With a rapidly widening gap between income and home rental cost, Rhode Island ranks among the least affordable places to live in the country. Committed to ending homelessness in the state, RICH generates memory and preserves movement successes using a multi-faceted collective oral history-telling approach.

Social movement scholars (Kurtz 2002; Morris and Staggenborg 2004), feminist practices theorists (Lamphere et al. 1997; Steeves 2001) and communication scholars (Couldry 2004;

Mattoni 2012; Milan 2013) map how social movements practice resistance. Collective oral history-telling in particular as a practice (Portelli 1997, 2003, 2005; Sharpe 1992) captures protest narratives and repertoires.

Using a participatory research method centering on collective oral history telling we as scholar activists and RICH organizers document, reflect on, and analyze a 2015-2016 communication and organizing campaign that challenged aggressive police efforts aimed at eliminating homeless people from Providence's public spaces.

To document and share a right-to-public-space campaign, RICH adopted a collective history telling method that integrates individual and group stories with print and digital media and communication strategies. RICH's dialogic process formalizes how participants integrate individual and group experiences into shared campaign narrative(s). The resulting narratives build institutional memory as well as preserve lessons and stories for future movement organizers. Oral stories of organizing often not captured in movement histories thereby join record memory.

Relation to Memory, Commemoration and Communication theme: We describe the collective practices through which RICH works to embed its protest narratives in past waves of resistance, and to honor counter-narratives under-represented in mainstream mediated narratives.

Id: 13928

Title: Communication Access for Refugees - How Smartphones and Apps Have Helped and Why Wireless Internet Access Should Be in Humanitarian Aid Toolkits

Session Type: Individual submission

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Abstract: As tens of thousands of refugees make the harrowing journey across Europe, many are relying on mobile phones and internet access to make their journeys that much less precarious. Smartphone have become a vital tool and for people who have taken so little with them and lost most of what they had along the way. As a result, we've witnessed the proliferation of innovative new apps created to support refugees, giving evidence to the critical nature of access to communication in crises environments. At the same time, we've also seen completing narratives by some governments and media outlets misusing the presence of smartphones in the hands of migrants as a misguided justification for limiting refugee support.

In this paper, Kate Coyer discusses some of the specific ways refugees have been using smartphones and mobile applications to communicate, share knowledge and access necessary information like navigation aid and maps based on her current research. She also examines ongoing initiatives across Europe to provide basic access to communication. Her research in this area began as one of many voluntary initiatives in response to the crisis in Hungary, where she started a project to bring free, open wireless internet and mobile phone charging stations to Keleti train station and at refugee camps along the border as a spontaneous, grassroots, rapid response to meet a pressing need witnessed first-hand. Funds were raised in through informal crowd sourcing and the project grew to something sustained by students, faculty and staff at my home institution Central European University. In her paper she also provides a brief overview of the Keleti Wifi / mobile charging project and the ongoing efforts across the region to continue to provide tech support and communication access for refugees.

Id: 13929

Title: Post-disaster reconstruction and collective memory of an indigenous village: Cross-sector cooperation in story-telling

Session Type: Individual submission

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Abstract: 1. Title: Post-disaster reconstruction and collective memory of an indigenous village: Cross-sector cooperation in story-telling
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2. Topic area: 1. Memory, Commemoration and Communication
3. Type of proposal: TYPE A: Individual scholarly paper

Abstract

This study reviewed a digital archive and publish project of post-disaster reconstruction in Laiyi, an indigenous village in Southern Taiwan, after Typhoon Morakot which hit the island country severely in 2009. The project is significant because it was conducted through cross-ethnic and cross-sector cooperation between the academic sector and local community. By collaborating with Laiyi residents, university students produce news stories and provide opportunities to the victims to share their disaster experiences and reconstruction efforts, thus filling the gap in reconstruction information available through mainstream media.
From the theses of disaster and community building, community media play an important role for people to share experiences and build confidence after disaster (Sun, 2011; Tsai, 2010). Community media, in most cases, are owned by community, operated by community, speak for community (Berrigan, 1979) and become the empowering platform of the community（Fuller, 2007）. However, in disadvantaged area such as indigenous communities, lack of resources and talents prevent local communities from initiating media of their own. Cross-sector cooperation tends to be solution and cause challenges inevitably.
By gathering second-hand document, conducting field work and interviewing project partners, this study aims to answer following questions: What stories about Laiyi were recorded? How were Laiyi's stories told and shared? What strategies were used? What are the lessons of cross-sector cooperation from Laiyi's project?
This study finds that Laiyi is a remote tribe with a precious cultural heritage, in which ancient

indigenous melodies, tradition ceremonies, and wood sculptures are well-kept and preserved by local devotees. These cultural heritages and community reconstruction are major storied share by local residents. These stories are shared in digital forms and book publication with photos and texts. To accomplish this project, the process of cooperation and its evaluation includes four phases: framing problems, setting directions, implementing chosen solutions, and catalyzing new initiatives（Brown & Ashman, 1996）.

By examining the process of creating a digital archive for the Laiyi village, this study shows how partners from different sectors work together to develop a project that addresses community needs and responds to social change. By sharing resources, building trust, exchanging knowledge, and respecting each other, the experience of cooperation helps empower partners and contribute to social good by embedding digital technology in cultural preservation and dramatic social change.

Finally, this study fits the theme of the IAMCR annual conference and the Community Communication Section which emphasize the concepts of memory, commemoration and communication. This study examines the valuable recording of an indigenous village after a disaster and dramatic social change provides a reflection on the meaning of media (mainstream vs community/ alternative) and people's suffering, survival and empowerment.

Id: 13956

Title: Networked movements: another 'paradigm"

Session Type: Individual submission

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Abstract: This paper will not be presented because the government of Turkey has violated academic freedom by imposing a ban on foreign travel for Turkish academics.

The last decade, large numbers of disaffected social subjects around the world seized upon opportunities to organize collectively, occupy public spaces and protest on the streets in different parts of the world. What is more, the compelling contribution of social media to the wave of uprisings and the snowball inspiration of the protest movements has favored the study of the 'networked' nature of the latter. Various studies point out the decisive role of social media in the mobilization and coordination of a new 'paradigm' of social movements that registers multifarious reactions against different facets of capitalist globalization.

On the other hand, different perspectives evaluate the very context(s) (structural issues and dislocations) of the materialization of these protest movements, acknowledging also the role of different media formats in the implementation of oppositional practices. Drawing on these lines, the paper focuses on two examples of the last wave of uprisings - the one in Greece in 2011 and the other one in Turkey in 2013 - and it reveals relevant contradictions that have influenced the emergence and the prospects of these protest movements.

The paper probes into the conventional structures of the two case studies, evaluating difverse parameters and aspects of the resistance practices conveyed by 'marginalized' social actors, respectively ('Aganaktismenoi' in Greece and 'Çapulcu' in Turkey). In particular, it reflects on: a) the character of the struggles (social, political, cultural) and their dimension (local, national, international); b) the role of pre-existing action repertoires and collective imaginations in inspiring the recent practices of contestation; and c) the diverse uses (repressive and radical) of different media (mainstream and alternative ones), and their mutual interactions, with the purpose to fully address the dynamics of collective action across the different contexts and cultures.

Id: 13974

Title: Radio Libere: An Experiment with Radio Broadcasting. How Can Theories and Memories of the Past Help Us Understand Alternative Media (Today)

Session Type: Individual submission

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Abstract: The 1970s expansion of free radio stations throughout Europe and the experiences of that movement over the following years encouraged diverse reflections on, and experiments with, the ways of using media and new technologies. Of course the experience of Radio Alice and other free radio stations in Italy and elsewhere of the late 1970s only became possible when the radio as a communication tool became affordable and technically accessible to a new social subject – the student movement and social movements predominantly consisting of young people. What left the deepest mark on the period, however, was a fundamental change in the attitude of social and political movements to the media.

Free radio stations initially represented primarily cultural and linguistic diversity of the new movements, but later established itself as an information and communication tool, independent from political authority, which remains their main function. A fundamental change in the relationship of social and political movements towards the dominant media model, media and information processes has been present since first attempts to rethink the field of communication in the late 1960s and early 1970s, when individuals and groups focused on the analysis of technical and scientific knowledge and theories that were needed for the implementation of the project of "communication from below". While social movements in the 1960s still believed that the strategy of "contrainformation" against the "frauds and lies of the ruling" was the most efficient, social movements in the late 1960s and early 1970s began implementing an approach that did not focus solely on the content of information, but tended to fundamentally transform the entire cycle of media production. The expansion of free radio movement in Europe in the 1970s as a manifestation of that process encouraged further reflection on ways of using media and emerging new technologies. If social movements and alternative media in the 1970s experimented mainly with radio and video, the alternative media field in the late 1980s and early 1990s began to discover the particular advantages of computer technologies and networks which offered new possibilities for the media development, operation and integration.

How did 1970s movement think alternative media and how can the memory of their struggles and development of their concepts help us understand the history and development of the alternative media and alternative media today, is the main research question. While theoretical framework is focusing on critical theory approach to understanding alternative media, the author's goal is to understand research problem from an interdisciplinary perspective (cultural studies, cultural memory). The empirical part is based on field work researching alternative

media movement and concepts in Italy. Research methods include archival research (available alternative media archives), participant observation, unstructured interviews (with alternative media producers) and case studies (of selected alternative media). The paper will address issues of different focus areas of Community Communication Section, but mainly: how can classic works help us understand new (and past) practices and technologies and in which instances have memories of alternative media concepts and historical change been particularly relevant.

Id: 14002

Title: Digital Citizenship in the Age of Mass Surveillance

Session Type: Individual submission

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Abstract: The aftermath of the Snowden revelations has seen the intersection of two different narratives. On the one side, the empowering nature of citizen journalism, social media activism, participatory online communication and, not least, bottom-up 'sousveillance' of elites and institutions has suggested a shift towards enhanced agency by citizens and a democratising trend in state-citizen relations. On the other side, the pervasive monitoring and analysis of people's digital communication, movements, activities and preferences by both states and the private sector have led to unprecedented capabilities to oversee and, by extension, control the citizenry. In parallel to these opposing trends, the role of (and perceived 'balance' between) state security and civil rights is negotiated in public debate.

This paper will unpack these developments and explore their meaning for the future of digital citizenship. It will assemble findings from the collaborative research project 'Digital Citizenship and Surveillance Society' on the implications of the Snowden leaks for policy, technology, civil society and news media. Over the past 18 months, project members have concluded a review of policies and technological infrastructure, conducted focus groups with members of the British public and interviews with activists and journalists, and completed a content analysis of the British media coverage of Snowden and surveillance. The project has thus addressed key dimensions of digital citizenship: an enabling regulatory environment, integrity of the technological infrastructure, civil society uses, and public debate. In each of these areas I will discuss how pervasive surveillance has affected digital citizenship.

Id: 14056

Title: Transformative media organizing: findings from a field scan of LGBTQ & Two-Spirit community media in the United States

Session Type: Individual submission

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Abstract: This paper summarizes key findings from a strengths and needs assessment of media work by Lesbian, Gay, Bisexual, Trans*, Queer (LGBTQ) and Two-Spirit organizations in the United States, conducted in 2014-2015. This mixed methods participatory research included a nationwide organizational survey with 231 respondents, 19 expert interviews, and a series of workshops with project partners and advisers. We found that despite scarce resources, many LGBTQ and Two-Spirit organizations have an intersectional analysis of linked systems of race, class, gender, gender identity, sexual orientation, and other axes of identity. Many seek to do media work that develops the critical consciousness and leadership of their communities, create media in ways that are deeply accountable to their social base, use participatory approaches to media making, are strategic and cross-platform in their approach, and root their work in community action. We call this combination of characteristics transformative media organizing, and we believe it describes an emerging paradigm for social movement media practices in the current media landscape.

Id: 14074

Title: "Someone has to be the voice': Activism, identity and communication

Session Type: Individual submission

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Abstract: This paper discusses the link between identity and communication in activism. In recent years, there is a growing interest in social movements and their online communication practices. Previous studies recognize a changing landscape with new opportunities for expression and participation. Most of these studies have been focused on the protests and uprisings, and on the link between internet and the streets as two main spaces for social movements. This research aims to contribute to the knowledge, by two shifts: First, activism is not only protest, so the cases of study were two local activist groups, based on continuous practical actions. Second, even in the digital age, mainstream media keep certain centrality, especially in Latin American countries; we cannot understand internet by itself, therefore this study also included the streets and the media.

In this study the theoretical framework was a dialogue among communication studies, sociology of social movements, and political philosophy. The methodological approach was based on multi-sited ethnography, in three communication spaces —internet, the streets, and the media— with two activist groups in Aguascalientes, Mexico. It included digital ethnography, semi-structured interviews, participative observation, and media monitoring.

The main findings are the recognition of three axes in which activists construct their identity: action, relation, and communication. Activists are individuals that do something to transform reality. Their actions imply a relation with the other. Finally, communication is a key element in activism: activists need to make visible their causes, concerns, alternatives, the way they imagine a better world. In their very own words, "someone has to be the voice". Local activists produce their own contents for their social media spaces, and sometimes reuse contents produced by others. They understand internet not only as a tool, but as a field of struggle for participation in public space. Communication is action and relation too.

Activists construct their identity looking back and looking forward. They look back and get some inspiration in previous near and far experiences, for example, one of the cases of study was clearly inspired by the Zapatista movement and the #YoSoy132 movement in Mexico. But they also look forward, imagination and future are really important in their construction of identity, because they imagine a better world and future is the time to live that better world.

Id: 14093

Title: A Community-based Research approach to reviewing community media structures

Session Type: Individual submission

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Abstract: Howley (2005) is one among many scholars of community media to consider the relationship between community media and the scholars who study them, arguing that "community media invites cultural scholars ... to contribute their analytical insights to the everyday lived experience of their local communities" (269). Gatherings - physical and online - of practitioners and academics are replete with debates about just how these interactions should be managed and pursued - how to shape research projects that meet the needs of both scholars and the outlets they study.

This paper draws on the literature of community-based research, in the context of a funded project based in a community radio station, to explore these challenges and tensions. The project is aimed at assessing the structures and resources of the station, with the goal of "review[ing] station capacity, in terms of range of expertise, and ability to deploy it." The station staff are concerned with getting a clearer understanding of the extent to which station structures enable this long-established station to undertake its mission, with a particular concern for the robustness of structures and staffing, as the station prepares for a new licensing process. This last is of particular concern in organisations, like community media outlets, which frequently shape roles and structures, in pragmatic fashion, to the particular volunteers and staff available at a particular time. Given the volunteer life-cycle, and the increasingly transitory nature of staff, this can cause unanticipated gaps in expertise and task needs within the organisation. Equally, the importance of formal station structures - the division of responsibilities between boards, committees, and staff, for example - cannot be overstated.

This project provides an entry point for exploring some of the issues that arise here, in terms of identifying the work needed (as well as resources available) within a station. Further, however, as Hochheimer (2002) has suggested, "planners [of community media] who build upon existing local networks of social and political solidarity, ... will find that the likelihood of succcess of their efforts ... is greatly enhanced" (328). If, Hochheimer suggests, we are interested in creating community-based media, we should "[work] with the people rather than upon them" (321).
It is with this in mind that this project draws on community-based research not only as an instrumental tool, but as part of what Munck terms "a shared commitment ... to greater access and widening participation, and to the democratization of knowledge committed to social advancement" (25). This paper provides a space, then, to reflect on the challenges (as well as the ethical and practical imperatives) of adopting this approach, and will provide insights to others

seeking to meld scholarly insight, institutional demands (for outputs, for research funding), and community engagement.

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Id: 14105

Title: Social / participation / listening: keywords for community media impact

Session Type: Individual submission

Authors:
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Abstract: In this paper I argue that the concepts of the 'social', 'participation', and political 'listening' should be central to our projects to capture the value and impact of community media. Each of these key words is up for debate as the proliferation of digital technologies and social media produce optimistic claims for increased participation and voice. In contrast, a focus on community media demands a more rigorous account of what constitutes 'maximalist' participation and effective listening.

Id: 14110

Title: Video activism in Rio de Janeiro: digital practices to narrate the social movements

Session Type: Individual submission

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Abstract: In June 2013, massive social protests took over the Brazilian streets. The cyberspace (Lévy, 1999; 2014) became the main place for the communication made from social movements, especially in the social networking site Facebook. The activists launched more than three hundred fan pages aiming to counter-inform about the uprising. The videos recorded in the riots became viral quickly and with that, a network was being shaped, formed by groups and individuals, which became known as "video-activists".

This paper aim to reflect about the role of video-activist practices in the uprisings in the city of Rio de Janeiro as well as understand the characteristics of filmmaking methodology carried out in this context. In order to study the phenomenon we have used mixed methodologies - indispensable to understand the questions originated from different fields, such as streets and social networking sites. Thus, the fieldwork was conducted starting from Big Data methodologies with the use of Netvizz and Nvivo software for capture, analysis and visualization. First, a mapping of the ten groups with more activity in the context of the protests against the FIFA World Cup was done. Before the definition of the corpus, three groups with different approaches were selected to work using participant observation, carried out between June and July 2014 - a group that worked with advocacy video (Rio40Caos); a group that was dedicated to broadcast the protests by streaming (Carranca Collective); and a group whose work was to produce report news (A Nova Democracia Newspaper). Furthermore, in-depth interviews were carried out with twenty video-activists, with a strong presence both in the street and the virtual space.

In the context of this research, the video activism was analysed as an important tool to promote justice and social change (Askanius, 2012; Harding, 2001; Mateos and Rajas, 2014; Widgington, 2005; Zarzuelo, 2012; Pasquinelli, 2002). Theoretically, we find that specialized academic literature have not reached yet a consistent terminology to define this practice. Analysing the digital practices of the groups and collectives of video activism in Rio de Janeiro we can highlight that: these practices helped to change the dynamic of the social protests, before narrated almost exclusively by mainstream media. Furthermore, they ensured the safety of the demonstrators, acting as a witness camera for police conduct and were used as an evidence of the human rights violations. However, activists and researchers have many questions that remain unanswered and several challenges to the future.