Book of Abstracts: **Community Communication** Section

Ethnic-based Community media: An obstacle to the national identification process?

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AbstractThe paper explores media's influence in creating national identity, particularly focusing on community media. With the introduction of the third sector media or community media, which supplemented the traditional public and private/commercial media, there has been a change in media's expected contribution to nation-building and nationalism. The situation has further been compounded by globalization and Computer Mediated Communication, such that people now have a multitude of media sources to choose from, implying divided loyalties. In order to have a channel for more self-expression, some ethnic groups have started their own community media, which allows members platform to exchange ideas. Ideally public media or national media is supposed to cater for the needs of all its citizens. In practice however, certain sections tend to be served better than others. These inequalities thus tend to breed a problem of loyalties for the ethnic-based community media. In emphasizing ethnic interests, sometimes these are contradictory to national aspirations, like national unity. This raises the question: 'Is ethnic based community media an obstacle to the national identification process?' To analyse and answer this question, the paper uses Uganda as a case study, specifically focusing on the coverage of the September 2009 riots in the capital city (Kampala) by Central Broadcasting Service (CBS) radio and its subsequent closure. This prominent and influential radio station for the Buganda kingdom that was serving the central region of Uganda was closed because it was allegedly inciting ethnic violence. During the 3-day riots, several people were killed, many were seriously injured, shops were looted, vehicles were burnt with many properties damaged. The government justified the closure explaining that they did not want a repeat of the Rwanda genocide which it is claimed was fuelled by the media. The theoretical framework for the discussion in the paper will be premised on media's agenda-setting role and how community media has influenced the framing of issues on ethnic and national identities. The paper argues the case for strengthening national/public media as a way of promoting further nationalism, rather than stifling ethnic-based community media, which offer more chances for citizens' participation and democratic self-expression.

25 years of Alternative Communication experiences in the Basque Country

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This work is an overview of the general situation of Alternative Media in the Basque Country, concentrating on a specific communication project: the pirate radio Hala Bedi Irratia, a tolerated but not completely legal radio station, which in 2008 celebrated its 25th anniversary. The station has thousands of listeners daily and it broadcasts 24 hours a day. It survives thanks to the voluntary work of dozens of social communicators. They have never included a paid advertisement on their air waves, nor have they asked for a grant from the State. Nevertheless, the project is very much alive. The station is based on a very wide social network which supports it, and on a very intelligent use of new technologies. 0. Introduction Throughout the last 30 years, Alternative Media has gone through many changes in the Basque Country. The decade of the 80s bore witness to important

experiences. At that time, numerous pirate radio stations, community radios, non-conformist newspapers and magazines and alternative fanzines were born. The turbulent social and political situation of the country at that time, the social vigour of the left-wing and the force emanating from the Basque identity were the ideal breeding ground which favoured the growth of these projects. Many of those have disappeared. The few which survive have many difficulties. 1. Hypothesis and methodology The present work starts from the following Research Questions:RQ1.: Which causes have contributed to the increase and posterior decrease of Alternative Media in the Basque Country throughout the last 30 years?RQ2.: Which factors have made possible the maintenance of a project such as Hala Bedi Irratia station during the last 26 years, a pirate radio which has never included a paid advertisement on their air waves, nor have they asked for a grant from the State?The hypothesis that tries to illuminate the previous research questions is the following: The specific socio-political environment that took place in the decade of the 80s in the Basque Country was determinant both in the explosion of Alternative Media as much as in the continuity of a project like Hala Bedi Irratia station.In order to check our hypothesis during this work we have developed a methodology based on a qualitative method of analysis by doing direct observation (Anderson 1987, Lindlof 1987, 1991, Wimmer & Dominick 1996) of our subject matter. That means the compilation of different works done around this research line and their contrast with the current reality. The direct observation method has historically been used to get basic contextualized information in order to insert the hypothesis or to isolate dependent and independent variables. Apart from that, we have used figures provided by official audience rates in order to interpret correctly the real importance of the radio under research. We have completed our method with an in depth semi-structured interview with the two people who are nowadays in charge of the radio: Gaizka Amondarain and Joseba Ullibarri.

Youth Media Studies and Social Movement Media: A Review of Blind Spots in the Literature

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Recent years have seen a dramatic emergence of an interdisciplinary field dedicated to youth media studies—and an increase in the scholarly concern for—how youth, especially youth on the margins of society can play a politically engaged role in transforming the structure and content of mass media and popular culture. Beyond media production, marginalized youth who bear the brunt of violence, surveillance, profiling, and incarceration by the neoliberal penal state are engaging in media activism while working in concert with pre-existing social movements or spearheading their own youth-led movements for socioeconomic, racial, environmental and media justice. The central aim of this literature review was to seek out scholarship that attempted to answer the question, "youth media—to what end?" An analysis of the origins and maintenance of the disconnect between youth activism and youth media was explored in order to foreground this question and center a discussion on youth media activism as social movement media. This essay first seeks to map the origins and evolution of the research in five intersecting and divergent areas of scholarship and summarizes the key concepts, arguments, and theories that scholars have put forward in their respective fields. The preliminary findings from this review of the academic literature support the contention that youth-led media justice and social movement media are largely ignored by academic scholars within the emergent fields of youth media studies and critical youth studies as well as within the sociological social movement literature. The research to date fails to acknowledge and theorize how youth-led media justice, for example, constitutes an international social movement whose infrastructure for transnational and intergenerational coalition building is organized, led, and sustained by politically savvy yet racially, economically and sexually marginalized youth. Additionally, despite the proliferation in the last decade of social justice-based, community youth media organizations led by marginalized youth, there has been a scarcity of critical and sustained scholarly attention paid to their power-building strategies, anti-oppression pedagogies, critical policy interventions, and alternative and radical multimedia productions they co-produce, all of which are strategically aimed at revolutionizing media and society. Locating youth-led media organizations within the contexts of social movements helps to open up some promising avenues for future research.

Citizenry negotiation by means of radio in rural Nepal: consequences and challenges for poor and marginalised to become active citizens in a context of major socio-political changes

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Following a civil war against the vast inequalities and widespread misuse of power, Nepal experiences a moment f major socio-political changes. Democracy has recently been reinstated, a fragile peace established and formulation of future policies begun. The overall objective is to study poor and marginalised (PAM) people's aspirations and how these affect citizenry negotiation by the influence of radio, using Rolpa district in rural Nepal as a case study. The study examines radio from the perspective of PAM and focus on the consequences for them to become active citizens in a context of major socio-political changes. Rolpa was the hotbed of the Maoist insurgency and until recently unexposed to local electronic media. Within the last year, two local radio stations have begun broadcasting, which gives scope to explore the spheres and processes of citizenry negotiation in a 'virgin' area severely affected by the Maoist conflict. The paper outlines preliminary findings from field studies conducted fall 2009 in Rolpa. The fieldwork follows a semi-ethnographic approach designed to capture qualitative information from in-depth interviews with key political actors, PAM and representatives from civil society, as well as quantitative data from a media survey with 500 representative respondents. Thereby, both a generalised and a detail-rich picture are generated of the prominent positions in the discursive terrain of citizenry negotiation in radio and public life in general. Citizenship and being a citizen is in the paper regarded as a produced and negotiated notion and goes thereby beyond the commonly state-centred, liberal approach. It follows researchers who have a transformative understanding of citizenship, highlighting people's possibilities to claim rights and exercise agency and the repercussions this has. A particular focus is on how rights, responsibilities and entitlements are perceived, shaped and struggled for by PAM, and link citizenship to social policy and the role people play in affecting and requiring services, perceiving people as active makers and shapers of policies as opposed to users. This approach is combined with a separate debate on the role of radio to inculcate civic and national values. Radio in this study is seen as part of civil society, assisting in creating organisations and the social, cultural and political processes that are associated with building civil society. This allows for an analysis of socialisation through radio from people's perspective and how PAM actively engage in negotiating the meanings of citizens and citizenship through radio and what strategies it leads to. By analysing PAM's engagement with rural radio illuminates the spheres of PAM's lives and the radio and provides an opportunity to follow the reinterpretation of values of citizenry through media in the midst of a country undergoing major changes.

The virtual movement and on-line communities: a case study of T-Rex event in Taiwan

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For the Taiwanese, the baseball is an important cultural symbol for constituting an imagined community. In this study, I will study one of major Taiwanese virtual movement events. In 2008, one of professional baseball teams—Dmedia T-Rex, involved a scandal. The authority issued a legal investigation on the Dmedia baseball players. The baseball fans also launched a virtual social movement to criticize the baseball's managerial system. As Benedict Anderson (1983) recounts in imagined communities, abstract time, space and the abstract social, in which language replace the face-to-face relations of traditional communities, are successors to their concrete counterparts of tradition. This proposal is about studying the role of virtual movement and in construction of imagined communities in Taiwan. In the study I plan to discuss the possible effects of CMC on social movements in Taiwan. In theory, a common issue concerning with the Information Society theorists is: whether the utilization of CMC can be expected to generate new community networks or virtual extensions? Or, do the Internet social movement still need to mobilize participants to achieve these purposes of movements. In this controversy, Castells, for instance, argues that the social power of new information societies centers on the information

infrastructure, which in turn constitutes the material foundation of culture. The Internet social movement could be viewed as a form of social organization in the Information Society. On the other hand, due to the social constraints, sociologists like Giddens emphasize the social structure, social classes or state power still exert sway in the formulation of culture (Nash, 2001).The main research question of research is to investigate how Internet movement groups exist on the virtual space. Dealing with the roles of Information Communication Technologies (ICT) in enacting a social construction, the study also explores how virtual movements, mediated by information technology, can facilitate or constrain the expansion of social bonds. In other words, the research focuses on how a baseball reform movement interacts with exercise in construction of imagined communities. Toward this end, the study will be composed of two parts. In the first half, with reference to social movement theory and foreign experience, I demonstrate the promise of information technology for aiding social movements. Based upon theoretical concepts and empirical findings, then, I will analyze the text of virtual movement. The empirical data will be collected from electronic discussion materials stored in PTT computer hosting service. These electronic contents will be analyzed using qualitative methods.

Environmental Website Production: A Structuration Approach

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The Internet has excited much speculation, and a growing body of scholarship, about how it might advance the communicative power of social movement groups. As a medium that enables online publishing, and selected features and functions, websites could be particularly important in this regard. Yet, studies of social movement websites have documented these groups' modest uses of the medium, and few scholars have studied the organizational factors shaping social movement website production. In this study, I investigate social movement Internet use through an examination US environmental group website production practices. Drawing on structuration theory and a structuration model of technology, which highlight the recursive relations between individual agency and organizational structures in the construction of social life and practices, I consider how organizational priorities, processes and resources limit and constrain website production. I use structuration theory to analyze actual environmental group website production practices as gleaned from semi-structured interviews with 28 environmental group webmasters. I conclude that despite their awareness of the Web's capabilities, webmasters experience production constraints related to organizational norms, knowledge, and resources. By calling attention to the organizational context of website production, I aim to provide an explanation for studies that find limited uses of the Web among social movement groups, to better understand the processes and practices involved in cultural production online, and to elucidate some of the challenges website production poses for social movement groups.

Neither private nor state: the idea of public as a communication system

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Some countries in Latin America are assuming a three parts communication system, based on state, private and public sectors. This understanding is, among other reasons, inspired by the Interamerican Comission on Human Rights document called "Declaration of principles on freedom of expression", which says that "the concession of radio and television broadcast frequencies should take into account democratic criteria that provide equal opportunity of access for all individuals". The idea of a public communication system, different from the state one, is extremely controvert in the current literature on Communication Policy, especially if taking into consideration the role that State should play in contemporary societies. In brazilian case there is no specific regulation for what is mentioned in its Constitution as a "mutual compliment principle of the private, public and state systems". Uruguay has divided its communication system – emphasizing radio and TV concessions – into three equal parts, considering the public (State), the private (Market) and the community sector. Argentina

approved the Audiovisual Communication Law, that states a similar system of three parts, but considering public sector as non-commercial private, which brings other kind of non-solved comprehension around this issue. Other countries as Venezuela, Equator and Bolivia are planning similar media reforms, changing concepts from country to country, but resisting to assume the idea of a public sector organized by and for the people, but with no State participation in its management. It could be considered also as a non-state public sector, but if the idea of a communication system as a public good is not clarified, it means that the society organized in nonprofit groups, distinct from the State and its state communication system, is not able to manage a communication system of the people, public by its own nature. This paper takes this scenery and concepts involved into consideration in order to analyze some aspects of a possible public communication system, distinct from the state and the private ones, based on technological and political recent changes and inspired on CSMC (Civil Society Media Policy Research Consortium) studies and initiatives and recent brazilian debate on this topic. It is based on bibliographical and documental research, considering existing experiences, like community radios and televisions, and others like media telecenters and public radio and tv channels available in digital broadcast. It aims the search for perspectives of public and public-driven activism through and with communication initiatives incorporated in the whole communication system, including radio and tv frequencies. In this proposal there are also considered the roles State must play as regulator, inspector, supporter and even capacity builder and also the characteristics that define and affirm the possible and desirable public (neither private nor state!) communication system.

Web 2.0 and human rights strategies in multicultural Australia

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CulturalDiversity News is a web 2.0 platform designed to inform and engage with culturally diverse communities around human rights issues. This paper explores the background to the development of the project, its implementation and the issues for community on the web that it raises. The platform is published by an NGO (the Institute for Cultural Diversity) (http://culturaldiversity.net.au) that was launched under a conservative and essentially anti-diversity government; it now functions with a national government that is Labor (of the centre), in the midst of exploding issues around racism, Indigenous marginalisation, rising asylum seeker arrivals, and inter-communal violence. The web provides an opportunity for groups from different cultural backgrounds to engage with each other, to promote their ideas and to participate in on-line debates. suing the common national language, and focussing on young people, the site is building a portfolio of young bloggers and writers from very different ethnic backgrounds. In the (Australian) summer of 2010 six young interns took on the challenge of reporting their take on cultural diversity in Australia. The paper also identifies the issues they raise, the way in which they interpret the issues, and the take-up of their contributions in the CulturalDiversity community. Using theoretical debates about web 2.0, social networking, and social change, I ask to what extent can this sort of project involve people in conversations about citizenship and human rights?

A child of media policy? Guiding principles concerning Germany's open channels in present and future.

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Civil society's participation in public communication and the production of user-generated content have never been as easy as in the age of Web 2.0 (O'Reilly 2005; Hallett & Hintz 2010). But participatory media have been existing long before, for instance in the shape of open TV and radio channels. In Germany, they were established in the middle of the 1980s. At that time, media politicians' motivations ranged from the wish to have a fig leaf covering the commercialization of broadcasting to the establishment of a diversity reserve or a slice of democratic culture (Kertscher 2005: 38-44). However, today the further existence of open channels is contested.

Several Bundesländer have either abolished or totally restructured their open channels in respect of the internet and its participatory capabilities. Is this the end of one type of community media? Have the original ideas concerning open channels become obsolete? The paper asks which guiding principles German media politicians attribute to open channels today, how these principles have changed and which factors explain their possible change. A further question is how media policy has implemented these guiding principles by means of policy instruments. In Germany open channels are the product of media policy (Walendy 1993: 306). Due to little lobbying power the continued existence of this "third-tier in broadcasting" has always been depending on the "'good will' of the decision-makers" (Kertscher 2005: 184; Cammaerts 2009: 635). Because of the outreaching influence of media policy in this sector, a focus on policy ideas shaping regulatory structures seems to be promising (Künzler 2009: 109). Moreover, the reflexion on guiding principles is one of the prerequisites in order to continue to regulate and encourage the development of the participatory media sector (Pfaff 2007: 158). The theoretical background of our study consists of an approach that explains in which way open channels regulatory structures have been established and transformed by the ideas of media policy actors, focusing in particular on guiding principles (Künzler 2009: 103-108). The regulation of open channels in federal Germany has always been diverse in the various Bundesländer (Kertscher 2005: 57). By theoretical sampling we have chosen four Bundesländer: Berlin, North Rhine Westphalia, Saarland and Thuringia. The selection criteria comprised the existence/abolition of open channels, government constellations and East and West German Länder. The aim was to identify a core of common guiding principles. The paper examines regional parliamentary parties, governments and regulatory authorities. The document analysis included Länder parliament minutes and resolutions, policy papers, speeches, press releases and the corresponding regional laws. Covering a period of 25 years we are able to assess the status quo and the perspectives of open channels in Germany. One of the main results is that the guiding principle "participation" has been replaced by "media literacy". References Cammaerts, B. (2009). Community Radio in the West. International Communication Gazette, 8, 635-654. Hallett, L. & Hintz, A. (2010). Digital broadcasting – Challenges and opportunities for European community radio broadcasters. Telematics & Informatics, 27, 151-161. Kertscher, B. (2005). Freie Meinungsäußerung und Medienkompetenz – Bürgerrundfunk in Deutschland. Aachen: Shaker. Künzler, M. (2009). Die Liberalisierung von Radio und Fernsehen. Konstanz: UVK. O'Reilly, T. (2005). What is Web 2.0? 09/30/2005. http://www.oreilly.de/artikel/web20.html Pfaff, S. (2007). Leitideen für Media Governance. In Donges, P. (ed.), Von der Medienpolitik zur Media Governance (144-160)? Köln: Halem. Walendy, E. (1993). Offene Kanäle in Deutschland – ein Überblick. Media Perspektiven, 7, 306-316.

Participation in online creation communities: Participation as an eco-system? Openesf.net and Wikipedia case studies
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Online creation communities (OCCs) constitute forms of collective action based on virtual environments that result in the provision of a public good. The tendency to a strong inequality regarding the distribution of content contribution is characteristic of most OCCs. Several profiles of participation are distinguished: A very low percentage of committed participants who usually account for a disproportionately large amount of the content; a low percentage of participants that make very small contributions; and, finally, a largest presence of individuals that do not participate. This is known as 90/9/1 law. In order to better understand the 90/9/1 law I looked to the organizational logic of the participation in OCCs. Particicipation in OCCs seems to loose the dichotomist character. Instead, a conception of participation as an eco-system is characteristic of participation in OCCs. In synthesis, participation is understood as an eco-system in six senses. 1) What is important is that the system is open to participation, but it is not expected that everybody participate and contribute equally; 2) Participation has multiple forms and degrees which are integrated. A critical mass of active developers is essential to initiate the project and maintain the content; weak cooperation enriches the system and facilitates reaching larger fields of information resources; and lurker or non-participants provide value as audience or though unintended participation that improve the system; 3) Participation is decentralised and asynchronous; 4) Participation is in

public; 5) Participation is autonomous in the sense that each person decides which level of commitment they want to adopt and on what aspects they want to contribute. 6) Participation is volunteering. Participation is not only deliberation but implementation. The analysis is developed over the case studies of a platform provided by the European Social Forum and Wikipedia. To conclude I reflect on how the organizational logic characteristic of OCCs could challenge Free Rider Analysis and Resources Theories and its political implications.

Facing windmills with radio waves: The experience of the Espacio de Comunicación del Istmo

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This paper analyses the experience of the Espacio de Comunicación del Istmo (ECI) (The Communication Space of the Isthmus Region), a civil society initiative that uses communication tools (radio, posters and workshops) to build citizenship through community media. The ECI was created in 2007 as a collective of community media from the Isthmus of Tehuantepec region in the State of Oaxaca, Mexico. It is called a "communication space" (espacio de comunicación) as it is a multifunctional/multilocation centre for media production (mainly radio), workshops, collective reflexive sessions, cultural activities and support of local and regional needs. Since its creation the ECI has focused its attention on the transnational wind-energy project developed in the Isthmus area which has had economic, ecologic, cultural and social consequences to the communities of the region. In this paper we explore the development and work of the ECI as a collective of community media initiatives that uses community communication to have a positive impact on the region, its culture and its peoples, thus contributing to the development of citizenship. The analysis of the ECI as citizen's media is based on an ethnography conducted from January 2008 to March 2009 focused on the development and work of the media collective. Participatory observation was conducted on workshops on radio production and graphic design as well as on informative workshops oriented to understand the wind-energy project and on reflexive sessions about what does it mean to be indigenous peoples, the relationship between the land and the communities, and the role of the community media initiatives and the ECI in sustaining the indigenous identity and defending indigenous rights. In depth interviews with the members of the ECI were conducted to gather their personal profiles and to understand their role in the media collective and in their communities. Participatory sessions were conducted between February and September 2009 to evaluate the work done by the ECI to that date. We consider the ECI a citizens' media since a) it is a space for the production of alternative contents that are shared through the region's community media; b) it favours the appropriation of community media while informing the region about relevant themes such as the wind-energy project; c) it builds an original media agenda through self-representation of the regions' cultures and identities and; d) it empowers individuals through the use of communication tools.

Alternative Media and Social Networking Sites: the Politics of Individuation and Political Participation.

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The rapid growth in usage of social networking sites (SNS) begs a reconsideration of the meaning of mediated political participation in society. Castells (2009) contends that SNS offer a form of mass-communication of the self wherein individuals have acquired a new creative autonomy that enables them to broadcast their personal narratives globally. Stiegler (2008) and the Ars Industrialis collective believe that the processes of individuation, and of "speaking out" hold the key to empowerment, agency, and resistance. For Stiegler individuation defines the singularities in opposition to the mass and has both an individual and collective meaning. He argues that new technologies - in contrast to mass media – are empowering tools for processes of individuation, because they

enable people to develop new techniques of the soul, and challenge the contemporary political economy. This paper offers a critical reflection on the logic of mediated participation promoted by social media through a consideration of the differences between individual and collective forms of mediated political participation. Drawing on ethnographic research on alternative media within the Trade Union Movement in Britain and recent research on the political culture of social networking sites, this paper argues that far from being empowering the logic of self-centred participation promoted by social media can represent a threat for political groups rather than an opportunity. It will be argued that different media practices enable different forms of "participation". On the one hand alternative political media are based on collective rituals and on the collective construction of political messages; on the other, social networking practices are linked to processes of individuation and autonomy. These forms of mediated political participation are often in a tension. This is because self-centred media production practices, which are promoted by social media, can represent a challenge to the construction and dissemination of political messages that are born out of the efforts and negotiations of a collective. In this framework, the paper argues, it is important to critically address the concept of 'participation' and uncover its meaning in different and often opposing media contexts. Only by doing so, we argue, it is possible to start reflecting on the power inequalities, which are embedded in the concept of 'social participation' that is promoted by the digital economy.

Community Radios in Latin America: clientelism, citizenship, and democratization

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International literature has many examples that show how community-oriented radio stations are important for democracy. They are not just an important new form of broadcasting, in the forefront of the movements to democratize the access to mass media, but also tools for citizens to express their views and to get access to information that they usually do not receive through traditional mass media. But we have reasons to believe that in Latin American countries, many community radios obey a singular "political grammar", in which clientelism is a major problem. This hypothesis comes from the assumption that the long transition from clientelism to citizenship is still occurring in Latin America. In most of Latin American countries, clientelism - defined as a particular mode of exchange between electoral constituencies as principals and politicians as agents, in which there is a exchange focused on particular classes of goods, though the feasibility and percistence of clientelistic reciprocity – still takes place. Besides that, literature provides empirical and theoretical elements that reveal an intense use of media as tools to perpetuate dominance in many Latin American countries, and to establish clientelistic links between politicians, voters and local opinion leaders. And for at least one country, Brazil, there are previous studies that prove the existence of clientelism in community radios. They show an intense political usage of community radios on two levels: the local, where they have their value in "retail" politics; and in the state–federal, with "wholesale" type actions by building an environment formed by various community stations controlled by political forces who owe the "favor" of their legalization. These previous studies also show that many Brazilian community radios belong to politicians, and are intensely used as a tool to obtain political prestige and to win votes in elections, specially in the municipal level. Doubtless, clientelism in community radios negatively affects their democratic functions and their capability to promote development. Thus, we conclude that communication policies in Latin America must prevent clientelism in community radios, in order to guarantee their freedom and their potential as promoters of citizenship and democracy.

Educate, motivate, activate: Defining the news values of an alternative media journalist

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Alternative and community media forms occupy an increasingly important place in the global news media landscape. The rising popularity of bloggers, alternative online news sites and community radio and others has

ensured the improved status of alternative media formats—which includes community, radical, citizens' and grassroots forms—in both our media industries, and the media research field. This paper focuses specifically on the journalism produced by a range of alternative media outlets, with a view to discovering what exactly it is that alternative journalists do differently to their mainstream counterparts. Research tells us that the breakdown of the audience/producer barrier; the importance of participation; empowerment; social cohesion; and filling the gaps left by mainstream news producers are all important functions filled by alternative media outlets. This paper builds on this research by examining the journalistic practises of alternative media journalists in Australia, the United Kingdom and the United States, informed by a series of survey and qualitative interviews with journalists, editors and sector representatives across the three nations. The paper is framed with consideration for work by Atton & Hamilton (2009), Rodriguez (2001) and Downing et al (1984) which have offered important contributions to the theoretical understandings of the function and practices of alternative media. The evidence suggests alternative journalists are committed to the educational role that their work can play; and are particularly driven to produce stories that will encourage audience members to become motivated and active participants in democracy. Indeed it is not just an ideological wish but an ingredient that is built in to the news values of a range of organisations, which I suggest constitutes a defining professional trait of the alternative journalist.

Regulating community television in Catalonia

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In November 2009, the Government of Catalonia has started the regulation process of "non-profit or community" televisions, which must be completed during 2010. If it is completed, this legal recognition would come almost 30 years after the birth of the first television channel of its kind in Catalonia and throughout the State: RTV Cardedeu. The Catalan government is pioneer in this field, as any other autonomous community has tried to apply the scarce Spanish basic regulations on non-profit television, which is not fully developed by the Spanish Government and does not guarantee access of the these media into spectrum. In addition, a policy change was started at Spanish level which may affect the premises on which the Catalan Government works. The "non-profit or community" Catalan television defined by law is local, closely linked to social reality and people in its area and based on "open standards, clear and transparent access to broadcast, production and management; and ensuring maximum participation and pluralism." At the same time, however, limited funding sources and a complex process of licences assignment have been fixed, which can lead to problems of all kind for these not professional broadcasters with limited resources. But our research shows that non-profit television has some features that are far, in most cases, from the proposed rule. After 30 years of history marked by all kinds of limitations, television stations managed by non-profit entities are located in small municipalities, strongly linked to their social and highly amateur. But "maximum participation and pluralism" proposed by regulation are not one of its defining elements, because participation was abandoned as an objective after pioneer tests in the early eighties. From this point of view, most of these televisions are more non profit and amateur than community media. This paper aims to show that the regulation that Catalan Government is developing does not provide either the reality or the needs of community Catalan television. On one hand, the paper describes the basic features of the legal proposal, particularly with regard to the model proposed and how the law is being drafted (carried out without the participation of media involved). Also included is a basic characterization of the non-profit Catalan television in 2010, a very small and fragmented phenomenon with many difficulties to develop their work. All this is explained taking into account the historical evolution of non-profit television, full of sacrifices and changes in the model. This communication is based on an investigation under way combining, from a qualitative methodological design, the use of surveys, in-depth interviews and documentary analysis. Thus, working on primary sources to obtain new knowledge about a phenomenon still under construction –the proposed regulation–- and a little known fact –the Catalan "non-profit or community" television.

Using Radio to communicate substance abuse information among rural Ntselamanzi community in the Eastern Cape of South Africa.

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This paper seeks to explore the role of Forte community radio station in communicating substance abuse information to the rural Ntselamanzi community, in Alice, Eastern Cape of South Africa. The researcher used theoretical analysis, focus groups and surveys to tackle identified research problems. The questionnaires distributed and interviews that were conducted among the residents of Ntselamanzi helped the researcher to ascertain the views of the respondents about the Station's contribution to educating rural people about the dangers of substance abuse. Other South African community radio stations' contributions to substance abuse eradication are also briefly examined for insight. Also, the paper looks at the issue of community and participation in community radio.

Spain: an Information Society without community traditional media?

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The paper addresses the issue of media policies regarding community media in Spain, which is an exceptional case in the European Union. Despite the rhetorical engagement of the Spanish governments to the so called Information Society, and the opportunities it is supposed to bring for more democracy and more civic participation, Spain has not yet fully recognized community radio and television —relegating participation to the virtual spaces of digital on line communication. The lack of legal recognition, however, has not prevented the existence of community radios and televisions in Spain, which are reclaiming the regulation of these media in the new audiovisual laws adopted or in discussion in the lasts years. The analysis is organized in two main parts, and it is based on participatory observation in community media and campaigns in Catalonia and Spain, as well as on participation in the debates for the legal recognition of community radios and televisions. First, the paper situates the historical context of the development of community communication in Spain. After the dictatorship, the media policies were oriented to the reform of the public sector and to the development of the private sector, leaving community media without a legal recognition. Despite the illegality, free radio and community televisions came into being, giving rise to an heterogeneous and marginal sector, moving between the tolerance and the persecution from the legal system. In the second part, the ongoing process of regulation of community audiovisual media is presented. Here the paper looks into the different forces pushing for and forces slowing down a regulation unresolved since the adoption of the democratic Constitution. In favour of the regulation we find the pressures from the third sector and activists themselves; the revision of the audiovisual laws with the digitalisation plans; and the European recommendations. While the liberalization and concentration of media systems, the lack of political will, and the weaknesses of a marginalised third sector, are the main points against the regulation of these media. From that, the paper moves to the analyses of the policies discussed and/or adopted in the last years: the first legal text recognizing the community media has been the Audiovisual Catalan Law in 2005 (the Catalan Autonomous Community has the responsibility for the regulation of media in Catalonia); and in February 2010 the debates on a new Spanish Audiovisual Law are going on in the parliament. The main points of controversy identified in the discussion, implantation, and regulatory development of those laws are: - Is it worth fighting for participating in the radio electric spectrum or is it enough with the digital on line tools and spaces? - Which should be the spectrum reserved for community media? - How the sector is defined and what kind of projects can be considered inside? - What kind of licensing procedure is more appropriated? Could it be a participatory process? - How community media could be funded? Should there be limits to the community media budgets?

Narrating Memories Contest: new media and citizenship

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The University Extension Program (PROEXT) from the Federal Department of Education and Culture launched an announcement for projects in 2007 which presented among other themes the question of social memory and the production of audiovisual content. These actions of the Brazilian government aim to develop several ways of implementing the named Community Communication. We will present in this work the project Narrating Memories Cultural Contest, developed by the Center of New Media Convergence at the Federal University of Minas Gerais (CCNM-UFMG). The Contest looked for ways to provide symbolic and social exchange between spatially remote communities which often have similar demands and problems in order to find their own ways to deal with these same issues. We propose to analyze the impact of the project in the communities in question, starting by characterizing the social and economic aspect of the groups, leveling technological appropriation, and giving meaning to memory work. We will do a detailed analysis of the evaluation scheme throughout the creative process, writing, and development of the virtual books that tell the story of these communities which were published in a Virtual Library.   Understanding the concept of citizenship as a social attitude of belonging to a politically articulated community, it is elaborated an assumption in which the relationship between community and interactive media can be straightly related to the political and social training in the spheres of access and distribution of new ways of socio-cultural global participation provided by the internet. In this sense, CCNM has been establishing studies and actions that systematize new technologies and their applications in different social contexts. The main objective of the Contest was to share the practices and cultural expressions besides sharing the collective memories that are constituted in historical processes of formation of these communities. The notion of culture developed and discussed with the developer group of the activity was originated in Chauí's reflections, which understands culture as a "collective and temporal invention of practices, values, symbols, and ideas" and, in this manner, distinguishes human activities in nature realm, turning mankind into an ensemble of cultural individuals. At the same time, culture is the human capacity of creation and recreation of meaning in different realities. CCNM understands that giving visibility to community cultures means not only value a set of collective practices, but also expose social and cultural multifaceted realities, heterogeneity, contradictions, and conflicts. According to E. P. Thompson, the cultural place is a conflictive realm that puts together political aspects, for culture is a grouping of actions and means that manifest social relations of power, exploitation, and resistance. Finally, it is emphasized the fact that the Contest proportioned citizen reflections to the community participants, establishing a different bond from that of kinship or of ancestry. It has proportioned an emotional bond of participation in a community based on loyalty instead of a civilization, which is common patrimony. Marshall "understands loyalty of free men, imbued with rights and protected by a common law." In this way, it is understood that citizenship is stimulated not only by the fight for rights, but also by the exercise and materialization of acquired rights.

Mail art community: a history of art and communication

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Breaking away from the official circuits of art galleries and museums, mail art heralds a new era for the circulation of artistic work, which focuses primarily on the collective. This alternative means of circulation for artistic proposals and ideas brings forward the concept of network that would later, with the birth of the Internet, become a highly significant issue for contemporaneity. The use of mail in the 1960s and 1970s as a tactical instrument in the field of art relates to the appropriation of the means of communication by the period's artistic manifestations – a period in which establishing networks and communicating were crucial cultural elements. Mail art is a collection of varied aesthetics, whose means of expression is through official mail. Mail art appropriates

this means of expression in a subversive manner to configure an alternative cultural channel for the exchange of artistic messages. In the 1970s, some critics and art historians considered mail art as one of the great phenomena of the international avant-garde. In its broadest sense, its actions enabled the new artistic languages to trigger communicational and structural situations, such as for example, disobjectivation and anonymity. The goal of the mail art community was to break away from media's one-way sender-receiver flow, through the spectators' active participation in the piece itself. That would socialize authorship and dilute the borders that divide the artist and the public. In so doing, mail art democratises art. Mail art belongs to both the history of art and communication. Writing the history of mail art is indeed a way of understanding the specific evolution of marginal supports as important to communicational studies as the press or the audiovisual media. Unfortunately, there are few academic studies about mail art, probably because that field of study is obdurately complex, the information is difficult to obtain. It is difficult to accurate facts and datas. The documents and works were frequently intend as ephemera. In spite of that, in this study we analyse in depth mail artists' publications and interviews to build a mail art database that serves to map those artists' network and to understand their communicational connections and strategies. The historical approach we propose intends to recover the memory of this sort of art-communicational production, in order to understand and also spread this artistic phenomena. The present study makes part of a doctoral research in History, Critic and Theory of Art at Barcelona University.

Community Newspaper not for Community Members? -Case study: Australian Chinese Daily
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Emerging from 1856, Chinese newspapers have occupied the largest proportion in Australia's ethnic media market since 1993. But there is a paucity of systematic research. So, it is essential to explore a basic question: what role can these community newspapers play for Chinese community members? Australian Chinese Daily, one of the oldest and most influential Chinese dailies in Australia, was selected as a research sample. Employing media role theories, especially Harold Lasswell's media surveillance function, this paper examined the main news pages (2006-2008) in the daily by content analysis and case study in terms of "information", "integration", "bridge", and "community surveillance"(surveillance on Australia's Chinese) functions.The content analysis scrutinized 2138 pieces of news, 87% of which is composed of Australia-orientated (Australian politics 35%, economy 20%, society 30%, others 2%). There is 5% of homeland (mainland China) news. Noticeably, the news reporting Australia's Chinese people also only occupies 5% (3% negative news, each of 1% positive and neutral news). The results suggest that the daily can play the information role by providing plentiful news items, and can achieve the integration and bridge role by publishing a large proportion of Australian news and some Chinese news. However, it plays insufficient "community surveillance" role, because of very limited news reporting the Chinese people in Australia.Based on these results, the case study was conducted on the news reporting three significant episodes occurring on Australia's Chinese: 1, Wei Liao killing (a female student was raped and dropped from the balcony, 2008); 2, the exploitation of two workers (their employer took their annual salaries, 2007); 3, De Yuan case (two fishing boats were charged illegal fishing in Australia, 2006). Case 1 represents the security situations of the Chinese in Australia, and case 2 and 3 relatively represent the work and economic conflicts. These events frequently occur in the Chinese community. The case study results demonstrate that the daily covers all events. However, all news is only in descriptive style, and is basically translated from Australian media. No comment, exclusive or in-depth article on these issues. These show that the daily can play the information role by providing the news of these events, but does not achieve the "community surveillance" role: no insightful, suggestive or conclusive article on these events. Admittedly, Australian Chinese Daily achieves some functions for the Chinese community members, including the information, integration and bridge roles, and there are some general commercial and entertainment pages, which are excluded in this research. However, little news on Australia's Chinese and lack of insightful reports on the community indicate that the daily plays limited "community surveillance role".

CITIZEN JOURNALISM: FREE COMMUNICATION OR NEW GLOBAL RISK?

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It is clear that „citizen journalism" is phenomenon indicating tectonic social changes which are happening currently. Gathering, processing, dissemination and decoding of information are shifting towards a new pattern, the shape of which could finally introduce a new human right – the right to communicate. Until recently, the rights to spread and receive information, without administrative obstacles and regardless of frontiers, were clearly divided (The Universal Declaration on Human Rights, 1948). On the Web 2.0, there is the possibility to overcome this dichotomy and easily achieve both spreading and receiving information at the same time. This opens, however, an array of new questions about formation of new citizenship too. Citizen is not regarded as a mere information consumer anymore. He/she becomes recognized as creator and producer of content, outside of professional group occupying the field of journalism. The possibility to disseminate information freely brings about a huge freedom, but also establishes a moral test, which falls on the backs of contemporary people. On the web they pass or fall it literally every day. Citizens are increasingly practicing the right to communicate, but without any journalistic skill. For, an actor of "citizen journalism", a) does not possess adequate journalist's education; b) is not obliged to abide by the journalist code of ethics; c) as occasional participant does not fall under influence of any editorial group; d) is not held responsible for his actions under classic law or other regulation, enacted to make mass media accountable. This shortcoming opens possibility of the following risks to emerge: • Risk of content untruthfulness • Risk of endangering the rights of others • Risk of spreading and receiving false instructions • Risk of endangering privacy • Risk of causing damage to "sensitive audiences" • Risk of eroding protection of intellectual property These risks, due to emergence of "citizen journalism", shape a new and yet inadequately explored global risk. Until now, communication risks were expected to be prevented foremost by legal norms. But, it is obvious that the risks of "citizen journalism" cannot be subjugated to existing, usually national media laws. This is because it is unclear how these laws could protect people as participants, users or objects of "citizen journalism" spreading on global scale. On one hand, one can cause damage to other people by exercising right to communicate, while on the other, one can become their victim. It is obvious that optimists stress democratic potential of the human right to communicate and claim that it empowers citizenship. Pessimists, stress that "citizen journalism" is the phenomenon completely out of control and risky. Free dissemination of information on Web 2.0 escapes existing legal norms but it must obey moral ones, appreciated by people from various cultures. Therefore, the plea for introducing new forms of citizen education, not only dealing with media and computer literacy, but also about the responsible right to communicate, must be considered seriously.

Community media: democratizing democracy and fostering self-realization

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Community Media is a powerful practice in the promotion of public access to communication. It is praised as an important discursive device for social change and for the autonomy of marginalized actors. By giving a say to those that are often excluded from public debates, it broadens knowledge socially available and grounds more respectful social grammars. However, Community Media is often thought of in opposition to the so called mass media or commercial media. This paper aims at justifying the importance of Community Media without promoting a polarization among different sorts of communication. It argues that Community Media is one sort of social interlocution that is engaged in a broader discursive web responsible for the permanent reconstruction of social reality. Community Media consists on a new way of feeding the communicative flows through which a society narrates itself, rethinks itself and reinvents itself. Such flows are also dependent on the mass media, on informal conversations at the bus stop, on a presentation in a classroom, a chat in the office, a gossip from a

neighbor or a meeting at the national congress. Each of these communicative spheres is permeated by others, gathering fragments and strengthening the conversation of society with itself, as José L. Braga (2001) says. Based on this complex view of a communicative system that emerges from the stitching of different interactive loci, I will advocate the importance of Community Media production, which is growing quickly over the past four decades in Brazil. Among the many reasons employed to defend this sort of production, I will focus on two that, although intertwined, can be analytically distinguished: the democratization of democracy and the promotion of self realization. Through the development of my argument, I will advocate a discursive approach to democracy, based on John Dryzek's (2000; 2005; 2006) perspective. I will claim that Community Media is important to strengthen discursive democracy because it: 1) pluralizes the public sphere; 2) grants the exercise of rights (understood in an Arendtian fashion); and 3) works as an additional device of the "system of social response" (Braga, 2006). I will also develop an idea of self-realization that is based on Axel Honneth's (1995) theory of recognition. Community Media ought to be seen as a possibility for: 1) the expression of new patterns of recognition; and 2) the transformation of identities throughout a social struggle.

Funding community radio broadcasting

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Should we regard community radio as a form of public service broadcasting at local level? If so, what policy consequences flow from that categorisation? What should the relationship of the community radio sector be to the main public service broadcaster (PSB) and to PSB's source of funding? The questions become more urgent as, across the world, internet competition, economic recession and take-over by large networks are reducing the number of local news outlets. The significance of community radio as a supplier of local news is thus enhanced. Yet in many countries this 'third sector' is struggling financially. This panel contribution will take the UK as an example where a rapidly expanding community radio sector, praised as an outstanding success by the regulator Ofcom, is seriously under-funded. The Community Radio Fund, administered by the Department of central government responsible for media (DCMS), has not increased to match the expansion of the sector (now some 200 stations). With its statutory requirement to deliver 'social gain', the sector is contributing to the government's agenda across a whole range of social issues – social cohesion, urban regeneration, minority ethnic communities, the engagement of young people in creative activity. It could be argued, then, that other government departments, besides the DCMS, should contribute to the Community Radio Fund. Europe provides several examples of successful funding models – the Netherlands where the community media sector is recognised as a local form of public service broadcasting, the French SFER fund which is maintained by a levy on the commercial audio-visual sector, and Denmark where a proportion of the licence fee is allocated to community radio and TV. A model from Canada, from a different context and era, may be worth reviving. There, in the late 1960s, the Challenge for Change/ Société Nouvelle programme, initiated by the Canadian National Film Board (NFB), was supported by funding from eight Federal Government Departments which matched the NFB's support. This panel contribution will conclude by summarising UK policy for community radio following the General Election, due in May, and a possible change of administration.

Serve and Protect: The use of bottom-up online applications by civic groups

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The presentation proposed here draws on a large-scale European project entitled CIVICWEB, in the course of which "Young people, the internet and civic participation" has been studied. The aim of this paper is to introduce the results of a qualitative analysis of European civic websites. We have carried out a web-based in-depth analysis to examine the characteristics and nature of the European civic online sphere and to gain a better understanding

of the different ways in which issues are represented, users are addressed and invited to participate in these websites. 47 websites had been analysed individually in seven countries focussing on issues such as content, design, structure, interactivity and notions of civic and political. Where possible, producers and users of the analysed websites have been interviewed in order to gather as much insight and information about the website as possible. In this paper, we will be focussing on one aspect of the analysis: the role the interactive bottom-up applications play in the life of the communities behind the websites. We will demonstrate the complex interplay between aims, the organisational nature of the civic group and the site producers' concept of the medium by examining and contrasting three Hungarian websites: judapest.org, a Hungarian community blog on Jewish identity, where tight control, strict moderation of the user-generated content is used to ensure what the producers see as productive, high quality discussion; lmv.hu, a community activist portal whose aim is to bring together people interested in the same issues and organise collective action; and criticalmass.hu, the single issue community portal of probably the most well-known civic movement dedicated to urban cycling that also tries to attract the highest number of users possible, but whose function is primarily to create and maintain a "cyclist identity". We will be tracing the role the internet and its interactive applications have been playing throughout the history of the three communities showing how similar applications may be interpreted in different ways and evoke different practices and concerns about the technology

Which Community?' Grocott's Mail and Various Publics of Grahamstown (South Africa)

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For the longest time, myths have been spurn around the sociological portrait of a typical Grahamstown resident—especially that this tiny town the Eastern Cape of South Africa only wakes up during the National Arts Festival every July. Yet the locale also has various other social dynamics that make it one of the most interesting little towns in South Africa. The 2001 Census was just one of the ways of mapping the community of Grahamstown—identifying rich and poor; White, Black Coloured and Indian; male and female; young and old; schooled and unschooled; etc. This paper not only intends to paint a sociological portrait of the typical resident of this town, but also use the data to measure the social capital of Grocott's Mail, the independent community newspaper linked to Rhodes University. The newspaper is certainly an interesting and important cog in the wheels that drive Grahamstown. Its circulation is just around 3500 copies twice a week and its readership maybe three times that (or about 10,000 people). But it has something in common with Rhodes University, its ultimate benefactor. Rhodes is unusually small for a South African university, with only about 6,000 students and under 1,000 staff. Yet it punches way above this puny weight, and is responsible for more than 60% of the Grahamstown economy. It soaks up many of the products of the elite private schools in the city; and it has a tremendous effect on taxation, banking and insurance; on the property market, as well as the social and cultural texture of the Grahamstown community. The view of this paper is Grocott's Mail similarly plays a role that is not immediately apparent from its puny circulation numbers. As the proverbial town-crier, the newspaper is a melting pot of the interests that intersect on its pages, in its editorial content and in the decisions of its editorial staff. It's wholly owned by Rhodes University, but it's mandated to be 100 percent independently run. It depends on advertising revenue, yet it pushes an extremely aggressive—sometimes even 'divisive' social transformation agenda. It operates in a community that, like so many others in South Africa, still bears the scars of Apartheid, yet it must work towards creating a new sense of "Community" around issues that unite, rather those that than divide the aggregate interests of Grahamstown. Based on social theory of Social Capital and Community Media, and using data from a city-wide survey, focus group discussions and in-depth interviews with Grocott's Mail journalists and the key community leaders they cover, this paper intends show that against all odds, the newspaper is the only space where all Grahamstown residents meet and interact as a community. Ultimately, we intend to investigate how despite the preponderance of Grahamstown's various publics, (at Church, at the Municipality, Rotary International the Diasporic Rhodes University students, etc), it's only Grocott's Mail that has managed to cross-

cut these various divisions real and imagined divisions, and become a model for nurturing a new more integrated South Africa.

Rethinking Community Media: A case-study of Slovenia

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The media continue to be a crucial player in the formation of identities, based on their role in providing space for (community) discussion and in helping to sustain, suppress or simply, deal with cultural memories, myths, and collective fears, hopes, and desires for the future. Furthermore, mass media, as the area for public representation of ideas, interests and free discussion, are an essential and basic condition for the constitution of civil society. In particular, community media (media produced for and by different community groups) have often been viewed as offering alternative (non-nationalistic and non-commercial) spaces of belonging. The development of community media links up with many of the leading issues in social sciences and the political sphere in the 20th century - issues concerning a categorical differentiation between the state and civil society. Furthermore, the questions regarding the balance between the role of technology, economics and public opinion in determining social developments; the mechanisms of political democracy and the role of public debate; questions of community integration and culture; issues of paternalism and social order and control and the relative weight given to private vs. public ownership in capitalist societies, all come together in the study of community media. This article will map some of the issues that concern community media in Slovenia. In terms of the media industries, broadcasting trends in Slovenia are similar to those in the rest of Central and Eastern Europe (CEE). On one hand, we witness a complete deregulation of the print media field, but on the other hand, governments attempt to retain control over the broadcast media. However, there has been a significant influx of private capital and with that, foreign investors, into the CEE countries. Private media investors have expanded at a fast pace in all countries, with the American Central European Media Enterprises (CME) leading the wave. CME operates stations in Slovenia, Croatia and Bosnia. It owns the most successful and popular Slovene television station POP TV as well. What consequences do these processes have for the Slovene community media and their role in democratic processes? The article will, on the one hand, explore the real participation of the civil society in the community media in Slovenia, with concrete studies of Slovene community media (Radio Student, Radio Mars). On the other hand it will look into the depth of the cultural/public sphere, which is truly more and more "a resource subject to property rights." The article will also explore the public/cultural civic "media" participation in the political process of the upcoming European capital of Culture, which will be held in Maribor (Slovenia) in 2012.

Many Voices, Many Worlds

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It is 30 years since the MacBride Report, Many Voices, One World was published. "....the right to communicate is an extension of the continuing advance toward liberty and democracy...There is surely a necessity for more abundant information from a plurality of courses, but if the opportunity to reciprocate is not available, the communication process is not adequately democratic..." (Chapter 3, Part III, Many Voices, One World) Since 1980, electronic development has enabled mass distribution of the tolls of radio, television and computers. From walkman to blackberry, from email to indymedia, from iphones to lowpower radio, the forms and extension of communication tools have been touted as "communication democracy." Is this the sort of "reciprocation" MacBride envisioned? This panel will look closely at several locations of the struggle for communication rights: Brazil, Colombia, Philadelphia (USA) and Korea. The panel will be introduced by a video sequence of short video

clips from the new Deep Dish series, Waves of Change, snapshots of over 40 areas of community media from around the world. Panelists: Adilson Cabral Professor and Community Media Practitioner from Brazil A look at initiatives for community media by the Brazilian Government Mario Murillo Professor and Colombian Radio Producer The use of radio transmission in defending autonomy by the indigenous people of the Cauca Region of Colombia Louis Massiah, Founder of SCRIBE Media Center, Philadelphia Mapping/building community history/progress in diverse neighborhoods. Hye Jung Park, Former Director Media Justice Fund, Independent Producer Over view of the struggle for equitable infrastructure for media democracy in Korea and the US. Chair, discussant: DeeDee Halleck, Co-Founder Deep Dish TV Network. Professor Emerita, UCSD

Regime change in Japan- A chance for citizens' media?

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The over 50-year rule of the Liberal Democratic Party (LDP) of Japan came to an end in 2009. Citizens' media people are cautiously optimistic that some overdue changes are now possible, especially reform of the press club system, establishing an independent regulator and legal recognition for non-commercial media (besides the national public service broadcaster and local government media). This panel contribution outlines the basic challenges faced by civil society media, the prospects offered by the new situation and the main actors involved in working for change. Time permitting, compare-contrast references will be made to the situation in Korea, where currently a conservative regime is busily dismanteling systems for community media set in place by previous progressive governments. Most Japanese alternative and citizens media use multiple platforms, and this contribution focuses on social movement oriented and minority citizens' media.

Understanding News Commons

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In the U.S. the commercial news media is in crisis. Major daily newspapers have closed, thousands of journalists have been laid off, and newsrooms across the country are frantically adjusting how they produce and circulate the news. The impact of more than a decade of corporate restructuring has been felt most severely at the local level, where there has been a shrinking of space provided for the presentation and discussion of local politics, and especially of local grassroots social change organizations (Barker-Plummer and Kidd, 2009). In the last year, there has been an outgrowth of news-making experiments, among which several notable cooperative ventures at the community level. In this paper, I review these community-based news experiments, and their role within the larger newscape, using the theoretical frame of the media enclosures and communications commons. In my own earlier work on community radio and the global Indymedia centre, I used the framework of the commons to describe the ongoing development of participatory communications practices among grassroots institutions focused on social change. In 2003 Yale law professor Yochai Benkler spoke about the emergence of new commons, in which non-market and decentralized modes of production, were emerging alongside the old media monopolies in the networked digital economy. Benkler suggested that these new commons, and particularly those in news production, could provide a counterweight to the "democratic deficit," enabling more "democratic discourse to flow among constituents (2003: 4)," and ameliorating "some of the inequalities markets have often generated and amplified" (5). Benkler was less hopeful about the viability of policy changes for "equality in the social-democratic sense of providing decent access to a substantial level of services to everyone, regardless of wealth" (27). In this paper, I analyse the praxis of a small set of news commons in San Francisco, Los Angeles, Philadelphia, and New York, which are producing new digital and analog content based on the participation and representational needs of poor, working-class and largely immigrant or African-American communities. I review each project in four different dimensions: economic model/ownership, the core values of news production (objectivity, sourcing, meaning-making), the relations of news production (who makes the news and how), and

the relationship between news-making, advocacy and social change. This paper will provide evidence of the contributions of these community-based news commons to informing the current process of remaking the news. It will also contribute to communications theory about the appropriateness of the commons and enclosure framework. References Barker-Plummer, B. and D. Kidd. (2009). Closings and Openings: Media Restructuring and the Public Sphere. In K. Howley (ed.) Understanding Community Media. Los Angeles: Sage. Benkler, Yochai. (2003). Freedom in the Commons: Towards a Political Economy of Information. Duke Law Journal. 52 Duke L. J. 1245. Last Viewed February 1, 2009. http://www.law.duke.edu/shell/cite.pl?52+Duke+L.+J.+1245.

La comunicación de las comunidades indígenas andinas en la sociedad global

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El objeto de la esta aportación es el análisis, de las causas y efectos, de la notable presencia adquirida, por los grupos políticos indígenas andinos, tanto en los medios convencionales como en el medio digital. En las dos últimas décadas, el papel de los medios de comunicación ha cambiado significativamente respecto a los grupos y comunidades indígenas. Particularmente, en la zona andina, desde una perspectiva exógena a las comunidades indígenas, los medios se ocupaban mínimamente de los grupos indígenas; a través de escuetas notas informativas que reseñaban ciertas expresiones folklóricas de su cultura, tales como ferias o festividades señaladas. En los diarios bolivianos y ecuatorianos se cuenta un escaso número de artículos de opinión dedicados a las actividades extraparlamentarias de los grupos indígenas, no como sujetos de acción, más bien como objetos de las circunstancias y siempre excesivamente críticos, cuando no claramente despectivos. De lo anterior, se pasa a una incesante cobertura sobre cualquier actividad indígena, que difunde un considerable tratamiento, desde una perspectiva que resitúa el interés debido al protagonismo de los grupos indígenas en los movimientos sociales bolivianos y ecuatorianos y la preeminencia de las organizaciones políticas indígenas en ambas sociedades. Puesto que el movimiento indígena se ha convertido en un sujeto político nacional, tiene la necesidad comunicarse con el resto de las sociedades no indígenas, esforzándose en dar a conocer su proyecto político de un modo destacado e inspirador que suscite el deseo de adhesión al mismo. Por lo que también es una reflexión sobre de la comunicación de estas organizaciones indígenas, desde la perspectiva de los propios protagonistas, que tienen como principal preocupación, cómo disponer de la capacidad de difusión de su propia subjetividad. Precisamente, dentro de los medios de comunicación, internet ha sido el principal utilizado para transmitir su propia voz. Para este análisis, observamos las prácticas de comunicación que han realizado determinados grupos indígenas, tanto en El Ecuador como en Bolivia, y lo que ello significa. Porque si por un lado, el manejo de las nuevas tecnologías es primordial para el fortalecimiento político de estos grupos, por el otro, el medio digital conlleva el riesgo de padecer una dependencia en infraestructuras técnicas que puede limitar e incluso llegar a disminuir la amplificada y significativa presencia indígena en la red hasta la fecha.

How the community media has evolved in Zambia

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Access to information is key for the political, economic and cultural development of any give society. Individuals who have access to information are most likely to intervene more meaningfully in the management of the affairs of their respective societies than those who possess no information. Hence, the expression "information is power". In most developing countries, as in Zambia, most of those with access to information are educated people and professionals who live in urban areas. Historically, poor people living in rural communities have been largely excluded from the information society, which means they have been deprived of the power to know what goes on in their own country and are thus unable to make a meaningful contribution to issues relating to governance. It was with the idea of changing this state of affairs in Zambia that the concept of community media, centering mainly on community radio, has developed over the past few years. As a result, community radio has

seen a rapid expansion in Zambia, primarily (but not solely) due to two initiatives undertaken by the Zambia Community media Forum and the government owned Institute of Social Communication Zambia is emerging from 3 decade one party participatory democracy and economic stagnation, and community radio is increasingly being seen as a critical instrument for development, and the means through which disadvantaged, rural-based communities can get involved in the consolidation of the democratic process. Community radio plays an important role in informing people about national, local and international issues, and during electoral processes provides a key platform for debate on issues that are of major concern to particular communities, as well as informing people about the various aspects related to the process How successful has this body of work been in influencing social and media policies? In Zambia Community media are an important tools in political debate and good governance. The location of community media among ordinary people empowers them so they are able to engage in debate with leaders as well as among themselves and articulate issues affecting them in order to make a difference. This is because they: are owned by the community, thereby overcoming the tendency towards alienation which affects other media; are run by the community thereby overcoming the mystification of technology, even as they also empower the community with a powerful modern platform; are managed by the community; operate in language(s) the community understands; and, are located in the community so they feel the "heartbeat" of the people, and are in tune with them and issues affecting them. As a result Councillors, Members of Parliament, heads of utility companies and government departments – as well as others, now find themselves on high alert for best output, lest they be taken to task by the common people through the device of community mass media. In Zambia the strengths of community media lie in their convenience, the nearness to the ordinary person in the community and community participation in their activities.

Building indigenous autonomies from community radio in Mexico:

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Although the struggle for the self-determination of indigenous peoples has a long history, demands for autonomy were renewed with the indigenous movements at the end of the 20th century. In Mexico, as in many countries of Latin America, the visibility of the indigenous movement after 1994 put autonomy and its feasibility within the framework of the state, at the center of the debate. Even though the Mexican Constitution was modified at the beginning of the 21st century to include the right to self-determination of indigenous peoples, the current judicial order has not permitted to put this right into practice in most sectors of everyday life. Nonetheless, expressions of a "de facto" autonomy are emerging throughout the country: indigenous municipalities are proclaiming their autonomy through self-generated productive and educative projects, through claims to language rights, and through community systems of security and justice. A clear expression of the drive for autonomy is the establishment of community, indigenous radio stations. In response to the state's decision not to grant radio and television frequencies, many indigenous groups and organizations have created community radios that operate outside the legal frame. Under the premise that it is their right to use the electromagnetic spectrum and to have their own media, communities are using radio to maintain and re-create their languages and cultures. This paper presents the case of "Radio Totopo" in Juchitán, Oaxaca, in the Isthmus of Tehuantepec region, a station operated by a group of Zapotec (Guidxizá) activists who have a strong sense of identity. The radio station broadcasts in Zapotec language, and in a short time has managed to be deeply rooted amongst the population it reaches. We approach the experience of "Radio Totopo" from the point of view of radical, community and citizens' media and we attempt to show how media relate to the indigenous autonomy. Based on interviews with members of the community radio and on the analysis of internal documents, we observed the capacity of community communicators to articulate a cultural project of their own, outside the circuits of a state that has limited the cultural and communication rights of indigenous peoples.

Viable alternatives and real innovation: youth media enterprises

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This paper explores how increasingly popular youth media enterprises enable young people (low-income, homeless, refugee, migrant, indigenous) to work within their own communities, making commissioned media products with peers, while staying in school or training. How might we better understand the extent to which such initiatives represent social innovation? They may be innovative in different ways: in media production and consumption, learning pedagogies, organisational culture, and business models. The paper draws on a Melbourne-based youth media initiative called YouthWorx Media (YWX) to present new discussion and updated findings of our previously presented longitudinal ethnographic research. YouthWorx engages homeless and marginalised young people in community media training and production, multimedia co-creation and peer-to-peer learning cultures. Like related international initiatives, such as One Economy or Youth Radio, YouthWorx offers a model for innovative youth media enterprises as small business. It draws on a mix of public, third-sector and commercial funding sources to create a viable business model whereby young people are employed to create media content. The clients are government and community agencies seeking fresh, authentic material for social marketing of their issues and initiatives. Drawing on this funding, and on government support for training and employment creation, YWX is becoming a hybrid of community media and social enterprise, involving the young people in creating media product for NGOs, governments and businesses. It helps these agencies to connect with hard to reach communities, with an ultimate goal of assisting young people to reconnect with education and employment. We reflect on the YouthWorx experience, identifying the similarities and differences between its international parallels, and proposing some possible areas for further research within youth media studies.

Exploring the audience-producer relationship in Indigenous media

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A key influence on the quest by Indigenous people for empowerment at various levels — including media empowerment — is a continuing failure by the broader public sphere to account for Indigenous cultural needs. This has played a central role in the development of alternative media systems and alternative public spheres, including Indigenous public spheres. Audience reception has powerful political and cultural implications so it should not be surprising to find that Indigenous audiences respond in this way. At the same time as Indigenous voices remain suppressed in mainstream news coverage of events in which they are deeply implicated, Indigenous agency has been a crucial element of a global push for media access. Canadian researcher Gail Valaskakis has coined the term, 'parallel voices', to illustrate the idea of separate universes inhabited by Indigenous and non-Indigenous peoples sharing virtually the same spaces. The significant differences between Indigenous and non-Indigenous media processes, form and content is further evidence for their existence. In this paper, I want to canvass some of the ideas around Indigenous media and research approaches that have begun to coalesce following recent audience research in Australia and New Zealand. It sets such media processes apart from the mainstream where the presence of a barrier largely remains a defining characteristic of the media-audience relationship, with possible exceptions in aspects of the evolving online media environment. Reconceptualising the nature of this relationship between Indigenous audiences and producers suggests a need for us to reflect on our own practices in engaging with Indigenous communities. This paper will consider a range of research methods that might be seen as more appropriate in dealing with the increasingly diverse range of community media emerging globally.

Perceptions, self-reflexivity and knowledge: Critical explorations of the media practices of contemporary social movement actors.

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Chair: Dr. Dorothy Kidd, Associate Professor at Dept of Media Studies at the University of San Francisco. Email: kiddd@usfca.edu Co-chair: Dr. John Downing, Professor at Dept of Radio Television at the Southern Illinois University Carbondale Email: jdowning@siu.edu Panel presentation Social movement actors develop a wide range of media practices, ranging from interactions with mainstream media journalists to the development of alternative media. Different media logics are thus embedded in daily practices of social movement actors, both in latent and visible stages of protest activities. In developing media practices, activists also reflexively develop and diffuse knowledge about the media environment in which they act. Despite the recognized importance of self-reflexivity for social actors in contemporary societies, this topic has seldom been addressed in social movement studies and, especially, by those scholars interested in how social movements and the media interact. This panel intends to address some questions related to social movement actors' self-reflexivity with regard to the media environment (from mainstream to alternative media; from traditional to new technologies), debating the following topics: how social movement actors perceive the media environment? Which knowledge do they develop about the different types of media outlets and technologies? Through which practices these perceptions and knowledge are developed and then rooted different types of activist groups? How these perceptions and knowledge are then diffused within the social movement milieu? Papers abstract Paper 1 Title David beating Goliath: Citizen resistance against major infrastructural works Author Dr. Bart Cammaerts Contact Details Department of Media and Communications London School of Economics and Political Science Email: b.cammaerts@lse.ac.uk Abstract While the planning of major infrastructural works aiming to reduce congestion around Antwerp (Belgium) was in the final stages and the works were about to start a number of citizen-organisations such as Ademloos and stRaten generaal managed to enforce a referendum on the plans of the government to build an enormous bridge over part of the city through harvesting over 10.000 more signatures then the required 47.091. In many ways, this battle could be seen as a classic example of the famous metaphor of the confrontation between David and Goliath. The latter would be represented by the regional government - who is largely paying for the works and the Beheersmaatschappij Antwerpen Mobiel (BAM), a public-private company set-up to manage and to 'improve mobility, traffic safety and the general quality of living in and near Antwerp' (BAM, 2000). The citizen coalitions and networks of NGOs campaigning against the plans represented little David. After a long campaign, which was fought with unequal (financial) means, but engendering a lot of passions and heated debate in Antwerp and beyond, David beat Goliath hands down with 59,4 % of the population voting against the imfamous 'Lange Wapper' bridge. In this paper the focus will lie on the activists that led the resistance against the plans of the government, their innovative direct action strategies, their media and communication strategies and their engagement with media organizations and professionals. The core activists were not only very well connected in the city, through formal and informal networks, they also had a good sense of how to play the media, media logics, internet mobilisation and advertising techniques. One of them was even a former advertising guru, another an architect bringing technical expertise. Paper 2 Title Acknowledging knowledge: Theorizing activists' media practices and lay theories of media Author Dr. Patrick McCurdy Contact Details Department of Media and Communication Erasmus University Rotterdam Rotterdam, Netherlands Email: mccurdy@fhk.eur.nl Abstract The following paper explores the way in which the logic of media has become embedded in to the practices of social movement actors. It orients itself by taking a mediation approach as a theoretical avenue to view the interaction with media – its content, producers, users, technologies, culture and rituals – as an ongoing and reflexive process. The paper responds to a recent call by Cottle (2008) who posed the following question: "How is media awareness and reflexivity built into the tactics deployed by demonstrators and their subsequent interactions with the news media?" (Cottle, 2008, p. 864). Cottle's question is premised on an assumption that media awareness is reflexivity is built into the theorization of activism. However, with few exceptions, there is a distinct failure within the majority of media and social movement research to recognize and investigate the reflexive awareness social movement actors have of media. Taking a case study approach, this paper argues for the need to acknowledge the specific ways in which media is understood and how such 'lay theories of media' theories may also impact the ways in which social movement actors conceptualize and present their actions to the media. This argument is

made in two parts. The paper begins with the "lay theories of media" held by activists within the Dissent! which illustrate the ways in which Dissent! members think about how the media work. Part two illustrates how these perceived understandings of media are incorporated into, and inform, activists actions through an emphasis on the Counter Spin Collective – the group within Dissent! who took responsibility of managing mainstream media interaction at the site of the G8 Summit. The paper concludes by reiterating the importance of acknowledging lay theories particularly in an age of mediated protests whereby such theories provide insight into how social actors understand the power of media, how the hegemonic power of media is reflected in social actors' "common sense and how activists' common knowledge is used to counter hegemonies of power. Paper 3 Title Perceptions, representations and interactions in multiple activist media practices. The case of Italian mobilizations against precarity of work. Author Dr. Alice Mattoni Contact Details Political and Social Sciences Department European University Institute Email: alice.mattoni@eui.eu Abstract Activist groups involved in social movement activities are embedded in complex media environments made up by a variety of communication flows in which different media technologies and media outlets combine imparting multifaceted discursive patterns. There has been a considerable amount of research about tactics and strategies that activist groups put into practice in order to seek visibility beyond the social movement milieu. However, there is a marked lack of research which attempts to grasp the dimensions of and characterize activist media practices. The paper presents empirically grounded results about activist media practices performed in Italy during recent mobilizations against temporary and insecure employment at the local, national and transnational level. Based on a comparative case study approach combined with a grounded theory research strategy, the paper investigates what grassroots activist groups do with different types of media technologies and media outlets when they engage in protest activities. Interviews with activists, social movement generated documents and artifacts together with different types of media texts are the three data sets employed to analyze the many ways in which activist groups interact with, and to some extent shape, the media environment in which they are embedded. Three interlaced dimensions emerged from the investigation that characterizes activist media practices: media perceptions, media representations and media interactions. The perceptions and knowledge that activists have of their media environments plays a particularly important role in shaping the, sometimes paradoxical, media-oriented strategies and tactics of contemporary social movements. The paper explores further these dimensions by refining the concept of discursive opportunity structure to be both relevant to the political media geography of activists and the multifaceted media environment they are situated in. Paper 4 Title "Get off the keyboard!": From virtual politics to "augmented participation" Author Paolo Gerbaudo Contact details Department of Media and Communications Goldsmiths College, University of London Email: paolo.gerbaudo@gmail.com Abstract For more than a decade the Internet has been hailed as providing a new space for radical politics and de-centralised organising. After more than a decade of adoption of new media within social movements this enthusiasm appears to recede as it has already happened with other "new media" in the past. In this context the risks of the Internet for reinforcing individualism and "capsularisation" become more and more apparent (Wellman in Keeble and Loader 2001). But how do activists reflect on these issues? How do they make sense of the role of the Internet for political organising and of its limits? My presentation will address these questions by drawing on 26 interviews conducted with anti-globalisation activists in Britain, Italy and Germany, as part of a broader investigation about the relationship between mediated and co-present interaction in contemporary European radical movements. By examining this material I will stress how the paradigm of "virtual politics", envisioning the Internet as a space of its own is being supplanted by an idea of "augmented participation" whereby the Internet becomes a backdrop and a device for strengthening existing territorial networks and for translocal networking. In this context the Internet comes to be understood as a tool which allows overviews of scenes of action for which practical information would be otherwise dispersed across a range of different media: leaflets, posters, articles and so on. Thus the Internet appears in the guise of an interface for public space, rather than a substitute for it as it was commonly held during the 90s within activists' circles and in academia.

Youth movements, modern digital media and practices of citizenship in Fortaleza's inner-city (Brazil)

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This paper analyzes the relationship between inner-city youth movements in the city of Fortaleza, Brazil, and modern digital media. It reflects on how the adoption and use of new communication technology by socially engaged youngsters can influence perceptions and practice of citizenship, especially those related to the recognition of cultural diversity and the overall visibility of the inner-city communities, which are usually not positively portrayed in the mainstream media. The paper starts by analyzing the context of new social trends, with emphasis on youth engagement and its demand for cultural diversity, based on writings by Melucci (2001) and Touraine (1998). It specifically targets the youth culture of inner-city communities of a large Brazilian city, Fortaleza, and the ways in which the dissemination and adoption of new media technologies reconfigure the production and impact of this culture on the process of citizenship in the public arena. The paper presents and discusses the partial results of an empirical study focused on the use of digital media (Internet, cell phones, digital video and pictures) by members of two youth organizations, Aldeia and Encine, both located in an inner-city neighborhood in Fortaleza. The qualitative research method examines media reception, with emphasis on how the adoption and use of digital media empowers study participants. The study uses in-depth interviews with a sample of members of the associations Aldeia and Encine, as well as systematic observation of their activities in these two organizations. Analysis about the media products (especially audio-visual) developed by members of these associations, is also part of the discussion of the communication processes found in these organizations. The partial results of our investigations brings new insights about: a) the "counter-hegemony" communication activities in relation to what study participants call "mass media", allowing for the youngsters to reach higher self-awareness (identity and belonging) and to share knowledge within social networks, bypassing the media corporations as the only channel for information and identification; and b) the creation of a cross-cultural construct of citizenship, expressed in the willingness to respect diversity originated from factors such as class, ethnicity, gender, and age, in the production of another set of media references for perceptions about inner-city communities.

The impacts of governance practices and knowledge on the participation of grassroots communities in community broadcasting

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Community broadcasting in Australia aims to increase the programming participation of their represented communities and provide a space for the representation of those communities in the management of their organisations, the principles of which are mandated in the Community Broadcasting Association of Australia Code of Practice (Foxwell et al. 2008). The implementation of legislative compliance requirements by regulatory and funding authorities (sector-specific and in a wider creative industries context) have exposed tensions between the aims of media organisations and the pressing need to remain financial and liquid (Coates 2001; Craik, McAllister & Davis 2003; Forde, Foxwell & Meadows 2002; Johanson 2008). This is complicated by the emergence of governance skills gaps within boards of management that result in issues of access, mission or value drift, governance myopia and equity (Bryant 2008; Dalton & Green 2005; Protherough 1999; Wood & Rentschler 2003). Building on the findings of previous studies into grassroots access to community media (Barlow 1999; Bryant & Pozdeev 2007), this paper will seek to codify the impacts that governance has on the ability of grassroots communities to participate in community broadcasting. Within the broader domain of alternative media (and its often uncomfortable bedfellow, social movement theory), the role of the individual as community member, instrument of social change and initiator of creative output has been extensively explored (Atton 2001; Diani 2000; McAdam & Paulsen 1993). However, in both structure and empowerment, community

broadcasting differs from other forms of social and citizen-owned media. The emancipatory and democratic transition of the individual from consumer to producer that underpins the participatory nature of media such as zines and blogs (Duncombe 1997; Spencer 2005; Davis 2009) informs some of the practices of community broadcasting programming and governance. There are, however, fundamental differences manifested in the influences of governance structures, regulatory frameworks and accepted notions of representation that impact directly on participation (Collingwood 2007; Rennie 2007). The democratisation of community media and the access to it as an instrument of the Habermasian public sphere is influenced by the role of editors, the legislated involvement of community and a critical delineation of the space between audience and participator (Flew 2009; van Vuuren 2006). Utilising the participation framework constructed by Carpentier, Lie and Servaes (2003), a critical analysis of the governance processes and practices that impact on participation will be explored using a mixed method approach, that draws on descriptive data provided by stations involved in the Australian Communications and Media Authority license renewal process ('form 66') in conjunction with a series of qualitative interviews with station and program managers. The research will seek to inform the application of a work based learning framework for both volunteer and paid staff in the sector with the specific aim of sharing and improving participation practices.

Hyperlocal journalism and social media. Challenges and perspectives

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Mobile communication, blogs, social networks and the entire set of tools that characterize the Web 2.0 make a decisive contribution to the participation of citizens in the information and new forms of relationships between them and the media. Manuel Castells (2009) uses the term ''mass self-communication'' to explain a communication that can be focused in only one person, but still it is a mass communication, because it can reach a global audience through the Internet. This concept has to be considered, keeping in mind the basis of mass communication, the absence of intermediates that characterizes much of the information that is published on the web, and the clear fragmentation of public space. Because of all the movements on the network, it has been appearing professionals in the media who are responsible for coordinating social activities. Examples of complementation between journalists and the public are emerging, but also alternative spaces to the media that are trying to promote elements such as proximity to the issues that really matter to citizens. Are we facing a crisis of identity of journalists and their mediation? Can participation fortify citizenship? Or the apology of participation is far from what they promise? The existence of different voices in the public space is a synonym of pluralism and surveillance (mainly on the work of the media). But in journalism there is a wide range of tasks essential to democracy, as research, verification and confrontation of sources and information, with responsibility, accuracy and precision according to ethics and professional rules. This work focuses on emerging models of communication through some examples of hiperlocal journalism, such as ''The Local'', from New York Times and ''Globo Online Bairros.com'', from the newspaper "O Globo". The British daily newspaper "The Guardian" has decided to hire bloggers for the project ''Guardian Local''. Will the future of online newspapers be closely related to hiperlocal contents? The analysis will focus on the following points: the area covered, professionals involved, citizen participation, contents and audiences. In addition to major initiatives, it has been emerging alternative projects such as All the Voices in the United States, a participating journalism site that allows anyone to contribute with pictures, videos and information. Nowadays the site has a community of 275 thousand ''citizen reporters'' and has about 5 million visitors per month. The most curious thing in this project is the fact that it is close to overcome CNN iReport. Some of the ideas behind this kind of initiatives are the attempt to deny the standardization of newspapers and to fill the lack of coverage of local issues. Another key issue concerns the business model. Can these projects attract advertisers and forms of financing? This paper is an attempt to reflect on the changes in current media ecosystem, based on real cases, considering the proximity to citizens, the tools of social web and the social challenges to journalism as a profession.

A Model of civil society empowerment through community radio

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Globalization has been influencing existence of cultures in Indonesia. Community radio as a part of Indonesian broadcasting system concerns in keeping local culture in everyday of life. Balai Budaya Minomartani (BBM) is one of community radio stations in Indonesia caring in preserving Javanese local culture including ethnic songs (macapat and campur sari), traditional drama (wayang orang), leather shadow muphet (wayang kulit) and Javanese languages. The aim of this study is to investigate a model of civil society empowerment through community radio. By conducting ethnography method, researcher has attempted to interview some media volunteers, community boards. Moreover, researcher also has analyzed the content of some radio programs including Macapat, Mbahtro Mulur and Berita Masyarakat. Finally, focus group discussion inviting some active listeners held to catch the perception of community members as well as listeners. In this study, researcher found that by conducting some activities that are supported by community members, local government and local broadcasting regulatory body, BBM succeeds to encourage community members to sing ethnic songs, speak in Javanese languages, and also involve in some exhibitions such as Javanese traditional drama and wayang kulit. Furthermore, supporting from local government and practice infrastructures (cultural hall) have motivated community members to implement that local cultures in their life.

Giving a voice: a community newspaper, media literacy and social actions in Taiwan

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This paper will examine how a participated community newspaper reforms a culture practice in Yuanlin, a small town in central Taiwan. By viewing the issue from the perspectives of media literacy and community empowerment, the study will illustrate how local voices and images can be seen and heard by the general public, and how local citizens gain the rights of local culture interpretation for their own community. Media literacy education has started in Taiwan schools since 2003. However, how do the general public get to know it, even resist media in a market-oriented society? There has very few related discussion in the field of media study. On the other side, we have also found that ordinary people have known and interpreted media via their own ways of media production and operation. Unexpectedly, they have shaped a new form of bottom-up, participation-based community communication in many remote towns and have changed media landscape in Taiwan since 2000. A devastating earthquake, the worst natural disaster over the last 100 years, hit the central and southern Taiwan in September 21, 1999. Taiwan government spent a great deal of money and input any amount of resources on reconstruction within six years. In that process, many new community newspapers emerged one by one. With small sizes and various forms (prints, E-newspapers, newsletters, local culture tour guide books, local history books, local poems and songs, local calligraphy, etc.), the grass-roots media set agenda and uttered local voices on their own. There were more than 80 new newspapers operating in the first 1.5 years after the disaster. By the end of 2009, we found that three to four community papers were still published on a regular basis and more than 10 had existed for more than four years. Yuanlin Folks Newspaper (2000-2005) was the best one among them. The paper reveals that under specific community contexts, the Yuanlin had shaped a non-linear, dynamic new look of community communication through participation, coverage, media literacy, and social actions of local people. This innovative form had not only expanded the public sphere from the tradition media to the community actions, but also showed that the small media might be able to compete, negotiate and cooperate with the mainstream media. Furthermore, it could even dramatically change the nature of their community and society through self- and community empowerment. The paper, unfortunately, shut down at the end of 2005. Still, most of participants of the newspaper were positive social actors, even leaders of community movements and public life. The paper will discuss three main questions: 1. How did the local citizens participate and operate the newspaper under the specific context of culture, economy and politics? 2. How and what did they cultivate media

literacy via "learning by doing" and how did they empower themselves and community in the political porcess? 3. What are significances of media access to the participants and community of Yuanlin? Data are collected from my six-year participated observations, in-depth interviews and focus groups, and analyses of 50 issues of the community newspaper published in five years.

RESUBMITTING: Inserting Media Activism and Citizen Journalism into Local Urban Histories: The Case of Austin, Texas, 1969–2010

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This study catalogs local citizen-produced media in Austin, Texas in 1969 and 2010 and examines more broadly how citizenship rights extend unequally in the Post-WWII United States and how members of the public engage in media activism to address such inequalities. The histories of urban collective action contain numerous examples of how citizens have repeatedly gained access to print media and radio and TV airspace at a variety of junctures and produced their own media texts to address concerns and injustices in their communities. However, these experiences with "old media" are usually absent from scholarly discussions about 21st "citizen media," which instead emphasize the Internet's abilities to engage people in media activism and production. Such discussions often understate or ignore the existence of previous generations of citizen-produced media, such as the underground press, non-commercial "community radio," and community-based television. Radio, in particular, is often missing or underrepresented in 21st century discussions about U.S. citizen media, despite the medium's persistent popularity, and the particular strength of the non-commercial, volunteer-operated sector, known as "community radio," which has offered citizens a space to produce their own news, commentary, and public affairs programming since Pacifica Radio's founding in 1949. This study launches a comparative, historical cataloguing of citizen-produced print and radio media in Austin, Texas, from 1969 to 2010. It identifies the range of community media that have served as vehicles through which Austinites have pressed for equal citizenship and full rights of participation. It specifically examines the following questions on a comparative and historical grid: *What community radio stations and newspapers did citizens produce in Austin, Texas, in 1969 and 2010, and why did those media emerge precisely when they did? *What were the specific goals that the producers of those media sought to achieve, and what were the results? * What were the measurable impacts of those media on Austin audiences, producers, mass media, and local history and culture? *How did Austin's citizen-produced media address issues of inequality such as gentrification, and digital divides, and how did their coverage compare with that of mainstream media? * What causal connections can we identify in which citizens have used the production of their own media as instruments for demanding equal citizenship? This paper uses historical documents and tapes, interviews with media producers, and the author's observations to illustrate how the history of citizens media can be used to explore broader urban questions dealing with inequality and divides. To initiate a comparative discussion with European colleagues, the paper will also suggest ways that U.S. and Portuguese researchers might compare their local media histories to make broader examinations of digital divides, segregation, and other inequalities. This part of the paper will build on Downing's (2001) discussion of radical social media during the collapse of Portugal's dictatorship and will examine 21st-century and digital media such as the Diário2.com collaborative newspaper, Radio Renascença, and the CAIS magazine produced by homeless residents of Lisbon and Porto. Selected Bibliography Beatty, J. (2000). From Cooperative to Court Case: Struggles for Alternative Radio at   KOOP-FM in Austin, Texas. Journal of Radio Studies, 7(2), 310-328. Downing, John D.H. Radical Media: Rebellious Communication and Social Movements. Thousand Oaks, CA: Sage Publications, 2001. Gitlin, T. (2003). The whole world is watching: mass media in the making & unmaking of the New Left. Berkeley: University of California Press. Halleck, D. (2001). And-held visions: the impossible possibilities of community media. New York: Fordham University Press. McChesney, R.W. (2004). The Problem of the Media: U.S. Communication Politics in the 21st Century. New York: Monthly Review Press. Opel, Andy (2004). Micro Radio and the FCC: Media Activism and the Struggle Over   Broadcast Policy. Westport, CT: Praeger. Orum, A. (1987). Power, Money & the People: the Making of Modern Austin. Austin, Texas: Texas Monthly Press. Peck, A. (1985). Uncovering the Sixties: The Life and Times of the Underground Press. New York:

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Community Connect: A Grassroots Public Media Project in North Dakota

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Can we build it? Will they join? These were the questions we faced as we started on a grassroots project to create a network of civic spaces for public communication in North Dakota that people will use. We thought these questions were important because we were aware of the paucity of such projects, venues that were created but not used, and initiatives with only short-term success. Our work began in 2006 with a handful of community residents and of members of the University of North Dakota who were concerned about the shortage and the shortcomings of means for information sharing and for civic engagement in the state. Meanwhile, it has become a regional effort of dozens of individuals, organizations, and communities, involved in creating and using multiple, interconnected, and viable avenues for conversations and collaborations. So far, the project named Community Connect has incorporated an in-person format or annual community-university forum (with approximately 150 participants per edition, and at its third edition in spring 2010), an in-print format or a biannual community-university journal (with about 2,000 copies distributed per issue, and at its third issue in spring 2010), and an on-line format or an interactive website. Each of the three formats has unique features and possibilities, and the combinations of these formats yield even more robust access to public knowledge. Community Connect is based on an emerging model of citizenship that can be employed in other public media projects: community members are not talked to through different media by various officials, but rather they use multiple physical settings and new technologies to talk to one another inside and across their localities and regions, while including in their civic conversations representatives of media and universities as well as policymakers. This panel reflects on how the project, Community Connect, has developed. We will lay out the theories and methodologies that shaped our approach and our initiative, including reflections on civic engagement and public media, as well as on community-based research and research for community action. We will also describe the first two stages of the project: design, involving planning and research, and implementation, involving the launch of in-person, in-print, and on-line formats and establishment of an organizational structure. Then we will present the evaluation stage, by returning to our questions, if we can build it, will they join?, and assessing implications for public communication of partnerships, policy, and praxis. We will conclude by addressing the next stage of sustainability and questions of transferability.

Youth use of Internet-based Media for Social Movements:Analyzing the Effect of Official Blog Used in the Social Movement in Taiwan

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There has been a trend of decreasing civic participation in most established democracies since the 1990s. Many young people showed less interest in public affairs and lower voter turnout than was. This has threatened democratic citizenship. However, with the development and the widespread of information, communication and technologies (ICTs), the potential of direct participatory democracy have been raised. It seems that ICTs can provide the opportunity for 'saving' democracy. In particular, the Internet is regarded a powerful medium for grassroots movements which usually lack social resources. The Internet is used for amplifying the voice and enhancing the exposure of the issues with the low cost. Significantly, some social movements make use of the Internet-based media to challenge the dominant viewpoints from the government or mainstream mass media.

Therefore, in terms of resource mobilization, community coherence and alternative media, the Internet may create conditions for the empowerment of individuals, communities and civil society. The aim of this study is to explore the potentials and restrictions of alternative media used by the social movement, which focus on its 'official' media. Research questions are asked: how does the social movement present, define and interpret itself through its media on the Internet? To what extent does the social movement interact with the Interpret users who access the official media? To investigate the practice of the social movement setting, a case study approach is applied. This study takes a close look at the case of social movement in Taiwan, mixed with the characteristics of high-tech and youth use, namely 'Wild Strawberries Movement'. The participants widely used many Internet-based instruments, including BBS, Twitter, Yahoo!Live, bookmark sharing, and individual blogs for mobilization and collaboration. Furthermore, the social movement built up its own 'official' blog to voice. This study deploys discourse analysis as the main research method to assess the website presentation and statements displayed in the official blog of the 'Wild Strawberries Movement', which is to show how the official voice works. Moreover, an online public discourse is analyzed to see the debates and the interaction among different Internet users and activists in the community of social movement. This study discovered that the official blog of social movement had three characteristics: self-narration, instant correspondence and alliance with other groups. The social movement wanted to release the information of activities to the mass media and transmit the messages of mobilization into the existing and potential supporters via the blog, yet the blog had a limited interaction with the Internet users. For the Internet users who accessed the blog, the major concern was to see how the social movement rationalized its appeals and action. However, the social movement itself hardly responded to any challenging opinion. This not only disunited the supporters' motivation internally but also reinforced the hostile impression of the opposition externally. The community of social movement is suggested to have more open discussions and interactions on its media, which can provide more opportunities to refine its appeals and effectively promote its ideals.

Social mobilization and communication policies of the third communication sector in Catalonia. The case of the decree on non-profit media in the Spanish and European context (2009-2010)

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The introduction of digital technology, especially the Digital Terrestrial Television (DTT), and the modification of the regulatory framework, with the forthcoming Ley General de la Comunicación Audiovisual (2009), have entailed the mobilization of the third media sector in the Spanish State with the aim of ensuring its presence in the communication system. Catalonia is by far the only Spanish region with a legislative framework incorporating the figure of the third sector of communication, reserving for it a part of the radio spectrum (Llei General de l'Audiovisual, 2005. Section 70 and 71). Furthermore, in December 2009 the Secretary of Media issued a draft regulation (Draft Decree on nonprofit audiovisual media services, 2009) which was discussed in a public audience with representatives of community and commercial media sectors. The bill has involved the third sector's concern, since the legal conditions are seen as a threat for their activity. In addition, it has been prepared without an effective sector's participation and there is a lack of basis for the sector's sustainability, as guarantees of a portion of the spectrum reservation; programming, economic and bureaucratic requirements appropriate to the sector's characteristics or founding measures. This paper describes the actions of the process of the third media sector articulation at regional and state level during the years 2009 and 2010 claiming for a regulation that guarantees the continuity of their activity. It also examines the links between the Catalan sector's network (Xarxa de Mitjans Lliures i Comunitaris de Catalunya) and the state one (Red de Medios Comunitarios) with the Public Administration and similar international networks, as the European Community Media Forum (CMFE) and the World Association of Community Radio Broadcasters (AMARC - Europe). Following up previous work, the authors devote attention to the feedback process of networking at regional, European and Spanish level to ensure the sector's sustainability. The methodology of this research is based on documentary analysis and the

author's participant observation within the media networking. The approach is carried out from the perspective of "research – action" action - research (sin comillas), aiming to integrate the study of the third communication sector's experiences with the commitment to its strength.

Legalizing Community Communication: Mexican Community Radios and their Struggle for Participation and Participative Regulation

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Despite Mexico's democratization progress since the end of the PRIs party hegemony in 2000, the country's broadcasting law and its practices of granting broadcasting licenses still have not adapted to the principles of democratic citizenship. Community radios remain extra-legal operations, as their legal status and a transparent way to obtain licenses and resources are still not regulated. At the same time these alternative media are criminalized by political and dominant media actors and even physically threatened. However, community radios have organized and mobilized for legal recognition, since the government had started to shut down stations in 2002. Today, 13 stations have gained licenses and operate legally. The Mexican government's strict and unfriendly attitude towards community media and the legal non-existence of community media regulation is an anachronism in an increasingly democratic, multi-lingual and multi-ethnic modern state. I argue that meaningful participation of community media is only possible, if the legal context acknowledges the role of alternative media, offering fair and transparent market entrance and conditions of legal operation, providing access to public or market resources. Thus, the situation of community media reflects the progress of democratization of the media system. The paper starts from the assumption that community radios are important enablers of citizenship and participation in new democracies and that the legal conditions of community media indicate the general openness of national media systems for actors offering alternative information. The paper offers an assessment of the situation of Mexican community radios and traces the process of legalization of community radios from 2002 to 2010. A comparative perspective of other Latin American countries, which have to the large part modernized their regulation of community media, further complements the analysis of the Mexican situation.

News broadcasting, photography and its access by young: the search for the right to communication and information as extension and research practice in Juiz de Fora/Brazil

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This article presents some of the results obtained in a project from the practice of Educommunication offered to young Brazilians residing on the suburb of a midsize town located in the State of Minas Gerais. The main purpose of this project was to offer these students the access to reading media criticism and also the power to represent (themselves) through photographic and broadcast news narratives. Entitled "Communication for Citizenship: technologies, identity and community action", the project aims to promote the exercise of the rights to information and communication for public school students and stimulate the achievement of their citizenship, also in the media. In this article, our intent is to describe the actions of two workshops over the years 2008 and 2009, as well as the reflections from the results obtained through bibliographic search, fieldwork and participant research methodology. Our reflexions are based on authors as Paulo Freire, Baumann and Edgar Morin. The research and extension work, performed by teachers and scholars of the Universidade Federal de Juiz de Fora, with support from Fundação de Amparo à Pesquisa do Estado de Minas Gerais (Fapemig) and the Ministry of Culture (Minc), is relevant due to the situation of media concentration in Brazil, where access to the right of communication is part of the claim of those who seek to become real citizens. The Brazilian media control presents aspects of oligopoly, where there are concentrations of mass media in the hands of a few. This scenario

can be detected nationwide and in municipalities. Thus, if the right to information is constitutional, the growth of the exercise of the right to communication occurs from alternative and community resources and collective participation in decision-making bodies on communication policies. The mobilization of Brazilian citizens regarding their right to produce and disseminate speeches registers, for example, from community communication experiences, such as radios, newspapers, TV channels and community telecenters, beyond the training of critical media reading groups, as the workshops described in this article. In dialogue with the prospect of Education for Communication, it emerges that defending the right to communicate as a way of extending citizenship activities is a consensus. Thus, the project is structured from the relationship communication/citizenship, which would involve the ability of young people from subaltern classes to control information resources, knowing their narrative structure languages and persuasion strategies. From recognized centrality of images today, resulting in an image dependent society, the proposal of the workshops, and of the research built in dialogue with them, was to stimulate the appropriation by the young of the image statute(s), especially those directed and multiplied via technological mediation, as well as their production. More than that, from a critical reading of marginalized social actors, it is important to emphasize the hegemonic nature of news broadcasts and photographic images, such as narrative and experience in time. This is very significant for the understanding of the role of the image and its relationship with identity recognition process and conquest of citizenship to be discussed in the text.

Photography: How does it works?
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For five years I have been developing a photography project at public schools and low income communities using a simple, cheap and easy-handle technology. The process, internationally known as pinhole, consists in using the principles of "camera obscura" in order to produce photography artifacts, built from rough materials like cardboard tubes and ordinary cans. This project goes on two important points: taking the photography to children and teenagers (or to a youthful group that doens´t have) that don't have any conditions to practice it and, after that, starting a reeducation process of seeing.

The role university play in the promotion of community communication: the Community Communication for Citizenship Research Group at University of Brasilia
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This paper describes the activities of the Community Communication for Citizenship Research Group at University of Brasilia and its efforts to stimulate culture and social mobilization in Brazilian Federal District Administrative Regions. The research group was created in 2009 after two projects whose principles were based in the idea of Communication and Education for social change: the Community Communications Project (Brazilian Federal District) and the Maned Wolf Project (Brazilian Southeast Region). Community Communications is a concept that proposes the strengthening of citizenship through the usage of communication tools by society in general and under-represented groups. In the other hand, there is a possibility of promote environmental education by creating media products. Those communication production stages are essential to fully develop a feeling of social-environmental responsibility. The group identified the similarity between both theories and the researches have worked to amplify society access to communication tools through participant observation (and social mobilization techniques. Therefore, students and teachers carry out actions in partnership with leaders and representatives of different community groups, such as those that work to improve communication, education, environmental management and culture. Some examples of partnerships are the

relation with the community radio Utopia FM, and Planaltina's Artistic and Historic Museum. Since the beginning, the group has developed actions in several areas from Brazilian Federal District periphery, such as Varjão, Planaltina and Ceilândia. Courses and workshops, local shows and presentations, movie exhibition and production are among the main activities there were organized by the group. The researchers also are responsible to record (in text and multimedia formats) and analyze those actions. A social technology very important to the research group is the Dissonant Project, a free radio web server. The tool was developed by two UnB students (Leyberson Pedrosa and Pedro Arcanjo) as a requirement to major in Journalism. Currently Leyberson Pedrosa is a member of the research group, which is one of the organizations responsible to manage and assure the sustainability of the Dissonant Project. Nowadays the project is producing two new computers to be used as servers and also a collective web radio. The main server hosts over three hundred and fifty accounts of Internet radio. Those stations are created by universities, communities, youth groups, advocates of free music and Creative Commons. Hence, The Community Communication Research Group encourages the exercise of citizenship and the enjoyment of human rights. The initiative has already produced six graduation projects, one master thesis, and approximately twenty articles, booklets and scientific posters. Therefore, researches' findings indicate an exchange of knowledge among educators and students, the development of social capital and the promotion of human resources for futures activities of social mobilization.

Who's who in community and alternative communication in Venezuela
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This paper discusses the results of a research focused on analyze the distortions of traditionally meaning, as well as the socio-political role, playing by "communitary" and "alternative" media in Venezuela, since Hugo Chávez took power in 1999. Once Chávez's government approved in 2002 a Law authorizing the creation of community media, 266 broadcasters have been registered, 38 of them TV stations. Another 600 licenses are being considered, and more than 1000 projects are resisting having their status legalized. Most of these media receives their founds from government, don't allow opposition local leaders to raise their points of view about president Chávez policies and, in various occasions, part of their staff had injured opposition members in public meetings, including reporters and journalists. In fact, it could be said that some of these radio and TV stations functions almost as a governmental propaganda media. In the other hand, neither the licenses of 34 commercial stations from "The Belford Broadcasting Circuit" nor the one of "Radio Caracas TV" where renewal and their owners, directives an workers have "taken the streets", commanding multiple protests that included what could be called "twitter and messenger's journalism", live broadcasting -even "tour broadcasting" on a trunk- all over the city, as well as other resources historically associated to alternative and underground communication. The research allowed to concluded that the complex historical process that takes place in Venezuela have twisted conceptual references and practical experiences creating a paradoxes, an other way around world where communitary media act as "the voice of the State", while commercial communication enterprises act as "the alternative voice of people"

En la ruta de la imaginación teórica: Reflexión sobre la comunicación alternativa en las relaciones norte-sur y en las tensiones pasado-presente
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A lo largo de décadas, el campo de la comunicación alternativa se ha constituido como un espacio privilegiado de reflexión teórica y práctica socio-política en cuyo seno conviven tradiciones muy diversas – a veces contradictorias -, que derivan de los particulares condicionantes espaciales y temporales en los que se origina y evoluciona el ámbito. El carácter situado del fenómeno y su reflexión supone, por un lado, una oportunidad en la

medida que evidencia un campo de investigación flexible, plural, no esencialista, adaptable a las singularidades de cada contexto, y atento a la usurpación interesada de nociones emanadas originariamente en el ámbito de la praxis progresista. Sin embargo, esta misma ausencia de convenciones constituye un riesgo que, en último término, contribuye a la desestabilización epistémica del campo, y a la dificultad para congregar voluntades y esfuerzos en pos de la visibilidad y fortalecimiento de este tipo de experiencias. Un ejemplo de ello lo constituye la diversidad conceptual para referirse a un campo que en muchos sentidos es el mismo. Hablamos así de conceptos como; comunicación radical (Downing, 1984, 2000), popular (Kaplún, 1985), ciudadana (Rodríguez, 2001), autónoma (Langlois y Dubois, 2006), etc. En este contexto, desde los años noventa del siglo pasado, asistimos a una multiplicación sin precedentes de experiencias de comunicación alternativa a lo largo del planeta, hecho que viene acompañado de la proliferación de una literatura teórica que muchas veces recupera las enunciaciones del ayer, pero que en otros casos se nos presenta con carácter ahistórico y desconocedor de estas herencias. Nuestra hipótesis de partida es que la emergente literatura académica en torno a estas cuestiones no ha valorado de forma suficiente el intenso legado de experiencias y reflexión que desde hace más de cincuenta años se acumula en lugares como América Latina y la Europa mediterránea, localizaciones en la que "crisis orgánicas del sistema" (Gramsci) dieron lugar, antes que en ninguna otra parte del plantetas, a experiencias que desafiaban el "statu quo" incorporando las demandas de los colectivos históricamente silenciados: mujeres, jóvenes, indígenas, colectivos rurales, etc. El propósito de este estudio es revisar de qué manera estos aportes se reactualizan, o no, en los nuevos repertorios del presente. Para ello, profundizaremos en algunos de los hallazgos de nuestras respectivas tesis doctorales, así como en una revisión bibliográfica de textos claves de la literatura anglosajona producida en los últimos diez años. En última instancia, intentamos desvelar las particulares "geo-políticas del conocimiento" (Mignolo, 2000; Quijano, 2000) que determinan la producción y distribución del campo, buscando un reconocimiento justo y equilibrado de tradiciones que, a veces, aparecen invisibilizadas en los repertorios académicos dominantes.

Citizenship and community media. New legislation: ¿new relationships?

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This paper presents an advance about a research project on community media in the new legal context in Uruguay, since the Community Broadcasting Law was approved in 2008. This Law, considered as one of the most advanced in Latin America, planned to preserve to community media one third of radio and television frequencies, analogical or digital, without setting any poower limits or restrictions to financial sources. The Law was an initiative of a group of community media (illegal until then), social and academic groups. An Assesor Council integrated with representatives from these same groups is involved in the decisions about the frequencies to be allocated.The case shows the possibilities and difficulties in moving forward in a process of democratization of communications and the role of community media and the State in this process. It also allows us to think about relationships among citizenship, community media, communication policies, social and academic groups.Two years after the Law was approved, more than 400 radio broadcasters had requested to be covered by the Law, but just fewer than 40 had been considered community media. Not even one television frequency had been allocated, although there is a project that provides a special solution for this topic. Some obstacles emerged to enforce the Law in the capital of the country, where a half of population lives, due to radio spectrum saturation and the lack of political will to redistribute frequencies. Questions and complex discussions had been pointed out about how to discern what a community media is and what is not.Firstly, we will present a technical-political approach, comparing Uruguayan Law with similar ones, especially in Latin America, and their impact. We will also address to technical issues for frequencies distribution and possible solutions, including a prospective about the possibilities in the context of digitalization process and technological convergence.Secondly, we will focus on the discussion about what a community media is and the way to resolve each case. We will show the different positions that some of the groups have assumed, from the Assessor Council and from the government in relation with the topic, and the role that both sides gives to the communities involved and citizens in the decision.Finally, we will present an advance about the research project on how the

communities involved are going trough the process. The main question is how much do people from communities feel as owners of community media, the way they participate, they appropriate or relate with them and how the new legal context have influenced this relationship.The research project includes a view from political sciences and telecommunication engineering, but here we will point out a theoretical and methodological approach we are preparing for the last two aspects: a definition of what community media is and the view from the communities themselves, starting with a collaborative research approach with the groups involved.

Ciudadanía y medios comunitarios. Nueva legislación: ¿nuevas relaciones?

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Este trabajo es un primer avance de una investigación sobre los medios comunitarios en el nuevo contexto legal en Uruguay, a partir de la aprobación de la Ley de Radiodifusión Comunitaria en 2008. Esta ley, considerada una de las más avanzadas en América Latina, prevé reservar para los medios comunitarios un tercio de las frecuencias de radio y televisión, analógicas o digitales, sin establecer límites de potencia ni restricciones de financiamiento. La ley fue una iniciativa de un conjunto de medios comunitarios –hasta entonces ilegales-, actores sociales y académicos. Un Consejo Asesor con participación de estos mismos actores interviene en las decisiones sobre las frecuencias a asignar.El caso muestra las posibilidades y las dificultades para avanzar en un proceso de democratización de las comunicaciones y el papel de los medios comunitarios y el Estado en este proceso. Permite también pensar sobre las relaciones entre ciudadanía, medios comunitarios, políticas de comunicación, actores sociales y académicos.En los dos primeros años desde la aprobación de la ley se presentaron más de 400 radios de las cuales hasta ahora han sido aprobadas menos de 40. No se adjudicó ninguna frecuencia de televisión, aunque hay un proyecto que prevé una solución especial para este tema. Surgieron obstáculos para hacer cumplir la Ley en la capital del país -donde vive la mitad de la población-, por la saturación del espectro radioeléctrico y la falta de voluntad política para redistribuir las frecuencias. Se han planteado dudas y discusiones complejas sobre cómo discernir qué es un medio comunitario y qué no lo es.Realizaremos en primer lugar un abordaje técnico-político, comparando la Ley uruguaya con otras similares, especialmente en América Latina, y el impacto que han tenido. Abordaremos también los problemas técnicos para la distribución de frecuencias y sus posibles soluciones, incluyendo una prospectiva sobre las posibilidades en el marco de la digitalización y la convergencia tecnológica.En segundo lugar nos centraremos en la discusión sobre la definición de qué es un medio comunitario y el modo de decidir cada caso. Mostraremos las posiciones distintas que han tenido algunos de los actores, desde el Consejo Asesor y desde el gobierno en torno al tema y el papel que unos y otros atribuyen a las comunidades involucradas y a la ciudadanía en la decisión.Finalmente mostraremos un primer avance sobre la investigación del modo en que las comunidades involucradas están viviendo el proceso. La pregunta central es en qué medida las comunidades sienten realmente propios los medios comunitarios, los modos en que participan, se apropian o se relacionan con ellos y cómo ha impactado el nuevo marco legal en esta relación.La investigación incluye una mirada desde la ciencia política y la ingeniería en telecomunicaciones, pero aquí desarrollaremos sobre todo el abordaje teórico y metodológico que estamos construyendo para los dos últimos aspectos: la definición de lo comunitario y la mirada desde las propias comunidades, a partir de un enfoque de investigación colaborativa con los actores en juego.

Community Radio: Encouraging Participation

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As in many other jurisdictions, community radio services in the United Kingdom are required to deliver community benefits (known in the UK as 'social gain'), and to ensure that they are both accessible and accountable to members of their target communities. As each distinct community has its own unique blend of interests and concerns, the precise nature of relevant social gain delivery inevitably varies on a station by station

basis. However, from examinations of the sector in the United Kingdom by both the broadcast regulator (Ofcom) and, separately, by academics, it is clear that some community radio services are far better at delivering, social gain, access and accountability than others. This paper attempts to highlight some of the key issues behind such differences, looking specifically at the role of community involvement in the running of community radio services. Drawing on examples, this paper examines the relative importance of open enabling environments, adequate resource bases and relevant social gain objectives in encouraging both active volunteering and active 'appointment to listen' consumption of programming by members of target communities. The paper also examines the role of organisational structures and structural community involvement as factors which can help facilitate the delivery of the key community radio objectives set out above. Examining the nature of participation in community radio, the paper argues that, although active involvement in the operation of a community radio service can sometimes be a largely solitary affair (as in the case of individuals who create their own stand-alone programmes), more often than not it involves a high degree of 'real-world' face-to-face interaction and collaboration, to a degree which intrinsically cannot be matched by on-line social media platforms. In addition to considering the traditional broadcast outputs of community radio services, this paper also examines the increasingly important role of Internet content delivery (in particular web-streaming, listen-again services and pod-casting) by such stations. How does the presence of these additional platforms change the nature of the target community, for example by extending coverage to diasporas outside the original broadcast range of the service in question? In addition, how might such extended delivery also enhance opportunities for additional community involvement? Returning to concrete examples drawn from the sector, the paper concludes by noting a number of practical ways in which community radio services might increase the involvement of volunteers and enhance the relevance and attractiveness of their programming to members of their target communities. (401)

Defining emancipatory communication practices

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This paper aims at theorizing the concept of emancipation in the realm of grassroots communication, engaging with both communication studies and social theory. In recent decades, grassroots activist groups have increasingly challenged media corporations and state-owned broadcasters on their own terrain. They have created alternatives to existing communication infrastructures, setting up community radio and television stations, and alternative websites for self-produced information. Such grassroots media have allowed broader swathes of the citizenry to access media production. By creating alternative communication infrastructures, activists seek to contribute to the efforts of contemporary progressive social movements to shape the world according to principles of justice, equality, and horizontality. Individuals and groups who have expertise in the field of media and technology (building radio transmitters, radio or video production, computer programming...), place their knowledge at the service of other social groups. I label these experiments of grassroots communication emancipatory communication practices (ECP). 'Practice' evokes the hands-on approach of these groups in promoting reform from below of the current communication system. 'Emancipatory' refers to their knowledge sharing and redistribution ethos. Thanks to their work, non-experts are also given the possibility to control their own communicative processes without having to rely on commercial tools. The concept of emancipatory communication practices is situated at the crossroads of a sociological process (organising to offer a service) and a communication-oriented activity (the creation of communication infrastructures). From the realm of social movement studies it takes the emphasis on organised collective action, while sharing some assumptions with earlier works of (alternative) media scholars regarding the emancipatory nature of communicative action. In this paper, I propose to engage with communication theory to enrich the understanding of alternative communication by exposing the social interactions and sense-making mechanisms that enable its emergence.

Internet and Community Radio

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Internet distribution technologies are being adopted by the community radio sector within the United States, which is starting to grapple with the challenges (as well as the opportunities) that such technologies represent. This paper, part of a larger research project, identifies some of the issues being tackled within the sector through this process, drawing on observation and interviews with practitioners in the sector. Among the defining characteristics of the community radio sector are commitments to localism and access (though the interpretation of these concepts differs from project to project). Already contingent and compromised, these terms are further problematized by online distribution, in which the audience is dispersed and lacks geographical boundedness. In such a situation, what does it mean for a station to be "local" or to serve a geographic community? How are radio stations re-evaluating their missions in light of these changed circumstances? If such questions appear esoteric, they take on a very practical significance for station management when linked to questions of station funding. Community radio in the United States is heavily dependent on a listener-supported "pledge drive" funding model. Internet distribution has posed challenges for that model in some significant ways. First, internet users are heavily acclimated to an environment in which content is largely free at the point of use. Second, community stations frequently predicate their call for fiscal support on the fact that they provide content that would not otherwise be available within their broadcast franchise area. Particularly in the case of syndicated content, this is often no longer the case, as audience members can access programming directly through program websites, or through webstreams and/or podcasts provided by other affiliate stations. Management are faced, then, with the challenge of differentiating their output from an almost unlimited variety of other outlets, as well as retaining the relevance of their project. Producers, for their part, are finding themselves with more freedom to operate outside the context of affiliate stations, and are experimenting with ways to interact directly with their audiences. In some of the most interesting examples studied, producers are not only reaching audiences through podcasts, but are also using the internet to organize local listening parties, thus reaching both diffuse and hyper-local audiences. The various spaces, both online and off, that are available to producers and schedulers, demand an approach to scheduling which recognizes their varied nature, and which approaches scheduling in terms of the curating of distinct exhibition spaces. These spaces may share a common brand or identity, but each will be suited to the display of a different set of content. While early experiments in the stations examined have generally involved a duplication of over-the-air content on the internet, we can expect to see more ambitious and varied uses of the multiple spaces now available to stations.

Civil society media (CSM), communication rights and digital switchover in Brazil: establishing a framework to an international comparative perspective

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Many countries are switching broadcast transmittion to digital and broadcast-based civil society media (CSM), such as community radio and community TV, face a new environment. Are digital TV and radio transmittion offerring new possibilities for grassroots/people-based broadcast initiatives in Brazil? Which kind of improvments are being made by grassroots and other actors in order to increase social appropriation of digital broadcast transmittion? What role does the brazilian State play regarding people´s empowerment to carry these initiatives in programming, producing, station management and policy participation? How do the brazilian State or other players deal with funding and other kind of support for these initiatives? The proposal of this paper is to establish a framework where the brazilian case can be explained, offerring contributions for an international comparative perspective on how these changes could be understood as opportunities to enhance and (re-)establish grassroots broadcastings considering the new challenges based on the TV and radio digitalization. The paper´s structure begins with an overview of the already implemented digital TV in the country, where in despite of a innovative government program to improve a national technology for a brazilian digital TV system, it was chosen the

japanese ISDB model, based on a commercial broadcasters desire. It also shows the not yet implemented digital radio system, that offers the danger of finishing all community radio transmissions if american IBOC model is approved, because community initiatives would have no funds to switch their transmitters to digital. The present situation of community radios and community TV in the country is then analyzed, facing again differences as present community TV channels are not broadcasting, but being offered in the cable system of each city, as it is one of the must-carry channels of the brazilian Cable Law of 1995. On the other hand, community radios broadcast, but with a very low power of 25 watts and other limitations due to its Community Radio Law of 1998. Grassroots broadcastings have some expectatives and possibilities, such as a guarantee that community radio activists believe they have from the government, that they will be considered in the radio digital switchover and, in relation to the cable community channels, the announced Citizenship Channels in the Digital TV´s Decree of 2006, putting the existing channels on the free of charge brazilian TV, with an audience of the hole brazilian territory against the less of 10 million cable users. The paper is based on bibliographic and documental research, related to areas like communication policy in the country, social organizations activists and movements on communication and the proposals of community radio and TVs initiatives in Brazil, related to their maintenance with the TV digital switchover in Brazil and the possible adoption of digital radio in the country.

Digital Reinvention in Remote Australia

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Since Eric Michaels first began documenting (and influencing) the 'invention' of remote television, there has been an assumption surrounding the Australian Indigenous media sector that only a unique broadcasting approach will work. Cultural and geographical factors have been used to justify a media system that is essentially locally controlled, with regional coordination and distribution. As Phillip Batty has pointed out, the Indigenous broadcasting sector followed the dominant Indigenous policy framework of self-determination, established with Aboriginal boards, peak bodies and a complex, uneasy relationship with government agencies. The introduction of digital broadcasting and broadband are now creating doubt over the future of Indigenous media organisations and the sustainability of local control. Satellite-direct-to-home will most likely mean that Remote Indigenous Media Organisations (RIMOs) will no longer be able to insert local programming in to broadcast schedules, possibly threatening local licences. Digital radio, on the other hand, may have more relevance in remote areas than it does in the cities, creating new networks and giving Indigenous broadcasters the capacity to reach homelands and highways for the first time. In this paper, Ellie Rennie discusses the challenge of bringing digital broadcasting to remote Australia and the political and policy frameworks that are influencing the 'reinvention' of Indigenous media. This project is being conducted through an ARC Postdoctoral Research Fellowship. References Batty, P. (2003). Governing Cultural Difference: The Incorporation of the Aboriginal Subject into the Mechanisms of Government with Reference to the Development of Aboriginal Radio and Television in Central Australia. PhD Thesis, School of Communication, Information and New Media, University of South Australia. Michaels, E. (1986). The Aboriginal invention of television in Central Australia 1982-1986. Canberra, Australian Institute of Aboriginal Studies. Contact details: erennie@swin.edu.au 0404808900

ICTs and Citizenship: A Framework for Progressive Policies

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Citizenship consists in active realized relationships between a political community, mostly still the nation state along with its derivative structures, and its members. As a political community becomes complex with rapid rise in social and economic aspirations caused by, as well as triggering, democratic diffusions, the structures of communication in a society become even more central to the dynamics of citizenship. This is especially relevant to the marginalized sections in developing countries whose membership in existing political structures, if not

largely nominal, is highly constrained. In such a socio-political setting, the advent of ICTs, which have been called as transformational technologies, is a significant phenomenon which needs to be examined in its implications for citizenship of the marginalized. Unfortunately, in their current diffusion in developing countries, ICTs continue to be almost exclusively seen in economic and market terms. India, with the world's largest concentration of poor but with a reputation for IT prowess, offers an interesting field to examine the impact of ICTs on citizenship of the marginalized. Whereas current ICT policies have mostly sought to support corporatist visions of market-based diffusion of ICTs, as well as use of ICTs for expanding markets, there are some significant instances where new ICTs are being used to enhance the voice and citizenship of the marginalized. Some policy developments are also being seen, especially in the state governments and among departments other than IT departments, that have begun to take cognizance of possibilities of ICTs for empowering local communities. The proposed study will examine the state of practice and policy with regard to use of ICTs for development and governance in India at the community level, especially in relation to citizenship of the marginalized. In relation to both practice and policies, there seems to be a certain idealogical opposition between community media – associated with 'old' ICTs like radio and video – and the use of 'new' ICTs in local community contexts. It is important to examine whether, and if so how, the collectivist and public interest basis of community radio/ video can help shape alternative approaches to new ICTs? At the same time, it is necessary to understand how community media initiatives, while appropriately valorising voice, often may not be sufficiently oriented to substantive engagements with various institutions of the government, which are vital for enriching citizenship. Incidentally, new ICTs are mostly employed in communities to connect them to external institutions, including those of governance, even if mostly in ways that erode local autonomies. How can a composite framework of practice and policy promoting community-centric approaches to ICTs – including both 'old' and 'new, and their combinations – evolve out of learnings from current practices as well as projected trajectories of technology evolution? While picking from experience of ongoing initiatives in the field as well as recent policy developments, the framework of analysis for this study will be normative and forward looking. It will seek to point towards directions that policies can and should take with a view to enhance citizenship of the marginalized – through employing the democratic potential of new ICTs for providing voice and agency as well as triggering empowering institutional changes in the ecology of local communities. A forward looking analysis, which extrapolates formative developments in the technical and socio-technical arenas, is required in a field like ICTs and social change which necessarily involves chasing moving targets.