



International Association for Media and Communication Research  
Asociación internacional de estudios en comunicación social  
Association internationale des études et recherches sur l'information et la communication

# **IAMCR 2016**

## **Mediated Communication, Public Opinion and Society Section**

Abstracts of papers presented at  
the annual conference of the  
**International Association for Media and Communication Research<sup>1</sup>**  
**IAMCR**

**Leicester, UK**  
**27-31 July 2016**



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<sup>1</sup> We have endeavoured to ensure that these are the abstracts presented in Leicester. Nevertheless, due to cancellations, additions and other factors, abstracts may be included here that were not presented and abstracts that were presented may not be included. Please advise us of any errors at [support2016@iamcr.org](mailto:support2016@iamcr.org). Email addresses have been intentionally altered to prevent harvesting by spammers.

**Id:** 11995

**Title:** 'Underwriting Media Users Looking Back, Looking Forward: Phenomenology for a Non-Media-Centric Media Studies'

**Session Type:** Individual submission

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**Abstract:** This paper pursues the goal of integrating hermeneutic philosophy (namely Heidegger, Gadamer, Ricoeur) and practice theories (Reckwitz, Schatzki, Shove) with a phenomenology of screen use (Bordwell, Couldry, Scannell) to construct a hermeneutic practices perspective on ubiquitous media deployment. Given such social theory, practices can be considered generic articulations of socially emplaced and equipped responses - or structure and agency (Giddens) - thus tacitly presuming, projecting, producing horizons of understanding (e.g. Chinese New Year Reunions).

Employing a hermeneutic practices perspective, analyses are presented of regular media use from consumer reception of screen branding in forming public opinion to cellphone photography, as being phenomenologically both 'retensive' and 'protensive' (Husserl) or looking back, looking forward. A fundamental purpose in writing from this hermeneutic basis in phenomenology is also to suggest there is proximity between this philosophy of interpretation and practice theorists, a similarity in thinking about human behaviour - exemplified in media use - enabling integration.

Philosophically, to initiate a hermeneutic practice is to engage in generic hence little reflected on behaviour (Ricoeur). A practice's embodied, equipped constituent action (Heidegger) presumes, projects, produces shared horizons of understanding (Gadamer). One may join practices (align), be alienated (Ricoeur), or be merely apathetic towards behavioural genres. Practices can be (re)integrated with reality, materializing a hermeneutic circle of understanding (Gadamer).

Sociologically, Reckwitz and Schatzki provide a closely articulated, philosophically resourced, account of social practice with its 'space of meaning' centred on actions. As indicated, this practices theory is open to being conceptually synthesized with hermeneutic theory of generic meaning created and instantiated in particular acts. Practices from a resulting social theory of hermeneutic practices can be regarded as invoking a generic pattern of equipped (requiring know-how), embodied and socially emplaced (hence rule-governed) activity - presuming, projecting, and producing goals (or 'teleological-affective structuring') - engaged from a tacit horizon of wider cultural or 'general understanding' of behaviour (Schatzki, 2006: 1864). Shove's summative statement that a practice's 'constitutive elements' are 'meanings, competences, materials'

(2012: 5) provides an appropriate synthesis.

'Habitual repetition is one way actions get stabilized as practices' or genres which are ready-to-hand, or pursued without reflection (Couldry, 2012: 53). The hermeneutic practices perspective considers 'background expectations and categorizations' (Couldry, 2000: 156), exploring the (often political) reconciliation of audience and consumer pre-reflective familiar frameworks with reality. In doing so it follows Reckwitz' recommendation that 'practice theory should develop more philosophical perseverance' embedded in empirical cultural analysis (2002: 259).

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Reckwitz, A. (2002) 'Toward a Theory of Social Practices A Development in Culturalist Theorizing', *European Journal of Social Theory* 5(2): 243-263.

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Indexing

**Id:** 12008

**Title:** Cinelândia: between subjective processes and cultural and socio-political movements

**Session Type:** Individual submission

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**Abstract:** The present paper starts from the hypothesis that some features converge for some city places to be defined as sociality territories and to influence the constitution of subjectivity of the people who live in it. As some spaces reveal peculiarities which make them more prone for exercising the sociality, Cinelândia is highlighted as an example, as it has served throughout its history as a stage for significant cultural and political moments of Rio de Janeiro, keeping itself always alive in significance. The research was first carried out through specialized theoretical literature and, after, the narration was applied as method. Fifteen people somehow related to Cinelândia were interviewed. Noteworthy are two interviews, representing socio-political and cultural resistance movements present within the Cinelandia. The resident community leader, along with other forty two families, in the Occupation Manoel Congo, Alcindo Guanabara Street, in Cinelandia, since 2007. One of the leaders of the National Movement of Struggle for Housing, works in favor of the right to housing and refers to the choice of occupying an abandoned building in Cinelandia as a way to become state's agenda, by calling the attention of the government and because the Cinelandia be territory of constant demonstrations. Also explains his desire to denounce the emptying of people and hence of life around the Cinelandia, from when the city center was transformed only in the workplace. And the other the cultural producer of the Carnival group Samba Shine , described by her as a cultural resistance project, which eight years ago unites researchers , historians, social movement of people , popular movement, labor movement and various party fronts left, to develop research, workshops , street movement of rescue and popular shows with the release of composers. Both, in different areas, are part of the history of militancy and cultural Cinelandia resistance. Theoretically, it started with a macro perspective, the multiculturalism in forming the cities, passing through political and social construction of Rio de Janeiro, going to the history of Cinelândia, reaching the subject's collective constitution and the subjectivity of the narrations. The conclusion has dwelt in micro conception, being highlighted the life narrative of common individuals in

their relation with the Square. There was the need to break any illusion of homogeneity, with the city naturalization, with the notion of determined subject and of unique possible truth. Cinelândia was only kept as aggregative pole because it coexists with those who exercise their sociality exchanges in there. The stories of each one of the subjects make Cinelândia an endless story.

**Id:** 12132

**Title:** Panel: Political contestations of memory: Necessity and practice of digital mnemonics

**Session Type:** Panel Submission

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**Abstract:** The Arab uprisings have produced seismic shifts in political cultural production across the region. Creative resistance to power has taken the form of art, music and mediated activism, and has organically intersected with the ebbs and flows of political mobilization in the uprisings. Creative resistance is understood as a grassroots metaphor broadly considered part of the development of a new political culture emerging within contemporary transformative experiences and informed by historical trajectories of resistance. As such, creative resistance is both a recent product of cultural globalization along with new technologies, and an “old” phenomenon: the product of accumulated histories and localized experiences of resistance to power. One question that increasingly concerns activists is: how will the uprisings be remembered?

This panel explores the dynamics of creative resistance and memory work, through different national settings. The papers analyze the transnational nature of digital creative production. They investigate the deeper dynamics underlying cultural production, circulation and consumption not merely during the first phases of revolutionary outburst, which have been accorded much attention. What happens during the longer and more difficult revolutionary "grind", when the immediacy of mass protests receded, and the authoritarian regimes knocked onto their heels have given way either to renewed repression or social and political disorder? In one way, the narratives about the earlier mobilizing phases of uprisings is becoming itself a focus of struggle. But this presents an interesting contradiction: whilst digital tools and spaces are today's main mnemonic tools, the short life span of techno-infrastructures buries the digital content of the uprisings (webpages, Facebook groups, online videos), platforms don't necessarily maintain its role as venue or vehicle of the activists' repertoire. Thus the methods of archiving is directly connected to the politics of memory. The ways personal and collective experiences have been, and are retrospectively, archived are now a part of the struggle.

The papers focus on the ways in which Lebanese, Syrians and Moroccans continue to reflect on, archive and produce their narratives, even under conditions of extreme repression. In doing so, the papers underline the role of memory work in shaping social change and how contestations over memory, particularly public and political memory, play out most prominently and visibly in transnational and digital networks of knowledge and cultural production. Memory studies, once the arena for the 'genteel', slow grind of

changing ideas over decades in national cultures, is only slowly coming to terms with the impact of new technologies on diverse aspects of social and political life. We address how contemporary Arab activists use digital media ecologies. Using a range of methods, including 'engaged' ethnography, the papers offer new approaches to considering how memory is mediated, archived in different contexts. Due to digital acceleration and transnationally connected platform we are witnessing a simultaneous process of vast/fast methods of remembering, this opens up a range of questions concerning new modes and practices of memory. The papers question how this changes the way social groups learn from the past.

**Id:** 12133

**Title:** Panel: Political contestations of memory: Necessity and practice of digital mnemonics (1)

**Session Type:** Panel Submission

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**Abstract:** Paper title: Moroccan Reminiscing: From passive melancholia to active nostalgia

This paper revolves around the tension caused by the contradictions of mediated politics in Morocco. It opens with a brief outline of the Moroccan media landscape, one clearly transformed by the satellite realm in the Arab world (Sakr 2007). This was unjustly considered the beginning of major media shifts but in fact occurred at the backdrop of existing reorganizations of the system, away from classic top-down monopolist media through economic liberalisation that Morocco was undergoing with King Mohamed the Sixth (M6) taking over the throne, and before being further challenged with ideological competitors such as Al Jazeera (Kraidy 2012). These profound changes of the media ecology together were followed by the emergence of the internet in the early 2000s—again mistakenly regarded main (‘new’) point of difference. In this media ecology activists are able to note—and thereby archive their gains and losses. Compared to previous attempts at collective resistance (1957, 1965, 1972, 1984, 1991), the memory of which is banned and became a collective amnesia, today’s instant digital mediation allow for new forms of memorialization. This paper aims to uncover how the activism of 2011 and beyond effectively confronts the existing political amnesia. Whilst the monopoly of violence is crucial role for maintaining hegemony, the state’s cynical use of the media should not be underestimated: populism is rule rather than exception. For this reason the use of the internet as a counter space and tool has seen extraordinary leaps and creative patterns of usage. Nonetheless, whilst counter-hegemonic internet usage has been applied mostly for political mobilisation, it also seeks to make up for the lost past. Reminiscing about previous uprisings or recalling earlier martyrs are elements of what can be understood as activist memory making. But the manner in which they are mediated cannot merely be considered as memory in the passive or past meaning of the term. Rather, it is often presented as simultaneously past, present, and future, a combination of victory and defeat. It is deliberately non-melancholic, but is a legitimate nostalgia, a nostalgia for and of the present. Firstly, through an online ethnography the paper recovers how digital recycling of images and ideas from the past became part of contemporary subversive assemblages. Due to the short life span of techno-infrastructures and digital content, pages, videos and magazines don’t always manage to maintain its role as venue or vehicle of the activists’ repertoire. Secondly, offline ethnographic research enabled to

unravel how new transnational collaborations helped reshape Moroccan political subjectivities. The overall objective is to deconstruct how past experiences (including its individuals who have returned to the scenes) throughout 2011-2012 changes from passive melancholia to active nostalgia

**Id:** 12134

**Title:** Panel: Political contestations of memory: Necessity and practice of digital mnemonics (2)

**Session Type:** Panel Submission

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**Abstract:** Enabling confiscated Syrian public memory; story-telling in digital platforms  
Since the Arab uprisings, there has been an explosion in memory-related cultural practices that seek to subvert valorized and celebrated dominant narratives of nationhood and particularistic discourses of collective memory. Likewise, there has been an explosion in studies on the role of new media technologies in enabling these practices, in networking far-flung members, in providing the sites for the production of particular forms of collective memory, in opening up and in sustaining channels of communication as sites for commemoration and memory production. Arising out of intellectual and political concern over the current state of social, political and cultural flux, extreme violence and dissolution of entities along different ethnic, sectarian and ideological lines in the Arab World, this paper draws on recent theorisation on social movements and digital activism to address diverse quotidian ‘micro-practices’ – such as story-telling - made visible in a multiplicity of digital platforms that have emerged since the Syrian uprising began in March 2011 to contest entrenched power. The paper explores how ordinary Syrians and activists interlock these quotidian micro-practices, particularly story-telling practices, with digital activism to enable the emergence of a ‘confiscated subaltern public memory’ – this is the public memory that has been consistently erased from the public sphere through state domination and repressive measures. In making the argument, the paper addresses the role of public memory and story-telling in political and social change and in mobilisation, even in conditions when activism is highly risky. While these micro-practices may not immediately change the order of things and may not shift the power dynamics, they can challenge what Jacques Ranciere (2009) has called “the distribution of the sensible” and can contribute to, as Charles Tripp (2012) has suggested in his study of resistance and power in the Middle East, a “...steady erosion that can take place as established authorities find themselves outflanked, superseded, mocked and derided”. Indeed, this paper suggests that attention to quotidian micro-practices, including story-telling, provides new insights of hidden but relevant dynamics of marginalization and political agency in long-term conflicts as well as new modalities of inquiry that allows for a critical engagement with, rather than uncritically borrow from, Euro-centric and media centric theories of social movements and activism. Furthermore, it argues, that a focus on memory work can open up for a much deeper ‘dialogue with society’, for example by making visible and telling the stories that have

shaped both the collective moral, the political values and the meanings citizens attribute to them.

**Id:** 12135

**Title:** Panel: Political contestations of memory: Necessity and practice of digital mnemonics (3)

**Session Type:** Panel Submission

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**Abstract:** Youth protests in Lebanon Hashtagging public memory

On August 29 2015 Lebanese went to the streets of Beirut demanding political and social change. A youthful civic protest movement erupted. Lebanon has not seen such protests since demonstrations filled Martyr square in the wake of former Lebanese Prime Minister Rafic Hariri's assassination in February 2005. The protests were triggered by the Lebanese Government failure to resolve an outstanding garbage collection crisis. A group of civic activists, bloggers, artists, students and social media gurus initiated You Stink campaign targeting Lebanese politicians. Hashtag #YouStink was created and widely shared. In very short time a number of other hashtags were initiated by other groups of young Lebanese taking part in the protests. New campaigns came to exist with specific hashtags related to state corruption and failure. #We\_want\_accountability, #Down\_with\_the\_yob #Change\_will\_come #Yalla\_to\_the\_street were hashtags that dominated the protest slogans and social media platforms. Groups of young people demanded that the corrupted political elite be held responsible for their misuse and abuse of power. Government ministers, party leaders and politicians were asked to resign. In a country ruled by sectarian affiliation and party loyalties, the protestors made a point in abandoning those loyalties and stood in solidarity with each other despite their sectarian and political differences, demanding their right for better governance politically and economically. Hashtag #All\_means\_all was shared and circulated. The movement that started with young protestors, grew to also include older generation of left and socialist parties' current and former members in addition to trade unionist. Their participation enriched the street protests with slogans and chants that belonged to labour and left movement protests Lebanon witnessed throughout the 60s and 70s. Almost 63% of Lebanese people are facebook users (Internet world stats 2015). The tools of protest mobilization have developed from face to face communication and trade union press to include mainly social media platforms facebook and twitter. Nevertheless, many slogans and chants were being recycled from those historical working class protests Beirut witnessed decades ago. Public and political memories were brought alive. While protests were growing in numbers the Lebanese political elite were challenged to act in response to people demands. Public memory of politicians' misconduct for decades were revived. The Lebanese civic campaigners managed to hashtag Lebanese political, cultural and economic public memory. They also borrowed slogans, chants and hashtags from other

Arab revolts mainly from Egypt and Syria. The movement drew on Lebanese middle class and university educated youth to hit the streets for the first time in Lebanon demanding social and economic just. This paper will explore how Lebanese collective public and political memory was used as additional tool to mobilise people in joining protests on the streets of Beirut. It argues that memory, in the Lebanese context, was used cognitively to mobilise protestors. Hastaging public memory in the digital age, aimed at merging the old into the present. Memory of the 'then' reinforced the 'now'.

**Id:** 12136

**Title:** Panel: Political contestations of memory: Necessity and practice of digital mnemonics (4)

**Session Type:** Panel Submission

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**Abstract:** Syria Untold and the anxiety of (digital) memory

In Syria activists, journalists and artists made an extensive recourse to new technologies and digital platforms in order to produce and exchange information and to give sense to the ongoing events. Since the beginning, these activities were not aimed only at mobilizing people and international solidarity. Rather, they also helped to shape a public arena in which cultural production was constantly negotiated and archived, thus contributing to building up a collective memory of the uprising.

At the same time, the rapidity of digital flows of information and the fragmentation of the emerging Syrian networked public sphere made selecting, archiving, and contextualizing the circulating material particularly difficult compared to other contexts in which communities of net-activists and professionalized bloggers were to some extent capable of organizing digital content (Reading, 2011).

This paper aims at analyzing the emergence of Syrian web aggregators and digital platforms that were born with the specific aim of curating and archiving the content produced by the emerging Syrian networked public sphere, focusing on the case of SyriaUntold.

SyriaUntold started in 2013 as an online effort to aggregate and curate the online production of Syrian civil society in the uprising. This involved the collecting, archiving and contextualizing of a disparate and diverse array of texts (e.g. photos, videos, songs, posters, comments) produced by Syrian activists, artists and civil society groups, and disseminated online through different social media platforms.

SyriaUntold's mission is a telling sign of two distinct anxieties about memory. One specifically related to the Syrian context, where 40-years of authoritarian rule has diluted and fragmented all meaning of "social" or "collective" memory. The other one is more generally concerned with our ability to remember, or form collective memories, under the increasing pressures of information flows constituted by the new digital tools we use (MacDonald, Couldry & Dickens, 2014; Connerton, 2009). This presentation aims to introduce SyriaUntold's work and role in the context of the Syrian networked public sphere, focusing on the techniques the platforms developed to achieve its mission. Prime amongst which is the adoption of a thematic storytelling approach that allows it to synthesize the different forms of texts into the body of the story without compromising their value as standalone pieces of evidence.

**Id:** 12173

**Title:** Separatism and Integration in Sports Discourse: Talkbacks on the Soccer Cup Victory of an Arab Club in the Jewish State (2004)

**Session Type:** Individual submission

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**Abstract:** Sports discourse and general public discourse external to the sports field are inseparable. Studies on the social role of soccer as mediator between minority and majority groups follow mostly two models: the adaptation and assimilation model, where soccer offers integration and visibility; and the protest and conflict model, where the game is a means for challenging the existing social order (Ben-Porat, 2001).

Since the establishment of the state in 1948, the integration of Arab citizens in Israeli society has been a worrying issue, as this group, comprising about 20% of the population has been struggling for recognition, legitimacy and equal rights.

In order to learn the impact of this situation and these models in the Israeli reality, an unprecedented event in Israeli soccer, namely the victory of the Arab club Bnei Sakhnin Union FC in the 2004 State Cup, was analyzed. A quantitative and qualitative content analysis was performed of comments posted in the online news site Ynet in response to press items about the Arab team's victory in the Cup. The talkback discourse that emerged confirmed the presence of both models, and was found to be consistent with the discourse about difficulties and complexities of Israeli Arab citizens' integration.

A quantitative and qualitative content analysis of a representative sample of comments revealed that the discourse of responses to the Arab team's victory reflects a model of 'separatist Integration' – which is presented in this paper for the first time. In this study, the writers seek to combine two contrasting worldviews, and to paint a complex – political and national – and accurate picture of Israeli reality. This model allows for addressing both the sympathy and the protest suggested by the findings of the talkback

discourse analysis, and to better understand the intricacies of public discourse in Israel. Such an analysis enables us to venture out of the sports discourse into a public discourse where essential questions about the status of an Arab minority in the Jewish society in Israel are raised and addressed

**Id:** 12184

**Title:** Infrastructures and Democracies: Examining delays in the 're-development' of Mumbai

**Session Type:** Individual submission

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**Abstract:** Delays are a significant part of life in India, while in the rural setting the delay may be an acceptable/unavoidable part of the everyday, in the urban setting this 'wait' is increasingly attracting greater attention from civic bodies, media institutions, civil society actors, corporate entities and the ever increasing numbers of independent consultants and advisors. This paper seeks to examine prevailing ideas of development and its intersections with democracies through lateral alliances of movements and their depiction in the media.

Development projects supposedly catering to the Mumbai citizenry, which displace vast populations in their wake are commonplace in today's scenario. The displacement of people has been written about but what is also significant is the delay. Projects that eventually relocate lower class communities and institutions, but not without massive escalation in project costs and adequate extensions in the timeline. What we have here is a fabrication of firstly, an overwhelming prevalence of 'light' (Blommaert 2012) democratic processes which ties in strongly with the neo-liberal policy framework, where measures are taken to resolve critical issues affecting the city, with little consultation or transparency of the adoption process. These decisions usually encounter strong opposition from what Appadurai calls, the 'deep' democratic functionaries, segments of the affected communities forging lateral local, national and transnational associations based on the issue and forcing a strong rethinking of the process, if not at least a delay. Eventually the unfurling of the plots of these actors ties in with the requisite performances within an electoral democracy, with credit being sought at opportune moments for the efforts undertaken to ease the hardships of an ever burdened city and its public, often at the cost of erasure of narratives of those who experienced the adversities of displacement.

**Id:** 12193

**Title:** #Ayotzinapa. Power, Representations and Reflexivity in contemporary Mexico

**Session Type:** Individual submission

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**Abstract:** The aim of this paper is to understand the dynamics and power relations articulated through the storytelling as a tool and social practice. Through a Cultural Studies approach we compared the civil society storytelling with the one of Federal Government on the case of forced disappearances in Ayotzinapa, Mexico between September and December 2014 without losing sight of the socio-political context, mass media coverage and its global reach. We used a Web based content curator prototype and we applied a spreadability formula that allowed us to debug the corpus with the nine most viral YouTube videos from the civil society about this case of human rights violations. We also selected the four most representative speeches from President Enrique Peña Nieto uploaded to the Presidency Channel in this digital platform. The comparative analysis of the narrative and the observation of the socio-political context allow to understand the representations, contradictions and disagreements between the actors in dispute and the possibilities and limitations of storytelling to organize protest, to obtain social incidence and the peaceful transformation of conflict. The paper discusses the value of digital tools for Social Sciences research.

**Id:** 12239

**Title:** Analysing the implementation of narrative collective symbols throughout the constructed media reality in foreign news

**Session Type:** Individual submission

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**Abstract:** “Everything we know about society and indeed the world in which we live in, we know because of mass media.” (Luhmann, 1996, p.9). This is because “the real world [...] is a necessary cognitive idea, but not an experienceable reality.” (Beck, 1994, p.26) as “Reality [...] is intrinsically generated by generating meaning.” (Luhmann, 1996, p.19).

These worlds of meaning, which contain inherent truths, must be created by society. „The truth is of this world; it is produced in it thanks to multiple constraints. And it too contains power. Every society orders truth in its own way, its general policy of truth [...]“ (Foucault, 1983, p.105). In this way meaning, as an indicator of reality and truth becomes a political issue in society in terms of establishing a dichotomous and normative world view. This world-view becomes the „common sense“ of any society, which expresses itself in the form of various discourses, as well as through formally structured ensembles of meaningful entities, or to say it with Jäger: „This symbolism constitutes a system (...) which accounts for the popular image of society today.“ (Jäger, 2009, p.25). Post Foucault, discourse can only be regarded in a historical context, thus when considering time, discourse is permanent and its structure tends to be regular. As a result, discourse is a patterned structure of processes linked to attributing meaning which is only made real through the behaviour and actions of social actors. (Foucault, 1983). When implementing discourse analysis according to Foucault it is about, „analysing current discourse and its effects on power, to make its linguistic and iconographic effect visible, particularly the collective symbolism that contributes most to the networking of various discourse strands, and overall, the function of discourse as a legitimiser of sovereignty and security in civilised capitalist societies.“ (Jäger, 2009, p.127)

The following study reveals discourse utilising the example of the reporting of Russia and Vladimir Putin in the German media. The critical discourse analysis of Siegfried Jäger was utilised as it exposes to what extent implications, collective symbols and argumentation strategies are used and with what interest. (Jäger, 2009). For this analysis 12 articles from the Frankfurter Allgemeine Zeitung (FAZ), 10 from the Süddeutsche Zeitung and 4 from Spiegel were analysed synchronously. The results make it clear that in all inspected media a strong activation of collective symbols such as “Hitler”, “aggressor” or “nuclear weapon” could be found. These narrative patterns are

consistently evident in the historical, military and economic discourse strands of the investigated articles. The results are analysed with regard to the selection logic of the media and in the context of constructs of the enemy.

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**Id:** 12339

**Title:** Panel: China's Media Events in the Global Prism

**Session Type:** Panel Submission

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**Abstract:** As China has risen to a major world power, media events in China have been attracting more attention from media and public in the world. It is not only the amount of media coverage, but also styles, frames, narrative structures and public opinion demonstrated on- and offline media. How global media construct events in China constitutes part of the ongoing process of power shifts accompanying China's rise in the world structure. Concomitant with the power shifts are accelerating information flow worldwide and changing media environment, coupled with booming information technologies, and fluctuating public opinion sphere in and outside China.

Within the context, this panel aims to address issues and capture shifting paradigms about how China's major media events in 2015 are discursively re-constructed in the global prism. The global prism includes foreign media, China-based media as well as non-media entities via the internet. The panel mainly focuses on the year of 2015 as it is an eventful year, including a tragic stampede in Shanghai on January 1, 2015, China's worst stock market in its history, a massive chemical explosion in Tianjin, President Xi Jinping's first state visits to the U.S. and the U.K., a grand military parade in Beijing and the APEC summit.

Given the large variety and wide scope of media events, the panel hopes to employ an agenda-setting approach to analyze global media coverages and representations of China's major media events in 2015. By so doing, the panel attempts to explore shifting paradigms, increasing glocalization of media events and blurring relevance of global communication trends and patterns. All issues and factors will be illuminated extensively in line with media representations of China-related events, in an effort to build a theoretical conceptualization to research on China's media events in the future. The panel also encourages other research approaches that help better understand the interaction between media events and China issues.

The eight paper topics include (1) CHEN Peiqin & Jim Scotton: A Study of Sources Use in Global Media Coverage in Tianjin Blast (2) GUO KE & Wayne Wanta: How Foreign Policies Set Agenda for Media: Analysis of Media Coverage of President Xi's State Visits to the U.S. and the U.K. (3) PAN Ji: Constructing Environment Crises in China: How Public Involvement and Global Connectivity Affect Agenda Setting between Weibo and Party Newspapers? (4) WU Ying: Global Landscape of China's Media Events: A Citation Network Analysis (5) XIANG Debao: The Trauma Narrative and Discourse Construction of the Anti-Japanese War by Chinese media (6) YAN Yining: A Study of

Global Media Discourses of China's Military Parade (7) ZHANG Junfang: China's Stock Market Plunge on International Media (8) QIAN Jin: Negotiating Cultural Authority: Analyzing Foreign Correspondents Journalism Practices in Reporting Chinese Political Scandals.

The panel chair is GUO Ke and the discussant is Kaarle Nordenstorg.

**Id:** 12340

**Title:** Panel: China's Media Events in the Global Prism

**Session Type:** Panel Submission

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**Abstract:** Paper Title: China Under fire: A Study of the Use of Sources in Global Media Coverage in 2015 China's Tianjin Blast

This paper is to analyze how global media frame the fire that blasted through Tianjin on the upper east coast of China on August 12, 2015, by illuminating how media used sources in covering the Tianjin blast and how social media acted as major news sources when official sources were not available in a major disaster like Tianjin blast. On August 12, 2015, two huge blasts occurred at midnight in Tianjing, China. The power of blast, according to the wave recording data from China Earthquake Administration, is equivalent of three-ton of TNT bombs, and the second explosion happened 30 seconds later, equivalent of 21-ton TNT blast. Flames caused by the explosions were visible even from satellite in the space. Hundreds of tons of dangerous chemicals were reported at the site, where the explosions happened. A total of 165 people died in the fire, a majority of them are firemen, which attracted media attention from around the world.

**Id:** 12341

**Title:** Panel: China's Media Events in the Global Prism

**Session Type:** Panel Submission

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**Abstract:** Paper Title: How Foreign Policies Set Agenda for Media: Analysis of Media Coverage

of President Xi's State Visits to the U.S. and the U.K.

This paper will examine how the U.S. and U.K. foreign policies towards China set the agenda for or influence their media coverages on China's President Xi Jinping's first state visits to the U.S. on September 22-28 and to the U.K. on October 19-23, 2015. By comparing and analyzing how the U.S. and U.K. current foreign policies have affected their media frames on President Xi's state visits in terms of characteristics, styles, tones and attitudes, the study attempts to explore media's agenda-setting function (issue-oriented) in relationship with two nations' foreign policies towards China. The study also hopes to discuss the second-level agenda setting (attribute-oriented) that may take place in the interactions between media coverages and foreign policies. To wind up, the study hopes to highlight interactive agenda-setting patterns of media in relationship with a nation's foreign policy, as an effort to further conceptualize agenda setting functions on different levels.

In the past decade, the United States as the largest developed country adopts a somewhat conservative and even containing foreign policy towards a rising China, the largest developing country, while Britain has embarked upon a more liberal and realistic foreign policy by embracing China's initiated Asian Infrastructure Investment Bank despite ideological differences.

**Id:** 12342

**Title:** Panel: China's Media Events in the Global Prism

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Constructing Environment Crises in China: How Public Involvement and Global Connectivity Affect Agenda Setting between Weibo and China's Party Newspapers?

This study conceptualizes inter-media agenda setting not only as a result of journalistic co-orientation, but also as a form of discursive negotiation or resistance within China's party-press system. The impact of global hyper-connectivity and public involvement on inter-media agenda setting is also explored to account for its underlying mechanism. A content analysis will be conducted to examine how and why Weibo sets the issue or attribute agenda of China's party newspapers when covering China's major environmental crises from 2010 to 2015. It is hoped that findings can help re-build inter-media agenda setting theory in China's current media system and illuminate dynamics of public-media interactions in a networked party-press system in the Chinese society.

**Id:** 12343

**Title:** Panel: China's Media Events in the Global Prism

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Global Landscape of China's Media Events: A Citation Network Analysis

Drawing on the World System Theory, the paper aims to examine the citation network of global media on China's top events in 2014 and thereby to explore the flow of information and configuration of information power across countries. Her study focuses on seven advanced countries, the so-called G7 countries, and five emerging countries, the so-called BRICS countries, an effort to answer the question: Are the foreign media or Chinese media presenting China events to the world? The study also compares information power of Chinese media with foreign media by analyzing the whole network, ego-networks, and sub-groups of the citation network.

**Id:** 12345

**Title:** Panel: China's Media Events in the Global Prism

**Session Type:** Panel Submission

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**Abstract:** Paper Title: Coronation of China: A Study of Global Media Discourses of China's Military Parade

This paper tries to compare China's media coverages on the military parade on September 3, 2015, commemorating the victory of WWII with these of other countries, including defeated countries and victors' countries in terms of their different perceptions of the war and China's development. Her study aims to explore how China's discourse of the history redefined and examined in different cultural and political discourses among these countries. China's military parade as a media event falls into the category of "coronation", defined by Dayan and Katz, which refers to weddings, funerals, commemorations, etc., that mark the role-changes of the mighty. As China has invited global leaders, the parade enjoys a global impact. However, with both the victors' countries and defeated countries of the WWII, the shared meaning and discourse of the parade seems difficult at the global level. The study tries to make a comparative study and analyze the influencing factors in making a discursive community for a global media event

**Id:** 12430

**Title:** Polarization and Intolerance: The Internet, Mobile Phone, and Free Speech in 45 Countries

**Session Type:** Individual submission

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**Abstract:** Polarization and intolerance are two related concepts. Intolerance refers to unwillingness to live with something one dislikes, finds threatening, or has irreconcilable differences from. Polarization refers to a bimodal distribution of people's attitudes, where two modes lie at the extremes. In recent years, the world seems more polarized and intolerant, suffering from an increasing number of controversial speeches and actions, such as Charlie Hebdo, Donald Trump, Syrian refugees, and the ISIS.

A number of theoretical debates emerged regarding the role of media in reducing or intensifying polarization and intolerance. The debates often started with an optimistic position celebrating the potential of media technologies to facilitate communication and mutual understanding among people. However, an opposing pessimistic position often prevailed later, arguing that social and individual predispositions domesticate media technologies and transform them into the tools used for satisfying desires and biases of an individual or a group, leading to polarization and intolerance.

This paper aimed to empirically test these debates and make an up-to-date assessment of media's impacts on polarization and intolerance. It focused on three key factors in the debates – the Internet, mobile phone, and free speech, exploring their influences on the attitudes about xenophobia. This paper not only investigated these factors at the individual level but also highlighted the media context in which polarization and intolerance were formed. For each factor, there were a variable at the individual level to measure media use and a corresponding variable at the country level to measure the development level of a country. In addition, the interactions between two levels were examined to account for the moderating effects of contextual factors on the individual-level relationships. Using the secondary data from the World Values Survey 2010-2014, this paper carried out multilevel analyses with 56,633 respondents in 45 countries.

For the Internet, the results at the individual level supported the optimistic position that using the Internet makes people less polarized and less intolerant. At the country level, however, this position was not supported. For mobile phone, the results at the individual level supported the pessimistic position that using mobile phone makes people more polarized and more intolerant. At the country level, this position was confirmed in

polarization but not in intolerance. For free speech, the optimistic position was supported in intolerance at both levels but not in polarization.

At the country level, the Internet adoption had a Mathew effect in moderating individual-level relationships. In the countries with more Internet adoption, people using mobile phone are more likely to find extreme opinions and become polarized, whereas people using the Internet are more likely to receive diverse opinions and become less intolerant. However, the Internet's Mathew effect was counterbalanced by the education level of a country, which improves the overall quality of people in a country and levels up the digital divide caused by their adoption of media technologies. In addition, the results showed that in the countries with low education or high mobile adoption, the principle of free speech could be abused, leading to polarization.

**Id:** 12486

**Title:** Effective communication on social networks: Assessing the roles of medium credibility and social identity on Facebook and LinkedIn in the Middle East.

**Session Type:** Individual submission

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**Abstract:** Acknowledging the growing use and influence of two popular yet distinguished social networking sites Facebook and LinkedIn in the Middle East, this study explores the leverage that can be exercised on these social networking sites to elicit a positive response toward academic events in a highly homogenous and hierarchal academic environments. The current study illustrates the growing importance of social networking as fast and viable source of information for the youths living in the Middle East region. The main purpose of the study is to explore effective communication by utilizing the perception of being an in-group member. Secondly, this study explores the weighted values of the two popular social networking sites while communication for academic purposes in the Middle East. Further, this study revisits the value of trust and credibility while communicating effectively on these dominant social forums.

Through the lens of Social Identity theory as proposed by Tajfel & Turner (1986), this study investigates the elements of credibility and trust while predicting attitudes and behaviors on social networking sites in general. Social identity theory is seemingly the most appropriate framework to predict any existing or possible shifts in attitudes or behavior because a person, under the influence of multiple social roles, affiliations, and dispositions will use their cultural or social identity filters to evaluate messages as they appear on such forums. Since trust is often tied with credibility; therefore, perceived credibility of the medium is also expected to play a role.

The finding of the current study relies on eight manipulated conditions carried through with the help of an experiment. A convenience sample of students (N = 225), randomly recruited from a major university located in Dubai metropolitan was recruited as study subjects. Fictitious university event pages were created by simulating Facebook and LinkedIn environments with controlled manipulations. Essentially, a 2 x 2 x 2 factorial design (platform: Facebook vs. LinkedIn x reviewer's identity: expert or student

x valance: positive vs. negative). Manipulation checks were performed to ascertain the intended effect of these conditions. It was expected that participants would evaluate the mock pages differently depending upon their level of in-group affiliation coupled with credibility perceptions of such forums.

Results of the study indicate that a person's group affiliation political affiliation and level of trust do in fact influence their behavior and attitude formation. Therefore, keeping these traits in consideration when formulating an academic-based message through such forums is vital to execute an effective and efficient campaign. The various factors and their role in attitude formation and voting behavior are discussed.

Keywords: Facebook, LinkedIn, Credibility, Middle East, Group Affiliation, Post Reviews

**Id:** 12624

**Title:** A study of the third-person effect versus the first-person effect in environmental issues--A case of the Chinese smog problem documentary "Under the Dome"

**Session Type:** Individual submission

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**Abstract:** In February of 2015, Chaijing's documentary 'Under the Dome' touched people's nerves; and how to realize a win-win situation between economic development and environmental protection had once again become a fiercely hot topic among the Chinese society. With this background, the researcher of this paper tried to verify whether the 'third-person effect' and the 'first-person effect' existed and whether 'issue involvement', 'social distance' and 'environmental consciousness' would affect the 'third-person effect' and the 'first-person effect'. Furthermore, behavioral aspects of the 'third-person effect' and the 'first-person-effect' would also be taken into account. The behavioral outcomes in this study are people's desire for regulation, behavior towards sharing, expressing opinions, and acting for environmental protection. This research adopted the online questionnaire survey to investigate web users who had watched the documentary. At last, 622 valid samples were collected. The results showed that the respondents tended to sustain third-person effect rather than first-person effect after watching the documentary. Meanwhile, after watching this documentary, the higher degree of involvement with smog problems and the stronger self-awareness of environmental protection the respondents had, the greater the first-person effect was. While third-person effect was more likely to emerge among the residents living in the regions of mild haze pollution, and these people had a tendency to think that the impact of the documentary on inhabitants suffering severe smog pollution was more significant than that on themselves. As for the interviewees, they held the opinion that the documentary had a greater impact on their fellow city-dwellers. In addition, the 'first-person effect' had significant influences on behaviors of perceiving need for regulation to protect the environment, sharing, expressing opinions, and acting for environmental protection among the sample of the 'first-person effect'. Nevertheless, among the sample that the 'third-person effect' appeared, the 'third-person effect' only had significant influence on the behavior of supporting for blacking out such kind of documentary, while

in respect of sharing, expressing opinions, and acting for environmental protection, such significances were not detected.

**Id:** 12633

**Title:** The anti-social network' Portraying social media in wartime

**Session Type:** Individual submission

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**Abstract:** Numerous studies address the uses and perceived effects of Facebook, but scholarly void exists about how Facebook is framed in the mainstream media. This study fills this void using a content analysis of news items that included references to social media in Israel's six daily Hebrew-language printed newspapers during the Israel/Gaza war (2014). The mainstream press framed social media as spaces of expression and discourse which were used primarily for hate speech and distribution of rumors and unverified information. Additional salient themes referred to social media as alternative media channels by politicians and celebrities, and as arenas of public diplomacy. Social media was rarely portrayed as tools to orchestrate collective action or to meet the enemy.

**Id:** 12651

**Title:** National structural influences on mediatization: comparison of science decision-makers in Estonia and Germany

**Session Type:** Individual submission

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**Abstract:** The study is part of mediatization research and investigates adaptations of decision-makers and organizations in the field of science to requirements of mass media. Based on current research in the field, we assume that mediatization is advanced by the need for public attention of individual (here: science decision-makers) and collective actors (here: universities, non-university research institutions) and that this need varies considering national structural factors. We conducted a most diverse case study: The Estonian and German science systems differ in their size, their competitive environment and their need for legitimization. Therefore, we assume that Estonian and German decision-makers evaluate differently the role of mass media for their everyday work and the intensity of mediatization. We expect to see variability in the chances and risks they perceive to be connected with adaptations to mass media requirements.

Our main question is: In what way are national structural factors influencing mediatization processes within the scientific field? The sub-questions that guided our research are:

RQ1: How do Estonian and German science decision-makers perceive the role of mass media for their work?

RQ2: How do Estonian and German science decision-makers perceive the intensity of mediatization of science?

RQ3: How do Estonian and German science decision-makers evaluate mediatization processes within science?

Methodically, we conducted semi-structured in-depth interviews with Estonian (7) and German (24) (Vice-)Presidents (and comparable roles) within universities, non-university research institutes and funding organizations. The issues covered by interview guidelines included perception of mass media requirements, basic mediatization (e.g. increased role

of mass media in everyday work), structural consequences of mediatization (e.g. expansion of PR-departments in universities) and reflexive mediatization (e.g. funding of research projects according to news values instead of scientific criteria). The structural differences between the Estonian and German scientific fields have been developed based on secondary literature as well as documents.

A comparison of interviews and structural factors shows, that the structural factors indeed seem to influence mediatization. In short: German decision-makers report about more intense adaptations to requirements of mass media. Mass media are more often in Germany than in Estonia regarded as a resource to handle increased competition, to gain advantages over competing universities or research institutions and to influence stakeholders from other social fields, most importantly politicians and policy-makers. While Estonian interviewees report similar trends and perceive media as valuable resource, they report using it much less as a negotiation arena with stakeholder groups. Rather the expressed aims are more abstract, related to increasing public understanding of science. On the other hand, the German and Estonian decision-makers are similar in their assessment of a rise in relevancy of mass media for their everyday work – for examples considering the recruitment of new students or legitimization of costs vis-à-vis tax payers and politicians.

This is one of the first studies to look comparatively at the intensity of mediatization in the field of science and offers a framework for further comparisons. The results also help to develop a better understanding about the impacts of mediatization to science.

**Id:** 12925

**Title:** Making memories: the digital family album

**Session Type:** Individual submission

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**Abstract:** This paper uses ethnographic accounts and parents' Facebook posts to illustrate how parents and grandparents are using Facebook and other social network sites as a family photograph album. Using a Domestication of Technology approach, the paper traces how parents and grandparents have appropriated Facebook to create, pass on and archive family memories with pictures and stories of children, pets, family events and accomplishments.

Researchers have differing opinions about the motivation behind parental postings of their children. Parent posts can be viewed as a form of identity management whereby children are co-opted to "serve as impression management markers for parents" (Supple-Bartels, 2015, p. 35) or as a way to receive social affirmation about their roles as parent (Martindale 2014). The authors of this paper argue that, while the above reasons are not to be dismissed, parent postings about children are also a modern day kin-keeping activity whereby children's lives are documented, shared with relatives and friends and archived for future use.

The implications of using Facebook technologies as a family photo album revolve around issues with data security and privacy. On the one hand, while parents and other relatives are relying on these technologies to archive and store their memories, future changes to privacy conditions, ownership of data or the lifecycle of the company storing this data threatens the security and longevity of this data. On the other hand, the ability of data to persist online may have future ramifications for children who are too young to understand or consent (or who may not even be born; if their parents post ultrasound scans). The implication in terms of children's sense of self and healthy development and their future ability to find, reclaim or delete material posted by others is uncertain.

Due to these tensions between the sharing and archiving of family memories and the possible implications of a potentially embarrassing and unauthorised digital footprint of

children, parents need to navigate the tension between carrying out this kin-keeping activity and thoughtfully stewarding their children's online presence and issues concerning children's right to be forgotten. In this sense, the implications of the appropriation of Facebook as a family photograph album go far beyond the outmoded, hardcopy family album.

**Id:** 13022

**Title:** An empirical analysis of methods employed by the National Records and Archives Authority (NRAA) in commemorating the ancient Omani Empire

**Session Type:** Individual submission

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**Abstract:** Recent diplomatic tensions between Oman and neighboring countries have created a growing concern for the Omani government to preserve the historical records of the colonial period of Oman and its role in the Arabian Gulf and East Africa. In a pioneering investigation of the creation and preservation of cultural memory, this paper intends to extract and analyze the communicative methods and projects carried out by the NRAA to commemorate the role of the ancient Omani Empire particularly in East Africa. To this end the researchers will employ a combination of oral interviews with specialists at the NRAA and a content analysis NRAA projects such as annual TV series and documentaries, resumes of local and international symposiums, memorandums of understanding, recordings of oral history, and the national and international records produced specially for the celebration of landmarks of the glorious historical periods of Oman and which are meant to etch such periods into the national memory.

**Id:** 13033

**Title:** Participatory Memory' Social Media Communication, Common People and Transnational Mediations of Historical Knowledge and Cultural Memories.

**Session Type:** Individual submission

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**Abstract:** Traditionally, historical narratives and cultural memories have mainly been constructed and shared within nation-states and national societies. The narrators who contributed to the production, spread, and interpretation of historical knowledge and cultural memory were usually professional social institutions, e.g., academic historiographers, museum curators, education systems or the social institution of journalism. These institutions are accountable for their contents and their work (at least ideally) is based on academic knowledge and rigorous research. These national spheres of commemoration have already been permeated by the transnational flows of popular culture narratives, and the pictures and interpretations of historical events and cultural phenomena they provide. With the rise of digital communication technologies and the related participatory culture, social institutions of communicating cultural memory and the agents of popular culture commodities again find themselves complemented and partly contested by new voices. Due to the low threshold access to public domains of communication provided by social media, common people, and all kinds of individual and collective civil society actors can engage with historical narratives and participate in the mediation of the past and the reproduction (or contestation) of cultural narratives. Thanks to the characteristics of social media and digital communication this negotiation of cultural memory can at least potentially be transnational and global in scope. This can be positive as minority perspectives and counter-narratives – which were muted before – can now find a more immediate way to transnational publics and challenge hegemonic interpretations of history. On the other hand also, extremist positions previously confined to underground publications or revisionist circles are now more easily spread and may pierce in public opinion as allegedly legitimate perspectives on historical events and the memory of a society of itself.

In this paper we discuss how historical events and cultural narratives are presented and thus memory is (re-)created on social media platforms. Essentially we focused on Twitter (foremost reenactments of historical events, i.e. the Voyage of the Titanic, the bombing of Dresden and other crucial WWII events, or the Cuban missile crisis) and YouTube (videos related to historical events and events of transnational cultural significance plus “ranking videos”).

As social media contributions often are not genuine productions but re-use, re-mix and re-frame material from historical mass media broadcasts or archives and merge them with

popular culture material to re-tell history, we analyzed what mass media content is used in which ways. We also conducted a qualitative discourse analysis of subsequent debates initiated among users to identify characteristic patterns of the social media discourse on cultural memory. We hence investigated in how far memory on social media reverts to black and white scenarios, fosters polarized positions and establishes extremist views in social discourse instead of help overcome them. Or if the contrary was the case and the participatory construction of memory may contribute to a more diverse understanding for the variety of legitimate perspectives and opens vistas for the plurality of possible transnational memories.

**Id:** 13089

**Title:** Remembering the forgotten famine: a more diversified online collective memory

**Session Type:** Individual submission

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**Abstract:** The 1942 famine that caused the death of three million in Henan Province of central China was shockingly intense, yet few in the province remember it, and it was nearly forgotten by history. Seven decades after the disaster, the referred to as “China’s forgotten famine” was adapted into a film based on the novel by Liu Zhenyun, a famous writer born in Henan. With the release of the film *Back to 1942*, the growing interest in the event has rekindled. Individual viewers comment constantly that the movie reproduced the tragic historic moment, helping Chinese remember the history. Memory studies scholars have long stressed the significance of the media in shaping collective memories. However, the interactive media have altered the basic relationship between contemporary individuals and their cultural texts. Marianne Hirsch once said, “the abundance of media outlets and memory versions are also challenging the memory and commemoration of events, leading them to an era of ‘postmemory’.” (2001) With the easy access of both media resources and online forum, traditional ways of memory construction has been fundamentally challenged. The phenomenon begs the question: How does the public in new media age receive and consume the message conveyed by mainstream media? How does the individual memory of certain historic event transform into collective memory in new media age? To answer these questions, this study offers an empirical examination of more than 2000 online reviews of the movie *Back to 1942* from professional movie reviewing websites including Douban (China) and IMDb (U.S.). In addition to that, the essay also studies the original intention of the movie director and screenwriter as well as reviews from mainstream media, applying what N. K-Vilenchik etc. have developed- the “memory-setting” model to investigate the correlation of the individual memory and the memory constructed by the movie. Findings indicate that in digital age, the shaping of collective memory is more diversified. Technique advancement not only empowers the general public to document what is happening currently but also allows them to challenge the once authoritative interpretation of the past event.

**Id:** 13217

**Title:** Old and New Media in the Pacific Islands: synergies, challenges and potential

**Session Type:** Individual submission

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**Abstract:** This paper discusses the impact of new media on old media and communication practices in the Pacific region through issues of content, distribution, access, news, journalism practices and participation.

Alongside traditional broadcast media, ICTs have entered the Pacific media and communications landscape. The Pacific region has a rich and complex media and communication environment ranging from traditional media forms to sophisticated online media and digital technology that enables users to receive news on their mobile devices that often reach those who do not have traditional media access or live in diasporae. While we have yet to fully understand the impact of new media on how traditional media operate in the Pacific, early evidence suggests that ICTs have challenged and encouraged new forms of information dissemination.

Although radio remains an extremely important broadcast media platform for communication across vast distances and audiences - with most radio consumption occurring while riding public transport and in other communal spaces - new media are increasingly making their entrance in an information space that has traditionally faced many challenges. The practice and infrastructure of television, for instance, continues to change with a growing trend towards watching television via satellite and cable, a shift that often provides greater access to foreign content, but lesser access to local content. Many newspapers and newsletters have taken on a new life as they are uploaded and shared online that also reach members of the various Pacific diasporas.

The paper relies on data collected as part of the PACMAS Media and Communication baseline research across 14 Pacific Islands (Tacchi et al, 2013) and on new evidence from Papua New Guinea, the Tongan diasporic media in New Zealand and the Cook Islands that serve as case studies of 'new media impact'. The PNG case study discusses how the old and new media are working side by side. It looks at the online presence of the daily newspapers, FMs and EmTV and the new fully online news service PNG Loop by Digicel that is open to citizen journalism stories. The Tonga case study serves as an example of online media and diaspora while the Cook Islands case study focuses on the role of social media in political processes and compares the situation within Tonga and the Tongan diaspora.

**Id:** 13314

**Title:** Urban upheavals as practices of new sexual ethics: 'Kiss of Love' movement in India and its heterotopic promises

**Session Type:** Individual submission

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**Abstract:** In the interstices of digital practices and social movements, in the contemporary contexts of translocal and transnational movements that forge several social causes into one, but still refrains from both absolute goal-seeking and overarching monolithic ideological back up, an urban youth movement in India that happened in 2015 requires notice. The kiss of love (KOL) movement that came up in Kerala and spread across many campuses in India was an urban youth movement that was occasioned by an attack by Hanuman Sena, a Hindu fundamentalist outfit, against a hotel in Kozhikode, Kerala when an ostensibly fake clip that was telecast in a regional channel showed couples kissing in the hotel's backyard. It was followed by a comment and a page in Facebook asking people to come together to kiss in the streets against such moral policing. The call received unprecedented response in social media. Breaking a taboo against public kissing thus became a cause to unite to transport a private act as a symbolic practice of freedom. That it was of dire portent as a first-of-its-kind struggle against sexual repression in contemporary India should not however limit us to the understanding of KOL as only a movement against moral policing. The paper probes the deeper historical and social *raison d'être* behind the wide acceptability of this movement and its significance as a heterotopic social movement.

Heterotopias embody the tensions between place and non-place in today's public spaces. In the Indian context, streets have been a place of extreme social regulation in terms of caste, gender and sexuality. Movements of the streets eventually should help us to consolidate street as the 'other space' in the constitution of a civil society. Heterotopias do not mark 'liberation' or 'confinement', but makes sites porous with openings so that the possibilities of alternate lives remain open. In this reconstitution of public spaces for resistance, 'a passion for improvisation' penetrates and articulates acts of resistance in the mediated environments of postcivil society social movements that remain porous, always in flux, always contested and never pre-determined.

The paper attempts to critically reexamine how while it spread far and wide across Indian campuses, KOL had effected a coalition among the youth belonging to diverse sections, classes, castes, religions and ideological biases. The disgruntled voices that began to spring up soon were not only from the rival quarters of patriarchy, but from among those

who stood for democratic rights and minority support. The paper thus projects a domain for discussing the intricate politics that shrouds civil society movements within a constructed mirage about 'sexual liberation'. In doing so, it also looks critically at the role of the online milieu that promoted the mobilization for the movement in the first place but effected the large popular interpretations of the movement leading to the displacement of its larger heterotopic significance.

**Id:** 13398

**Title:** Blending time and mobile media use: 'Always on' or polychrone use patterns'

**Session Type:** Individual submission

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**Abstract:** Globalization and the introduction of networked and mobile digital media have altered our media environments dramatically. Former borders and boundaries are blurring and even dissolving. We speak of cross media, to describe the different platforms a media text can be produced for, we talk of media convergence, when different media are combined on one device and we define hybrid genres. But there is still a lack of concept for the audience activities in these borderless environments.

Does the audiences develop new polychrone modes of reception (Prommer 2012) or are they just simply 'always on' (Knop et al 2015)? While media was formerly characterized through its primarily linear program and time structure, things have changed: we can use media anytime and anyplace. Does this lead to a digital blend of media use and what happens to our concept of time?

Mobile media use has changed the concept of working and leisure time. We can now work anytime and anywhere, just as we can post a private blog on facebook during office hours. But also former distinctions between media genres and technologies, mainly used either for working or for leisure, such as television as leisure and the typewriter for work, have blended into one device and blurred the former boundaries. Until now, the blurring in term of space has often been a central concern, i.e. the change in spatial structures (public vs. semi-public vs. private, work vs. leisure). The question is, however, whether mobile communication technologies lead not only to the creation of new concepts of space, but also to new and different forms of time and its use and appropriation.

The paper will reveal that this transgression of boundaries has changed our modes of media use and media reception.

With this process negative concerns have appeared: some authors state that by being permanently online we kill our free time voluntary (Castells 1997) or speed up our life time. Rosa (2013) coined the phrase of social acceleration due to digital media: ICT accelerates the increasing shortage of time, as a consequence of this the average person feels more stressed instead of less. Paradoxically while digital media helps us reduce time and space, it also tends to stress us.

By discussing theoretical concepts of time combining these with media use concepts, this paper will point out, that polychronic media use leads to new ritualized media use, where multitasking, and compression creates timeless time (Castells, 1997) or what we call: "Mediated Time".

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**Id:** 13434

**Title:** Media ritual of 'Walk Together' : Politics and compassion of the March of bereaved family of Sewol Ferry Disaster

**Session Type:** Individual submission

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**Abstract:** This paper examines the mediations of disaster and the structure of compassion, from the cultural politics approaches. In this paper I shall take an approach which focuses on media rituals for mourning of the suffering of bereaved family of Sewol Ferry Disaster, capsized and sank with the loss of 304 passengers and crew on 16 April 2014.

I will focus on the March of bereaved family from Jin-Do(site of the accident) to the city centre of Seoul (Gwanghwamoon) in July 2014 and the construction of meanings created by media rituals. This march was originally an act of commemoration, a ritualized form of mourning. But suddenly, inspired from the way of political protest since the 20th century in western societies, this march of 50 bereaved families which covers 500 km from the south-west of peninsula to Seoul in ten days stands as an emblem of public commemoration of the disaster. March of 'Walk Together' of the Victim, shared and amplified by media intervention, thus occupied a good seat in public memory.

I will investigate that the event of social sufferings mediated by media are related to the emotions of compassion and the political vitality of civil society. This ethnographic analysis of memories of participants and Korean media coverage provide not only the growing interests in cultural memory of the present, but also an insights of political dynamics of public commemoration based on the sentiment of compassion. As a result, this paper attempts to understand new cultural-politics meanings of the media as a major factor conducting the audience's new public actions through mediating sufferings of the others.

**Id:** 13440

**Title:** The Influence of Chinese Internet Regulations on Popular Memory Online

**Session Type:** Individual submission

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**Abstract:** Internet Regulations (IR) are rules enforced by the government or other authorized institutions giving guidelines on how to use the internet (Puppis, 2007). Very often they aim at blocking or censoring content to make it unavailable. Thus they are hindering the emergence of memories of these subjects or fostering their oblivion and therefore writing a different history of popular memory.

China is known for having an enormous amount of IR and there is a vast body of literature analyzing what content is censored in China, how Chinese IRs work and how to circumvent them (Jiang, 2016; Herold & de Seta, 2015; Guo & Jiang, 2015; Bamman, et. al., 2012; Roberts, et. al., 2011/2010; Tang & Yang, 2011; Meng, 2011; MacKinnon, 2010/2009). But until today studies focusing on the user's practices within the Chinese internet are scarce (Herold, 2015). This paper aspires to help closing this research gap by looking at how users in China cope with IRs, whether they notice them at all and if they circumvent them. Hereby light can be shed on the research question: How do Chinese IRs influence popular memory online?

To answer the questions 19 qualitative interviews were conducted in China (with Chinese and Internationals) and Germany (with Chinese) in March 2012.

The cross cultural aspect has been added to this study because internet usage is habitual and usage patterns become most visible when living in a country with more or less IR than one's own. For the theoretical basis of this paper it was made recourse to the Popular Memory Group's (2007) definition of dominant and oppositional memories and Foucault's (1991) approach on the order of discourse as its ontological foundation.

It will be shown that, depending on the form of internet regulation, almost none to a very substantial influence on the popular memory online was found.

The prevention of the creation of memories by blocking homepages was the least effective. In China it is mostly executed with foreign language based homepages. They are only understood by the well-educated elites, who in the interviews knew how to circumvent and get the information they wanted.

When the interviews were conducted, Sina Weibo was the medium, where the government had the greatest trouble to create dominant memories. Users were creating oppositional forms, which the government tried to eliminate by deleting words or posts. Here the influence of the IRs is the hardest to measure because the deletion can create a more vivid memory of the content and lead to new oppositional ways of sharing it or foster fear, self-censorship and the oblivion of these words and contents.

Finally searches showing no results and content altered in accordance with the government's guidelines were most likely to change popular memory online. Their negative outcome would not necessarily be attributed to censorship carried out by internet regulations, but rather the nonexistence of content thereof.

In conclusion, IRs influence popular memory online on three different levels and make it hard, but not impossible, for oppositional popular memories to persist.

**Id:** 13481

**Title:** Critical notes on the idea called THE OPEN

**Session Type:** Individual submission

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**Abstract:** This paper will provide a critical analysis on the promises and limitations of The Open: that its is not absolute. And it can in fact be better understood as another structure that comes with barriers and limitations but attempts to provide political and citizenship guarantees in certain contexts.

Open Society, Open Access, Open Source, Open Data, Open (e)Government are now part of The Open discourse that invokes political and social concepts such as freedom, human rights, and empowerment.

Public and corporate organisations tend to argue that an open society is possible by establishing – often Information and Communication Technologies (ICTs) enabled – tools and structures in order to keep these institutions under check and be free from the excesses of neo-liberal capitalism (De Cock and Bohm, 2007). The idea of public good, through ICTs, has gained significant international currency in the political, economic and citizenship debates.

To skeptics, these organizational liberalisams may guarantee micro-political movements in small doses that may only help existing ideological dominance and may not result in structural changes (ibid, 2007).

The digital world is not only seen as the space for asserting hegemony by states and corporations but also a site for resistance where groups and activists organise for common causes. The terrains of The Open - as facilitated and constrained by digital landscape - is now central to economy, politics and democracy, modern science, creative industry and in the academia. Voters' turn out in old and mature democracies are in constant decline and The Open provides the political framework through substantive means to re-engage with procedural democracies (Kaldor, 2008).

Karl Popper's Open Society made the case for free democracy and rejected all forms of totalitarianisms found in theories of nation-states such as in Plato's ideal state. With the expansion of globalisation and financial market due to information and communication technologies, the concepts of global Open (society) "and market economy are closely linked, and global capitalism has brought us close to a global open society" (Soros,

2000). The Open is therefore closely linked to and cannot exist without neo-liberal economic structures.

The Open, as a populist ideology, holds an essentialist view that exclusion is a political strategy of the power-holders. It therefore advocates inclusion and participation – by joining political networks or signing participation – and not exactly concerned with the systemic inequalities entrenched in social hierarchies. Inequalities, in the information society, are defined by exclusion and not by exploitation (Lash, 2002).

The Open, therefore, is now truncated to accountability, transparency, citizenship engagement largely facilitated by digital platforms and the meaningful discursive and theoretical analysis of real participation appear to be fading.

The paper will offer the much needed critical analysis on The Open populism by locating the concept in political and media theories context. It will then offer a contemporary analysis of how The Open is now increasingly associated with communications (technology) studies. In specific, the paper will present the paradoxes associated with The Open in the field of media, communication studies and in sociology.

**Id:** 13545

**Title:** Mediatization studies: from the system of single independent media to a computer controlled digital infrastructure and some consequences.

**Session Type:** Individual submission

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**Abstract:** Mediatization is a theoretical concept to study the changing conditions of peoples everyday life, the changing ways how organizations, institutions and enterprises are organized and realize their goals and interests, and the changes of democracy, economy, culture and society as a whole in the context of media change.

In a mediatization perspective, one can study the fundamental transition in media and communication, we live in today: Traditionally, the media system of a society consisted of single independent media with own technologies and organizational and economic ways of diffusion, own economic and social organizations and conditions how to work, own aesthetical forms and content, and they operated with reference to special expectations and experiences of the users. This traditional system today is passing into a computer controlled digital infrastructure, which swallows the previously independent media and restores them together with a lot of new media services as hardware/software systems. Thus, the old media seem to remain, but appear in a new form, now depending of the rules of this infrastructure and the social and economic constraints that are relevant to that.

For example, the technology, the related channels and the service institutions of photography and also the norms and habits, what photos to take and how to appropriate pictures, has changed fundamentally. We also observe new ways of the distribution of music, new hardware/software systems like blogs and online services for present-day information and so on - it is even difficult to say what exactly is meant by saying a person is watching television. Similar developments take place with the mediated interpersonal communication, e.g. by the disappearance of the handwritten letter culture or new telephone services, the upcoming of interactive communication between humans and computers, e.g. with robots, augmented reality, computer generated persons, with the growing role of so called social and mobile media, and the internet of things.

Mediatization research enables a comprehensive view of all these developments on the base of actual, historical and critical research. It takes also related conditions into consideration: the rapid technological development, other long term processes like individualization and globalization and the strong influences of economy the and weaker ones of politics and society, .

The presentation will describe and analyze this long term meta processes and its consequences,

- o based on case studies about changing lifeworlds which show for example, how the people project areas of their social and emotional life into the net and include media technologies into their body,
- o based on historical comparisons using results about previously upcoming media, how social movements used upcoming media,
- o and based on critical research which shows how governments and economy will get control on the developments by excluding special groups of users from the social discourses while others get a leading role.

As media changes offer chances and risks for democracy and the people, we do not need only individual media literacy, but also a media literacy of th whole society who must care for democracy and sensemaking possibilities for self realization.

**Id:** 13560

**Title:** Shaping Political Persona, Campaigns and Political Mobilization: Mapping Changing Elections Moorings in India in the Digital Age

**Session Type:** Individual submission

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**Abstract:** Shaping Political Persona, Campaigns and Political Mobilization: Mapping Changing Elections Moorings in India in the Digital Age

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**ABSTRACT:**

The use of digital media can affect the communication process in election campaigning in a significant way by changing the tone, tenor and content of political communication campaigns on the ground. Access to digital services, even if still restricted, builds a symbiotic relationship between the offline and on-line engagement between the political persona and the public. The visual impact of electioneering has been used by the digital media to give a more real-time experience of field level electioneering. The Indian Election of 2014 tends to embody new facets of how election through the power of internet, specially social media, can be analysed through the renewed understanding of technology as a critical factor in pushing new meanings and realities in the social settings. Social media has allowed for greater transparency in the relationship between voters and politicians, while putting political control and management under duress and pressure. The lowering of threshold by giving entry into public domain to a new culture and language has had an egalitarian affect for political discourse, but may translate into political vulnerability for the politicians. The study looks closely at the extent to which political parties used social media networks such as Facebook, Twitter, YouTube and weblogs as tools for political mobilization. Instruments of technology, media and language have combined to facilitate the accumulation of political power in a decisive way by off-setting nexus of caste, politics of moneybags and muscle power. Considering communication as engendered in the hierarchies of the election machinery, it posits how a

change in the media of communication may facilitate radical transformations in empowering the people in political decision-making. A new shift in power balance is emerging to mediate eventual outcomes of the democratizing process. The paper investigates contextual factors that influence communication process, such as political parties' use of web and social networking sites in conjunction with other engendered social realities. This approach has the potential to generate a theoretical framework for explaining the impact of the Internet on election campaigning in India by unshackling the limits of debates and dialogues in the public sphere. The study aims to demonstrate that while possessing enormous potential to facilitate and expedite political mobilization, the Internet is an inherently dialectical force that should not be treated solely as a liberator or oppressor.

**Id:** 13596

**Title:** Are Other Users Biased Against Me' Hostile Media Perception in the Social Media Era

**Session Type:** Individual submission

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**Abstract:** The hostile media perception, the tendency for partisans on a controversial issue to perceive mass media coverage as biased against their point of view, has been extensively discussed in communication and media studies. Previous research suggested that the hostile media perception is peculiar to the mass media context (Gunther & Liebhart, 2006; Gunther & Schmitt, 2004). However, the context in which people consume news has drastically changed. More and more people consume news on social media today; they read news shared by other users, as well as share news stories they think interesting, important, or controversial. These social media users function as an important information source in the digital era (Sundar & Nass, 2001), while journalists were perceived as the singular information source for news in the pre-Internet era. Then how this change affects hostile media perception? This is an overarching question this study seeks to answer.

To this end, this study examines how reading news stories in the social media context influence people's perception of media bias, and why. Employing a 2 x 2 between-subject experimental design, we expose partisans from opposing camps on the death penalty issue (an emerging debate issue in Singapore) to identical information presented in either an online news site or an individuals' Facebook page. In addition, by manipulating the number of times the news article is shared by other users, we test how other users' sharing on social media affects hostile media perception.

Previous studies have suggested that when other users are the source of message, the message is perceived more newsworthy and representative (Sundar & Nass, 2001) as compared to when journalists are the source. Hence, we predict that different information sources (journalists vs. other users) would lead to varying degrees of hostile media perception; people will report greater hostile media perception after reading a news article shared by other users on Facebook than reading a news article on news site. Also,

given that perceived reach of the news determines the magnitude of the hostile media perception (Gunther & Schmitt, 2004), we predict that people will report greater hostile media perception when the article is shared by other users more often.

Given that scant scholarly attention has been paid to the hostile media perception in the social media context, this study will be a meaningful addition to our efforts to examine, expand, and challenge traditional communication theories in the rapidly changing media landscape. This study will also contribute to the on-going discussion on the perceived meaning of online sharing; whether people perceive sharing as an indication of endorsement, interest, or disagreement.

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**Id:** 13690

**Title:** Machines are taking over, or why people don't trust Siri: Public attitudes toward automated modalities in directed information-seeking activities

**Session Type:** Individual submission

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**Abstract:** Communicating with power is a task that millions of people daily seek to do exactly that: they contact institutions that have the power to control their quality of life and in some cases even their destiny. Specifically, they contact customer support to address their needs, including restoring electricity service, adjusting flight reservations, fixing credit card complaints, and gaining eligibility for social services. As tools of communication including mobile phones and apps such as Twitter become ever more widespread, and as organizations seek to become more responsive to their clients/customers, growing numbers of people find themselves communicating with powerful institutions through various mediated forms.

Our study examines this process in the US, drawing on data collected in 2015. Though US focused, increasingly throughout the world this is a frequent form of connectivity required by daily life, so the topic is relevant to an international association meeting. This study fielded a sample of 1,321 online opt-in panel respondents that were generally representative of the US national population. Respondents answered 39 questions about six different automated modalities, with specific attention to interactive voice response (IVR) as well as email, instant messaging, social media, automated chat, and virtual assistants. Baseline questions were also posed about experiences communicating with live customer service agents on the phone and in person, as well as demographic and psychographic measures. Of course, despite efforts to achieve a representative sample, we certainly see that there are certain limitations based on the nature of this form of opt-in online panel survey.

Counterintuitively, we found that while technological advances in automated modalities for customer service have widened the pathways for individuals to communicate with power, when having to do so, humans still prefer humans to machines and immediacy to menus. In terms of the first of these preferences, namely customers wishing to deal with humans to obtain support, the fact that IVR's are so prevalent suggests that institutions of power would prefer to transfer the inconvenience and "time-costs" to those customers. While undoubtedly IVRs are good at delivering simple information, such as store hours and mailing addresses, they are also a cause of frustration when customers seek to address more complicated issues.

The perceived (and real) maldistribution of power would seem to be an important reason for customer dissatisfaction in this area. These would also point to the reason that live-

chat tools were so well-regarded; these allow the intelligence and verbal talents of the person seeking support to interface with someone capable of understanding human speech. Or, to put it differently, human-human communication remains something of if not an equalizer, at least is a reduction in social-power distance. If further confirmed, provides another example of ways in which people use their own resources of opposition in resistance, to communicate with institutions invested with power over their lives.

**Id:** 13845

**Title:** Media Practitioners and Public Opinions on Interactive Radio in Kenya and Zambia

**Session Type:** Individual submission

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**Abstract:** The focus of this paper is on specified interactive programmes on selected radio stations in Kenya and Zambia, with the the overall question: What role do practitioners play in creating, convening and mediating interactive radio shows as venues that can support more participatory, inclusive and accountable democratic politics? Specifically, the paper probes the following questions: How do show hosts and panellists, and related practitioners, conduct and control participation/interactivity? How are the roles and influences of hosts perceived, by the hosts themselves and by interested parties? What factors influence the way in which hosts manage ‘their’ shows? What are the constraints that impact on the independence and integrity of hosts? What are some of the ethical issues that arise in the manner in which hosts carry out their duties? Interactivity is here taken to mean audience on-air contact with stations using modern information and communication technology (ICT) devices, especially cell phones, and related applications, software and platforms, such as SMS and social media, for the expression and enablement of opinion, particularly about politics and development, on broadcast programmes designed for that purpose.

We take a qualitative approach and our analysis is derived mainly from a combination of off-studio monitoring, in-studio observation and archive review of a selection of shows as well as interviews and social media comments. The focus on practitioners is just one aspect of the Politics and Interactive Media in Africa (PiMA) study – examining the extent to which citizens' participation in media-generated public opinion using new ICT impact mechanisms of political accountability, political control, inclusion of marginalised people and the quality of democratic electoral politics. This paper addresses itself to the larger PiMA research question about who shapes the spaces of participation.

While public sphere theory is key to the approach taken, watchdog and gate-keeping concepts of journalism and political economy theory of media – especially the propaganda model - are of relevance to this paper which focuses mainly on radio and is linked to another one with a focus on TV, initially published in a DW Akademie book 'Kenya's Media Landscape: A Success Story with Serious Structural Challenges' ([http://vistas.de/vistas/schriftenreihen\\_detail/Kenya%60s\\_Media\\_Landscape:\\_A\\_Success\\_Story\\_with\\_Serious\\_Structural\\_Challenges/546/d](http://vistas.de/vistas/schriftenreihen_detail/Kenya%60s_Media_Landscape:_A_Success_Story_with_Serious_Structural_Challenges/546/d))

etail.html).

**Id:** 13986

**Title:** Intangible legacies of media-events: Young people's memories and expectations of Olympic Games

**Session Type:** Individual submission

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**Abstract:** This paper deals with the collective legacy around major media-events, such as the Olympic Games. In light of the argument that legacy is intrinsically related to memory and remembering is undoubtedly media-influenced, the proposed study focuses particular on how young inhabitants of London and Rio de Janeiro project their memories and expectations around the Olympic and Paralympic games organised in their cities. Furthermore, it explores how these perceptions contribute to the construction of citizenship values, cultural identity, collective memory and national pride.

By doing this, this broader research project addresses the intangible and social legacies that Pierre de Coubertin claims according to whom the historical discourse created by the Olympic Movement, Olympism, are something that goes beyond sports, and is more a philosophy of life. In this line, Roche suggests that mega-events like the Olympics “seem to have established an enduring popularity and memorability in modern society” (Roche, 2002:3) and states that further qualitative research is needed, particularly on the dimension of media-events and mediated forms of experience, and cross national studies (Roche, 2002:7). The question posed by this study emerges, as an answer to this claim, on how one might go about to understanding the factors that underpin such popularity and the relation with its audience. Other critics, like Helen Lenskyj, suggest that various programmes put together for young people are often used to influence this group with ideologies that are of government interest rather than serving the young audience's needs (Lenskyj,2008:79)

In order to address such questions a qualitative youth-centric study with participants aged between 14-26 years old from different economic and social backgrounds from cities London and Rio Janeiro was undertaken. Interviews with Olympic Committee representatives, Government entities and other organisations involved in organising the Games, both in London and Rio were also conducted to complement the study. A total of 76 participants from London and 96 from Rio were interviewed on their recollections and imaginary in relation to this mega-sporting event, adding to this empirical work theories and contributions from the field of memory and media studies. All this data collected served the sole purpose of identifying the diverse discourses of memory and projection available around the Olympic Games.

This study is an original contribution for the field of media and memory studies and therefore invaluable for policy-makers and institutions working for and with youth in the

context of the cultural policy and youth engagement on mega-events.

**Id:** 14121

**Title:** Materiality, Life, and Mediated Communication: Remembering John Dewey's Three Plateaus

**Session Type:** Individual submission

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**Abstract:** This paper is the consummation of a multiyear inquiry into each of John Dewey's "three plateaus." In this third and final year, I explore how an integrative notion of the [inter-]disciplinary meanings of medium and media transforms our awareness of the world through a biological and environmental aesthetics and ethics. These three plateaus include: 1) physical... which define[s] matter as a general character, 2) life, or the psycho-physical, and, 3) association and participation, or "intellect; [the] possession of and response to meanings."

The first year's inquiry was presented as theoretical background during "Contingency and Cybernetics: A View Through the Lenses of Users and Administrators." It introduced three layers of contingencies to the roles and responsibilities of (system) users and administrators and how can they be more agile, responsive, and democratic. Following Robert T. Craig and James W. Carey, these contingencies consist of: single contingency as the transmission model, or Norbert Wiener's first-order cybernetics. Second is double contingency as relational, interactionist, and understood as second-order cybernetics. Finally, Chris Russill and Piet Strydom locate triple contingency, or society as "a pluralistic public comprising incommensurable group interests... and is contingent on their reflexive awareness of the actions and interests of various nonpresent others who constitute the public."

The second year elaborated on applied approaches through, "Participatory Culture and Design: Mediated Communication and Unconferences." This inquiry built on the previous year's conceptual framing and studied how wikis and conferences organized and scheduled by the participants illustrated cross-modal and innovative designs for mediated communication. It extended these frameworks by uncovering various layers in the development of digital identity metasystems, analogue face-to-face communication, and hybridized transactions of "participatory culture" and "slow manufacturing" across these divides.

In this third and final year, I re-member and explore how an integrative notion of the disciplinary and interdisciplinary meanings of medium and media transforms our awareness to the biological and environmental (physical, psycho-physical, and

intellectual) aesthetics and ethics of mediated communication. By folding together the conceptual frames of analogue, digital, and hybrid as modes of inquiry, we can understand John Dewey's three plateaus themselves as--not merely--precursors to Gregory Bateson's mind-environment-society and Felix Guattari's Three Ecologies. In this way, Dewey states, "Events turn into objects, things with a meaning... [and] when once they are named lead an independent and double life." This is where ecologies of media, information, and metadata, are corroborated by both their archival documentation and living enactment. In other words, metadiscourse (Craig), or Klaus Krippendorff's redefining of cybernetics as "The inter-disciplinary discourse that brings together radically reflexive realities."

**Id:** 14144

**Title:** ELECTORATES' PERCEPTION ON USE OF SOCIAL MEDIA AS A POLITICAL AWARENESS TOOL AND INFLUENCE ON VOTING PATTERN IN 2015 PRESIDENTIAL ELECTION IN NIGERIA

**Session Type:** Individual submission

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**Abstract:** The political space in Nigeria has shifted due to the increasing use of the social media which is considered as the freest space in Nigeria right now. Social media has really taken a lot of peoples' attention away from the traditional medium of communication to the present medium of communication, a countless array of internet based tools and platforms that increase and enhance the sharing of information. This new form of media makes the transfer of text, photos, audio, video, and information in general increasingly fluid among internet users. Social media is one of the greatest medium used by politicians during the 2015 general elections in Nigeria to transfer information and communicate directly with the electorates. Social media gave the political candidates the opportunities of keeping control of the content, distribution and timing of their messages as well as reducing their dependence on traditional medium of communication. The study therefore examined the electorates' perception on use of social media as a political awareness tool and influence on voting pattern in 2015 presidential election in Nigeria.

Uses and gratification theory, Technological determinism theory and Reception theory are used as theoretical framework for the study. The study utilized the survey method as research design and simple random sampling was used to select respondents from six local government areas in the south western states, Nigeria. Structured questionnaire and focus group discussion were used to elicit information from the selected respondents. About 78% of the respondents indicated that use of social media increased their awareness level on political activities of the political parties. About 74% of the respondents agreed that the use of mediated communication through social media improved the effectiveness level of information sharing between with the political party candidates and the electorates, while 71% of the respondents agreed that the use of social media as a political awareness tool positively influenced them in voting for the candidate of their choice. There is therefore a need to improve the usage of social media among the electorates to enhance their participation in future elections.

