首届中欧博士生研修班

2016 PhD Winter School

参与 | 传播

Participation & Communication

5-9 December 2016

主办单位：

暨南大学新闻与传播学院

College of Journalism & Communication, Jinan University

协办单位：

国际媒介与传播研究学会

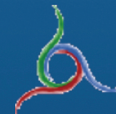International Association for Media and Communication Research

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Jinan University（JNU）

Jinan University is a key comprehensive university which is listed in "211 Project" and jointly constructed by Overseas Chinese Affairs Office of the State Council, Ministry of Education of the People's Republic of China and Guangdong Province. The name Jinan, meaning "Reaching to the South", comes from the *Book of Documents*, one of the five ancient Chinese classics. It reads, "Reaching Eastward to the North and South, and spreading the culture far and wide." This phrase reflects the confidence the ancient Chinese had in their culture and the university has in its noble mission. As the Paramount School of Overseas Chinese Students, JNU is always upholding the faith of diffusing the knowledge and caring for Overseas Chinese, the motto of loyalty, sincerity, integrity and respect and the policy of international orientation especially towards Hong Kong, Macao and Taiwan.

With a 110-year history, Jinan University is one of the oldest universities in mainland China. Since its establishment, JNU has been dedicated to cultivate talents for Hong Kong, Macao, Taiwan and overseas Chinese communities by focusing on the education of overseas Chinese and the development of Hong Kong, Macao and Taiwan.

Since China adopted the Reform and Opening-Up Policy in 1978, JNU has been developing vigorously. It became one of the major universities receiving state support in 1983 and one of the "Project 211 Universities" in 1996. It celebrated its centennial in 2006 by holding grand ceremonies and displaying abundant achievements, attracting worldwide attention. In 2015, JNU clarified its vision of "becoming a distinctive high-level university with prestige" and planned to realize it in five to ten years.

College of Journalism & Communication, JNU

Established in 1946, ranked among the top three earliest schools of journalism in China, the former Journalism Department of Jinan University was upgraded to the College of Journalism and Communication in 2001. Its journalism program is ranked in the top five in China. With the purpose of nurturing media talent and serving society, the college is committed to cultivating highly qualified professionals. The bachelor's degree program features the construction of national-level teaching materials and curriculum, diverse professional training camps and large-scale summer social practice. Internships and practice programs have been established at more than 40 media outlets at the national, provincial and local levels.

In the future, we will keep on bridging journalism education and research in China with the global community. This December, the college and IAMCR offer a PhD Winter School on Participation and Communication, with PhD students from all regions of the world. Additionally, we will collaborate with CCA to provide a summer workshop for young Chinese scholars on communication from 2016 to 2018.

For the past decades, the college has shown significant accomplishments and we hope more distinguished scholars join us to build the future of journalism and communication research and education in China.

Our program:

6 undergraduate programs: Journalism, Advertising, Radio & Television News, Broadcasting & Hosting Art, International Journalism (a full-English program), and Internet & New Media.

6 MA programs: Journalism, Communication, Advertising, Radio & Television News, Journalism & Communication, Radio & Television Arts.

5 PhD programs: Journalism, Communication, Advertising, Radio & Television and Media Economics.

2016 PhD Winter School

Our faculty：
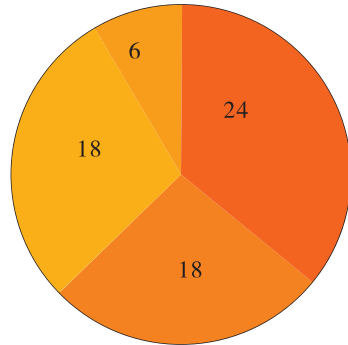
Prof. Associate Prof.
Assistant Prof. Post-Dr. Reseacher

Our student：
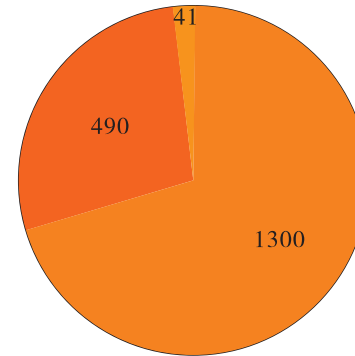
Undergraduates Graduates
PhD Candidates

Events to come：

December 2016，PhD Winter School on Participation & Communication held by Jinan and IAMCR，Guangzhou

June 2017，PhD Summer School on Mass Communication held by Jinan and CCA，Guangzhou

July 2017，the 10th Media Leaders Workshop for nationwide graduates held by Jinan and international partners，Guangzhou

2016 **PhD Winter School on Participation & Communication**

The PhD Winter School on Participation & Communication is supported by the College of Journalism & Communication (Jinan University) and the Participatory Communication Research Section of the International Association of Media and Communication Research (IAMCR). The Winter School takes place from 5 to 9 of December 2016 at Jinan University (Huangpu Avenue West 601, 510632, Guangzhou campus).

The PhD Winter School combines two objectives. The School's first objective is to provide participating PhD students with state-of-the-art academic knowledge about participation and communication, by organising a series of lectures and workshops given by senior and experienced scholars on participatory theory and methods. With its focus on participation, the PhD Winter School engages with one of the key issues of contemporary Media and Communication Studies. Participation, with its variety of meanings and practices these meanings refer to, is an academic concept that allows for a better understanding of socio-political configurations, all over the world, in both micro- and macro-settings. In (and beyond) communicative contexts, this notion also produces opportunities for a better understanding of issues related to power and empowerment, ideology, collaboration, creation, agency and citizenship. Moreover, the concept affects different types of media organisations and different communicative-technological environments, which make it relevant to study the different participatory affordances that they incorporate, sometimes maximalising participation, while in other cases featuring more minimalist versions of participation. In addition, the PhD Winter School uses the concept of participation to reflect upon academic practices, and pay attention to the participatory potentials of research methods and science communication.

The second objective of the PhD Winter School is to offer participants high-quality feedback on their individual PhD projects. To serve this purpose, a series of master classesare scheduled during the PhD Winter School. During these master classes, each participating PhD student receives detailed and constructive feedback on their PhD project, from one of the PhD Winter School lecturers.

Convener of the PhD Winter School is Professor Nico Carpentier (Uppsala University-Sweden; Vrije Universiteit Brussel-Belgium and Charles University in Prague-Czech Republic). PhD Winter School lecturers are Vaia Doudaki (Uppsala University-Sweden), Arne Hintz (Cardiff University-UK), Rico Lie (Wageningen University-the Netherlands), Loes Witteveen (Van Hall Larenstein University of Applied Sciences and Wageningen University -the Netherlands) and Nico Carpentier. The local organiser is Professor Tingrong Zhi (Dean of the College

of Journalism & Communication, Jinan University, Guangzhou). The Winter School coordinator is Yiming Chen (Assistant Professor of the College of Journalism & Communication, Jinan University, Guangzhou).

The participants are PhD students in the middle phase of the PhD studies, from all regions of the world. Although the PhD projects of participants are not always explicitly and entirely focused on the PhD Winter School theme of participation and communication, a research interest in, and affinity with, the PhD Winter School theme is present in all cases. Sufficient knowledge of the English language is a requirement. No registration fee is required. Participants are expected to cover their own travel and living expenses (including accommodation). Assistance with visa applications and local travel will be provided to non-Chinese participants (if necessary).

Acceptance and Travel Grant

The 2016 PhD Winter School on Participation & Communication has received an extraordinary number of 81 applicants from 23 countries and regions. Within this high quality of submissions, the winter school committee ultimately has selected 23 applicants and 1 ear-sit applicant. These 24 PhD participants come from 11 countries and regions, and carry out different research projects on media and communication studies. The winter school provides high-quality lectures and workshops, at the same time, each participating PhD student receives detailed and constructive feedback on their PhD project. Thus, we do believe you would gain fruitful academic achievements and have a pleasant journey in our winter school.

In addition, the 2016 PhD Winter School coincides with celebration of 70th anniversary in Journalism education at Jinan University's College of Journalism & Communication. The organizing committee has awarded 5 individual travel grants for PhD Winter School participants. The 5 award winners are: Jacob Mukherjee (Goldsmiths College, University of London, UK), Jahmese Fort (University of California, San Diego, US), Bridget Backhaus (RMIT University, Australia), Abdul Rohman (Nanyang Technological University, Singapore), and Arun John (University of Hyderabad, India).

Schedule

	SUN. (12. 04)	MON. (12. 05)	TUES. (12. 06)	WED. (12. 07)	THUR. (12. 08)	FRI. (12. 09)
9:00 – 9:50		Opening Ceremony SLAB 516				
10:00 – 12:00	Arrival	Lecture 1: Power and Participation (N. Carpentier) SLAB 518	PhD master class 1 SLAB 518 (flow 1) N. Carpentier PhD master class 2 SLAB 528 (flow 2) R. Lie	PhD master class 3 SLAB 518 (flow 1) N. Carpentier PhD master class 4 SLAB 528 (flow 2) R. Lie	PhD master class 5 SLAB 518 (flow 1) N. Carpentier PhD master class 6 SLAB 528 (flow 2) L. Witteveen	PhD master class 9 SLAB 518 (flow 1) A. Hintz PhD master class 10 SLAB 528 (flow 2) V. Doudaki
12:00 – 13:00		Lunch	Lunch	Lunch	Lunch	Lunch
13:00 – 15:00		Poster workshop (N. Carpentier) SLAB 518	Lecture 3: Participatory aspects of visual research methods (R. Lie & L. Witteveen) SLAB 518	Fieldwork: A visual research approach to explore GZ (part 2-Sharing and discussing) (R. Lie & L. Witteveen) SLAB 518	PhD master class 7 SLAB 518 (flow 1) A. Hintz PhD master class 8 SLAB 528 (flow 2) L. Witteveen	PhD master class 11 SLAB 518 (flow 1) A. Hintz PhD master class 12 SLAB 528 (flow 2) V. Doudaki
15:00 – 15:30		Poster presentations (all)	Fieldwork: A visual research approach to explore GZ (part 1-Fieldwork out-of-the classroom) (R. Lie & L. Witteveen)	Break	Break	Break
15:30 – 17:30	Registration and Informal Reception SLAB 516	Lecture 2: Participation and the discursive-material knot (N. Carpentier) SLAB 518		Lecture 4: Community media and participation (V. Doudaki) SLAB 518	Lecture 5: Digital citizenship: Participation, freedoms and restrictions (A. Hintz) SLAB 518	Lecture 6: Alternative modes of communicating research (N. Carpentier) SLAB 518
17:40 – 18:00		Welcome Dinner				Closing Ceremony SLAB 516

* SLAB: the Second Liberal Acts Building

Lectures and Fieldworks

NO	DATE	LECTURER	UNIVERSITY	TITLE	E-MAIL
Lecture 1	Dec 05 10:00 – 12:00 SLAB 518	N. Carpentier	Uppsala University	Power and participation	nico. carpentier@ im. uu. se
Lecture 2	Dec 05 15:30 – 17:30 SLAB 518	N. Carpentier	Uppsala University	Participation and the discursive-material knot	nico. carpentier@ im. uu. se
Lecture 3	Dec 06 13:00 – 15:00 SLAB 518	R. Lie & L. Witteveen	Wageningen University & VHL University of Applied Sciences in Holland	Participatory aspects of visual research methods	rico. lie@ wur. nl loes. witteveen@ wur. nl
Fieldwork part A	Dec 06 15:00 – 17:30	R. Lie & L. Witteveen	Wageningen University & VHL University of Applied Sciences in Holland	A visual research approach to explore GZ	rico. lie@ wur. nl loes. witteveen@ wur. nl
Fieldwork part B	Dec 07 13:00 – 15:00 SLAB 518	R. Lie & L. Witteveen	Wageningen University & VHL University of Applied Sciences in Holland	A visual research approach to explore GZ	rico. lie@ wur. nl loes. witteveen@ wur. nl
Lecture 4	Dec 07 15:30 – 17:30 SLAB 518	V. Doudaki	Uppsala University	Community media and participation	vaia. doudaki@ im. uu. se
Lecture 5	Dec 08 15:30 – 17:30 SLAB 518	A. Hintz	Cardiff University	Digital citizenship: Participation, freedoms and restrictions	hintza@ cardiff. ac. uk
Lecture 6	Dec 09 15:30 – 17:30 SLAB 518	N. Carpentier	Uppsala University	Alternative modes of communicating research	nico. carpentier@ im. uu. se

PhD Master Class Flow 1

DATE	CLASS	STUDENT	TITLE OF THE PHD PROJECT	LECTURER RESPONDENT	STUDENT EMAIL
Dec 06 10:00 – 12:00	Class 1	Carolyn Newman	The "Othering" of the Participant in Arts and Heritage Community Projects and the Introduction of "Just Space" Concepts	N. Carpentier	NewmanCA1@ cardiff. ac. uk
		Wu Zhanyong	Study on the Relationship Between Ordinary People TV Participation and Democracy	N. Carpentier	wuzhanyong8@126. com
Dec 07 10:00 – 12:00	Class 3	Qiongyao Wen	Research on the Interaction and Confrontation Between Folk Discourse and Official Discourse from the Perspective of Foucault's Governance	N. Carpentier	923063678@ qq. com
		Peng Chen	Old Party, New Language: How Did a Working-Class Lead CCP Change Its Discourse to Embrace the Entrepreneurs?	N. Carpentier	chenp77@ mail2. sysu. edu. cn
Dec 08 10:00 – 12:00	Class 5	Aanchal Sharma	Participatory Communication and Empowerment: Women Self Help Groups (SHGs) Working in the Area of Environment in Tehri Garhwal, Uttarakhand, India	N. Carpentier	aanchal_fpm14@ micamail. in
		Jahmese Fort	Altered Participation in the U. S. Census as a Dispute to the Myth of Equal Citizenship	N. Carpentier	jmfort@ mail. ucsd. edu
Dec 08 13:00 – 15:00	Class 7	Abdul Rohman	Why Does Participation in a Social Movement Decline?	A. Hintz	ABDULROH001@ e. ntu. edu. sg
Dec 09 10:00 – 12:00	Class 9	Blerjana Bino	From Access to Empowerment: Countering Marginalization Through Alternative Media	A. Hintz	blerjana. bino@ im. uu. se
		Kirill Filimonov	Performance of Participation on Radical Left-Wing Online Community Platforms	A. Hintz	kirill. filimonov@ im. uu. se
Dec 09 13:00 – 15:00	Class 11	Ana Lúcia Nunes de Sousa	From the Street to the Social Networking Sites and From the Social Networking Sites to the Street: Video Activism Online in the Contemporary Brazilian Protest Movements	A. Hintz	anabetune@ gmail. com
		Jacob Mukherjee	Our London: Political Organising in the Neoliberal City	A. Hintz	jacob. mukherjee@ gmail. com

PhD Master Class Flow 2

DATE	CLASS	STUDENT	TITLE OF THE PHD PROJECT	LECTURER RESPONDENT	STUDENT EMAIL
Dec 06 10：00 − 12：00	Class 2	Bridget Backhaus	Listening to the Listeners：Community Radio Audiences in Participatory Development	R. Lie	bridget. backhaus@ gmail. com
		Siddharth Chadha	Radical Queer Constructions：A Post-Structuralist Inquiry of Participatory Identity Politics in LGBTQ Movements	R. Lie	siddharth. chadha@ im. uu. se
Dec 07 10：00 − 12：00	Class 4	Runze Ding	Digital Media and Gay Identity in China	R. Lie	ml12rd@ leeds. ac. uk
		Tianyang Zhou	Something Old，Something New：Revisiting Gay Male Culture in a Digitized China	R. Lie	T. Zhou@ sussex. ac. uk
Dec 08 10：00 − 12：00	Class 6	Kristian Jeff Cortez Agustin	Photographing the ASEAN：the " Official"，the "Unofficial"，and the "Participatory"	L. Witteveen	14485303@ life. hkbu. edu. hk
		Lara Burton	The Media Literacy Competences of Civically Engaged Young Adults	L. Witteveen	lara. burton@ uclouvain. be
Dec 08 13：00 − 15：00	Class 8	Jiaojiao Pan	Radio and the Reconstruction of Rural Communities in China（1949 − 1958）	L. Witteveen	panjiaojiao@ pku. edu. cn
		Min Xu	Getting Closer to the "Media World"	L. Witteveen	xu@ eshcc. eur. nl
Dec 09 10：00 − 12：00	Class 10	Lu Sun	Representation，Confliction and Participation in Social Media：A Study of a Chou Tzu-yu Flag Incident in Taiwan and the Mainland of China	V. Doudaki	13683019228@ 163. com
		Tingting Liu	Encountering Romance and Precarity：Online Dating Culture of Chinese Rural Migrant Workers	V. Doudaki	lttjulttju@ gmail. com
Dec 09 13：00 − 15：00	Class 12	Arun John	Constructions of Community in Community Radio	V. Doudaki	arunjohnhcu@ gmail. com
		Zhan Gao	Towards Crowd-sourced Definition of Risk，Communicating Genetic Modified Food on Sina-weibo，a China's Social Media	V. Doudaki	GaoZ3@ cardiff. ac. uk

Lecturer Introductions

Prof. Nico Carpentier

Nico Carpentier is the Convener of 2016 PhD Winter School on participation and communication. He currently is Professor at the Department of Informatics and Media of Uppsala University. In addition, he holds two part-time positions, those of Associate Professor at the Communication Studies Department of the Vrije Universiteit Brussel (VUB-Free University of Brussels) and Docent at Charles University in Prague. He is also an executive board member of the International Association for Media and Communication Research (IAMCR) and he was vice-president of the European Communication Research and Education Association (ECREA) from 2008 to 2012. His research has been translated into the following five topical areas of his research: (1) Media, participation and democracy; (2) Media, death and war; (3) Journalism and identity; (4) Audience and reception; (5) Discourse theory.

Dr. Vaia Doudaki

Vaia Doudaki is a Research Fellow at the Department of Informatics and Media (since July 2015), in Uppsala University, and Assistant Professor of Media Studies and Journalism at the Department of Communication and Internet Studies, in Cyprus University of Technology (holding a post in CUT since 2010, currently on leave of absence). Her research and publications focus on the study of media, conflict and crisis, on theory and practice of newsmaking and journalism, on journalistic identities and practices in the internet era, on audience, community and participatory media. Broadly speaking, she is interested in the study of representations, identities and discourse, within and through media.

Dr. Arne Hintz

Arne Hintz is a senior lecturer at the School of Journalism, Media and Cultural Studies, in Cardiff University. He is the Co-Chair of the "Global Media Policy Working Group" (since 2016), previously Chair of the " Community Communication Section (2012-16)" in

IAMCR. His MA and BA modules at Cardiff University: "Understanding Digital Media","Governing the Internet: Digital Freedoms and Restrictions","Citizen Media","Digital Methods".

Dr. Rico Lie

Rico Lie (PhD 2000, Catholic University of Brussels) is a social anthropologist working at the Section Communication, Philosophy and Technology, Wageningen University, the Netherlands. He previously worked at the University of Brussels in Belgium and the Universities of Nijmegen and Leiden in The Netherlands. At Wageningen University he is an assistant professor in international communication with an interest in the areas of development communication and intercultural communication.

Dr. Loes Witteveen

Loes Witteveen (PhD) is qualified and experienced in all elements of education and communication in relation to rural development, learning processes, innovation & change. Since 1984 she works in The Caribbean, Latin America, Africa and Asia in long and short-term consultancies and in higher education in Rural Extension, Advisory Services, Innovative approaches in learning design, media production. Loes combines research, education and community art. She lecturers at BA, MSc and PhD level in relation to Rural Development, Social Innovation & Change and Natural Resource Management.

Course Introductions

Power and Participation（N. Carpentier）

This lecture introduces different approaches towards participatory theory, and highlights the role of power in participatory analysis. In addition, a model for participatory analysis is discussed.

Participation and the Discursive-Material Knot（N. Carpentier）

This lecture focusses on the discursive and material components of participatory theory. Through a combination of discourse theory and new materialist theories, a more thorough theoretical backbone is offered for the study of participation and communication.

Digital Citizenship：Participation, Freedoms and Restrictions（A. Hintz）

This lecture will introduce the concept of digital citizenship and ask how citizen engagement is transformed in the context of digital communication. We will discuss recent practices that have enhanced people's engagement with their social and political environment-from citizen journalism to diverse aspects of digital culture. However we will also address restrictions that have emerged globally, including the filtering of information, the role of commercial intermediaries, and the omnipresent collection of our data and surveillance of our activities. As our environment is increasingly transformed through automated processes, "smart" technologies and the "Internet of Things", we will ask whether new forms of citizenship are emerging and what the prospects are for citizen participation.

Community Media and Participation（V. Doudaki）

This lecture introduces community media as participatory spaces, not only of content creation but also of social organisation. It also explores their potential in conflict transformation, using examples from the island of Cyprus.

Participatory Aspects of Visual Research Methods (R. Lie & L. Witteveen)

Visual Research Methods hold particular qualities for the richness of information and compatibility with 21-century life styles. This lecture looks at associated issues such as consent procedures and dilemmas of balancing participation and research in a context of development. Each participant will produce a poster on their PhD project, guided by the lecturer(s). After the production stage, each participant will present their poster to all participants and lecturers.

Fieldwork: A Visual Research Approach to Explore Guangzhou (part 1 & 2) (R. Lie & L. Witteveen)

We will visit a public space where residents and tourists meet and appreciate how Guangzhou shows its global vibrancy and well-preserved traditions. Students will apply visual research methods to document and analyse the space as experienced by diverse people. The assignment puts lecture 3 into practice. Part 1: Fieldwork out-of-the Classroom; Part 2: Sharing results and discussing the fieldwork.

Master Class (N. Carpentier, V. Doudaki, R. Lie, L. Witteveen and A. Hintz)

A series of master classes are organised during the Winter School, providing high quality feedback on the PhD projects of participating PhD students.

PhD Participants

Name	Location	University	E-Mail
AANCHAL SHARMA	India	Institute of Strategic Marketing and Communication	aanchal_fpm14@ micamail. in
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ARUN JOHN	India	University of Hyderabad	arunjohnhcu@ gmail. com
BLERJANA BINO	Sweden	Uppsala University	blerjana. bino@ im. uu. se
BRIDGET BACKHAUS	Australia	Royal Melbourne Institute ofTechnology University	bridget. backhaus@ gmail. com
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ZHAN GAO	UK	Cardiff University	GaoZ3@ cardiff. ac. uk
YIMING CHEN (EAR-SIT STUDENT)	Belgium/ Sweden	Free University of Brussels (VUB) & Uppsala University	jidayiming@ 163. com

PhD Student Paper

Participatory Communication and Empowerment: Women Self Help Groups (SHGs) Working in the Area of Environment in Tehri Garhwal, Uttarakhand, India

Aanchal Sharma, Institute of Strategic Marketing and Communication

The purpose of my thesis research is to conduct an ethnographic enquiry to understand the process of participatory communication and the extent to which its role is significant in empowering the women working in Self Help Groups (SHGs) working in the area of environment, at Tehri Garhwal, Uttarakhand, India. I draw intersections between the conceptual and analytical understanding of the process of participation discussed by scholars working in the area of Participatory Communication for Development, Gender and Environment, and Empowerment. I also inform the epistemological and methodological position for my research from a feminist standpoint of knowledge production.

Participation as a bottom-up strategy for development which includes collective action and decision making has been theoretically discussed as emancipatory and empowering for the participants of the group involved in the process of participation (Servaes, 2008). This discussion of the intertwined relation between participation for development and empowerment is also dominant in the work of authors working in the area of participatory communication for development. Hence, there is a means and end discussion going on where participation has been seen as the mean and empowerment as the end. However, other feminist authors proposed an alternative critical understanding of participation arguing that although people participate for a common cause, there exist intra-group hierarchies which disrupts the enthusiastic understanding.

Why Does Participation in a Social Movement Decline?

Abdul Rohman, Nanyang Technological University

Why does participation in a social movement decline? What does happen to the movement after the decline? To answer these questions, I investigated a peace movement in the 2011 Ambon conflict, Indonesia, namely the Kopi Badati movement (trans. Coffee potluck).

The Ambon conflict involved violence between Muslims and Christians, in which rumors often propagated it. The Badati movement, emerged in October 2011, intended to promote information sharing between the two religious communities, especially among those who lived around the border areas. Muslim and Christian activists, aged 18 to 25, organized a series of night visits to the borders bringing coffee and bread. Through this, the activists gathered conflict-related information and contacts of the influential figures (i. e. the neighborhood/village head, and priest). This information was used for clarifying rumors so that more violent conflict could be prevented.

A politicization of the Badati and a decrease in the violence intensity contributed to changing the activists' participation. The activists withdrew from Badati as one of its initiators used it as a political vehicle, perpetuating a view that the movement had derailed from its original goal for peacebuilding. Subsequently, the Badati concluded in January 2012. However, its spirit continued as the Badati veterans formed community groups according to their interests (e. g. music, art performance, education, tourism, and environment), facilitating the two religious communities to share information and collaborate. As their relationship developed further, a network of social activism emerged in the post-Badati movement, which could be activated for a peace movement if the conflict returned.

The findings suggest that a social movement does not end, but places a seed for the later movements (Tarrow, 1991, 1993; Tilly & Tarrow, 2015). The Badati, aiming for conflict prevention, was a start for the post-Badati movement, in which a social movement community comprising of diverse community groups grew (Staggenborg, 1998, 2015). A network of activists developed, manifested the spirit of Badati through various forms of social activism and participations; hence, the movement could renew its tactics to build peace.

An intention to politicize social movements can be contra-productive. This finding is different from a body of literature arguing that a lack of political opportunities causes social movements to decline (Bates, 2000; Brocket, 1993; Epstein, 2001; Hipsher, 1996). The activists considered politics distorting the Badati from its original goal to build peace; hence, withdrew their participation. This fact shows that an attempt to create a political opportunity can decrease participation in movements, rather than retaining.

This abstract is derived from preliminary findings in my doctoral dissertation. The complete dissertation project has three stages: accessing the research site (Fieldwork 1, February to March 2015), accessing the activists' closed Facebook group (April 2015), and then interviewing them (Fieldwork 2, July to August 2016; Fieldwork 3, December 2016 to January 2017). Participatory observation in the Ambon current activism and semi-structured and in-depth interviews with 30 activists were data collection methods; while, NVivo, NetVizz, and Gephi will be used in the data analysis.

From the Street to the Social Networking Sites and From the Social Networking Sites to the Street: Video Activism Online in the Contemporary Brazilian Protest Movements

Ana Lúcia Nunes de Sousa, Autonomous University of Barcelona

Over the last years, we have moved from a society where personal relationships prevailed to a hyper-connected society, where everything is narrated on the social networking sites. Since 2011, the streets, and public squares around the world have been taken over by protests for more democracy. Thus, when people started taking to the streets, they did it with their mobile phones, connected to the Internet, sharing information through social networking sites.

Filming social movements and sharing the contents on social networking sites are not a new phenomenon (Chanan, 2011; Atton, 2002; Downing, 2001). At least since 1999 with the birth of Indymedia, during the anti-globalization protests in Seattle (USA) (Atton, 2013; Pickard, 2006), this practice has been developing, following the new wave of social movements (Castells, 2012; Juris, 2012; Mcdonald, 2015; Toret, 2013).

In June 2013, massive social protests took place on the streets of Brazil as a result of staging a major global football event-FIFA (Fédération Internationale de Football Association) World Cup. Cyberspace (Lévy, 1999) became the main communications arena for social movements. Activists launched more than three hundred Facebook pages aiming to provide counter-information about the uprising. On these fan pages, they shared photos, videos, and texts, writing a narrative from inside the social movements.

The texts went viral, spreading like wildfire, which led to the creation of a network of groups and individuals, who became known as "media-activists". This research aim to reflect upon the role of online video activism practices in the uprisings of the city of Rio de Janeiro, in 2014. We are particularly interested in the production methodologies and the narrative patterns and strategies that allow more audience participation.

In order to understand the phenomenon, we are using a combination of methodologies. The fieldwork was being conducted starting with digital methodologies (Rieder, 2013) with the use of Netvizz and Nvivo software for capturing, analysis, and visualization, participant observation and semi-structured interviews. Initially, the ten most active groups in the context of the protests against the FIFA World Cup were mapped. Then afterwards, three groups with different approaches were selected to carry out the participant observation, between June and July 2014. Furthermore, semistructured interviews were carried out with twenty video activists. Currently, the digital narratives (Couldry, 2008), focusing on the audience participation (Carpentier, 2012, 2016) in the videos' narrative construction are being analyzed in the context of social media.

Although this research is still on-going, it is relatively safe to say at this juncture that these practices helped to change the dynamic of the social protests, before being narrated almost exclusively by mainstream media. However, if we consider deeper forms of participation, the digital activist narratives allow more participation, but not a "narrative of the many" since you cannot talk about co-creation or equitable division of power of making decisions. Finally, the most important thing is that video activism ensured the safety of the demonstrators, acting as a witness camera for police conduct and being used as an evidence of the human rights violations.

Constructions of Community in Community Radio

Arun John, University of Hyderabad

There are close to 200 operational community radio stations in India operated by Non-Governmental Organizations, State Agricultural Universities, Krishi Vigyan Kendras and Educational Institutions (Ministry of Information and Broadcasting, 2016). Though the license holders are different, the stations primarily work on empowering the marginalized communities through democratic dialogue and giving voice to the voiceless among prominent functions the sector aims at.

As a field of study, much has been studied about the nature and function of community media by prominent scholars. One of the lesser studied aspects of community media are the audiences or, in other words, the community in community media. "Audience studies are essential for understanding the social, cultural, and political significance of community media in the everyday lived experience of place-based and virtual communities alike" (Howley, 2013). My study aims at examining various ways in which "community" is understood and interpreted by the community radio station, the donor agencies and state agencies. As a participant observer I also assess the nature and extent of participation of the community in community radio stations and how the members are mobilized to be part of the station's activities.

In the term community media, community is of primary importance. "A community refers predominantly to geography and ethnicity as structuring notions of the collective identity or group relations. It is defined by the presence of close and concrete human ties and by collective identity" (Carpentier, 2007: 2). During the 1980s, India saw the rise of multiple social movements among the marginalised sections including women, farmers, dalits and tribals. Jodhka (2001) argues that the conceptualisation of communities in India happened due to a series of factors, namely, the new trends and developments in Western social theory which became popular world over, rise of new social movements, emergence of political debates about secularism, questions on environmental crisis, debate on the rights of individual versus community and globalisation.

As part of my doctoral work, I am studying two community radio stations in Southern India. One of the stations is a rural community radio station which works for the empowerment of the native tribals, women and other marginalized communities within their diverse community. My second field of study looks at the heterogeneity within the community in an urban milieu. The community radio station works for the empowerment of sexual minorities, people living with HIV, differently-abled people, dalits and ethnic minorities among others.

In order to study how a community within a community radio station is constructed, I have employed an ethnographic method as a tool. This method provides scope to understand the dynamics and nuances of the community. "Ethnography sets aside the notion that behavior is rule governed or motivated by shared values and expectations, and maintains that social structures are socially produced, sustained and experienced" (Bosch, 2003).

I study the community radio station from the perspectives of (a) the facilitating organization, (b) the funding agencies, (c) the participants of the station, and (d) the community in which the station is located.

From Access to Empowerment: Countering Marginalization Through Alternative Media

Blerjana Bino, Uppsala University

Roma community in Albania, as elsewhere in Europe, face social, political and economic exclusion, negative perceptions from the mainstream society and thus are placed at the margins of the society. This research explores the ways in which various forms of alternative media could contribute to countering marginalisation and empowerment through the production of alternative discourses. The research aims are: first, to explore the ways in which various forms of alternative media could contribute to countering marginalisation and empowerment of marginalised communities such as Roma community in Albania; and secondly, to investigate the challenges posed to the development of alternative media for marginalised communities in terms of policy, technology and sustainability. The research adopts a qualitative methodology of critical discourse analysis of mainstream media and policy discourse on marginalised community such as Roma as well as in-depth interviews with media professionals, media policy makers, media CSOs and researchers in Albania as well as focus groups with alternative media actors, Roma youth, Roma community leaders.

The research argues that alternative media contribution to countering marginalisation and empowerment of Roma community in Albania is directly linked to: (ⅰ) the embedded participatory media production processes, which enables Roma community to put their communication rights in practice; and (ⅱ) the challenging of the concentration of symbolic power by giving voice to the Roma community and enabling them to create their own meanings based on their own terms, not those of the majority. However, the democratic and participatory potential of alternative media to empower Roma community in Albania is though limited by contextual media settings (digital divide, fragmented media market, financial sustainability, content and journalistic practices) and thus unable to fully challenge the existing dominant discourses.

Conducting research on alternative media in Albania is highly relevant as Albania lacks an established scholarly tradition of media and communication studies. In the past decade, some systematic research has been conducted regarding the relationship between mainstream media and politics with a particular focus on political communication, media ownership and business pressure and policy on audio-visual media system. However, there is relatively limited research on the development of alternative media in Albania and their implications for participation and empowerment of marginalised communities.

What is more, this research project is highly relevant as it tackles some of the major priorities regarding the situation of Roma community in Albania and it seeks to involve Roma NGOs, individuals and other actors on social inclusion and human rights.

Listening to the Listeners: Community Radio Audiences in Participatory Development

Bridget Backhaus, Royal Melbourne Institute of Technology University

Community radio has a long history with development projects. It is a pervasive, oral medium that overcomes literacy constraints, and deals with local issues in an appropriate language and cultural context (Girard, 2003; Fraser and Restrepo-Estrada, 2002). Community radio also plays an important role in connecting social and civil society, as well as supporting the process of building communities themselves (Carpentier et al., 2003; Carpentier, 2016). It has been widely lauded throughout development and media literature as giving a "voice to the voiceless" (Jallov, 2003; Sterling et al., 2009; Gumucio-Dagron, 2008; Scott, 2014); it is an accessible form of media that allows everyone, not just the powerful, to have their say on local issues. What good, though, is a voice if no-one is listening?

The importance and conceptualisation of voice in development has been extensively discussed (Appadurai, 2004; Couldry, 2010; Tacchi, 2013). Voice has been linked to identity and represents the right to participate in development (Tacchi, 2012), while listening in development has been relegated to participatory communication projects. Similarly, little or no work has been done around the listening practices of the media. Listening, in this context, extends beyond the physical and behavioural act of message receiving and interpreting. Listening is viewed as a dialogic exchange where participants both speak and listen simultaneously. This research explores the relevance of this distinction for a medium like community radio which represents a convergence of both voice and listening in that audiences have the opportunity to have a voice and, more importantly, to have that voice heard.

My research aims to explore how we might conceptualise listening in relation to community radio in India, in particular the listening practices of community radio stations in regards to their community's development needs. The aim of this is to ascertain in what ways community radio station broadcasters and management engage with their listeners about community development issues and how these interactions influence content and station activities.

In order to investigate this, my research will employ ethnography as a methodology and a conceptual basis of inquiry. The data collection stage of this research will focus on three community radio stations in India. India represents an ideal environment to test theories around both development and community radio due to the amount of previously conducted work in the media, communication and development sphere, and the country's relatively young community radio sector. India as a media landscape offers an immense number of opportunities for using community radio in a developmental capacity.

This research will provide important insight into the value and effectiveness of community radio in representing their audiences and serving their needs. A better understanding of the relationships between community radio stations and their listeners will not only address a significant knowledge gap, but could also have practical implications for development purposes. A community radio station that is found to actively listen to and represent its audience is a powerful, multi-faceted tool: one that can directly contribute to empowering a community to take control of their own development.

The "Othering" of the Participant in Arts and Heritage Community Projects and the Introduction of "Just Space" Concepts

Carolyn Newman, Cardiff University

My PhD project focusses on how the language associated with participation; such as "empowering the individual", "enabling" and "creating safe spaces for participation" negates the very premise of social justice, which current UK policy sites as corner stone to their objectives in using participatory processes for social cohesion. With reference to several case studies, a questionnaire addressed to Museum professionals (who are engaging participatory audiences), content analyses of policy documents and The Museum Journal (UK) (editions between 2012 – 2016), I consider the archaeology of discourse surrounding "participation" and its effect on praxis within Museums. My research is highlighting a continued disconnect between the morally just intentions of organizations, such as Museums and the implications of their work with diverse communities. A continued "us" and "them" dichotomy, combined with a debilitating feeling of assumed cultural authority by the Museum over the participants "safety" is endemic and ultimately paternalist and "othering".

National cultural policy and therefore funders initiatives aim to transform and empower the cultural experiences of the "hard to reach"; "the poor"; "those in need of a desire for education"; "language" and "empowerment". Why? So that "they" (the target audience which is increasingly multicultural) can be liberated from the constraints of cultural barriers and the differences these might imply?

The introduction of "safe spaces" or "protected spaces" for cross cultural, cross generational, mixed audience dialogue by Museums and Arts and Heritage settings is not something new, nor is the predisposition of the Museum to "protect" or "keep safe" individuals and indeed collections, however the preposition that Museums Change Lives (2014) through facilitating spaces which are "safe", (but should also, of course host "dangerous ideas") strive to be participatory, engaging and activist so as to ultimately be "socially just" is a relatively new culmination of a discourse that spans not only through decades of New Labour neo liberalism but since the Protestant Reformation and before.

The premise of safety means that each individual in the physical space must be aware of "safety". They must adhere to safety, they must not react in unsafe manner. The concept of safety demands the protection by one of and over another. These very expectations can be pressured and manifest as emotional labour.

This is where the idea of "safe space" as a vital ingredient for "socially justice" negates the very premise of social justice.

The "just space" instead acknowledges that a physical, geographical and psychological space is "just a space" and what is conducted within in that space determines whether the space becomes safe or unsafe. Or indeed remains "just space". Its dual meaning is one of "justice" that perhaps through "just" provision of space (not the provision of safety) organisations such as museums can provide "just spaces" for dialogue, cross cultural expression and activism enabling all present in the space to take responsibility for their own and each other's physical geographical psychological wellbeing with the understanding that this process is "messy" but through embracing the "mess of participation" justice may be possible.

Our London: Political Organising in the Neoliberal City

Jacob Mukherjee, Goldsmiths College, University of London

My research involves participant observation of a London-based activist group over the course of a year leading up to the 2016 city elections. The research focuses on the degree to which the group's praxis (Gramsci / Smith & Hoare, 1971) produces a collective politics that challenges the neoliberal model of the self (Foucault,2004; Gilbert,2013) and attempts to build a critical consensus (Dussel,2008) out of London's fragmented and unequal society (Massey, 2007). Initial findings suggest that the group's moves towards developing a populist politics (Laclau, 2005) through counterhegemonic practices (Laclau & Mouffe,1985) are frustrated by some members' approaches to activism, which centre the voice and autonomy of the individual (Dean,2009,2016).

My main research method is participant observation of the activities of Our London (a pseudonym) over a 12 month period, including attendance at organising meetings, an interview panel to appoint a paid organiser, public events and private social gatherings. These observations are supplemented by hundreds of documents including emails and meeting minutes, as well as by around two thousand screenshots of activists' Facebook posts. The data are being analysed manually, using an approach influenced by grounded theory (Glaser & Strauss,1967).

Initial analysis suggests that the group struggles to form a common socio-political identity partly because of ambiguity over the basis for unity: are members brought together by a shared radical analysis, or due to their common membership of a social group? The social heterogeneity of the group – along with a tendency to emphasise identity and downplay interests – produces some confusion over the social category members constitute and seek to represent: is Our London for "the majority", "the marginalised", or simply "ordinary Londoners"?

An additional ambiguity concerns the group's modus operandi. To employ a distinction suggested by Tormey (2005), at times Our London seems to pursue a "utopian world" in its pursuit of radical structural transformation, while at others it seeks to create "utopian spaces": protected zones that subvert dominant norms and power relations.

Divergent dispositions towards political activity within the group are bound up with two different understandings of participation – one emphasising the empowering and liberatory experience of activity itself, and the other the degree to which activism exercises and enhances political power. Distinctions between access, interaction and participation, as well as between minimalist and maximalist participation, are therefore relevant (Carpentier,2011). Furthermore, conflicting understandings of power can be observed-a Foulcauldian (1976) notion of power as dispersed throughout a variety of institutions and processes, and a Gramscian (1971) model of power as related to social groups and their interests.

Activists' social identities and political dispositions-often overlooked in studies of activism and new media-also inform their communicative practices. For example, I found that Our London activists operating within a Foucauldian understanding of power and adopting a "utopian spaces" approach to organising tended to treat Facebook as a medium to assert and explore identities, while those with a more strategic orientation used the platform as a forum for political discussion. This affirms that the participatory affordances of different media cannot be understood outside of social context and the dispositions and intentions of social actors (Madianou & Miller,2013).

Altered Participation in the U. S. Census as a Dispute to the Myth of Equal Citizenship

Jahmese Fort, University of California, San Diego

Inspired by traditions established in the Greek polis, qualities that mark a good American citizen are often associated with active participation in the civic sphere. This participation based definition of good citizenship identifies good citizens as active participants and poor citizens as nonparticipants in the civic sphere. While this mode of identification is clear cut and mostly effective, my dissertation research finds that a definition of citizenship that only recognizes the extremes of active participation and nonparticipation is insufficient for accurately identifying the variety of citizenship practices among American minority groups. To address this, my research theorizes civic participation as a spectrum instead of two opposing extremes. I argue that between the two dominant poles, exists the practice of altered civic participation, an intentional mode of engaging in civic activities in unconventional ways.

Instead of starting with the traditional participation based definition of a dutiful citizen, this dissertation begins with a critique of citizenship in America as evasive in substance even when attainable in title. Given this unequal access to complete citizenship, this dissertation theorizes intentional civic nonparticipation as a form of altered civ ic participation, a political response to limited substantive citizenship. The U. S. Census Survey is the primary site for testing the utility of this theory. Interestingly, the year 2010 marks both the most expansive marketing attempt by the Census Bureau for full participation as well as one of the most publicized boycotts of the survey. This boycott coupled with unconventional survey responses serve as the main examples of altered civic participation analyzed. Analysis of these examples is based on the five tenets of altered civic participation I have identified. (1) Intentional, not the result of apathy. (2) Consequential, informed by a logical reflection on historical and recent events that represent limitations to complete citizenship, both nominal and substantive. (3) Expansive, practices exceed conventional civic behaviors and sites exceed the traditional civic sphere. (4) Optimistic, performed with hopes of the full inclusion of previously excluded groups. (5) Ephemeral, results in impermanent experiences of power and equality.

I hypothesize that this critique of traditional participation based definitions of citizenship and the adoption of altered civic participation as an analytical tool, will work together to result in a reinterpretation of people who do not participate in civic activities, specifically the U. S. Census. I suggest that altered civic participation, as an analytic tool, will inform attitudes toward nonparticipants and encourage more inclusive interpretations of their behaviors. Using this theoretical framework for studying the actions of those typically deemed apathetic nonparticipants might allow new insights to be gained on the everyday politics of members of the population seeking to improve their experience of citizenship in the U. S.

Radio and the Reconstruction of Rural Communities in China（1949 – 1958）

Jiaojiao Pan，Peking University

Although radio was introduced in China in 1923, it was not used as an effective communication tool in rural area before the founding of PRC in 1949. In the early development of radio, it was driven by commercial purposes and mostly broadcast in the metropolis . In sharp contrast, after 1949, radio came into the rural area quickly through the construction of nationwide radio network and rural cable broadcasting network.

The "little horn" (*xiaolaba*) became an important force for rural mobilization and construction, thus being engraved in the collective memory of Chinese.

Since modern times, rural China has been regarded as a desperate place which hindered the modernization of China for its economic and social depression, the outflow of labor and the failure rural construction movement organized by the ruling National Party (KMT). Drawing on historical documents especially local chronicles, individual memoirs, social statistics and audio archives, this study aims to clarify why the radio was selected as an instrument to participate in the creation of history and how the Chinese Communist Party's elite cadres (*ganbu*) and rural community members used the new media of radio to construct China's rural communities in the special historical period of 1949 to 1958 when the traditional rural China was transformed into People's commune (*renmingongshe*).

While investigating the existing historical facts, it is found that the technical framework of the national rural cable broadcasting network is derived from the local experience and then promoted by the central government. The previous research on the radio history of China follows a top-down perspective, which focuses mainly on the introduction to the major historical events and technological Development. It is necessary to investigate the complex relationship between media technology and rural community from a bottom-up perspective.

Therefore, this study will investigate the social history of rural radio from three perspectives；China's modernization drive, rural community construction and the third world countries' national reconstruction. I will check on why the Chinese communist elite chose the national rural cable broadcasting network to evoke and shape the new imagination of a modern rural community and how the farmers and the local governors started to construct the broadcasting system and the local community. It is also important to put all these observations into the post-war background and find out how socialist China explore its own way to step into a modern world. I think, it is of important significance to re-think the efforts to construct an alternative society and the whole new subjectivity in the post socialist China.

Performance of Participation on Radical Left-Wing Online Community Platforms

Kirill Filimonov, Uppsala University

The project explores participatory practices on micro-level, namely on three online left-wing alternative media platforms that aim at maximising participatory intensities: Avtonomnoye Deystviye (Russia), Rebellyon (France), and Libcom (UK). Approaching these practices from a poststructuralist perspective, it seeks to problematise the notion of participation by focusing on the unstable character of subjectivity engendered by the participatory processes. Three levels of analysis – power, identity, and organisational structure – should provoke a critical discussion of the scope of power equalisation on the platforms, and generate new insights into the emancipatory potential of maximalist-participatory media practices.

The study is situated in the poststructuralist and post-Marxist tradition, which informs a number of starting points for the analysis: (1) primacy of politics and non-essentialism; (2) radical contingency and openness of the social; (3) inherent conflictuality of the social; (4) the ability of social actors to exercise power but the impossibility to possess it; (5) inevitability of resistance whenever power is at play; (6) the possibility of temporary closure of the social through hegemonic articulations; (7) the impossibility of any ultimate fixation of subjectivity.

The project views participation as a contested notion, constituted and at the same time endangered by discursive struggles. The notion of decision will be used as an analytical tool in exploring participatory processes. From an ontological point of view, participation is enacted in the context of structural undecidability, a concept which accounts for the impossibility of a rational decision-making amidst limitless competing possibilities. Decision-making, therefore, amounts to an exercise of power. At the ontic level, decisions will be approached as a performance, i. e. a set of actions that, without having any antecedent referent, engender the subject through the action itself. Participation is thus approached as a set of decisions taken on an undecidable terrain that shape participatory dynamics by shaping participatory intensities on the platforms, their identity, and subject positions within the groups.

The three alternative media platforms under study are characterised by a high level of power equalisation, but also a high diversity of actors involved in the production process. Three qualitative methods will be deployed to approach them. Participant observation will focus on actors and decisions of the participatory processes. A set of formal interviews will invite the participants to reflect on their individual positioning towards other members of the platforms, as well as the platforms' self-positioning in the social field. Finally, an inquiry into the platforms' content will enable to see whether certain voices get lost in the variety of discourses represented on the platforms, thereby putting into question the efficiency of maximalist participation that they wish to perform.

The results of the analysis should enable to look into a complex multi-layered structure of power relations in the maximalist-participatory media. The project restrains from a celebratory and deterministic attitude to participation and alternative media as a means of enhancing democracy. On the contrary, it seeks to put into question the scope of their emancipatory potential, stressing the unstable character of power relations.

Photographing the ASEAN: the "Official", the "Unofficial", and the "Participatory"

Kristian Jeff Cortez Agustin, Hong Kong Baptist University

In Southeast Asia, photographic images are becoming tools of collective identity building, especially via social media platforms. In recent years, national tourism campaigns and international photography contests seem to have stoked a public frenzy of taking pictures and posting them on Facebook, Instagram, and Twitter. While it is no longer a surprise to see Southeast Asia leveraging itself as the world's social media powerhouse – a claim backed by various statistics, such as TIME's "selfie capitals of the world" – perhaps what will interest scholars more is how this "self-aware" behavior can be harnessed for the purpose of community and identity-building.

The region's self-awareness is corollary to the economic integration being formally implemented by the Association of Southeast Asian Nations (ASEAN). Formed nearly fifty years ago, the ASEAN now represents the "majority" of Southeast Asia (Brunei, Cambodia, Indonesia, Laos, Malaysia, Myanmar, the Philippines, Singapore, Thailand, and Vietnam), and as a bloc it maintains a steadily growing economic community. If the ASEAN were a single country, it would be the seventh largest economy in the world (based on gross domestic product or GDP) and the third in Asia. However, with a population of more than 600 million combined (the third largest in the world if the ASEAN were a single country), the extent of its cultural, ethnic, and linguistic diversity can prove a hefty challenge to the ASEAN goal of "One Vision, One Identity, One Community" (ASEAN motto). Regionalism, here, is thus made more difficult by boundaries and gaps – in various ways. Hence the contrasting results offered by the only three ASEAN-wide public opinion polls ever conducted: (1) the ASEAN Foundation's Attitudes and Awareness Towards ASEAN: Findings of a Ten-nation Survey (Thompson & Thianthai, 2008); (2) The Straits Times' Are We A Community? Online Survey (Phua & Chin, 2015); and (3) theInstitute of Southeast Asian Studies' Do Young People Know ASEAN? Update of a Ten-nation Survey (Thompson, Thianthai & Thuzar, 2016).

Hence, to bridge these gaps, the ASEAN turns to media and communication. While the governments of the ten member states (as well as the political and economic elite of the region) control legacy and traditional media to promote a so-called "ASEAN identity", various members of the ASEAN publics are tapping participatory media to discuss and – more importantly – "picture" their identities. It is interesting therefore to look at how this hitherto ongoing process of imagining communities and collective identity building (borrowing from Benedict Anderson and Alberto Melucci respectively), which is corollary to the region's efforts in building a single market in time for the year 2020, gives rise to a visual culture Southeast Asia has never seen before.

By way of participatory media, the ongoing search for Southeast Asia's elusive collective identity is increasingly moving from an elite discussion to a more public discourse. Over Facebook and Twitter, an "ASEAN Community" has already imagined and pictured itself.

The Media Literacy Competences of Civically Engaged Young Adults

Lara Burton, Université catholique de Louvain

Nowadays, the development of media platforms and social software enables unprecedented levels of participation (Bennett, 2008) which may support civic and political participation (Kahne et al., 2012). At the same time, research suggests that young people are deeply distrustful of traditional political institutions and politics (Andolina et al., 2002) and have disconnected from conventional politics (Bennett, 2008; Dahlgren, 2003). Some researchers examine this issue from a competence perspective: Shah et al. (2009)" contend that chief among the repertoire of civic competences required for political socialization is communication competence" while Hobbs et al. (2013) underline that "new skills are needed for accessing, analyzing, evaluating, creating, and distributing messages within a digital, global, and democratic society".

Accordingly, our research question is: what are the media literacy competences mobilized by young adults as part of their civic or political participation? Through the study, we wish to anchor media literacy in civic education issues and contribute to a definition of civic engagement that includes the role of media devices and media competences.

Our study focuses on media literacy competences mobilized by young adults in their media practices oriented towards civic and political participation. Media literacy competences are competences mobilized into media devices. A competence is a process of mediation between the intentionality of individuals, their own resources and the resources of their environment; sets of resources (internal or external, latent or patent) are mobilized and transferred during the action (Jacques, 2016). Our theoretical framework – which is now being developed-integrates definitions of media literacy (Hobbs, 2010; Fastrez & De Smedt, 2012) to Carpentier's (2016) AIP model.

We chose to study young adults because "civic engagement is a key part of the transition between adolescence and mature adulthood [and] [p]olitical identities formed in the early-adult years are highly predictive of the positions individuals will hold in middle and even late adulthood" (Flanagan & Levine, 2010). We define civic engagement in a broader view of politics (Berger & De Munck, 2015; Carrel & Neveu, 2014) and consider it appears when publics congregate around a common perception of a problematic situation and around a will to act and to control this situation collectively.

The methodology will consist of a qualitative study. In this way, we hope to develop a subtle understanding of the media literacy competences necessary for civic or political participation. In the first phase, exploratory interviews will be held with young adults that are civically or politically active, in order to get an overview of their media practices. Secondly, we will attend meetings of three political or civic groups in order to describe their engagement context (both actual practices and normative views). Thirdly, we will have guided tours of the media environment of some young adults of these groups. Finally, we will interview these young adults about the role of media in their engagement practices to determine the media competences they mobilize and to refine the understanding of their context of engagement.

Representation, Confliction and Participation in Social Media: A Study of a
Chou Tzu-yu Flag Incident in Taiwan and the Mainland of China

Lu Sun, Communication University of China

New media offers a brand-new circumstances and requirements to cross-straits communication since changes in politics and new-media involving participation in social movement by youngsters become increasingly prominent. This study will focus on Chou Tzu-yu Flag Incident, in the perspective of new media environment and gives strategies on cross-straits communication.

Chou Tzu-yu, a 16-year-old singer from Taiwan attracted attention with her appearance in a South Korean show, in which she introduced herself and waved the flag of Taiwan (ROC). However, soon after the episode was broadcast it sparked controversy in China when Taiwanese-born China-based singer Huang An accused Chou of being a "pro-Taiwanese independence activist".

First of all, this article will present three main media's (prone to independence) coverage in Taiwan on how to reflect the Chou Tzu-yu image and initiate this issue. Those are SET TV, the Liberty Times and Apple Daily (prone to support independence of Taiwan). Chou Tzu-yu Flag Incident was mainly shaped and provoked by those media.

Secondly, this paper will illustrate on theories of "media image","media reality","social reality" as well as "new media event" theoretically. We will turn to feedbacks on the mainstream and social media in the mainland to understand the confliction perspective during the process. In addition, an analysis on "Face Pack" of FB Memes War will be illustrated in semantic analysis. Afterwards, the confliction in values and identities triggers the 2016 Chinese memes war on Facebook. Chinese netizens bypassed the Great Firewall of China and left messages and memes on various Facebook pages, claiming that Taiwan is part of China while also demonstrating the scenery, food, poetry and political ideologies of China. The campaign is viewed in China as a way of cross-strait communication that later became a carnival.

Thirdly, this study will focus on cross-straits youth identification, via new media platform, in order to enhance the efficiency of cross-straits communication. Chou Tzu-yu Flag Incident vividly reflects conflictions on national identity of young generations for cross-straits individuals. For the sake of construction of mass media and the society, youngsters from Taiwan developed a sense of independence in values (Taiwan is a counterpart of the Mainland of China rather than Taiwan belongs to the PRC); whereas, the mainland pupils harbored deeply in their mind that Taiwan is inseparable from PRC.) By using online surveys and in-depth interviews conducted in the mainland of China and Taiwan, we will find new characteristics of online political participation, the changes of young generation's national identity and the relationship between engagement and intensity of political discussion on social media.

Getting Closer to the "Media World"

Min Xu, Erasmus University Rotterdam

Focusing on media, place and participation, my research project analyzes the phenomenon that people are getting closer to the "media world" through participating in various forms of media rituals. Within the geographical scope of Mainland China, the project discusses motivations and practices of different groups of people, including extras working at film studios, film festival goers, and film-induced tourists.

The project aims to provide a critical re-evaluation of existing theories, concepts and models of media rituals and film tourism, and eventually make further comparative analysis between western and Asian media rituals and popular culture possible.

The overall research question is: what are the motives and experiences of media ritual participants in China, and how do these findings relate to existing knowledge on media, place and participation in Western contexts?

The research investigates three dimensions, and addresses how the findings are related to existing theories based on Western examples.

The research conducts three case studies in China, each of which illustrates one dimension.

Participation in film / TV productions: Why are people motivated to become extras in Hengdian World Studios? How do they experience being "in" the media? In what ways does the symbolic boundary between inside and outside the media play a role in both?

Meeting film industry professionals in person: Why are people motivated to "meet" film industry professionals during Shanghai International Film Festival, and how do these film festival goers experience the unmediated encounters with film directors and key players?

Film-induced tourist experience: How and why do media productions motivate tourists to travel to Chinese film locations, and how do tourists experience places they know from the media?

So far, I have written two case studies. My first case study looks into extras at China's Hengdian World Studios, the so-called Hollywood of the East or "Chinawood", the world's largest outdoor film studio. By investigating Hengdian drifters' motivations of becoming extras and experiences "in" the media, this case study probes into meanings of "ordinary people" participating in film and TV productions, and tests the existence of the symbolic boundary between "media world" and "ordinary world".

My second case study focuses on film festival goers' motivations and experiences of meeting film industry professionals and celebrities in person at Shanghai International Film Festival. The festival provides an intensive period of time for festival goers to enter the "media world" by watching movies on big screens in the cinemas with red carpets outside and attending directors' and actors' talks. The study discusses meanings that film festival goers attach to such unmediated encounters.

The research project will not only re-evaluate Western-centric literature on media rituals and contribute to the body of knowledge, but also broaden our understanding of cultural aspects and further conceptualize research in this field.

Old Party，New Language：How Did a Working-Class Lead CCP Change Its Discourse to Embrace the Entrepreneurs？

Peng Chen，Sun Yat-sen University

Why the authoritarian regime did not collapse is an important question in political study. China is one of the best examples to observe in this area. Compared with the disintegrated regime such as Soviet Union，China still holds the socialist ideology and keeps the centralized system stable.

Many explanations have been raised on this topic. Since the Chinese Communist Party（CCP）leads a series of political and economic reforms，especially the continuous increasing rapid of economics，the CCP holds the performance legitimacy and thus is accepted by the people（Chen，2005）. The Communist regime formed functional specialization of institutions，including the establishment for political participation and more consideration about the political elites' opinions and so on，which makes itself resilience（Nathan，2003）. The party led a potential political transformation. Entrepreneurs and skilled expertise were recruited into the party，and local party and government officials developed corporatist arrangement to promote economic change. This kind of party adaptation makes a prosperous market economic，and a neoliberalism China（Dickson，2000；Harvey，2007）.

Although these explanations give reasons for why CCP keeps powerful，it did not look in-depth research about how did these reformed institutions first be accepted by the party members itself，then accepted by the ordinary people. This concerns about not only the ideology but also the social practice. Thus，it is important to answer the question that how the CCP made such changes be admitted by the people and maintain the society stable. My PhD project will focus on this. I will choose an event moment to observe the CCP's behavior and its influence to the society. The event is the wave of laid-off workers in China during 1996 to 1999 because of the Asia Financial Crisis. Since the Chinese party is a working-class led party as described in the party's chapter，how did the party explain the laid-off and change it into a normal phenomenon under the market economic reform. A series of reforms have taken place during that period，such as allowing the state-owned enterprises to go bankrupt and turn them into private enterprises. How did CCP illustrate this neo-liberalism adaptation and makes it sense with the party's traditional ideology，or，did the party set up a new frame（both in institutions and ideology）？ And how did this shape the society change？

Political discourse analysis（PDA）will be used. As statement is a generative power and defines the social practice（Foucault，2012），we can study the political discourse，which includes the text and talk of professional politicians or political institutions，to understand the political process（Van Dijk，2002）. So I will collect the party's meeting reports，the documents about the reform，the decisions made by the politburo，the speeches of the party's high rank leaders，government or ministerial regulations，and other institutional forms of text and talk. Besides，I will focus on the *People's Daily*，which is the organ newspaper of the CCP and represents the party. As the political discourse affects the society by forming the people's discourse，I will try to collect the personal files，diaries，interview records，and other forms of personal talk at that time. By studying on this，I try to give a new version to understand how did the party adaptation happen and be accepted by the society finally.

Research on the Interaction and Confrontation Between Folk Discourse and Official Discourse from the Perspective of Foucault's Governance

Qiongyao Wen, Jinan University

Along with the development of China's media ecology and media technology, the social public events form a tide on the Internet quickly, the interaction and confrontation between the folk discourse and the official discourse, which is normalized. Based on the political dimension, the folk collective discourse expression is regarded as a kind of discourse political action in this phenomenon, which is characterized by the struggle and mediation of the underlying people to the state hegemony politics, however, the interaction and confrontation between folk discourse and official discourse is regarded as a political action. In the fight against political action, the government is easy to become the object of public venting-the imaginary target. I discovered this kind of phenomenon reflects the imbalance and dislocation of social mentality as well as the lack of communication awareness and skills of mistrust and polarization. It is the dislocation of the relationship between the final decision of the folk and the official discourse less interaction, resulted in the formation of more non rational confrontation.

From the case of Sun Zhigang who died in 2003, we have witnessed the Inetwork set off a storm of public opinion, surging all of us. The network forum "Xici" had became a platform for the public to express themselves, which came into a Network public opinion field, putting pressure on the government. So the development of new media provided more right to the public discussed the politics so that affected the government indirectly.

The rise of the Internet public opinion field has caused the concern of the government, which pay more attention to the network discourse and call on the public in spreading of positive thoughts. At the same time, the government also issued different documents to strengthen the guidance of network discourse and the purification of the network environment.

The main problem of this article is to find the role of the folk discourse and the official discourse played on the rising new media. Specifically, we can discuss from two sides. On one hand, how do the actors/speakers construct their identity in the event of network events and how do they spread? On the other hand, how we view the development of public events in the perspect of Foucault's governance, so as to reduce the fight between the folk discourse and the official discourse?

Digital Media and Gay Identity in China

Runze Ding, University of Leeds

Although China has the world's largest gay population, homosexuality is still considered the "dark side" of society, which is not, for example, allowed to be shown on television (Ellis-Petersen, 2016). As Szulc (2014) points out that the field of LGBTQ Internet studies has been "characterized by the predominance of U. S. (or Western) perspectives" (p. 2928), little research has been done in China or on examining the Chinese context. The small body of work on the social and cultural dimensions of homosexuality in China was mostly done before the prevalence of social media, and most of those studies' starting points are from a sociological discourse (especially gender studies); their aim is not to examine the role of (digital) media related to homosexuality (see: Bao, 2011; Chou, 2000; Ho, 2007; Kong, 2010).

In this research, I will explore how Chinese gay males negotiate and (re)present their identities in the digital age. This will not only explore the relationship between digital media and the construction of gay identity in a relatively new and different setting with perhaps more (or maybe less) complexity. It also seeks to explore the underlying issues of identity in the processes of medialization, digitalisation, globalisation, glocalisation and consumerization in a more comprehensive way. This is not only a project trying to explore how gay identity has fared in the digital age, but it also seeks to explore how gay males understand and make meaning of their identities in their everyday lives through their use of digital media, and what these experiences mean to them in terms of in wider contexts of culture, economy and politics in the new digital media era.

Through an ethnographic approach, I will observe and engage with members of three kinds of gay organizations/institutions (local gay community centre/HIV prevention centre, an online gay social activities organizer, and a university gay group) over 6 to 9 months. I will elicit the gay males' everyday practices of digital media as they unfold in order to capture its mundane, everyday nature. Special attention will be given to how they use digital media, and how they discuss their use of digital media. In addition to the observation, I will conduct interviews to explore further those themes which have emerged in the observation and more detailed information about their use of digital media in their daily lives. As an ethnographer, I will also create research gay social media accounts to explore ambiguities and uncertainties inherent in the everyday use of digital media. Thus combining my auto-ethnography and the experiences in the three ethnographic sites, I will develop a thorough and detailed account of how gay males perceive their identities in the digital age.

Radical Queer Constructions: A Post-Structuralist Inquiry of Participatory Identity Politics in LGBTQ Movements

Siddharth Chadha, Uppsala University

Radical Queer Constructions: A Post-Structuralist inquiry of Participatory Identity Politics in LGBTQ movements is a doctoral research (2016 – 2019) in the political logics of participation within the empirical setting of Queer Film Festivals in Sweden.

Ernesto Laclau and Chantal Mouffe, in *Hegemony and Socialist Strategy* (1985), describe the emergence of new antagonisms, such as 20th century struggles of women, diverse racial and sexual minorities, marginal groups and anti-institutional struggles as developments within the internal frontiers of society which were insufficiently addressed by Marxist scholars. Laclau and Mouffe argue that the crisis within traditional Marxism is a consequence of its inherent essentialist dogma that tries to subsume these new antagonisms within its traditional universal subject as working class narrative that is unable to capture the irreducibly plural and complex nature of these struggles (HSS 1985). This research builds upon the work of Laclau and Mouffe to further unpack the political logics of one form of this antagonism, queer identity politics, through an empirical study conducted within the discourse theory framework.

The research assumes a specific meaning of discourse in which all objects and practices are meaningful, and that social meaning is contextual, relational and contingent (HSS 1985, Applying Discourse Theory: The Method of Articulation, Torfing 2005). Working from this non-essentialist ontology and non-foundational epistemology, the research uses insights from discourse theory, to study the relationship between forms of participation (maximalist or minimalist) and the material & discursive outcomes of the QFFs. Here, the emphasis is on the political understanding of participation that is defined "as equalized power position of privileged and non-privileged actors in particular decision making processes" (Differentiating between Access, Interaction and Participation, Carpentier, 2015). The project qualitatively examines the contingent discursive formations of participatory identity politics in the organizational process, content and programming of the QFFs of Sweden. In order to study the QFFs as a discursive space within the social, the research uses Discourse Theoretical Analysis (DTA) as its methodological-analytical instrument for data gathering and analysis. As a research method, DTA is especially suitable for this project that is interested in researching how dominant or hegemonic heterosexual discourses (temporarily) fixates the social, whilst queer identity politics create counter-hegemonic discourses that de-stabilizes the dominant social configurations.

The PhD research further investigates if research intervention, by introducing maximalist participatory process in the film festival organization, encourages privileged actors to self-reflect their participatory politics and future practices. In the third year of research, researcher introduces a Participatory Video (PV) project as an action research in one of the QFFs where (mostly) the non-privileged participants in the festival organization produce a PV film reflecting upon their own practices in the festival. The PV film production and screening is used as a tool to initiate discussion within the festival (and shared with other QFFs) to about maximalist participatory identity politics.

Something Old，Something New：Revisiting Gay Male Culture in a Digitized China

Tianyang Zhou，University of Sussex

A substantial amount of research attention has been devoted to the LGBT population in Western societies，sparse research evidence is available from non-Western societies，especially in those cultures where homosexuality is severely stigmatized or marginalized. This study seeks to contribute to an existing understanding of male homosexuality in the social context of modern China，which is home to the largest ethnic population and perhaps the largest gay population throughout the world. Over the past decade，there have been numerous work published by both academics and non-academics who are interested in gay men's lives in China. However，since gay male culture has been changing over time with the development of information and communication technologies in China，there is a dearth of research focusing on the significant relationship between the ICTs and the gay male culture in Mainland China. As homosexuals appeared to be absent from Chinese mainstream media，cyberspace soon becomes a supreme headquarters to resist media ignorance and spread accurate information，report related news，and counter homophobia in the media，in which gay male culture is（re）created，developed and spread. This study aims to examine Chinese gay male culture in a digital age from an up-to-date perspective，exploring how gay men experience possibilities and constraints in their everyday life and how the ICTs contribute to these processes.

Drawing upon my ethnographic data，I will use an intersectional approach to rethink four key issues in relation to gay male culture in contemporary China – "media representation and visibility of gay male community"，"sexual-racial power dynamics in gay male dating culture"，"gay rights movement，NGOs，and sexual politics"，"Chinese pink economy and（re）production of governmentality". After four case studies，I will distill the "participation" elements to integrate the "practices"，"tools"，"ideologies"，and "technologies" that make up the "participatory culture" in Chinese gay male community，emphasizing who has access to the gay male cultural production and circulation and what are "we" participating. Rather than reading the changes in Chinese gay male community brought by the developments of ICTs in a fully celebratory or fully cynical way，I will provide a more complex account of the relationship between "technology" and China's changing society from a cultural studies perspective，looking at how Chinese sexual minorities are empowered by the participatory turn and at the same time，how traditional power centers benefit from this participatory turn.

Encountering Romance and Precarity：Online Dating Culture of Chinese Rural Migrant Workers

Tingting Liu，University of Queensland

The project aims at examining digital technologies, leisure practices and emerging sexualities among young Chinese rural-to-urban migrant labourers. Since the post-socialist reform, China has witnessed tremendous changes. Lisa Rofel's important ethnography examines how the ongoing neoliberal project in China is not only a regime resulting in new forms of inequality, nor only a discursive process that re-registers the importance of consumption in fuelling up the country's development, but is also a process of subject formation that operates on the sites of individuals' sexual, material and affective desires (Rofel, 1999, 2007). However, Rofel's ethnographic research considers a time before digital, networked and mobile media ecologies emerged as a popular platform for romance, and focuses on the experiences found in Chinese metropolitan areas. My project, then, will critically extend Rofel's work by considering different time-periods, geographical areas, and newly emergent ways of practicing romance that mobile media technologies are affording.

Pre-existing studies have demonstrated the fact that close and nuanced examinations of the aesthetic forms, design philosophies, and material patterns of websites can reveal a great deal about the deposition of the larger social order (Miller, 2000; Miller & Slater, 2000), as well as different sexual scripts in a hierarchical form (Liu, 2016; Mowlabocus, 2010). The cases presented in this project, then, serve to highlight the value of approaching digital culture from its users' perspectives. Specifically, people's online dating experiences can provide rich and interesting processes and nodes through which we can analyse the ambivalence and complexity of the embodied "emotional logic of capitalism" (Konings, 2015). These processes and nodes may include: people's affective investment in specific platforms, creations of dating profiles, selections of possible dates, decisions about whether or not to bring a "virtual" relationship into reality, and how a relationship "ends".

The investigation is also built upon social constructionist studies of gender and sexualities. Standing against biological determinism that believes that human sexualities are merely driven by erotic, bodily desires, these pioneers argue that sexualities are actually "scripted" and regulated by a network of moral discourses, social forces and institutional powers (Butler, 1990; Danaher, Schirato & Webb, 2000; Foucault, 1986; McNay, 1992). Their works also demonstrate how examining the ways in which individuals develop their own sexual identities in response to sets of moral rules and prohibitions coded in a particular society can be a useful way of exploring the historical and cultural context of that society.

The empirical data was mainly gathered during my thirteen-month ethnographic fieldwork in Southeast China (May to September, 2014; October 2015 to June 2016). The fieldwork comprises four-month of participant observations inside of a cellphone factory in Dongguan City, four-month of participant observations in a labour NGO in Shenzhen City and informal interviews with 41 female and 19 male migrant labourers of different sexual orientations based in the industrial areas of the Pearl River Delta Area who have had one or multiple online dating experiences, as well as in-depth interviews with 7 people working in the local IT industry.

Study on the Relationship Between Ordinary People TV Participation and Democracy

Zhanyong Wu, Wuhan University

More and more ordinary people are invited to participate television programs, some of them become famous through winnng certain reality show such as *The Voice of China* and their social stratification are changed because of their success, while others may get help from service programs like conflict mediation program, or even in civic news. The most important point is that ordinary people are authorized to present their viewpoints and personalities on mass media, discuss common issues and probably solve their civic problems from the process.

Then would ordinary people TV participation promote democracy? Graeme Turner from Australia address that the participation reflect the demotic turn rather than democracy since the manipulation of TV producers prevent actual ordinary quality. Nevertheless, Peter Dahlgren quotes Ellis's view as taking television as a "working through", as television not providing any ultimate or definitive point of meaning, but rather offering its viewers vast amounts of facts and multiple frameworks. Then prerequisites of democratic participation may be changed since television affects viewers' attitudes and perception of democracy such as what is public issue, how to democratically participate, why to participate, etc. Hence, we should hold an open standpoint towards the relationship between television and democracy.

Currently, television still plays an important role of modern culture, which is the basic soil of democracy. It is inappropriate to say that television prevents the process of democracy because of its powerful entertainment discourse. At least, we should consider whether there is stimulative possibility for democracy as so many ordinary people turned to television and discuss issues emerged from it. Based on the above viewpoints, my research question can be resolved into following points:

RQ1. What is democracy? Do the standards of it change in the latest modern society? RQ2. How are ordinary people presented in civic news? What is the frame of the news agency? RQ3. How are ordinary people presented in documentary? RQ4. What do ordinary people get through participating service programs like conflict mediation program? Do the discussion of certain problems promote democracy? RQ5. What do ordinary people get through participating reality show? Including players in the program and audience participating by voting or commenting. RQ6. Since media are has come, how are user generated contents on the internet or audience generated contents used by television? RQ7. How do TV producer negotiates its commercial logic with social responsibility? What is the role of the policy maker and whether there is mechanism to promote democracy through regulation?

This study will be guided by Public Sphere theory, Frame theory and by the perspective of political economy, meanwhile, scholars mainly discuss democracy from two aspects, political democracy and social democracy, the latter will be proposed. As to the methodology, content analysis will be adopted to research the presentation of ordinary people in different kinds of programs; in-depth interview of audience and television participants will be implemented to get the effects of the programs.

Towards Crowd-sourced Definition of Risk, Communicating Genetic Modified Food on Sina-weibo, a China's Social Media

Zhan Gao, Cardiff University

Since the 21st century, we have been facing an increasing number of controversial social issues that relate to science. Contentions over a socio-scientific issue often appear to be its non-scientific dimensions. It reflects the increasing conflict between scientific developments and social values.

Media communication technologies have provided a space for scientific discussions and contentions that were limited to scientific community for lay public. Among many socio-scientific issues, GM food is one of the most controversial topics worldwide, which has involved a lot of social debate surrounding moral, environmental and health problems, etc. Although there have been many existing studies about mediated GM technology, and other scientific topics, they are mostly based in western context. China has been rapidly engaging in many high-tech and bio-industries. Additionally, food scarcity and safety and environmental crises have been major problems and public concerns in China. These factors have made GM food issue tremendously controversial in today's China.

Besides, most of the existing research on media representation of scientific issues focuses on traditional media. However, since the popularization of new media technology, citizens perceive scientific issues through increasingly diverse platforms, contents and sources, which is not longer limited to the traditional platform or professional journalism or limited sources. Social media for example, have broken the one-to-many dissemination model of traditional mass media and it allows non-professionals to act both as content consumers and producers. Therefore, traditional newsroom processed science becomes less dominant in constructing representation of socio-scientific issues.

This research integrates Ulrich Beck's risk society with digital media theories to examine the representation and process of risk definition of GM food in China's microbloging. Risk is manufactured as a predominant product of modern societies, involving human agency in its production, distribution, and management (Beck, 1992). The process of defining risk is "a power game" of individuals and organizations; those who have more capacity to contest in the public sphere have greater opportunity to define risk (Beck, 2006).

General Information

Venue

The 2016 PhD Winter School takes place in the Second Liberal Acts Building (SLAB building, 516 room) on the Guangzhou main campus of Jinan University which is located in the Huangpu Avenue West 601, Tianhe District, Guangzhou.

Coffee breaks and lunches

During breaks, coffee and tea as well as cookies will be served in the classrooms. Our team members will guide you to the University Canteen, the lunch cost depends on what food you choose. All participants have been granted student-status to get the meals for the lowest price. Please prepare to pay with cash.

Internet

We will provide free Wi-Fi accounts for all participants on the campus.

Social events

Sunday 4/12, 14:00 – 18:00   Informal welcome reception and registration at the 516 Room, the SLAB building.

Monday 5/12, 9:00 – 9:50   Opening Ceremony—Opening address and formal reception at the 516 Room, the SLAB building.

Monday 5/12, 18:00 – 21:00   Welcome Dinner—Minghu Lake Restaurant (within walking distanceof the venue). Please look at the campus map below.

Friday 9/12, 17:40 – 18:00   Closing Ceremony—Closing address and the winter school certificate award.

Nearby hospitals

Jinan University Clinic: the Clinic is near to the north entrance. Opening hours: Weekdays 8:00 – 17:00.

The First Affiliated Hospital of Jinan University: Three-A level hospital of China. Huangpu Avenue West 613, Tianhe District, Guangzhou, +86 (20)38688102,http://www. jd120. com/.

Post offices

Shipai Post Office:Zhongshan Avenue West 26, Tianhe District, Guangzhou. The post office is closed to the west entrance of the Jinan University, +86(20)38896249.

Campus Map

1. Area 1, the First Liberal Acts Building and the Second Liberal Acts Building, the main area where the 2016 PhD Winter School takes place.

2. Area 2, Dining Hall, which is an appropriate place for the participants to choose for their meal.

3. Area 3, Minghu Lake Restaurant, a popular Cantonese restaurant in JNU. Average cost.

   Xing'an supermarket provide all kinds of daily necessities.

4. Area 4, JNU Guesthouse and Guesthouse Restaurant, providing comfortable accommodation and delicious food.

校园地图

1. 区域1：第一文科楼与第二文科楼，是2016年中欧研修班的主要举办地点。

2. 区域2：适合学生进餐的食堂。

3. 区域3：明湖楼，暨大广受欢迎的粤系餐厅。兴安超市，提供各种生活日用品。

4. 区域4：暨南招待所和招待所餐厅，提供舒适的住宿和可口的菜肴。
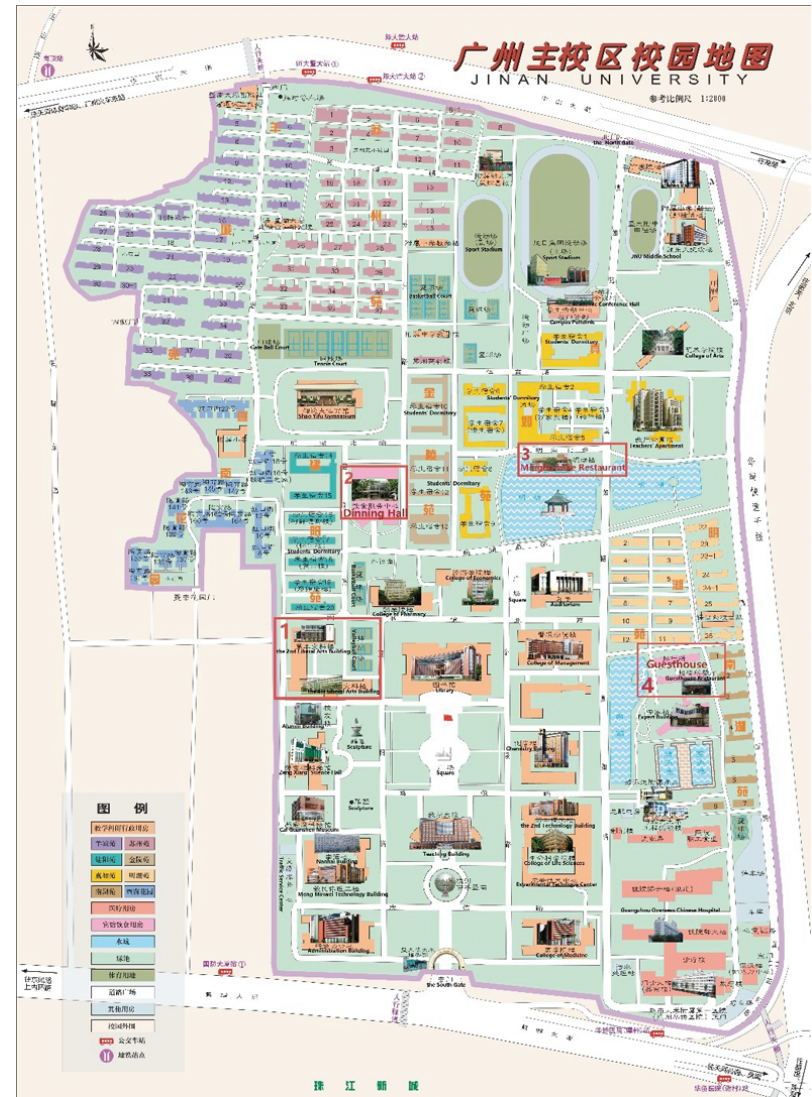
Hotel

Lucky Holiday Hotel

Location：Huangpu Avenue West 888, near the south gate of Jinan University.
Facilities：WIFI/ Café/ Bar/ Central Heating/ KTV/Massage Salon/ Sauna Room/ Pick-up Service.

Huashi（GDH）Hotel

Location：Zhongshan Avenue West 69, near to the north gate of Jinan University.
Facilities：WIFI/ Café/ Bar/ Central Heating/ KTV/Massage Salon/ Sauna Room/ Pick-up Service.

Sheraton Guangzhou Hotel

Location：Tianhe Road 208, located in the downtown area.
Transport to JNU：

Metro Line 3 to Gangding Station or Taxi to Jinan University（west gate or north gate）.

7 Days Inn

Location：Huangpu Avenue West 872, near the south gate of Jinan University.
Merit：More affordable and convenient to get to the courses.

These four hotels are close to Jinan University, please check http：//booking. com for further information.

Tourist Attractions

Pearl River Night Cruise

Time：30 mins

Transport：Metro Line 3 to Guangzhou Tower Station.

A new way toget to know Guangzhou. Take a boat trip along the Pearl River and enjoy the beauty of the night in Guangzhou.

Canton Tower

Time：2 hours

Transport：Metro Line 3 to Canton Tower Station.

Canton Tower, 600 meters high, is a new landmark in Guangzhou. On the Canton Tower, you can overlook the colorful landscape of Canton.

Sacred Heart Cathedral

Time：1 hour

Transport：Metro Line 2 or 6 to Haizhu Square Station or taxi.

Sacred Heart Cathedral is one of the most magnificent and characteristic Catholic Churches in Guangzhou.

Party Beer Creative Park

Time：2 hours

Transport：Tramcar（Party Station）or taxi.

Party Beer Creative Park, with the theme of "Beer", is attracting many young people to enjoy beer here.

Baiyun Mountain

Time：3 hours

Transport：Bus No. 245 to West Gate of Baiyun Mountain or taxi.

One of the most famous scenic spots in Guangzhou. Climb the mountain and enjoy the landscape of mountains and lakes.

Chimelong Paradise

Time：5 hours

Transport：Metro Line 3 to Hanxi Changlong Station.

Chimelong Paradise is a mega theme park that offers a host of fun rides, stunt theatre, parades, eco-leisure, specialty restaurants, theme stores and a host of integrated services.

Shameen

Time：2 hours

Transport：Metro Line 1 to Huangsha Station.

A beautiful scenic spot for domestic and foreign trade and tour from the *Song*, *Yuan*, *Ming*, *Qing* Dynasties.

Traffic Tips
From Guangzhou Baiyun International Airport to Jinan University

Airport Express：

Departure time：every half hour

Cost：￥25

Time：50 mins

Destination Station：Huashi Hotel

Tip：cross the overpass and arrive the northern entrance of Jinan University

Taxi：

Cost：￥120

Time：44mins

Destination Station：Jinan University

Metro Line 3：

Running time：6：10 – 23：00

Cost：￥6

Time：1 hour

Destination Station：Gangding

Tip：Go to the exit D. Then go straight ahead to get to the west gate of Jinan University.

We will provide you a Guangzhou City Metro map. Further information for Guangzhou transport at：http：//www. gzmtr. com，http：// www. gzjt. gov. cn/gzjt/web/Service/ServiceMain. aspx.

Communication

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Jiahong WU, MA student in Communication,2016

Ying LI, MA student in Journalism, 2015

Xiaohui ZHONG , MA student in Advertising, 2015

If you need any help, our team members will assist your during this winter school.

Address：516 room, the Second Liberal Acts Building, College of Journalism & Communication, Jinan University (Huangpu Avenue West 601, 510632, Guangzhou campus)

Website：http：//xwxy. jnu. edu. cn

The PhD Winter School on Participation and Communication：http：//iamcr. org/s-wg/PCR-winterschool

Welcome to
our winter school

主办单位:

暨南大学新闻与传播学院

College of Journalism & Communication, Jinan University

协办单位:

国际媒介与传播研究学会

International Association for Media and Communication Research